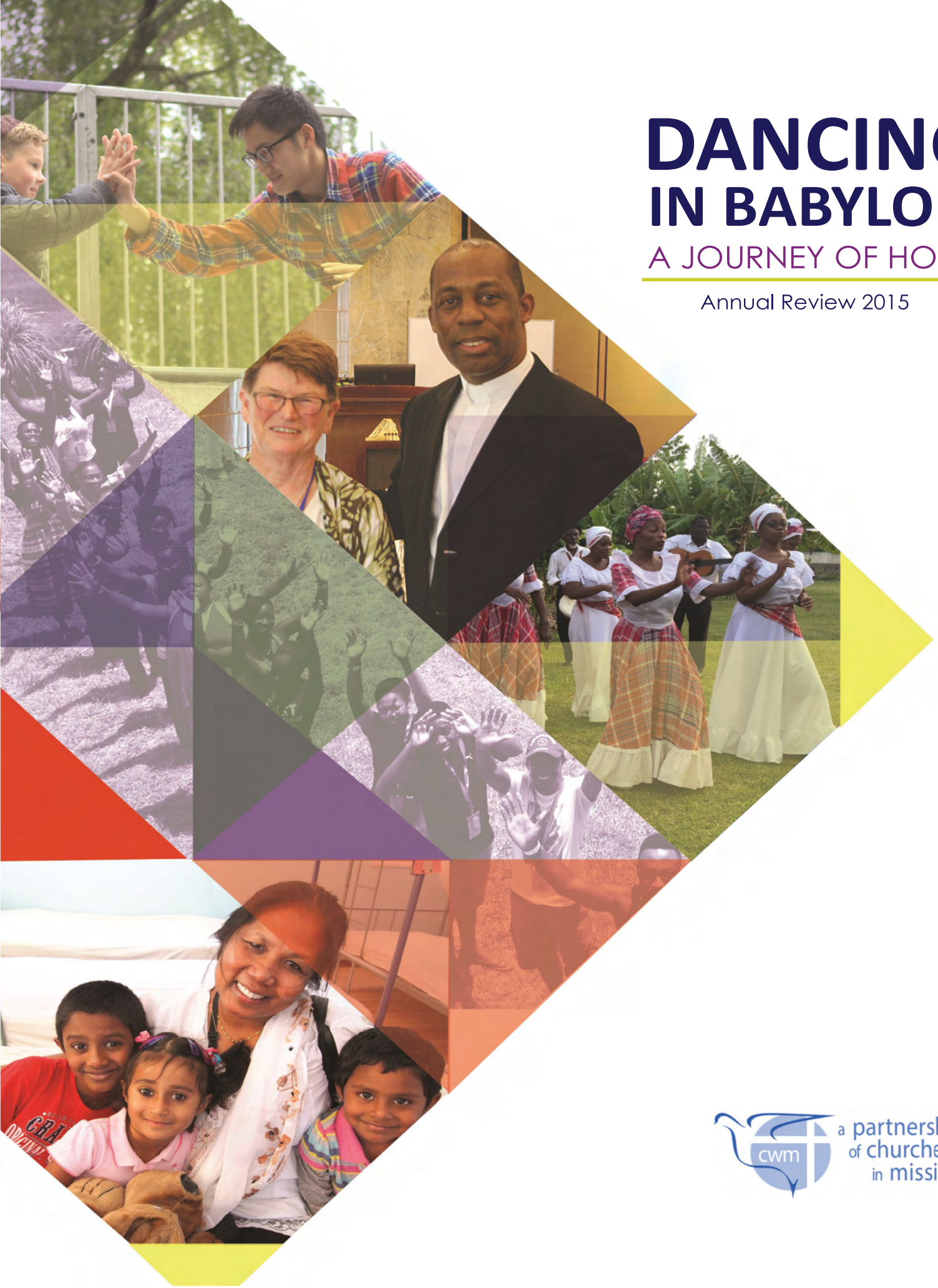


DANCING IN BABYLON

A JOURNEY OF HOPE

Annual Review 2015



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INTRODUCTION

Council for World Mission (CWM) engages with societal issues through its work with churches that are present in the diverse communities of over forty countries around the globe. Each context presents different issues which provide CWM with an opportunity to explore the meaning and content of its mission against the background of our understanding of God's intention for all of creation to experience fullness of life. Our work is guided by our faith in the God of life. CWM aims to build life-affirming communities



where its member churches are located, and to be part of the larger global expression of that commitment to life for all.

The juxtapositions in life, of joys and sorrows; pain and pleasure, constitute the experiences of many in our world. The reality is that we live in a broken world where those who are weaker and less powerful are marginalised by powerful people and systems. CWM therefore identifies the context of our mission as Empire where extensive spheres of activity in the world are controlled by powerful individuals and groups. We speak of Empire as a convergence of economic, cultural, political and military power in our world today which exhibits itself through domination which serves and protects the interests of the powerful to the exclusion of the less powerful. Such exclusion is so pervasive it leads to the sacrifice of humanity and exploiting creation. It is this far-reaching destruction, self-interest and greed that provides CWM with the impetus to defiantly pursue social transformation, countering the life-denying forces of Empire and affirming that an alternative life-affirming disposition is possible. We discern signs of determination to resist Empire and to challenge systems that oppress people among people of goodwill in the world.

Through our discernment of the contradictions of the life we live in the context of Empire, we are made aware of our own contribution to and complicity with the ambiguity that defines life. We acknowledge that there are far more shades of grey in life than we dare to admit. While we seek to



challenge Empire, we, too, are busy trying to make sense of the juxtaposition of life and death in our own activities and life-choices, individually and corporately.

In 2015, CWM sought to grapple with issues that we understood to be shaping our global context. Those issues framed our missional actions, as interventions towards the affirmation of life against life-denying forces. We sought to interrogate our theology, vision and values in order to respond to what we identified as the pressing global issues of the time, namely:

- **Religious extremism**
- **Inequality**
- **Environmental and climate change**
- **Plight of Women and girls**
- **Immigration**
- **Global Governance**

This report is an account of CWM's 2015 programmatic response to these pressing global issues.

Rev Dr Collin I. Cowan
General Secretary

OUR STRATEGY

WHO WE ARE

The Council for World Mission (CWM) is a worldwide community of Christian Churches. The 31 member churches are committed to sharing their resources of money, people, skills and insights globally to carry out God's mission locally. CWM was created in 1977 and incorporates the London Missionary Society (1795), The Commonwealth Missionary Society (1836) and the (English) Presbyterian Board of Mission (1847).



Our Vision

"Fullness of life through Christ for all creation" (based on John 10:10)

Our Mission

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

This means interpreting God's mission within the context of a groaning creation where people hurt and hope, engaging in God's mission in partnership with others, building capacity for God's mission.

Our Principles

- ⇒ Pursue justice relentlessly
- ⇒ Listen with respect

- ⇒ Facilitate mutual hospitality and a welcoming spirit
- ⇒ Speak truth in love
- ⇒ Live in community with all God's creation
- ⇒ Mutual accountability
- ⇒ Affirm each person's humanity

- ⇒ Partners committed to the same mission of discernment and engagement

Our Strategic Opportunity

CWM is well placed to live out hope and develop life-affirming communities throughout its global members:

- ⇒ 21.5 million Christians in forty countries
- ⇒ Over fifty thousand local congregations
- ⇒ 31 member churches



Mission House



Face to Face, Netherlands



CWM Staff, Singapore

Our Programme Areas

CWM's mission and strategy are lived out through programmes delivered both globally and regionally in four main programmes areas:

Mission-Enabling focuses mainly on supporting the member churches through their Mission Support Programme, living out the agenda of mutual accompaniment and accountability. Engagement through this programme has developed the language behind life-affirming communities.

