



COUNCIL FOR WORLD MISSION

Annual Report | 2020

Rising to Life: Hope in a time of a pandemic



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MESSAGE

from the Moderator



Sisters and brothers in Christ, please accept my warmest greetings in the name of our Lord Jesus Christ, whose promise, never to leave us nor forsake us, is a treasured gift during this period of the pandemic.

Much has happened over the year in review. The vicious and relentless onslaught of Covid-19 has claimed the lives of millions and left millions more infected, fearful and insecure. Several of our church leaders and members have lost their lives to the pandemic and the communities we serve have been thrown into chaos and confusion. However, as devastating as the Covid-19 pandemic is, the Board of Directors also bemoans the fact that there are other pandemics infecting and affecting the quality of life for humanity and the environment. The pandemic of social inequality, economic inequity, preventable hunger and malnutrition, systemic racism and racial violence, entrenched corporate corruption and partisan political division may be even more divisive, disruptive and dangerous than Covid-19.

This past year has also been a great time of celebration and rejoicing as we experienced the hand of God in our lives. Like so many others in 2020, we were obliged to move to remote Board meetings over the course of the year, and we were able to transition to a new way of working without compromising our oversight capability. Likewise, we have learnt of the renewed energy and vitality for mission among member churches and the wider ecumenical community. Creativity in the use of technology, commitment to being in solidarity with the community in this time of dislocation, and care of one another, amid the grief and pain, are among the ways in which churches have remained relevant and available to their members. As is the norm, churches have had to carry out their ministries in the context of intense social unrest - military coups, outbreak of violence, conflict between church and state, and natural disasters, among

other challenging circumstances. But in all these situations, the church has remained resilient and steadfast in hope.

As we look back at what we have accomplished over the past year, we are inspired and hopeful for the future. As we venture into the next phase of our journey, we look to the churches for this same level of zeal, faith and determination so that our witness to life-flourishing communities may result in a transformation of the world and an experience of renewed energy and vitality for humanity and all created things. We have much to look forward to as we implement the strategy framework for 2020-2029, which was approved by the Board in February 2020. This framework keeps CWM firmly committed to the pursuing restorative justice and life flourishing communities as we proclaim the good news of God.

The 2020 Annual Report serves as a reminder that in spite of everything, God's grace still abounds and will sustain us through every season.

A handwritten signature in black ink, appearing to read 'Lydia Neshangwe'. The signature is fluid and cursive, with the first letter 'L' being particularly large and stylized.

Rev Lydia Neshangwe
CWM Moderator

MESSAGE

from the General Secretary

It is with a great sense of privilege that we present the 2020 Annual Report of the Council for World Mission (CWM), offering an account of our stewardship for the year in review; and reflecting on the extraordinary context in which our engagement with God's mission finds expression.

It has been a challenging year for CWM and its member churches, yet one that reminds us that the God who is present with us in the midst of disruptions, bids us "Fear not" as we venture through the "valley of the shadow of death". The Covid-19 pandemic, and all that it reveals about our unpreparedness and unwillingness, as a global community, to coordinate efforts towards a just and inclusive response, is striking. We have seen careless and irresponsible leadership in places where this was least expected; and one can hardly escape the view that the death toll and the number of persons who have been infected with the coronavirus could have been far less, had we refrained from politicising the

precautionary measures introduced to contain the spread of the virus and to help in keeping each other safe. The manner in which scarce supply of vaccines have been distributed, and the reticence, on the part of many, to receive the inoculation have only served to intensify the catastrophe. And yet we know, that God's promise of a hope-filled future still stands.

Through the insight, innovation and industry of the leadership of CWM, we were able to introduce and execute several life-transforming initiatives, in response to people's struggle and search for meaning. We celebrate the energy and vitality that we witnessed among member churches; we rejoice that our staff team remained vigilant, imaginative and creative in reconstructing planned activities and events to meet the requirements of online platforms as we adapted to new ways of working in the context of the pandemic; and we salute the Board of Directors for the courage to act in ways that facilitated an extraordinary response to the challenges in the context of people's pain and dislocation.

The Board of Directors established a Covid-19 Solidarity Fund from which SGD2.1m was made available to member churches and ecumenical partners to respond to the impact of Covid-19 in local contexts. The imminent publication, *Doing Theology in the New Normal*, is the outcome of a series of webinars, organised by our programme team and bringing together theologians, social activists and church leaders to consider the theological perspectives and implications of Covid-19. We have brought together persons from a wide cross section of the global community to reflect with us on the Legacies of Slavery, and to think through the meaning and



content of an act of repentance and apology for the part played by the London Missionary Society, the parent body of CWM, in promoting, participating in and profiteering from the Transatlantic Slave Trade. We have developed a 3-year strategic plan, focusing on life-giving creation, society, education, evangelism and economy in response to our reading of the signs of time and our discernment of God's leading for such a time as this. A new General Secretary, in the person of Rev Dr Jooseop Keum, has been called to lead CWM with effect as of 1 July 2021. These are among the formidable accomplishments for CWM during this reporting year and we thank God for guiding and inspiring us to attempt the inconceivable and achieve the incredible.

We venture into this new year with renewed resolve to rise to life from beneath the strains of Babylon - oppressive political and social systems and forces that prey upon the vulnerable to fodder greed, consumerism and privilege; and, in so doing, we commit ourselves to "...resist life-denying forces, affirm peace, do justice and enable life-flourishing communities" (CWM's Mission Statement). As people of faith, we accept that we have a duty to pray earnestly and to work tirelessly towards the realization of a world no longer infested with thieves and robbers, tarnished by greed and self-serving interests and corrupted by a pathological love of power, lust for money and callous disregard for the Earth and all created things. It is for this reason that we embrace the vision, Life-flourishing Communities: Living out God's Promise of a New Heaven and a New Earth. By God's grace, and with the support and in solidarity with all people of goodwill, CWM intends to engage in hopeful action until the day when a different world

emerges, a world where peace and justice, love of neighbour and care for each other are shared responsibility and experience, a world where clean water, food security, adequate housing, proper health care are regarded, ensured and enabled as basic human rights.

From the CWM Missio Confessionis, the imperative below offers a standard by which the mission of CWM may be informed and judged for such a time as this:

"We cannot be silent because the church is called to be an agent of justice. We are called to speak out against injustice; to inspire action in the face of apathy, co-option and compromise; and to witness to the life-flourishing nature of God's oikos (home, fellowship).

Here we stand as the people of God, people of faith; and there is nothing to stop us now.



