

**Council for
World Mission**

Annual Report 2018



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General Secretary's Message

Council for World Mission is pleased to present the 2018 annual report. The report outlines and reflects on our work for the year, celebrates our accomplishments and shares our thoughts on the meaning of life in a context of systemic evil, social injustice and climate catastrophe. Our theme for 2018 was "Healing relationships: Hope for a New Spirituality". This theme resonates with the #MeToo movement, which was the one of the defining themes of the year 2018. The movement is gaining momentum in calling out the injustice of objectification of women and unmasking the conspiracy of silence.

'You are not alone'. This is the headline on the #MeToo website; and it simultaneously inspires and alarms. It says to the victim of violence you are not alone, so that you can feel encouraged to stand up and confront your victimiser and demand your right to a life, free of sexual violence. It also says to the victimiser, 'you are not alone', you are part of a system and culture which thrives on violence and abusive power. It tells us that the change which is needed is both personal and systemic.

The men who have inflicted sexual violence on women, children and men are exercising their 'privilege' granted by a patriarchal system. Patriarchy protects male interests and valorises dominance, allying maleness with the power to possess and control. We need only look at many male heroes of the Bible, held in great honour and esteem. Is this not what Abraham does to Hagar, David does to Bathsheba, and what Tamar receives at the hands of Amnon?

Patriarchy is as old as the Bible and the Bible is read with male interest. Hence, male power is seen as projected onto and justified by the Divine. Eden is projected as the idyll from which the patriarchs and patriarchy stem. From the story of Eve in the garden of Eden, and of countless women throughout the Bible, a young girl, from an early age will learn that her body is the possession of men and male dominated systems who/which will prescribe what she can and cannot do. A woman's body is her measure of value and an instrument of her shaming. The punishments for her natural impulses are severe, the prescriptions for her standard of behaviour in society are rigid. Her very femininity expressed in her natural cycle that gives us life is a scourge and an emblem for her 'uncleanness' and therefore, social exclusion. The system clearly says to women, you are alone. And we have you in our grip.

Domination over women happens inside the text and it happens inside the church. Sometimes sexual assault is inflicted by a trusted church leader. All too often other leaders compound the trauma by circling the wagons to cover-up and protect the perpetrator and the ministry involved. Victims are often re-abused by being disbelieved, pressured to forgive, forget, and move on; or when a victim turns to leaders for help they simply fail to act. They are even made to consider the reputation of the man and the church above their own quest for justice and safety. We know for certain that Jesus of Nazareth would not put anyone's reputation above love and justice, so why does his Church? In this regard, we fail our first and fundamental duty of discipleship, which is to follow Jesus.

The #MeToo movement was founded in 2006 to help survivors of sexual violence, particularly Black women and girls, and other young women of colour from low income communities, find pathways to healing; and to galvanize a broad base of survivors to disrupt the systems that allow for the global proliferation of sexual violence so that perpetrators are held accountable and strategies implemented to sustain long term, systemic change.

CWM comes at this seeing male sexual violence as a personal and social manifestation of empire. And as a Christian mission organisation, committed to "Healing: Hope in Action", raises its voice in support of this movement, demanding a world, a society, an economy, a community, a church, a home and a bed free from sexual violence. We do so humbly and penitently, confessing our complicity by our silence and secret support of the system and culture in which abuse of others is normalised and even valorised. And we see in the #MeToo movement a powerful partner with God in bringing down empire and raising up a vision of life. Jesus himself, a victim of male dominant violence, embodied this vision of life when he stood up to and shamed into silence a crowd of men lustful to stone a woman to death, declaring her the single actor in a sexual relationship.

“Healing relationships: Hope for a New Spirituality” beckons us to acknowledge the brokenness all around us and commits us to act in hope for a spirituality that honours and dignifies life, rejects all forms of violence against God’s creation and joins the #MeToo movement in an act of solidarity with women and girls, the main victims of patriarchy. Whilst the movement takes just one person of courage to come forward and state her claim, it is going to take all persons of courage and goodwill to step forward and identify with the cause, the fight against sexual harassment and assault, if society would be purged and healed from this scourge.

A couple months ago, it was revealed that the former vice president of the United States of America, Mr Joe Biden was being accused of inappropriate physical contact by a couple of women. In both allegations, the contacts were public, and many witnesses believed that they were acts of a friendly and fatherly gesture rather than those of a sexual predator. These allegations were treated as absurd by some, while others argued, poignantly, that the point was not what was intended by the touching, but rather how it was received. This particular story invokes much sympathy for both sides. It is not hard to believe that Mr Biden, who is well known to display physical affection generously to colleagues, male or female, as acts of friendship and support, may not be a sexual predator. However, how are women, subjected to thousands of years of sexual objectification and male dominance supposed to tell between bad and good intentions of every unwanted physical contact? Why would we put the burden of deciphering men’s intentions on women? Haven’t they gone through enough already? Mr Biden said he did not believe that he acted inappropriately, however, his response to the allegations sets a remarkable example of an approach that puts the victims voice above the impulse to silence it even if one feels victimised by the allegation itself. In his statement, Mr Biden said, “In my many years on the campaign trail and in public life, I have offered countless handshakes, hugs, expressions of affection, support and comfort. And not once – never – did I believe I acted inappropriately. But we have arrived at an important time when women feel they can and should relate their experiences, and men should pay attention. And I will.”

We claim not to be paragons of virtue. On the contrary, we confess that “we have sinned and come short”. However, as Council for World Mission, and individuals within this organisation, we submit ourselves to being partners with Jesus in the cause of justice; we declare zero tolerance for all forms of sexual abuse; and we commit ourselves to owning the problem and to being part of the solution.

We hope that while 2018 may have brought the #MeToo conversation on the table, the years that follow will be characterised by the Church’s definitive entrance into this important dialogue. We are encouraged by the steps being taken by the Catholic church in naming and confessing its complicity in the actions of its leaders that have ruined and hurt thousands of lives and communities. We salute all women, children, and men who have risked everything to get their stories told and heard. We call on all followers of Christ, to step up and be counted among those that will see and hear them.



A stylized handwritten signature in black ink, consisting of a large loop and several strokes.

General Secretary
Rev Dr Collin Cowan

Moderator's Message

Dear friends,

I am pleased to welcome you to the 2018 Annual Report of the Council for World Mission. In this report, we outline the ways in which CWM has engaged its understanding of its purpose through its programme and stewardship. CWM has chosen as its strategy for engagement in mission to be intentionally member focused; uncompromisingly contextual; and strategically ecumenical. We are pleased to give account of our work in a global mission context, through our members, and with our partners.

CWM is unapologetically and intentionally member focused. And to this end, CWM sets the bulk of its budget towards supporting member churches in carrying out their mission. We rejoice that we are able to support member churches in fulfilling their calling to be disciples of Christ in local communities and beyond.

The year 2018 has given us many causes for celebration and even more for pause and reflection. As noted in the message from the General Secretary, the issue of injustice in relationships between men and women continues to plague our global community and the Church is not spared. As each generation comes into its own phases and levels of awareness, it is abundantly clear that things cannot be allowed to remain skewed towards serving one gender above and at the expense of others. Social norms are changing and we must change with them for a fairer and more hospitable society. Resistance to change by the powerful will almost always lead to the pain and suffering of the weaker, especially if the change is their initiative. The challenge for our generation is to recognise the dynamics of power in every situation and relationship, and to pursue justice, especially when it is in our power to enable it to come to pass.

On behalf of the Board of Directors, I am pleased to affirm that Management has carried the prophetic cutting edge of CWM with diligence, courage and commitment throughout this period. Management continues to be alert to reading the signs of time in the local and global contexts in which CWM is set; and to developing appropriate responses, offering critical analyses and providing strategic leadership and direction at various intersections of CWM's life. In so doing, Management ensures that CWM member churches, and the wider church community, are alert to the mission imperatives of our time; and that CWM's prophetic voice and presence signal hope and point to healing and peace in our broken world.

We thank you sincerely for your continued support and interest in the work of CWM.



A handwritten signature in black ink, reading "D.C. Haia Darnei".

CWM Moderator
Rev D.C. Haia Darnei

Healing Relationships:

Hope for a New Spirituality

The commitment to healing relationships sits at the heart of CWM's vision for the transformation of the world. The process of healing relationships is based on the hope for a new spirituality, which is anchored in God's fundamental identity as the Creator. We affirm our belief in a God of life that is committed to the life of the world and to human flourishing. We believe that God wants all humanity, in whose image and likeness we are all created, to be more than we presently are and to be all that we were created to be. The God in whom this faith and commitment is located is revealed in the witness of the scriptures, particularly - the life and ministry, death and resurrection of Jesus Christ, in whose name and identity the church is founded.

