



a partnership
of churches
in mission

HEALING THE FUTURE HOPE FOR TOMORROW

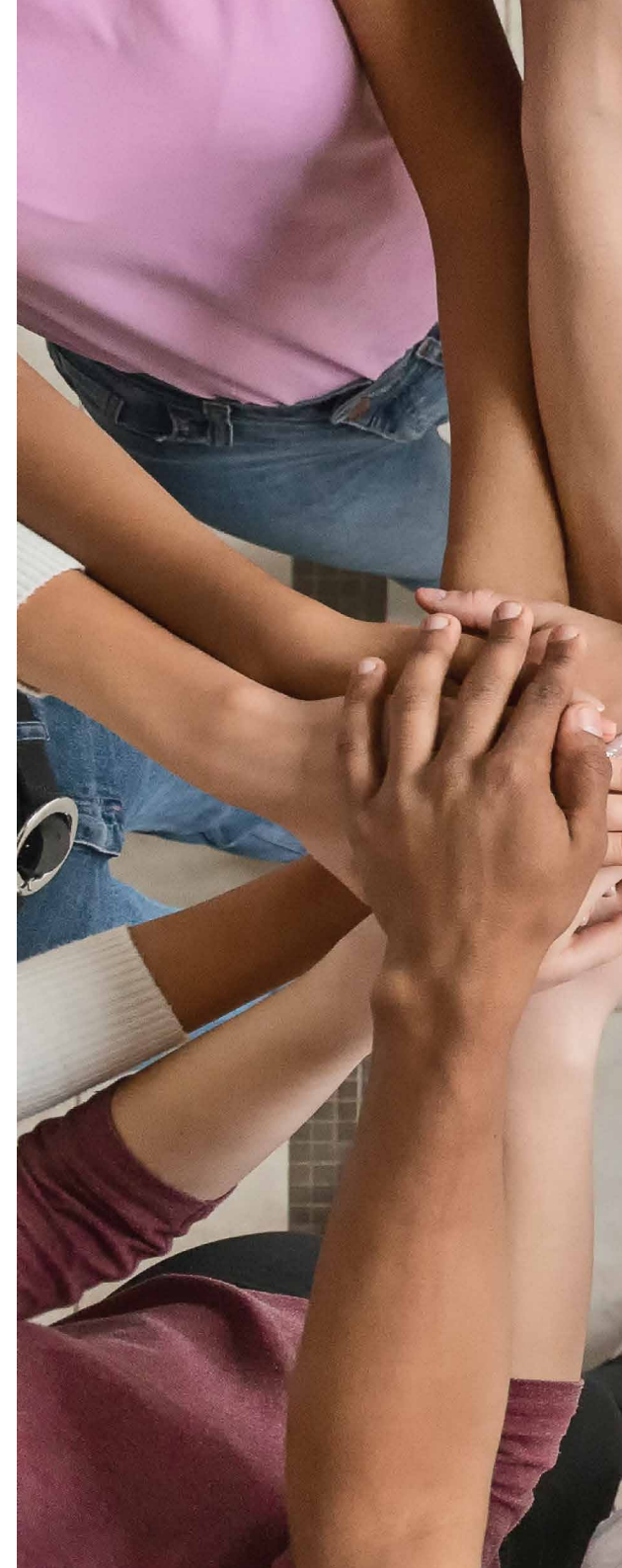
2019

Council for World Mission
Annual Report



OUR MISSION

**“Called to partnership
in Christ to mutually
challenge, encourage,
and equip churches to
share in God’s mission”**





Contents

1	MESSAGE FROM OUR GENERAL SECRETARY AND MODERATOR
03	HEALING THE FUTURE: HOPE FOR TOMORROW
05	OUR PEOPLE
07	OUR WORK AT A GLANCE
09	OUR WORK IN ACTION
23	ROTORUA 2019
25	THE FELLOWSHIP OF THREE MISSION SOCIETIES
27	PLANNING FOR THE FUTURE: THE 2020-2029 STRATEGY FRAMEWORK
29	LEADERSHIP TRANSITION
31	CORPORATE GOVERNANCE
33	FINANCIALS

MESSAGE

from our General Secretary and Moderator



General Secretary
REV DR COLLIN COWAN

CWM Moderator
REV DARCHONHAIA DARNEI

Council for World Mission (CWM) is pleased to present our 2019 report, celebrating our accomplishments and giving thanks to God for the guidance, inspiration and strength that enabled us to be of service to peoples and communities as we played our part in the welfare of God's creation.

Our strategy of working through churches in local communities has once again proved to be prudent and purposeful. In these communities, where people struggle and search, cry and celebrate, hurt and hope, we have been able to make sense of our faith in the God, the God who lives in these communities and calls us to join God there. As we joined God in communities, we have confronted persons living with disabilities, persons of diverse sexual orientation,

indigenous peoples robbed of their right of place and space, and fear-stricken people on account of the impact of climate change, nuclear testing, militarisation and conflict, among other death-dealing forces. We have listened to painful stories of the legacies of slavery, the assault on the human rights of ethnic minorities, the struggles of persons categorised and stigmatised by virtue of their gender, sexuality, race or ability and the scandal economic disparities and social inequalities.

In our engagement with God's mission, we have sought to heighten social consciousness as an undeniable mark of our faith and spirituality. Perhaps our greatest satisfaction comes from the stories of those who have come to affirm their distinctiveness; and whose perspectives on matters such as gender, race, abilities and sexualities, have been transformed to the extent that they are now able to confidently participate in helping others to see and act differently. The learning for us is that tolerance and accommodation are not enough; in fact, this disposition can be patronising. We have learnt that a ministry of accompaniment and advocacy with one another is the path to liberation and transformation.

2019 was an important year in the life of CWM because it was a time to envision what a healed future could look like. We developed a strategy framework to inform the work of CWM for this decade in which we

declared that 'Babylon', the corrupt and oppressive systems of death and destruction that inform so much of life as we know it today, is fallen. This proclamation has stirred within us hope, a hope to rise to life, to reject death, in all its forms, and to claim life-flourishing communities as the alternative. We believe that in the God of Jesus, there is hope for tomorrow, the discontent that churns within our guts and the determination to do something about it.

Benjamin Franklin asserts that:

"Justice will not be served until those who are unaffected are as outraged as those who are."

At a glance, these words may seem to be the key to unlock the future where brokenness is healed and relationships are restored. And certainly, when one pauses to examine the current multi-racial, multi-cultural and intergenerational outrage taking place across the world, triggered by the unfortunate torture and murder of George Floyd, there is definitely cause to celebrate that indeed, a healed future is possible. However, there is need to interrogate Franklin's assertion regarding justice because for anyone to be unaffected by the cruelty of racism, white supremacy and systemic violence and brutality towards those relegated to the margins of society, is incomprehensible. If, indeed, there is any soul of goodness in the human spirit, then it is difficult to fathom how anyone could be

unaffected by racial profiling and systemic violence against black and brown peoples, malnutrition and poverty as experienced by millions of people across the globe and the inexpressible pain and suffering that define the reality of so many. We welcome the outrage, now taking place worldwide, demonstrating that people everywhere are dissatisfied with the current social order and are ready to demand that something new must emerge.

CWM is committed to live by the fundamental principles of Jesus' teaching and lifestyle in which he presented the "kingdom of God" as a striking alternative to the power structures of his day, the Roman Empire and all those it courted and coopted into its design of manipulation and marginalization. As disciples of Jesus, ours is the task to witness to life-flourishing communities in which every living person and thing can breathe freely and where the dignity of every human being and the integrity of all creation are respected and preserved.

We share the view of Bishop Desmond Tutu that "My humanity is bound up in yours, for we can only be human together". Indeed, the path to the future is inextricably bound up in our common humanity. We trust God to help us see and embrace this fact as we break loose from Babylon and rise to life.

