

Staff has also taken part in recent meetings of the German Missionary Council and of the NCCCUSA Division of Overseas Ministries. Of course, contacts are being maintained all over the world through the TEF, CLF and now the CMC, as well as Urban and Industrial Mission. But direct and deep relationships need to be developed with member councils themselves.

d) Finance. We have had to make great efforts to get the Operating Fund to a level which will enable a much increased staff to do its work. More on this later.

e) CWME Meeting. A great deal of time has been spent on preparation for this meeting. We have serious doubts about the efficiency of holding the meeting as early as December 1969. But this must be discussed fully at this Committee meeting.

The Director's report was received with appreciation, and was followed by discussion which in the main centred round the three parts of the Section II Uppsala Report. Contributions to discussion were made by Dr. Rossel, Dr. Locher, Dr. Stowe, Mr. Engel, and Fr. Stransky.

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2.30 p.m.

3. Outline Plan for the CWME Meeting

Paul Löffler introduced the staff's present proposals for the CWME Meeting on which a paper had been prepared. He emphasized two significant gaps: the gap between what we profess ecumenically and what is in fact happening in the missionary enterprize; and the gap between new experiments which have emerged and which have remained on the fringe and the hard core of missionary enterprize which remains the same. It is now time to relate experiments to accustomed practices, to look at the whole strategy of mission and to face the implications of the strong things said at Mexico about the concepts of internationalization, of Joint Action for Mission and of Mission in Six Continents. We must assume that a willingness to change does in fact exist and that there is an awareness of some of the basic dilemmas we face.

The presentation of the staff paper was followed by a long discussion which was continued through the whole of the following session and in which many members took part and many suggestions were made.

The relationship between the outline plan and the paper "Salvation Today" already widely distributed, was discussed.

This led to consideration as to the nature of the CWME itself and the reasons for making tentative plans for a meeting in December 1969/January 1970.

Following a request from the Chairman, the Director made an attempt to clarify the pros and cons for holding the CWME meeting in just over a year's time:-

Pros:

- i) the CWME was expected to meet every 5 years or so. The last meeting was in December 1963.
- ii) the meeting is an opportunity for a wider group to express its mind on the work of the Division.
- iii) a mandate had been given to the WCC Central Committee to make basic structure changes in the WCC between the 4th and the 5th Assemblies. The 5th Assembly would probably now be in 1974 or 1975. The WCC Central Committee would meet in August 1969, in December 1970 and in the middle of 1972. The report of the WCC Committee on Structure might be presented at the end of 1970. Ought CWME to meet and consider structure proposals in the middle of the WCC process?
- iv) There was a psychological reason also. Some of the Mexico issues had not been followed through. There was reason to affirm our presence and activity.

Cons:

- i) The WCC Structure proposals may not be at the point where CWME could usefully consider them.
- ii) If we stick to a central and controversial main theme with maximum group participation, we need more time.
- iii) There is a real question as to how far we can combine preparing for a CWME meeting and beginning to work out some of the jobs we have been asked to do, remembering that many of the staff members are new.
- iv) The impact of a CWME meeting on the 5th Assembly is not as great if the time interval between the two is too large.

The issues were left unresolved until a later session, see p.12.

8.00 p.m.

4. Department of Studies

The Committee welcomed Dr. Hans Margull, chairman of the Committee of the Department on Studies in Mission and Evangelism. Dr. Margull gave a brief introduction, explaining how the Department had come into existence in its present form.

i) Study on Missionary Participation in Human Institutions

Steven Mackie spoke about plans for this study as outlined in the paper he had prepared (see Appendix I) and also in the relevant part of the Assembly report. He gave a number of examples of possible "institutions" for study including those suggested in Los Angeles, Scotland, Korea, Germany and France. He emphasized that for the success of the study there must be active relations with the work of Church and Society but felt that mission has something more to say.

ii) Study on The Word of God and The Living Faiths of Men

Stanley Samartha presented the paper giving plans for the continuation of this study. (See Appendix II)

There was some discussion as to the place, if any, in the study for men of no faith, and also as to the possibility of the use of this paper in dialogue with the Jews.

iii) World Studies of Churches in Mission

Steven Mackie spoke about the second stage in this study in which a panel, consisting of Count S. van Randwijk, Canon John V. Taylor, The Revd G. Setiloane, Dr. W. S. Reyburn and possibly Professor Fals Borda with Dr. Dai Kitagawa and himself, hoped to meet at Selly Oak, Birmingham in April to consider the 12 volumes in the series and to try to formulate from them the answers to a series of questions. One result might be a pamphlet in the Research Pamphlet series.

5. International Review of Missions

The Director introduced Nan Robinson, who had taken over from Mrs. Frelick as Assistant Editor of the IRM.

Nan Robinson asked the Committee to consider three matters:-

- a) the form of the annual survey;
- b) the role of the Advisory Editorial Board;
- c) the title of the journal, and the suggestion to change the word Missions to Mission.

There was a short discussion and then the matter was deferred to the following day.

Evening Prayers were led by the Revd A. Sapsezian.

27th November, 1968

9.00 a.m.

Bible reading, prayer and meditation were led by Metropolitan Hazim.

5. (continued) International Review of Missions

The Director suggested that a sub-committee meet to consider the questions raised by Nan Robinson, and to bring back recommendations. This was agreed, and the following were appointed:-

Metropolitan Hazim, Pasteur Maury, Dr. Rossel, Bishop Sadiq, Mr. Sapsezian, Fr. Stransky, Dr. Street, Mr. Taylor; with staff E. Nielsen and N. Robinson.

The discussion on the IRM was continued. It was generally felt that the IRM should continue and should not be merged with the Ecumenical Review or another WCC publication; that it should be a forum for reflection on the thinking and happenings in mission as it had been in the past. It should not be a servant of the CWME but retain a degree of independence. It would probably be good to widen the representation on the advisory board, which would presumably work by correspondence.

6. Structure and Relationships

Robbins Strong spoke to the paper which had been prepared (see Appendix III) and also referred to the relevant parts of the Uppsala Report.

He said that the CWME structure needs to be seen in the light of WCC structure. The WCC Structure Committee had started its work by considering the purpose and task of the WCC and let this determine its structure. It was important that the questions and complexities of our own structure be taken into the open and that as many opinions and ideas as possible be received.

In the discussion which followed, Mr. Engel felt there was need for more clarification of relations with the Regional Conferences. Initiatives were being taken in the Regions to which the WCC should give support. Dr. Nababan spoke about Indonesia, where the NCC has 38 member churches, 15 of which are member Churches of the WCC and 22 of the EACC, and asked for advice as to what membership should be encouraged. Dr. Rossel felt that the paper under discussion was very helpful. His conviction was that Mission and Service should be structurally much closer. Dr. Florin followed this point with the suggestion that CWME might also want to widen its constituency to include some who cannot be members of the WCC. Mr. Sapsezian brought in some of the Latin American problems and Mr. Isteero some of those of the Near East.

In reply to a question about Africa the Director spoke about the West African Survey on unevangelised areas and its outcome in Dahomey, and also of the Islam in Africa Project. Dr. Stowe felt that the CWME must keep open and make outreach, for example, to the Roman Catholics and to the Conservative Evangelicals. It should be a broad forum for relationships and operations.

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2.30 p.m.

7. CWME - Further Consideration (see page 8)

The Director opened the subject again with three proposals:-

- i) In relation to the theological debate, that we move forward with this through wide study and possibly with a small consultation before the Committee meeting of the Department of Studies in Mission and Evangelism in August, 1969, with a view to a major conference, perhaps in 1972.
- ii) In terms of the Uppsala mandate, that staff seek to carry out the programmes in close co-operation with the Councils as a means of preparation for the CWME Meeting.
- iii) In terms of structural proposals, that the structure paper presented at this meeting be discussed by the Councils and when the WCC Structure Committee makes proposals, these be submitted to member councils and to an enlarged meeting of the DWME Committee perhaps at the end of 1969 for comment and suggestions.

Mr. Orchard said that one of the basic reasons for holding the meeting in 1969/70 was to give some help to member bodies on the whole subject of "Salvation Today". This needs more experiment and local reflection and the process will not have gone far enough by the end of 1969. Another reason was to formulate a CWME view on the structure of the WCC and the CWME. This is important but does not in itself justify holding an international meeting. He suggested that there might be some other way of getting the views of member bodies on Structure and also of carrying further the Salvation theme by staff visits during 1969 to a number of member councils to ask the councils' view on what it expects of the CWME and how it views structure, and also to find out locally things which would connect with the Salvation Study.

Bishop Sadiq spoke in favour of having the CWME meeting as planned. He felt that there were expectations still to be fulfilled in mission in the life of the WCC and in mission in six continents, and that an assessment was necessary. He said that the CWME/DWME still reflected missions and not mission, and there was still plenty from Mexico and Uppsala to be acted upon. He would like to see a major conference on Salvation later on.

Dr. Rossel was in favour of postponement. He thought that more time was needed for the study on salvation and that in 1969 the staff should

be in touch with the constituency on structure issues.

After further discussion, it was agreed to ask Dr. Rossel, with four other members, to word a motion, and to bring this back at a later session. This was done, and at the afternoon session on the next day the following motion was passed unanimously:-

That the CWME Meeting shall be held in 1971 or 1972 in the setting of a World Mission Conference which shall include the results of the study on "Salvation Today".

Mr. Northam suggested that staff should prepare a statement of the anticipated costs of the meeting for the Executive Committee, and this was agreed.

Bishop Vladimir, in response to comments made about the participation of the Orthodox in the CWME and to a request from Metropolitan Hazim spoke of the different way of looking at Mission which exists in the Orthodox world, where they prefer to use the word "witness" rather than "mission". The Russian Orthodox Church has work in Jerusalem and in Japan, but partly owing to the local situation, missions are largely historical. There are representatives of that church in a number of different countries but these serve largely the emigrants from Russia and those who have become Orthodox in their own countries. He stressed that witness is indispensable in the world today, and that it was good for the total mission of the Church that we meet together.

The Director then spoke of the proposal to appoint an Orthodox staff member of the Division during 1969 with the aim of making contacts with Orthodox countries, of making known the contribution of the Orthodox churches to the missionary movement and of studying what has been and what could be done.

Christopher King spoke in favour of such an appointment and named four areas where study would be profitable: the Slav countries and Rumania; Yugoslavia and Greece; the Middle East; Ethiopia and Kerala (India).

8. Urban and Industrial Mission

Dai Kitagawa presented the paper on this subject (see Appendix IV). He stressed that urban and industrial mission was on the frontier of mission in six continents and made reference to the strategy paper "Becoming Operational in a world of Cities", which was being printed.

Paul Löffler spoke about the financial strategy (see Appendix V). He said that the success of the mandate now forces us to increase the resources of the programme. It is necessary to help with the training of people in leadership of this new kind of mission. We must also stimulate further work in this field through local pilot projects.

A phase of important decentralization has been reached and there has been marked development in regional and national groups. The programme of the DWME and the Advisory Group changes from that of a liaison function to that of an enabling body which will develop strategy.

The financial implications of the development budget were referred to the Finance sub-Committee.

8.00 p.m.

There was a meeting of the Finance sub-Committee, consisting of the following:-

Dr. Tracey Jones (Chairman), Dr. Black, Mr. Engel, Dr. Florin, Mr. Isteero, Mr. Maro, Dr. Nababan, Mr. Orchard, Dr. Regier, Dr. Stowe; and staff Mr. Northam, Mr. Potter and Miss Herklots.
(see report on page 17)

Evening prayers were led by Pasteur Jacques Maury.

28th November, 1968

9.00 a.m.

Bible reading, prayer and meditation were led by Metropolitan Hazim.

9. Helping the Churches in Evangelism

Walter Hollenweger spoke to the paper he had prepared, and gave a vivid picture of some of the problems he met in Latin America, particularly in his contacts with the Pentecostalist churches. He had been instrumental in arranging for three Pentecostal leaders from Brazil and four from Chile to be present at Uppsala, and told of some of their reactions to that ecumenical event.

He put forward proposals to organize some 4-day seminars, composed each of 20 people in strategic places, some from member churches, the rest from non-member churches, including Catholics and Pentecostals, and the means of communication to be Bible studies in dialogue. The Bible studies will help to situate the Biblical message within the social and political context of these people. Also the necessity of ecumenical co-operation will be treated in the frame-work of these Bible studies.

What these churches need is the preparation of the next step: Integration of their evangelistic work into an ecumenical, social and political context. The Secretary for Evangelism would not help these churches in evangelism in the traditional sense, in which they are highly successful, rather he must help them to understand better what they are doing and to place their work into an ecumenical context. This is as important for them as for the WCC.

There was considerable discussion. Mr. Sapsezian said that most of the traditional churches have a Pentecostal ferment in them, and there is one major Pentecostalist Church which does belong to the WCC. He asked how it was planned to connect the proposals with church channels and whether their co-operation was expected. The reply was that this could not be solved without personal contact and that church channels were preferable. It was hoped to find someone inside each country to make all the contacts and arrangements.

Dr. Stowe spoke about dialogue with fundamentalists in the US where regular conversations were continuing. These tended to clear misconceptions but did not lead to any public statement.

The Director reported that the Finance Sub-Committee had agreed to include \$12,500 in the 1969 Programme Askings for Evangelism Activities. He hoped that TEF staff might think with Walter Hollenweger how they could work together in the Latin America Project while keeping complete flexibility. This subject would connect up with the TEF report on the following day.

10. Committee on the Church and the Jewish People

Anker Gjerding introduced the report (see Appendix XVI) and put forward tentative alternative proposals for the reformulation of the functions of the CCJP. These would also be discussed at the meeting of the CCJP in September 1969.

The Revd R. Bakker, Chairman of the CCJP said that the latest developments within Judaism were of the greatest importance to the churches for greater understanding. The joint studies carried out by the secretaries of Faith and Order and the CCJP were very essential. We have the same basis as the Jews in the Old Testament, but it is necessary to try to understand the Biblical thinking of the Jews in relation to the New Testament.

There was a lively discussion and the following are among the points which were made:-

- (i) There was a general agreement that the present functions lack any expression of mutuality in the relationship.
- (ii) Concern was expressed about the very dangerous and difficult situation in the Middle East. It was evident that churches in all the Middle East countries and even beyond were affected by what happened there and the work of CCJP is therefore of great importance.

(iii) It was stressed that while the majority of Committee members must be directly involved in Jewish-Christian relations of various kinds, it would be necessary to include some who were in other ways affected by the Middle East conflict and Christian-Jewish relations. It was therefore suggested that Christians from Arab countries, Asia and Africa, who perhaps had no direct contact with the Jews ought to be included in the membership of the Committee, and that Israel should also be represented in the Committee. This would in practice mean that the character of the Committee would change and in order to avoid loss of continuity it was suggested that some of the ex-members should continue as consultants.

(iv) It was the general feeling that the question of the significance of the state of Israel should somehow be expressed in the functions.

(v) It was also a general opinion that whatever will/the place of the CCJP within the WCC structure, the witness to Jesus Christ must be clearly expressed in its functions.

(vi) The proposal to have Roman Catholic consultants was welcomed.

A group consisting of Mr. Bakker, Dr. Florin, Mr. Isteero, Mr. King and Mr. Nababan was asked to work on the membership of the Committee and bring their findings to the session on Nominations.

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2.00 p.m.

11. International Review of Missions

Report of sub-Committee (see also p21)

Metropolitan Hazim gave the report, and submitted the following recommendations from the sub-Committee:-

- i) That in the title of the journal, the word Mission be substituted for Missions.
- ii) That the annual survey in the January issues be discontinued as from 1970, and emphasis placed on special trends in mission.
- iii) That the Editorial Advisory Board be replaced by a new one, and that Professor K. S. Latourette be specially thanked for his valuable help over a long period.
- iv) That the Editorial Board consist of six members, proposed by the Chairmen of CWME and DWME and the Director, the lengths of the initial appointments being:-

Two members each for 2 years

Two members each for 4 years

Two members each for 6 years

vi) That the functions of the Editorial Board be to advise generally the staff, on editorial policy, on themes, and on increasing circulation.