The twenty-first century is being shaped against a backdrop of mounting conflicts between people across our tangled lines of religion, cultures and political ideologies and world views to name but a few. Given the fragmentation of the world, the desire for a renewed push for healing relationships is not a theoretical or an abstract concept. Rather, it is a recognition that the world needs to be changed. For the church to be faithful to her identity and existence, we need to be committed to being a part of a creative process that is seeking to change both systems and structures, as well as human hearts and consciousness.

Healing relationships can be identified in a number of forms and represents the all embracing nature of God, who is making all things new (Rev 21:5). So whether in terms of climate justice, seeking to heal the relationship between human kind and the creation - which is God's gift to us, for which we hold responsibility for its care and sustainability, or witnessed in inter-ethnic, cultural and national reconciliation between warring peoples, the cause of healing relationships remains a key commitment for CWM and its member churches.

Realising that our commitment to healing relationships is rooted in God's grace and power, it should come as no surprise, then, that the hopeful intention for the changes we wish to see in the world and in all peoples, is founded on a relational and transformative spirituality that is God's gift to us.





God, in Christ, in the power of the Holy Spirit is pouring out God's spirit onto all peoples (Acts 2:17), seeking to bring about transformation and healing.

A key feature of this healing and the spirituality that underpins it, is the relational quality of God's work, in which CWM and its member churches are invited to participate. The reconciling work of Christ that brings God's love to all human kind and fosters communion between peoples, represents the relational quality of Christian mission to which CWM is committed. The transformative mission of God is founded on an active, gracious love that is costly, rooted in Jesus' sacrifice on the Cross, in which justice is a key feature of what we understand in terms of reconciliation and healing.

Too often, we note a kind of 'false peace' in which structural injustice and fractured relationships are covered over with a form of camouflage that seeks to disguise the true depth of human sin and the disregard for the other. The gospel of Jesus Christ reminds us that perfect love drives out fear (1 John 4:18) and that the mission of God that is seeking to bring about healing relationships cannot be accomplished on the false truths of compromising with injustice. Rather, the Church is called to bear witness to the truth and this means we must be committed to confronting injustice and all the factors and forms that limit the prospect of abundant life that Jesus promises in John 10:10. We are called to love ourselves and the neighbour, realising that this relational dynamic cannot occur outside of the contexts and cultures in which human beings and communities are rooted – for mission and human encounter are never lived in a vacuum. It is for this reason that our commitment to human flourishing must include climate justice and the care for God's creation because it's within the context of specific cultural settings that God's mission is realised.

Given the present context of deep divisions between peoples and nations, people trafficking, climate change and economic injustice, we know that renewal will only occur when the Body of Christ is willing to make the supreme sacrifice of immersing itself in the suffering, tears and the broken-heartedness of the world. We are called to work in partnership with God to help realise the healing transformation of all creation for which Jesus came. (John 3:16). Let us step into this commitment with boldness and confidence, safe in the knowledge that in the name of Christ and in the power of the Holy Spirit, nothing can separate us from the love of God (Romans 8:38-39).

Our Members



Since its inception in 1977, CWM has journeyed with its member churches to share God's love and help each other achieve quality and fullness of life through Jesus Christ. CWM's purpose "to further the work of Christian mission throughout the world" is expressed through our engagement in God's mission.

The prophets urge us to act boldly because God knew our name before we were born. God told Jeremiah: "Before I formed you in the womb, I knew you" (Jeremiah 1:5). God also told the people of Israel not to be afraid of the forces of death "for I am with you to deliver you. See, I have this day set you over the nations and over the kingdoms" (Jeremiah 1:8).

We recognise that every church and individual have gifts to offer, and all need to receive. As such, we share not only resources but also people and ideas with our member churches to carry out God's mission across the world. CWM affirms that humankind is God's most profound and wonderful creation, and we seek to positively transform nations, communities, families and above all; the fabric of society - for His glory.

CARIBBEAN REGION

1. Guyana Congregational Union (GCU)
2. United Church in Jamaica and the Cayman Islands (UCJCI)

EUROPE REGION

1. Congregational Federation (CF)
2. Presbyterian Church of Wales (PCW)
3. Protestantse Kerk in Nederland (PKN)
4. Union of Welsh Independents (UWI)
5. United Reformed Church (URC)

SOUTH ASIA REGION

1. Church of Bangladesh (COB)
2. Church of North India (CNI)
3. Church of South India (CSI)
4. Presbyterian Church of India (PCI)

EAST ASIA REGION

1. Gereja Presbyterian Malaysia (GPM)
2. Hong Kong Council of the Church of Christ in China (HKCCCC)
3. Presbyterian Church in Taiwan (PCT)
4. Presbyterian Church in Singapore (PCS)
5. Presbyterian Church of Korea (PCK)
6. Presbyterian Church of Myanmar (PCM)



AFRICA REGION

1. Church of Jesus Christ in Madagascar (FJKM)
2. Churches of Christ in Malawi (CCM)
3. United Church of Zambia (UCZ)
4. United Congregational Church of Southern Africa (UCCSA)
5. Uniting Presbyterian Church in Southern Africa (UPCSA)

PACIFIC REGION

1. Congregational Christian Church in American Samoa (CCCAS)
2. Congregational Christian Church in Samoa (CCCS)
3. Congregational Union of New Zealand (CUNZ)
4. Ekalesia Kelisiano Tuvalu (EKT)
5. Etaretia Porotetani Maohi (EPM)
6. Kiribati Uniting Church (KUC)
7. Nauru Congregational Church (NCC)
8. Presbyterian Church of Aotearoa New Zealand (PCANZ)
9. United Church in Papua New Guinea (UCPNG)
10. United Church in Solomon Islands (UCSI)

Mission Strategy

We are Council for World Mission (CWM), a worldwide partnership of 32 Christian denominations with a combined population of about 22 million Christians in over 50,000 congregations spread across 40 countries around the world. Created in 1977, CWM incorporates the London Missionary Society (1795), the Commonwealth Missionary Society (1836) and the (English) Presbyterian Board of Missions (1847).

Our Vision

Fullness of life through Christ for all creation

CWM is committed to the realisation of the mission of God expressed through the uniqueness of the person and ministry of Jesus Christ. Our vision, inspired by John 10:10, is all-encompassing, specifically including all of creation, and holistic in its scope, evoking CWM's holistic understanding of mission.

The vision statement is necessarily broad and is consistent with the visions of many of our ecumenical and mission partners. CWM's uniqueness is not in our vision, but in our mission, our values, and in the practice of the role that we play.

Our Mission

Called to partnership in Christ, to mutually challenge, encourage, and equip churches to share in God's mission

Churches, both member churches of CWM and more widely through ecumenical partnerships, are at the heart of CWM's mission. We firmly believe that churches are called to share in God's mission throughout the world. The defining way in which this is done is through partnership, one with another, but within the "partnership in Christ".

Our Purpose

To further the work of Christian mission throughout the world

Our understanding of CWM's purpose is expressed through engagement in mission that is the outcome of collective discernment. Such engagement, inspired by our vision, is intended to be intentionally member-focussed, uncompromisingly contextual and strategically ecumenical. .



Our Values

- ✧ **Justice in relationships,**
- ✧ **Mutuality, equality and inter-dependence,**
- ✧ **Generosity of spirit, and**
- ✧ **Unity in diversity**

Our values are aspirational, describing both the way we work and the way we desire to work. Our values are relevant both to how members within CWM should relate to one another, and how the organisation of CWM at all levels should operate as we respond to the transformative work of the Holy Spirit.

Our Strategy

In this 2018 Annual Report, we outline our missional impulses and point to ways in which we have addressed their implications in a global context, and in reference to the context of member churches, each committed to a strategy of mutual accompaniment. Specifically, we highlight how we have engaged our three-pronged mission strategy – intentionally member focussed; uncompromisingly contextual; and strategically ecumenical – in our thematic suite of programmes.

A large crowd of people is shown from behind, with their hands raised in the air, suggesting a concert or a religious gathering. The scene is dimly lit, with warm, out-of-focus lights in the background creating a bokeh effect. The text "We Are..." is overlaid in the top left corner.

We Are...

Intentionally Member Church Focussed



*W*ith programmes that are specially designed for CWM's member churches such as the Academic Accompaniment Programme (AAP), CWM aims to;

- ✧ develop initiatives that support churches to engage with a holistic approach to mission, critically evaluate their own mission engagement strategies and understand effective mission models that will lead to renewal and transformation
- ✧ resource churches to implement innovative mission programmes
- ✧ affirm that justice is at the heart of faith, and act on issues of injustice
- ✧ speak to our membership and the world on issues of injustice



Facing Empire

Bethlehem, Palestine

In 2018, CWM's Face to Face (F2F) Programme headed to the Middle East to provide an opportunity to explore the historical, theological and contemporary issues relating to the region-specifically Israel and Palestine. Participants experienced first-hand the issues of occupation and how discrimination, inequality, military occupation and systemic oppression impacted communities, families and individual lives. Besides providing opportunities to engage on theology, spirituality and mission through cross-cultural exchanges, the group was able to reflect and have a deeper understanding on mission in the context of empire. Through visits to cultural and religious sites, they gained different perspectives on the Israeli occupation in Palestine territories and possibilities of reconciliation and peace.