HEALING THE FUTURE

Hope for Tomorrow

“For surely I know the plans I have for you, says the LORD, plans for your welfare and not for harm, to give you a future with hope.”
[Jeremiah 29:11 NRSV]

“See, I am making all things new”.
[Revelation 21:5 NRSV]



Amid the urgent, persistent, and life-denying realities around us, the assurance from God who offers full life for all is that 'we are not alone'. Jeremiah and John write to those who know the feeling of a boot on their necks. They remind God's people then and now that we have been gifted a future with hope as the new – the shoots of hope are taking shape in spite of current realities. **The toppling of statues associated with evils of imperialism and the energising solidarity around #BlackLivesMatter are just two related shoots arising from underneath the heavy boots of Babylon. Central to the vision and missiological mandate of Council for World Mission (CWM) and for member constituencies has to be a calling to faith and faithfulness to together demonstrate God's love to/with/for our neighbours, and to partner towards building life-flourishing communities, so that people may live 'life in all abundance'.** The day we lose our ability to envision and work towards a better tomorrow is the day we deny that we really believe in the resurrection and God's offer of abundant life for all.

The narratives around the Hebrew people placed much emphasis on remembering the past: not as an exercise in nostalgia or mere critique. Remembering the past opens up the possibility of breaking loose and away from chains and legacies as we take up a more hopeful future with a different set of alternatives. Our rising up God breathes life into dry bones inviting us to take our stand to proclaim and embody hope. We are not alone. God is not yet finished. Babylon is falling with all its edifice of hate and power

The message is as clear, as it is challenging: You who gave up hope, who gave up dreaming...who have settled for a comfort in the routine... You who think your best years are behind you. You who think the Lord God has forgotten all about your little life. "Arise!" Arise from your heap of discarded dreams. Arise to discover that the Holy Spirit is breathing life back into you. Arise to live with magnificent hope! God is doing a new thing.

This is more than a poetics of hope reeling out nice sounding word and phrases. Healing the future and hoping for a transformed tomorrow also calls us to remember, confront, and testify to the devastating events and systems that led to valleys of despair, death and the robbing of full life for many. We cannot rush into resurrection without considering the trauma and lingering legacies of the death-dealing forces which proclaim themselves all-powerful. In turning to the hope of and for new life urges us to take seriously the situations and circumstances that have led to current realities of the denial of full life for all. Our calling is to recognize and bear witness to the despair around us while also inspiring hope for what may look like an impossible future. This is necessary and costly as we are also called to be vulnerable and lay bare our own complicities. We are invited to trust the spirit of God to renew and create anew. Perhaps then we can and will fulfil our role to inspire, in concrete ways, new life in the most desperate of valleys.

The philosopher Roman Krznaric writing in *The Good Ancestor* (2020) argues that there is still hope despite the realities around (especially ecological). The author highlights what he terms as the 'age of the tyranny of the now' and the dangers of short-termism in political vision. This is so pervasive, that we have effectively colonised

the future as if no one is and will be there (*tempus nullius* – the future as nobody's time). Hence the author's substantive question: are we being good ancestors and how can we become better ancestors? CWM and its member churches will continue to witness that both the present and future belongs to God and God's dream of a world where life and living will and must flourish. Nothing ever begins and ends with us. Everything begins and ends with God and breaks out first with God amongst those Babylon discards, dispossesses, despises. The new does not appear from a collection of the elements of the old which are still alive. When the new comes it must break the power of the old, not only in reality but also in our memory. We cannot be born anew if the power of the old is not broken within and without. The 'new' will have to be beyond 'normal' and is rooted amongst those the shit-stem determines ab-normal.

We of CWM are invited to join in a 'con-spiring' (breathing) ministry with God's Spirit: a life of surprises, a life of adventure, a life of reversals, a life of new things, a life of new ways of doing things, a life of new ways of knowing God, a life of new ways of seeing others, a life of new ways of being with others and ourselves. It is invitation to let go and let God be!