These recommendations were put to the Committee and were passed. At a subsequent session the names of the members of the Editorial Board were agreed as follows:-

For 2 years:	Metropolitan Hazim The Revd R. K. Orchard	Lebanon England
For 4 years:	Mr. N. J. Maro The Revd A. Sapsezian	Tanzania Brazil
For 6 years:	Dr. S. Nababan Mrs. Anne-Marie Aagaard	Indonesia Denmark

Dr. Kenneth S. Latourette

The following minute was passed unanimously:-

The meeting of the DWME Divisional Committee puts on record its deep sense of gratitude and appreciation to Dr. Kenneth S. Latourette for his many-sided services to the cause of the Church's mission in the world by his study, scholarship and writing, and more particularly for his interest in and contributions to the International Review of Missions on the Editorial Advisory Board, of which he has served for many years.

As a recognition of our need for his continuing help the Committee asks Dr. Latourette to be an honorary member of the Editorial Advisory Board which has now been reconstituted.

12.

Finance

The Chairman presented the report and recommendations of the Finance sub-Committee as follows:-

i) Operating Account, 1967

The audited statement of the Operating Account for 1967 was accepted. It was noted that the balance in the working capital fund at the 31st December 1967 was US \$88,174.---.

ii) Operating Fund, 1968 (see Appendices VI VII VIII IX)

a) The provisional statement up to the 30th September 1968 was received.

b) The statement of estimated income and expenditure to the 31st December 1968 was accepted. It was noted that there was a suggested deficit of US \$9,000.---, but this was not as great as that foreseen at the last meeting. However, there are a number of factors which make an accurate forecast impossible, and the final figures may vary from the forecast by perhaps US \$10,000.---. The deficit can be met from working capital.

c) The statements showing an analysis of expected income 1968 were received.

iii) Operating Budget, 1969 (see Appendix X)

This statement gave a revised forecast of the 1969 expenditure compared with the agreed budget figure of US \$271,000.--.

There was discussion as to the means of raising the necessary income. The Director said that, compared with 1967, for 1969 we need an increase of income of US \$50,000.--. It had been suggested that the US Boards be asked for \$35,000.-- extra and the rest of the world \$15,000.-- extra. There had been a large number of encouraging responses, including those from Germany, Great Britain, India, Switzerland, the Netherlands, Sweden and several of the US Boards though it was still not clear whether the increased budget figure of \$271,000.-- would be reached in 1969. It was agreed that as much information as possible about expected contributions be obtained before the WCC Executive Committee in January.

New York Office

There were significant changes in the cost to the DWME of its share in the New York Office partly because of historic obligations and the decision of DICARWS to limit its contribution to \$12,500.--, and this was discussed.

It was agreed:

That the New York Finance Sub-Committee be asked to review the allocation of the general costs of the total New York operation between the various parties and to make adjustments if these were necessary;

That for that meeting the DWME Chairman and Dr. D. Stowe be co-opted on to the Sub-Committee, and that they report back to this Committee.

It was noted that the appointment in New York would be reviewed in two years' time.

Allocation to the CCIA

This was reconsidered and it was agreed that the allocation remain at US \$15,000 for 1969.

It was further agreed:

To request the Central Committee to examine the procedures for funding the CCIA budget with a view to reconsidering whether it should be financed from three budgets, and, if so, what the pro rata shares would be.

The Committee agreed to authorize expenditure against the budget of \$271,000 already approved, noting that it was possible that only \$265,000 would prove necessary.

iv) Programme Accounts 1968 (see Appendices XI XII)

The statement showing the position of accounts and funds at the 30th September 1968 was received. This showed a satisfactory situation, the debit balances totalling \$42,223 being adequately covered from the balance in the Undesignated fund.

The statement of income and expenditure on the Discretionary Fund from January 1st, 1968 to September 30th, 1968 was received.

v) Programme Askings, 1969 (see Appendix XIII)

These were considered and are given in amended form in Appendix XIII.

It was agreed:

To authorize askings of \$275,000 and expenditure as and when revenue had been assured.

vi) Urban and Industrial Mission

The proposed development budget for 1970 and 1972 was received. Staff was asked to find out the possibilities of support for this budget and report to the DWME Executive Committee.

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4.00 p.m.

13. The Committee met in closed session to consider nominations and staffing.

The Nominations Report

A. Committee on the Church and the Jewish People

i) It was voted to recommend to the Executive Committee of the WCC the appointment of 20 persons to the Committee on the Church and the Jewish People (see Appendix XIV).

ii) It was voted to approve as consultants to the Committee on the Church and the Jewish People 9 persons (see Appendix XIV).

iii) It was voted to authorize the Director and the Secretary to seek additional funds to enable the enlarged committee of CCJP to meet.

B. Committee of the Department on Studies in Mission and Evangelism

i) It was voted to recommend to the Executive Committee of the WCC that the Working Committee of the Department on Studies in Mission and Evangelism be increased to a maximum of 20 persons.

ii) It was noted that the Revd Harry Morton and Professor O. G. Myklebust had declined to serve on the Working Committee of the Department on Studies in Mission and Evangelism, and it was agreed that their names be replaced by Colonel M. Simbolon of Indonesia and Professor Johannes Aagaard of Denmark.

iii) It was voted to recommend to the Executive Committee of the WCC a list of 18 persons (14 of which were presented to the Central Committee at Uppsala) for appointment to the Working Committee of the Department on Studies in Mission and Evangelism (see Appendix XV). It was noted that further names were under exploration and the Officers or Executive Committee were authorized to nominate them to the Executive Committee or Central Committee of the WCC.

C. Committee of the Division of World Mission and Evangelism

i) It was voted to request the Executive Committee of the WCC to authorize the Division of World Mission and Evangelism to have a committee of up to 35 members.

ii) It was voted to add to the list of names tentatively approved for the DWME Divisional Committee at Uppsala the following persons who are Chairmen of departmental committees:-

Dr. Roeloff Bakker	Netherlands	Reformed (Chairman CCJP)
Dr. H. J. Margull	Germany	Lutheran (Chairman CSME)
Dr. Masao Takenaka	Japan	United (Chairman CUIM)
Dr. Jon Regier	U.S.A.	United Presbyterian (DCLM/ NCCCUSA)

iii) It was agreed to appoint Professor Masao Takenaka Chairman of the Advisory Group on Urban and Industrial Mission. The Committee wished at the same time to place on record its profound appreciation for the work of Bishop Wickham as Chairman of the Advisory Group in its initial phase and the creative way in which he has brought it into being and launched it.

iv) It was agreed to explore with the DEA the possibility of Miss P. Ocampo of the Philippines being transferred to that Committee.

v) It was agreed to recommend to the Executive Committee of the WCC that 29 persons (see Appendix XX) be confirmed as members of the DWME Divisional Committee.

vi) It was agreed that in seeking 6 names to fill the vacant places in the DWME Divisional Committee that priority be given to persons from Asia, Africa and Latin America and to women, and that the Officers or Executive Committee be authorized to recommend such names to the Executive or Central Committee of the WCC.

vii) It was agreed that the Chairmen of Sponsored Agencies should be ex-officio consultants of the DWME Divisional Committee.

viii) It was agreed that Dr. Hans Florin and the Revd Jean Kotto as members of the DICARWS Divisional Committee should be appointed consultants to the DWME.

ix) It was agreed that Dr. Gerhard Hoffmann could serve as an alternative for Bishop Hans Harms in case the latter was not able to attend a Divisional Committee Meeting.

x) It was agreed to appoint the following persons as consultants:-

Dr. Donald Black, Chairman, Christian Literature Fund Committee USA, United Presbyterian
Dr. John H. Bryant, Chairman, Christian Medical Commission, Thailand (USA), United
Dr. Alford Carleton, Chairman, DOM, NCCCUSA, USA, United
Revd Jean Kotto, Member of DICARWS Divisional Committee, Cameroun, Evangelical
Dr. C-J Hellberg, Director, LWF, CWM Geneva (Sweden), Lutheran
Revd Frank Engel, Australian Council of Churches, Consultant to Pacific Council of Churches, Australia, Presb.
Dr. Hans Florin, Member of DICARWS Divisional Committee, Germany, Lutheran
Dr. Charles Foreman, Chairman, Theological Education Fund Committee, USA, Presbyterian
Dr. John Karefa-Smart, Vice-Chairman, Christian Medical Commission, Geneva (Sierra Leone), Methodist
Dr. G.P.H. Locher, General Secretary, Board of Foreign Missions of the Netherlands Reformed Church, Netherlands, Ref.
Revd Arvid Stenström, Secretary, Nordic Missions Council, Sweden, Congregational
Fr Thomas Stransky, Secretariat for Christian Unity, Rome, Roman Catholic
Dr. T. Watson Street, General Secretary, Board of World Missions, P.U.S., USA, Presbyterian

xi) It was agreed to appoint an Executive Committee of 9 persons with one more to be added when the Divisional Committee is at full strength. Those appointed are:-

Dr. Tracey K. Jones, (Chairman); Rt Revd H. H. Harms; Metropolitan Hazim; Mr. Nicholas J. Maro; Dr. Soritua Nababan; Revd R. K. Orchard; Dr. Jacques Rossel; Revd A. Sapsezian; Dr. David Stowe.

xii) It was agreed to nominate Dr. Soritua Nababan as vice-Chairman of the DWME.

The Staffing Report

The Director reported that, following the recommendation of the DWME Executive Committee, that the Revd David Chaplin be nominated secretary for inter-church relations in the Caribbean, the Officers of the Central Committee had approved the appointment. Mr. Chaplin would be starting his work on January 1st, 1969 and the Director hoped to visit the churches and councils in the area with him.

The Director also reported that the WCC Central Committee meeting before Uppsala appointed the Revd Valdo Galland to succeed Dr. Floyd Honey as DWME/DICARWS secretary in New York as from January 15th, 1969 for three years.

It was agreed to nominate for appointment the following:-
Miss Nan Robinson as Assistant Editor of the International Review of Mission with effect as from October 1st, 1968; and
Archimandrite Anastasios Yannoulatos as secretary for research and for relations with the Orthodox churches, the appointment to start on September 1st, 1969.

It was noted that a secretary for finance and administration in succession to Miss Herklots will have to be nominated as soon as a candidate is found.

At 7.30 p.m. there was a Service of Worship in Odense Cathedral conducted by the Dean of the Cathedral, at which the preacher was Bishop Sadiq.

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29th November, 1968

9.00 a.m.

Bible reading, meditation and prayers were led by Dr. Nababan.

14. Christian Medical Commission

James McGilvray, Director of the CMC, spoke about the Commission's current understanding of its task and about Planning for Health Care (see appendices XVII XVIII). In answer to a question about population problems, he said the Commission was taking the problem very seriously indeed, and it would be actively engaged in family planning.

In the discussion Bishop Sadiq expressed gratefulness for the establishment of the Commission and hoped that in the course of time it would result in constructive planning of the medical work of the churches, and collaboration with the Government. Dr. Rossel was concerned about lines of communication and hoped that the CMC staff would not only visit the main areas of church medical work, but also would talk with those who hold the money for that work. The Director reminded the Committee that Dr. Tracey Jones was himself the Chairman of the CMC Exploratory Committee which had also met in Denmark, and from which meeting the major development of the establishment of the Commission had resulted.

15. Internationalization of Missionary Personnel

Robbins Strong spoke to the paper on this subject, (see Appendix XIX).

He said that this was not a new subject, nor was the question something that was not happening, for quite a lot was taking place. He gave illustrations from Tanzania, where a large number of different Lutheran groups were working together, and from Taiwan where, since the war, a great variety of people of different denominations, mostly American, were collaborating. He also spoke of the "Action Apostolique Commune" in Dahomey. He posed a question as to the meaning of "multilateral" relations - does this mean that a church has multilateral relations with a variety of churches, or should this be through a co-ordinating body like the WCC?

He presented the specific proposal, outlined in the paper, for a committee on the ecumenical use of personnel.

There was considerable discussion. Dr. Nababan said that he missed the two words "missionary" and "fraternal worker" and he thought an additional subject for study should be that of the length of time of service abroad. Christopher King spoke about the recent matter of the Coptic Evangelical Church and its UPUSA missionaries in which both DWME and DICARWS staff had been involved. Mr. Orchard and Dr. Florin both asked for staff consultation of the two divisions in order to make a clearer definition of what is needed and on which a judgement could be made by this Committee. Pasteur Maury stressed the importance of the linguistic factor and said that the Protestant Church in France could not meet all the calls from French-speaking Africa.

The following resolution was then passed:-

The Committee reiterates its deep concern for the internationalization of personnel in the mission of the Church. In the light of the discussion of a proposal for a joint committee of DICARWS and DWME on the ecumenical deployment of personnel, the Committee recommends that a group comprising 8 persons representing the two divisions examine all the relevant documents and activities in this field, in consultation with Regional Conferences, and that proposals be presented to the mid-year meetings of the Committees of the two Divisions for action.

It was further agreed that the four representatives of DWME be:-

Dr. Locher, Pasteur Maury, Dr. Rossel and Mr. Sapsezian.

16. Joint Action for Mission

Robbins Strong reported on JAM, making references to the relevant passages in the Uppsala Report. He spoke of some of the things under way which included:-

- i) Seeking information from Christian Councils on what is taking place in JAM, where attempts have failed, and situations where JAM would be important.

- ii) Consultation with Faith and Order on likely situations of Church union negotiations.
- iii) Stimulation of medical survey in Congo which may open up other possibilities.
- iv) Consultation in Middle East.
- v) Discussion with the NCC India on a JAM appointment especially in relation to Church of North India union may lead to consultations.
- vi) Participation in world confessional families "mission" consultations.
- vii) Assessment of the implications of Action Apostolique Commune in Dahomey.
- viii) Articles on JAM in Roman Catholic mission periodicals.

He stressed the need for as much information as possible, particularly as to where and when decisions are made. There was a short discussion followed by the acceptance of the report.

17. Relations with the Roman Catholic Church

The Director introduced this, and spoke of the meeting of DWME staff with RC staff people in Rome, which had taken place in May. He welcomed the presence here of Father Stransky as a consultant.

Father Stransky spoke of the many possibilities of collaboration with DWME, not all necessarily through units in Rome. He stressed that while the units of the WCC face legitimate centralization, the Roman Catholic Church faces the problem of decentralization, which is taking place in almost all aspects of Mission. Episcopal Conferences now exist at Regional and National levels, and these can set up horizontal relations between local church and local church.

One of the clearest contacts with DWME is SEDOS (Service for Documentation and Study) which consists of the Superiors General of more than 25 missionary communities and represents 170,000 personnel. SEDOS is willing to be a channel for DWME to its own constituents. There are also great chances for collaboration in the fields of broadcasting, of education, of medical work, relief and service agencies, and in ad hoc projects on regional and local levels. The new atmosphere between the Roman Catholic Church and the WCC does affect the restructuring problem of the WCC, and direct involvement is in fact happening, for example, in the Commission of Faith and Order, in which some Roman Catholics have been personally included, and in SODEPAX (Joint Committee on Society, Development and Peace) which is a joint operation.

The Director spoke of the Documentation Centre of the Work of the Churches in Society with headquarters at Louvain which had been created jointly by Roman Catholics and Protestants and resulted largely from the joint studies carried out by ISS/FERES (Institute of Social Studies, The Hague, Netherlands/International Federation of Institutes for socio-Religious and Social Research, Louvain, Belgium) in which a

large amount of data had been collected on all the churches, particularly in Asia, Africa and Latin America, and which were now completed, the results were being published in various brochures, including "Serving Developing Countries".

Out of this work it had been decided to form the Documentation Centre with as its main purposes:-

- a) to set up a series of registers of statistics
- b) to provide documentation and information services
- c) to publish jointly: The World Christian Handbook as from 1970/71, incorporating the Protestant World Christian Handbook and the Roman Catholic Bilan du Monde; and also a series of Regional Handbooks.

