

CHRISTIANITY, POVERTY & WEALTH IN THE 21ST CENTURY

Report - May 2001

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CHRISTIANITY, POVERTY AND WEALTH IN THE 21ST CENTURY

Background

The project on *Christianity, Poverty and Wealth in the 21st Century* originated in the context of ongoing discussions within Aprodev about the distinctive character of the agencies as “Christian”, “church related”, and “ecumenical”. The issue came up, for example, in the process called *Discerning the Way Together*, the book written by Michael Taylor called *Not Angels but Agencies*, in the contribution made by Aprodev to the WCC debate on a *Common Understanding and Vision*, and in the report presented to the 1997 Annual Meeting of Aprodev. Earlier, similar issues were discussed in the WCC programme *Towards a Church in Solidarity with the Poor*, and in the context of the WCC programme on *Ecumenical Sharing of Resources*.

The original proposal for the project was presented at the Aprodev Annual Meeting in Stuttgart, May 1997, by Michael Taylor. After having heard the discussion, he elaborated the idea in a more formal proposal. This paper was sent to all Aprodev agencies for comments, discussed by the Executive Committee in August 1997, and further elaborated by Michael Taylor and the Secretariat in October 1997.

Objectives and process

The objectives of the project are to revitalise the debate about poverty and wealth within the ecumenical family (and hopefully beyond) and to discern afresh the responses required of the churches and the ecumenical movement as a whole in the early part of the 21st century.

The main event was an International Colloquium on the topic which was held in November 2000, in New Delhi, India.

Following the symbolism of the 21st century, representatives from 21 countries around the world were to be asked to participate in the process leading up to the International Colloquium and the event itself by producing case studies based on their national and local experiences with the issue of poverty and wealth.

Although the idea for the project was born in Aprodev, the agencies were acutely aware that they could not and should not organise the project alone and that broader ecumenical involvement was called for. From the outset, therefore, close collaboration was sought with the World Council of Churches. The WCC suggested calling together a number of representatives of the ecumenical family to discuss the project proposal and identify next steps. This meeting took place in Birmingham, UK, in June 1998.

At the meeting in Birmingham it was decided to form a Steering Group to guide the process. The Steering Group, which was to report to Aprodev, was composed of a representative of the WCC (Myra Blyth), three persons appointed by Aprodev (Christian Balslev-Olesen, Atle Sommerfeldt and Eberhard Hitzler), Samuel Palma from Chile, Deenabandhu Manchale from India, and Agnes Abuom from Kenya. The Director of the project was Michael Taylor (President, at the time, of Selly Oak Colleges) who was assisted by Maggie Clay. Rob van Drimmelen of the Aprodev secretariat served as the secretary.

The first Steering Committee meeting took place in Zeist, the Netherlands, on 10-11 February 1999. A ‘prospectus’ of the project was drawn up and it was decided to organise a meeting with the case study co-ordinators, in Hoddeston, UK, in July 1999. At that meeting, the 14 case study co-ordinators, who were present, expressed their opinions and discussed their expectations concerning the project. It was agreed that the case studies should, as much as possible, involve people from various denominations and persuasions, including Pentecostals and Evangelicals and, where appropriate, people of other faiths.

Given the wide variety of different contexts, it was observed that it was necessary to try to strike a balance between trying to preserve and do justice to the richness of this variety on the one hand, and the recognition that a common basis is needed in order to be able to compare the different studies, on the other. The case studies should be contextual and comparable at the same time. In this context, the meeting agreed that all case studies should involve, in one way or another, seven specific groups in society. Discussions with these seven groups would be based on a questionnaire to be used by all case study co-ordinators.

A second meeting of the case study co-ordinators and the Steering Committee was held in Copenhagen, in February 2000. 18 case study co-ordinators participated. The extra meeting provided a useful occasion to compare notes on how the various case studies were progressing. Reporting guidelines were refined and a preliminary programme for the International Colloquium was discussed. It was also decided to establish a web site for the project. The web site could be used for the posting of preliminary reports and soliciting comments.

The Case Studies

A total of 24 case studies were carried out in 19 different countries and 5 different sectors. The list is attached as Annex III.

The complete case studies are available from the Aprovev Secretariat on request.

The case studies were posted on the web site and circulated in advance of the Colloquium to enable participants to read and compare the results and prepare for the discussions.