OUR PEOPLE



32

Denominations



31

Countries



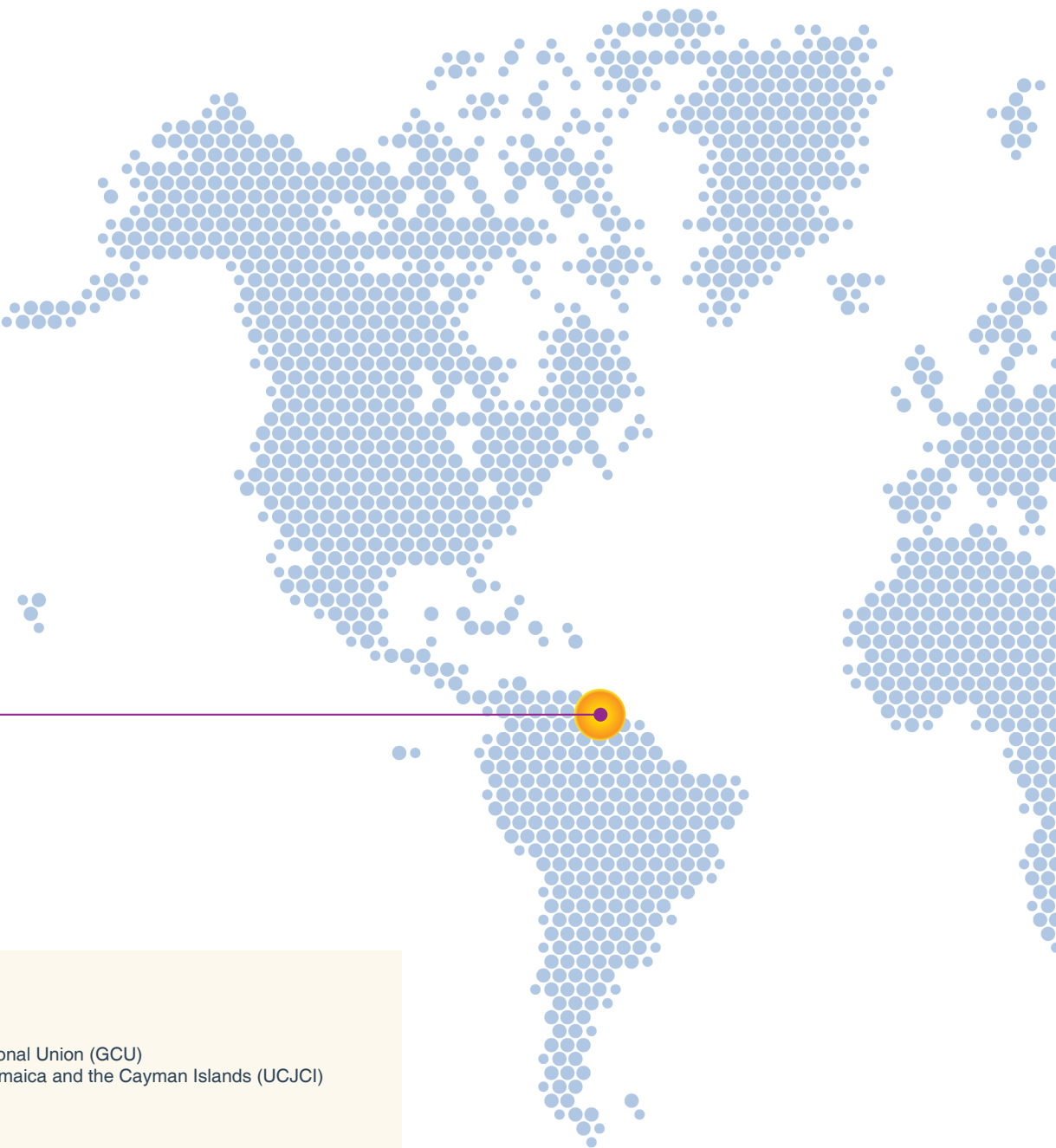
50,000

Congregations



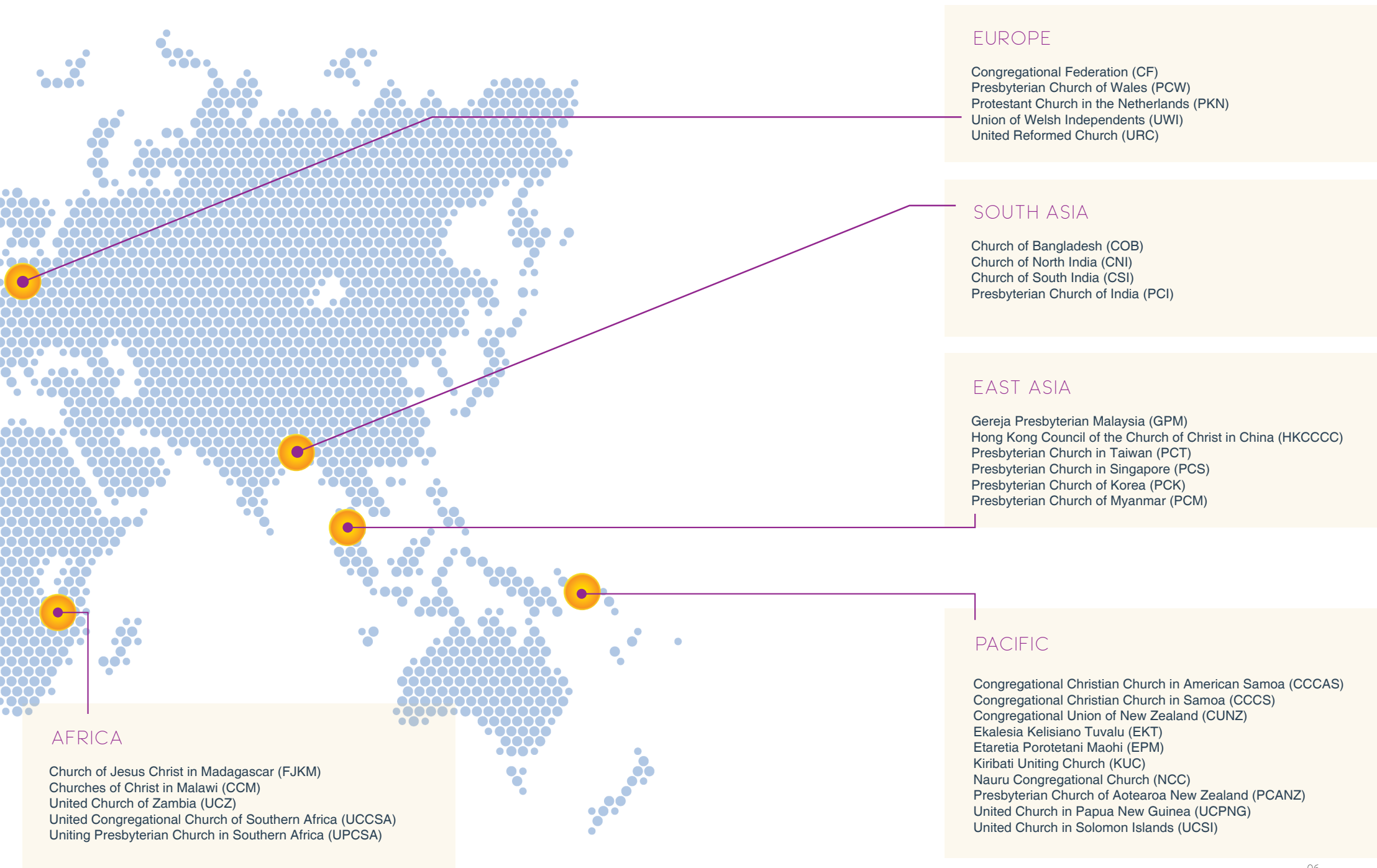
22,000,000

Christians



CARIBBEAN

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

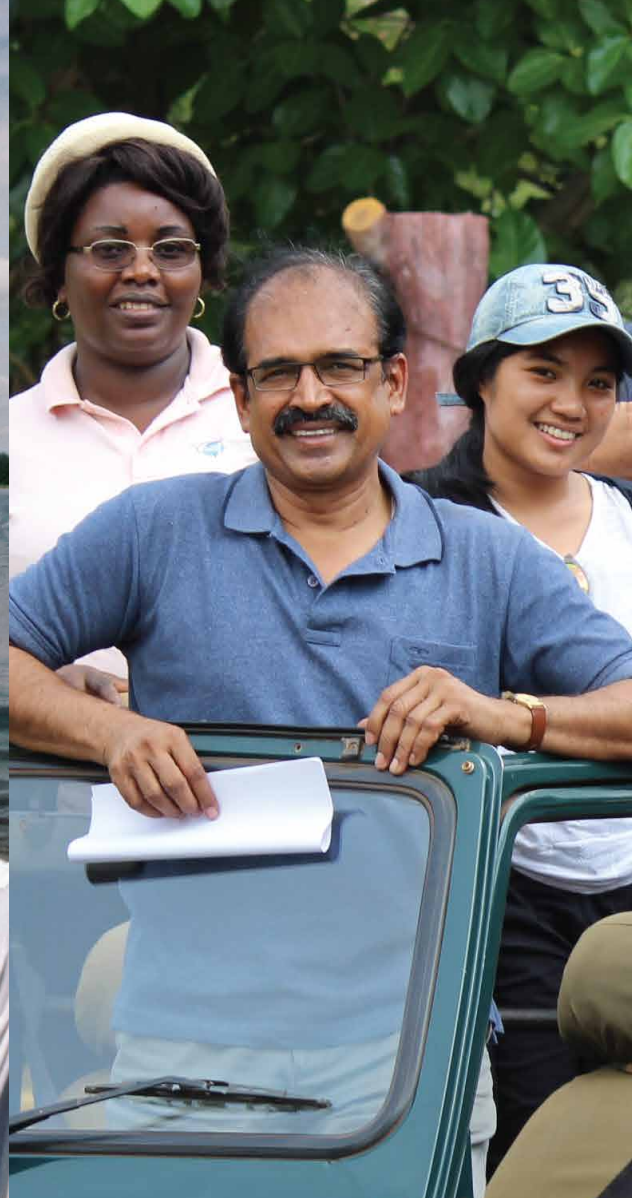


OUR WORK At a Glance



MISSION SUPPORT (MSP)

HEARING GOD'S CRY
MISSION STORIES
MEMBER MISSION FORUMS
A NEW FACE



CAPACITY DEVELOPMENT (CDP)

ACADEMIC ACCOMPANIMENT PROGRAMME
SPECIAL ACADEMIC ACCOMPANIMENT PROGRAMME
MEMBER CHURCH INITIATIVES
MANAGEMENT INITIATIVES



DISCERNMENT RADICAL ENGA

THEOLOGICAL CONSU
OIKOTREE
BIBLE STUDIES



AND
AGEMENT (DARE)
LTATIONS



LEADERSHIP FORMATION (LEAF)
TRAINING IN MISSION
FACE TO FACE
YOUNG WOMEN'S LEADERSHIP DEVELOPMENT
YOUTH INITIATIVES



PARTNER IN MISSION (PIM)
SHARING OPPORTUNITIES
OUR MISSION PARTNERS



CUTTING EDGE MISSION INITIATIVES
(CEMI)
LEGACIES OF SLAVERY
NIFEA
PROPHETS FROM THE SOUTH
A MORE-ABLE CHURCH

OUR WORK In Action





A NEW FACE: Ministers with Disabilities

A New Face (ANF) is a full-time residential immersion program that spans up to six weeks and is designed to give participants, from member churches and ecumenical partners, a cross-cultural experience of mission.

In 2019, ANF brought together five ministers - from United Kingdom, India, Madagascar and Zambia - with disabilities who serve in mission and ministry. Through the programme, they were exposed to and explored mission and transformation in the contexts of

Aotearoa-New Zealand, Maori people and the Pacific culture.

Through the church and community projects, participants were exposed to issues such as urban poverty, migration, homelessness, race and gender justice, sex work, climate change and the arts, as well as shared insights into ministry and mission in congregational life.

Rev. Chileshe Chepela, from the United Church of Zambia (UCZ), reflects on his experience:

We talk a lot about race and gender equality in the church, but we never usually consider disability as a social justice issue in our discussions. A New Face 2019 (ANF)

programme was specifically designed for ministers living with different impairments to initiate such discussions in the CWM member churches. This year's theme "Agents of Change; Mission through the Able Church" drew insights from topics which were ably handled by highly qualified facilitators. These included "Church and Disability", "Engaging Mission from the Margins", "Theology and Disability" and "Mission to/with/from People with Disability".