Participating Churches

United Church in Solomon Islands

Churches of Christ in Malawi

Protestant Church in the Netherlands

Congregational Christian Church in Samoa

Presbyterian Church of Myanmar

Presbyterian Church of India

United Church of Zambia

Uniting Presbyterian Church in Southern Africa

Congregational Federation

Uniting Church of Australia

Union Theological Seminary-Philippines

Christian Reformed Church of North America



An armed Palestinian man with children

“This month has been an intrusion into our normal lives. We were told it would disturb our equilibrium and no doubt we all feel differently now than when we arrived.

Over time, if not already, we will understand how our voice is being used to inform others who have not seen what we have seen. This includes our family, friends and church family who have not been privileged to be part of this amazing CWM programme. Being exposed to Palestine in the context of empire is only one example of oppression around the world and many in this group already live with similar things to varying degree in their own country. We are going back to worlds where life is equally hard – where women are not treated as equal beings, where tribal loyalties play a negative part in selection for ministry opportunities within the church!”

– E. Sweeney, Congregational Federation,
Face to Face Palestine 2018 Participant



Global Consultation Seminars

Human Identities, Sexualities and Communities, Genders, Empire and Violence

The first ever seminar was held in Missenden, UK, which allowed member churches to engage with issues involving gender identity and sexualities from the perspective of empire. With discussions that included the history and theologies of empire and sexualities, as well as exploring Biblical alternatives that honour diversity, the objective of the seminar was to develop draft worship and Bible study materials for member churches to use in their missional context. The materials were further developed and supplemented in the subsequent seminar held in Stellenbosch, South Africa later in the year.

Missenden, United Kingdom

Participating Churches

United Church of Zambia

United Church in Jamaica and the Cayman Islands

Presbyterian Church of Korea

Protestant Church in the Netherlands

United Reformed Church

Church of South India

Ekalesia Kelisiano Tuvalu

Stellenbosch, South Africa

Participating Churches

United Congregational Church of Southern Africa

Uniting Presbyterian Church in Southern Africa

United Church in Jamaica and the Cayman Islands

Presbyterian Church of Korea

Protestant Church in the Netherlands

Church of South India

Ekalesia Kelisiano Tuvalu

Ecumenical Guests

Young Women Enabling Transformation Programme

Recognising the unmet gap of young women within our ecclesial structures, the Young Women Enabling Transformation Programme (YWET) is CWM's initiative specifically directed towards the building and raising the next generation of young feminist women in our member churches.

Held in Kingston, Jamaica, the 2018 programme provided women participants a safe and secure space to articulate their goals, aspirations and challenges; while equipping them with the tools of social analysis and knowledge to help them critically discern patriarchal structures and actively seek out creative alternatives in church and society. Complementing this was the necessary Biblical and theological skills required to transform the patriarchy in their churches.





Training in Mission

New Zealand, Fiji and South Korea



CWM's oldest and flagship programme, Training in Mission (TIM), continues to build on the strength and capacity of our member churches by tapping on the knowledge and skills of individuals to contribute to the mission of the church. Since 2017, it has been offering a Diploma in Mission Studies with accreditation from Trinity Theological College in New Zealand. 2018 marked its full-term run providing its graduates with a qualification which recognises leadership skills in mission and education that creates greater volunteering and employment opportunities.

Participants began their seven-month journey in New Zealand and were placed in communities to witness the realities of climate change in Fiji and nearby islands. The final phase took them to South Korea, where they explored and were exposed to the culture of the Korean context, and completed various assessments for final evaluation and graduation.

Participating Churches

Church of Bangladesh

Congregational Christian Church in Samoa

Kiribati Uniting Church

United Church in Jamaica and the Cayman Islands

Guyana Congregational Union

Gereja Presbyterian Malaysia

Presbyterian Church of Korea

Presbyterian Church of Myanmar

Uniting Presbyterian Church in Southern Africa



Mission Support Programme

Under the Mission Support Programme (MSP), CWM's resources of people, finances and ideas are used to assist member churches with their various mission programmes, as we focus on equipping and enabling member bodies to develop their missional congregations in their own context. Besides mission and capacity audits, member churches receive help with mission applications, and are also advised on monitoring and evaluation.

United Reformed Church (URC) also partnered the London Institute for Contemporary Christianity (LICC), who advised the Steering Group on the development on "Walking the Way" project during its initial stage. This collaboration continued in 2018 with the development of a pilot accompaniment programme with two synods that involved a group of about 10 local churches. They will be accompanied by a LICC consultant for a few years as they seek to grow in whole-life discipleship.



Capacity Development Programme

2018 saw an increase in the number of member churches tapping on CWM's Capacity Development Programme (CDP) resources through the three components of the Capacity Development Fund (CDF): the Academic Accompaniment and Special Academic Accompaniment Programme; Member Church Initiative for Capacity Development and the Management Initiative for Capacity Development.

Facilitating the pursuit of higher education, 30 Academic Accompaniment Programme (AAP) grants were awarded to individuals of ten member churches: Church of North India (CNI), Church of South India (CSI), Ekalesia Kelisiano Tuvalu (EKT), Guyana Congregational Union (GCU), Etaretia Porotetani Maohi (EPM), Presbyterian Church of India (PCI), Presbyterian Church in Taiwan (PCT), United Congregational Church of Southern Africa (UCCSA), United Church in Solomon Islands (UCSI) and Uniting Presbyterian Church in Southern Africa (UPCSA). Graduates from the AAP will serve in their member churches upon completion of the study programme while building up the theological and leadership foundation of the church.

10 Special AAP grants were given to individuals from four member churches: Churches of Christ in Malawi (CCM), Church of South India (CSI), Presbyterian Church of Korea (PCK), Uniting Presbyterian Church in Southern Africa (UPCSA) and United Reformed Church (URC).

11 Member churches; Churches of Christ in Malawi (CCM), Church of North India (CNI), Church of South India (CSI), Church of Jesus Christ in Madagascar (FJKM), Guyana Congregational Union (GCU), Hong Kong Council of the Church of Christ in China (HKCCCC), Presbyterian Church of Aotearoa New Zealand (PCANZ), Presbyterian Church of Myanmar (PCM), Protestant Church in the Netherlands (PCN), United Church of Zambia (UCZ) and Union of Welsh Independents (UWI), applied for the Member Church Initiatives grant in 2018. The use of these grants benefited more than 37,000 people through various programmes and activities implemented by the member churches.

Dr Tioti Timon from Kiribati Uniting Church (KUC) received a scholarship through the SAAP to pursue a doctorate in Theology and Development at the University of Kwazulu-Natal. His thesis examined how climate change is affecting Kiribati's people, environment and indigenous culture, and the roles of both the church and Tangintebu Theological College in equipping church leadership to respond to these challenges.



Dr Tioti Timon from Kiribati Uniting Church (KUC)

Dr Timon was motivated by how his people have been affected by global warming and rising sea levels, and wanted to assist his church in its mission to address these issues. According to him, "When the Church fails in its mission in developing a proactive and indigenously-informed approach to addressing environmental issues, then the fullness of life that is embedded within its missio-ecclesial identity and vocation that is bequeathed by Jesus (John 10:10) will not be realised."

He found the need for a theological curriculum on climate change that addresses people's needs in the contemporary context and transforms the church's missional structure and vision.

"This study has broadened my views on the mission of the church and my role in influencing it to be more life-giving in its mission to address climate change," he said.

Regional Assemblies



Rev Wayne Hawkins being thanked by Rev Andrew Williams for leading worship at the Regional Assembly in 2018.

Mission support is also offered through events such as Members Mission Forum and Regional Assemblies. There, member churches gather in their regional contexts to discuss and reflect on their mission challenges and milestones.

2018 saw member church delegates being challenged to re-think their approach to mission and consider 'being with' those in need, rather than 'being for' or 'working with'. This construct was further amplified at the **Europe Regional Assembly** in Derbyshire, UK where a visit was organised to Sanctus St Mark's – a support group for refugees and asylum seekers in the UK.





Rev Delroy Harries from UCJCI participates in a group assignment. Delegates were asked to give considerations to the things they would “start” doing as they reflect on human rights and what it means to be created in the image of God.