The International Colloquium

The Colloquium took place in New Delhi in November 2000. It was hosted by the National Council of Churches in India and 52 people participated from the ecumenical family worldwide.

The Working Document produced by the International Colloquium is attached to this report as Annex I and the list of participants is attached as Annex II.

Follow-up

After the Colloquium, the Steering Committee met in Birmingham, UK, on 26 January 2001. It was decided that, as a way to finalise the project, Michael Taylor would produce a prototype of a World Church Report on Poverty and Wealth, using the materials produced for the case studies (see Working Document, page 15, point 3). Some of the case study co-ordinators will be asked to provide additional information. They will also be asked to help select materials for a video on the project.

Myra Blyth is working on a booklet containing liturgical materials on the theme of Christianity, Poverty and Wealth. Musimbi Kanyoro promised to write a booklet on gender dimensions of the theme. In India, there are plans to produce a workbook on the issue of wealth, for use in local congregations. There are also plans for an Asian regional meeting in Hong Kong, in August 2001.

The next meeting of the Steering Committee is planned for 12 November 2001. Linda Hartke of the EAA will be invited to that meeting. A final meeting with the case study co-ordinators is foreseen for March 2002. The main agenda item will be the draft of the World Church Report on Poverty and Wealth. The case study co-ordinators will also be asked to bring potential footage for the video. These two meetings, the production of the World Church Report and the video are considered as a way to finalise the project while staying within the original budget.

The Steering Committee recommended that, after that, an institutional base (or bases) be found for follow up activities which go beyond the scope of the original project (e.g. the WCC or the EAA).

Some evaluative remarks

1. The project has received the broad support of the Aprovech agencies.
2. The co-operation with, and the support of, the WCC proved very useful (in spite of a somewhat cumbersome start of discussions about the question of who owns the project).
3. The Colloquium did not generate many new insights but it did affirm the need for greater involvement of churches and Christians in the topic of poverty and wealth. It went beyond the “why” question to the “how” question, and outlined under Five Priorities (Working Document, page 10 ff.) a possible Programme to combat Poverty and Greed.
4. In this context, the proposal to produce, perhaps every two years, a World Church Report on Poverty and Wealth (to stand alongside the World Bank reports on World Development, and the UNDP reports on Human Development) has the potential to provide a strategic overview and generate interest, enthusiasm and energy for continual involvement (e.g. in ecumenical research organisations in various parts of the world). The challenge is to find an institutional base, other than Aprovech, to carry this forward.

Annex I

CHRISTIANITY, POVERTY AND WEALTH IN THE 21ST CENTURY NEW DELHI COLLOQUIUM: November 2000

WORKING DOCUMENT: a record of our words
 a basis for our action

“The lack of what is necessary to live distorts the image of God which is present in every human face”
Nicaragua case study

I Who we are

- 1 Fifty two people representing the worldwide ecumenical family of Christian churches and church organisations came to share in the Colloquium. It was hosted by the National Council of Churches in India and met in the YMCA Hostel, New Delhi, India from 13-18 November 2000.

- 2 Nineteen of those attending had been responsible for country-based case studies over the previous two years. Working with an ecumenical support group or institution, they conducted interviews with rich and poor in church congregations and communities, government officials, academics, NGOs, church leaders and the private sector. They reported on how poverty and wealth were experienced and understood in their countries, what were the causes, how they were related to Christian teaching and the mission and work of the churches, what practical actions were being taken and what were regarded as the most appropriate responses the churches and their organisations should make to these issues in the early years of the 21st century.
- 3 The case studies were conducted in Bangladesh, Chile, China (Hong Kong), Colombia, Fiji, Germany, Ghana, Grenada, India, Jamaica, Korea, Malaysia, Namibia, Nicaragua, Palestine (those responsible for it were unable to travel to the Colloquium), the Philippines, Russia, South Africa (those responsible sent apologies for absence) and Uganda (again, apologies for absence).

- 4 Further reports were prepared on the particularly disadvantaged position of women in poverty (World YWCA), on church worship and liturgy and how these took account of poverty and justice issues, and the roles played by labour movements (especially in Brazil), business institutions (Norwegian Church Aid) and the United Nations (DanChurchAid)
- 5 Almost all the studies had been completed and made available to participants two months before the Colloquium so that they could read and reflect on them before they came.
- 6 Each person responsible for a case study was invited to bring with them another person from their country to enrich the discussions. In addition ecumenical agencies in both North and South sent representatives. In this way it was hoped that many voices would be heard, directly and indirectly, around the table.