Complementing the class work were site visits to various places such as the Methodist Church in New Zealand, where we learnt that people with impairments in New Zealand feel included in society and church activities. The interactions we had affirmed that people with impairments can live to their full potential in a conducive environment. This was the biggest lesson to our church and the Zambian society that we can

start advocating for an enabling and disability inclusive society for our brothers and sisters who have been disabled by our unconscious design of the programs and environments.

The training was not just challenging on the way we do mission and ministry. The concept of the disabled God, which was one of the eye-catching concepts during the training made me appreciate God as one who identifies Himself with people with impairments. I had lived a life of asking myself why God chose to create me with an impairment though people might not see my inside pain, but the 2019 ANF program came as a therapeutic program that has completely brought total healing of my soul.

The training also rejuvenated new thinking in me about mission and ministry. Rather than just being glued to the pulpit, my agenda is now fixed on how my local congregation can be one that manifests the reign of God by becoming a transformative community where lives can be made new, and justice is realised for the marginalised.

All five of us participants found the ANF 2019 program life-affirming. We drew practical, valuable lessons from each other on a daily basis, especially since each had a completely different impairment, and we left resolute to go and make impact in our societies.



“...MY AGENDA IS NOW FIXED ON HOW MY LOCAL CONGREGATION CAN BE ONE THAT MANIFESTS THE REIGN OF GOD BY BECOMING A TRANSFORMATIVE COMMUNITY WHERE LIVES CAN BE MADE NEW, AND JUSTICE IS REALISED FOR THE MARGINALISED.”

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MEMBER CHURCH INITIATIVES

Member Church Initiative is a programme under the Capacity Development Programme area. Through MCI, CWM partners with member churches to invest in capacity for engagement with God's mission by supporting the capacity development efforts of churches and communities to fulfil their missional goals.

MCI specifically aims to boost church leadership development and initiatives that equip faith communities to lead the resistance against empire in their contexts. Etaretia Porotetani Maohi (EPM)'s "Waves of Destruction: Nuclear imperialism and anti-nuclear protest in Maohi Nui" initiative is one such example. Previously, an EPM delegation had been sent to the United Nations (UN) to table petitions at the 4th Committee for Decolonisation and denuclearisation issues and at the Human Rights Commission. With the support from Member Church Initiatives, in

October 2019, a delegation consisting of EPM President, Rev François Pihaatae, and youth delegate, Tiaremaohi Tairua, appealed to the Human Rights Commission on behalf of the people affected by French nuclear testing in the Maohi Nui islands.

In his speech, Rev Pihaate addressed the delegates as follows:

It is my privilege to address this Committee as my capacity of President of the Ma'ohi Protestant Church, based in the territory of Ma'ohi Nui.

One of the most egregious acts perpetuated on mankind has been the testing of nuclear weapons in spite of the known human cost, and the challenges to just compensation and reparation.

Since the final nuclear testing ended in 1996, the moral and practical recognition of the health and social consequences of the testing have been confirmed as inter-generational, and remain a major challenge to the health and well-being of our people. The aftermath of 30 years of French nuclear testing in our homeland continues to plague our people - victims of 193 atmospheric and underground nuclear tests. This was equivalent to 720 Hiroshima bombs in our atmosphere, and 210 underground.



The EPM team, together with Pacific Conference of Churches (PCC) General Secretary James Bhagwan.

The current mishandling of the nuclear waste generated by these tests is a lingering danger of monumental proportions for the entire Pacific region.

The General Assembly of the UN has adopted a series of resolutions since 2013 recognising the significant health and environmental impacts of this nuclear testing, especially on the lives and health of children and vulnerable groups, as well as the environment of the entire Pacific region.

In her speech, Ms Tiaremaohi Tairua added:

I am addressing your Committee today in

my capacity of representative of the Union Chrétienne des Jeunes Gens of the Ma'ohi Protestant Church.

We are pleased that the resolution on the territory of Ma'ohi Nui/French Polynesia this year has restored an amended version of the paragraph requesting the UN Secretary-General to report on the full consequences of the French nuclear testing in Ma'ohi Nui/French Polynesia, in its 2019 resolution on our territory.

And we strongly request that the "continuous updates" requested of the Secretary-General in the resolution of our territory, be far more extensive than the two previous reports.

I wish to update this Committee of the recent march of last July 2, commemorating the first ever French nuclear test in Ma'ohi Nui/French Polynesia, that gathered more than 2,000

people in the streets of our capital Papeete. It was encouraging to observe how the awareness of our young generation with regards to the French nuclear "legacy" was growing.

We observed that the last-minute paragraph added in the C-24 resolution " took note of efforts by the administering power concerning the recognition and compensation of victims of nuclear testing." This is directly contrary to the reality of the administering Power's programme of "negligible risk/negligible exposure" which limits, rather than enhances, recognition and compensation.

GLOBAL CONSULTATION ON HUMAN TRAFFICKING

Discernment and radical engagement are at the heart of the mission that makes CWM what it is. Attentive to the signs of the time and in response to powers and powerholders that exploit, divide, despoil and threaten the world, CWM's Discernment and Radical Engagement (DARE) programme is a voice of counter-imperial consciousness.

In 2019, CWM conducted the Global Consultation on Human Trafficking in Bangkok, Thailand to explore the challenges human trafficking poses to the churches and church-related organisations. From 30 November to 4 December, speakers from the International Labour Organisation, Alliance 8.7, and other UN-related bodies that work with issues of migration and human trafficking affirmed the “agency”, or the independent capability or ability of the trafficked person to act on one's will.

Terminologies associated with human trafficking and modern slavery were unpacked through discussions and presentations, and the consultation provided a platform for the participants to share their region and country specific experiences of human trafficking. After considering the contextual stories and experiences, it was suggested that the human trafficking issue should be one of the missional priorities of the church, and participants agreed that the knowledge gained during the Consultation can be shared in their respective churches to aid them in intervention programmes.

Rev Vavatau Taufao, General Secretary of the Congregational Christian Church Samoa (CCCS) attended the consultation and shares his take:

Sad to say, we the Samoans didn't see Human Trafficking as a major issue in our country and thus, our church had not made any attempt for prevention and protection of our people from Human Trafficking till we received an invitation from CWM for Global Consultation.

