

74 n. 5

Rome, 12 February, 1974

This week:page

1.	42ND ASSEMBLY OF SUPERIORS GENERAL	
	Convocation and AGENDA	64
	Letter of the Executive Secretary	65
	ELECTIONS: PRESIDENT, VICE-PRESIDENT: List of candidates	66
	" COUNCILLORS: List of candidates	67
2.	CONFESSING CHRIST: THIS IS EVANGELIZATION TODAY -	68
	Commission for World Mission and Evangelism (CWME) of the World	
	Council of Churches (WCC) Basel, 4-9 February, 1974:-	
	Executive Secretary's Report	
3.	APPENDIX "A" - DIRECTOR'S REPORT (Emilio Castro) Doc. n. 3)	77
	APPENDIX "B" - List of documents	89

COMING EVENT :

ASSEMBLY OF GENERALS MONDAY 25, February 1974 16.00 SJ Generalate
Borgo S. Spirito, 5

(Simultaneous translation will be provided)

Sincerely yours,

Fr. Leonzio BANO, fscj.

SEDOS 74/64

ASSEMBLY OF GENERALS

CONVOCATION

The 42nd Assembly of Superiors General associated in SEDOS will be held on February 25, 1974, at 16.00 at the SJ Generalate, Borgo S. Spirito, 5 - ROME with the following agenda :

1. Minutes of the last Assembly (SEDOS 74/1-3)
2. Elections - President (SEDOS 74/7-8 74/65-67)
Vice President
3 Councillors
3. Report of the Executive Secretary (SEDOS 74/68-76) on the Basel meeting of the Commission for World Mission and Evangelism of the World Council of Churches, February, 4-9, 1974.

Reactions by Fr. A. Roest Croellius, sj and Fr. J. Power sma, USG Observer Consultants with the Commission.

Sincerely yours,

B. Tonna
Executive Secretary

SEDOS 74/65

Dear Superior General,

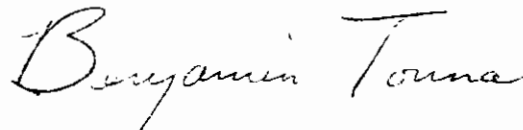
With this you will find two lists of possible candidates for the elections of 5 members of the Executive Committee, as already explained in a note circulated on January 15, 1974 (SEDOS 74/7-8).

The first list includes the names of all Superiors General associated in SEDOS. You are kindly requested to cross out your name but only if you are not available for the post of President and / or Vice-President. To the outgoing Executive, this procedure by elimination appeared to be the most practical approach towards the compilation of lists of candidates for the Elections.

The second list repeats the same names and you are again requested to cross out your name if you are not available. But you are also asked to enter the names of those members of your Generalate who could stand for the election, representing and involving your Generalate and your Institute in the SEDOS missionary venture.

The object of this exercise is to make sure that, before the Assembly, each of you will be given a list of candidates for the three separate elections (President, Vice-President, Councillors). I will be contacting you or your representative in a few days time. We do hope you will be available. Our wish is to involve more vitally the Superiors General in cooperation for the Mission, through SEDOS, and for this reason we consider the coming elections very important.

Sincerely yours,

A handwritten signature in cursive script that reads "Benjamin Tonna". The signature is written in dark ink and is positioned below the typed name.

B. Tonna
Executive Secretary

Rome, 12 February, 1974

ASSEMBLY OF GENERALS

SEDOS 74/66

List 1 OF Candidates

<u>Institute</u>	<u>For President</u>	<u>For Vice-President</u>	
CICM	FR. William GOESSENS	FR. William GOESSENS	
CM	FR. James RICHARDON	FR. James RICHARDON	
CMM	FR. Pius RUDLOF	FR. Pius RUDLOF	
CSSP	FR. Joseph LECUYER	FR. Joseph LECUYER	
FSC	BR. Charles H. BUTTIMER	Br. Charles H. BUTTIMER	
FSCJ	FR. Tarcisio AGOSTONI	FR. Tarcisio AGOSTONI	
IMC	FR. Mario BIANCHI	FR. Mario BIANCHI	
MEP	FR. QUEGUINER	FR. QUEGUINER	Not in Rome
MHM	FR. Noel HANRAHAN	FR. Noel HANRAHAN	Not in Rome
MI	FR. R. HILL	FR. R. HILL	Not in Rome
MSC	FR. Eugene GUSKELLY	FR. E. GUSKELLY	
MSF	FR. Gerard MOCKENHAUPT	FR. Gerard MOCKENHAUPT	
O.CARM	FR. Faleo THUIS	FR. F. THUIS	
OFM-CAP	FR. P. RYWALSKI	FR. RYWALSKI	
OMI	FR. R. HANLEY	FR. R. HANLEY	
PA	FR. Theo VAN ASTEN	FR. Theo VAN ASTEN	
PIME	Mgr. A. PIROVANO	Mgr. A. PIROVANO	
SDB	FR. L. RICCERI	FR. L. RICCERI	
SDS	FR. E. SKWOR	FR. E. SKWOR	
SJ	FR. Pedro ARRUPE	FR. Pedro ARRUPE	
SM	Fr. Stephan TUTAS	Fr. Stephan TUTAS	
SMA	FR. Joseph HARDY	FR. Joseph HARDY	
SSC	FR. STEINHILBER	FR. STEINHILBER	Not in Rome
SVD	FR. John MUSINSKY	FR. John MUSINSKY	
SX	Mgr. Giovanni GAZZA	Mgr. Giovanni GAZZA	
CRSA	SR. Elisabeth GIRON	SR. Elisabeth GIRON	
FMM	SR. Alma DUFAULT	SR. Alma DUFAULT	
ICM	SR. Claire ROMBOUTS	SR. Claire ROMBOUTS	Already represented
MM	SR. Barbara HENDRICKS	SR. Barbara HENDRICKS	Not in Rome
CSU	SR. Judith MIETZELFELD	SR. Judith MIETZELFELD	
RSCJ	SR. Concepcion CAMACHO	SR. Concepcion CAMACHO	
RSCM	SR. Margherita GONCALVES	SR. Margherita GONCALVES	
SA	SR. Marie José DOR	SR. Marie José DOR	
SCMM-M	SR. Godelieve PROVE	SR. Godelieve PROVE	
SCMM-T	SR. M. Therese BARNETT	SR. M. Therese BARNETT	
SFB	SR. M.P. CHAUVIN	SR. M.P. CHAUVIN	
SHCJ	SR. M.J. SINCLAIR	SR. M.J. SINCLAIR	
SNDN	SR. Mary LINSOTT	SR. Mary LINSOTT	
SSND	Sr. Georgianne SEGNER	SR. Georgianne SEGNER	Already represented
SSPS	SR. Escolastica RUHL	SR. Escolastica RUHL	