Over at the **Caribbean Regional Assembly** in Kingston, Jamaica, member churches confronted and challenged traditions, structures, ideologies and theologies. The theme of human sexuality was explored, and churches were encouraged to discuss openly real issues with their congregations - and to focus on building inclusive communities. Significantly, ideas were proposed for building greater awareness about gender-based violence, child abuse and the battle against the stigmatisation of persons living with HIV/AIDS. Member churches committed themselves to “continued prayer, discernment, discussions and explorations as they seek the mind of God on issues related to human sexuality”.



Rev Jane Kaluba (Partner in Mission from UCZ serving in UCJCI) prepares to teach the Caribbean Regional Assembly delegates a Zambian song and dance as she shared her experience of mission in a new context.

“Healing Relationships: Hope for a New Spirituality” was the focus of the **East Asia Regional Assembly** in Singapore, where delegates were challenged to grapple with God’s mission in the face of broken relationships and pressing social issues including gender discrimination and sexual injustice. The meeting examined doing mission from the margin (e.g. the poor and broken, the migrants and persecuted Christians), and also looked at ways to challenge the next generation to be full participants and contributors in God’s mission – where they rise up to be a prophetic witness for peace, justice, reconciliation and geopolitical stability in the region.

The **South Asia Regional Assembly** was held at Cox’s Bazar in Bangladesh, a location providing a crucial space for Rohingya refugees. Besides a solidarity visit to the Rohingya Refugees Camp, the assembly’s guest speaker, Tahmina Rahman one of the resource persons of the Regional Assembly and Consultation on Women’s Rights and Forced Labour, covered women and children’s rights, as well as advocacy against trafficking and forced labour in South Asia.



Refugees young and old queuing under the scorching heat for rations - South Asia's Regional Assembly, Cox's Bazar, Bangladesh.

Deep Sea Mining (DSM) Consultation was themed Healing the Broken Body: Tending and Mending 'Our Sea of Islands' to educate and advocate on DSM - a new mineral retrieval process that takes deposits of precious metals to the ocean surface for processing in the Pacific region. Geologists, scientists and other subject matter experts presented scientific and technological perspectives on DSM, its potential economic benefit, and environmental and social impact.

The Consultation was also the conversational platform to the **Pacific Regional Assembly** in Nadi, Fiji, which focused on re-imagining mission in emerging contexts. The highlight of the Assembly was a time of mutual celebration, solidarity and support as they shared stories of successes and challenges in their churches.



Partners In Mission

CWM's Partners in Mission (PIM) programme enables the sending and receiving of people throughout our member churches and ecumenical partners. At the end of this year, 15 PIMs were serving 13 member churches and two ecumenical partners in long term mission engagement. Two short-term Discernment and Radical Engagement (DARE) PIMs – based in Pacific and Africa regions, began work to develop context reading resources in the fourth quarter of 2018.



Dr Parfaite Rakotondramasy Razafindramary with her charges.



Carys Humphreys (right) - Mission Partner from Wales in Taiwan with Rev Nan Powell Davies (left), and Rev Lyim Hong-Tiong (center), General Secretary - The Presbyterian Church in Taiwan.

South Asia and Pacific regions were the highest sending regions, with three mission partners respectively. The Africa region was the highest receiver, with five mission partners. Three member churches were both receivers and senders (Presbyterian Church of Wales (PCW), United Church of Zambia (UCZ) and United Church in Jamaica and the Cayman Islands (UCJCI) at the end of 2018.



Agents of Change: Women, Mission and Transformation

Auckland, New Zealand

In collaboration with Trinity Methodist Theological College, CWM member churches and ecumenical partners, **A New Face** programme in 2018 focused on Women in Ministry. The six-week full-time residential immersion programme was designed for women in ministry to offer them a cross-cultural experience of mission, based in different church and community settings. It also encouraged participants to examine issues around gender justice, church and mission in the Pacific and in their own contexts. Besides exploring new contextual visions and practices of mission and ministry, participants expressed their own vision and practice in a new light through theological reflection in the programme, and were exposed to CWM's context and theology to advocate it in their home context. One delegate, Lal Chhuangi, from the Presbyterian Church in Myanmar shares her experience:

"Throughout the Programme, I experienced the beauty and uniqueness of diverse, intercultural ministries, and was confronted with the emerging challenges of missions today for women clergy. Issues such as unity, peace, and integrity for all creation, and lessons to put into practice in developing missional congregations and life-affirming communities for fullness of life together in Christ, especially in the area of gender justice.

The workshops and lecture topics also touched on climate change, eco-theology and women studies. The church services we attended made me realise that diversity has the potential to enrich the community, provided the community is receptive and open to everyone's gifts.





Participating Churches

United Church of Zambia

United Congregational Church of Southern Africa

United Church in Jamaica and the Cayman Islands

Presbyterian Church of Myanmar

Congregational Federation

Kiribati Uniting Church

We affirmed and embraced the rights of all as children of God as we worshipped with LGBTQ people at St Matthew-in-the-City (Anglican Church), Auckland. Also, we partook of holy communion, which brought me the joy of oneness as a body of Christ.

A moment that left a deep impression on me was a spontaneous question posed by a visitor to the social centre at Manurewa Methodist Church, Auckland which reaches out to the aged and homeless: “Are you a missionary?” It reminded me of my dream and vision of doing mission among marginalised people. I re-discovered the purpose of good discipleship and what it means to be a faithful servant. To resist challenges posed by empire by ministering to those who hunger and thirst, the least among them as Jesus did (Matt 25:40).

Voices of Hope: Worship Workshop

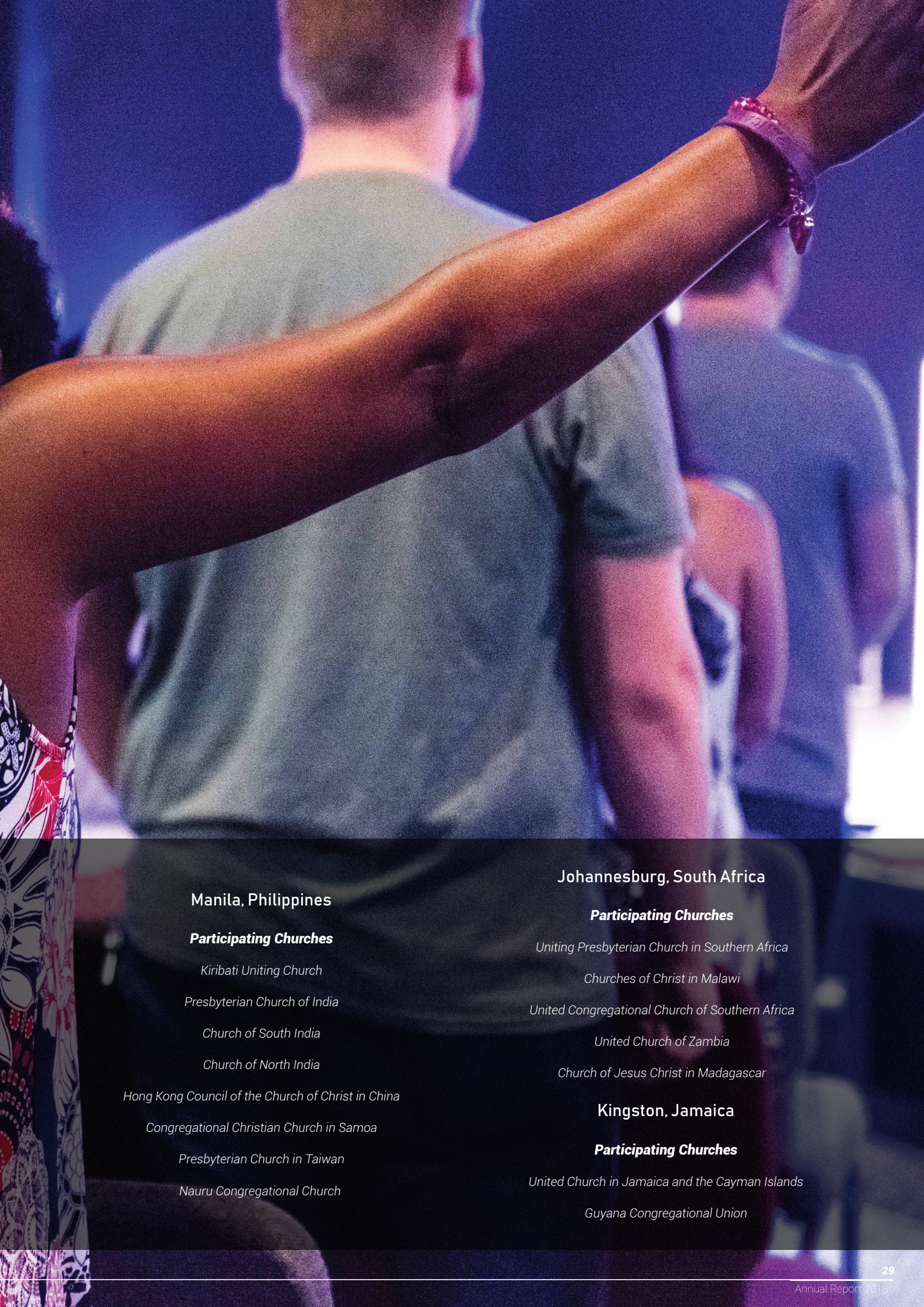
In consultation with liturgist Dr Claudio Carvalhaes, CWM embarked on a new project in 2018, with four worship workshops geared towards creating alternative liturgical resources with contextual relevance to member churches and the wider ecumenical community.