Empowerment and Training offers member churches support and resources in a capacity development programme, particularly addressing education, women's representation and youth participation.

Justice and Witness stands with member churches in their struggles against unjust systems or circumstances. Its particular focus has been on environmental justice in the Pacific, inclusive communities for people with disabilities and developing resources on human trafficking advocacy work across the regions. This programme area drives the agenda of solidarity and prophetic witness.

Research and Reflection has been working with regions and member churches to deliver theological consultations, aimed at enhancing the theological formation of future church leaders. It is also concerned with capturing the stories of mission partners and publication of the CWM prayer book.

DANCING IN BABYLON: A JOURNEY OF HOPE



The image of dancing in Babylon, is CWM's expression of buoyant hope and audacious expectation that an alternative to the current world order is possible despite the odds that seem to militate against hope.

The 2015 theme, *Dancing in Babylon: A Journey of Hope* is a continuation of CWM's journey of hope in a broken world. The image is derived from the biblical story of the children of Israel. It is instructive that whilst living under Babylonian captivity, they stubbornly held onto God's promise of liberation. They not only believed God would deliver them, but they also sang the Lord's songs that reminded them of Zion, their home (Psalm 137:4).

The theme is inspired by Jeremiah's prophecy, Chapter 29: 1-11, a text that is set in juxtaposition to Hananiah's prophecy in chapter 28. It

is a call to embrace the thought that hope is not about quick fixes and to express the affirmation that we are on a long journey as people of hope. The dance has a dual referent, to our reality (Babylon), and our unwillingness to succumb to its designs. There are several movements in the text as Jeremiah signals a call to settle down in Babylon, to increase in numbers, to seek the peace and prosperity of the city and to pray for it. He also urges them to discern when false prophets engage them in the game of cheap prosperity and to resist it. Their vocation as the people of God is to contemplate the chronos and the Kairos of their seventy years in exile. It was a long journey of struggle and triumph as well as opportune moments along the journey. They held fast to God's promise of a plan of prosperity, hope and future.

The image of dancing in Babylon, is CWM's expression of buoyant hope and audacious expectation that an alternative to the current world order is possible despite the odds that seem to militate against hope. We dare to hope, and even sing and dance despite the brokenness of our world because we have faith in the God of life.

CWM understands God's mission in the context of Empire as a journey of hope which parallels the experience of the children of Israel. Despite the life-

denying forces that are manifest in our world, we cling to the hope that an alternative is possible. God's mission in our world today, takes place against the background of economic, cultural, political and military domination that denies life to those in the margins of society. CWM therefore understands mission as the movement towards life-affirming and life-giving actions that enable all people and



creation to flourish. Our missional engagement is an act of obedience to our Lord Jesus Christ who came that 'they may have life, life to the fullest' (John 10:10), that mandate is the music of our dance.

Christian celebratory dance is an expression of worship. Worship is a powerful statement and an act of defiance against everything that opposes God. In worship we declare our allegiance to God and submit in faith to the God of life.

We defiantly declare that we dare to believe in God, the author of life and who alone makes it flourish. Because God is invested in the flourishing of all of creation, we boldly hope and labour for a different world that is life-affirming. Our dance of hope takes place in the context of Empire where greed characterised by the worship of money, possessions and the prosperity gospel dehumanise people and exploit creation.



Our commitment to engender hope in the midst of such contradictions in our world, commits us to faith-inspired actions that reject and expose Empire. In that regard, CWM enables member-churches to live out actions that incrementally lead to the alternative world order we envision. We strive to keep justice at the centre of the life, work and presence of church communities. Our strategy of building missional congregations (c.f. 2014 Annual Review, pp. 8-9) arises from our response to the question: 'What is

God calling us to do in the world today? That question leads us to an honest reading of our context that brings us face to face with the life-denying realities of our communities and our world. Dancing in Babylon entails that we are aware of the enormity of the issues we face and yet we engage with them in the hope that the God of life will fulfil the promise of fullness of life for all.

The gospel of our Lord Jesus Christ is a subversive message that challenges injustice and all that contradicts life. CWM upholds the Bible as the primary source of revelation, central to faith-formation and equipping for defiant engagement with the issues we face. Our theme in 2015, Dancing in Babylon: A Journey of Hope was a rallying call to CWM member-churches to celebrate and dance in hope, that because God is present among us, a new reality, in which all life is honoured as a sacred gift of God, is possible.

As CWM, we recognise that we do not have a monopoly on God's mission. Wherever justice is upheld and life affirmed, there is the Spirit of God. We therefore acknowledge that the dance is not ours alone. The work of social transformation calls for intentional partnerships. Our dance of hope is open to all people of good will who affirm and celebrate God's gift of life!

“

The gospel of our Lord Jesus Christ is a subversive message that challenges injustice and all that contradicts life.

DANCING IN THE FACE OF RELIGIOUS EXTREMISM



The spread of religious extremism is a global phenomenon that presents a missional opportunity... We believe that this issue will continue to shape our global mission for the next decade.

The spread of religious extremism is a global phenomenon that presents a missional opportunity member churches to be people of peace and goodwill. We believe that this issue will continue to shape our global mission for the next decade. Numerous socio-political factors, including the politicisation of religion have combined to inspire religious extremism in different parts of the world. CWM has undertaken to assess our readiness for engagement in such a changing landscape.

That religious extremism is a global phenomenon is borne out by recent violent attacks purported to be sanctioned by religious faith groups. Such appalling waves of violence have erupted against non-Muslim minority groups in Iraq, Syria and Libya under the Islamic State movement. In Myanmar Buddhist populations have

brutalised the minority groups of Rohingya Muslims causing a refugee crisis. Muslim groups in the Central African Republic have been decimated by Christians, raising concerns of a looming genocide of Muslim minorities. In India there are targeted attacks on Christian communities. These are only a few examples of the numerous incidents that have brought religious extremism to the fore as a concern that we must grapple with in our generation.

CWM's belief that God's mission has always taken place in the context of Empire, takes into account the skewed power structures and the contestation therein which instigates religious extremism. God sent his son Jesus Christ to live in a broken world. Jesus' own life was lived in the context of Roman Empire with its competing political and religious powers. Religious extremism was a result then and religion was used as a tool of oppression. CWM recognises that the church is called to live according to the example of Jesus Christ. Jesus opposed the oppressive elements of the religious extremism of the zealots, Pharisees and Sadducees of his time so much so that his death on the cross can be accounted for in terms of a convergence of religious extremism and political expediency.

Mission in the context of religious extremism invites us to peaceful actions that invite others to the dance of hope for an alternative to the life of mayhem that religious extremism has brought about.

Our Interventions

In 2015, CWM devised a strategy for living together in life-affirming communities, a holistic approach to weaving together the various threads of socio-cultural, political and

economic life. We engaged with these aspects of community life using spiritual and theological resources grounded in various living faiths. CWM sought to promote interfaith dialogue in communities around common issues. A pilot event was held in India with the following objectives in mind:

- To bring together scholars, theologians, practitioners and community leaders of the various living faith traditions into interfaith engagement for the sake of life-affirming communities.
- To listen to scholars, discuss issues of significance and to engage in interreligious conversations
- To seek to work towards a publication that will document the conference in its entirety.