ASSEMBLY OF GENERALS

SEDOS 74/67

List 2 of Candidates for CouncillorsELECTIONS 25. 2. 1974

<u>Institute</u>	<u>Sup. General</u>	<u>M E M B E R S</u>	<u>O F</u>	<u>G E N E R A L A T E</u>
CICM	FR. W. GOOSSENS			
CM	FR. J. RICHARDSON	Fr. CID		
CMM	FR. P. RUDLOF			
CSSP	FR. J. LECUYER			
FSC	BR. C. BUTTIMER			
FSCJ	FR. T. AGOSTONI			
IMC	FR. M. BIANCHI			
MEP	FR. QUEGUINER			Not in Rome
MHM	FR. N. HANRAHAN			Not in Rome
MM	FR. R. HILL			Not in Rome
MSC	FR. E. GUSKELLY	Fr. BUNDERVOET		
MSF	FR. G. MOCKENHAUPT			
O.CARM	FR. P. THUIS			
OFM-CAP	FR. P. RYWALSKI			
OMI	FR. R. HANLEY	Fr. JETTE		Fr. CAGNEY
PA	FR. T. VAN ASTEN			
PIME	Mgr. A. PIROVANO			
SDB	FR. L. RICCERI			
SDS	FR. E. SKWOR			
SJ	FR. P. ARRUPE			
SM	FR. S. TUTAS			
SMA	FR. J. HARDY			
SSC	FR. STEINHILBER			Not in Rome
SVD	FR. J. MUSINSKY			
SX	Mgr. G. GAZZA			
CRSA	MO. E. CIRON			
FMF	SR. A. DFAULT			
ICM	SR. C. ROMBOUTS			Already represented
MM	SR. B. HENDRICKS			Not in ROME
OSU	SR. J. MIETZELFELD			
RSCJ	SR. C. CAMACHO			
RSCM	SR. M. GONCALVES			
SA	SR. M.J. DOR			
SCMM-M	SR. G. PROVE			
SCMM-T	SR. M.T. BARNETT			
SFB	SR. M.P. CHAUVIN			
SHCJ	SR. H.J. SINCLAIR			
SNDN	SR. M. LINGGOTT			
SSND	SR. G. SEGNER			Already represented
SSPS	Sr. E. RUHL			

CONFESSING CHRIST : THIS IS EVANGELIZATION TODAY

WORLD COUNCIL OF CHURCHES - COMMISSION FOR WORLD MISSION & EVANGELISM (CWME)

Basel - February 4 - 9, 1974

Report by Rev. Benjamin Tonna, Observer Consultant, to the SEDOS group.

1. The full Commission for World Mission and Evangelism (CWME) of the World Council of Churches (WCC) had not met since the Bangkok Conference of the end of 1972. The Basel meeting therefore, had to take time to make an inventory of its many commitments, as its new members, Director and Staff learned to live in the new set up of the WCC and to focus on the essential thrusts of the Mission Today. The agenda of the meeting thus provided a wide panorama of aspects of this mission as seen by the main ecumenical Protestant and Orthodox groups and these will be briefly touched on in the first part of this report. The discussion of the agenda, by the "commissioners" of the various affiliated constituencies and the Staff members of the CWME offered to us, the five Catholic (RCC) observer consultants, an opportunity to learn the vocabulary, to disentangle the various threads of thinking and to identify common concerns and diverging experiences in responding to the missionary mandate today. These will be sketched in the second part of this report. The third part singles out a concern which became an experience- of and in the meeting itself - and deals with the quest for "style" in CWME meetings. Finally, I point to a few things which could be considered and perhaps done- by us RCC's in general and by the SEDOS Group in particular - in our efforts to be loyal to the mandate according to John (17,23): the unity of Christians is a condition of the Christian Mission.

Part I: INVENTORY

2. The Commission (CWME), which meets once a year, holds a crowd of exciting and excited groups under its umbrella. It was natural for the crowd to raise once more the whole question of the CWME terms of reference. It took us some time to adopt a clear formulation "to assist the Christian community in the proclamation of the Gospel by word and deed, to the whole world to the end that all may believe in Him and be saved". That assistance takes several forms and each punctually appeared on the packed, 6 day, agenda.

I will try to list these forms in categories familiar to those of us who prepare, attend or follow up Chapters.

3. The nature and the purpose issue was dealt with under the "aim" just mentioned. But it was further sharpened by five groups who propose or conduct studies:
 - the role of Christians within changing institutions: this study has now been concluded (a full report is available for consultation at SEDOS (Doc.8) with four insights on the next step (see below, n°8)
 - the meaning of evangelism to day: this is crucial for CWME which is the direct heir of the International Mission Society, especially in view of this year's meeting, in Lausanne, of "evangelists" (who often see "ecumenists" as their rivals). (Doc. 15) and of our Synod (Doc. 22); an attempt will be made to lift up styles and contents as well as to explore new forms like "evangelization out of the depths".
 - the message of the Orthodox Church: the Mission is here seen not only as directed to the "ethnos" but also to the "cosmos", other unexpected aspects also appear (Doc. 11)
 - the function of the Jewish people: it was stated during the meeting that this issue could perhaps be "the clue" to God's own plan for the new Mission era; one of the problems seems to be sclerotization (persistence of blind spots).
 - Christian - Marxist dialogue in China: the challenge implied by the new China is not only there for Asia but for the whole world; this programme does not directly come under the CWME.
4. The formation category is expressed by:
 - Education for Mission: this would correspond to our "animation" and involves recruiting as well as sensitization of the whole Church to its missionary tasks.
 - International Review of Missions: this is the main line of communication of the CWME with the world and efforts are envisaged to expand its 4000 subscription list and give pep its contents (Doc. 13).
 - The Agency of Christian Literature Development: this is an enabling agency, based in London, to promote new thinking as well as printed material; it will be working closely with the other media (Doc. 19).
 - The Theological Education Fund: this is now hitting at the "teachers", without, however, discontinuing its sterling services to the "taught" (Doc. 24). The detailed report reveals that RCC faculties find themselves at home in these projects.