The workshops framed worship as an act that works against empire, and aimed to develop a network of liturgists from the margins while building the capacity of local congregations to respond to God's invitation to become life-affirming communities. It is also to help them develop their own worship resources and use alternative models of worship. As part of the programme, participants were sent to local communities to experience first-hand the struggles of the people and their fight for survival;

and later interpreting and giving voice to the community by writing liturgy from their perspective.

Delegates were also given opportunities to reflect and interpret liturgically other local/global issues including immigration, inter-religious dialogue, climate change and ecology, military occupation and sex trafficking

The workshops were held in Manila, Philippines; Johannesburg, South Africa; and Kingston, Jamaica with the final workshop slated for Europe in 2019. Plans are underway to produce a resource book and an open website where the general public can access and add relevant materials, such as blog posts and videologs of interviews with locals and worship with local communities.



Manila, Philippines

Participating Churches

Kiribati Uniting Church

Presbyterian Church of India

Church of South India

Church of North India

Hong Kong Council of the Church of Christ in China

Congregational Christian Church in Samoa

Presbyterian Church in Taiwan

Nauru Congregational Church

Johannesburg, South Africa

Participating Churches

Uniting Presbyterian Church in Southern Africa

Churches of Christ in Malawi

United Congregational Church of Southern Africa

United Church of Zambia

Church of Jesus Christ in Madagascar

Kingston, Jamaica

Participating Churches

United Church in Jamaica and the Cayman Islands

Guyana Congregational Union

Seeing Empire Seminar

London, United Kingdom

Mission in the midst of empire continued to take centre stage in 2018, and remained the overarching strategic thrust for various CWM programmes and member churches. In December, CWM launched the Seeing Empire seminar series in Europe, where member churches were not only introduced to the empire concept, but were also invited to reflect critically and theologically the various faces of empire - specifically in the European context. Besides creating space for ideas and possible solutions through various plenary sessions and group discussions, delegates shared how the theology of mission in the context of empire challenges and inspires us today.

At the seminar, various key findings were shared and discussed - among them the need for member churches to unpack and identify mission in the context of empire. There was also a call to develop an initial framework for Europe churches to better engage the issue from an activist angle – where individual issues are the clear focus, and the outcomes are concrete action and engagement.

Participating Churches

Congregational Federation

Presbyterian Church of Wales

Protestant Church in the Netherlands

United Reformed Church

Union of Welsh Independents

Church of South India



Delegates preparing for a prayer walk around Canary Wharf, the new financial centre of London

Event delegates all felt strongly the prophetic call to mission, and encouraged CWM to continually develop resources that facilitate and encourage evangelism in the face of empire, as well as deepen opportunities for engagement around this theme.

A second seminar will be held in East Asia for our regional member churches in early 2019.

"Keep Your Coins, I Want Change"- Banksy (Melbourne, undated).



We Are...



Strategically Ecumenical



(From left to right) General Secretaries of Communauté d'Églises en mission (CEVAA), The World Association for Christian Communication (WACC), Council for World Mission (CWM), The United Evangelical Mission (UEM) and World Communion of Reformed Churches (WCRC)

*B*eing mindful that God has called us to work in partnership with others, and humbled to be part of the “great cloud of witnesses” who are each responding to God’s call to spread “the glorious gospel of Christ”, through ecumenical initiatives CWM aims to:

- ✧ strengthen relationships of trust and accountability within CWM
- ✧ help our members deepen partnerships with God, other churches, those outside of the church (including those of other faiths and those struggling with injustice), and creation
- ✧ deepen our partnerships with ecumenical bodies

Ecumenical School on Governance, Economics and Management

CWM has been engaging our member churches to work on a New International Financial and Economic Architecture (NIFEA) through regional colloquia for the past few years.

This was the second time CWM was involved in co-organising the Governance, Economics and Management (GEM) School for an Economy of Life, which builds competency in church leaders and youths to advocate for eco-just international economics and global economic governance. This addresses a gap where currently, the Church's ethical and theological perspectives on the global economy have little impact on financial and economic policies, business practices and perspectives.

Jointly organised with ecumenical partners World Council of Churches (WCC) and World Communion of Reformed Churches (WCRC), the 10 day-program was attended by church leaders, theologians and activists from diverse backgrounds to actively participate and strengthen their roles and voices against the backdrop of global economics.



A moment of the Asia plenary in the 10th Assembly of the WCC, in Busan, Republic of Korea, 2013. (Photo by Peter Williams)



“We need to put Jesus at the center of economic justice and to do this is to displace the market system with an economy that is directed towards the needs of people.”

Rev Dr Roderick Hewitt
Professor in Systematic Theology teaching ecumenical theology and missiology in University of Kwazulu-natal

The GEM school aims to develop economic literacy within churches by equipping future leaders with a better understanding of churches' engagement in mission and witness for economic justice. (Photo by Anam Gill)



Ecumenical Collaborations:

Towards an Interreligious Theology and Liberation

Siem Reap, Cambodia

World Council of Churches and CWM shared in a joint consultation to reflect and discuss on critical and constructive ways of integrating liberationist concerns to inter-religious dialogue. A second consultation is due to take place in 2019, followed with a release of a joint publication.



Regional Youth Initiatives



European Region (North Yorkshire and Saffron Walden, United Kingdom)

2018's youth initiatives that took place across various regions, including Europe, saw CWM working collaboratively and strategically with a cross-section of partners committed to doing the same mission of discernment and engagement across a broad spectrum of contextual mission issues. From solidarity visits to hands-on immersion programmes, a diverse range of programmes were initiated to encourage, engage and journey with the next generation as they worked towards becoming truly missional – participating in building life-affirming communities now and in the future.

Participating Churches

Protestant Church in the Netherlands

United Reformed Church

Congregational Federation

Presbyterian Church of Wales

Union of Welsh Independents





'How well do you work together? Participants in a group activity on strategic planning for mission: (Left - Right) Lyesha Moore (GCU), Bosworth Ewen (UCJCI), Venise Palmer (UCJCI), Christopher Nelson (GCU), and Shavelle Cunningham (UCJCI). They were being guided by the Caribbean region's Mission Secretary, Mrs Karen Francis.

Caribbean Region (Kingston, Jamaica)

CWM Caribbean's efforts to equip young people to address injustice and life-denying realities was well received at the Caribbean Regional Youth Initiative held at the University of the West Indies Mona campus. Focusing on social advocacy, the event identified areas such as domestic violence, self-harm, discrimination against youth, unemployment and bullying.

Participants were given tools to conduct research and analysis, communicate and plan strategically to be voices of advocacy by using social media and networking. The programme was grounded in discipleship as youths were encouraged to follow in the footsteps of Christ whose message and work challenged injustice.

Discussions were spirited, and it was reaffirmed that an advocate operating in the current times and landscape should not rely on hunches but on research and careful analysis before developing solutions and taking action.

Participating Churches

Guyana Congregational Union

United Church in Jamaica and the Cayman Islands

Pacific Region (Nadi, Fiji)

Recognising the imperative role of giving the next generation opportunities to envision and shape what missional congregations look like in the future, the Pacific Regional Youth Initiative saw participants and social media professionals explore unique ways for social media to become a mission tool for youth to engage with core social issues. They crafted social media elements to highlight and address issues affecting young Pacific islanders, including rising crime rates, suicides, teenage pregnancies, gender-based violence, and alcohol and substance abuse.

Significantly, the Youth Initiative created a conducive space and platform for participants to share stories and experiences, as well as being a conduit to be challenged, motivated and empowered to be positive agents of change in their different contexts. Throughout the event, they were encouraged to review and reframe the prevalent mindset of Pacific Island countries of being small, vulnerable and overshadowed by major political-economic powers.