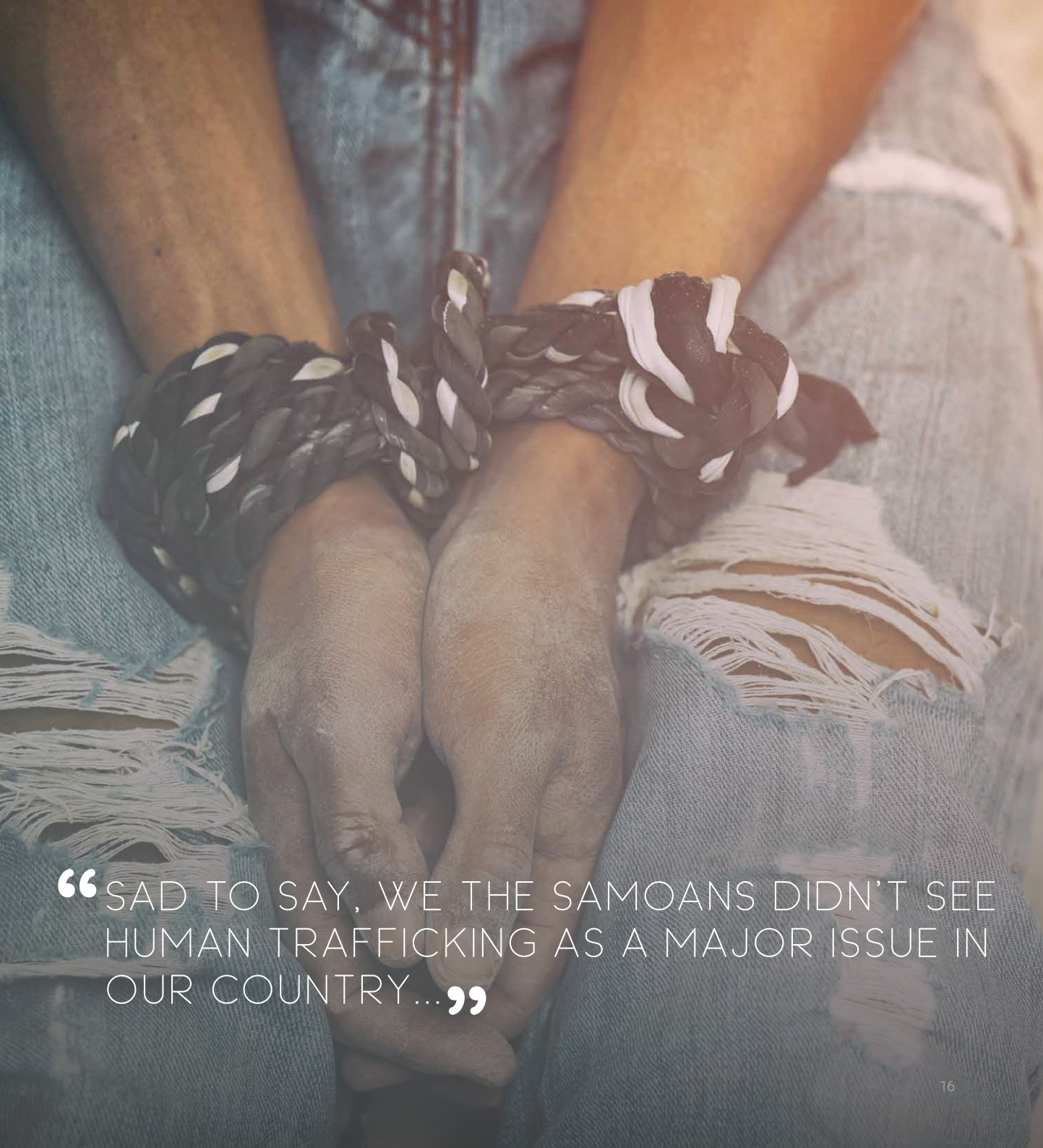
As one of the requirements to attend this consultation, I had sent some of my colleagues in our office to call the police and other NGOs in Samoa to enquire about Human Trafficking. Even though there were no records of any reported cases, MWCD (Ministry of Women and Culture Development) and MSBS (Ministry of Samoa Bureau and Statistics) raised the possibility of Human Trafficking in the form of Child Adoption. Another case in concern is that of a respected member of community in Samoa, who was believed to have targeted vulnerable people who had limited education and literacy, and he was arrested and charged by the New Zealand police in December 2018.

We had fruitful discussions and sharing in this consultation, where we saw that human trafficking takes place where

humanity is being ripped of its human dignity, and individuals are stripped of their self-esteem and self-respect. We have seen some heart-breaking statistics and understood the challenges before the church to restore human dignity of each individual created by God. We need to look at ourselves, our role to stop this inhumane practice. I commend and applaud the proactive work of CWM to organise this consultation which opened our eyes to this emerging challenge faced by our own people, and also commend all the presenters for their preparations and everyone for their inputs and sharing over these three days of Consultation.

In my capacity as the General Secretary of CCCS, I have been challenged by the consultation to raise public awareness of its lasting impact in our community, by encouraging local television programmes to address this issue. This includes Youth and School Debates, Documentary notices and Reflections on known real cases from other Pacific areas.

As the General Secretary of the church as well, I will encourage our Christian Education department to be more proactive and creative in developing curriculum that introduces the issue to our children and church youths. I will make an effort in CCCS committee meetings, to highlight issues that can be associated with seasonal labourers which is now gaining popularity in Samoa.



“SAD TO SAY, WE THE SAMOANS DIDN'T SEE HUMAN TRAFFICKING AS A MAJOR ISSUE IN OUR COUNTRY...”

YOUNG WOMEN ENABLING TRANSFORMATION (YWET)

The YWET Programme is one of the programmes implemented under the umbrella of Leadership Formation programme area. It is specifically directed towards intentional leadership formation for young women to equip them for equal opportunities in leadership roles of the church and society.

Held in Kingston, Jamaica, the 2019 programme provided participants a safe and secure space to articulate their goals, aspirations and challenges; and equipping them with the tools of social analysis and knowledge to help them to critically discern patriarchal structures and to actively seek out creative alternatives in church and society. Complementing this was the also necessary Biblical and theological skills required to transform the patriarchy in their churches. Mrs Karen Francis, Mission Secretary for the Caribbean, recalls that “YWET’s genesis stemmed from a sense of frustration with member churches who did not send women as delegates for global events. The explanation often given was that there

were no women who could provide quality representation at that level. Collegial suasion was not effective in many cases. Consequently, CWM determined to target young women for capacity building so they would develop critical leadership skills as well as be active in dismantling patriarchy which fuels their exclusion”.

Zara Natolotra Razanandimby from Church of Jesus Christ in Madagascar (FJKM) shares her experience as a participant:

YWET program held in Jamaica in 2019 was for me a first great step towards the enhancement of young women’s lives and personal fulfilment as part of the society and as part of the church. This was my very first flight, and I managed to arrive safely in Jamaica. This has allowed me to grow in faith, in confidence and in self-awareness.

During our one-month training about mainstream gender, women and leadership and the status of women within the church and in society, we often had interesting group discussions, which gave me a clear picture of my church that I ignored before. I realised that the Church of Jesus Christ in Madagascar (FJKM) has always tried hard to create opportunities for equal participation and responsibilities for men and women. Moreover, the ordination of women has never been a challenge; which does not seem to be the case in some churches overseas. Discussions with powerful women who shared their experiences became a real source of motivation for us.



“I SAW BEAUTIFUL, NEW WOMEN THROUGH THE YWET PROGRAM. I ENCOUNTED THEM FROM THE OTHER PART OF THE WORLD.”



NEW HORIZONS
ET PROGRAMME AND
E CULTURE
RTICIPANTS.”

We were also given interesting, beneficial lectures that gave me a broad understanding of women's life and status in the Malagasy society and in my church. I concluded that it was still a challenge for Malagasy women to access the public sphere, even though the church has worked hard in giving women space to develop into leaders and church members. The women's mentality has been moulded by an established patriarchal structure which prevails in the Malagasy society. With their minds oppressed, they simply do not have the motivation to become leaders of any organisation.

That has motivated me to carry on research about women empowerment through language as Malagasy women in decision-making positions need it, especially those who belong to the church. Therefore, after this program, I gave a lecture about "Empowerment through language" in a workshop held twice a year for female pastors to cultivate their leadership skills. It was not a considerable move yet, but I needed to start a project somewhere.

I saw beautiful, new horizons through the YWET programme and encountered the culture of the other participants. I learnt more about Jamaica and its kind and charming people. Jamaicans have shown great openness in body language or verbally when socialising with others; which is quite different from how people interact in my country. This has then taught me new ways of living and new styles of interaction.

It has helped me to see my weakness, my strength, and has clearly shown me how far I can go. But most importantly, what I have experienced there has made my vision clearer, and boosted my ambitions to go further in life as a young woman and a part of the church.

Finally, I will always be thankful to CWM for allowing me to take part in this programme: this was the most enjoyable experience I could ever have in my short life.

Reflecting on the progress of the programme in its second year running, Mrs Francis adds that, *"Today, my heart is full. It is full because I know the stories of these women who shared their journeys with us as we gathered in our sessions. I read the testimony of the sister who was ordained on Sunday who referenced Isaiah 55: 8-11 as it annihilates the proclamations of negativity of those who would seek to block individuals from their God-given purpose in serving. Yes, even women.*

The tears come to my eyes as I read her declaration of Psalm 30: 11, 12 that God has turned her mourning into dancing in the face of those who would relegate one's status to the 'not-good-enough'. I celebrate that CWM declared in action, it is not acceptable for women to be excluded and so YWET was born."