Rev Dr Collin Cowan
CWM General Secretary

WHO WE ARE
Our Members



32
DENOMINATIONS



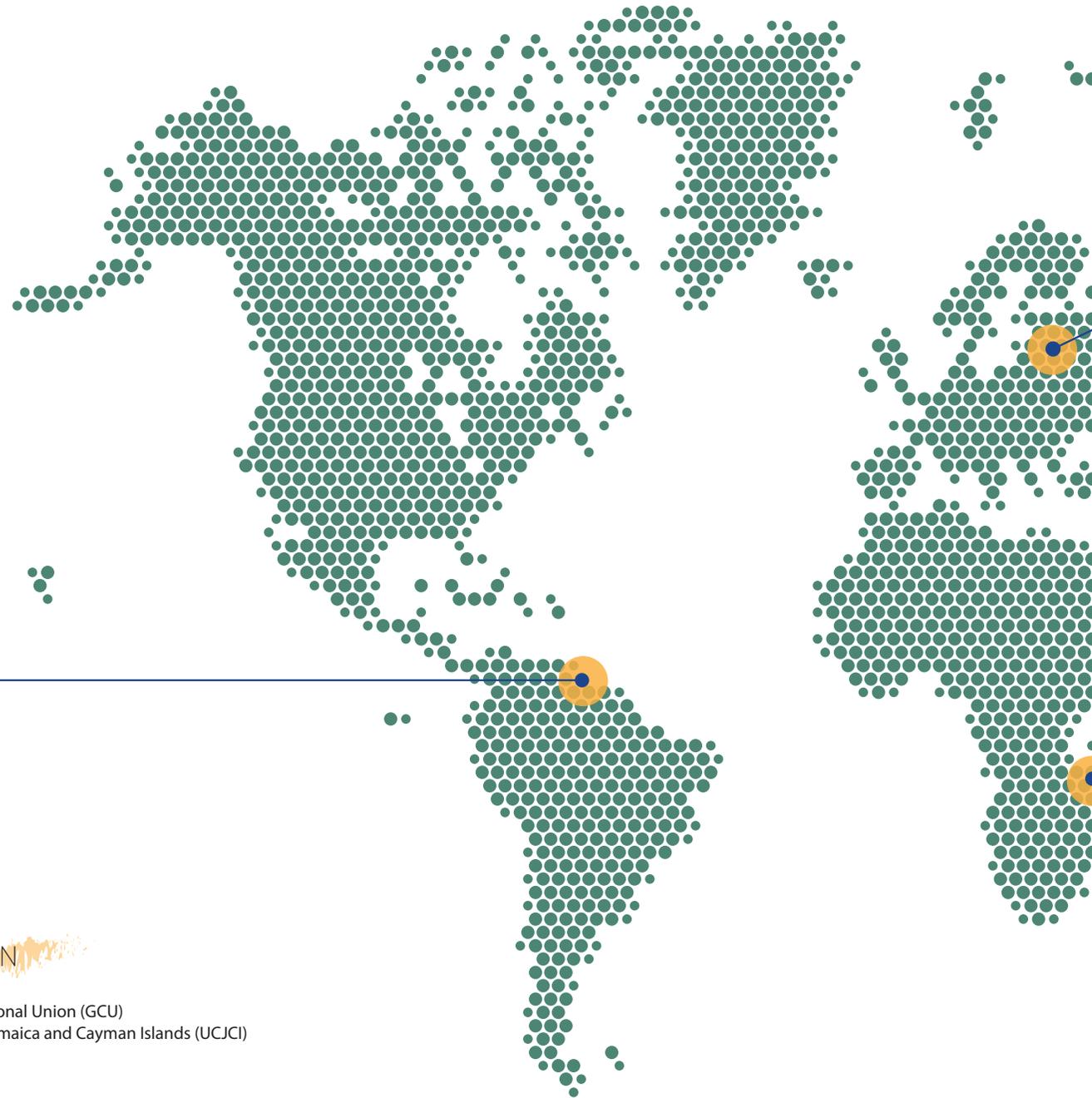
40
COUNTRIES



50,000
CONGREGATIONS

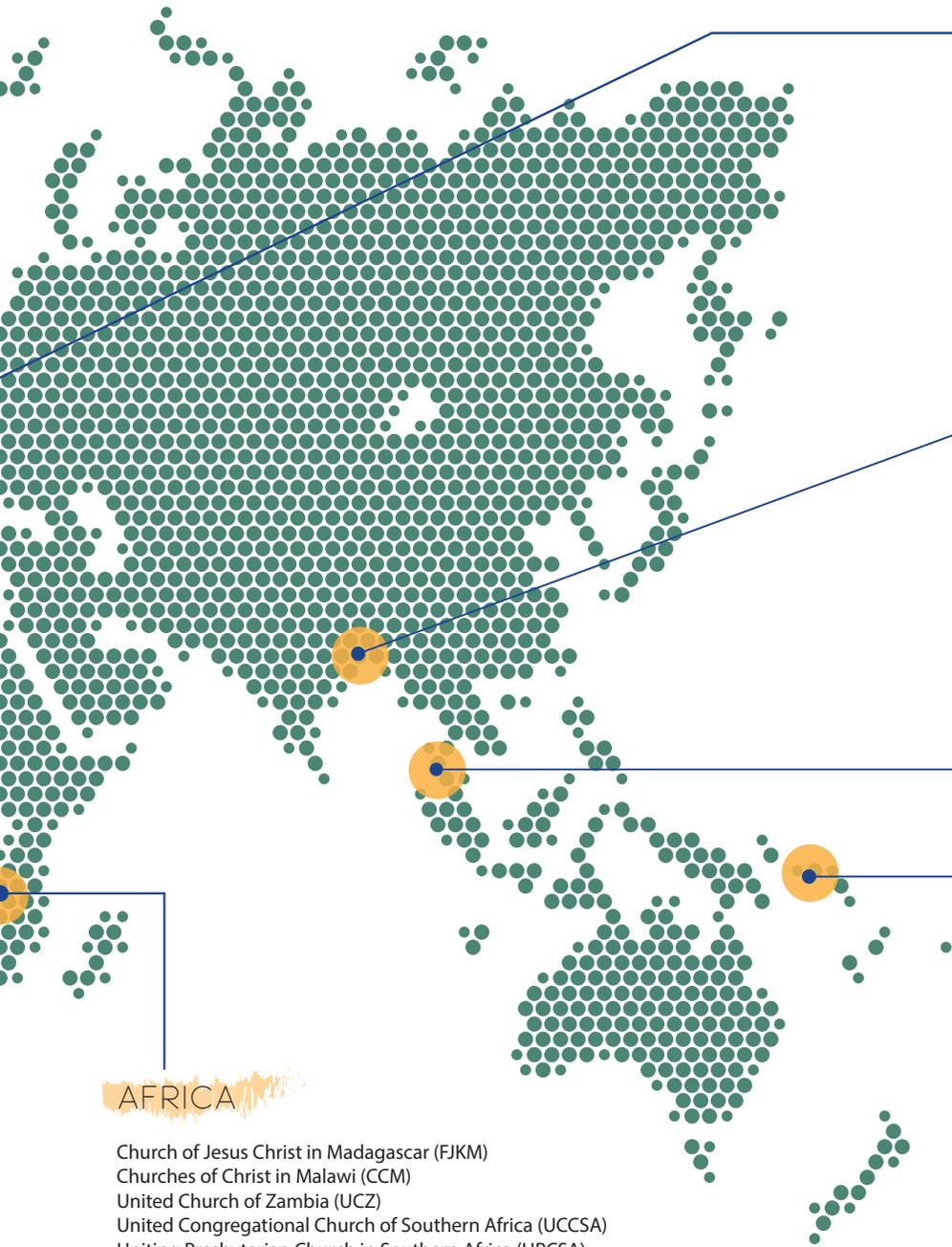


21.5 Million
CHRISTIANS



CARIBBEAN

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



EUROPE

- Congregational Federation (CF)
- Presbyterian Church of Wales (PCW)
- Protestant Church in the Netherlands (PKN)
- Union of Welsh Independents (UWI)
- United Reformed Church (URC)

SOUTH ASIA

- Church of Bangladesh (COB)
- Church of North India (CNI)
- Church of South India (CSI)
- Presbyterian Church of India (PCI)

EAST ASIA

- Gereja Presbyterian Malaysia (GPM)
- Hong Kong Council of the Church of Christ in China (HKCCCC)
- Presbyterian Church in Taiwan (PCT)
- Presbyterian Church in Singapore (PCS)
- Presbyterian Church of Korea (PCK)
- Presbyterian Church of Myanmar (PCM)

PACIFIC

- Congregational Christian Church in American Samoa (CCCAS)
- Congregational Christian Church in Samoa (CCCS)
- Congregational Union of New Zealand (CUNZ)
- Ekalesia Kelisiano Tuvalu (EKT)
- Etaretia Porotetani Maohi (EPM)
- Kiribati Uniting Church (KUC)
- Nauru Congregational Church (NCC)
- Presbyterian Church of Aotearoa New Zealand (PCANZ)
- United Church in Papua New Guinea (UCPNG)
- United Church in Solomon Islands (UCSI)

AFRICA

- Church of Jesus Christ in Madagascar (FJKM)
- Churches of Christ in Malawi (CCM)
- United Church of Zambia (UCZ)
- United Congregational Church of Southern Africa (UCCSA)
- Uniting Presbyterian Church in Southern Africa (UPCSA)



OUR STRATEGY

Vision

**Life-flourishing
Communities,
living
out God's promise
of a **New Heaven
and a New Earth.****

Mission

Called in Christ to radical and prophetic discipleship, working in partnership with churches and the ecumenical community to resist life-denying systems, affirm peace, do justice and enable life-flourishing communities.