CWM is committed to equipping churches to engage in interfaith relations that affirm life in communities. CWM's quest for fullness of life for all and commitment to radical social engagement has brought us face to face with people of other faiths with whom we share common concerns as expressed in our programme areas of climate change, inclusive community, economic and gender justice, provide opportunities for life-affirming interfaith engagement.



Participants at the interfaith forum held in India, November 2015

Academic Accompaniment

Programme: In 2015, the CWM Executive Council approved seven applications from seven member-churches for the Academic Accompaniment Programme. Three are taking up Masters and two are Doctoral students. The study areas include Philosophy, Laws, Islamic Studies, Communications and Theology. The areas of study are determined by member-churches in response to areas that require a missional response in each context.

Rev Cho Jai Hyuk is studying for an MA in Islamic studies from Presbyterian Church in Korea. He noted how his studies would help his church and the community: 'My study will help our Presbyterian Church in Korea to understand the relation between Islam and Christianity historically and socially, and also the development of better attitudes toward Muslim mission in the present day relations. It will make ways to challenge for the better future of Christian-Muslim relations and strengthen the mutual respect in the light of the mission and international affairs in recent years.'

Face to Face, India 2015 Building Life-Affirming Communities: Face to Face with the Many Poor and the Many

Faiths in Asia focused on building life-affirming communities through collaboration and conversation among faiths rather than conflict and competition. Thirteen ordinands participated in the Programme from 5-31 October held at the Bishop's College in Kolkata and Henry Martin Institute in Hyderabad. The participants were involved in separate but integrated aspects of immersion, reflection and seminars, including live-in experiences, visiting organisations that work among the poor and visits to centres of religious significance.



Mission in the Context of Empire, Bethlehem 2015

Raymond Harsham, a Face to Face, India participant, shares his reflection about the Programme: 'The experiences from this programme influenced my theological understanding simply because, I realised that there are different cultures, and languages through which one can communicate and worship GOD. And the

engagement with different faiths and belief in loving and caring for one another, regardless of race, colour, caste, culture, religion and other socially constructed labels that divide people.'

Solidarity with Palestine

From 27 - 31 October 2015, CWM hosted 32 Christian and Muslim theologians from around the world for a theological colloquium in Bethlehem entitled Mission in the Context of Empire: A Call for Global Theological Resistance in Palestine. They discussed the theological imperative of re-interpreting Biblical themes such as the occupation of the Holy land, violence and peace and the rise of right wing fundamentalist theology in the world. It was a call for global theological resistance in Palestine set against the backdrop of global religious extremism. A statement was released urging the public to respond to the Kairos (opportune) Palestine call to revisit

the footsteps of Jesus in Palestine with a message of peace. It was a call upon world Christian communions to engage in a process of empowering voices from subjugated communities in order to challenge Empire. Publication of the proceedings is underway.

DANCING IN HOPE, DESPITE INEQUALITY



The biblical understanding that all are equal in God means that creation's resources belong to all and not for the privileged few. In the same vein, ecological justice means earth-care is a shared responsibility of everyone.



A school Feeding Outreach Programme, Caribbean region

Increasing income disparities not only present challenges for the populations whose incomes are shrinking in relation to the rising costs of living, but such disparities mock and scandalise justice and pose enormous risks and threat to peace within and among nations. We are familiar with the 1% statistics that speak of the skewed divisions of wealth

whereby a minority population control the majority of the world's resources. However, contemplation beyond these statistics, on the implication of this massive concentration of economic resources in the hands of a very small minority, is required for us to understand and appreciate the enormity of the problem and to determine what missional imperative, if any, there may be, prompting us to action. CWM has considered the following:

- The International charity, Oxfam, states that "Instead of moving forward together, people are increasingly separated by economic and political power, inevitably heightening social tensions and increasing the risk of societal breakdown."
- The World Economic Forum lists inequality in the 2015 list of top threats facing the world, the growing wealth disparity which affects every part of our lives and impacts social stability within countries and threatening security on a global scale, economic disparity is a factor in almost all on-going unrest worldwide, including militant extremism.

Our Intervention

Partnering for Economic, Social and Ecological Justice

In 2015 CWM partnered with Oikotree on the New International Financial and Economic Architecture (NIFEA), where together with WCC, LWF, and WCRC we aim to influence policy makers regarding financial policies that will focus on addressing issues of poverty eradication and ecological justice. NIFEA also enables churches to pioneer initiatives that enhance an economy of life that promote grassroots economies with

schemes. The Oikotree movement was initiated by the WCC, WCRC, LWF and CWM as an ecumenical space where people can seek solidarity in faith while living in the midst of threats based on oppression, economic injustice and ecological destruction. CWM continues to support this partnership and it is an important platform for discerning Empire and articulating an alternative.

East Asia & South Asia Regions: In 2015, CWM initiated conversations with East Asia and South Asia in order to accompany member-churches in their prophetic engagement against poverty, economic and ecological injustice. The first Economy of Life colloquium was held from 11 to 16 October 2015 in Singapore.

Africa Region: The second of a three-part series of Regional Colloquia in the region took place in July 2015 in Madagascar. Participants were encouraged to devise sound and specific programmes to demonstrate the deliberate move from acts of charity to a transformative approach to addressing poverty, inequality and ecological injustice in their respective contexts.

Studying the Bible study with a Justice Lens

During the CWM NIFEA colloquia in Asia and in Africa, participants analysed the present world and

popular human values that govern our present world. They identified the prevalence of human selfishness and greed as values that dominate and govern the world today. The resulting discrimination and alienation of the vulnerable in the society is evident in our world. In order to invigorate churches to identify with the marginalised, reflection on the Bible with a justice lens which ignites faith in action is essential. Our faith in Jesus Christ inspires us to challenge values that discriminate and alienate and call us to action in order to subvert life-negating values (Hebrews 11:1-3). The biblical understanding that all are equal in God means that creation's resources belong to all and not for the privileged few. In the same vein, ecological justice means earth-care is a shared responsibility of everyone.

Responding to Global Human Trafficking

Europe Region: In 2015 the Europe Region began to explore the issue of Human Trafficking and to develop some resources to assist local churches reflecting on these issues. A small planning group met and gathered together resources that will become an on-line resource to be launched in 'One World Week' in October 2016.

A New Faith and Culture Exposure (ANF) Programme held from 12 October to 27 November 2015 in Jamaica was built around the theme of human trafficking. Four clergy from different parts of the world



In 2015 CWM held NIFEA Colloquia in South and East Asia and in Africa. These initiatives will carry on beyond 2015 and will cover all the six regions of CWM.

participated. The Programme consisted of an orientation week, Bible studies and field placements in the different churches of the United Church of Jamaica and Cayman Islands (UCJCI).

Caribbean Region: A Youth Forum held in July 2015 in Guyana engaged the younger generation as messengers of hope using cultural art forms. Participants were drawn from CWM Caribbean and Caribbean North America Council of Mission (CANACOM). CWM Caribbean regional office provided on-going support and encouragement to work with local stakeholders in engaging the issue in practical ways. A major outcome of this Forum was the production of a documentary – 'Trafficked in the Caribbean' as a resource for increasing public awareness.