“You ask me what poverty is. It is here, staring you right in the eye. Look at me! I live alone. I do not have enough food. I have no decent clothing and accommodation. I have no clean water to drink. Look at my swollen legs. I can’t get to the dispensary, which is too far for me to walk. I have to walk a mile to catch a bus. I cannot see well. I can no longer do any farming. So don’t ask me to tell you what poverty is. Just look and see for yourself”

Fijian grandmother

II Background

- 1 The Colloquium represented a major stage in a process (nicknamed ‘Project 21’) which began in 1997. It was originally sponsored by the ecumenical development agencies in Europe (APRODEV) and the (WCC), but it was owned and conducted by the participants themselves who met to design and agree their own shared way of working.
- 2 The issues of poverty and wealth have been on the Church’s agenda since its beginning (Bible, the Fathers, Monastic Orders, Reformation through liberation theology) and have become increasingly prominent on the ecumenical agenda with growing presence and influence of the churches of the South.
- 3 Today, as globalisation replaces colonialism and post-colonialism, as capitalism ‘triumphs’ over socialism, and ideological debate gives way to pragmatic approaches, the ecumenical family is less certain about how to tackle these issues than in the 1960s, with more questions than answers.
- 4 There are relatively new issues to discuss including the rights-based approach to poverty, the changing role and growing influence in some countries of Evangelicals, Pentecostals and the Orthodox churches, South-South co-operation, unemployment, conflict, violence and corruption.
- 5 The effects of free-market reforms and technological development are all pervasive. Poverty persists. The turn of the century with its accompanying hopes and fears seemed a good time to revisit and reinvigorate the debate about the ecumenical response to poverty and wealth.

“As a Mapuche woman I worry a lot about technological advances. They might be good but there’s also the loss of values, the loss of identity. Among my people I have been taught great values which I respect and which I try to pass on to my family, but in a society which is teaching us to compete for more and we so often pretend to be what we are not our identity is being lost.”

Chile case study

III Diversity and agreement

- 1 The 24 case studies provided the basic data for the Colloquium to work on. Their diversity reflected the highly specific contexts out of which they had come such as Palestine (Arab-Israeli conflict), Colombia (drug-trafficking) and Germany (East-West unification).
- 2 Nevertheless when reading the papers and in conversation we recognised many areas of agreement and shared concerns. All agreed that the prospects for the poor are bleak, poverty has many dimensions, that its causes are both personal and structural and that no adequate response can be made to the complex issues which surround it by working only at the local programmatic level or only at the level of international advocacy and lobbying.

“I think that we have a sick person with a very serious infection and we are administering aspirin to lower the fever but losing sight of the illness itself”

Chilean pastor

When it came to Christianity, whilst the Colloquium was of one mind that issues of injustice and poverty are at the heart of the Gospel and the mission of the church (‘to bring good news to the

poor'), the case studies showed a wide and often confusing range of teaching in the churches and suggested that many church leaders and clergy are failing to preach and speak out about the root causes of injustice or to encourage much action other than acts of 'charity' and personal kindness.

- 3 A long list of topics was drawn up. They were all generally regarded as important and needing to be high on the churches' agenda including many related to the economy (e.g. trade, unemployment, the movement of capital and uprooted people, International Financial Institutions and debt cancellation), HIV/AIDS, good governance and violence (economic, political, military, criminal, personal, drug-related). Gender as a dimension of almost all these issues was particularly emphasised.

“For a poor woman it is much more difficult to survive and live than for a poor man, because she cares for the children as well.”

Mother in Belarus

IV What is new

- 1 The question was raised: What in all this is new? A number of cautionary remarks were made about the search for the 'new'. There are no quick or universal solutions. Structural change is a complicated process and takes time. The Gospel itself is not now new and the faithfulness it calls for often requires persistence in familiar tasks. Above all perhaps, what may have become tired old issues for some are daily matters of life and death for others
- 2 It was recognised however that if we appear to make little headway in the struggle for justice and we only repeat what we have said and done before, we may avoid our obligation to think again and ask whether the time for something 'new' has come.
- 3 Some fresh insights and emphases did emerge. For example several spoke of a new experience of working together in the case study and Colloquium process, drawing new partners such as the Pentecostal churches into a more inclusive alliance and making actual contacts and connections round the table between very local congregations (such as those referred to in the case studies from Chile and South Africa) and international institutions like the United Nations (as referred to in the case study from Denmark).
- 4 There was also talk of a global ethic and the need for a renewed understanding of and search for the common good.