Strategic Priorities

Life-flourishing is the key motif for our mission and discipleship and, through it, we challenge and re-envision the oppressive and life-denying systems of Babylon as well as witness to life-flourishing communities – creation, economy, growth and advancement, societies, spiritualities, evangelism, education, church in action, and ecumenism.

Our leading priorities for the next three years intersect across all the nine mission areas for life-flourishing communities. Our work will be informed by all nine priorities. However, the following five will lead in the first implementation phase of our 10-year Strategy Framework:

Life-flourishing Creation: CWM's core missional agenda will enable churches to participate in creating Life-Flourishing communities, reflecting ecological integrity and climate justice. This is not a matter of environmental advocacy, but of faith in God, the Creator, and of stewardship and witness in faithfulness to the God of life. There is urgency to this work, which must form part of the strategy framework for CWM in this next decade.

Life-flourishing Evangelism: There is an urgent cry for evangelism and radical discipleship in an age of personal disillusionment, social complexities, groaning creation and lack of faith in established churches. Returning to the basic understanding of Jesus' invitation for ordinary people to follow him, becoming like him "in wisdom, stature and in favour with both God and human beings" (Luke 2:52); to

bring the "good news" of shalom to those who lost their way to God; and to experience optimum fulfilment of mission accomplished, will be fundamental in this next period of CWM's life and prophetic engagement. The reclamation of this understanding of evangelism is the basis for exploration and engagement with/of member churches towards new approaches to holistic witness, where spiritual grounding, wholesome relationships and transformative praxis is the goal.

Life-flourishing Societies: Abolishing walls and barriers of colour, race, class, culture, and gender among people was the key revolutionary action of the early Church community that Jesus initiated. The mission model bequeathed to the contemporary church calls for alternative communities that bear witness to economic rule, justice-centred value system, people-inspired political direction, the permission-giving ethos for life in communities, and generosity of spirit in relationships. CWM will explore ways to be differently organised on the basis of life-flourishing values, principles and ethos that are daring in addressing issues such as Legacies of Slavery and racism, Gender injustice, LGBTQ+ and homophobia, disabilities and Caste; religious persecution; and committed to engagement with churches that nurtures renewed relevance in being church in a pluralistic society.

Life-flourishing Economy: The planet on which we live needs a new order of financial and economic governance. A neo-liberal model continues to dominate the global economy, with increasingly negative consequences – for example, socio-economic inequality and polarisation, ecological destruction, a culture of violence at all levels of society, insecurity of employment. The NIFEA process, leading to the development of TEEL (Theological Education for an Economy of Life), is an example of an alternative economy of life, which will be necessary as a deliberate

strategy for overcoming injustice. This is a matter of urgent faith confession and of action to live out the Accra Confession.

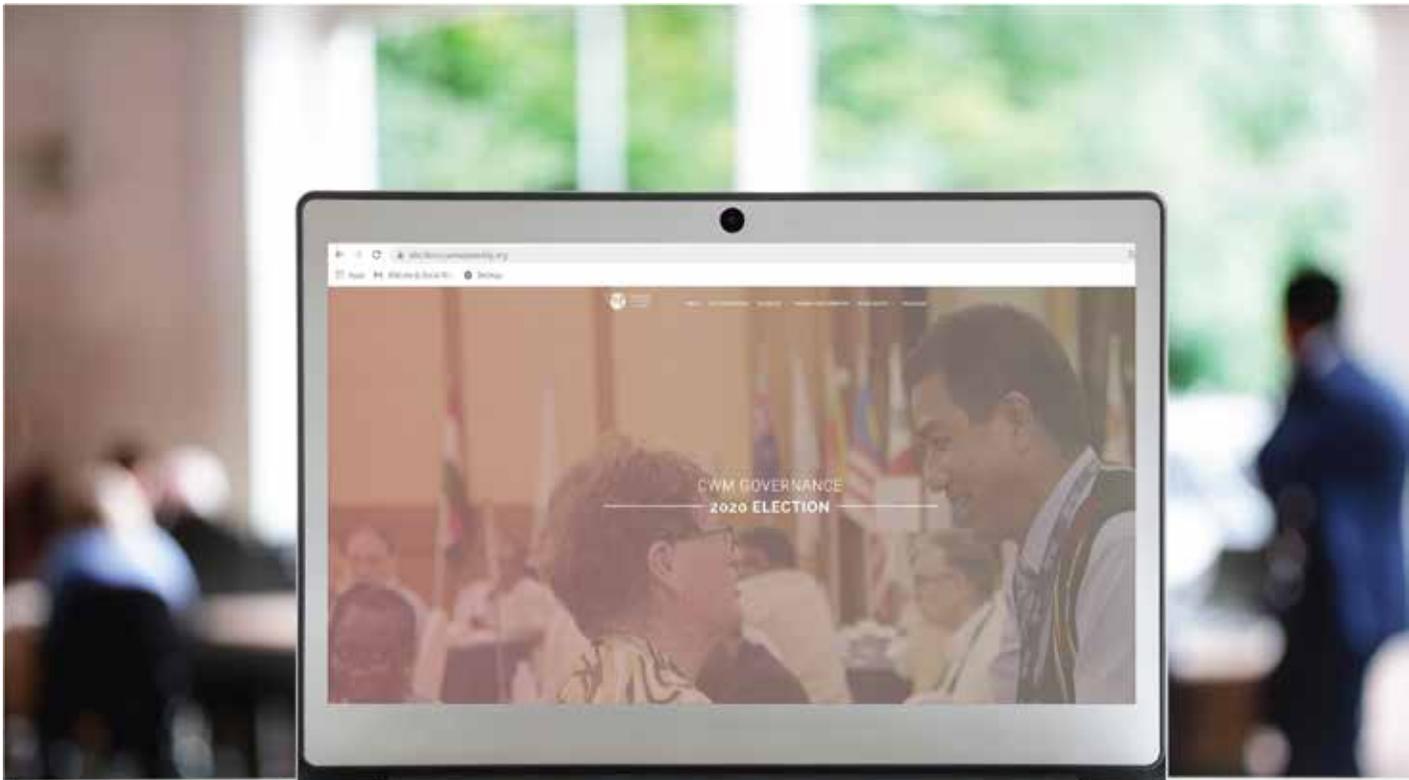
Life-flourishing Education: In the face of the critical situation of our times, further highlighted by the COVID-19 pandemic, the church's mission faces an urgent challenge of transforming epistemology from the current dualistic and dichotomic one to one that is holistic, relational, organic and reciprocal. This will necessitate intentional equipping of leadership of churches for awareness and engagement in holistic connectivity from the earth to God. Therefore, education is a matter of faith confessing process to which CWM commits itself.