This last series had been a concern of DWME which had been rather slow in coming to fruition, but there was now real interest shown by a Publishing House in New York. These were encouraging developments.

18. Christian Literature Fund

Dr. Donald Black, Chairman of the Committee of the CLF, gave the report, and referred to a paper which had been prepared by Mr. Charles Richards, Director of the CLF, and which was in the hands of those present. A significant development was the holding of publishers' conferences, one of which was in Nairobi in April 1968. One paragraph of the report had received wide-spread publicity, which read:

"The ministry of Christian Literature is essential to the total life and mission of the Church. The growth of this ministry will depend on the creation or the strengthening of Christian publishing organizations, adequately equipped and staffed to perform all the tasks by which the thought of the writer is presented to the reader".

"... the production, publishing and distribution of Christian literature should be accorded as high a priority for staff and finance as is given to training for the ordained ministry".

The study of Christian periodicals had been continued and a meeting was planned for December 1968 in Geneva. Opportunities had also been taken to explore relationships to other media of communication, including the attendance of Mr. Richards at the meeting of the World Association for Christian Communication, held in Oslo in June, 1968.

The CLF Reviewing Committee had been appointed under the Chairmanship of Bishop A. Stanway of Tanzania and with the Revd T. A. Beetham as convenor and secretary, and had begun its work.

The report was received by the committee with thanks to Dr. Black.

19. World Consultation on Seamen's Work

Dai Kitagawa explained that agreement had been reached between the International Council of Seamen's Agencies, Inc., and the WCC through the DWME to sponsor jointly a consultation on seamen's work on a world level at Rotterdam, the Netherlands, from August 25 to 29 1969. Preparatory work for the consultation has been and is being done and the expenses for it will be carried by the ICSA. The WCC as co-sponsor of the consultation has been asked to issue the formal invitation from Geneva in the name of the two organizations. The DWME secretariat has accepted the invitation and assigned Dai Kitagawa to be the liaison between it and the ICSA.

The objectives and goals of the Consultation are:-

- i) to become better acquainted with the work and services of the various missions and agencies serving seamen in the ports around the world,
- ii) that from consulting with each other, we may find areas where we may be able to learn from each other and work closer together in shaping and updating services to seamen, so as to formulate seamen's welfare programmes adapted to seafarers' needs arising from changes in marine design, ship traffic, and modern port terminal practices.
- iii) that from this consultation may come form through which to continue a closer relationship, either under the World Council of Churches or some other form agreeable to as many as possible.

Dai Kitagawa had attended the Conference Committee's meeting in New York and had also met the Chaplain of the Seamen's Headquarters in Rotterdam, and was continuing to help with arrangements for the world consultation.

The report was received with interest.

20. Agricultural Development and Christian Presence in Rural Areas

Dai Kitagawa introduced this subject with reference to the relevant part of the Uppsala Report, which reads as follows:-

(a) Even in the modern world a great number of people still live in rural areas. Service and mission agencies of Christian Churches have given a great deal of attention to rural development and agricultural missions in the past. Today, this concern takes on a new urgency for two reasons:

- i. Agricultural development is one of the key factors in the total development strategy. New attention and priority will have to be given to increased food production, improved structures for rural life and to the problems of rapidly changing societies in rural areas.

ii. The Christian Church too often assumes that its forms of life, worship and mission, which have been used for centuries in rural areas, are still adequate for a rapidly changing situation. What should be the shape of the Church in agricultural communities and its mission among people in rural areas?

It is important that both these concerns be held together and that the WCC's involvement in agricultural development and Christian presence among people in changing rural areas be bi-focal.

(b) We recommend that the new Divisional Committee will pay attention to this area and decide on the best form on which DWME can participate in developing concerns together with other departments of the World Council of Churches.

The Director explained that this concern had come to DWME from the NCCC/USA just before Uppsala in connection with its Committee on Agriculture and Rural Life, and there had not therefore been time to give much thought to this.

After some discussion it was suggested that DWME staff, in co-operation with other relevant units of the WCC, and an appropriate Roman Catholic agency, should draw up appropriate lines of action to assist churches and affiliated councils to study what is happening among people in rural areas for the purpose of developing ways in which the Christian community may become a more effective agent of God's mission in the rural world.

In particular, the link with the NCCC/USA was stressed by the Committee which passed the following motion:-

That the staff explore with the Committee on Agriculture and Rural Life (NCCCUSA) the possibility that it undertake a larger mandate to serve the member churches of the WCC and others wishing to be involved; and, further, to explore the financial implications of this proposal.

21. Enlarged DWME Meeting

The Director made proposals which, after some discussion, were adopted by the Committee, as follows:-

That there be an enlarged Divisional Committee Meeting on December 8 - 16 1969 in Geneva, of 60 members and consultants (including representatives of Councils). This meeting would do the following:

- a. Review the studies so far done on "Salvation Today" and suggest lines of further study;
- b. consider the role of mission and of missionary agencies in Development, which is a major ecumenical concern after Uppsala;

- c. examine the role of the missionary society or board today in the light of the priorities for mission which have been outlined, for example, in the Uppsala report on "Renewal in Mission";
- d. consider proposals for the restructuring of the World Council of Churches as they affect the CWME and the DWME and make recommendations on them. The Uppsala Assembly has mandated the Central Committee to effect changes in structure within three or four years of the Assembly, and a Structure Committee is now at work on making proposals to this end;
- e. deal with the normal business of the Division, including decisions on the reports of the Reviewing Committees on the Theological Education Fund and the Christian Literature Fund.

It was further agreed that authority be given to draw up to US \$10,000 from the Reserve Fund for CWME Meetings to meet the additional costs of the enlarged DWME Meeting in December, 1969.

The DWME Executive Committee would meet from August 5 to 9 1969 in Canterbury, England.

22. Portuguese Language Churches

Robbins Strong told the Committee that he had received a letter from the Revd Mario Neves of the Evangelical Presbyterian Church of Portugal, outlining proposals for the creation of a Conference of Portuguese Language Churches. Discussions and enquiries had been made with several mission boards in North America working in Angola, with the Département missionnaire des Eglises de Suisse Romande, with the Bible Societies and individuals knowledgeable concerning Portugal and African territories under its control. One possibility was that the United Bible Societies be asked to take the initiative in arranging a meeting on some of their concerns and that DWME help by seeing that certain additional persons are present. Another possibility was that DWME seek a properly qualified Brazilian who could be asked to go on a visit of fellowship to the churches of Portuguese Africa.

There was considerable discussion to which contributions were made by Mr. Sapsezian, Father Stransky, Dr. Rossel and Hank Crane.

Mr. Sapsezian suggested that at the time of the next assembly in Brazil, visitors, one or two from Portugal and one or two from Africa be invited to be present.

Mr. Orchard proposed that staff convey the comments of this committee to those to whom they may be helpful, and that if, after further consideration, an application is received for travel, a small amount might be made available from the Discretionary Fund.

This was agreed, and Robbins Strong would continue the correspondence.

23. Ecumenical Church Loan Fund (ECLOF)

Robbins Strong reported, for the information of the Committee, that in certain countries staff of DICARWS, with the assistance of DWME, were examining whether certain projects might be subject to the loan procedure, the loans being repayable to the national ECLOF committee and re-usable in that same country.

24. World Association for Christian Communication (WACC)

The Director reported on new developments in communication. DWME had for long had an interest in broadcasting. At New Delhi it had received a mandate to help the churches in the use of the electronic media in the communication of the gospel. Since that time we had been very much involved in the Co-ordinating Committee for Christian Broadcasting (CCCB) of which George Carpenter of the DWME New York Staff had been Executive Chairman. Also there had been the World Association for Christian Broadcasting (WACB), which was made up of personal and corporate members and for which DWME had for some years made financially possible the appointment of Michael de Vries.

The CCCB and the WACB had been joined into one body, the WACC, at a meeting in June 1968 of which he had himself been one of the joint Chairmen. It was the aim of the WACC also to include communication through the media of print. A committee of 42 members had been appointed which would work in three departments: Information and Promotion (with Dr. Florin as Chairman); Training; and Church-Related Communication (with Philip Potter as Chairman). DWME had been asked to continue to give financial support for the Research Secretary, and this was included in the Programme Askings. A relationship had already been established with the CLF, its Director being a Consultant to the WACC.

The Committee was asked to take note of the existence of the WACC and to give encouragement to the Director to be associated with it.

The report was received with interest.

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8.00 p.m.

25. Theological Education Fund

i) Director's Report

Dr. James Hopewell, Director of the TEF, gave a report on the work of the TEF during 1968. As illustrations of what is happening in theological education in terms of new developments, he addressed three members of the Committee: first Mr. Isteero, about the self-study recently carried out on the seminary of his Coptic Evangelical Church, Egypt, with the help of a TEF staff member; second, Mr. Maro on the urban programme in Dar-es-Salaam, Tanzania, and the attempt to link this in a practical way with the training of ministers; and third, Mr. Sapsezian on the work of the Association of Theological Schools in Brazil, and its usefulness in providing a meeting ground for those of widely differing churchmanship.

He said these were but three out of 154 different negotiations and experiments, but that they showed a little of the way in which the TEF tried to carry out its mandate.

ii) Progress Report of the TEF Reviewing Committee

The Chairman and members of the Committee welcomed Dr. W. A. Visser't Hooft, Chairman of the Reviewing Committee.

Dr. Visser't Hooft opened his progress report by saying that the Reviewing Committee had had its second meeting only the previous week at which were present: Dr. Gonzalo Castillo, Canon Harry Sawyer, Professor Masao Takenaka, Father Paul Verghese, Dr. Bill Webber and himself, with Robbins Strong and James Hopewell as staff members.

After the first meeting, questionnaires had been sent out to 110 people and although the questions were difficult and searching, about half had replied, and James Hopewell had made a digest of these replies. From this it was clear that there were two main emphases:

- a) the relevance of theological education, and
- b) the fact that theological education is now not only for the ministry of the Church, but for the whole people of God.

Another question the Reviewing Committee had raised was as to what the TEF was, and what it had done. In answer to this it was affirmed that the TEF had put theological education on the map as it was not on the map before Ghana, 1958. It was true that in thesecond period not many major grants had been made, and the emphasis was on other projects on libraries, on writing and producing books in the language of the students, on scholarships, on the creation of associations of theological schools. The Committee had asked whether the special aspects of the second mandate had been carried out. It must be agreed that quick results are not possible, that the majority of teachers are still not nationals, and that the qualified nationals are often very badly paid and take other jobs.

The TEF has carried out a modest role to encourage and help in situations where there is a foundation on which to build. When asked how far the TEF is neutral, one answer would be that it is not neutral at the point of excellence or of relevance. We would try to orientate the service in the direction of the relevance of the task of the Church in the modern world.

The Reviewing Committee felt it already had some key phrases for a possible third mandate. It believed that there is a need in the years ahead for the strengthening of theological education that it may serve as a catalyst in the presentation of the Gospel with regard to:

- a) the urgent issues of human development and social justice,
- b) the dialectic between a universal technological civilization and local cultural situations, and
- c) the widespread crisis of faith.

The Reviewing Committee completely agreed with these three.

With regard to the scope of the mandate, we want to see this job in the light of the six continent idea, but this cannot possibly mean that TEF spends as much time on the colleges of North America, Europe and Australasia as on the rest. But, the relevance must be placed in a worldwide setting, and it would be proposed to have better representation of western theological thinking in the next TEF Committee. The scope of a third mandate must be not only in terms of the full-time paid ministry of the Church. A new possibility will be proposed: at certain places promising for this type of approach, to create a special centre of research on the greater relevance of theology to the world which is being created. For this would be needed a key, charismatic person, relieved of teaching duties for a period, and working with a chosen team.

For organization and finance, the Committee will probably propose the same amount of money again as in the last period. Some grants are still necessary in new areas. Libraries, writers, associations, still need help. The length of a third Mandate might be six to seven years.

The Committee had not yet considered (a) relations with Roman Catholics, (b) the location of the office, (c) the size of the staff and their assignments, (d) the relation with the new Education office of the WCC.

Discussion followed, in which a large number of questions were raised:

S. Samartha felt there was a need to build up a group of scholars to research. He commented on the isolation of the compounds of theological colleges and thought the students should relate themselves to other disciplines. He suggested that pastors be brought back for further study after five or six years.

Dr. Black wondered whether the case for a third mandate was really made and warned that this would have to be very convincing in view of the many priorities facing the Christian mission today.

Dr. Nababan asked how the seminaries could answer the Faculty crisis where most teachers were expatriate and suggested a system of mass scholarships to produce 25 or more teachers in five years. He felt that the seminaries tended to be alienated from the churches, and asked for the meaning of the phrase "the theological education of the people of God".

Dr. Rossel enquired about curricula for the new emphaseses proposed.

Bishop Sadiq said that congregations were often disappointed in the quality of the spiritual life of those trained in the theological colleges. He felt there were many better pastors who had not had this training.

Mr. Sapsezian, taking up the phrase that the TEF cannot be neutral, asked what makes theological education different from other education, and stressed that reflection should be given to a new specificity for theological education.

Metropolitan Hazim said that as long as theology is just a discipline, we shall not have the theology we long for. As long as a man has no vision you cannot be convinced by that man. He spoke of the extremely tactful attitude of the TEF staff which had helped his church to widen its understanding.

Philip Potter said that what was proposed was an exciting project but he was intimidated at the thought of having to raise again big money on a third mandate. He hoped that the Reviewing Committee would consider the points remaining, and agreed he would approach those concerned with the new WCC Education office so that there can be consultation.

It was confirmed that the report of the Reviewing Committee would be submitted to the DWME Executive Committee in August, and finally to the Divisional Committee in December, 1969

26. Minutes of Appreciation

i) Brenda Frelick

This Committee places on record its deep appreciation of the services of Mrs. Brenda Frelick as Editorial Assistant from April 1967 to September 1968.

Mrs. Frelick kindly came to the assistance of the Editor of the International Review of Mission at a difficult period of transition. She brought to her work considerable experience of international organizations and of the concerns of mission, as well as a sensitivity to language which helped to improve the literary quality of the articles in the IRM. Her wide interests also made her a valuable member of the whole staff team. The Committee wishes Mrs. Frelick every blessing in her future life and work.

iii) Joyce Herklots

The DWME wishes to place on record its deep gratitude to Joyce Herklots for her service on the staff from 1964 to 1968. She came to the DWME after long years of service with the Church Missionary Society in Nigeria where she was deeply involved in educational work. Her ability to keep in touch with a far-flung school system and her financial and administrative experience made a real contribution to the DWME which she has served as Administrative and Financial Secretary. During her period of service there have been two Directors and two Acting Directors. The staff has grown from $3\frac{1}{2}$ Geneva-based secretaries to its present size. Throughout this period she has provided a very necessary sense of security and stability. She kept things going. She saw to it that meetings were arranged, that agendas were prepared, that documents were issued, minutes drawn up and people notified as to what they were to do. A classification and filing system that works was established. Her constant care, concern and over-sight of the secretarial staff has been a source of strength. She has kept in constant contact with the Finance Office of the WCC. Her salutary question was "How shall we pay for it?" Underlying all that she did was a deep sense of devotion and a spiritual life which expressed itself in the daily worship life of the "house" and in the Prayer Leaflet of IRM. She kept her interest in Africa with the Islam-in-Africa Project, and in education as a DWME presence in discussions on that topic in Geneva and in Africa. We wish her well in her return, on her retirement, to her beloved rural rides in England.

iii) Floyd Honey

The DWME records its thankfulness to Floyd Honey for his years of service from 1965 to 1968 in the New York Office of the WCC. He came to that work from service in the mission Board of his own church, The United Church of Canada. While in New York he was secretary for both the Division of World Mission and Evangelism, and the Division of Inter-Church Aid, Refugee and World Service. This was a new position for which there were no precedents. While loyally "serving two masters" he was able to remain his own man. Coming to the job at a time when the DWME office was being phased out, he not only nobly carried the heritage of the past, but added to it the responsibilities of DICARWS. He was a constant and faithful attendant at the numerous and almost perpetual round of committees that makes up the life of "475". He had always done his homework. He knew not only the concerns of the committee he was attending but was "au courant" of what was going on in the two divisions and was able in his quiet way to bring ecumenical concerns into the North American scene. He did not thrust himself into situations, but somehow he managed to be present, unfailingly courteous, a good colleague. He was deeply concerned about Joint Action for Mission, making it a motivating factor in all that he did and writing effectively about it in the Bulletin of the Missionary Research Library. We wish him well as he goes to his new job as General Secretary of the Canadian Council of Churches, and welcome his continuing contribution to the DWME as a member of the Divisional Committee.

iv) Gwenyth Hubble

Gwenyth Hubble joined the staff in January 1961 to undertake special responsibility in the fields of the preparation of missionaries, and of education for mission. Her experience as principal of a missionary training college enabled her to give a specially valuable contribution in the stimulating of fresh thinking and action in the preparation of missionaries, particularly in Europe, North America and Asia, both through the Toronto consultation, the findings of which were widely influential, and through her visits to many countries throughout the world. While working from the New York Office, her contacts with North American mission boards were much valued for the insights and stimulus she brought.