“Strong forces encourage the individual to care for oneself first and foremost. A Danish trade union recently adopted the slogan ‘Be in solidarity with yourself!’ as a way of persuading young people to join. Members of developed but secularised societies seem to be turning away not only from a higher power, but also from a commitment to each other and to society as a whole.”

UN case study

- 5 More striking was the way in which, faced with increasing inequality, the Colloquium turned the spotlight not only on poverty but on wealth and called on the churches, in rich countries especially, to challenge what it called the 'culture of greed' and excessive materialism.

“When money is the goal of all activities, life holds great disappointment for those who cannot obtain it, because such a society offers few options for other forms of satisfaction”

UN case study

“The fact that some people live in wealth while others live in poverty should not just be accepted. It is shameful and it is scandalous.”

George Mulrain, Jamaica

- 6 Perhaps most striking of all was the almost unanimous view of the study papers and the Colloquium that the effects of the global economy on the poor were largely negative (growing inequality, dehumanisation, exclusion, social, spiritual and cultural breakdown, weakening of the nation state and governance, loss of community values, environmental damage) and the realisation that for many of the world’s poor things were getting worse as the destructive forces ranged against them seemed to gather strength. There had been welcome changes for the better in recent years, like the fall of apartheid, but overall there was a mood of despair. The result was a new sense of urgency about the need to strengthen our own commitment to one another and our efforts to act together in global solidarity. If the forces of death were gaining strength so must the forces for life.

“The poorer the church, the more solidarity one finds. The richer the church, the less solidarity. I am a preacher in a rich community but what I really have is a bunch of individuals. I don’t have a community.”

Clovis Castro, Brazilian Methodist minister

- 7 This renewed and strengthened solidarity had to build on what already exists. The case studies had much to say and many stories to tell about the inspiring work of the churches (not least the local churches) and their agencies and what they were already achieving in emergency aid, development programmes and advocacy.
- 8 Above all a renewed and strengthened solidarity must dig deep into the resources of the churches’ faith. The Gospel is unequivocal about a world ruled by Mammon and not by God. The churches must be equally clear and emphatic. The reality we now face, of growing poverty, inequality and greed, is not only scandalous but sinful. It is not what Christ died to achieve. His resurrection however affirms that the forces for life are stronger than the forces of death. His Kingdom is a vision of life in all its fullness – of God’s generous abundance shared by all. Christ speaks of repentance and forgiveness to both rich and poor. He calls us to renewed commitment. He inspires in us the hope of the Gospel. He says to us: ‘Behold I make all things new’.
- 9 This renewed sense of the scale and urgency of the task led the Colloquium to highlight five priorities. Taken together they could add up to ‘A Programme to Combat Poverty and Greed’.

V Five Priorities

i) To combat excessive wealth and greed as well as poverty

- 1 At the request of the Colloquium a plenary session was organised on the Biblical teaching on wealth, otherwise neither the case study papers nor the Colloquium got very far with this subject apart from clearly recognising that it had to be tackled more vigorously. The discussion was recognised as important but there was insufficient time for it to mature.

- 2 Wealth could be seen in a positive light if understood as spiritual, social and cultural for example and not just material, and as a gift from God. It called for thanksgiving, stewardship and tithing. It was given to be shared especially with the most vulnerable.
- 3 But excessive wealth, seen largely as the accumulation of material possessions and power by a privileged few while so many others lived in poverty, was described as ‘sinful’, ‘shameful and scandalous’. The Old Testament prophets and the teachings of Jesus warn against it.