2020

A YEAR LIKE
NO OTHER



<p>DAY 1 WED 27 MAY</p> <p>Voting for Moderator</p>	<p>DAY 2 MON 1 JUNE</p> <p>Voting for Treasurer</p>
<p>DAY 3 MON 15 JUNE</p> <p>Voting for Board of Directors of Council for World Mission Ltd</p>	<p>DAY 4 WEDS 17 JUNE</p> <p>Voting for Board of Directors for Council for World Mission (UK) & Council for World Mission Africa NPC</p>

ONLINE BUSINESS:

Elections without Assembly

As it became clear that the new coronavirus had become a pandemic, and that on its account, international travel and social gatherings would be unfeasible, in March 2020, the Board took a decision to initially postpone the Assembly until June 2021, and later cancelled altogether.

Further to the decision of the Board, CWM issued a ban on all travel taken on behalf of the organisation. This meant that in spite of it being an Assembly year, all Committees, Board and Trustee Body meetings as well as the Annual General Meeting could not take place in the usual manner. The one aspect of the Assembly that could not be postponed was the election of the Boards of Directors and Trustee Body.

Enabled by the provisions within the Constitution that allows for business to be conducted electronically, the Nominations Committee and the Secretariat set to work to ensure that the process for the election of the new members of the governing bodies would be carried electronically and in a manner that was efficient, transparent and effective. And in June 2020, in lieu of the Assembly, the 128 voting delegates participated in the election via email electronic voting, presided by the Nominations Committee.

The Chair of the Nominations Committee, Ms Llinos Mai Morris presented the newly elected Directors and Trustees to the Annual General Meeting on

18 June 2020 and were duly confirmed as new governors of the three charities under Council for World Mission as follows:

BOARD OF DIRECTORS OF COUNCIL FOR WORLD MISSION LTD



Rev Lydia Neshangwe
Moderator
Africa



Mr Siliga Atiake Kofe
Treasurer
Pacific



Rev Kudzani Ndebele
Board of Director
Africa



Mr Markel Virgo
Youth
Caribbean



Mrs Rose Althea Wedderburn
Board of Director
Caribbean



Rev Ram Thanga
Board of Director
East Asia



Elder Lim Kar Hor
Board of Director
East Asia



Mrs Rozemarijn Annemieke van't Einde
Youth
Europe



Rev Jill-Hailey Skeel Harries
Board of Director
Europe



Mrs Albertine Kabaru
Board of Director
Pacific



Rev Giron Samely Lyttan
Board of Director
South Asia



Dr Prema Sarojini Francis
Board of Director
South Asia



Ms Sarah Phua Yi Ran
13th Director
Singapore

ONLINE BUSINESS:

Elections without Assembly

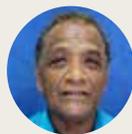
BOARD OF DIRECTORS OF COUNCIL FOR WORLD MISSION (UK)



Mrs Rose Althea Wedderburn
Chair
Caribbean



Rev Giron Samely Lyttan
CWM Ltd
South Asia



Rev Dr Cliff Bird
Independent
Pacific



Mrs Lindsey Brown
Independent
Europe



Rev Kudzani Ndebele
CWM Ltd
Africa

BOARD OF DIRECTORS OF COUNCIL FOR WORLD MISSION, AFRICA NPC



Rev Lungile Mpetsheni
Chair, Independent
Africa



Rev Jill-Hailey Skeel Harries
CWM Ltd
Europe



Mr Markel Virgo
CWM Ltd
Caribbean

A Plan in Place

Traditionally, CWM operates on a ten-year Strategy Framework which is developed on the basis of introspection, a prophetic reading of the signs of the time and a collective discernment of God's mission for the next phase of our missionary journey. The Framework identifies a range of broad issues and missional implications within which a Strategic Plan with detailed, specific, timed, and costed work can be set.

The Strategic Framework for the next decade was completed and approved in February 2020, and the development of a three-year strategic plan was next in line. And then the pandemic hit. Nonetheless, we harnessed the power and possibilities of electronic platforms, through a series of online meetings, to achieve full participation and input from all staff, Directors and Trustees as well as from a group of individuals strategically selected for independent reading and reflection.

The Strategic Plan, adopted by the Board of Directors in November 2020, sets the directions and priorities to guide the mission of the Council for World Mission (CWM) during 2021–2023. It commits CWM to work with its member churches and ecumenical partners to rise to life with the risen Jesus, resisting life-denying systems, with a carefully orchestrated plan to affirm peace do justice and enable life-flourishing communities as our Christian calling.

The Plan is set against the backdrop of the vision statement: “Life-flourishing Communities, living out God’s promise of a New Heaven and a New Earth”.

This vision articulates CWM’s conviction that the life-giving alternative that characterised the mission of Jesus is the basis of our hope. In naming life-flourishing communities as our vision, CWM sees the unfolding of a restored and renewed creation, an experience of a different world in our lifetime, where human dignity is protected, poverty eradicated, climate catastrophe abated, ideologies of supremacy demolished and peace reigns.

Whilst being faithful to all nine missiological mandates set out in the strategy framework, this first implementation phase emphasises life-flourishing creation, evangelism, economy and societies as the four overarching priorities to guide our engagement. These priorities will naturally intersect with all the others to ensure faithfulness to the strategy of confessing witness to life amidst life-denying systems and practices. In addition to the strategy framework, the plan has as its reference documents, the theology statement, Missio Confessionis, Theological and Missiological Commitments to Life-flourishing Economy and Finance for all, and the Legacies of Slavery Project Report.

The Plan is so designed to take into account the changing nature of the global landscape as the context within which God’s mission is carried out. It also recognises that there may be emerging issues that will demand creativity, flexibility and resilience in discerning and shaping our response and sharp-

ening our focus. In pursuit of our vision and mission for the next three years, we have identified three strategic goals, with accompanying objectives:

- Member churches being integrally involved in enabling life-flourishing communities.
- Partnerships strengthened for purposeful and tangible engagement based on CWM values.
- Governance, management and operational systems, work patterns, and organisational culture improved for effective and efficient programme delivery.

The Strategic Plan forms the basis for the development of Operating Plans to be implemented by the Secretariat, supported by the Board, in partnership with member churches and the ecumenical community. The plan is so designed to take into account the changing nature of the global landscape as the context within which God’s mission is carried out. It also recognises that there may be emerging issues that will demand creativity, flexibility and resilience in discerning and shaping our response and sharpening our focus.

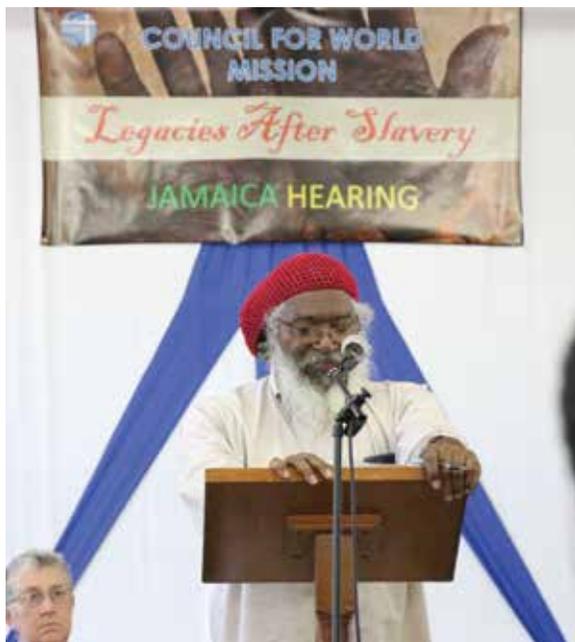
We anticipate that each member church and partner will draw insights from the strategy framework in developing their strategic plans and that there will be resonance between global and local agendas as we all work together to break out from beneath the strains of Babylon. We pray that inspired by the Holy Spirit, we will rise to life with the Risen Christ, witnessing to and realising our vision of life-flourishing communities, where together we live out the New

Heaven and New Earth on the streets, seas, lands and in the territories of Babylon.