-- Ecumenical Sharing of Personnel: this can only be classed under formation because of the style in personnel motivation and relationships which it entails (Doc.18). This will involve a new code of ethics for the personnel practices of the mission boards (= missionary sending institutes) which would mean a mutual recognition of the selfhood (=identity) of each community as each of these enters into mature relationships with others. Considering the relevance of the ideas explored by this group, the report (Doc. 18) is worth quoting:

Ecumenical sharing of personnel is:

- a vision of communities in mission entering into mature relationships of equality and sharing, each accepting responsibility for the thrust of mission in its own place, and each offering its resources of people for the service of other communities;
- a search for new structures that enable churches, hitherto little involved in the life of other communities, to offer their resources of people, both between themselves in areas of poverty and underdevelopment, and to the affluent world that desperately needs a witness and critique from Christians in other parts of the world;
- a struggle for the reform of structures of traditional sending agencies so that churches may participate fully in decision-making regarding the use of human and material resources that affect them;
- an experimental programme as world and regional ecumenical structures move into new roles that enable new movements of persons which are most consistent with the mission of God to all humanity;
- a response to God's call to His people to release the potentialities of persons in the Christian community everywhere, whereby God renews persons together in a life-giving experience of liberation.

By God's act we all receive, we all give.

5. The life and activities category is dealt with by:

- the Urban and Industrial Mission : this is another field where Catholics seem to be quite at home; it is taking the shape of practical experiments in confessing Christ in the struggle of the Urban poor (Doc. 16).
- the Rural and Agricultural Mission: this is a new venture, led by Nigerian Egemba Ingwa, to bring together the family of rural missionaries (Doc. 17).

- the Christian Medical Commission: the close relationships of this sponsored agency with Catholics was, in large measure, accredited to SEDOS; the new stance, documented in Contact 16, was described as a mild manifesto: the system is unjust because it does not provide a minimum of health care to all. The basic thrust remains community oriented service.
- the Program to Combat Racism : this interests other departments of the WCC but its implications for mission are not glossed over by the CWME, which finds itself fully committed to the programmes.

6. The government section of our chapters corresponds to:

- affiliations - including the possibility of affiliating RCC Institutes.
- relationships with other departments of the WCC and with other agencies.
- appointments - of staff, through the delicately balanced mechanism of the new WCC set up.
- finance and administration - inflation, fluctuation, resistance of the donors have to be carefully handled.
- preparation of meetings: these are now catalyzed by the next WCC Assembly, due 1975 in JAKARTA.

Part II : THRUSTS

7. If there was one thread of thought which ran through all the business of Basel, that was the conviction that Bangkok had marked the beginning of a new missionary era and that this Commission was responsible for assisting all its "constituencies" - that is, the various communities represented on it - to hammer out and follow up the new strategies of change which this implied. How far the constituencies are convinced is another matter. But the CWME certainly is. And it has its ideas about strategy, admirably presented in the Dr. Emilio Castro's (the new Director) report, appended, and heartily recommended as a clear, succinct, comprehensive summary of the mind and heart of the post-Bangkok CWME.
8. During the meeting this after Bangkok stance was spelled out in the current concerns about issues of a general nature. The ad hoc group for studies though conditioned by the immediate need to prepare for the 1975 Assembly adequately summed these up in recommending the following foci (Doc. 23):
 - the comprehensive view of Salvation Today has to be explored in its dimensions of the problems of power and powerlessness, culture and identity, conversion and community.

- the concern with Confessing Christ today, especially in terms of new methodology, going beyond rational systematization, exploring the Orthodox experiences.
- the follow up of the four theological clues which emerged from the Institution Study (Doc. 8), namely i) the role of the Church as sustaining community in situations of conflict, ii) the question of political theology and the Church's use of power, iii) the problem of sharing in the transformation of institutions and iv) the relation of proclamation to conscientization;
- the consequent stimulation of a new discussion on the role of mission agencies.
- the primary responsibility for reflection and study should rest with the regions, with the CWME acting as clearing house and activator.

9. This issue of "regionalization" was a thread which ran beyond matters of study to characterize most of the work of CWME.
The moratorium issue itself was seen in this light, in the words of Dr. Castro: "after all the noise about moratorium (created by Bangkok) has subsided, several things emerge very clearly. The issue of the self identity of the churches is very well recognized... mission is the *raison d'être* of the Church, and for that reason we cannot speak of a moratorium of mission but always of a moratorium as one possibility for mission" (Doc. 3, p.5)
10. But the thrust to decentralize goes beyond the regions, in an attempt, as one report puts it, to "link the Brass with the Grass" (Doc.21). The particular experiences of the Churches and their individual groups and members are seen as so many "stories" of how Salvation happens Today. The collection of, and reflection on, these stories will reveal to us the Lord's plan, in His own way and in His own time: after all the Bible is a collection of stories !
11. This concern with the grass roots generates the conviction that there can be no universal pattern for the contemporary mission. Everything is in flux and we have to accept God's plan for our generation: to think big but to make headway in small steps. The session on China was concluded with a Chinese proverb: every long journey begins with a small step. We are in for a long haul as we move into the new missionary era but the next few steps will be full of surprises in their variety. Occasionally we could detect a slight hint of triumphalism as we became engrossed in the success stories of some of the reports. But the sheer fragility of these positions was soon brought home by the signal that things could change overnight. Indeed, the moratorium issue was assumed as "settled" because we do not have to seek moratoria: they are forced on us by the dynamism of the local scene where we operate. The grass makes the brass very humble.

12. Other generic threads of thought in the CWME were identified in the Director's report (Doc. 3, appended) and grappled with the future: motivation for mission, cultural identity, evangelism and the challenge of situations of oppression.
13. More specific concerns tended to focus on the latter and the meaning of visits of CWME staff and members to places like the Sudan, Namibia, the Philippines, Korea and other hot places was considered as worthy of deeper study. Quoting doc. 21 (revised) we agreed "that the CWME reaffirm as an appropriate role for CWME pastoral visits (where possible) to persons in situations of repression and captivity, as well as seeking opportunities for those with such situations to undertake visits outside their areas; that other appropriate role of CWME in situations of oppression are:
 - to seek accurate information from member churches within the areas;
 - to channel information to related mission organizations;
 - to maintain contact with ecumenical organizations within the area;
 - to utilize staff of related agencies with knowledge of the area;
 - to suggest to related mission organizations ways in which they might make the most appropriate contributions.

It was assumed that this would cross over present WCC-RCC frontiers.

14. There was a feeling in the air that these frontiers were crumbling, anyway. The CWME is concerned with having Catholics among its family and did register its willingness to have Catholic bodies as full members, accepting the fact that it is up to the RCC to decide when.
15. A concern of an internal nature was for CWME to find itself in the new 3 unit structure of the WCC. It admitted this was the final stage of the integration of the International Missionary Society in the WCC but also the initial challenge for Mission to penetrate all aspects of the ecumenic movement.