In the preparation of the Mexico meeting of the DWME, she took a specially heavy share of responsibility for the local arrangements and the meeting owed much to her energetic concern that it should be adequately provided for.

To this common life of the CWME she brought a personal concern for people, a forthright integrity of purpose and a wide range of contacts. The Committee expresses its warm thanks for the contribution she has made to the life and work of the CWME and wishes her much happiness in the continued expression of, albeit in different ways, her abiding concern for Christian mission and Christian nurture.

v) Alexander John

The DWME wishes to place on record its appreciation of the work and contribution of Alex John as a staff member of DWME, from 1965 to 1968. He came to the Division as a member of the Church of South India, but ordained an Anglican priest, after work and study in the United States, the United Kingdom and India, where he was a secretary of the Indian SCM. He served as Liaison Secretary with the Division of Inter-Church Aid, Refugee and World Service. In this capacity, he greatly strengthened the contacts between the two divisions. It was during his period of service that the Herrenalb categories were abolished and he helped to work out the procedures through which the Project List became a joint undertaking of the two divisions. His critical mind and penetrating questions raised issues that went to the heart of ecumenical procedures. His deep concern for the integrity of the church presenting a project often brought sharp queries about particular proposals. His study visit to two councils in Asia brought an analysis of the project method that showed his concern for projects which could be a manageable contribution to the mission of the church concerned. As head of a DWME sponsored visit to Egypt following the June war of 1967 he helped the Coptic Evangelical Church to begin a self-study of its mission and institutions, and to move towards a new relationship with the Commission on Ecumenical Mission and Relations of the UPUSA. He worked diligently to find non-North Americans willing to serve in Egypt on the invitation of the Coptic Evangelical Church. We wish him well in his continuing mission as presbyter-in-charge of the Cathedral in Bangalore.

vi) Paul Löffler

Paul Löffler joined the staff in 1960 to undertake a special arrangement in the sphere of the laymen abroad in mission. The subject was one in which there was considerable confusion of thought and much complexity in relationships. To it Dr. Löffler brought his gifts of theological penetration, honesty of thought and great openness to ideas and people. Some of the results of his work are seen in the Research Pamphlet on the subject, and in the "case studies" he collected and edited and in the greater clarity and purposeness now apparent in thought and action in this sphere in many parts of the world.

In 1964 Dr. Löffler was asked to undertake responsibility for developing a CWME Programme to further Urban and Industrial Mission, a responsibility which made even greater demands on his gifts. His quietly energetic leadership in this sphere has resulted in the establishment of a network of relationships throughout the world, through which the work of those on the forefront of developments in this sphere may be greatly enriched and their experience put to maximum use.

Dr. Löffler was appointed for a specific assignment; shortage of staff has in fact meant that he has carried a heavy share of responsibility for the general work after CWME. A notable outcome of this involvement has been his widely used study on "conversion to God and Service to Man".

Both in his general and his special work he has gained the respect of all with whom he has come into contact and the warm friendship of those with whom he has been most closely associated.

The Committee records its deep appreciation of his able and creative service, and extends to him and his family its best wishes for their life and work in their new sphere of service.

Archbishop Campbell MacInnes

It was unanimously agreed to send a telegram of good wishes and grateful thanks to Archbishop Campbell MacInnes on his retirement.

27. Closing Acts

The Chairman spoke very appreciatively of all those who had arranged this meeting, and of the Director and staff in their ongoing work. He thanked the members of the committee for their contributions to the meeting and for the certainty of their support for all the work of the Division.

Bishop Sadiq, Chairman of the CWME, closed the meeting with the following words:-

Mr. Chairman and my dear Friends,

At this late hour and in view of the four days' of hard committee work, I do not propose to make a long speech. There are only three things I want to say, one by way of testimony, second by way of appreciation and gratitude, and the third by way of expressing a hope:

1. I have been associated with the CWME and DWME for the past seven years, and within the World Council I could not have asked for a more inspiring association. I had before 1961 expressed fervent hope that the WCC and the IMC would be integrated. Since Integration I have become more than ever convinced about the vital place of the CWME and the DWME within and outside the life of the World Council of Churches. The world is fast changing and situations are being daily altered. New occasions demand new duties but there is one duty that remains unchanged, the duty which is enshrined within the mandate of the Division. Whatever structural changes may be made in the World Council of Churches, I sincerely hope that the importance of all that the CWME and the DWME represent will not decrease but increase. Therefore, we must look forward to the enlarged meeting of the DWME next year and the meeting of the Commission later into which we can bring all the dedicated missionary thinking concerning man's salvation through Jesus Christ our Lord.

2. Over these last seven years I have become aware of how much the Commission and the Division depend upon the hard painstaking and dedicated work of the Staff. However, the Council service is a pilgrimage and there is constant coming and going. There are some of our Staff who have already left and some will be leaving us before long. Let me mention at least the following: The Revd Alexander John; Dr. Floyd Honey; Miss Joyce Herklots; Dr. Paul Löffler; The Revd Gwenyth Hubble; and Mrs. Brenda Frelick. May I through you, Mr. Chairman, convey to each one of them this Committee's deep sense of gratitude and appreciation for all they have given of themselves in the service of the Commission and the Division?

3. In this meeting more than ever before we have become aware of the gigantic task that waits to be done, and difficult problems to be tackled. Who is sufficient for these things? Let us reaffirm that our sufficiency is of God, and may I express the hope that we support with our prayers our Chairman, Director and their colleagues in their stupendous undertaking. We may pledge ourselves to daily prayer for the strength to be worthy of our high calling in this Division, in the Church and in the World Council of Churches.

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30th November, 1968

7.30 a.m.

A service of Holy Communion was held in the Committee Room,
the officiant being Bishop Sadiq.

STUDY ON

(MISSIONARY) PARTICIPATION IN HUMAN INSTITUTIONS

1. What is meant by 'Human Institutions' ?

An institution is 'a pattern of collective behaviour' (Concept X); it is 'a definite and established structure built around and sustaining one or more specific functions' (WCC Study on Institutionalism). The word is often used in a much narrower sense to refer to an institute or organisation such as a school or hospital, which may be run by the Church or by some other body.

The justification for this study is not primarily the institutional involvement of the Churches (though as an incidental result it may help us resolve some of these problems). Rather it is the fact that the world of institutions is modern man's habitat.

2. Why should DWME enter the field of Church and Society ?

Evangelism and social concern cannot be separated. Mission must take place where men are, caught up in the institutions of human life. The World Conference on Church and Society called the churches to 'effective and vigorous action, as an expression of our witness to the Gospel in the world in which we are living'. Section II at Uppsala speaks of Christian presence and witness within priority situations : centres of power, revolutionary movements, urbanization etc.

'The call of this hour is to understand in depth the relation of the mission of the Church to the structures of social existence, such as state, industry, economic life and culture, and to draw the necessary consequences for practical action'. (Newbigin)

3. What is the special interest of DWME in this field ?

The study of particular institutions will need to examine their functions in the social context, their capacity for change, their structure and efficiency, and the character of human relations which they foster. On the basis of such a study (which has, in many cases, already been done) we can go on to ask the basic theological questions about the institution and about participation within the institution which are our special concern :

A. Questions about the institution

- (1) Can God's hand be seen to be at work in this institution - or not ?
- (2) What are the criteria for affirming this ?
- (3) Can God's hand be seen to be at work in any human institution ?

- (4) Can Christians point to what is happening here as evidence of what God is doing in the world ; or must they rather oppose what is happening in His name ?
- (5) On what basis can they affirm either position ?
- (6) Does this institution encourage social change ?
- (7) Does it permit a high degree of participation ?
- (8) Should their answer to these two questions determine the attitude of Christians to this institution ?
- (9) Is this institution helping in the development of man's full humanity ?
- (10) How can this be determined ?
- (11) Is 'mission' equivalent to either 'humanization' or 'development' ?

B. Questions about participation :

- (12) Can the participation of Christians in this institution be a form of witness - whether by 'presence' or by 'proclamation' ?
- (13) If the answer is : 'presence' - does this mean that more is required of Christians than ethical integrity and obedience to institutional norms (e.g. political commitment in a political party, union solidarity in a Trade Union, high productivity in industry, etc.) on the basis of Christian motivation ?
- (14) What difference in attitude or behaviour does the motivation make ?
- (15) If the answer is : 'proclamation' - how can this avoid disrupting the institution ?
- (16) Does it matter if the institution is disrupted ?
- (17) Does 'missionary participation' mean any more than 'participation in a humanizing institution ' ?

4. How is the study to be conducted ?

The study is not aimed at producing an ecumenical consensus or even a definitive report. Its aim is rather to involve the churches, and different groups within the churches, in the discussion of these questions. It is proposed to use the inductive method developed by the Missionary Structure study. The study is open-ended. The result of the study will inevitably be to change the attitudes of Christians and churches towards the institutions concerned, and therefore to lead to a new missionary strategy.

Working groups will be set up consisting mainly of laymen and lay women involved in or affected by the institutions concerned and with such expert knowledge as may be necessary. The theologians who participate must be ready to learn from the laymen, and must not be looking for a predetermined answer. The groups should be as varied as possible, and in many different situations - particularly in the Third World ; where possible existing groups should be used. One or more pilot projects may be set up even before the meeting of the Working Committee of the Department.

The groups will be autonomous and will set their own agenda and organise their own meetings. The task of the Geneva secretariat will be to co-ordinate and to service the groups through the exchange of information and by other means.

5. How are the institutions for study to be selected ?

The final choice of the institutions to be studied should be left to the working groups. In setting up the groups, however, certain priorities will be borne in mind. Variety is desirable, both as regards the type of institution studied (political, cultural, economic, religious etc.) and as regards their size and complexity (local, metropolitan, national, international).

It would seem wise to concentrate on the following categories :

- (a) institutions aiming at social change;
- (b) those consciously adapting themselves to a new situation;
- (c) those which are being challenged by current protest;
- (d) such protest itself, and the new institutions proposed aimed at wider participation;
- (e) international institutions.

6. What Christian institutions should be studied ?

Part of the purpose of the study is to ask the same questions of church-related institutions as of the secular institutions studied. In some cases Working Groups will be able to compare church-institutions with parallel secular institutions (e.g. hospitals, broadcasting

stations, political parties, development programmes). In other cases, a different procedure will be necessary, especially as regards institutions operating internationally.

Many Christian institutions are already asking themselves questions regarding their organization and structure. The study would not seek to duplicate what is already being done, but rather to use the results of such research as a basis for comparison and for theological reflection.

7. How does the study relate to other WCC studies ?

The study will draw on the results of earlier studies ('Institutionalism and Church Unity', 'Rapid Social Change', 'The Missionary Structure of the Congregation', etc.). Close cooperation will be maintained with the current study programme of Church and Society, especially in so far as it examines 'The Meaning and Form of Participation in the Secular, Pluralistic, and Technological Society'. It is also proposed to relate closely to the continuing Faith and Order study on 'Spirit, Order, and Organization'.

The study is expected to contribute to the major post-Uppsala study emphasis on the Humanum, especially as regards the way in which human institutions influence man's future. It will also be related to the Study on Development and to any studies undertaken by the Division of Ecumenical Action relating to social change.

Steven G. Mackie

22nd November 1968
DSME/SGME/-oj

to form what DWME and its constituents call and Draft (which selection
(YBPI, S. ch. III. 107, mentioned earlier page 662) - namely, not fixed and agreed
know this meeting of the World Council of Churches, are called and will for ever
THE WORD OF GOD AND THE LIVING FAITHS OF MEN which is of

Plans for Further Study chosen off . I
the studies shall be held in 1968 before the 1968 session of the
S. J. Samartha

Author of this

I.

THE BACKGROUND

This Study was planned in 1955 as a long-term project, the end of which, it was recognized, would still be far off. One of the aims of the Study was to lead the discussion out of the stalemate to which the Tambaran debate had fallen. Between Davos 1955 and Kandy 1967 several consultations have been held in various countries of the world.

As the Study developed two serious defects were recognized:

1. the whole discussion was moving almost exclusively in the sphere of Western philosophy and theology; and
2. the discussion about other faiths was almost totally unenlightened by any real dialogue with people who actually held them.

The EACC, in its Kuala Lumpur Assembly 1959, attempted to give a fresh lead to the Study bringing to bear on it some insights from Asian situations.

The New Delhi Assembly 1961 recommended that for the next few years the locus of the Study be transferred from Europe to Asia and Africa. It also suggested that the various Study Centres with which the DWME was connected take steps to actually enter into dialogue with adherents of other religions.

The CWME Assembly which met at Mexico in 1963 emphasised that the method of dialogue should characterise the spirit of public preaching of the Gospel which continues to be an essential part of the Christian witness.

Several dialogues have been held during these years between Christians and men of other faiths in various parts of the world. A considerable amount of published material on their reports and findings is available. It is worthwhile to evaluate this theologically and to communicate the insights to the churches.

The Kandy meeting in 1967, the latest in these series of consultations, provided an opportunity for the directors of the different Study Centres, Church leaders and other Christian thinkers to examine further the whole question of the dialogue with men of other faiths. Although there was general agreement on the nature and purpose of the dialogue, the key question of God's redemptive purpose within other systems of belief remained unresolved at Kandy. The Statement drawn up at Kandy entitled: Christians in Dialogue with Men of Other Faiths was commended to the

churches along with plans for the furtherance of this WCC study project during the next few years. (See Study Encounter, Vol. III, No. 2, 1967.) The following topics were recommended for particular attention and work by the Study Centres:

1. The search for new foundations in non-Christians religions, as reflected by the values that modern man in Asia accepts and seeks to realize.
2. The Biblical understanding of man and society, in comparison with changing non-Christian concepts as revealed in the prevailing forms of Hinduism, Buddhism, Islam, etc. in Asian lands today.
3. The creative interaction of changing social ideals and renascent religious beliefs on each other - which makes it compellingly necessary for us to study all Asian religions, including our own, with reference to Asian society.
4. The imperative need for relating the insights of this study to the everyday life of the local congregation in our lands, so that they may courageously venture in their patterns of life and witness to steer clear of the perils of ghettoism on the one hand, and the danger of syncretism on the other.
5. The ways in which men of other religions seek to relate their faiths to the real problems of life today.
6. The impact of secularization upon all religious traditions.

II.

THE NEXT PHASE

In planning the next stage in the ongoing study of 'The Word of God and the Living Faiths of Men' it is necessary, in accordance with the recommendations at Uppsala 1968, to look at it in relation to other study projects of the WCC. In addition to its link with the study "Missionary Participation in Human Institutions" the following factors should be taken into consideration in planning for the future:

- (i). The insights gained from actual dialogues already held by Christian groups in different countries with men of other faiths. The Christian-Marxist and the Christian-Jewish dialogues are to be considered separately.
- (ii). The points at which the theme of the CWME 1969/70 Assembly 'Salvation Today' specifically touches other faiths both in their classical forms and modern interpretations.
- (iii). Co-operation with the proposed 'Humanum' studies recommended by Uppsala 1968 in which the development of this dialogue with other faiths and ideologies is considered to be "fundamental for man's survival in the one world".