DANCING IN THE FACE OF CLIMATE CHANGE

According to the data published by the World Meteorological Organisation (WMO), the frequency of natural disasters as witnessed between the years 2001 and 2010, has increased over five times more than the decade of the 1970s, that was recorded to have had the highest frequency of natural disasters. The data indicates that there were 8,835 major disasters between 1970 and 2010, with the largest increase in frequency recorded between 1971 and 1980 with 743 extreme events. However, the decade of 2001 and 2010, revealed that the frequency increased to 3,496 events. WMO's Secretary-General Michel Jarraud noted that environmental disasters such as those caused by weather, climate, and water-related hazards were on the rise worldwide. Countries in both the affluent and poorer parts of the globe have had to bear the burden of repeated floods, droughts, extreme temperatures and storms.

It is noteworthy that the most lethal disasters in the last 40 years, the 1983 Ethiopian drought, and the 1970 tropical cyclone in Bangladesh that killed 300,000 people, each happened in the global south, as have many other climate-related devastations since. This emphasises differences in vulnerabilities to the effects of climate change, putting certain socio-geographical locations, with much lower capacity to cope, at much higher risks. The media release also noted that the UN'S 2013 Global Assessment

Report on Disaster Risk Reduction concluded that direct and indirect losses from natural hazards, of all kinds, have been underestimated by at least 50% because of data collection challenges.

In 2015 alone, thousands of fatalities were reported from cyclones, earthquakes, avalanches, floods, typhoons, hurricanes, landslides, and wildfires, most of which are considered to have strong links to climate change. The Nepal earthquake (though attributed primarily to Nepal's natural geology and rapid urbanisation) claimed an estimated 10,000 lives, and the Indian heatwave that just relented a couple weeks ago, claimed 2000 lives.

If nothing is done to prevent the expected rise of 2 degrees Celsius in global average temperatures, by 2050:

- 250 million people will be forced to leave their homes due to extreme weather disasters
- 30 million people will go hungry as agriculture suffers
- 1-3 billion people will suffer acute water shortages

Climate change is not just an environmental issue; it is a human issue and the two are so inextricably intertwined that it is difficult to talk about ecological degradation without addressing human destruction. There is an urgent need to dispel all traces of cynicism regarding climate science in the face of glaring groaning and suffering of creation due to the changes in climate. Herein lie the implications for CWM as a mission

organisation, with a vision of fullness of life through Christ for all creation.

Our Intervention

Standing with Climate Warriors: Face to Face with Climate

Injustice programme was held in Fiji in June 2015, hosted by the Pacific Theological College (PTC) in partnership with the Ekalesia Kelisiano Tuvalu (EKT). The Programme included orientation sessions, solidarity visits to different island communities, online study of Diploma Programme in Eco-justice Ministries, and participation in the Climate Injustice Conference. Participants were guided by a group of theologians, while they lived with the communities in order to draw insights, perspectives and new visions from the climate warriors. Through that experience, participants stood in solidarity with the climate warriors in the Pacific Islands. This programme is part of CWM's campaign to re-vision mission as Dancing in Babylon – standing against seemingly insurmountable odds to affirm life.



Easter Message from the General Secretary

CWM General Secretary Rev Dr Collin Cowan's 2015 Easter message reflected on flooding as an environmental issue that affected people around the globe in 2015:

"That They May Have Life"

The ferocity of flood rains, droughts, earthquakes, cyclones and Tsunamis have wreaked havoc on countries such as Malawi, Madagascar, Vanuatu, Tuvalu, Kiribati, Papua New Guinea and the Solomon Islands. Our people have been dislocated; hundreds have died and the lives of far too many have been thrust into turmoil. Several of CWM member churches are located in these disaster areas and this is a time of great sadness for them, requiring extraordinary resolve to rise, grasp the opportunities to care and be a presence of healing and hope in the midst of such calamities. The Easter story is not without its Good Friday of pain, terror and brokenness; and as creation groans under the pressure of our irresponsible lifestyle, one wonders, could such disasters, as cyclones Chedza and Pam, be interpreted as creation's Good Friday?

Pacific Region: CWM member-churches Ekalesia Kelisiano Tuvalu (EKT), Kiribati Uniting Church (KUC), United Church in Papua New Guinea (UCPNG), United Church of South India (UCSI) and Church of Bangladesh (COB) came together at a consultation to share their environmental realities and to work towards a strategic direction for their countries and member-churches. They did this in collaboration with the

Uniting World Australia, Pacific Conference of Churches and CWM. Awareness building and education about Climate Justice were the two major outcomes from this consultation.

Face to Face, Fiji and Tuvalu themed 'Standing with Climate Warriors: A Face to Face with Climate Injustice' aimed to understand climate change as a justice issue which affects marginalised communities disproportionately. Twelve (12) ordinands participated in the programme. The orientation to this programme included solidarity visits to Tuvalu and the different communities of those displaced by Climate Change in Fiji.

A participant, Mimi Lalruatsaki, shares her learning: 'I realised Mission is owned by



God alone, not by the church or any organisation. Before, I only had head knowledge from the classroom. Now I am assured that the programme I attended was part of God's mission. Mission is not one-way action, but it touches every sphere of life and it is holistic in nature. Seeing the suffering of the people made me realise that mission needs to be done by addressing everyday problems. When people do not get sufficient water, mission must be directed towards meeting this need.'

A seminar on Climate Justice was held on 4th - 5th May 2015 at the Pacific Theological College. It provided an opportunity for an in-depth discussion of the theology of Climate Change, science of Climate Change and the mission of the church. Among the Face to Face participants were CWM participants drawn from all six CWM regions, PTC students, Pacific Conference of Churches (PCC), CWM member-churches in the Pacific and other ecumenical partners from the region.

A Climate Change consultation was held in Fiji in February 2015 which discussed Climate Change impact in the Pacific Region. The

nine member-churches and guest, Maohi Nui Protestant Church, updated their knowledge on areas of focus such as advocacy and disaster relief-response and capacity building. The possibility of employing a Climate Change officer to work for EKT, CWM and Uniting World for the

Pacific region was mooted at the consultation.

Caribbean Region: In 2015, member-churches were urged to incorporate teaching on environmental stewardship in children's programmes and wider congregational life (Vacation Bible School and an app for children). Congregational awareness has been encouraged through visits



Dr Cecile Rubow makes a presentation to Face to Face participant, Fiji, February 2015

to member-church Assemblies and Synods. The scope of the work includes Caribbean countries other than those in which CWM member-churches are located. In that regard CWM partners with CANACOM in promoting climate justice through advocacy and the commitment of resources to joint activities.

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In 2015 alone, thousands of fatalities were reported from cyclones, earthquakes, avalanches, floods, typhoons, hurricanes, landslides, and wildfires, most of which are considered to have strong links to climate change.

DANCING TO ADDRESS THE PLIGHT OF WOMEN AND GIRLS

The plight of women and girls was a feature of the global reading of the General Secretary's 2014 report to the CWM Council. A global reading of 2015 would not be complete without noting the ongoing struggles that place women and girls at the receiving end of gender injustices across the globe. Issues such as selective abortions, sexual slavery, child labour, child brides, domestic violence and unequal pay for doing the same jobs done by men are only few of the evils that go unnoticed in a patriarchal society that thrives on silencing voices and ignoring truth. India has been in the media in recent times for gruesome sexual violence and murders that are not considered uncommon, especially against women and girls of poorer castes.

However, it is the wave-making story of a small community in India that inspires hope and points to possibilities beyond despair. In the village of Piplantri, in India's state of Rajasthan, each time a baby girl is born, the villagers plant 111 trees, and the whole community ensures that these trees survive and attain fruition as the child grows up. To ensure her financial security, the villagers take Rs10,000 from her parents, and match it by 200% in contributions, to establish a fixed deposit account which can only be accessed when the child turns 20. To ensure that she receives a proper education, the villagers require the parents to sign an affidavit which also restricts them from entreating her to an early marriage before the legal age for such.