Part III : STYLE

16. While the Vatican Council offered us fresh insights into our values and left us with a problem of discovering the best structures to express them, it seems that this recent re-organization of the WCC, ratified in the beginning of 1973, has landed our brethren with the opposite problem: the challenge of striking the right note in living with and in new structure. The item appeared on the agenda as the "style of meetings and future meetings" but was obviously in everybody's heart throughout the session. The item naturally had no accompanying document, but it was presented and

conducted by that master of style, Chairman Tracey Jones. Is the medium the message in the CWME? We certainly tried to make it so.

17. It was stated that style affects decision processes. With the Commission and its Executive Committee meeting once a year, a lot depended on the permanent Staff. Hitherto, work went on through the ad hoc groups. A style had to be discovered in which the members of these groups remain involved between the annual meetings. They would be consultative groups and would take the leadership, leaving the Executive Committee the thought, administrative knots. They would listen and respond to the staff as these identify the issues and the annual meeting would be more of a discussion than a mere presentation of their findings.
18. But there is more in style than these new procedures. Its heart is the forms and content of inter-communication which it inspires and conditions. The Basel session was a case in point, with its full first hour devoted each day to the theme Confessing Christ Today. Personal witness was borne by people from Samoa, the DDR, Indonesia, Europe and, under Tom Stransky's inspiration, it produced visible sparks from what is the deepest in each of us: personal commitment to Christ. How do you do it without becoming a fanatic? The answer: tell your story - we will accept it as unique but it will spark off our story. And Confessing Christ becomes story telling in community. We tried it and it brought home to us the prospect that such exercises as the distinction or priority of evangelization or humanization, will be solved not at the top of our heads but in the bottom of our hearts. Even the dichotomy style or efficiency broke down when we tasted the fruit of merely attempting style without giving up our demands for efficiency. And so we moved on to such "inefficient" forms of evangelization as poetry, art, parables and sheer companionship.
19. The "exclusive" get together of the Catholic observer-consultants and the leaders of the CWME was held round a dinner table, in the presence of Orthodox Antony of Minsk, without an agenda. But euphoria developed and it gave style to our sharing on the harder issues of ecumenism today. As Tracey Jones put it in concluding the Basel session, the new vocation calls for the more gentle approach, the Incarnation stance of the Christmas Baby as we find our way in living up to our vocation to be receivers and bearers of salvation in (he used the words of the Stockholm Environment Conference) "the care and feeding of a small planet". Our style must reflect our disenchantment with violent method.

Part IV : INSIGHTS

20. The CWME stance provides us Catholics with unexpected opportunities to be faithful to the missionary mandate, as this is expressed in John 17,23 "I in them and those in me that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even thou hast loved me". Among the practical

forms of expressing this in our situation as missionary sending Institutes, we could consider the following.

21. We seem to be in for a second generation of Catholic ecumenists. Since John XXIII called the new orders, we have been rightly concerned with acting primarily at the centre of the movement - in practice mostly at WCC - Vatican level. Relationships now exist here. The next generation, in line with the decentralization stance of the RCC and the regionalization policies of the WCC, seems to be called to work harder on communications and sharing at the periphery. From the first generation of brass we could go to the second generation of grass - remembering all the while that the two are mutually dependent.
22. It is perhaps at this level that we RCC's could do more for the movement. The CWME has certainly opened its doors to us in its central position and things are now more or less normalized here. But could not this be a sign that at the periphery, where we are so "omnipresent" the burden to carry on the movement for unity, according to the Lord's plan, will fall primarily on us? Have we not received more than we gave at the Centre?
23. In terms closer to SEDOS, the subject of pastoral visitation "by the brass to the grass" is fascinating. The members of the SEDOS group are certainly visiting. We could perhaps exchange notes with our brethren, on the findings and, more meaningfully, on the motivation, in missionary terms, of these visits. The issue certainly merits closer consideration.
24. The whole area of evangelizing by Confessing Christ through "story telling" is intriguing. The 10,000 communities which the SEDOS groups somehow represents could tell so many stories about ways, inspired by the Lord himself, of Confessing Him and thus proclaiming - by life, deed, word, his Salvation. The coming Synod will only be a high point in our quest to be loyal to the Salvation we received. It will invite us authoritatively to share with others, the inherent tension which Faith plants in our very being: to be saved and to save. And thus quicken us to fresh life. How can the missionary sending Institutes, before and after that Synod, collect, interpret, proclaim the stories of their people in the grass roots? Could not this be itself a wonderful opportunity to evangelize?
25. Meanwhile, SEDOS will probably have to take more seriously its relationships with the CWME as a whole. Up to now, it has worked in depth with its sponsored agency, the Christian Medical Commission. The way seems to be clear for a parallel relationship with the Urban and Industrial Mission Desk. But these specialized contacts must somehow be brought together at the Commission level. It is crucial, in the context, that Communication exchange and sharing between SEDOS and CWME be stepped up during the year which inevitably elapses between the meetings of the Commission.

26. As for the SEDOS group as such, there is now the definite possibility of it becoming a full or consultant member of the CWME. The way is clear, as far as the latter is concerned (and this includes also the possibility of individual missionary sending Institutes becoming members). The CWME discussed and passed the following resolution, prepared by its Executive Committee (Doc. 20 A): "that when applications for either an affiliation or a consultative relationship to the Conference of CWME are received the officers are authorized to approve it." We cannot move until the Secretariat for Christian Unity sounds the all clear but we could prepare ourselves for that eventuality. It would also be an expression of our loyalty to Christ's call for unity as a condition for mission.

B. TONNA

APPENDIX "A"

Commission of World Mission and Evangelism (CWME) of the World Council of Churches (WCC)-
Basel, 4-9 February, 1974.

DIRECTOR'S REPORT

We regret that this meeting is in Basel but we are happy to be here. As you remember we had planned to have this Commission meeting in the Lebanon. The tragic events in that area of the world have obliged us to move the meeting here. We remain in debt to our Orthodox friends, and we hope that on the next occasion either the full commission or our Executive will meet in that part of the world.

We express our sincere thanks to the authorities of this Mission House for the hospitality we enjoy here. We know that the traditions and the present service of the Basel Mission will be an inspiration to our meeting.

I want to welcome all of you in the name of the staff and to thank you for your loyal support, your prayers, your contributions and especially for your Christian witness in your respective local situations.