CARRYING ON

Legacies of Slavery Project



Since the 2019 momentous decision of the Board of Directors to act on the recommendations of the Legacies of Slavery report with an act of repentance and apology and the relinquishing of GBP10million, and to focus our work through to 2028 on advocating systemic racial justice and reparation, a Legacies of Slavery Strategy has been developed.

Set in the CWM 2020 – 2029 Strategy Framework, and in a spirit of repentance for the past and challenge to the present, the strategy outlines ways in which the legacies of slavery and anti-racist issues are placed at the heart of our work and life in this next strategy period.

The Legacies of Slavery work carries the following three commitments:

- Resourcing reparatory renewal in community
- Resourcing member church and partner engagement in racial justice work
- Delivering CWM programmatic impact and change

Through these initiatives, we commit ourselves to transformative justice as a tool and fruit of overcoming racism, past and present. Our goal is to achieve justice, healing, reconciliation and the re-establishment of people's relationships, with restitution and reparation as integral to the process. As we uphold justice, peace and integrity of creation together, we pray that our efforts will serve to affirm people's dignity, self-respect and worth and that a better world will emerge.

Alongside the strategy, we have further commissioned several works to open out new areas, partners and spaces of influence for the Legacies commitments:

- The Oxford Centre Religion and Culture and Birkbeck research projects on Children and Racism
- CWM Legacies Artwork Commission Project with the Institute of Caribbean Studies at the University of the West Indies
- Launch Whiteness Work which among other things addresses Whiteness, Christian Supremacy and Liturgy; and produce materials and strategies for anti-racist work by churches, both as institutions and by congregations.

CARRYING ON

Theological Education for the Economy of Life (TEEL)

Following the 2012 Sao Paulo Conference on a New International Financial and Economic Architecture (NIFEA), CWM in conjunction with World Council of Churches (WCC), World Communion of Reformed Churches (WCRC) and Lutheran World Federation (LWF) committed themselves to work together to implement the Sao Paulo Statement at the global and local levels. At the Global level, a global ecumenical panel of 13 experts, specialising in theology, ecology, economy, sociology and finance, was established to prepare an action plan which among other issues gave recommendations to be implemented jointly by the four organisations. For the member churches, CWM began a series of 12 colloquia, three per region, with its member churches to learn the Sao Paulo statement and try to implement the specific recommendations made by the ecumenical panel for the churches.

The NIFEA colloquia process was completed successfully, but there was still a quest for a sustained theological education for church leaders, Christians and young theologians on the theology of Economy of Life and what a New Financial and Economic Architecture (NIFEA) may look like as an alternative to the current unsustainable Financial and Economic system. In response, CWM, with an excellent team of theologians and economists from the wider ecumenical circle, embarked on a process of developing a curriculum on theological education on Economy of Life (TEEL).

Despite the encumbrances presented by the pandemic, the curriculum is ready to be delivered in educational institutions. We are pleased to partner with the United Theological Seminary (UTS), the Philippines, who have graciously agreed to offer a 30 credit Master in Theology (MTh) course, using the TEEL curriculum as the base. CWM is currently in conversation with at least two other institutions to deliver the TEEL curriculum. We are also exploring an undergraduate degree programme and a Community Awareness diploma programme. The diploma programme is meant to target the business community, church leaders and persons with an interest in learning more about life-flourishing economy and finance, as an alternative to the current death-dealing system.



CARRYING ON

Ecumenical Engagement

During this period CWM welcomed and prosecuted several opportunities to work together with the wider ecumenical family through direct programme involvement and funding of specific initiatives.

It was a joy to work with a team of colleagues from among our traditional partners as well as from among peoples' movements, in furthering the work of the Legacies of Slavery project, e-DARE 2020 and the development of the TEEL curriculum. CWM also benefitted from ecumenical participation in the GS search process and continues to draw insights from our ecumenical colleagues who serve as bonafide members of the PRG and IC. Ongoing work with our traditional ecumenical partners (World Council of Churches, World Communion of Reformed Churches, Lutheran World Federation) allowed us to continue our joint work on NIFEA, the ZacTax project, mission and evangelism and ecumenical dialogue and engagement. Our long-standing relationship with

CEVAA (Community of Churches in Mission) and UEM (United Evangelical Mission), through which we jointly sponsor the Ecumenical Missiology Chair at the Bossey Institute, in partnership with WCC, continues to flourish.

We have been privileged to provide financial accompaniment to the National Council of Churches in Korea to support their pilgrimage of justice and peace, Indian Christian Women's Movement in support of their consultation on gender justice, the Oikotree symposium on the Fourth Industrial Revolution and Artificial Intelligence, the United Church in Jamaica and the Cayman Islands (UCJCI), in partnership with the Methodist Church in the Caribbean, as a solidarity response to the suffering being experienced by the people of St Vincent and the Grenadines in wake of the recent violent and devastating volcanic eruption, the International University of the Caribbean Peace Institute (through the UCJCI), in partnership with churches and government agencies to address the chronic violence in Jamaica, the Protestant Church in the Netherlands (PKN) ecumenical initiative to support mutual learning within the PKN and among churches in the United Kingdom and the wider European Union, and several other partners through the Covid-19 Mission initiative. CWM has also facilitated the sharing of a PIM with the Caribbean and North America Council for Mission (CANACOM) and the Presbyterian Church in Grenada and one from the Jamaica Baptist Union to the United Church of Zambia.



CARRYING ON eDARE 2020

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

DARE Global Forum provides a platform where theological and biblical scholars together with activists and interested peoples engage creatively to critique mainline scholarships, confidently root their views upon on the ground struggles and concerns and share their radical engagements with global readerships. They are provided the opportunity to share personal insights, viewpoints and experiences through publications – with the end goal of growing and better equipping themselves in discernment and radical engagement with local communities.

The first DARE global forum met in Bangkok in 2017. It has since been run every year. The 4th DARE Global Forum was scheduled on 30 October - 3 November 2020 in Accra, Ghana. Over 100 theologians, biblical scholars and activists were selected from the call to papers to present on the nine sides including: Earth and Underground; Class; Caste, Racism and Supremacism; Gender and Holiness; Media and Technology; Arts and Popular Culture; Embodiment and Disability; and Theology and Liberation. COVID-19 disrupted the event. Once it was determined that DARE Global Forum 2020 would have to be postponed until 2021, Management agreed to the suggestion from the DARE team that we use the 2020 date to experiment with a series of online webinars around the current pandemic (COVID-19). Hence, the orienting focus being 'daring God-talk: what is normal?'



e-DARE 2020 was a first of its kind for CWM. Utilising the Zoom video conferencing platform, it hosted nine back-to-back webinars, held in three days in three different time zones, and was participated by 33 panellists from 16 countries. Through the webinars, e-DARE 2020 brought together theologians, artists and activists to reflect on various ways of responding to the COVID-19 pandemic. The webinars talked about the different aspects that were affected by the pandemic, including harmony, health, justice, economy, church; the reactions of resistance, grief, mourning and rage; and the response within church communities, as well as interpreters of scripture and teachings, art, and of culture. e-DARE remains to be the counter-imperial consciousness, by challenging traditional viewpoints on theology and the Bible, this time at the backdrop of the COVID-19 pandemic.