A girl at a CWM Caribbean region event speaks about human trafficking



This initiative was started by a former village head, Shyam Sundar Paliwal, in memory of his beloved daughter, Kiran, who died when she was only a little girl. The spill over effects of this initiative has also helped the ecology and economy of Piplantri village who now package and market plant products derived from their healthy ecosystem-increase in water retention and re-forestation. In this Indian village, the birth of a girl child is welcomed and gives life to 111 Neem, Mango, Amla, and Sheesham trees which the village have so far covered with over 2.5 million aloe vera plants, enriching both the creation and humanity. This village is re-writing the story of the Indian girl child who is born into the security of a united village, bound by social values to protect her and her environment.

Our Intervention

A CWM Gender Justice

Consultation was held in Fiji from 1-6 June 2015 in Fiji. Delegates were drawn from all of the six CWM regions. This was an opportunity to encourage member-churches to reflect on their own contexts and address gender justice issues within church and society locally, nationally and regionally. The key questions considered were, "What do you consider to be the major obstacles to women's participation in leadership in your context?"

Europe Region: CWM Pacific region and CWM Caribbean participated in CWM Europe's 'Mission with Children' consultation in November



2015. It featured faith sharing, evangelism and welcoming and inclusion of children in church. In cultivating intergenerational ministry and fostering a culture of mission with children, the region has embraced the child-friendly church strategy. Cross-cultural sharing enriched this strategy. The consultation was an opportunity for people to take back to their region, denomination and local contexts a range of ideas and resources.

Europe and Caribbean: The Europe Region hosted the 'Exploration Programme' which took place from 16 -30 August 2015, organised in partnership with the Protestant Church in the Netherlands, PKN. It

focused on PKN's strategy of pioneering new expressions of church and brought together 17 young people from Europe and the Caribbean Regions.

East Asia Region: A workshop on Women and Youth Justice Programme was held on 25th-29th July 2015 in Kuala Lumpur, Malaysia. It was hosted by Gereja Presbyterian Malaysia (GPM). The workshop initiated conversations around the issue of injustice faced by the women and young people in the East Asian context. Through sharing of mission stories, the participants identified the evil forces of Empire that dominate, exploit, marginalize and exclude.

Caribbean Region: Human Trafficking was the central theme of the A New Faith and Culture Exposure (ANF) Programme held from 12 October to 27 November 2015 in Jamaica which highlighted the plight of women and girls who are trafficked as sex slaves.



Dr Monica Jyotsna Melanchton leading a session at the Pacific Region Gender Justice Consultation

A Youth Forum in Guyana engaged the younger generation as messengers of hope using cultural art forms. It brought together participants from CWM Caribbean and CANACOM. CWM Caribbean regional office provided on-going support and encouragement to work with local stakeholders in engaging the issue in practical ways. A major work in the period was the production of a documentary – 'Trafficked in the Caribbean' as a resource to increase public awareness of the global scourge.



A global reading of 2015 would not be complete without noting the ongoing struggles that place women and girls at the receiving end of gender injustices across the globe.

DANCING AGAINST WOES OF MIGRATION



There is a real migration crisis going on resulting in suffering and death of people attempting to reach foreign shores for sheer survival.

by growing economic inequalities within and among regions. Other significant factors, as in recent examples of Syria, Iraq and Myanmar, are due to internal instabilities with direct threats to peace and life.

There is a real migration crisis going on resulting in suffering and death of people attempting to reach foreign shores for sheer survival. According to Al Jazeera, the International Organisation for Migration projects, over 30, 000 people will perish in the Mediterranean Sea alone in 2015. Many of these will be immigrants fleeing wars and unemployment from Syria, Iraq, Libya, and some countries in West Africa. For many, the 'death voyage' on the Mediterranean provides them with their only shot at a possibility of a future; it is a "do or die" matrix of unimaginable courage. The recent saga in Asia where boats carrying thousands migrants, including women and children, were trapped in a 'maritime ping pong' being passed back and forth between countries' territorial waters, denying them access to shore, even at times being towed back into the deep sea; should cause any human person to stop and think.



CWM Face to Face programme participants spending time with the kids at Vrolijkheid, a non-governmental organisation that assists children of asylum-seekers in The Netherlands

It has been said that we are living in "the age of migration" due to what scholars have declared to be unprecedented levels of international transfers of population and displacement. Migration and all its factors is a complex subject which cannot be fully explored in this report. However, it is important for us to note that the overwhelming majority of contemporary international migrations are economically driven, exacerbated

Our intervention

Face to Face, Netherlands, 2015 brought together theology students from the CWM partnership and ecumenical partners to explore the mission issue of migration and human trafficking. It is an example of collaborative working between different teams within the one CWM secretariat. The programme fits within Capacity and Training Programme but is delivered by the European Region and member-church, PKN.

South East Asia Region: The Regional Roundtable Meeting was held 16th-20th March 2015 in Seoul, Korea, hosted by the Presbyterian Church of Korea (PCK). Migration was identified as one of the pressing missional issues in the region. The meeting noted, 'The influx of migrants in Asia has reached an alarming level. In 2013 there were 150.3 million migrants in the world and Asia-Pacific hosts 25.8 million of them.'

DANCING DESPITE THE MIXED FORTUNES OF GLOBAL GOVERNANCE



CWM Communications Consultation, Singapore, January 2015

Much can be said about the global governing institutions that were created with the aim of negotiating responses to problems across regions for the greater good.

Unfortunately, many of these powerful institutions have themselves become empires, self-serving and life-denying in their methods of response to human and the Earth's problems. CWM recognises the role global institutions can play in facilitating collective action in the regulation and protection of the interests of all life on earth from aggressors.

The issue of concern in the context of global governance decline is the urgent need to salvage it from corrosion. Important international institutions should not succumb to the demands of the empire. The on-going philosophical challenges and ambiguities that the World Bank, the International Monetary Fund, and even the United Nations face, challenge their capacity to live up to their original mandate to affirm all life. The glimpses of good envisaged by these global organisations are well documented. For example, in the recent fight against Ebola, institutions, great and small, along with remarkable individuals, worked relentlessly to contain the spread of the virus. Such acts of humanity were guided by the conviction that life must be preserved.

The issue of concern is that global governance is at stake and there is an urgent need to salvage it from corrosion, ensuring that such otherwise important bodies do not succumb to the demands of the empire. Even in the on-going philosophical challenges and ambiguities of the World Bank, the International Monetary Fund, and even the United Nations, one cannot help but wonder what the world would be if such bodies worked true to their mandate to affirm all life. If the once in a while glimpses of good envisaged were to define these global organisations, life would be far more tolerable

CWM celebrates even the small, snail-paced victories along the journey of hope such as the eradication of diseases, successful health management policies, the elevation of the climate justice agenda, and even something as seemingly unimportant as the recent push for reformation in the International Football Association (FIFA), following



We acknowledge that there is need to confront the power centres that make decisions, affecting the bread and butter concerns of those not privileged to participate in the discourse. And ... there is need to uphold, celebrate and enable grassroots economies to receive prominence and provide models of alternative for wide scale consideration."



In order to make good our theology of mission in the context of empire CWM commits to pursuing our vision at whatever cost. We are prepared to live by our values in order to become part of the hopeful signpost of a new social order.

allegations of corruption on a large scale.