It would be unwise to plan for this Study in isolation or suffer it to go limping along on its lonely pilgrimage to some unknown destination. To look at it in the total context would help to avoid overlapping, provide opportunities for cross-fertilization of ideas and, hopefully, "to contribute to an ecumenical consensus in the problem of the humanum".

III.
CHRISTIAN DIALOGUE WITH MEN OF OTHER FAITHS

A good deal of published material is available on actual dialogues held between Christians and men of other faiths in different countries e.g. Hindus in India, Buddhists in Japan and Ceylon, Muslims in the Middle East, Marxists in Europe etc. The attitude of dialogue and the personal meeting of Christians with men of other faiths in an atmosphere of friendliness and freedom constitute a special gain in this respect. However, it has also generated some suspicion in certain quarters. Therefore a theological evaluation of these dialogues seems to be called for with a view to consider at least the following points:

1. What is the purpose of the dialogue? What is the relation between dialogue and proclamation? What does it mean in actual practice to be totally committed to one's faith and radically open to that of the other? The experience of actual dialogues should be brought to bear on these questions.

This is one of the issues in the next CWME Assembly and a discussion in different parts of the world on this might be fed into its general discussion.

2. What is the basis on which these dialogues actually take place. If it is our 'common humanity' what is the nature and content of this humanity as understood by the Christian faith and other faiths as they meet as human beings sharing a common existence?

This touches the Humanum theme and can be developed further.

3. What do the 'other partners' in dialogue with Christians think of it? A new strategy by Christian missions? An opportunity for them to reconvert the Christians? The religious dimension of a cultural intercourse contributing to the making of a one world? As a means to change the moral climate of the world by touching the conscience of mankind?

4. What is the meaning and implication of an existence in dialogue for Christian mission in a religiously and secular pluralistic world? What are the fruits of religious communities living together in a particular area?

The possibility of evaluating the dialogues already held in different countries should be explored both as part of the preparation towards the CWME Assembly and as part of the future programme of the ongoing study, recognizing that Christians and men of other faiths have only just begun to meet in this new climate of friendly dialogue.

IV.

THE MEANING OF SALVATION TODAY

as understood by Christians and men of other faiths in different cultural contexts, taking into particular account the social, economic and political situations in various parts of the world. This may be helpful both as preparatory material for the CWME Assembly as well as providing points for long-range study. The following points seem to be specially important:

1. A fresh study of the meaning of Salvation Today (moksha in Hinduism, nirvana in Buddhism etc.) in different religions in their classical, modern and contemporary forms, including religions in Africa, Latin America and the Pacific area. Some attention may be given to new expressions of the quest and offer of salvation in religious art, literature drama etc. in certain cultures. The expression of religious truth through art might have great communication value if done along the right lines.
2. The relation between personal salvation and social renewal particularly in societies where traditional structures based on religious foundations are breaking up under the impact of secular forces. (e.g. caste in India, tribal polity in Africa etc.) The effect of secularisation on traditional religious interpretations of salvation. The sources of spiritual foundations for emerging societies as old structures disintegrate. The goals of man and society in a religiously pluralistic world.
3. The necessity and the credibility of 'saviours' in different religions e.g. the avatars and the gurus in Hinduism, the Bodhisatvas and arhats in Buddhism, the charismatic individuals, revolutionary leaders in new religions etc. Who are the modern 'saviours'? What is the salvation they offer?
4. The relation between man's quest for salvation and the salvation which God offers in Christ and to which the Church must bear witness in the world today.

V.

THE HUMANUM STUDIES

In the Co-ordinated Studies on "Man" (on the "Humanum" in a changing world) recommended by the Uppsala Assembly attention has been drawn to the dialogue with other faiths and ideologies. Fresh studies on the nature and destiny of man are called for as a multi-religious world faces problems of global dimension. Several questions are important here:

1. What are the criteria of the humanum? Can authontic humanity be defined? Is it possible or helpful to discuss "man" in the abstract without taking into account men in particular religious communities and cultural situations? Is it valid, in the realm of religions, to try to define the humanum without any reference to the divine?
2. In a religiously pluralistic world, where different religions have different views on the nature and destiny of man; what do we mean when we say that we are all human and belong to one mankind? Can the different religions together define the basic values of mankind and so come to an understanding on human rights?
3. What is the understanding of man, his nature and destiny, in the different religions as they seek to come to grips with modern problems? In particular, what is man's relation to Nature, touching the problems raised by science and technology? What is man's relation to History, touching the problems raised by social sciences? What is man's understanding of himself, touching the problems raised by Psychology?

4. Can the Christian understand the nature and destiny of man without reference to Christology? This calls for a fresh study of Christology in relation to the theological basis for the understanding of man? What is the meaning of the Church's confession that Jesus Christ is "very God and very Man" to our understanding of man today? In what way can Christology help a Christian anthropology that is relevant to the problems of this particular period in history?

VI.

METHOD

1. Working groups in different parts of the world will be set up, probably in connection with the Study Centres. These Centres would be invited to co-operate and share in the ongoing Study at certain selected points.
 2. Theological Colleges, University Faculties either in Missiology or History of Religions would be approached for possible help. Attempts would be made, as far as possible, to keep in touch with the academic work going on in these institutions in selected areas.
 3. Where possible and advisable the possibility of making use of non-Christian scholars or academic work being done by non-Christian faculties in Universities would be explored.
 4. Attempts would also be made to keep in touch with Roman Catholic Study Centres, World Confessional Organisations, World Fellowship of Religions etc.
 5. Publications in the form of articles, research papers, booklets and books will be planned in consultation with the Study Department.
-

APPENDIX III

Each member act of enacting. Encircling into which group does each
member fall has nothing to do with the size of the group or the number of
members in it.

STRUCTURE AND RELATIONSHIPS

(Agenda Item No. C.1.)

The Committee on the DWME at Uppsala in its report to the Assembly
put the following recommendation which was adopted:

"Having reviewed the structural and working relationships of the
Division, the Committee recommends that careful examination of the compo-
sition and relationships of the CWME/DWME to regional conferences, national
councils, member churches and missionary societies be made as a part of
the review of the structure of the whole World Council and that the finding
of this examination be submitted to the next meeting of the CWME in
December 1969."

This paper is an attempt to state some of the issues involved. There
are at present 42 councils affiliated to the CWME. Of these, 12 are councils
in association with the WCC. There are 7 countries in which there are
councils in association with the WCC where some other body is affiliated
to the CWME. There are 3 countries in which councils are associated to
the WCC and where there is no CWME affiliate. There are 23 countries where
councils are affiliated to the CWME and none associated to the WCC. These
councils vary greatly in size, composition, purpose and history.

The membership of CWME is made up of individuals named by the affiliated
councils plus up to half their number named by the Central Committee of the
WCC. They remain members from one meeting of the Commission until the next.
There is no necessary relationship between them and the members of the
Divisional Committee, who are named by the Central Committee and not the
CWME.

The whole question of the relationship of the Divisional Committee
to the Central Committee, the Assembly, the Commission, and related
councils is complex and at times potentially conflicting. Behind this
complexity lies a number of issues which need to be clarified.

A. Constituency

The CWME has been traditionally made up of councils. They were of
two basic sorts:

- a) Councils in "mission lands" brought into being by the missionary
movement or persons acting on behalf of the IMC,
- b) Councils of mission societies in sending lands or in some cases
one society.

These councils were early organizational patterns in the ecumenical movement providing a locus nationally for co-operation and joint action and an international fellowship and cohesion in the IMC. As its inception it was a pioneering pattern.

The situation has changed. Churches in "mission lands" have become autonomous. Many have become members of the WCC. Christian Councils have often become Councils of Churches, many of which would prefer a direct organizational relationship with the WCC rather than with the CWME which to them is but one functional aspect of the WCC. Most divisions and departments of the WCC have functional relationships to Councils. Regional Conferences have been formed. Integration of WCC and IMC has taken place. By becoming a Division in the WCC the constituency is by implication churches. By remaining a Commission the constituency is Councils and the membership is 2/3 persons representing Councils which are supposed to be the key to mission and 1/3 individuals, some of which are representative of evangelism.

Integration has brought several new problems to the fore. The abolition of the Herrenalb categories and the opening of the project list to all categories of projects, the role of area secretaries of DICARWS in keeping in close working touch with Christian Councils have all helped to blur the distinctions between mission and service. This affects the structures of DWME.

The appointment of a WCC secretariat for relations with Councils, a relationship that has been a traditional *raison d'être* of the Commission, raises questions from another angle.

Finally there is the question of effective relations with the Roman Catholic Church in the field of missions. This raises the question as to the "authority" with which DWME can speak and involves its structures.

All of this further points to the necessity of reviewing the structures of the DWME and the CWME. In doing this, the following factors, at least, must be kept in mind:

- 1) Ways to involve those bodies concerned with foreign missions.
- 2) Ways to involve those bodies concerned with evangelism and mission in their area.
- 3) Ways to involve those outside of, or suspicious of, the WCC.
- 4) Channels of contact with the key organs of co-operation and joint action.
- 5) A sufficiently broad based "constituency" to give direction and weight to the Division.
- 6) Clear links between this "constituency" and the Divisional Committee.
- 7) Financial Support.

Four alternatives seem possible for the "constituency" of the CWME/DWME:

1. Councils.

Maintain the present arrangements of both a Commission and a Division but increase the councils to include those now not members, thus having two affiliated councils in some countries.

a) Advantages:

- i Continuity and the heritage of the past
- ii Contacts with bodies of co-operation and potential joint action of the Commission.
- iii An organizational link with councils where they name members.
- iv An established basis of support.
- v Participation of some groups not favourable to the WCC.

b) Disadvantages:

- i The heritage of past relationships in a 3-continent context.
- ii Organizational confusion in preserving the past after integration with two different strands of responsibility:

Assembly-Central Committee

Councils-Commission

Division - Staff

- iii Many of our supporting bodies themselves need support.
- iv Lack of universality on a basis of equality.
- v Lack of effective relationships between Commission and Assembly.
- vi Little direct relationship with churches or mission societies, either home or foreign.

2. Commission of Individuals

This would mean a Commission similar to the one in Faith and Order made up of 100-150 carefully chosen persons active and influential in the field of Mission and Evangelism.

a) Advantages

- i This could mean a more balanced group reflecting the interests of the Division on a 6 continent basis.
- ii It would make clearer the relations of the Commission to the Assembly and the Central Committee and would still provide a way of relating groups that are not members of the WCC.
- iii Open the way for functional relationship with active groups and structures of different kinds in all countries, either within a council or outside it.

b) disadvantages

- i Loss of a constituency of responsibility.
- ii No organizational relationships with the structures of co-operation and action.
- iii Uncertain financial support.
- iv It could easily become a hand picked "in group".

3. Commission representing a Church Constituency

This would mean a body named in collaboration with WCC member churches to represent their concerns of mission and evangelism both at home and abroad.

a) Advantages

- i A more direct relationship with the power structures of the churches on all continents which is where most decisions are made.
- ii Would reflect theological understanding of relationship of church and mission - not seeing mission as responsibility of a group of specialists.

b) Disadvantages

- i Might tend to reproduce on a smaller scale the WCC Assembly.
- ii No link with the structures of co-operation.
- iii Eliminates contact with mission societies and creative groups not directly related to church structures or who are suspicious of the WCC.

4. No Commission at all

This could be seen as the logical conclusion of integration. It would mean only a Divisional Committee structure but which could call larger meetings on special occasions. (cf. Church and Society Conference in 1966.)

a) Advantages

- i Full integration, facilitating restructuring of WCC.
- ii Avoids having to prepare for both an Assembly and a Commission every 3 or 4 years with Committees in between.
- iii Contacts become functional rather than organizational.
- iv Would fully recognize 6 continent approach.

b) Disadvantages

- i Loses contact with bodies suspicious of the WCC.
- ii No direct organizational link with bodies of co-operation or decision making centres in churches or mission societies.
- iii Financial uncertainty as part of general budget of WCC.

B. Finances

An important matter in this whole question is the financial one. The DWME has its own budget which it must raise independently of the general budget of the WCC. This has been done through the affiliated councils. The support has come primarily from those groups in the councils representing a "missionary" interest and primarily from the "sending lands" (90%). This tends to perpetuate a 3-continent image.

An independent budget within the WCC tends to give the image (falsely) of affluence and thus it is expected that DWME will help to finance special projects and concerns that come along - both within the WCC work (CCIA, Library, Home and Family Life) and outside of it (EACC, AAC, etc.) especially when it has to do with the 3 continents.

At the same time, an independent budget gives a measure of independence flexibility and strength. Would it have the same if it became a part of an integrated WCC budget? If there is to be any restructuring of the CWME the financial question must be faced.

C. Questions

In trying to think through the problems raised above there are a number of questions which must be kept in mind.

- 1) What do we foresee to be the role and methods of operations of DWME/CWME over the next 20 years? The answer to this question will help to determine the constituency.
- 2) What do we expect from our constituency? Is it guidance for programme and support, or channels through which to work? Can they be combined? Should they?
- 3) Are the key places of decision for mission and evangelism in churches, councils, conferences or elsewhere?
- 4) Guidance on the direction to be followed in reference to the four alternatives (or others) under B.

APPENDIX IV

URBAN AND INDUSTRIAL MISSION

I. Mandate from Uppsala

1. Proposal of sponsoring of strategy consultations:

Urban and industrial society constitutes a different kind of habitat for man from pre-industrial and basically rural society. Both in proclaiming the Gospel to man and in ministering to his needs in the increasingly urban and industrial setting, the Church is confronted by the need to develop new strategies, involving anything from confirmation instruction of youths to theological training for the ministry, from the personnel policy of the mission board to Christian presence of the laity in secular institutions. Pressing issues involved in developing strategies differ significantly from one region to another or from one culture to another.

It is proposed, therefore, that strategy consultations be organized in the framework of JAM on a regional basis in collaboration with the regional councils. It is also deemed essential that personnel from several other units of the WCC, such as SASP, Church and Society, not to mention TEF, be drawn in for such consultations. It goes without saying that resources and skills lodged in many international (e.g. UN-related) agencies ought to be drawn on as much as possible.

2. Use of the strategy paper, 'Becoming Operational in a World of Cities':

This paper was presented to the DWME Committee at Uppsala by the UIM Advisory Group. It has been revised on the basis of critical comments made by the sub-committee at Uppsala, and is in the process of circulation to member churches, NCCs and other groups concerned about UIM. The full text of this paper is being carried in the forthcoming issue of the IRM, too. This paper can be used as one of the basic working documents for all the strategy consultations.

Can members of the Committee suggest additional uses?

3. Study programmes and leadership training scheme:

These two are closely related to each other. Study programmes will focus attention on the types of leadership needed in facing the issues confronting the Church's mission and ministry in the urban and industrial context.

Study programmes in terms of action-research will be developed on a regional basis, which it is expected will show us what sort of scheme may be required to train the type of leadership the Church needs in different parts of the world.

In some regions a survey of the on-going new forms of urban and industrial mission is urgently needed. In other regions the time is ripe for a systematic evaluation of a variety of experimentations for urban and industrial mission. It is proposed that each regional secretariat be encouraged to create a regional advisory group to assist it in conducting such a survey or an evaluation, which in turn, it is hoped, will help them to develop a study programme relevant to the region concerned.

4. Advisory Group:

The Advisory Group meeting at Rugby, England, June 20 - 24, 1968, raised a question about its own role, and its relationships with DWME on the one hand, and member churches on the other. A process has been initiated by the staff in which present members of the Advisory Group and others are participating in determining what the Advisory Group's role and function may be for the next few years. and accordingly what sort of people should serve on it. One thing is clear: the nature and the scope of the responsibility placed on the Secretariat for Urban and Industrial Mission make it imperative that a competent interdisciplinary group be available for counsel and advice of the staff.