“In a fantastically rich country such as Namibia, which produces gold, diamonds, copper and uranium and has one of the richest fish beds in the world, babies are dying of malnutrition. In the age of globalisation, the fish caught in Namibia is converted into pet food by the rich industrialised countries..babies are dying so that pets may have food”

Namibia case study

- 4 Any critique of excessive wealth needs to study (amongst other things): the role of enterprise, competition and self-interest in the global economy; how excessive wealth is acquired (legitimately, by inheritance, dishonestly, by exploitation); its personal and structural dimensions; and mechanisms for sharing wealth as a matter of justice not of charity.
- 5 A culture in which greed and the excessive accumulation of material possessions are regarded as normal and legitimate has to be eroded by alternative values such as self-restraint, justice, generosity (a giving culture) and ‘holistic wealth’ (spiritual, cultural and social etc). The record of the churches also needs examining. They are part of the culture and the system. They often collude with it and benefit from it and they contain within their own life the same disparities between rich and poor, both people and congregations.
- ii) To renew local churches and Christian communities to enable their people to combat poverty and greed and promote social transformation**
- 1 A programme to combat poverty and greed makes heavy demands on Christian women and men. They need to experience their local churches as places which do not only speak about their duties and obligations but inspire, equip and support them in what they are called to do.
- 2 Liturgy could play a highly supportive and formative role according to the case study on the topic and discussion in the Colloquium. It needs to be rooted in the local (indigenous music, song and story for example – as illustrated by the daily worship at the Colloquium) and reflect more often than it does the Gospel of good news to the poor.
- 3 Clear and adequate biblical and theological teaching and educational materials on poverty, wealth and justice are needed at all levels (eg ministerial and congregational training) to undergird a faith and spirituality for political action and discipleship and to counteract the influence of more conservative, prosperity-based and privatising theologies.

“Traditional theology only produces concepts, discourses, dogmas and theories that shoot their ammunition from the iron-clad trenches of heavy academia and well-pampered curates...We need a theology whose starting point pays attention to the scarcity of love, bread, land, justice and peace.”

Colombia case study

- 4 In addition congregations need to be better informed about issues relating to poverty and wealth (such as globalisation, ecology, trade and debt) and the policies of their governments and how these can be influenced by local people (‘political disciples’).
- 5 If Christians are to go against the public culture of excessive wealth and greed, they should find within the church a developing counter-culture or life-style marked by equal respect (not least between women and men), self-restraint, tithing, generosity, justice and ‘holistic wealth’, providing them with a quite different but positive orientation.
- 6 Again the integrity of the church, including the local church, was underlined (eg its property, investments, fund-raising, compliance with the dominant culture) and its need to be ‘with’ the poor and not just ‘for’ the poor.
- 7 A World Poverty Sunday was suggested.

“Aloisio Saguta was doing research on the Churches and squatters. He asked one Assemblies of God pastor what his Church thought about the squatters’ problems. The pastor replied: ‘We are not concerned about the problems of the squatters. We are only concerned about the souls of the squatters.’ When Saguta asked one of the squatters about the pastor he was told: ‘We only see him when he comes around to collect money for the Church’”

Fiji case study

iii) **To build a stronger and more effective Alliance of alliances to combat poverty and greed**

- 1 The gathering strength of the global economy and its negative consequences (described in one case study as ‘the forces of death’) call for an organised countervailing power for life or what was described as the ‘globalisation of solidarity’. Building on the many existing networks as well as encouraging new ones, it would create a global network with poverty and wealth and justice as its overriding concerns.
- 2 What was proposed was an ‘Alliance of alliances’ of the churches and their agencies though always ready to co-operate with even wider networks (eg other faiths, labour movements). It would look to the newly formed Ecumenical Advocacy Alliance and encourage it to see its role not as a single-issue alliance itself but as a focal point and resource for many single-issue and other alliances, providing them with a shared policy framework and a common strategy for action.
- 3 The strength of this (Jubilee?) ‘Alliance of alliances’ would lie in its inclusiveness and connectedness, taking seriously local churches and communities as well as national, regional and international networks and linking them together: local with global, South-South and South-North, making everyone feel part of one community. The churches are probably the second largest ‘NGO’ in the world and have huge potential in the struggle for justice.

4 This Alliance would expose and challenge the policies of globalisation. It would look for alternatives and campaign for reform, taking up issues such as trade, governance, sustainability and the distribution of wealth and opportunity. It would engage with the International Financial Institutions (World Bank, International Monetary Fund and regional development banks) the World Trade Organisation, transnational corporations, the United Nations, governments and regional economic blocs. It would assist in mobilising the churches and their agencies at all levels from the local to the international.