CWM General Secretary, Rev Dr Collin Cowan, sounded a hopeful note in his keynote address at the South East Asia colloquium when he declared: “We dare to claim that there is need to address the economic globalisation, marked by unregulated free market enterprise, systems designed to maintain the social pyramid requiring the majority to serve the minority. We acknowledge that there is need to confront the power centres that make decisions, affecting the bread and butter concerns of those not privileged to participate in the discourse. And ... there is need to uphold, celebrate and enable grassroots economies to receive prominence and provide models of alternatives for wide scale consideration.”

Our Intervention

New International Financial and Economic Architecture (NIFEA)

CWM takes keen interest in the global financial landscape and has partnered with other ecumenical bodies such as the World Council of Churches (WCC), World Communion of Reformed Churches (WCRC) and Lutheran World Federation (LWF) to build solidarity in lending voice to the call to twin global governance and justice to the end that the “greater good” may be achieved.

That commitment has found expression in a joint programme termed New International Financial and Economic Architecture (NIFEA). NIFEA colloquia were held in three CWM regions in 2015, namely, Africa, South Asia and South Asia CWM. This programme will cover all six regions of CWM and will continue until 2019.

Communication Strategies: Building Community, Engendering Hope

In 2015, CWM launched a communication strategy intended to enhance partnership, engagement and advocacy. Communicators from all the six CWM regions gathered together to strategise on being part of the world-wide life-affirming community, in which economic and social justice for all is the core message.

CWM is on a journey of hope that views the world, with all its contradictions, through the lenses of our theology, vision and values without flinching at the fact of its brokenness. Such informed reading of the global context causes us to appreciate that even in the face of the grim facts of entrenched social injustice, we shall overcome. We shall overcome because we belong to the God of hope who is

already actively involved in the affairs of the world to bring about God’s justice.

In order to make good our theology of mission in the context of empire CWM commits to pursuing our vision at whatever cost. We are prepared to live by our values in order to become part of the hopeful signpost of a new social order. This is the dance to which we commit ourselves even as we take the journey of hope in Babylon.

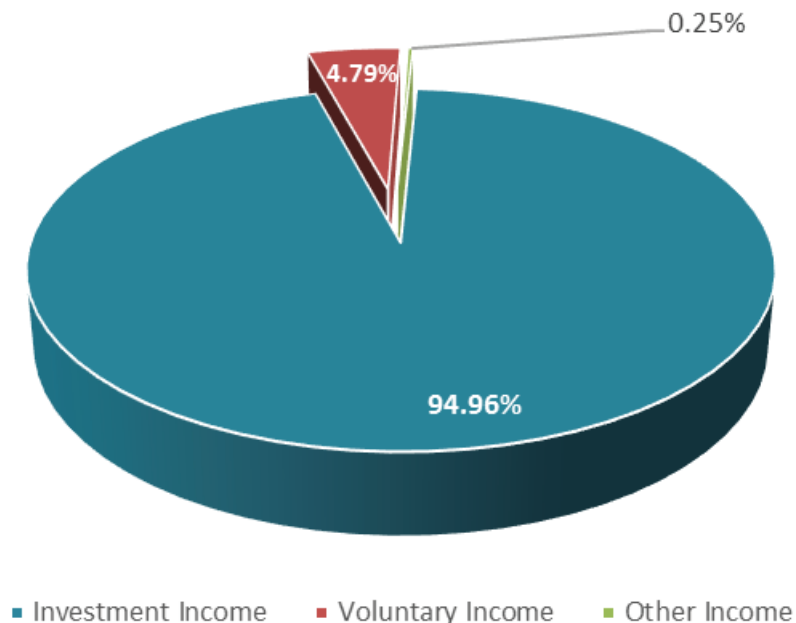
CWM Empowerment and Training Unit, together with the Presbyterian Church in Taiwan and ACT Alliance, organised the Asia-Pacific Regional Workshop on Disaster Preparedness and Emergency Response on 10 to 13 November 2015 in Taichung, Taiwan. The participants formed the Taichung Commitment to Disaster Preparedness and Emergency Response and called for reflection upon and concern about the growing global incidents of disasters which threaten fullness of life. They emphasised a need for a deepened understanding of theological and country-specific imperatives that inform disaster preparedness and response. The workshop was held in Taichung, Taiwan from 10 to 13 November 2015 was hosted by Presbyterian Church in Taiwan with technical assistance from the ACT Alliance¹.

¹ACT Alliance is a global alliance of churches and related organisations focusing on long-term development and humanitarian assistance

FINANCIAL YEAR 2015 AT A GLANCE

Extracts from Consolidated Statement of Financial Activities and Other Comprehensive Income

Investment & Voluntary Income



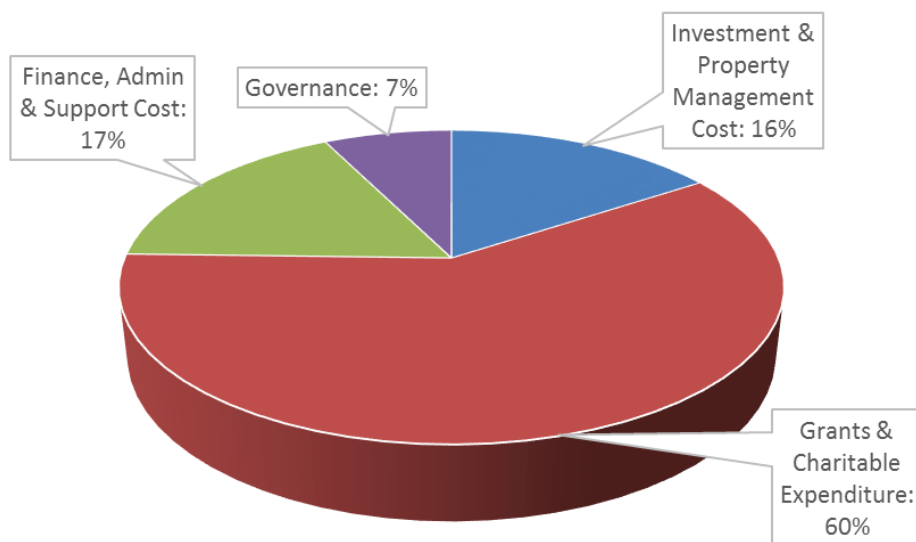
Overall

Financial Year 2015 saw a net increase of £9m in fund size, bringing total funds to £156m as of 31 December 2015. This came about from the sale of Ipalo House in the 3rd quarter of 2015. However, investment returns were modest at +3.3% which was not unexpected given the high current bond valuations resulting from central bank actions.

Total incoming resources amounted to £15.16m including a £10.97m gain from disposal of plant, property and equipment. Income from investment continued to make up 95% of investment and voluntary income (i.e. excluding the gain on disposal).

Total expenditure for the financial year 2015 stood at £8.64m, an increase of £1.5m over 2014 due mainly to increase in grants and charitable expenditure for the year under review.

Composition of Expenditure in 2015



Investment Portfolio Performance

CWM's portfolio achieved a real return of only +2.1% (after deducting inflation of 1.2% using UK Retail Price Index), well short of the +5% a year long term average required by the spending rule but ahead of the Blended Benchmark (+1.3%) but slightly behind the Weighted Benchmark (+3.5%).