- I. 1. Overall world problems cannot help but influence the task of every local congregation. The détente, the beginning of an understanding among the big powers in the world, offers a chance for peace and avoids the possibility of an atomic cataclysm. But at the same time, local wars break out and local repressions are the order of the day. No local conflict is allowed to reach the point at which the international detente is put at risk. The overall result is "world" peace and frozen, rigid local situations - peace for some, repression for many.
- I. 2. The new discussion on the limits to economic growth raises all kinds of questions. We are not about to make any judgement on the debate going on over pollution, the dissipation of the earth's basic mineral resources and population growth, but it is clear that mankind must stop, re-think its priorities, and put some order into its house. Can this be done in a democratic, cooperative, generous style, or will it be done through power, pressure, imposition of the will of the strong? The oil crisis is a clear indication of the seriousness of this debate. New nations are emerging with economic power and the ability to face the Western world on an equal footing. This at the same time poses the danger of local wars or even a general war. Imprudent speeches by some army officers and government ministers of the big powers prove that resorting to military force is not out of the question in the present difficulties. The oil crisis has its worst consequences among the poor countries

of the world where the price they are obliged to pay for the oil has multiplied three times, and at the same time the price of all the industrial products they are obliged to import also rises as a consequence of the oil crisis in the economy of the developed countries. This is going to force millions of people down to levels of poverty impossible to imagine at this moment. How will they accept the situation without falling into despair? Wars and rumours of war reverberate through the world.

1. 3 This situation has also direct religious consequences. The new financial power of the oil-producing Arab countries is providing new resources for the traditional Islamic missionary outreach, and we see the multiplication of missionaries of the Muslim faith especially in Africa and Asia. Our convictions in relation to dialogue are going to be put to a severe test in the coming years. We have been used to a style of operation as missionaries based on the fact that the riches of the world were in "Christian hands". Now we see other religious missionaries operating with the financial power that used to be ours.
1. 4 Looking at the religious situation of our world, we see two contradictory tendencies: our approach to dialogue is encouraged by the different religious traditions, but at the same time there is a hardening of religious attitudes. Just two examples: the recent debate on marriage law in Indonesia and the obligation in Chad for all people to accept the initiation rites according to African customs. How do we keep and encourage a dialogical attitude even in the midst of this growing hardening of religious behaviour? May be the memory of our own historical sins as churches will help us to understand them today.
1. 5.a. Inside the Church we see movements for renewal taking different shapes, political commitment in the struggle for justice, the participation of many missionary-minded young people in the struggles of their nations, the emergence of the charismatic movement crossing all confessional barriers and calling man to a deeper experience in the Spirit. We are very grateful for this new manifestation of spiritual vitality inside the Christian churches. We must ask in how far does this enjoyment of the fellowship of the Spirit in the Church help us to recognize the actions of the same Spirit in the World? How do we translate our charismatic experience into commitment with God in the struggle against the principalities and powers present in the structures of our world?
1. 5.b. The debate on priorities between Christian participation in the political struggle and Church planning goes on notwithstanding the Bangkok attempt to solve this problem. It demands more than goodwill and theological sophistication to come to an understanding of the full richness of the Gospel that will permeate all our actions.
1. 5.c. The resurgence of an evangelistic concern is seen in the approaching Lausanne Congress on Evangelism, the next Synod of the Roman Catholic Church on the Evangelization of the Modern World and the selection as one of the main sections of the Jakarta Assembly the topic "Confessing Christ Today".

- I. 5.d. In this context, we must look at the need for a permanent conversation on the subject of evangelism and dialogue. The sub-unit on Dialogue of the WCC emerged from CWME's previous work. We are very pleased to see this as one of the major items in the life of the Council. At the same time we reject any implication that this puts evangelism and dialogue in contradiction to each other. There is no such thing as evangelism without a dialogical attitude coming from respect for one's neighbour. And there is no possibility for a Christian to engage in dialogue without bringing with him the good news of the Gospel, unless he betrays his very being as a Christian and in that way prevents himself from honest participation in a human dialogue. We must work theologically on this relationship.
- II. We want always to keep in mind that no message is final -even if it could cope with the big issues of the world today or the great challenges of the cultural situation - unless it challenges every individual in the totality of his being to a personal commitment to God's liberation struggle. We hope that our calling to discipleship can be seen by every person as a recruitment for mission, beginning where he is and leading him into the service of God and mankind everywhere in the world. Without a universal perspective we lose sight of the God of history. Without this personal dimension we dehumanize life and deprive the Gospel of any meaning.
- III. Let me give you some information on our staff situation. The past year saw an almost complete turnover of CWME staff with all the difficulties and possibilities that this implies. Seven out of ten are practically post-Bangkok staff!! We must officially extend our thanks to Steven Mackie for his many years of faithful service. He has taken another position in the WCC in SODEPAX. We are very pleased that he is with us in this meeting. Also we must send our greetings and thanks to Harry Daniel who after three years of devoted service to UIM has gone back to Asia to work in the Conference of Churches in Asia. I want to welcome our new colleagues Ingrid Eckerdal from Sweden, George Todd from the United States and Egemba Igwe from Nigeria. We are very pleased also that Rev. Pierre Durand of the Reformed Church in France is able to give us a substantial part of his time for one year to help with the implementation of the visions of Bangkok in French-speaking areas. Your staff has therefore gone through a period of coming to know each other and testing ways forward together. Some of them have been taking language courses in order to become fluent in French. Other languages will be added in the near future. We hope that you will see in the different reports that they are submitting for your consideration the kind of input and fresh outlook they are bringing to our conversation.
- IV. 1. Bangkok was our starting point, and much of our time has been devoted to the spreading of the findings of that conference and the consequent discussion in different parts of the world. You will be receiving a separate paper on echoes from Bangkok.

I want to call your attention in particular to the letter written by Patriarch Pimen of the Russian Orthodox Church, who, while supporting fundamentally all the resolutions of Bangkok, calls our attention to the need to emphasize the eternal dimension: salvation is fulfilled in the life hereafter. While his letter will be officially answered by M.M. Thomas as Chairman of the Central Committee, we, in the framework of our visitation to Orthodox countries, want to visit the Russian Orthodox Church and have a chance to go into a deeper theological conversation for our mutual enrichment. Bangkok was a revival kind of experience for the participants, with all the attendant difficulties in trying to convey the message of that experience to others. It gave us an integral vision of salvation, but the manifoldness of means of expression in the diverse cultural worlds within our universe makes it very difficult to translate this vision into the different languages of the theological families of the Church. The challenge before us is how to make of Bangkok not a polemic but a mobilizing message.