PARTNERS IN MISSION

The Partners in Mission (PIM) programme is a coordinated approach to sharing people between member churches and, in some cases, with the wider ecumenical community. The term 'Partner in Mission' refers to an individual who serves in a context outside of his/her own nation and member church, using skills, experiences and gifts which are needed in the new context that they serve.

In 2019, CWM facilitated the sharing of 18 PIMs in long and short-term engagement in 14 member churches and 3 ecumenical partner organisations.

Rev Yu-Fen Chen from PCT was sent to serve URC in the Taiwanese London fellowship.

STORYTELLING

My life's passion

A missionary will always long for contact, communication and life sharing. In London, I have had the privilege to be in a Taiwanese Christian community which has survived over 10 years of the coming and going of

students, young working migrants and a few residents who settled down here. Before we knew each other, we were a community of strangers who shared stories from across the globe and made sense, collectively through narrative and creative faith interactions, of some home-country identities that made this community our temporary home.

Among aspirations to make sense of our complex circumstances is the desire to creatively express our life stories, and to identify with people and places we temporarily inhabit.

My missionary journey began after spending eight years in France to further my theological studies, having served for over 20 years in Taiwan. I came into contact with Taiwanese immigrants and international students, and saw the needs of the student population as they sought to determine their direction in life, and how they needed accompaniment and guidance to develop their faith and moral values. This was the beginning of my desire for missionary work, which brought me to London.

Along my one year's work between two communities in Regent Square Lumen and TFiL (Taiwanese Fellowship in London), I have tried to practice pastoral accompaniment with a life storytelling approach. Narrative practices offer the means to construct people's self-interpretation of life issues and to deepen the relationship between the inner self and God. People weave stories into their own sense-making, simultaneously

shaping those life issues into spaces of encountering. This process enables me to dialogue interpersonally, about opening oneself to God to be transformed, to share values and create interpretative feedback.

This important tool for self-transformation and self-knowledge has worked effectively with the marginalised, the isolated, the depressed. A student who met with me for almost a year, shared her transformation from a self-centred faith with "repetitive wordy prayers focused on personal interests" to a more altruistic faith concerned for societal issues.

Another student saw her four-year-old son's brain tumour as punishment from the God she had abandoned for many years. Recently she returned to God, repented and was baptised. "Everything has changed, so many angels have helped us, and I am grateful for every day, not having to worry anymore about anything," she said. Her faith has given her a readiness for grieving and loss during a time of uncertainty.

A youth who came to work here struggled to find a suitable job and a sense of belonging. She recounted how she sat in a group interview in a restaurant, surrounded by young job-seekers, and told herself that when

she knows misery, she will cherish happiness more in future.

Through pastoral support, sharing and reflection, individuals and communities practise and contribute towards personal and religious identity in a religious space. I attempted to reach out to a wide range of communities by focusing on building trust in the initial stages of contact, followed by regular discussions for people to benefit from ongoing self-interpretation and reinterpretation of life issues.

Eventually, I see the potential for further and deeper understanding of people's faith story in a foreign land. "What does a person learn from years of uncertainty and toil in a foreign place and placelessness?" "What does he or she learn from many years of becoming through migratory practices? "To listen closely and to narrate his or her own ever-unravelling story."

Today, as I write about these stories, I think about "narrative spaces" whose becoming I witnessed unknowingly, alongside the many collective and individual becomings of their life issues. I have been fortunate to partake in the creation of their life spaces since, both in my professional and personal life. And surely, many more are yet to come, each radically creative and "storied" in its own unique way.

"WE TELL STORIES BECAUSE ULTIMATELY HUMAN LIVES NEED IT AND DESERVE TO BE TOLD." – PAUL RICOEUR



URC held a welcome service for Rev Yu-Fen.

A MORE ABLE CHURCH

Part of the Cutting Edge Mission Initiatives (CEMI), through A More Able Church, CWM partners with member churches in pushing boundaries in developing life-affirming missional congregations and inclusive communities.

People living with disabilities make up more than 15 percent of the world's population and many are excluded from contributing creatively to church and society. Thus, CWM's 'A More Able Church' grant fund was set up in 2016 to inspire new dimensions of work in member churches advocating the life and leadership of people with disabilities within the churches' mission.

Member churches were invited to devise new projects to honour the lives, contributions, and ministry of people with disabilities, and these served as platforms for people to bring their gifts, insights and leadership to the life of churches and communities, regardless of ability. The emphasis was on empowering mission from people living

with disabilities and developing capacity and programmes for that.

Belinda Chen, supervisor of Peace Foundation of Presbyterian Church in Taiwan (PCT), manages the Pingtung Welfare and Service Centre for the People with Disabilities. She shares her reflections:

Peace Foundation is a social welfare organisation affiliated with the PCT General Assembly. At the end of 2016, our proposal for the CWM's call to applications for Disabilities Advocacy Project and Grant Programme was accepted, and we were thus able to begin our three-year plan for "A More Able Church Project: Be Myself: Empowerment Project for People With Disabilities (PWD)" in the following year.

We thank God for our project's completion in December 2019 through the hard work of every participant and the support from local authorities. The "Be Myself" Project, had culminated in a performance by the "Love Performance Troupe", which consists of people with disabilities and their caregivers. The troupe aims to give PWDs access to artistic performances and showcase their talents to the society, and they have performed a musical drama based on their life stories.

The difficulties faced by PWD are unimaginable to the average person, and all too often, we use our imagination to try to understand their lives and abilities. To rectify this, the needs of PWDs must be seen and their voices heard. Through

the implementation of this project and with the guidance of drama professionals, it was our hope that our friends with disabilities will have the opportunity to experience and express themselves through the performing arts, and allow the public to see their talents and abilities. At the same time, we wished to highlight the intrinsic value of people and the importance of equality and human rights.

Even though our performers were initially new to performing arts, they overcame physical impediments to not only pick up new skills and practise earnestly, but also learn to accept their truest selves unconditionally. Over time, they gained the courage, integrating body language, facial expressions, and emotions into their performances on stage. Among eight members, some painstakingly took one to two hours of commute to practise twice a week at the Centre. A few sustained unexpected accidents, fell ill or were hospitalised, and one had to give up due to health reasons. Despite this, their indomitable spirit, courage and determination was praiseworthy.

On the day of their performance which showcased their life experiences and growth, the general public caught a glimpse of their predicament in society, heard the cries of their hearts, and witnessed the infinite possibilities of life. For greater inclusivity, we specially

prepared video narratives, sign language interpretation and other services to allow our visually impaired and hearing-impaired friends to be “present” to view their performance. The tears shed by our troupe to execute this public performance – their pride and joy - were worthwhile, and most of all, a wonderful miracle bestowed upon us by God.

Through this, we glimpsed God’s glory and the hard work of man. May all that we do bring glory to God and succour to man, and plant a seed of hope and inclusivity in the performing arts for people with disabilities.



“...WE
GLIMPSED
GOD’S
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AND THE
HARD
WORK OF
MAN.”

ROTORUA
2019



“...A SPACE-GIVING OPPORTUNITY FOR SOLIDARITY AND
SUPPORT, REFLECTION AND REJUVENATION...”

Every two years, CWM facilitates the coming together of General Secretaries of member churches. The 2019 conference was jointly hosted by the Presbyterian Church of Aotearoa New Zealand (PCANZ) and the Congregational Union of New Zealand (CUNZ) in Rotorua, New Zealand.

The conference is designed to be a space-giving opportunity for solidarity and support, reflection and rejuvenation as well as networking and nuancing of approaches to leadership. The theme for 2019 was Leadership that inspires awakening and hope. In unpacking the theme, the leaders agreed that in light of the gravity of challenges facing all of creation today, unless church leaders take the time to sharpen their awareness of the issues and position themselves to engage with confidence, they may miss the Kairos and render themselves irrelevant.