Total Income for 2015

	2015 £	2014 £
Investment Income		
Rental income from investment properties	110,696	202,065
Dividends from listed investments	3,772,204	4,880,626
Income from unquoted investments	74,221	55,614
Interest from current asset investments	12,441	8,882
Other Investment income	8,014	8,924
Total: investment income as stated in SOFA	3,977,576	5,156,111
Less: Investment managers' fee	(1,314,535)	(1,127,612)
Net investment income	2,663,041	4,028,499
Voluntary Income		
Donations	148,088	180,136
Legacies	42,830	133,098
Others	9,650	31,980
Total voluntary income	200,568	345,214
Other Income		
Gain on disposal of property, plant & equipment	10,966,778	-
Other income	10,376	1,070
Total Other Income	10,977,154	1,070

Since 2004, CWM's portfolio has generated an annualised nominal return of +6.3%. Adjusting this for UK inflation, the portfolio's real annualised return was only +3.4%. The Investment Committee has adopted an asset allocation approach by allocating a portion of the portfolio to asset classes considered likely to provide protection in specific circumstances, such as periods of high inflation or economic recession so that expected returns may be maximised at an acceptable risk level. Consideration is given to add value in two ways, namely by allowing some short term variation in the asset mix to reflect judgement about the valuation of asset classes; and by appointing investment managers who are expected to produce above average returns in a particular asset class or market. After analyzing the performance figures, the Investment Committee has concluded that the target asset allocation approach is capable of delivering the returns required by the spending rule but investment managers have failed to add value.

A restructuring of the portfolio was decided in 2014 and the restructuring work which involves changing two-thirds of the investment managers was still ongoing as of end 2015 and is expected to continue into 2016. This has contributed to the lower returns achieved in 2015 as the investment managers were appointed at the end 2015 with a few to be appointed in 2016 and they were too late to have much influence on the returns for the year under review.

Balance Sheet as at 31 December 2015

	Group		Company	
	2015 £	2014 £	2015 £	2014 £
Non-current assets				
Property, plant and equipment	2,115,387	2,095,863	1,508,751	1,360,753
Investment properties	2,070,000	2,457,187	-	-
Investments	137,175,531	135,803,248	-	-
Other receivables	674,600	-	674,600	-
Staff loan receivables	40,637	40,637	-	-
Total non-current assets	142,076,155	140,396,935	2,183,351	1,360,753
Current assets				
Other receivables, deposits and	3,283,938	563,953	147,433	365,784
Investments	13,437,409	7,110,141	-	-
Cash at bank and in hand	711,431	490,220	363,082	171,509
	17,432,778	8,164,314	510,515	537,293
Non-current assets classified as held for sale	-	2,510,169	-	-
	17,432,778	10,674,483	510,515	537,293
TOTAL ASSETS	159,508,933	151,071,418	2,693,866	1,898,046
Current liabilities				
Other payables	(3,047,547)	(3,241,971)	(754,381)	(591,834)
Amount due to a subsidiary	-	-	(674,600)	-
Defined benefit pension liability	(212,000)	(771,000)	-	-
	(3,259,547)	(4,012,971)	(1,428,981)	(591,834)
Total assets less current liabilities	156,249,386	147,058,447	1,264,885	1,306,212
Non-current liabilities				
Other payables	(168,333)	(36,094)	-	-
Total net assets	156,081,053	147,022,353	1,264,885	1,306,212
Funds				
Endowment funds	6,153,935	6,223,482	-	-
Restricted funds	599,252	830,711	-	-
Unrestricted funds:				
- Designated funds	10,032,197	10,496,843	-	-
- General funds	138,570,943	128,571,354	-	-
- Revaluation reserve	724,726	899,963	-	-
Total unrestricted funds	149,327,866	139,968,160	-	-
Building funds	-	-	1,270,886	1,286,676
Currency translation reserve	-	-	(6,001)	19,536
Total funds	156,081,053	147,022,353	1,264,885	1,306,212

BOARD OF DIRECTORS

Africa

Church of Jesus Christ in Madagascar	Rev Lala Haji Rasendrasahina
Churches of Christ in Malawi	Mr Joseph Milner
United Church of Zambia	Rev Dr Peggy Mulambya-Kabonde
Uniting Presbyterian Church in Southern Africa	Rev Lydia Cynthia Neshangwe*
United Congregational Church in Southern Africa	Rev Alistair Arends

Caribbean

Guyana Congregational Union	Ms Derise Avione Williams
United Church in Jamaica and the Cayman Islands	Rev Norbert Donovan Stephens

East Asia

Gereja Presbyterian Malaysia	Rev Sim Joo Yee
Presbyterian Church in Taiwan	Rev Dr Chng Hau Sheng
Presbyterian Church in Singapore	Elder Wong Pock Yeen
Hong Kong Council of the Church of Christ in China	Rev Dr Bettsy Ng
Presbyterian Church of Korea	Rev Dr Byung Joon Chung
Presbyterian Church of Myanmar	Rev Ring (Lian) Thang

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Congregational Federation	Rev Sandra Turner
Presbyterian Church of Wales	Rev Nan Powell-Davies
Protestant Church in the Netherlands	Mr Douwe Harry De Roest
Union of Welsh Independents	Rev Jeffrey Williams
United Reformed Church	Rev Jane Rowell

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Congregational Christian Church in Samoa	Rev Dr Uili Afereti
Congregational Christian Church in American Samoa	Rev Dr Leatulagi Fa'alevao
Ekalesia Kelisiano Tuvalu	Rev Tafue Lusama
Nauru Congregational Church	Mrs Lidira Ephraim
Presbyterian Church of Aotearoa New Zealand	Rt Rev Pamela Jean Tankersley
United Church in Papua New Guinea	Bishop Bernard Siai
Congregational Union of New Zealand	Ms Karyn Moana Lasei Faitaua
Kiribati Protestant Church	Rev Mareweia Riteti
United Church in Solomon Islands	Mr Collin Qalokisa

South Asia

Church of Bangladesh	Bishop Paul Shishir Sarker
Church of South India	Rev Dr Daniel R Sadananda
Church of North India	Mr Alwan Masih
Presbyterian Church of India	Rev Subha Majaw Singh

* *Replaced Rev Jennifer Shamut*

LEGAL/ADMINISTRATIVE DETAILS

CWM LTD

Company Number

201206146Z

Registered Charity Status

Approved as a Charity (Conferred as International Charitable Organisation) on 11 June 2013

Principal and Registered Office

No. 3 Anson Road #07-01, Springleaf Tower, Singapore 079909

Office Address

60 Paya Lebar Road, #11-14 Paya Lebar Square, Singapore 409051

Governing Instrument

CWM (Singapore) 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.

Its governing document is the Memorandum and Articles of Association as amended by special resolution dated 9 April 2012.

The company changed its name to CWM Ltd on 30 November 2012.

The Memorandum and Articles of Association was amended on 15 May 2013 incorporating the provisions suggested by the Commissioner of Charities.