- IV. 2. In the light of Bangkok and within the context of the totality of the VCC, we recognize that our Commission's cutting edge should be in the evangelistic outreach of the church. You will receive a separate document on evangelism that will indicate the lines of thought and action that we are trying to follow. To us the challenge is clear - how can we create in the life of the churches an atmosphere in which evangelism is a normal and permanent dimension? What can we learn from the experience of local groups of UIM (URBAN & INDUSTRIAL MISSION) where the actual Commitment to the struggle for a better human life is seen as a situation where confessing the same Jesus Christ is unavoidable? How can we keep the integrality of the Bangkok message of salvation, conveying the knowledge of the liberating message of Jesus Christ?
- IV. 3. Another consequence of Bangkok was to create a debate on the issue of moratorium. After all the noise about moratorium has subsided, several things emerge very clearly. The issue of the self-identity of the churches is very well recognized. Recently, 25 Asian leaders met in Korea for several days without any Western participants to discuss among themselves the evangelization of Asia. Later they asked for the help of Western missionaries for the spreading of the Gospel in particular regions. This is one example of how even a few days' moratorium can be the occasion for a strengthening and widening of missionary possibilities. We must repeat again and again that mission is the *raison d'être* of the Church, and for that reason we cannot speak of a moratorium of mission but always of a moratorium as one possibility for mission.
- IV. 4. We are trying to call attention to the internationalization of mission through our programme on ESP (ECUMENICAL SHARING OF PERSONNEL), on which you will have a separate report. We are giving some attention to possible structural changes in the relations between churches in order to enable all to have real participation in world mission.

- IV. 5. Following Bangkok decisions we went to visit churches in Rumania and Yugoslavia emphasizing particularly contacts with the Orthodox churches. We are planning now to go on to other countries in Eastern Europe in order to get the help of the theological reflection and experience of the churches in that part of the world. This is adding new dimensions to our understanding of liturgy and mission as we learn to know the Christian Church in a different social situation. We hope that the planned Orthodox consultation on Confessing Christ Today will not only be an excellent follow-up of Bangkok but also an enriching contribution to the preparation for the WCC Assembly.
- IV. 6. We are very glad to greet here representatives of the Roman Catholic missionary orders. Together with Jacques Maury and Gerhard Hoffmann we were privileged to participate in a meeting of the Union of Superiors General of the Roman Catholic missionary orders to discuss "Evangelization and Humanization" as part of the preparation for the Bishops' Synod this year. We felt at home in these discussions recognizing that, as we look at the missionary dimensions of our Christian commitment, we face the same problems, challenges and opportunities. We look forward to a continued cooperation in this task.
- IV. 7. At the same time we are happy with the growing participation of different sectors of the Protestant family in our work. In the Symposium on Evangelism, several different theological currents were represented; in our on-going visitation, correspondence and writings we are in touch with practically every sector of the missionary family.
- IV. 8. We have been concerned with keeping the universal dimension and perspective in our work, but taking seriously the Bangkok emphasis on cultural identity, we have come to realize that it is impossible for us in a local place like Geneva to pretend that we are universal. For that reason, we are trying to protect ourselves from presuming omniscience and to render a better service to you by calling guest editors for the IRM (International Review of Missions) and by ensuring a cross-fertilization between the regions through visitation and receiving visitors. The enlarged composition of this Commission meeting today is proof of our desire to bring into the dialogue the majority of the regions and the tendencies operating in church life today.
- IV. 9. We have been giving special attention to some areas in the world, e.g. the Sudan where the relief programme of the WCC provided the opportunity for the revitalization of the NCC (National Council of Churches). Together with CICARWS, we sent an appeal to all of you in our constituency asking for help to make a comprehensive witness in the reconciliation process in this country.
- IV. 10. We also called, in cooperation with the LWF, a limited and private consultation on NAMIBIA in order to have a dialogue with church leaders from that country and to organize our cooperation with them in the difficult situation they are going

through. A second appeal went to you stating the situation's chief needs as these brothers have seen them. In our discussion of the report on the Institution Study of the Task Force on Angola we will touch on some of the issues raised by the Namibian consultation.

- IV. 11. Special supportive action has been taken in relation to Christians in Korea and the Philippines who were suffering due to the difficult political situation of these countries. This also will be part of our agenda for this meeting. How can we provide theological pastoral support in situations of repression or captivity? We must remember that this was a concern emerging from Bangkok. We have been doing some work in this area but surely this must be systematized and your wisdom here will be appreciated.
- IV. 12. The staff has participated in many regional and local consultations in different parts of the world. Inside the WCC our cooperation has extended to almost all other sub-units in the house. Our support to the Project System in cooperation with CICARWS (Commission for Interchurch Aid Refuge and Welfare Services) is of long standing. We also support the PCR (Programme for Combating Racism) Administrative Budget and some of its specific programmes. In particular we are undertaking a discussion of the existence of racial prejudice in missionary educational material. Our support continues to CCIA, and with them we have tried to face issues such as the destruction of a church building in Afghanistan, or human rights in Asia and Latin America. The relation with DFI is a very close one. In practice we have united staff meetings every week. We are very happy that our Programme Askings are able to provide most of the support for this important function of the WCC. Our cooperation with Faith and Order has been basically on the study of "Giving Account of the Hope..." through the participation in many study and action groups all over the world. We have provided funds for consultations organized by the Education sub-unit and participated in some of them. The same is true in relation to Renewal whose activities we supported and participated in. Together with the Laity concern, CWME was present at the meeting of Laymen Abroad convened by secretaries of different churches and missionary organizations of Europe operating in that area. A new relation begins with CCPD, with the establishment of our rural desk. We see, too, the whole field of cooperation with them in the area of evangelism and development. The Committee on the Church and the Jewish People functionally is already part of DFI and juridically will become an integral part of DFI in 1975. We hope that this restructuring will not in any way decrease our concern for the relation of the Gospel to the Jewish family. Surely materials coming from this committee will be available for our information.
- IV. 13. You will receive two documents on studies, one prepared by Thomas Wieser asking for your ideas now and soliciting your future cooperation, and the other introduced by Professor Ion Bria, bringing into the study side the participation of the Orthodox family. According to Bangkok, studies should be related to local communities and situations and the role of the staff should be a coordinating and catalytic one. We hope to be able to establish a network of people concerned with missionary problems and willing to share their reflections and conclusions with the whole family of CWME.