RESPONDING TO A GLOBAL CRISIS

Church and COVID-19



Towards the end of April, CWM launched “The Church & COVID-19” webpage on its corporate website to journey with our member churches in their efforts to be united faith communities during this time of chaos and disruption. The platform was to offer helpful inspirational guidance and information from our member churches to everyone, and anyone, seeking alternative ways to live, worship and witness as a united body of Christ during this crisis.



Also aiming to showcase and inspire other by the resilience and agility of our member churches’ initiatives and meaningful stories, the webpage was a tangible expression of our accompaniment, commitment and solidarity. Against a grim backdrop of death, illness and seemingly hopeless news unfolding in the world, it served as a conduit of encouragement – backed with the voices and journeys of CWM’s member churches as a source of support and encouragement for each other as we discovered what it means to be a Church in a time of pandemic. Today, the webpage continues to grow and be enriched by the many narratives of our member churches – each painting a picture of creativity and spontaneity in conducting their church services and ministries.



The page also served as a guide for those seeking useful resources or content to help them during this time. By connecting readers with content and resources published by member churches and our various ecumenical partners, the objective was to encourage individuals and congregations to pause and ask: “how do we turn crisis into opportunity?”

Gift of Grace: Stories and Testimonies Member Churches



KIRIBATI UNITING CHURCH

A week before Easter in 2020, Kiribati Uniting Church (KUC) experienced the challenge of the new normal when it had to cancel large-scale Easter celebrations for the first time in Kiribati history. This was in response to the President's request to all citizens and churches, broadcast on radio, where he spoke about how Easter should not be the cause of COVID-19 transmission, and the need to exercise caution due to Kiribati's vulnerability. After further discussions on this pre-emptive move, KUC officers then made in a similar announcement on Radio Kiribati to all KUC members.

Purchasing materials for building water taps around the Maneaba (gathering hall with open walls) was also made possible, as they introduced the culture of handwashing in the Assembly venue. These included PVC pipes with taps and glue, and cement for the base of the tap and other plumbing needs. Taps were installed in the biggest Maneaba in KUC headquarters to raise the level of sanitation, making both locations equipped for use as COVID-19 quarantine centres if need arises.

“We would like to thank the Board of Directors and the Secretariat for finding a way to walk with us, members, in such a time as these when humans and the world almost come to a standstill. Without the gift of grace we would not be able to raise awareness among the members of our remote islands, as Kiribati is scattered around 3.5 million square kilometres. We trust that KUC members are now fully aware of the deadly pandemic and with the help of the Kiribati Government we have practical measures to empower our members.”

“We are so thankful that the CWM gift of grace has made history in Kiribati during the covid-19 pandemic.”



For the KUC General Assembly that went ahead as planned in September, an additional member in each KUC member church sat in as their delegate. When the delegates arrived, they learnt of the CWM Gift of Grace, and that a week of sponsored COVID-19 training workshops would be dedicated to learning from speakers about COVID-19. It was a relief for delegation members whose airfares were funded, knowing that CWM was accompanying them in this difficult time.

During half of the two-week Assembly they conducted discussions on the way forward in the new normal. These COVID-19 workshops facilitated by the Health Department, allowed them to learn to make their own protection gear. They were encouraged to practise safe distancing, hand washing, and home gardening for a balanced diet.

THE UNITED CHURCH OF ZAMBIA

Through CWM's Gift of Grace grant, The United Church of Zambia (UCZ) was able to adopt several measures in their fight against COVID-19.

It facilitated the purchase of Personal Protective Equipment (PPE) for all UCZ healthcare institutions, and they acquired and branded wash stations with COVID-19 messages.

"The United Church of Zambia is sincerely very thankful to CWM for its Gift of Grace, and its help rendered during this difficult time of the global pandemic (Covid 19). The Church was in dire need as government is not providing PPEs for our Mission Hospitals even though some of our Health Institutions have been turned into Covid 19 Isolation Centres around the country. This has caused Health Personnel working in these facilities to be more vulnerable to Covid 19."

In addition, UCZ reached out to vulnerable communities in Kafue by providing food and groceries. 150 people living with disabilities or HIV, caregivers and elderly each received 25 kg bags of Mealie Meal, cooking oil, salt and beans.

The UCZ Synod Bishop and other office holders were broadcast live on national television with Ministry of Health stating the donations they received, in keeping with the government directive. This public announcement of CWM's Gift of Grace, in turn, spurred many churches to make monetary donations significant to the life and work of Church.

At the end of the lockdown, The UCZ's Projects Department embarked on a programme raising awareness of how people could safeguard themselves during "life in the new normal". These messages were aired on church-run radio stations in Lusaka and on the Copperbelt, with 28 "COVID-19 champions" equipped as Trainer of Trainers for peers in their communities.

"We are so thankful to the entire Church Leadership and partners like CWM and that these items will go a long way in improving the quality of Health Care." - Bishop Festus Chulu on behalf of Synod office presenting assorted items to Lubwa Mission Health Centre Management Team.

"This is like a dream come true. You do not know what you have done for me and my family, today we will have a decent meal after a long time. Thank you."

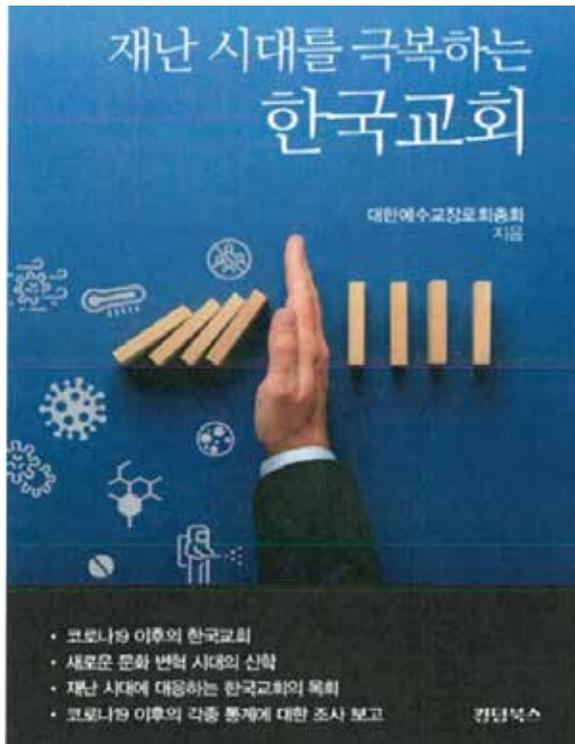
"Thank you, Synod and all our partners as you have touched many lives." - Jagaimbo Clinic at Maheba Refugee Camp, located in North-Western Presbytery of UCZ



RESPONDING TO A GLOBAL CRISIS

Gift of Grace: Stories from Member Churches

PRESBYTERIAN CHURCH OF KOREA



In accordance with the long-term capacity development plan of the Presbyterian Church of Korea (PCK), the PCK has worked with the National Council of Churches in Korea (NCCCK) and the Research Center of the Presbyterian Church of Korea (RCPCK) to strengthen the relationship between churches. The CWM Gift of Grace funded two local ecumenical projects – the NCCCK’s “Reinforcement Project of Nonface-to-face Communication Capability in the ‘with-Corona Era’” project and RCPCK’s “Korean Church Overcoming the Disaster Ages of COVID-19 and follow-up Measures” Book.