Auditors

Crowe Howarth First Trust LLP, 8 Shenton Way, #05-01 Axa Tower, Singapore 068811

Bankers

Hong Kong & Shanghai Banking Corporation 079909

Solicitors

M/s Goodwins Law Corporation, No. 3 Anson Road, Springleaf Tower, Singapore 079909

Company Secretary

Ms Pauline Ang Hooi Yeong

Subsidiary Company Name

Council for World Mission (UK)

Registered Charity Number

1097842

Company Number

4758640

Principal Registered Office

Ipalo House, 32-34 Great Peter Street, London SW1P 2DB

Auditors

Crowe Clark Whitehill LLP, St Bride's House, 10 Salisbury Square, London EC4Y 8EH

Bankers

Royal Bank of Scotland, Victoria, 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

Fund Managers

- Sarasin & Partners LLP
- Schroeder Investment Management Limited
- ILF Ltd (subsidiary of Blackrock Financial Management Inc.)
- Cordea Savills (Charities Property Fund)
- Lothbury Investment Management
- Payden & Rygel Global Limited
- Royal London Capital Management
- Natixis Global Associates
- JM Finn & Co (Japan ETF's)
- Neuberger Berman Management LLC
- Jubilee Absolute Return Fund PCC Limited
- Franklin Templeton Investment Management Limited
- BlueCrest AllBlue Ltd

Solicitors

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

The Executive Moderator

Rev Samuel Tikeri Tialavea/The Very Rev Pamela Jean Tankersley

Treasurer

Rev Dr Chng Hau Sheng

Deputy Moderator East Asia

Rev Sim Joo Yee

Deputy Moderator Pacific

The Very Rev Pamela Jean Tankersley

Deputy Moderator South Asia

Rt Rev (Bishop) Paul Shishir Sarker

Deputy Moderator Caribbean

Rev Norbert Donovan Stephens

Deputy Moderator Europe

Rev Sandra Joy Turner

Deputy Moderator Africa

Rev Jennifer Shamu/Rev Lydia Neshangwe (appointed after the passing of Rev Shamu)

Members

Rev Dr Peggy Mulambya-Kabonde
Ms Derise Avione Williams
Mr Douwe Harry De Roest

The Secretariat

General Secretary

Rev. Dr Collin I Cowan

Deputy General Secretary

Rev Kim Kyung-In

Programme Secretary, Mission Enabling

Rev Phillip Woods

Programme Secretary, Justice & Witness

Rev Randolph Turner

Programme Secretary, Empowerment & Training

Mr Sudipta Singh

Programme Secretary, Reflection & Research

Rev Dr Tan Yak Hwee

Finance Secretary

Dr William Temu

Regional Secretary, Europe

Rev Wayne Hawkins

Regional Secretary, Pacific

Rev Fei Taulealeausumai

Regional Secretary, Caribbean

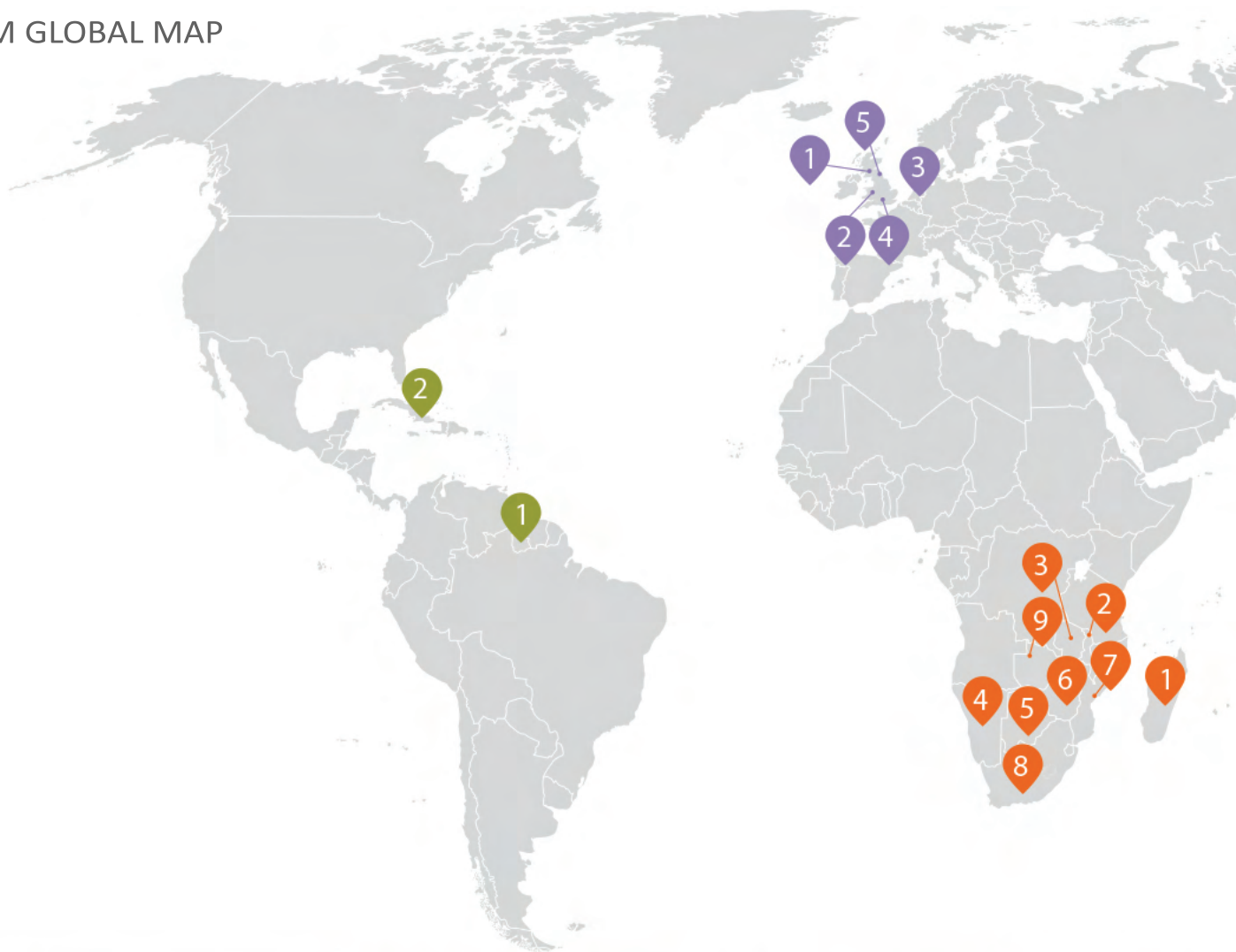
Mrs Karen Francis

Regional Secretary, South Asia

Dr Cchungi Hrangthan

WHERE WE ARE

CWM GLOBAL MAP



Africa Region	
Church of Jesus Christ Madagascar	1
Churches of Christ in Malawi	2
United Church of Zambia	3
United Congregational Churches of Southern Africa	
Namibia	4
Botswana	5
Zimbabwe	6
Mozambique	7
South Africa	8
Uniting Presbyterian Churches in Southern Africa	
Zimbabwe	6
South Africa	8
Zambia	9

Caribbean Region	
Guyana Congregational Union	1
United Church in Jamaica and the Cayman Islands	2

East Asia Region	
Gereja Presbyterian Malaysia	1
Hong Kong Council of the Church of Christ in China	2
Presbyterian Church in Singapore	3
Presbyterian Church in Taiwan	4
Presbyterian Church of Korea	5
Presbyterian Church in Myanmar	6



Europe Region		Pacific Region		South Asia Region	
Congregational Federation	1	Congregational Christian Church in American Samoa	1	Church of Bangladesh	1
Presbyterian Church of Wales	2	Congregational Christian Church in Samoa	2	Church of North India	2
Protestant Church in the Netherlands	3	Congregational Union of New Zealand	3	Church of South India	3
Union of Welsh Independents	4	Ekalesia Kelisiano Tuvalu	4	Presbyterian Church of India	4
United Reformed Church	5	Kiribati Uniting Church	5		
		Maohi Protestant Church	6		
		Nauru Congregational Church	7		
		Presbyterian Church of Aotearoa New Zealand	8		
		United Church in Papua New Guinea	9		
		United Church in Solomon Islands	10		



CWM LTD

Council for World Mission

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