- IV. 14. You will also have a separate report on the ongoing programmes of UIM. This network of relations helps us keep in touch with many local situations and raises important theological questions for the churches. We would like, in turn, to convey to these action groups some of the theological questions that emerge from the internal life of the various Christian communities. We hope that, by discussing these reports, we can prepare ourselves for a serious debate next year on the responsibility of the churches for the promotion of justice in urban situations and, together with the newly established desk for rural affairs, the promotion of the rights of the people through their community organizations.
- IV. 15. IRM also brings us a separate report indicating the manifold changes introduced after Bangkok. The main problem remains how to extend the readership of this magazine. We believe that it touches only a very small group of those who are concerned with the mission of the church and these basically in the Western world. We would appreciate your advice on this particular concern and in every aspect of our publication programme.
- IV. 16. TEF is represented here by its director. Unfortunately, Bishop Sarkissian has not been able to be present, but I am sure that Dr. Shoki Coe will give us a good introduction to the application of the third mandate. A separate document explains the evaluation procedure of the theological education situation in the church today and how to move forward ecumenically in service to theological education after the present mandate of the TEF expires. We call your attention to this very important process.
- IV. 17. ACLD is represented not only by the director, Charles Richards, but also by the director designate, Bertie Manuel, whom we want to welcome especially on this occasion. We hope to get from them a clear vision of the way forward in the proposed merger with WACC, as well as a picture of the many fascinating projects for the development of Christian literature in which they are involved.
- IV. 18. It is very important that we have some discussion on the new theological-ideological decision taken by CMC to concentrate on the development of models of health care facilities for the masses in the particular countries where they have a chance of being most efficacious. The recognition of the close relation of the concepts of "health care" and "justice" should be growing awareness of Christians everywhere of the peculiar right that the poor of the earth have to the ministry of the Church. CMC will also be under review in the next few months, and we would appreciate your cooperation in answering questions or receiving the visits of the appraisal team that has been set up in cooperation with CICARMS.
- IV. 19. You will get two other reports, one from Rural-Agricultural Mission that will introduce to you some questions concerning the actual definition of the work. We agreed in Bangkok to set up this desk. Now the moment for actually programming it has come. The second report is from Ingrid Eckerdal who will introduce her thoughts on a possible programme on missionary education. Your advice to us is urgently needed in order to describe the boundaries, the focus and the emphasis of this new stage in CWME's ongoing concern for education for mission.

- IV. 20. Over the weekend, there will be a joint meeting of the CWME and the CICARWS Executives on the Project List System. We want to be sure that the projects convey a total missionary vision and try to incorporate the local Christian communities into the fulfilment of the Christian mission. At the same time, our friends from CICARWS would like to discuss with us how much the missionary organizations of the churches are willing to cooperate with the Project System and what wisdom we might have on how to change and improve this system. A discussion is now taking place inside CICARWS, along with some attempts even to change radically the Project System, with the end in view of attempting to avoid the distortion it sometimes produces in local situations. We will also explore together with CICARWS the possible support of NCCs. We will together receive the findings of the recent consultation on ESP and make final decisions on their implementation.
- IV. 21. We witnessed with joy the inauguration of the Caribbean Conference of Churches last November in Jamaica. It is the first regional conference in which the Roman Catholic Church is a full member. We need to concentrate now on helping Latin America to develop a regional conference of churches. With the exception of Europe, Latin America is the only region in which the initiative for forming a regional council was not taken by CWME, but perhaps some help from our side will be necessary to help UNELAM to leave its present provisional status to become a more firmly established organization incorporating the churches as the main constituent bodies. What kind of help CWME could give and how it could be given, remains to be seen in dialogue with the local churches. It is possible that the WCC will call in the near future a meeting of all the churches related to it in Latin America in order to know - among other things - their wishes concerning the kind of ecumenical organization suitable for their region. To finish this already long report, let us try to look into some perspectives and priorities for the future.
- IV. 1. First, CWME within the WCC. As you surely know, a process of restructuring of the WCC has taken place that will be officialized by the Jakarta Assembly. According to it, we belong to the Unit I on Faith and Witness, constituting inside it one sub-unit together with Faith and Order, Church and Society and Dialogue with People of Living Faiths and Ideologies. That means that our reporting to the Central Committee goes through the Unit, and our relation to the Executive Committee goes through the Chairman of the Unit. At the same time, the CWME constitution puts all legal power for the appointing of members of our Commission in the hands of the Central Committee. Of course, our Affiliated Councils are entitled to nominate people for the consideration of the Central Committee. At the same time, Unit I is represented at the level of the Finance Committee of the Central Committee which takes an overall look and considers the finances of the WCC in toto. That means that, structurally speaking, the integration of the IMC (International Missionary Council) into the body of the WCC has been completed. This state of affairs is full of promise in the sense that we are now in a position to influence the churches

from inside and to try to carry on our missionary emphasis and our evangelistic commitment not only through CWME programmes but through all the other programmes of the WCC. Of course, this will finally depend on the quality of our work because from the structural point of view we are now one department among many others in the house. We are called to learn the meaning of powerlessness and to trust in the quality of our work for our effectiveness rather than count on any actual constitutional rights that we might have.

As you know, voices in missionary circles have repeatedly said that this integration will mean the death of mission and that the traditional patterns of missionary societies parallel to the church structures should be kept both at the local level and on the world level. It is now our chance to prove that precisely the contrary is the case; that integration holds the promise of permeating the everyday life of the Church in its manifold expression with a missionary dimension and an evangelistic reality. That is our vocation and we hope that all members of the WCC will realize the importance of keeping the missionary concerns, vocations and constituency close to the heart of the ecumenical movement. In this way, without juridical power but with a clear sense of vocation within WCC we may be able to perform a service to the totality of the ecumenical movement. We are called now to be a humble servant of the whole. Let us use every opportunity to provide this service.

- V. 2. Second, the Jakarta Assembly of the WCC. As you know, the Assembly will take place in July and August of next year. We are called to see that a missionary emphasis is present everywhere in the programme of the Assembly. It is very clear that our main concern and field of interest lies in the first topic: "Confessing Christ Today". We are hoping that the testimonies and discussions each morning during this week may make a good contribution to the shaping of that topic. One of the next issues of IRM will be dedicated entirely to this topic. Also under the same title we are calling a conference of Orthodox theologians to make certain that the Orthodox perspective on the Bangkok findings contributes to the shaping of the thought of the Assembly. It is very important that all CWME members follow the preparation of their national delegations to the Assembly, trying to press with them their missionary, evangelistic concerns. We also hope to discuss some practical ways this week by which our vocation and concern should be present at the Assembly. In particular, how do we assure that the evangelistic charismata will be present there? How do we select names of people whom we want to be invited as advisors? How do we put into every one of the topics of the Assembly the reflection that comes out of the experience of our missionary vocation? The Assembly is the moment in which the WCC analyses present realities and looks forward to the future.

While our present concern is how to contribute to the Assembly, it is very clear that from it we can expect inspiration and challenge for our future work.

- V. 3. Third, we call your attention to the importance of providing services in motivation for mission, and especially relating the younger generation of Christians to the missionary commitment of the Church.