The conference, set within the context of worship, allowed space for sharing news and concerns from various contexts, such as the civil protests in Hong Kong; violence in South Africa; rising sea levels in Kiribati and the Pacific; the implications of the increasing power of China for the Asia-Pacific nations, in particular; and nuclear testing in the Pacific which the church in Tahiti leads a campaign against. Against many such confounding situations the General Secretaries

expressed their determination to stand together in solidarity and Christian comradeship against all that seeks to destroy life holding out an alternative vision of life in all its fullness.

The General Secretaries also shared thoughts and reflections on the distinctness of the role of General Secretary from other forms of leadership in the church. “The role of General Secretary means that you have responsibility for setting the agendas and questions which help to shape and determine the direction of the church which along with other leaders are taken through the decision-making structures of the church”. In outpouring of solidarity with one another, they added, “we recognise that there are times when this particular leadership role can be lonely and isolated, sometimes calling on you to make hard decisions or take forward decisions that are not entirely your own”.

The keynote speaker, Dr Jennifer Louise Te Paa Daniel, an internationally accomplished public theologian and professional consultant in higher education, spoke of the need to find ways to transform theological education in order to equip and enable new generations of leaders to be part of this vision for a transformed world. She urged that theological education needs to engage with global and local issues, equipping and inspiring new leaders to lift up life-affirming alternatives to the communities that they serve. In order to open up institutions to the changes that are needed and the transformative leadership churches demand, Dr Te Paa Daniel invited the General Secretaries to ask questions like “who is deciding what is taught in theological colleges,

how it is taught and by whom”. The General Secretaries’ experience in Rotorua was further enriched by the hosts’ warm multicultural hospitality led by the Rev Wayne Matheson, General Secretary of PCANZ, and Mr Peter Eccles, General Secretary of CUNZ. Honouring their bi-cultural church and national identity and their partnership to and with Maori, the PCANZ officially welcomed the General Secretaries in a colourful ceremony at their national Marae at Ohope, where they also experienced a *Hungi* - traditionally cooked Maori food and hospitality. Through their experience with the hosts, the traditional welcome, the generous hospitality of the congregation at St John’s Presbyterian Church, and the people they met, delegates noted that New Zealand had a long and remarkable history and a deep spiritual and missional heritage. It was evident that New Zealand had fought hard to preserve, embrace, and honour its diverse cultural roots, including in its identity, memory, and future.

In his closing address, Rev Dr Collin Cowan, CWM General Secretary, reflected on the indispensable gift of people and generous hospitality that the family of CWM, a member-led organisation, enjoys across its membership. The conference ended on a high note, with a time of prayer, worship and holy communion.

THE FELLOWSHIP OF THREE MISSION SOCIETIES

For over a decade, the General Secretaries of Council for World Mission (CWM), Communauté Évangélique d'Action Apostolique (CEVAA) and United Evangelical Mission (UEM) have maintained their commitment of meeting together annually to discuss matters of common concern and strategise on joint mission activities. At these meetings, the three organisations also share information on all relevant programmes and annual activity calendars.

CWM, UEM and CEVAA share similar roots and purpose as mission organisations that are a partnership of Protestant faith communities across the world. Over the years, all three organisations have actively pursued paradigm shifts to become modern, international mission societies committed to equal rights of membership, a round table model of decision-making processes, and equality in sharing resources regardless of geographical locations or numerical strengths. Together, CWM, UEM and CEVAA also jointly support the post of Chair in Missiology at the Bossey Ecumenical Institute of the World Council of Churches (WCC). The institute runs credit-based residential ecumenical formation programmes for young pastors, theologians and lay people.

In December 2019, Rev Dr Collin Cowan (CWM), Rev Volker Martin Dally (UEM) and Rev Dr Celestine Kiki, met in London at the newly opened CWM London office.





OUR NEW HOME

In London

On 25th October 2019, we celebrated the opening of our new office space in the United Kingdom at 11 St Georges Circus, London, SE1 8EH. The purchase of the London office space follows in a series of steps to implement the 2016 decision of the Board of Directors to establish three offices in Singapore, United Kingdom and South Africa, with two representative offices in the Pacific and Caribbean. A dedication service, hosted by the General Secretary, was held on-site and attended by guests including former and current Trustees and Directors of CWM, representatives from member churches from the UK, staff and some members of the Strategy Planning Group.



PLANNING FOR THE FUTURE

The 2020-2029 Strategy Framework



It is the tradition of Council for World Mission to pause from time to time to look at itself, read the signs of the time and discern God's leading for the next phase of its missionary journey. At the end of such a collective discernment process, CWM develops a Strategy Framework within which it may develop strategic plans of action at different stages through the coming decade.

The Board of Directors invited Professor Park Seong-won to lead a multicultural Strategy Planning Group (SPG), representing all six regions, a cross-section of interests, experience and expertise, to develop the 2020 – 2029 Framework.

Spanning almost two years, the SPG engaged various stakeholder groups, with passion and dedication, to discern and articulate the CWM Strategy Framework for 2020–2029. Coming through clearly in the SPG's final report to the Board of Directors is an ambitious ecumenical vision, that in the next ten years, a critical period for the Church, CWM would be engaged in prophetic ecumenical witnessing to Life Flourishing Communities. "We believe that the mission of God and the faith we profess, are at stake if we kept silent and stayed neutral. The consequence of inaction, neutrality and apathy is that the very being of the Church of Jesus Christ and the salvation of the entire creation are at stake" the report says.

The overall thrust of the framework is an invitation to a shared vision that communities may flourish, according to the life that God gives, for which Jesus spoke and which the Spirit can kindle in the world. It outlines CWM's mandate to testify to life, to wholeness and to the values of the gospel. It then, in a prayerful mood, invites its member churches and its partners to share in this witness and to nurture this vision with the distinctive wisdom of their particular contexts and callings.

Presenting the final report to the Board,

Professor Park expressed gratitude to the Board of Directors, on behalf of the SPG, for this privilege to participate in discerning this path to the future mission engagement of CWM. "We are also grateful to all those who have been working and walking together to make this outcome possible. We thank especially, all stakeholder groups and individuals who contributed to the data gathering; all working group members who analysed the data and imagined the future; the drafting team, which made sense of our random jottings and mapped the path; and the various committee members, governance groups and the entire CWM staff team who offered invaluable insights along the way", he added.

Left to right: Rev Dr Peter Cruchley (Staff), Mrs Patricia Diania Montoya (Caribbean), Rev Dr Setri Nyomi (Governance Working Group Co-convenor) Mrs Jennifer Flett (Pacific), Rev Volker Martin Dally (Ecumenical), Prof. Park Seong-Won (Chair), Rev Dr Collin Cowan (General Secretary), Prof Jerry Pillay (Chair of the CWM Africa NPC), Rev John Proctor (Europe), Ms Fiskani Joy Nyirenda (Mission Secretary for Communications), Dr Aruna Gnanadason (Governance Working Group Co-convenor), Prof Roderick Hewitt (Drafting Group Lead), Rev Norbert Stephens (Data Analysis Working Group Co-convenor).

Not in picture: Mr Delon Grandison (Caribbean), Rev Dr Park Bok Young (East Asia), Rev Asir Ebenezer (South Asia), Prof Tinyiko Maluleke and Dr Monica Melanchthon (Theology Working Group Co-convenors).



LEADERSHIP TRANSITION

The year 2020 marks five years since the establishment of a new governance structure, in which the roles of the Directors and those of the Members were separated. In June 2020, the first Board of Directors under the new structure was appointed for a four-year term. It was this Board's responsibility to give form and content to this new structure, ensuring that the relationship dynamics, ethos and the mission focus of CWM were not compromised in the separation of roles, but rather that oneness that defines CWM and the interconnectedness of the various parts was affirmed.

In view of their term of service which comes to an end in June 2020, the Board of Directors will reflect on the many successes, opportunities and challenges that have characterised their tenure of leadership for this time in history within the context of this unique and diverse community. In his reflections, the Moderator, Rev Darchonhaia Darnei, shared that “this opportunity to serve CWM has been a very meaningful and fulfilling experience for us as Directors. We are grateful to God for his guidance and strength and for enabling us to remain focused and faithful to the task”. As the

Board prepares to pass the baton of leadership to a new Board of Directors, the Moderator counselled that “we pray for wisdom and discernment in times of deliberation and decision-making; strength of will and courage to do the right thing in the face of injustice; and a spirit of humility, characteristic of Jesus’ servant leadership, in a context where arrogance and manipulation define so much of the leadership we see all around us”.