5. The Minutes of the last meeting of the Advisory Group (Rugby, England, June 1968) which have been circulated, contain one specific remit from that Group to the DWME Committee regarding the Financial Strategy

for UIM (Minutes, Part II; pp. 15 - 18). This remit has been prepared in response to a request by the last DWME-Executive (Item 19 III A). Special attention is drawn to this section which raises a number of policy issues, on which the DWME Committee will have to act.

Excerpt from the minutes of the fourth meeting of the
ADVISORY GROUP ON URBAN AND INDUSTRIAL MISSION
Rugby, England, June 1968

APPENDIX V

Financial Strategy for UIM

It was agreed to recommend to the DWME Committee the following:

The Advisory Group received the remit from the DWME Executive to study further the present financial situation and the development of long range support for urban and industrial ministries. In discussion this question we came to the conclusion that we face here a number of separate though interrelated issues:

- a. The task to assist and advise the churches in a more forward-looking and viable use of their resources currently spent in the missionary enterprise, in particular for urban and industrial mission. The Advisory Group analysed the situation and recognized the complex nature of this problem. In many ways we face a vicious circle in which responsibility for deciding on the reallocation is passed on between ecumenical agencies, mission boards and national church leadership in the receiving countries. We are convinced that to break out of this vicious circle several steps must be taken simultaneously:
 - i The proposed regional strategy consultations must be used for discussion and decision on the reallocation of resources in a given area and their ecumenical use in joint action for mission.
 - ii A thorough analysis of the processes and procedures of budgeting in the fund-raising countries, as well as of the long term needs in developing areas, must be made. For this job a person will have to be set free specifically.
 - iii Mission boards and ecumenical bodies like NCCs must give a much higher priority to mission in urban-industrial society than they do now.

One of the main agenda items for the regional consultations and the Advisory Group in the next years is to grapple with the problem of more adequate ecumenical channelling of resources for urban and industrial mission and to explore the need for an ecumenical development fund.

- b. The policies and criteria operative in the different ecumenical agencies of the WCC must be co-ordinated. The criteria and procedures used for the WCC Project List, various programme budgets and programme projects, as well as for SASP, should be guided by the same policies. The attention of the WCC Structure Committee should be drawn to the lack of co-ordination and the confusion which result from the present procedures.
- c. At the same time the Advisory Group requires in the immediate future a greatly enlarged programme development budget to fulfil the mandate already given to it. During the last years a network of regional and continental working committees served by part or full time secretaries has been created. In order to give them the means for creative development, additional funds are needed. These resources would be used for these following objectives:-
 - i To strengthen regional co-ordination under the continental ecumenical agencies and to create instruments for strategy planning.
 - ii To develop training of leadership in accordance with the scheme proposed to the Uppsala Assembly.
 - iii To assist in the initiation of local projects by giving starting help and by enabling experimentation.

I To carry out these objectives the following development budget is projected for 3 years from 1970 onwards, p.a.:

A International Strategy and Coordination
(to be administered by the Advisory Group
and DWME Secretariat)

1. Meetings of Advisory Group and consultation with regional staff 10,000
2. Discretionary Fund 5,000
3. Chicago Institute for the coordination of literature and training 5,000

B Regional Strategy Conferences
(according to Uppsala Proposal) 20,000

C Regional Secretariats
(salary, administration)

- | | |
|----------------|----------|
| AACC (2 staff) | 20,000 |
| EACC | 15,000 |
| Latin America | 15,000 |
| Europe | 20,000 * |
| North America | 30,000 * |

(* not immediately required)

D Regional Committee Meetings
(travel, reports, etc.)

- | | |
|---------------|--------|
| AACC | 5,000 |
| EACC | 10,000 |
| Latin America | 8,000 |
| Europe | 5,000 |
| North America | 5,000 |

TOTAL \$ 173,000

II INTERIM LOCAL PROJECTS DEVELOPMENT BUDGET

(For starting help to local projects, the enabling of grass roots experiments and evaluation of pilot ministries in the immediate future before the strategy for long range ecumenical funding is clarified)

A Leadership Training

Together with AACC, EACC and ISAL 30,000

B For Local Projects

AACC	20,000
EACC	20,000
ISAL	15,000

TOTAL \$ 85,000

APPENDIX VI

<u>Info</u>	<u>Amount</u>	<u>New York</u>	<u>(headings)</u>
1st			Committtee
(000,000)	(000,000)	(-)	from
(000)	(000)	(-)	Division of World Mission and Evangelism
			<u>Operating Fund</u>
			<u>1st January - 30th September, 1968</u>
			<u>(U.S. Dollars)</u>
<u>Provisional</u>			
(000,000)	(000,000)	(-)	
<u>Receipts</u>			
Contributions from Constituent Bodies			124,827
Contributions from Special Sources			3,313
Other Income (gifts)			200
(000,000)	(000,000)	(000,000)	
			<u>128,840</u>
<u>Payments</u>			
		<u>New York</u>	<u>Geneva</u>
Salaries, Allowances, Welfare		17,157	75,255
		(17,697)	(67,500)
Accounting Services		(-)	(7,500)
Audit		500	(-)
		(313)	(313)
Office Rent/Housekeeping		5,669	3,148
		(5,940)	(3,900)
Office Expenses		2,237	4,278
		(2,625)	(6,750)
WCC Services, Geneva		(-)	(2,475)
Office Equipment		(-)	(1,875)
Staff Travel		(-)	(18,750)
			<u>13,952</u>
			<u>(18,750)</u>

IV XIX/1954

<u>Payments</u> (Continued)	<u>New York</u>	<u>Geneva</u>	<u>Total</u>
Committee Travel	-	1,414 (7,500)	1,414 (7,500)
Printing and Promotion	- mailing of the more (-) times to Geneva	44 (750)	44 (750)
Newsletter	1,598 (1,125)	- (-)	1,598 (1,125)
Contingencies & Miscellaneous	(expenses 219.1) (468)	-112 (2,250)	107 (2,718)
Translation and Interpretation	- (-)	1,147 (1,125)	1,147 (1,125)
WCC Publications Office	- T28,651 T12,6 002 --- 008,651	(-) 615 27,380 (28,168)	(-) 615 104,927 (120,990)
			132,307 (149,158)

Allocations to:

	<u>New York</u>	<u>Geneva</u>	<u>Total</u>
E.P.S.	22,82 (000,12)	12,11 (78,11)	750 (750)
I.R.M.	(000,1)	(-)	(3,750)
C.C.I.A.	- (816)	000 (816)	15,000 (15,000)
Reserve for Commission Meetings	000,2 (000,2)	000,2 (000,2)	7,500 (7,500)
	875,1 (875,1)	755,5 (755,5)	155,557 (176,158)
	125,6 (125,6)	(-)	
	125,6 (125,6)	(-)	
	125,6 (125,6)	(-)	

APPENDIX VII

Estimated Income and Expenditure 1968 against Operating Budget

<u>Expenditure</u>	<u>US \$</u>		
	<u>New York</u>	<u>Geneva</u>	<u>Total</u>
Salaries, allowances, welfare	19,620	106,520	126,140
Accounting services	-	10,000	10,000
Audit	500	-	500
Office rent/Housekeeping	7,570	4,530	12,100
Office expenses	3,000	6,030	9,030
WCC services, Geneva	-	6,120	6,120
Office equipment	-	2,340	2,340
Staff travel	-	18,500	18,500
Committee travel	-	9,500	9,500
Printing and promotion	-	150	150
Newsletter	1,600	-	1,600
Miscellaneous and contingencies	320	550	870
Translation and interpretation	-	1,650	1,650
WCC Publications office	-	-	-
			198,500
EPS			1,000
CCIA			20,000
Reserve for CWME Meeting			10,000
			229,500

Income

Contributions from constituent bodies	206,000
Special sources	6,700
Miscellaneous and interest	7,800
	220,500

APPENDIX VIII

DWME Operating Fund Receipts 1967,1968

	<u>Receipts</u> <u>1967</u>	<u>Receipts</u> <u>to</u> <u>30.9.68</u>	<u>Expected</u> <u>Additions</u> <u>to 31.12.68</u>	<u>Expected</u> <u>Total</u> <u>1968</u>
	\$	\$	\$	\$
Australia	1,120.--		1,120.--	1,120.--
Austria	100.54		100.--	100.--
Belgium	60.75	70.10	-	70.10
Burma	100.--	100.--	-	100.--
Canada	4,986.33	1,860.--	2,325.--	4,185.--
Ceylon	120.--		120.--	120.--
Cuba	-	150.--	-	150.--
Denmark	2,363.73		2,363.--	2,363.--
Finland	217.99		216.--	216.--
France	714.29		714.29	714.29
Germany	15,000.--	20,000.--	-	20,000.--
Ghana	150.--	180.--	-	180.--
Gt. Britain	22,214.40	10,512.--	10,512.--	21,024.--
Hong Kong	100.--		100.--	100.--
India	493.--		780.--	780.--
Jamaica	70.--		70.--	70.--
Japan	775.--		775.--	775.--
Malaysia	-	81.41	-	81.41
Near East	250.--		250.--	250.--
Netherlands	3,300.--	3,631.50	-	3,631.50
New Zealand	462.85	370.29	-	370.29
Pakistan E.	85.50		84.--	84.--
Pakistan W.	-	-	-	-
Philippines	314.39	-	-	-
South Africa	-	211.83	209.17	421.--
Sweden	2,417.42	2,935.25	-	2,935.25
Switzerland	3,037.38	-	3,504.67	3,504.67
Thailand	180.--	180.--	-	180.--
USA	131,778.49	84,544.75	57,953.25	142,498.--
Uruguay	110.--		-	-
Zambia	72.55		-	-
Totals	<u>190,594.61</u>	<u>124,827.13</u>	<u>81,196.38</u>	<u>206,023.51</u>

APPENDIX IX

Details of receipts from US donors, 1967, 1968

	<u>1967</u>	<u>30.9.68</u>	Additional Amounts Expected	Expected Total <u>1968</u>
	\$	\$	\$	\$
AME Women's Missionary Society	50.--		50.--	50.--
AME Zion, DFM	96.--		96.--	96.--
AME Zion, Chr. Ed. Department	25.--		25.--	25.--
American Baptist FMS	6,400.--	4,800.--	1,600.--	6,400.--
American Baptist FMS (Women)	2,200.--	1,650.--	550.--	2,200.--
Church of the Brethren	200.--		200.--	200.--
Christian Ch. (Disciples)	4,102.--	1,000.--	4,102.--	5,102.--
E.U.B.	3,500.--	3,750.--	-	3,750.--
Lutheran Church in America	11,590.--		13,096.--	13,096.--
Methodist Church	40,000.--	21,000.--	21,000.--	42,000.--
Presb. Church, US.	5,000.--	6,000.--	-	6,000.--
PECUSA	7,350.--	4,900.--	2,450.--	7,350.--
Reformed Church	4,145.--	4,684.--	-	4,684.--
Seventh Day Baptist	130.--		130.--	130.--
UCCBWM	8,000.--	4,000.--	4,000.--	8,000.--
UPCUSA	34,830.--	29,517.75	9,839.25	39,357.--
American Luth. Church	2,000.--	2,000.--	-	2,000.--
Church of God	200.--		200.--	200.--
Cumberland Presb.	230.--		230.--	230.--
Schwenkfelder Church	200.--	200.--	-	200.--
American Leprosy Missions	100.--	500.--	-	500.--
Ass bd. WCC Madras	20.--	22.--	-	22.--
Commission on Christian Lit. etc.	20.--	22.--	-	22.--
ISS	20.--	22.--	-	22.--
Japan I. CUF	20.--	20.--	-	20.--
Santal Mission	60.--		60.--	60.--
UBCHE, Asia	20.--	10.--	-	10.--
Vellore CMCB	20.--	22.--	-	22.--
YMCA	812.50	325.--	325.--	650.--
*				
Totals	131,440.50	84,544.75	57,953.25	142,498.--
* YWCA	100.--	100.--	-	100.--

APPENDIX X

DWME Operating Budget, 1969
Forecast of 1969 Expenditure.

US \$

	<u>New York</u>	<u>Geneva</u>	<u>Total</u>	<u>Budget</u>
Salaries, allowances, welfare	42,500	111,000	153,500	
Accounting services	-	10,000	10,000	
Audit	500	-	500	
Office rent/Housekeeping	10,500	5,200	15,700	
Office expenses	2,900	9,000	11,900	
WCC services, Geneva		5,700	5,700	
Office equipment		2,000	2,000	
Staff travel		27,000	27,000	
Committee travel		10,000	10,000	
Printing and promotion		1,500	1,500	
Newsletter	1,500	-	1,500	
Contingencies and miscellaneous	700	10,000	10,700	
Translation and interpretation		1,500	1,500	
			251,500	
<u>Less:</u> allocation from DICARWS			12,500	
			239,000	240,000
<u>Allocations</u>				
EPS		1,000	1,000	
IRM		-	5,000	
CCIA		15,000	15,000	
Reserve for CWME meeting		10,000	10,000	
		265,000	271,000	

DWME Programme Accounts and Funds at 30th September, 1968

		<u>US \$</u>				
	<u>Opening Balance</u>	<u>Income</u>	<u>Transfers</u>	<u>Expenditure</u>	<u>Closing Balance (Debit)</u>	<u>Closing Balance (Credit)</u>
Church Studies	-	500.00	-	3,302.26	2,802.26	-
Study Centres	2,121.76	6,805.00	-	7,130.92	-	1,795.84
Study Centres (subs sch)	-	660.20	-	709.80	49.60	-
RC Consultations	250.00	500.00	-	-	-	750.00
Joint Action for Mission	1,036.84	1,125.00	-	-	-	2,161.84
Evangelism	-	1,242.76	-	132.43	-	1,110.33
Urban Africa	201.52	2,686.00	-	9,772.18	6,884.66	-
Urban & Industrial Mission	9,264.00	7,215.00	-	31,386.78	14,907.78	-
Healing Ministry	2,401.86	-	-	1,949.61	-	452.25
Healing Ministry Cons.	-	7,362.50	-	5,182.67	-	2,179.83
CMC Expl. Ctee	2,616.53	20.00	-	3,573.74	937.21	-
Discretionary Fund	-	8,750.00	(-)1,500.00	3,403.91	-	3,346.09
Exchange of personnel	250.00	-	-	1,250.00	1,000.00	-
Consultation: Yaoundé	1,005.62	-	-	-	-	1,005.62
Consultation: Brummana	27.70	-	(-) 27.70	-	-	-
CH FL Afr. & Gen.	8,619.06	10,195.79	-	7,300.37	-	11,514.48
CH FL Caribbean	8,884.58	-	-	4,049.82	-	4,834.76
WSCF Consultations	2,000.00	-	-	2,000.00	-	-
WACB Res. Sec. & Ass	-	-	-	3,200.00	3,200.00	-
Islam in Africa	1,505.76	3,736.00	-	2,414.55	-	2,827.21
Forms of Ministry	-	1,468.46	-	1,000.00	-	468.46
Caribbean Sect.	186.00	186.00	-	-	-	372.00
Res. for Uppsala Travel	10,000.00	-	-	12,193.36	2,193.36	-
CLF Reviewing Committee	-	-	-	2,285.86	2,285.86	-
AACC	-	32,216.83	-	23,843.00	-	8,373.83
EACC	-	21,529.00	-	13,131.00	-	8,398.00
Pacific CC	120.00	1,431.00	-	6,199.57	4,648.57	-
UNELAM	-	686.00	-	4,000.00	3,314.00	-
Lat. Am. Ass	1,000.00	-	1,500.00	2,500.00	-	-
Undesignated Fund	88,826.08	61,016.11	27.70	22,000.00	-	127,369.89
Res. for CWME Meeting	38,257.83	7,509.48	-	-	-	45,767.31
Research Fund	4,136.53	-	-	480.00	-	3,656.53
Carnahan Fund	13,067.13	2,387.94	-	6,850.00	-	8,605.07
Pub: Res pamphlets	8,039.08	480.00	-	947.28	-	7,571.80
Totals	203,817.88	179,709.07		182,189.11	42,223.30	243,561.14