Participating Churches

Congregational Christian Church in American Samoa

Congregational Christian Church in Samoa

Congregational Union of New Zealand

Ekalesia Kelisiano Tuvalu

Kiribati Uniting Church

Etaretia Porotetani Maohi

Nauru Congregational Church

United Church in Papua New Guinea

United Church in Solomon Islands



Part of the "sit in" by youths, adults and seniors at the weekly Wednesday Demonstration

East and South Asia (Seoul, Korea)

CWM's first ever Asia Youth Initiative gathered East and South Asia member churches' delegates in Seoul, South Korea for a time of mutual learning and encouragement as they engaged with missional issues in their regional contexts.

In line with CWM's 2018 subtheme, Rev Dr Un Hey Kim's keynote addressed the worrying trend of Korean youth leaving the institutional church, and encouraged the pursuit of a new transformative spirituality and for youths to be God's vessels in bringing about healing and restoration in the world. A key highlight of the event was a solidarity visit to participate in the weekly Wednesday Demonstration for the resolution of the Japanese Military Sexual Slavery ("Comfort Women") issues. This recognised and affirmed that the Church must play an active role at the local, national and international stage in promoting justice, peace and harmony.



Families of "comfort women" singing a song in remembrance of those women who were exploited and abused during the war. (Photo by Rev Dileep Kumar Kandula)

Participating Churches

Presbyterian Church of India

Church of South India

Church of North India

Gereja Presbyterian Malaysia

Hong Kong Council of the Church of Christ in China

Presbyterian Church in Singapore

Presbyterian Church in Taiwan

Presbyterian Church of Myanmar

Presbyterian Church of Korea



(Left to Right) Rev Precious Star (PCI), Sambunmi Andrew (PCI), Benjamin Ng (PCS), Chivanjeevi (CSI), Jacob Sarkar (CNI), Diyush Singh (CNI), Timothy Chan (HKCCCC), Kim Seonghan (PCK) and Rev J Solomon Paul - dancing to friendship.

Theological Education Consultation

Nadi, Fiji

The first-ever joint theological consultation between East Asia and Pacific Region was themed “A Vision for the Time” where participants affirmed the need to evaluate and develop contextual approaches to teaching the Bible to fulfil “wholeness of life” in their own context. Attending workshops on climate change, interfaith relations and the issue of empire, delegates committed themselves to conceptualising and producing Christian education curricula that would prepare Primary and Secondary Schools and Sunday Schools for transformative theological education – envisioned and driven by Kingdom tenets that are inclusive and practical in engaging in today’s pressing world issues in mission.



We Are....



Uncompromisingly Contextual

A close-up photograph of a person's hands holding a white rectangular sign. The hands have red-painted fingernails. The sign has the text '#METOO' written in a bold, blue, hand-painted font. The background is slightly blurred, showing a person with blonde hair wearing a white shirt and a colorful knitted hat.

*M*ission without consideration of its context risks being irrelevant. CWM is committed to reading the signs of the time, and engaging with mission in all its contexts – social, historical, economic, political – for the equipping of the church. We aim to;

- ✧ undertake missiological research that helps churches in mission
- ✧ encourage and support churches to undertake missiological reflection and research
- ✧ build on our own experience and unique position to speak to the global ecumenical community

Daring to Discern and Radically Engage

Over 70 world-renowned Biblical scholars, theologians, and social activists from all over the world came together for CWM's second Discernment And Radical Engagement (DARE) Global Forum in Mexico City. This CWM initiative helps churches in its public witness by facilitating listening and discernment opportunities, leading to missional responses to address current life-denying issues and socioeconomic problems. This year's consultation saw higher grassroots representation through non-governmental organisations, greater diversity, and engagement with inter-religious discussion.

In his opening keynote address, CWM General Secretary Rev Dr Collin Cowan called DARE a "bold, audacious and an uncompromising declaration of CWM's commitment to justice and engagement with a world infested with thieves and robbers, a world gone mad." He added that the conference is unique as it compels us to question and challenge entrenched theological and societal norms and perspectives that prevent communities and individuals from having a better life.



Legacies of Slavery Hearings

CWM continued its programme, Legacies of Slavery (LOS) after the first hearings that were held in the UK in 2017. Designed to assess CWM's own story and complicity with systems of slavery and racial oppression, a key objective of the programme was to better understand racial injustice and its related issues, as well as being an advocate for reparations with member churches while journeying with them together to discover anti-imperial models of mission. It also served as a platform for the voices of hurt and anger to be heard, and for CWM to discover afresh what post-colonial mission movements need to be addressed.

At the LOS hearing held in Ghana, participants visited Elmina Slave Castle where they listened to perspectives from tribal chiefs, inter-faith partners, African scholars and a community of African-American returnees who had left the United States to make their homes in Ghana. This was followed by a hearing in Jamaica, where they met with communities including Maroon and Rastafarian, and the National Commission on Reparations, to speak about increasing awareness of perpetuating the contemporary legacies of slavery.

The hearings concluded in Birmingham, Alabama, where delegates received fresh perspectives on the Civil Rights Movement, as well as learning more about the continuing struggle against racism in the US and Canada. It also allowed CWM to meet and build bridges with new international partners and organisations.

Dr Jim Winkler, President and General Secretary of the National Council of Churches (NCC) in the US, spoke about NCC's anti-racist work, and participants had the opportunity to visit the Southern Poverty Law Centre, Equal Justice Initiative Museum and the National Peace and Justice Memorial for victims of lynching. The hearings concluded with a core group meeting in London to make 30 key recommendations including the call for apology, theologies, missiologies and methodologies which amend for our colonial past; action against White Privilege and promoting Black power and cultures; programmatic development of the LOS findings and further engagement to examine racism in various contexts.

The LOS hearings have received positive feedback from our member churches and ecumenical partners who thanked CWM for its courage in providing hearing spaces for sharing and expounding on a difficult painful issue.



Alan Yates, former Moderator of General Assembly of the United Reformed Church (URC) and Ms Kenalsha Hazel of Guyana Congregational Union (GCU) at the Jamaica hearing

CWM's General Secretary visiting the national memorial in Montgomery, Alabama.



Resisting Empire & Militarisation

Seoul, South Korea and Mexico City

Academics, political analysts and victims of militarization were invited to share reflections and analysis for “Resistance to Empire and Militarisation: Reclaiming the sacredness of Lives, Lands and Seas”. Separate conferences in Seoul, South Korea, as well as in Mexico City. Besides letting the voices of three generations of survivors of imperial invasions and genocidal massacres across the globe to be heard, another objective was to allow theologian delegates to strengthen each other’s work by harnessing their expertise in taking a public stand against militarisation, and enervate society with a new vision of humanity. Looking ahead, CWM seeks to publish a resource that encourages, enhances and stimulates critical thinking and strong call to action in resisting militarisation in a creative and imaginative way.



Prof Gavan McCormack from the Australian National University, speaking on “Contesting Pasts, Presents, Futures: East Asia’s ‘Japan Problem’ and ‘Korea Problem’.”



Participating Churches

United Church in Jamaica and the Cayman Islands

Guyana Congregational Union

Uniting Presbyterian Church in Southern Africa

United Congregational Church of Southern Africa

United Church of Zambia

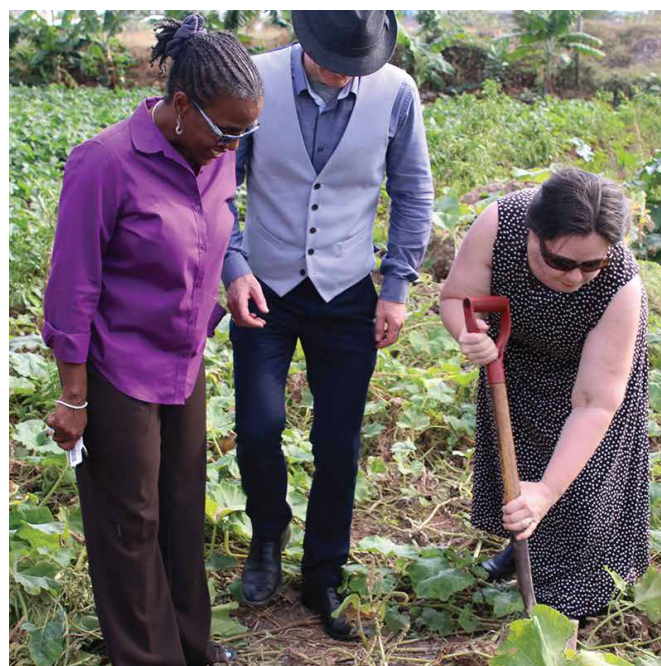
New International Financial and Economic Architecture Colloquium

The General Secretaries of CWM, World Council of Churches (WCC), World Communion of Reformed Churches (WCRC) and Lutheran World Federation (LWF), supported by staff leadership from these organisations, planned the third meeting of the international ecumenical panel in New York in April 2018. They further developed proposals and created a draft plan for NIFEA 2019-2021, in keeping with and in response to emerging issues on the global scene.