The Board has dedicated this final year to preparing CWM for the great transition, trusting that their contribution has helped to move the organisation forward in keeping with its vision of “Fullness of life through Christ for all creation”. Speaking for the Board, Rev Darnei said that “we pray blessings upon CWM as the future unfolds, and we remain open and ready to serve in any other way that our gifts may advance the mission to which we are all committed”.



CORPORATE GOVERNANCE

Board of Directors of Council for World Mission Ltd

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 Singapore 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

South Asia

Rev Darchonhaia Darnei - Moderator
Dr Sheela Noone
(Appointed on 12 September 2019)

Singapore

Mr Lo Chee Wen

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

Members

Mrs Rose Althea Wedderburn
Mrs Jennifer Joy Flett
Pastor Ng Ka Chung Janet
(Appointed on 2 August 2019)

Independent Members

Rev Thomas Jeffrey Williams
Bishop Hemen Halder
(Appointed on 2 August 2019)

Board of Directors, Council for World Mission Africa, NPC

Chairperson

Prof Jerry Pillay

Members

Rev Byun Chang Bae
Rev Barbara Jean Bridges

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 Ltd, 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

04758640

Registered Office

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

Office Address

11 St Georges Circus, LONDON, SE1 8EH
United Kingdom

Auditors

MHA MacIntyre Hudson LLP, MHA MacIntyre
Hudson, Floor 6, 2 London Wall Place,
Barbican, London EC2Y 5AU

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

Rev Wayne Hawkins

Assistant to the General Secretary and Mission Secretary, Communications

Ms Fiskani Joy Nyirenda

Mission Secretary, Research and Capacity Development

Mr Sudipta Singh

Mission Secretary, Mission Development

Rev Dr Peter Cruchley

Mission Secretary, East & South Asia

Rev Julie Sim

Mission Secretary, Europe

Prof Anthony Reddie

Mission Secretary, Africa

Rev Dr Sindiso Jele

Mission Secretary, Pacific

Rev Nikotemo Sopepa

Mission Secretary, Caribbean

Mrs Karen Francis

OVERVIEW BY THE TREASURER

Any report about 2019 runs the risk of seeming to come from another world, a world where none of us had heard of Coronavirus. Much of what seemed clear at the end of 2019 is uncertain now. CWM's budget for 2020 has had to be reshaped because many of the planned programmes simply cannot be delivered in the way intended. Amidst so much that is unsettled and unsettling, it is good to be able to report that the financial fundamentals of CWM are strong and we are well-placed to meet whatever the future requires.

The formal annual accounts show that in 2019 CWM returned a large surplus, dramatically different from the large deficit in 2018. However, the dominant reason for both figures is the volatility in the international markets, which meant that the paper value of CWM's investment portfolio rose sharply in 2019 after falling in 2018. Concerns around Coronavirus caused a fall again in the early months of 2020, from which the portfolio had partly recovered at the time of writing. The moral is to distinguish carefully between the volatility of the markets and underlying issues.

CWM is an organisation for the long haul. Our mission is not likely to be completed in a year or two. Our member churches have said clearly that they want the financial base of CWM to be sustained for the long term, so that CWM can expect to continue its support for them. Despite all the financial turbulence of recent years, we have achieved this: the value of our capital base at the end of 2019 was in line with its long-term target level.

With this strong capital base, CWM is able to ride out temporary storms without having to reduce programmes or staffing. This is a privilege of our inheritance for which we constantly give thanks.

Equally important to CWM is how our money is invested, as we wish for every aspect of the organisation's life to reflect Gospel imperatives as far as is possible. To assist this, in 2019 the Board of Directors adopted a new Ethical Investment Policy on the recommendation of the Finance and Investment Committees. Not all the existing investment portfolio was then compliant with the policy, so the opportunity was taken to reshape the portfolio. Around 20% of it has now been invested with CCLA, a specialist ethical investment house with Christian roots.

The Board Committees that address financial matters and the finance staff are very aware of the responsibility we have been given for the very large assets of CWM. We have been glad to use what skills we might have to seek to be good stewards on behalf of the whole CWM family; and to God be the Glory.

John G Ellis
CWM Treasurer

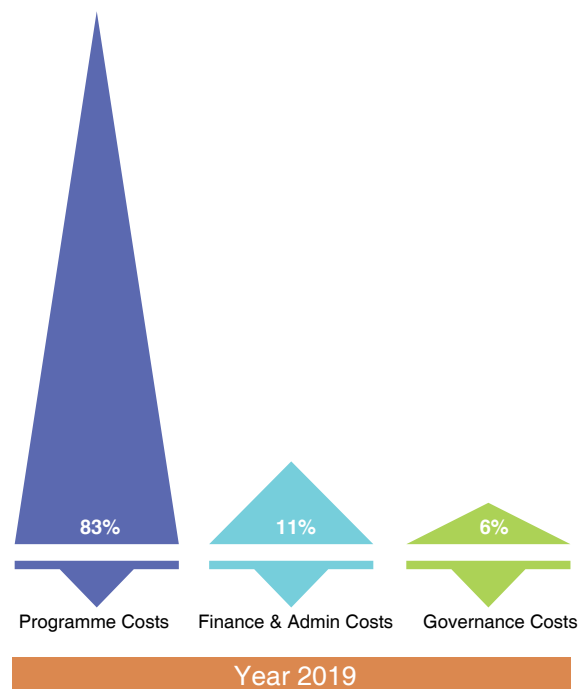
The group financial results for the year 2019 reflect that total income including valuation gains increased significantly to £18.7m on the back of the turnaround in global markets and the resultant positive gains achieved from the investment portfolio. Despite increased expenditure arising mainly from higher spending on programmes grants, the Charity achieved an operating surplus of £8.7m for 2019.

Total income, including investment gains/losses, comprises:

Group		
	2019	2018
	£'M	£'M
Dividend and interest	3.28	3.96
Investment fair value gains/(losses)	15.30	(11.11)
Voluntary income	0.15	0.17
Other income	(0.01)	0.59
Total income	18.72	(6.39)

Investment income, comprising investment dividend, interest and fair valuation gains/(losses), represents 99% of the total income. Dividend income decreased mainly due to restructuring of the investment portfolio in 2019 to be compliant with the new Ethical Investment Policy. However, the valuation changes on the investment portfolio moved from a loss of £11.1m in 2018 to a gain of £15.3m in 2019.

Total resources expended as reflected below:



Not including investment management fees, the group spent a total of £8.8m on programmes, finance & admin and governance costs in 2019, an increase of £2.4m or 38% over 2018. The increase in expenditure was accountable mainly to higher programme expenditure, driven largely by increased number of mission support programme grant projects received from member churches and approved for implementation.

STATEMENT OF FINANCIAL POSITION At 31 December 2019

Group		
	2019	2018
	£'M	£'M
Non-current assets		
Property, plant and equipment	9.17	7.27
Investment properties	2.92	2.77
Investments	155.46	150.28
Other receivables	0.22	0.30
	167.77	160.62
Current assets		
Other receivables, deposits and prepayments	0.86	1.26
Short-term investments	6.45	5.43
Cash at bank and on hand	5.24	2.30
	12.55	8.99
Total assets	180.32	169.61
Non-current liabilities		
Other payables	2.25	1.24
Current liabilities		
Other payables	3.88	2.86
Total liabilities	6.13	4.10
Net assets	174.19	165.51
Funds		
Endowment funds	7.97	6.95
Restricted funds	0.77	0.69
Unrestricted funds:		
• General fund	146.12	149.94
• Revaluation reserve	0.73	0.73
• Designated funds	18.60	7.20
Total unrestricted funds	165.45	157.87
Total funds	174.19	165.51

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OUR VISION

**“Fullness of life Through
Christ, for all Creation”**



Council for World Mission Ltd

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Singapore 338729

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Registered in Singapore
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