As we said before, to discuss moratorium should not mean fewer missionary vocations but more, and more intelligently used. Ecumenical Sharing of Personnel should not be a way to substitute one group of persons for another, but a way to bring forward into the missionary adventure new life, new visions, new possibilities. The ongoing vision of a life surrendered to the calling of Jesus Christ, and living for him in the different frontiers of the world - cultural, sociological, political or geographical - should be a permanent factor in our concern. The magnitude of the problems that the missionary enterprise faces today should not restrain our missionary zeal nor our call to young people challenging them to commit themselves with Jesus Christ in the world. For that reason we hope to enlarge our missionary discussion with the constituting of an advisory group of young people that could help to relate our permanent concerns to new generations.

- V. 4. We shall explore and make explicit the potentialities of the affirmation of the cultural identity for world mission. Hans-Ruedi Weber called the attention of the Central Committee of WCC to the danger implicit in this affirmation of cultural identity. The Gospel, he said, calls us to forget ourselves. And here it seems to be that we are calling people to remember who they are. It is clear to us that Bangkok was not calling anyone to close in on himself, or to become a selfish person, but to be aware of his own being in order to surrender it with all its potentialities to the service of Jesus-Christ. The affirmation of cultural identity is not an end in itself but a clear way of bringing forward the praises and service of the nations before the throne of God. How can we develop an ecumenical consciousness in which an encounter takes place among people coming from different accepted cultural backgrounds, who help each other to recognize their respective vocations for the service of the whole mankind? There is much to be done to implement dialogue, confrontation, collaboration, renewal in the life of the Church, through becoming consciously ourselves as Christians in the middle of our respective nations.

- V. 5. We have not yet realized the full potentialities of the accepted concepts of "mission to six continents" and "world mission". The whole area of evangelism in the Western world remains to be challenged from a CITE perspective.

Dr. Visser't Hooft called the attention of the Symposium on Evangelism to what he called the neo-pagan man, the Western man. The churches should prepare themselves to face the situation of an entirely new missionary situation at their doors. We believe that there are missionary possibilities even inside the present structures for the relation of the Church to society. But of course other missionary frontiers and possibilities may appear once the established patterns of relations are re-appraised and perhaps challenged. What do we learn from the experience of the churches in Africa, Asia and Latin America? What do we learn from the experience of

the churches under socialist regimes? What are the cultural values of people coming from other continents that could challenge western cultural values and let the Gospel appear in all its freshness and reality? In how much are we taking seriously this missionary frontier?

In the report from the Secretary on Evangelism you will be invited to discuss some of these issues that are becoming burning issues to us. We hope that the Lausanne Congress will provide some help in this connection, but this does not take away our responsibility to work with this problem and opportunity.

- V. 6. I have mentioned also the need for us to help in situations of oppression. Unfortunately these situations are multiplying in the world today. What kind of strategy do we need to develop to really challenge and help the churches in different situations to the fulfilment of their missionary task? How can we at the world level be both prophetic and supportive? What is our particular charisma in CWME in this connection? Throughout this year, under the auspices of the CCIA, the ecumenical family will be called to give attention to problems of human rights. It is very important to clarify our thoughts on the actual content of these words, but it is equally important to devise an ecumenical strategy that will allow us to be of service in multiple ways in different situations. We are very thankful for the service rendered by the Programme to Combat Racism (PCR) in calling the attention not only of the churches but of the general public to injustices in this field. The style of operation of PCR is the appropriate one for the particular responsibility they have. The question remains - what can be done through the normal educational processes of the churches to help our members understand this PCR stance? Also, and equally important, how can we maintain our fellowship with those who are living under situations of oppression, who are struggling to survive and to continue to confess Jesus Christ in almost impossible situations?

- VI. 1. I will finish by calling your attention to the importance of communication with our members and the churches in general. We are trying to make of the quarterly International Review of Mission our presentation card. We are very happy to see the Monthly Letter on Evangelism in new form coming to life again and also providing a permanent link with a wider constituency. We must discuss in this meeting what we should do with the publication Concept. Do we need to keep a publication of that kind to convey the reflections that take place in various groups in the world on the different subjects emerging from Bangkok? We are very pleased to be able to make arrangements for translating our material into other languages and in particular that UNELAM has organized in Buenos Aires an office to put WCC material into Spanish thereby helping to present a proper picture of the work of WCC in Latin America. May be similar arrangements can be made in other non-official language areas.

We appreciate also the work of IDOC, the Documentation Centre in Rome with its Project on "The Future of the Missionary Enterprise". We hope that in the near

future they can produce material that will relate intimately to the ongoing mission of the Church. Topics like education for mission, missionary vocation, missionary preaching, conversion, mission and dialogue, the growth of the Church etc., should become part of those dossiers in order to help to see how they relate to the great human issues of today.

- VI. 2. You will get separate reports on finance! I will not submerge you with an account of staff travels, of the number of lectures and articles that have been written by your staff. The important thing is not what we do in Geneva, but what you and your colleagues are doing all over the world. Let us pray and hope that our work from Geneva may be of assistance to you.
- VI. 3. We closed the Bangkok Conference by calling the attention to the fact that we were entering into a new missionary era that could be called "the era of world mission". Perhaps we have not yet realized all the implications of this idea. This meeting may provide a chance to put some flesh and blood on those bones. How can we look together at the whole world? How can we look at every single parish in a world perspective? How can we convey the resources of the world church to the world mission? In how much do we see ourselves enriched by others and free of our provincialism through the acknowledgment of the blessing that God has given the churches in other parts of the world? The vision is clear. It is up to us to implement programmes, strategies, tactics that will help, not to bring the vision down to reality, but to take our realities a little closer to the vision.

E. Castro

APPENDIX "B" - LIST OF DOCUMENTS

1. Tentative AGENDA
2. List of Participants
3. Director's Report
4. Theological Education Fund
5. Finance
6. Costs of Bangkok Assembly and Conference
7. CWME Aim
8. Study on the Role of Christians within changing Institutions
Appendix A - Recommendations of the Task Force XIII
" B - White Missionaries in S. Africa
9. Affiliations
10. Committee Appointments
11. Orthodox Programme
- 11A Ecumenical Commitment of Orthodoxy Today
12. Report on Bangkok Follow-up
13. International Review of Mission
14. Education for Mission
15. Evangelism: I want to be a barefoot Doctor
- 15A How to do Evangelism
16. Urban and Industrial Mission
17. Rural and Agricultural Mission
18. Ecumenical Sharing of Personnel
19. Grants Resolution
20. Recommendations of the E.C.
21. Report on Director's Report
22. Evangelism W.G.
23. Ad Hoc W.G. on Studies
24. Report of ad hoc Committee on Theological Education
Literature and sundry reports