Working on an ecumenical action plan for a new international financial and economic architecture (NIFEA), General Secretaries of CWM met to review tasks, identify emerging and persistent signs and elements of economic and climate injustice, set priority actions, make new alliances, update the NIFEA plan and advocate the analysis and transformation of NIFEA.

At the **second NIFEA colloquium for CWM Pacific region**, resource persons discussed social financial schemes, ethical investments, and approaches to advocacy. A clarion call for churches to stand united against empire and forces that are spiralling beyond control, the NIFEA encouraged member churches to focus on poverty eradication, ecological injustice, ethical investments and advocacy, and concluded with a collective action plan to work towards for the third colloquium in March 2019.

The final colloquia for the Caribbean and European energised member churches and participants who are committed to developing micro-finance schemes, a church-based co-operative, environmental resources, and ethical investment portfolios, among other creative and life-giving initiatives. The final colloquium is due to take place in the Pacific Region in 2019.



Participating Churches

Union of Welsh Independents

United Reformed Church

Congregational Federation

Presbyterian Church of Wales

Guyana Congregational Union

United Church in Jamaica and the Cayman Islands

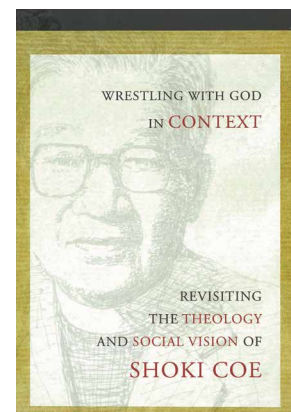
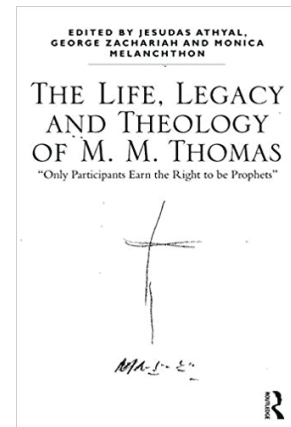


Publications

Prophets from the South

Council for World Mission's (CWM) 'Prophets from the South' book series is dedicated to alternative and critical voices which have contributed to a theological vision of liberation and life for all. It celebrates and uplifts voices from the geo-political south, as an offering and inspiration to the global Christian community. After the first two books featuring Allan Boesak and M.M Thomas, the third book "Wrestling with God in Context" featured Taiwanese theologian Shoki Coe, who was a spiritual father and among the first to speak of "contextualization" in theology and worked tirelessly to liberate theology from its Western captivity.

Eager to offer a creative and critical witness to Christian faith, he shaped a generation of theological reflection on God, culture, and history, and this book evaluates his contributions to the field of missiology and ecclesiology.



Unmasking Empire

Empire is all around us. We live in the culture of empire because it locates itself in all aspects of our life and world. It is present in our political, economic, ecological, social, legal, religious, personal, relational, biological, sexual, spiritual lives. The culture of empire is oppressive and destructive. Some of the outcomes of empire's power and presence in our lives include economic injustice, climate change, patriarchy, conflict and xenophobia. As we become alert to the concept of empire, we will start to glimpse it in our own context and communities.



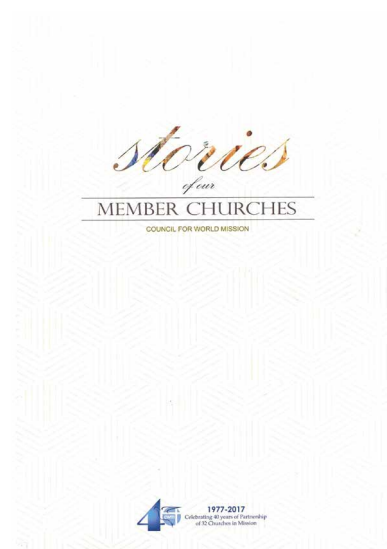
CWM Common Resources Handbook 2018

The revised Common Resources Handbook outlines the suite of programmes and resources available to member churches through CWM. It is meant to guide members in engaging with the CWM programme and in accessing resources from the common pool to support and advance the mission of God in local contexts and throughout the world.



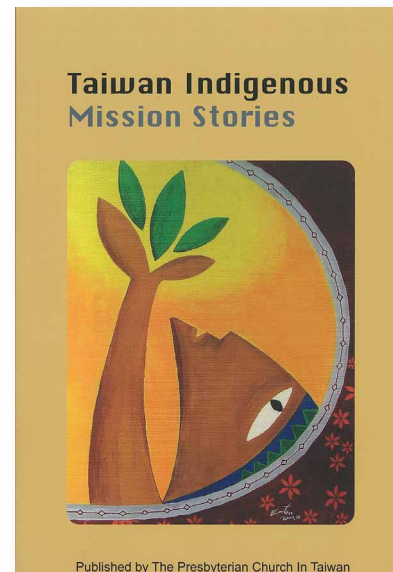
Member Church Stories

Believing that every congregation is a learning life affirming community, the journey and stories of our 32 member churches were compiled into a unique publication – with the hope that the whole ecumenical family will benefit and be inspired by these voices as it develops networking and shared experiences that inform prophetic witness locally and globally.



Taiwan Indigenous Stories

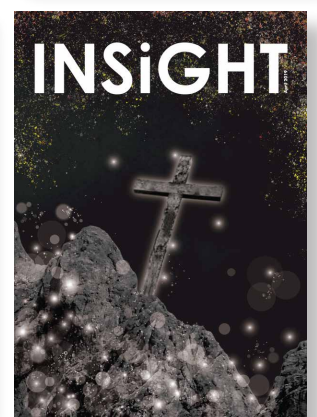
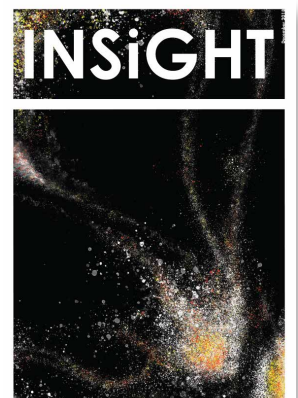
Even though the Presbyterian Church in Taiwan (PCT) has a third of its congregations being indigenous people, their cultures and languages are disappearing and little is known about these real and original inhabitants of Taiwan. Through CWM's Hearing God's Cry Programme, PCT has published the Taiwan Indigenous Mission Stories to give voice to these lesser known stories and traditions of the indigenous people and enhance their profile and leadership.



INSiGHT

Making its debut in October 2018, CWM's bi-monthly publication, INSiGHT, is a bold, audacious and daring platform that invites persons to enter into dialogue with the Bible and other sacred texts, with a view to glean relevance and dissonance for our time and circumstances.

By offering a shared platform for reflecting and celebrating our encounters along our diverse journey's in God's mission, INSiGHT is a unique publication that provokes thought, challenges stereotypical worldviews and invites perspectives to contend.



The background of the page is a close-up, slightly blurred photograph of several thick stacks of white papers and documents. Some of the papers are held together by green binder rings. The stacks are arranged in a way that creates a sense of depth and volume, with the edges of the pages creating a rhythmic pattern of light and shadow.

Corporate Governance and Financials

Corporate Governance

Board of Directors

The 2016 General Assembly of Council for World Mission Ltd elected a panel of 12 Board Members on Wednesday June 22, 2016 in accordance with the new governance structure for the organisation. Pursuant to Singapore law, Mr Lo Chee Wen, a Singaporean citizen - was appointed by the Board as CWM's 13th and Resident Director.

The elected board members representing all of the regions of CWM are:

Africa

Rev Mukondeleli Edward Ramulondi
Ms Boitshoko Dudu Molatlhegi

Caribbean

Mr Delon Adrian Grandison
Mrs Rose Althea Wedderburn

East Asia

Pastor Ng Ka Chung Janet
Rev Byun Chang Bae

Europe

Mr John George Ellis - Treasurer
Rev Barbara Jean Bridges

Pacific

Rev Tafue Lusama
Mrs Jennifer Joy Flett

Singapore

Mr Lo Chee Wen

South Asia

Rev Darchonhaia Darnei - Moderator
Dr (Mrs) Elizabeth John Zachariah

Board of Trustees, Council for World Mission UK

At the 2016 Assembly, six new trustees for Council for World Mission UK were also appointed, with four from the Board of Directors of Council for World Mission Ltd, and two independent trustees.

The new trustees assumed office on June 25, 2016.