APPENDIX XII

Discretionary Fund 19681.1.68 - 30.9.68

<u>Receipts</u>	<u>Sw. fr.</u>
UPUSA	32,100.00
United Church of Canada	5,350.00
	<hr/>
	37,450.00
	<hr/>
<u>Expenditure</u>	<u>Sw. fr.</u>
WCC publications to Cuba	115.50
Expenses of Congolese group	380.10
Interdenominational African Ministers Association	6,009.12
Tent making ministry: Paris meeting	463.88
Ecumenical Fraternity in Israel: Library	535.00
Latin American Assembly	6,420.00
Assembly Evening Expenses	7,065.15
	<hr/>
	20,988.75
Balance in hand 1.10.68	16,461.25
	<hr/>
	37,450.00
	<hr/>

APPENDIX XIII

Programme Askings 1969 - revised

	<u>Totals</u>
<u>Programmes operated by DWME staff</u>	\$
Church Studies: subsidies and translation	5,500
Selly Oak meeting	500
Study Centres: General	3,000
Training Scheme	10,000
Consultations	5,000
Joint Action for Mission	5,000
Evangelism Activities	12,500
Urban Africa	15,000
Urban and Industrial Mission	37,000
Discretionary Fund	20,000
Exchange of Personnel	5,000
CLF Reviewing Committee	5,000
	<u>123,500</u>

Programmes involving salaries (see also under Regional Secretariats)

Caribbean Secretary for Inter-Church relations	12,000
Orthodox Staff member	6,000
<u>18,000</u>	

Programmes operated by other Divisions of the WCC and by other bodies

Christian Home and Family Life:	
Africa and General	10,000
Caribbean	6,000
Laymen abroad in mission	3,000
WSCF Latin America Training Scheme	5,000
WACB Research Secretary	1,500
Islam in Africa	9,000
Diakonia Secretariat	3,000
	<u>37,500</u>

Allocations and Reserves

Documentation Centre	10,000
Reserve for General Budget, 5th Assembly	3,000
<u>13,000</u>	

Regional Secretariats

AACC:	Administration	}	
	Youth Secretariat		
	Education Secretariat		25,000
	Home & Family Secretariat		
	1969 Assembly	5,000	1
EACC:	Programmes		26,500
	Secretariat		10,000
Pacific CC Secretariat			6,500
Latin America:	UNELAM		4,000
	ULAJE		1,500
	3rd Evangelical conference		5,000
			<u>83,000</u>

Notes:

1. \$5,000 also paid in 1968; i.e. total \$10,000.

275,000

Membership of the Committee on the Church and the Jewish People

1. Revd Joseph Adetiloye	Nigeria	Anglican
2. Archbishop Antony of Minsk	USSR	Orthodox
3. Bishop Athanasius of Beni Souef	UAR	Oriental Orthodox
4. Fouad Bahnan	Lebanon	Congregationalist
5. Dr. Roelof Bakker (Chairman)	Netherlands	Gehervormde Kerken
6. Revd J. E. Brown	UK	Church of Scotland
7. Revd R. de Corneille	Canada	Anglican
8. Revd W. A. Curtis	UK	Anglican
9. Dr. H. Ditmanson	USA	Lutheran
10. Dr. R. A. Eckardt	USA	Methodist
11. Revd S. Gerssen	Netherlands	Reformed
12. Dr. F. von Hammerstein	Germany	United
13. Dr. G. Hedenquist	Sweden	Lutheran
14. Okr Klaus Kremkau	Germany	Lutheran
15. Revd D. Louys	France	Lutheran
16. Curtis Naylor	USA	Brethren
17. Archbishop G. Appleton	UK (Jerusalem)	Anglican
18. Odeh Suardi	Indonesia	Reformed
19. Dr. G. D. Young	Israel	Baptist
20. ---	Lebanon	Orthodox

* To be named after consultation

Consultants to include:-

1. Peter Schneider	UK (Israel)	Anglican
2. Revd B. Barkham	UK	Church of Scotland
3. Revd R. Brunner	Switzerland	Reformed
4. Revd H. E. Ellison	UK	Plymouth Brethren
5. Dr. K. H. Rengstorf	Germany	Lutheran
6. Dr. D. Stowe	USA	United
7. ---	Pakistan	---
8. ---	---	Roman Catholic
9. ---	---	Roman Catholic

Working Committee
of the Department of Studies in
Mission and Evangelism

1. Professor Johannes Aagaard	Denmark	Lutheran
2. Dr. Johannes Althausen	Germany	United
3. Professor Hermann F. Binder	Rumania	Lutheran
4. Professor J. G. Davies	UK	Anglican
5. Mme Geneviève Faessler	Switzerland	Reformed
6. Professor J. C. Hoekendijk	USA	United
7. Revd Bolaji Idowu	Nigeria	Methodist
8. Revd E. H. Johnson	Canada	Presbyterian
9. Father George Khodr	Lebanon	Orthodox
10. Professor Kosuke Koyama	Japan	United
11. Professor H. J. Margull (Chairman)	Germany	Lutheran
12. Dr. Jitsuo Morikawa	USA	Baptist
13. Archpriest Nikolas Schivaroff	Bulgaria	Orthodox
14. Revd Lynn de Silva	Ceylon	Methodist
15. Colonel N. Simbolon	Indonesia	Reformed
16. Lic. theolog. Maunu Sinnemäki	Finland	Lutheran
17. Mlle Beatriz Muniz de Souza	Brazil	Indep. Presb. (non-member church)
18. Professor Colin Williams	Australia/USA	Methodist

APPENDIX XVI

Report on the
COMMITTEE ON THE CHURCH AND THE JEWISH PEOPLE

At the Fourth Assembly in Uppsala it was approved that 'In reviewing the work of the CCJP the committee considered the question as to whether the CCJP would function more effectively within some division other than DWME. The committee recommends that there be a review of the functions of the CCJP and of its place and purpose within the WCC structure.'

The Committee has been the organ of churches and agencies which had a missionary concern for the Jews. This is clearly reflected in the present functions which were the basis on which CCJP accepted integration into the WCC together with the IMC.

Criticism of this missionary emphasis has grown for several years and we have now reached a point where it seems necessary to reconsider the aims and functions of the Committee and on the basis of the conclusions to decide about the structural question.

The criticism is of different character:

- a) Theologically some churches question the validity of mission to the Jews.
- b) Practically some in their concern for improving the Jewish-Christian relationship are brought into conflict with the missionary approach.
- c) Jewish objection to Christian mission towards Jews is very strong and they often refuse to relate to and co-operate with church bodies with a missionary intention.

The differences in opinion are very clearly reflected in the study paper which was presented and recommended for further study at the Faith and Order Commission meeting in Bristol 1967.

At the Bristol meeting there were two major trends which shade off into each other:

1. There is no salvation other than in the name of Christ expressed in incorporation into the Church the one people of God. Although there is an historical relationship of the Church with the people of Israel they now stand outside of it and in a situation similar to the other non-Christian religions.
2. The people of Israel are still a part of the elect, the people of God whose unity was broken after Christ. The primary concern is to restore that unity. Thus the people of Israel are in a fundamentally different situation than the other non-Christian religions and it is possible to talk about an ecumenical dimension in the Jewish-Christian relationship.

The answer to the question of change of functions and place of the Committee in the WCC structure must depend on how we answer such questions as:

If the Gospel is universal, can then the Jews be excluded? Must the special character of the Jewish people and the continuity with Israel

which the Church recognizes force us to replace mission by dialogue entirely? Must the Church's witness to the Jews aim at bringing Christ to the whole people without an attempt to integrate them into the Church? Or must the Church's witness intend to lead the Jew to conversion and through baptism 'assimilate' the Jew into the Church? If dialogue and co-operation in practice become an alternative to mission what should then be our position? etc.

If one tries to observe how the structural problem is solved within the churches and councils, there are considerable differences. In Rome the Jewish-Christian Relation's Secretariat is placed within the Secretariat for Unity and not in the Secretariate for non-Christians. The NCCCUSA has basically placed Jewish-Christian relations in the Division of Christian Unity along with relations with Roman Catholics, Orthodox churches and Conservative Evangelicals. In some churches the focus is on education or theological studies, in others on co-operation in social action, and in others on mission.

If all aspects of Jewish-Christian relations should be covered within the Secretariat of CCJP, it cannot be limited to the concerns of DWME. This would however, also apply to any other place within the present WCC structures. The basic questions therefore seem to be what the function of the Committee and its Secretariat should be and how far it is possible to include all aspects of Jewish-Christian relations. If the latter is not possible the decision must be based on what is considered to have priority: to help the churches in all their different kinds of Jewish-Christian relationships and facilitate the internal Christian dialogue on the controversial issues, or to work primarily for dialogue and co-operation with Jewish organizations and leaders. It is probably premature to make a definite proposal concerning the place of CCJP in the WCC structure as long as the basic structural changes have not yet been clarified. In discussing the change of functions it might be helpful to look at some proposals which have been made and compare them with the present functions. The general feeling within the CCJP is that there is a need for expressing more clearly the mutuality in Christian-Jewish relationships and the need for dialogue and co-operation. The question whether the missionary dimension should be maintained is of vital importance. If the missionary intention is neither reflected in the functions nor in the structural place of CCJP it would make it impossible to continue the necessary internal dialogue within the Committee and the churches.

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APPENDIX XVII

CMCM/68/12

CHRISTIAN MEDICAL COMMISSION
World Council of Churches,
Geneva.

2-6th September, 1968.

THE COMMISSION'S CURRENT UNDERSTANDING OF ITS TASK

INTRODUCTION

We are aware of the privilege of meeting together in the CMC, representing the world-wide Christian ministry of healing. Every member of the Commission is fully identified with that ministry in one aspect or another. Although we are deeply conscious that what we can say together at this time must inevitably be somewhat tentative we have been led to certain insights concerning the crisis in the Church's healing ministry with which we are faced in most parts of the world.

THE CHRISTIAN CALLING

The ministry of healing is motivated for all Christian churches in terms of Jesus Christ.

Christ's command to love our neighbour commits us to the compassion He has shown for all who suffer, demands that we see in our neighbour the dignity of one who is created in the image of God, and leads us to serve our fellow man in the imitation of Christ.

In this healing ministry the whole people of God are committed to reflect Christ the Saviour in the fulness of His divinity (cf. Col. 1, 19-20) and in the servanthood of His being man (cf. Phil. 2, 5-11). Through this healing ministry the congregation witnesses to the salvation which Christ offers to man whether in health or in death and testifies to the unshaken hope in the resurrection in Christ.

No man alone can heal the total brokenness of the human condition. Rather through a variety of talents, gifts and disciplines the whole man is healed with God's grace. For both, individual man and the community, Christ has brought salvation. In this healing ministry both the individual and the congregation live by God's mighty power working in Jesus Christ.

NEED FOR CHANGE

The medical work of the Church historically has been oriented toward individual care in a hospital setting. Over 90% of medical mission activities are hospital-based. The quality of their work is undeniable. Thousands of dedicated and highly skilled workers have given their lives in a healing service to others. Church-related institutions have frequently pioneered a medical service for vast numbers of people, saved countless lives, and reduced human misery. Yet, today, many of these institutions suffer from multiple problems: steeply rising costs, limited staff, inadequate administrative systems, and obsolescence. There are crippling limitations of resources with which to meet those problems. These institutions often function in isolation, not co-ordinating their activities with one another or with government.

p.t.o.

Governments meanwhile develop plans for providing universal health care, but neither do they take into account nor benefit from a representative voice from the churches, because there rarely is such a representative voice.

Mission boards and related donor agencies share the same orientation and problems. They receive multiple requests for hospital-based programmes but have inadequate information and limited competence for judging whether or not the request is realistically related to either local or national need. The division of responsibility between national churches and mission agencies abroad may lead to a paralysis which makes it well-nigh impossible to make a new assessment of the task.

But financial and organizational problems are only a part of the difficulty in programmes dedicated exclusively to hospital care. There is the more basic issue of the extent to which such programmes, despite their unique achievements, meet men's actual needs. First, the orientation of hospital work toward the service of only those who come to the institution, rather than reaching out to serve all in a surrounding community, has meant that many in need have not been served at all.

Second, hospitals can provide only a part of the care necessary to meet the health needs of people and often fail to touch the greatest needs. The causes of ill health have a wide range which include a hostile environment, malnutrition, poverty, ignorance, social deprivation and overly-large families. While hospital treatment is essential for the care of some problems, it offers little for others. It has limited influence on the pattern of diseases and their causes.

NEW DIRECTIONS

A re-orientation of Christian medical work is obviously required. We call the Churches to turn their attention in the direction of comprehensive health care of man, his family and his community. The needs are great - to relieve suffering and heal disease; but, no less, to prevent disease and promote general health - but resources are limited. Yet, we are responsible to use those resources in ways that will bring the greatest benefit to all. We must grow in our ability to see man as his total self and to meet his needs in that context.

Any individual church or institution must recognize that it can respond to that total complex of needs only on the basis of close and careful co-ordination with other institutions and with government. This will require fearless appraisal of what the Church can and cannot do, willingness to join with other Churches - Catholic, Orthodox and Protestant - and with government, in joint planning; setting priorities according to the needs of the people, and selecting from among these priorities those most appropriate to the distinctive resources and conscience of the Church.

An essential step in implementing these recommendations is the development of competence in national churches, mission boards and donor agencies for planning and evaluating health programmes which meet health needs in ways that reflect the best use of resources. At national and local levels it is imperative that there be developed organizations

that include the representation of churchmen both in and out of the health field, including those in government, drawing on the skills of whoever can contribute to the study of the nation's health problems, and the development of coordinated plans for meeting them.

SPECIFIC OBJECTIVES

As the process of change in the direction of the Church's healing ministry is initiated there will be need both for a long range view and patience in implementation. The above broad goals and new directions lead now to the identification of the following specific elements in the new orientation. Movement toward these specific objectives must be based on selective strengthening of established institutions and services and, where appropriate, through reduction of some present emphases.

A general principle underlying our proposals for new direction is that immediate progress toward all the objectives and in all areas is unrealistic. "Felt needs" for change in institutions, areas or activities must provide appropriate local involvement in the transition process. An eagerness for new programmes of greater relevance is sufficiently evident to suggest that progress toward the total conceptual action presented below may quickly permeate all Christian medical work.

1. Comprehensive Health Care

Comprehensiveness in development of services can be viewed in at least three dimensions:

- a. A spectrum in types of service ranging from treatment and rehabilitation to prevention and health promotion (including health education and improved nutrition).
- b. The health services network ranging from specialized institutions and general hospitals to health centres, sub-centres, community-wide services and the home.
- c. The human resources available for health care ranging from the involvement of concerned church members, whether professionally trained or not, in home and community and the extremely important and urgently needed auxiliary and middle level health workers, to generalist and specialist professionals.

2. Community Orientation

- e. In the new healing ministry the community is the patient. In treating the whole man each individual can be cared for only within his community ecology. Disease prevention and health promotion can be effective only when there is as much concern for the healthy as for the sick.

- b. Among the several target populations with high priority needs we identify particularly mothers and children under five. The health quality of future generations is largely conditioned by total care provided in these critical years.

3. Cooperation with governments and other agencies

- a. Most countries now are actively engaged in national and regional health planning. The Church should fit its health activities into general plans and cooperate with the planning process.
- b. Institutional services provide multiple opportunities for a working collaboration within the regional framework. Hospitals may establish two-way educational and referral relationships with government health centres or community services or vice versa.
- c. Manpower development and educational programming must be consistent with locally accepted categories. In view of the need of experimentation in new areas, such as community nursing, we must be fair to the trained personnel in providing career opportunities. Quality must be judged according to local criteria rather than rigid international standards.