To strengthen its ability to conduct non-face-to-face communications with churches, the NCCCK re-modelled its existing conference room into one with a video conferencing system that can be shared with member churches in Korea. Thanks to the Gift of Grace, they also built a studio equipped with facilities for video content production and development, and installed an air sterilisation system for virus protection.

The second project brought to fruition was RCPCK’s book “Korean Church Overcoming the Disaster Ages of COVID-19 and follow-up Measures”. Intended for distribution to delegates of the 105th General Assembly of the PCK and its local churches, the book addresses the way forward for the Korean church having coped with the COVID-19 crisis. This CWM solidarity grant went towards preliminary research meetings, supporting the research for the book manuscript, book publishing, and proceeding fees.

“Thank you for your cooperation so that the NCCCK can operate this project smoothly.

The NCCCK frequently holds meetings and conferences to hear their own opinions from the NCCCK's member churches and institutions. This project was conducted with a priority on preparing a safety system equipped with a non-face-to-face video conference system from the coronavirus.

As the existing conference room itself was not large enough, the number of people to accommodate was limited. However, there was some positive feedback for NCCCK's rapid establishment of a non-face-to-face video conference system and providing it to member churches and institutions for easy use.” - Rev. Tae Hyeon Kim, the Director of R&D, Ecumenical Relationship Department

“I take this opportunity to express our gratitude to the CWM and the PCK for their financial support and prayers in publishing. The PCK has had the conference with members of the PCK and delegates of Korean Churches with a theme of "A Conference on COVID-19 and the Korean Church Hereafter" at Seobinggo Onnuri Church, Seoul, on 15th June 2020. The PCK has decided to publish this book as the result of the conference.

We evaluated that this book would be very useful for the ministries of Korean church of the COVID- 19 period. Having selected ministers and scholars with professional knowledge and arranging several meetings with leading groups of the PCK in order that their ideas would be reflected continuously in the policy of COVID-19, we believe we will be able to find out new ways of Korean church's ministry through **this publishing work.**” - Rev. Dr. Young Sang Ro, Director of the RCPCCK





A SPECIAL DECADE



2011 TO 2020



A GOOD PLACE

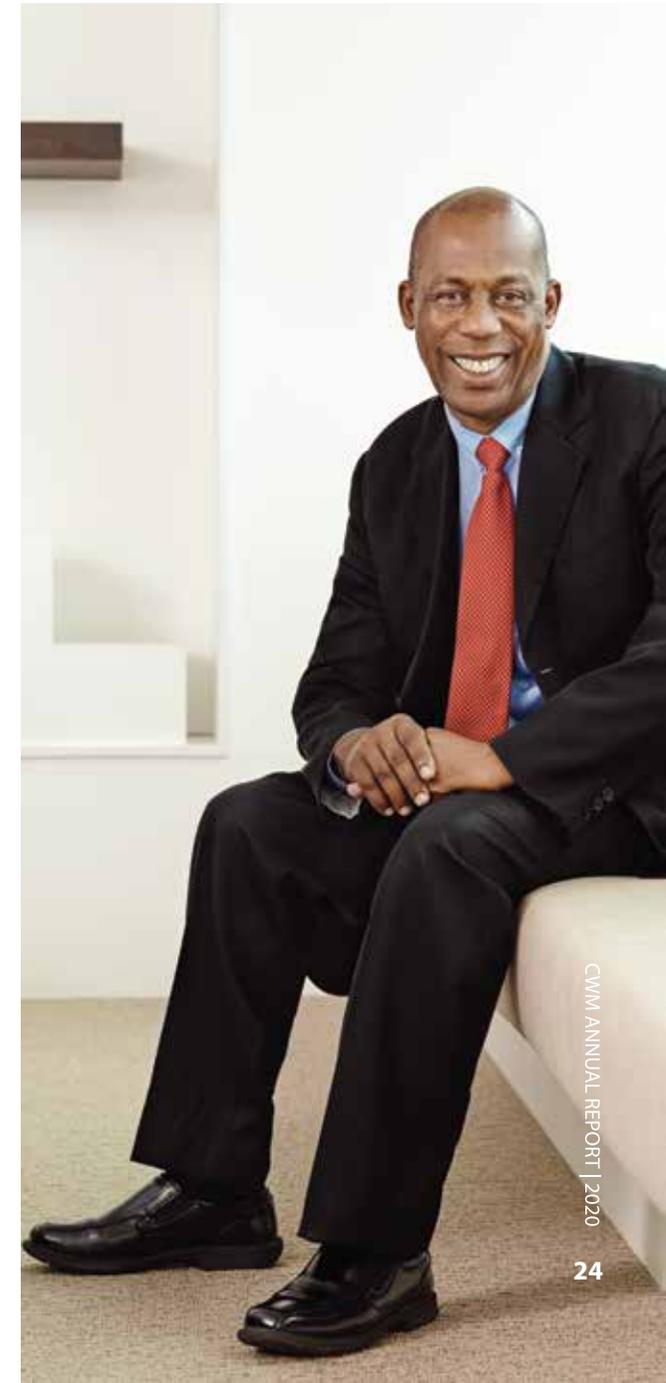
Farewell and Reflections by the General Secretary

Time flies when one is having a good time, a true testament of my sojourn as General Secretary of CWM, since 1 January 2011. It has been an intriguing journey and one from which I have learnt a great deal about the church, about the ecumenical movement, about people and myself. My life has been immensely blessed by this journey, and I thank the entire CWM family for the generosity of spirit and goodwill that characterised my experience over these years.

CWM has come a long way over this past decade. We have accomplished much together and there is much to celebrate. We have been inspired and have inspired others to dare to dream of a different world, which, in itself, is hope alive - discontent and determination combined, to resist the forces of death and destruction and to rise to life with the risen Jesus. CWM has been on a daring path – dare to dream, dare to hope, dare to be – radical, subversive and resistant. This is another way of saying we are disciples of Jesus, committed to obediently walking the Jesus way.

CWM is at a good place, we have:

- Settled location considerations with three offices registered on three continents to weather immigration storms that we might face
- Clearly defined strategy framework
- Revamped governance and management structures to clearly define the role of Members and that of Board of Directors, and to strengthen our engagement in the contexts of our members
- Renewed ecumenical collaboration for greater mission engagement and influence
- Strong financial standing with a capital base that has held strong through recessions and now the pandemic
- Clearly stated values, focused justice agenda,
- Deepened appreciation of the place of member churches in the mission strategy of CWM,
- A Board of Directors, with an effective committee support network and a staff team of professionals, committed to the mission of CWM



These are among the distinctions that define CWM at this time. This is a very good time to hand over the baton of leadership and I do so with deep gratitude for the opportunity and privilege of having been CWM's General Secretary over such a remarkable decade.

At the time of writing this report, my colleague, brother and friend, Jooseop Keum has been named as the incoming General Secretary of CWM. He is no stranger to the family of CWM; in fact, he is part of the family – an ordained minister of the Presbyterian Church of Korea and former staff of CWM. He is passionate about justice, committed to the strategy of working through member churches and deeply grounded in the ecumenical movement. His spirituality of resistance, coupled with his capacity for negotiating spaces for convergence within diversity, are strengths that will serve CWM well in this next phase of our journey. I commend him to you wholeheartedly; I pray with you that his will be a purposeful, fruitful and fulfilling tour of duty.



TRIBUTES

Companions on the Journey



Three very outstanding colleagues came to the end of their fixed-term contract with Council for World Mission (CWM) during the course of 2020. They each served with unswerving dedication and contributed much to the prophetic witness of CWM in the context of empire. We celebrate their ministries and offer our gratitude for their companionship on the way.