Chairperson

Rev Mukondeleli Edward Ramulondi

Independent Members

Prof Dr Victor Wan Chi Hsu
Rev Thomas Jeffrey Williams

Members

Mrs Rose Althea Wedderburn
Dr (Mrs) Elizabeth John Zachariah
Mrs Jennifer Joy Flett

Board of Directors, Council for World Mission Africa, NPC

Directors

Rev Changbae Byun
Rev Barbara Bridges
Prof Jerry Pillay

Legal and Administrative Details

Council for World Mission Ltd

Company Number

201206146Z

Registered Charity

It is a registered charity in Singapore

Principal and Registered Address

143 Cecil Street, #03-02 GB Building
Singapore 069542

Office Address

114 Lavender Street, #12-01, CT Hub 2,
Singapore 338729

Governing Instrument

Council for World Mission, was registered as a public company limited by guarantee under the provisions of the Singapore Companies Act, on 12 March 2012 under Company Registration Number: 201206146Z

Auditors

Baker Tilly TFW LLP, 600 North Bridge Road,
#05-01 Parkview Square, Singapore 188778

Bankers

The Development Bank of Singapore Limited
12 Marina Boulevard, Marina Bay Financial Centre,
Tower 3, Singapore 018982

Solicitors

Goodwins Law Corporation, 143 Cecil Street,
#03-02 GB Building Singapore 069542

Company Secretary

Ms Pauline Ang Hooi Yeong

Council for World Mission (UK)

Registered Charity Number

1097842

Company Number

4758640

Registered Office

BWB Secretarial Limited, 10 Queen
Street Place, London EC4R 1BE

Office Address

6th Floor Regus, 50 Broadway, London
SW1H 0RG, United Kingdom

Auditors

MHA MacIntyre Hudson LLP, New Bridge Street
House, 30-34 New Bridge Street, London, EC 4V 6BJ

Bankers

Royal Bank of Scotland, London Victoria Branch,
119/121 Victoria Street, London SW 1E 6RA
HSBC, The Peak, 333 Vauxhall Bridge Road, Victoria,
London SW1V 1EJ

Investment Advisors

Cambridge Associates Limited, 80 Victoria Street,
Cardinal Place, London SW1E 5JL

Solicitors

Bates Wells & Braithwaite London LLP, 10
Queen Street Place, London, EC 4R 1BE

The Leadership Team

The day to day running of the charity is in the hands of the Leadership Team, headed by the General Secretary (who is the Chief Executive Officer) and the Management Team. They, along with programme and administrative staff, are responsible for implementing the policy decisions of the Board of Directors.

General Secretary

Rev Dr Collin Cowan

Deputy General Secretary, Finance and Administration

Veronica Chua

Deputy General Secretary, Programme

Rev Wayne Hawkins

Mission Secretary, Research and Capacity Development

Sudipta Singh

Mission Secretary, Mission Development

Rev Dr Peter Cruchley

Mission Secretary, East & South Asia

Rev Julie Sim

Mission Secretary, Europe

Rev Wayne Hawkins

Mission Secretary, Africa

Rev Dr Sindiso Jele

Mission Secretary, Pacific

Rev Cliff Bird

Mission Secretary, Caribbean

Karen Francis

Financials

2018 at a glance

Overview by the Treasurer

All of the CWM family can give thanks to God for the privilege we have inherited of having a very substantial capital base. This allows the organisation to support work for God's kingdom in ways that would not otherwise be possible.

The essence of CWM's ethos is as a partnership of member churches from many different contexts and circumstances, each of whom can contribute to the whole in different ways. Contributions of prayer, time, facilities and expertise are just as valuable in expressing this partnership as anything requiring flows of money. Nevertheless, finances can flow alongside and reinforce other expressions of our commitment.

We are very grateful to those member churches who recognise this by making some direct financial contribution to CWM. In 2018, fourteen member churches gave in this way.

Most of the resources for covering CWM's expenditure comes, however, from making our capital work for us. The Finance and Investment Committees, actively encouraged by the Board and the Annual Members' Meetings, seek to ensure that as far as possible the ways we invest our money are in tune with the values of the Gospel that we proclaim, and seek to live out in our individual lives and in the lives of member Churches.

These are long term issues and with the financial strength our capital base provides, CWM can afford not to be diverted from its priorities or agreed spending programmes by temporary fluctuations in the markets. In 2018 these fluctuations were definitely not to CWM's advantage and our capital base valuation shrunk significantly. By accepting a temporary reduction in the value of our capital, we were able to sustain essentially unchanged all our budgeted expenditure.

Looking ahead, the Strategic Planning Group (SPG) has been in dialogue with the Finance Committee to ensure the SPG considers the key strategic financial issues as part of its reflections on the shape of CWM for 2020-29. Professional advice suggests the amount of income the capital base will generate in the next few years will be less than what was anticipated for the past decade, so there may be challenging choices to be made.

I would like to express my deepest appreciation and thanks to our stakeholders for trusting us with the responsibility and good stewardship of God's finances for the advancement of His Kingdom.

John G Ellis
CWM Treasurer

Extracts from the 2018 Accounts

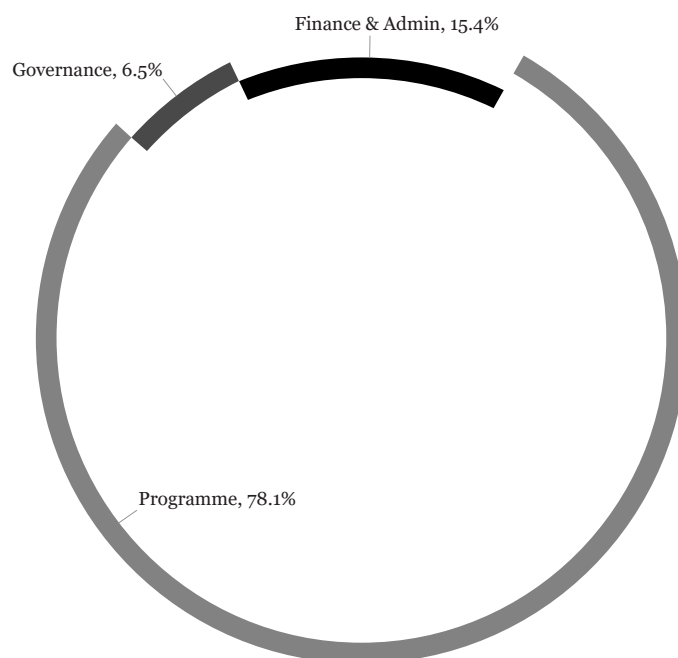
In 2018, there was a net decrease of £13.9m in CWM's financial assets, leaving total funds held at £165.5m as at 31 December. This reduction was principally due to the sharp decline in the global equity markets towards the end of 2018, in which much of CWM's capital is invested. CWM recorded valuation losses of £11.1m for its investment portfolio over the whole financial year. Much of this paper loss was reversed in the first quarter of 2019.

Total income, including investment gains/losses, comprises:

	2018	2017
	£ 'M	£ 'M
Dividend and interest	3.96	3.76
Investment fair value (losses)/gains, net	(11.11)	14.62
Voluntary income	0.17	0.20
Other income	0.59	(0.09)
	(6.39)	18.49

Looking specifically at the main investment portfolio, excluding restricted funds, this achieved a real return of -7.9% net of inflation. Many equity indexes were down double digits and most bond indexes were flat for the year. This was an exceptionally poor performance, as since 2004 the investment portfolio has on average earned a positive real return of 3.3% per annum. Foreign exchange differences are included in the figures for “Other income” in the table and account for almost all the change from 2017.

Total resources expended as reflected:



Excluding investment management fees, total expenditure in 2018 totalled £6.3m, a decrease of £0.5m or 7.3% compared with 2017. The decrease in expenditure was largely due to lower finance & administration expenses and a marginal drop in programme expenses. The latter was essentially a timing point as it was due mainly to lower mission support programme grant approvals, as compared to the last financial year.

Statement of Financial Position At 31 December 2018

	Group	
	2018	2017
	£ 'M	£ 'M
Non-current assets		
Property, plant and equipment	7.27	6.88
Investment properties	2.77	2.77
Investments	150.28	167.56
Other receivables	0.30	0.53
	160.62	177.74
Current assets		
Other receivables, deposits and prepayments	1.26	1.31
Short-term investments	5.43	2.54
Cash at bank and on hand	2.30	1.40
	8.99	5.25
Total assets	169.61	182.99
Non-current liabilities		
Other payables	1.24	1.38
Current liabilities		
Other payables	2.86	2.24
Total liabilities	4.10	3.62
Net assets	165.51	179.37
Funds		
Endowment funds	6.95	7.23
Restricted funds	0.69	0.74
Unrestricted funds:		
- General funds	149.94	162.60
- Revaluation reserves	0.73	0.73
- Designated funds	7.20	8.07
Total unrestricted funds	157.87	171.40
Total funds	165.51	179.37

**To all our partners
and co-labourers in Christ:**

**Thank you for journeying
with us to bring a message
of *hope* and *healing*.**





a partnership
of churches
in mission

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