4. Inter-church coordination and cooperation

The opportunities for improving Christian witness by better relations between Church groups is probably better in medical work than any other group of mission activities. The advantages of sharing personnel, facilities and responsibility within a regionalized framework has already been demonstrated to be eagerly welcomed in some countries such as Malawi.

5. Planning mechanisms appropriately structured in regional and local organisations

New understanding of the planning process is rapidly changing the international approach to development. Responsibility for planning and evaluation must be separate from but should strongly influence the direct administrative framework. The planning process is dynamic and continuing with effective implementation being directly correlated with the amount of local involvement in planning. Priority setting especially must be locally determined but within guidelines and norms established by the donor agencies.

6. Re-orientation of Personnel

The Commission attaches its own highest priority to the need for providing opportunity for all individuals involved in the healing ministry to have a chance to develop the new orientation outlined here. Through short courses and conferences emphasizing case studies and by working jointly on specific local problems we urge an intensive effort to reach all health personnel, the local churches and staff of donor agencies.

7. Need for Administrative Re-organization

Among the greatest obstacles to effective change are rigid administrative structures and traditions. If the new emphasis on planning and evaluation is going to be effective a willingness to modify administrative patterns will also be needed.

8. Data Systems

Limitations of actual information severely limit our ability to communicate effectively or increase understanding. But data must be gathered only to fulfill specified objectives otherwise it will detract from and confuse the new developments proposed. Perhaps the most needed data are comparable economic analyses.

9. Facing the problem of population dynamics

Few world problems are as important or as poorly understood as the unprecedented rate of population growth. Because of ethical implications, the potential total impact on the health of families, and especially the care of children, Christians have a particular responsibility to provide imaginative leadership in the search for solutions. Our Commission places high priority on providing opportunities for Church medical programmes to lead rather than follow in developing new ways of meeting this worldwide need. Wherever family planning is offered the choice of methods must be according to individual conscience of all concerned.

Conclusions

These suggestions will fall on some institutions and agencies that will have difficulty responding to them. For example, while some hospitals may be fully utilized as part of a comprehensive health programme, there are others where beginning such a programme may require entailing of established activities that are less relevant to health needs.

Despite these and other difficulties the Christian Medical Commission is utterly convinced that we face a radically new and changing situation and that our Christian calling demands that we find effective means whereby the ministry of healing might be directed toward the wholeness of man in his community.

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of the Commission's understanding of its task.)

While we are justifiably entitled to pride in reviewing the legacy of Christian medical work, we realize that some of the earlier initiatives are no longer open to us and that we must search for a new relevance today. Part of what was distinctive in Christian medical programmes was its pioneering nature - in offering medical care to those who otherwise would be destitute. However, today governments and other secular agencies are increasingly offering such services, and we must discover how our programmes can be co-ordinated with theirs. This is not to say that the pioneering aspect of our services is over. There are whole new dimensions of pioneering possibilities which are still open to us. Yet, in the discovery of them we must always be aware that relevance is always relative. What is relevant today may be quite irrelevant in the days to come, and so we must always be open to renewal as we search for the appropriate ways in which the Church can bring healing and wholeness to man.

A review of the problems which face individual institutions makes it abundantly clear that we lack adequate mechanisms for planning. The majority of these institutions operate in isolation from others and their priorities and programmes are determined within the narrow context of their institutional walls. Thus, appeals for financial assistance go to the agencies with which they are historically related or to Donor Agencies. Yet such projects may have little relevance within a regional or national assessment of priorities. Because we lack mechanisms for planning, our present goals for the delivery of health services are largely undefined and they may be inappropriate in terms of community health needs.

The most important new dimension in the field of health care today is the element of planning, and most national governments are now engaged in it. Such planning seeks to define overall objectives and to identify the resources which are or may be available to meet them. It is now incumbent upon the churches to engage in such planning themselves if they would exercise stewardship with their resources. Planning is necessary to all levels - national, institutional, and even at the level of dispensaries - and there must be a correlation at all these levels. Stewardship is required not only to achieve the optimum health care within our resources, but equally to see that the results are economically viable in the local context. We must always beware lest we advocate a system for the delivery of health care which is beyond the reach of patients who are asked to pay for it. Modern technology is making hospital care more and more expensive. Yet, most Christian hospitals seek to demonstrate the highest professional level of care believing this to be an effective part of their witness. It is ironic that in doing so, they often price their services beyond the reach of the very

poor who most need them. In such a situation, these institutions may have an aura of affluence and an image of indifference. We were asked to consider the disturbing question "can we exclude from our mortality and morbidity statistics those we could not afford to care for?". Thus, it may be appropriate for the Church to develop experimental programmes directed toward minimal cost medical care, facing realistically the issue of cutting costs without too much increase in the risks.

One theme which recurred again and again was that the focus of care must change from the individual to the community which includes all individuals. This was one area where theologians and health planners found common ground. While the Church had emphasized personal (individual) salvation, it was now coming to recognize that the uniqueness of the individual most frequently lay in his relationships in community. So, there was a need to recapture the Hebraic concept of corporate salvation and the Pauline version of it as the New Community in Christ. Likewise, health planners were now aware of the deficiencies of a hospital-centred, disease-orientated system which focused on the individual who came to the hospital, but tended to neglect those beyond its walls who might be in greater need. Often we were reminded of the Tübingen consultation which saw the ministry of healing vested in the congregation which moved out to engage human need beyond itself. And in seeking this role, our Chairman reminded us of the great danger - that in seeking to do things with people our patience often runs thin and so we tend to do things for people which easily gives way to doing things to people.

As an element in the planning process, we were reminded that modern bio-medical technology which requires expensive hospitals and equipment for its implementation can have only a limited impact on the serious health problems that are before us. The vast efforts of personnel, money, buildings and equipment, which are required in the modern hospital, may have only a minimum effect on the total health need. The child with malnutrition and diarrhoea awakens in the night with earache and is brought to the hospital; he receives penicillin and eardrops and returns home again. The suffering of the moment is relieved and that is very important, but the effect on the child's life and probable early death is not minimized by this contact with modern bio-medical technology. An auxiliary nurse visits a home and there is contact between mother and nurse but nothing happens. This is the interface between what we know about disease and what we have to learn about health care. But the fact that we have limited effectiveness in this area does not seem to deter us from continuing with this enormous and at times unavailing effort - building evermore and ever-larger institutions.

Considerable discussion centred on the suggestion that our planning should involve a fearless appraisal of what we can and cannot do. This was coupled with the urgent need to work with governments in the development of priorities and programmes. This echoed the now

familiar concept that we should work within "the world's agenda". There is a sense in which these health problems are the world's agenda, and the question is to what extent or in what way does the Church accept them without question. Dr. Taylor made an earnest plea that we must not simply react to this agenda, but that we should lead in its development of priorities and methods of meeting them.

The discussion following the presentation of case studies which represented problems of church-related medical programmes made the delineation of road blocks to planning especially clear.

There is an urgent need to evaluate the best use of resources. How can donor agencies become a part of the planning process so that their gifts provide the optimum of health care and giving does not destroy the integrity of those national churches which ultimately become the owners of these prestigious institutions. It was recognized that one of the complications of our present situation is that we have on the one hand a system of relationships with agencies and churches who have resources, and on the other with churches and agencies that have needs. If change is to come, it must be at all levels of these relationships - the institutions requesting aid, the donor agencies which are in a position to give it, and the national churches which have ultimate responsibility for the institutions. And to make the interaction of these relationships all the more difficult we have the complicated problems of ecclesiastical identity which always appear to be so important, even though they have never been an instrument of healing.

We were reminded of the frequently inappropriate adaptation of western styles of hospital-centred care and the educational systems that have been developed to support them which are often impossible to adapt to local situations or cultural factors. In such cases, while the Church must retain a degree of freedom to experiment, if it has adequately assessed the needs, it is also imperative that it engage in consultation with governments and not simply develop its own programmes for the sole purpose of keeping its institutions running at the cost of an impossible social burden on those whom it trains.

For example, in our church-sponsored educational programmes there must be adequate thought given to the maintaining of government standards, as well as the need to plan that the person trained will be always employable, - i.e. not beyond the capacity of the economy to absorb at any particular time, nor frustrated by being trained at a level that permits no further advancement.

We must seriously consider whether the Commission could make a significant contribution not simply by finding ways to adhere to standards that are often too inflexible and not completely relevant to the national situation, but by exploring the wide open field of community health nursing, a field in which everyone is eagerly seeking help.

In reacting to the presentation of these problems, Drs. Chandy and Ademola reminded us that while we may be able to reach objectives within an international framework of accepted values, we must never forget that the solutions must always be developed within a local context. These solutions have to reckon with local economic factors, local personalities, and local colonial heritage. The per capita expenditure on health within different developing nations varies considerably, and this forces us to reckon within different contexts in which solutions must be found, but also warns us that requests for answers cannot be quick answers if they are to be good answers.

While much of the previous discussion appeared to indicate a down-grading of institutional hospital-centred care, we must never forget that the hospital has a vital role within a comprehensive community-orientated health programme. People in communities have a very wide range of health needs. Some of these health needs are best met in the home situation - things that have to do with situations that happen in the home, relationships between people, the care of children, living patterns, relationships to environment. But there are other things that cannot be taken care of in the home - simple things perhaps, such as a boil, a red eye, attacks of malaria, a cut; and perhaps these can best be taken care of in a simple centre by a person with simple training. But there are other things that neither of these situations take care of, such as the woman in obstructive labour. There is only one place for her and that is in the hospital where someone is competent to take care of her need. In order to give comprehensive medical care we must carefully assess all the needs of all the people and recognize that these can best be met in various institutions, each in careful co-ordination one with the other. It is when they are separated that things begin to fall apart; when the hospital in isolation only meets part of the problem and complicates the issue by sometimes meeting problems that could easily be taken care of elsewhere, in a less expensive and less sophisticated establishment.

Having reviewed some of the major problems facing Christian medical programmes today in all their complex relationships, we recognize that but a few of them can be responsive to individual solutions, and while behind the majority lies a fundamental need for change. From these discussions there emerged a consensus that the direction for change points to the adoption of a central concept in health care which recognizes the total needs of man in the community. This resulted in the document which follows: "The Commission's Current Understanding of Its Task".

WORLD COUNCIL OF CHURCHES

Division of World Mission & Evangelism

THE INTERNATIONALIZATION OF MISSIONARY PERSONNEL

This question has been before the DWME on different occasions. Uppsala has given it a new push. The following proposal is presented for discussion. It has been shared with DICARWS but they are not prepared to discuss it at their December meeting. It is therefore proposed that it be discussed in a preliminary way, presented to DICARWS at its spring meeting, and that the DWME executive be authorized to make final arrangements with DICARWS so that the whole matter can be brought to the Central Committee in August.

PROPOSAL FOR A

COMMITTEE ON THE ECUMENICAL USE OF PERSONNEL

Uppsala has given an impulse to and laid a mandate on the WCC to take more initiative in working out and implementing plans for the deployment of persons taking part in the Church's ministry across national frontiers.

The Report of the Committee on DICARWS says

"An ecumenical plan for the use of the churches' manpower is now called for. The WCC, and in particular the DWME and DICARWS should provide a forum for the development of such a plan worldwide in scope".

The Report of the Committee on DWME says under "International Exchange of Personnel".

"The Committee urges the DWME to develop procedures for facilitating the international exchange of personnel. It is expected that DWME should work closely with DICARWS and regional conferences in pursuing this concern".

There has been in DICARWS a Committee on Teams, Fraternal Workers and Personnel. This Committee was not chosen primarily for its competence in the personnel field. It had many things to deal with. The concern for teams is of a different nature than that for personnel. A network of correspondents, primarily Western, and mostly from inter-church aid agencies has been developed. Recruiting and screening has been primarily their responsibility and the Geneva office has served mostly as a marriage broker matching people with requests and establishing certain criteria for their service. Most of the persons placed have been either for WCC controlled posts or for posts related to the Project List.

The DWME has had no committee in this field. It has had a staff person concerned with the training of missionaries. In some situations the DWME has sought to facilitate or arrange the exchange of missionaries. Recently it has been pushed into seeking personnel for a situation which demanded an internationalization of missionary personnel. There is some pressure for it to become more operational in this field. This it has resisted not wanting to become a "sending body".

The time seems ripe for a step forward in this area. The following is proposed.

1. COMMITTEE

The formation of a Committee on the Ecumenical Use of Personnel is proposed. It should be related to both DWME and DICARWS and report to both of them. Members would be chosen in consultation between the two Divisions and should have on it one or two persons from each Divisional Committee. Careful attention should be given to geographical and confessional balance. In addition the following concerns should be represented.

- (a) sending bodies - Personnel and general policy interests of both mission and service.
- (b) Receiving bodies - general and institutional
- (c) Personnel training centres

It could be a committee of 10-15 meeting 2-3 times a year perhaps on occasion in conjunction with a DWME or DICARWS meeting. Both Divisions would have a staff person related to it but one would carry the primary responsibility.

FUNCTIONS

1. Study of the problem of the kinds of jobs for which ecumenical personnel can be most effectively used.
2. To provide a forum for discussion and study on questions of the recruiting, screening, appointing, training, placing and in-service training of ecumenical personnel.
3. To study questions concerning the remuneration and working relationships of church personnel working abroad.
4. To devise ways of providing adequate pastoral care to persons working abroad.
5. To receive, study and assess requests for personnel from councils or from churches that are not related to mission boards, or that wish to diversify their workers from abroad.

6. It would establish criteria and procedures for responding to justified requests.

a) This could mean becoming a coordinating point for establishing direct relationships between asking and responding bodies with an ongoing "watching brief" on the relationship or

b) a more direct involvement in the recruiting and screening process and the seeking of necessary support where such was not available from the asking and responding bodies.

7. To keep under constant review the whole question of the deployment of ecumenical personnel around the world and to bring to the attention of those concerned those places of great need as well as those where there may be too heavy a concentration.

8. To work in close cooperation with regional conferences and world confessional families that are involved in the internationalization of missionary personnel.

DWME Divisional Committee

1. Archbishop Antony of Minsk	USSR	Russian Orthodox
2. The Revd Dr. Roelof Bakker	Netherlands	Reformed
3. The Revd Holger Benettsson	Sweden	Lutheran
4. The Rt. Revd Ban It Chiu	Singapore	Anglican
5. The Rt Revd H. H. Harms	Germany	Lutheran
6. Metropolitan Ignasios Hazim	Lebanon	Orthodox
7. Dr. J. Clinton Hoggard	USA	Methodist
8. The Revd Dr. Floyd Honey	Canada	United
9. The Revd Albert Isteero	Lebanon	Coptic Evangelical
10. The Revd Dr. Tracey Jones	USA (Chairman)	Methodist
11. The Revd Dr. Bernhard Krüger	South Africa	Moravian
12. Pasteur James Lawson	Dahomey W.Africa	Methodist
13. The Revd Miss C. C. Lee	Hong Kong	United
14. Professor H. J. Margull	Germany	Lutheran
15. Mr. Nicholas J. Maro	Tanzania	Lutheran
16. Pasteur Jacques Maury	France	Reformed
17. The Revd Dr. Soritua A.E. Nababan	Indonesia	Lutheran
18. The Revd R. K. Orchard	GB	Congregational
19. The Rt Revd Laszlo Papp	Rumania	Reformed
20. Dr. Jon Regier	USA	UPUSA
21. The Revd M.A.Z. Rolston	India	Reformed
22. The Revd Dr. J. Rossel	Switzerland	Reformed
23. The Revd A. Sapsezian	Brazil	Armenian Evangelical
24. The Revd Dr. Arne Sovik	USA	Lutheran
25. Dr. David Stowe	USA	United
26. Professor Masao Takenaka	Japan	United
27. The Revd Edwin L. Taylor	W.I.	Methodist
28. Canon Dr. John V. Taylor	GB	Anglican
29. Mrs. Muriel Webb	USA	Anglican