For the greater portion of his tenure, **Rev Wayne Hawkins** served as Mission Secretary for the Europe region. During his final year and a half, he undertook the role of Deputy General Secretary, with respon-

sibility for programme and administration. He exercised his duties with uncharacteristic efficiency and reliability. He was an ever-present source of accompaniment – challenge and encouragement combined - for the member churches of Europe, listening to their concerns, walking alongside them in their struggle and celebrating, with them, milestones and moments of accomplishments. Wayne was a diligent, hardworking and dependable member of the team; and with his jovial and winsome personality he was always on the lookout for the dislocated and excluded among us, to bring them in and be counted. We celebrate this great gift from the Europe region to the leadership of CWM and thank Wayne for his stewardship.

Dr. Sudipta Singh served as Mission Secretary for Research and Capacity Development. During his tenure, he made an indelible imprint on the mission undertaken by CWM; and he served with a large heart and an undaunted spirit. Under his leadership, the Capacity Development Fund was established, linking mission programme and capacity development together to enable and ensure effective engagement with God's mission. The DARE (Discernment and Radical Engagement) programme was also conceived under his leadership as a strategy to confront tough socio-cultural issues, disrupt the conventional, stereotypical understand-



ing of Church and explore theological education as transformative praxis. Through the DARE programme, CWM has facilitated some sixty publications as resource for leadership and theological education. It was a gift and a privilege to work with Sudipta. South Asia may be justly proud for giving him

to CWM and for his stewardship over the years.



Mrs Karen Francis served as Mission Secretary for the Caribbean Region and as Coordinator for the Partners in Mission (PIM) programme. She worked assiduously, in support of the churches under her charge, inspiring new ways of seeing, believing and acting; and enabling positive changes in mission thinking and practice. With quiet dignity and compassionate accompaniment, Karen led the PIM programme, attending to the needs of partners and their families and, very often, negotiating difficult assumptions, expectations and demands. She proved herself to be a gifted facilitator, giving space for voices to be heard and views to contend. Karen was a voice of reason at Management meetings and brought to bear, in our conversations, insights that caused us to pause. A gift to CWM from the Caribbean region, Karen served faithfully and gracefully.

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Rev Sindiso Jele (*Mission Secretary, Africa region*)

Ms Karen Francis (*Mission Secretary, Caribbean region* - until October 2020)

Rev Julie Sim (*Mission Secretary, East & South Asia regions*)

Rev Michael Jagessar (*Mission Secretary, Europe region* from February 2020)

Rev Nikometo Sopepa (*Mission Secretary, Pacific region*)



Treasurer's Statement

2020 was a seminal year in which the world learns to adapt to a new normal brought on by the Covid-19 pandemic. By God's grace, CWM's financial position is strong. Our audited financial accounts show a net surplus of £10.0m

In Q1'2020, the Covid-19 pandemic caught the world by surprise. Globally, the economic and social fallout was tremendous. In Q4'2020, the world held hope that the progressive approval of coronavirus vaccines and the rollout of mass inoculation would bring us back to normality. At present, the pandemic is still raging with the emergence of new coronavirus variants; and in many countries facing a renewed spike in infections, international travelling is still largely restricted.

Amidst these challenges and uncertainties, by God's grace, CWM's 2020 financials remain strong. The formal 2020 annual accounts for CWM Ltd showed a large net surplus of £10.0m, 16% above the surplus of £8.7m in 2019. Two dominant factors for the good result are a recovery of investment returns from Q2'2020 (which saw a sharp financial market fallout following the pandemic outbreak in early 2020) and a scaling back of programme and operating costs. Credit must be given to the Board, Committee, Secretariat and Staff of CWM for swiftly revising downward the 2020 Budget in light of the pandemic.

Investments guided by our new ESR investment policy performed well. CWM is a member of the Church Investors Group (CIG) whose aims are "to encourage the formulation of investment policies based on Christian ethical principles, to encourage responsible business practice through engagement with company

managements and to share information and views on ethical matters related to investment."

On the income side, total income (net of investment fee) at £14.3m. Dividends income from the investment portfolio at £3.4m was marginally higher than in 2019 (£3.3m). Investment gain of £12.1m an excellent result in a pandemic year.

In terms of CWM's actual spending in 2020, total expenditure (excluding investment management fees) at £4.2m was below the budget of £6.4m. Total programme costs accounted for 71% of all expenditure (83% in 2019). Direct programme costs accounted for £1.6m, down from £5.8m in 2019, because of programme cancellation due to coronavirus and 2019 spike in Mission Support Programme (MSP4), before the grant facility closed. However, £0.5m in Covid-19 solidarity grants were drawdown by members church during these extraordinary times.

Solidarity in Action. During the onset of the Covid-19 pandemic, CWM's Board swiftly approved SG\$1.3 million (£0.8 million) Covid-19 Solidarity Fund to support Member Churches during these extraordinary times. This fund has been extended in the 2021 Budget to SG\$2.1 million (£1.3 million)

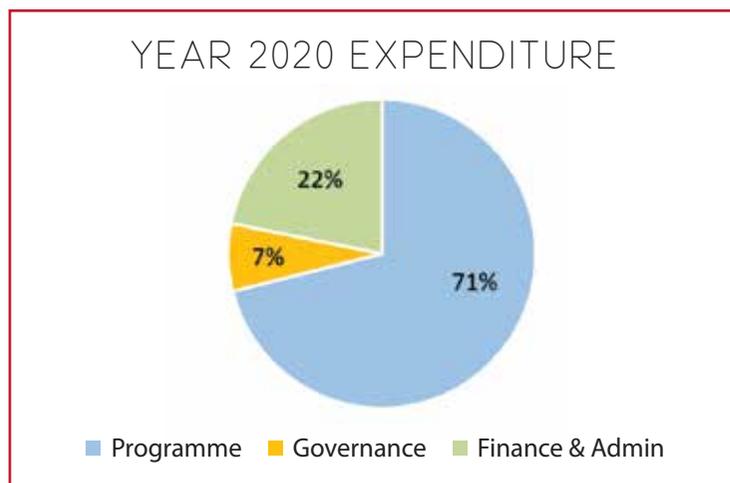
Looking Ahead

2021 remains a transitional year, and global economic recovery remains volatile. New coronavirus variants may stall nascent global recovery. The effects of our latest investment strategy, Ethical and Socially Responsible policy and the discretionary mandate with our investment manager, Cambridge Associates, will be closely monitored.

CWM's strong capital base, coupled with a prudent long-term investment strategy, can sustain us during this period and into the future to advance God's mission globally and support our member churches in their contextual application. The 2nd half of 2021 could provide better clarity on how the coronavirus pandemic crisis will pan out and how this will affect the programme and budget plans for the next three years as we move towards implementing CWM's new 10-year strategy framework.

GROUP FINANCIAL HIGHLIGHTS (For the Financial Year Ended 31 Dec 2020)

£'000	2020	2019
Net Income	2,166	2,127
Expenditure	4,223	8,749
Operating Deficit	-2,057	-6,622
Unrealised Investment Gain	12,086	15,296
Net Surplus	10,029	8,674



£' Mil	2020	2019
Endowment Funds	7.5	8.0
Restricted Funds	0.8	0.8
Unrestricted Funds		
General	156.8	146.1
Designated	18.4	18.6
Revaluation Reserve	0.7	0.7
Total Funds	184.2	174.2



Council for World Mission Ltd

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

T (65) 6887 3400 F (65) 6235 7760
E council@cwmission.org W www.cwmission.org

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