5 The Alliance would need to establish an appropriate style of working based on equal relationships in decision-making between North and South. It would be highly participative whilst providing decisive leadership, efficient and effective without being overwhelmed by bureaucracy. If we need to strengthen solidarity, we need to learn how to manage it well.

iv) To strengthen the ability of local congregations and communities to take their own initiatives

1 This priority was seen as an essential complement to **iii)** above.

2 Local congregations are often by-passed by the churches' development agencies. They remain 'the basic fabric of the ecumenical movement'. They have special strengths of their own (eg preventing psycho-social damage, creating public opinion, lobbying, renewing community and local dignity) and real potential.

“The hope that reality can be changed and that the word of God will come true gives me strength to wake up every day. That Christianity can be the factor that integrates the poor into society. The Church is an instrument for hope.”

Margarida Ribeiro, National Council of Christian Churches, Brazil

3 It is often said, but not always acted upon, that local people are as wise, if not wiser than 'outsiders' as to their needs and the best ways to overcome them. They should not be dictated to but respected and supported in tackling poverty and inequality in the ways they believe are best. If overall national or even global strategies are necessary, so is a whole variety of local initiatives. Outside agencies should empower local congregations and communities, not overpower or overlook them.

4 One case study referred to the principle of 'Subsidiarity' which insists on keeping decision-making at the appropriate level with a bias towards the 'lower' level rather than the higher one. Local communities should decide more often than they do.

5 These congregations and communities can be empowered in many ways. Outside funding can help. Barriers (including legal, economic, political, cultural, theological and infrastructural barriers) to local initiatives can be removed by way of access to credit and land for example and by increased participation. Social capital can be built up through better health care, education and training (for income generation), leadership development and especially through particular support for women.

“They've developed high-tech medicines for people with HIV but no one in rural Uganda can afford these drugs. They don't even have clean water to swallow the tablets with”

Hellen Wangusa, Uganda

6 Local communities need to be briefed about the issues which affect them, provided with useful information and with larger frameworks of understanding within which to locate their own problems and initiatives. They can also be linked (networks and alliances) for mutual learning and support.

v) **To provide the churches with the information they need to support and inform their efforts to combat poverty and greed**

1 Both within and beyond the churches and their agencies there are already many institutions researching and analysing issues related to poverty and inequality, evaluating existing policies and proposing new ones. There was no suggestion that yet more should be created to serve the churches local, national and international or their strengthened alliance in global solidarity.

2 It is essential however that existing research and analysis are collected, digested, related to the Christian faith and then made available to the churches in appropriate forms so that whether lobbying and campaigning at a local or global level their arguments and proposals are well informed. Examples of the areas in which information is required in a 'usable' form include: human rights issues; the inter-related causes of poverty; existing and alternative policies relating to global capitalism (eg debt, trade, corporate responsibility); evaluations and models of good practice in development programmes and campaigning; country, regional and global priorities and strategies.

3 One major example of the forms which this useful information could take was a (bi-annual?) World Church Report on Poverty and Wealth to stand alongside the UNDP Human Development Report and the World Bank World Development Report. It would be addressed to the churches and related organisations. It would report on: the churches' assessment of wealth as well as poverty; their own concrete actions, successes and failures; their shared views as well as their diversity; their goals in line with their Christian understanding of 'holistic wealth' and justice; their priorities for the immediate future and the targets they were setting themselves. It would provide them with an overall picture, a shared framework of understanding, a means of evaluation and a stimulus to action.

4 Other forms of useful information included: country case studies building on the methodology of 'Project 21' for use by donor agencies (as shared country strategy papers) as well as in-country; stories of good practice; and briefing papers on specific topics.

VI Continuing Work

1 The Colloquium agreed to continue the work of 'Project 21' in a number of ways. The Steering Committee would be responsible for communicating with a number of international organisations (WCC, Ecumenical Advocacy Alliance, heads of agencies, heads of churches, world confessional bodies, YWCAs, YMCAs and theological, communications, educational and liturgical networks) to explain the work of the project, commend the priorities of the Colloquium, enlist support and action and influence the agendas especially of the Ecumenical Advocacy Alliance, the agencies and the churches.

2 The Regional Groups which met at the Colloquium would take responsibility for future work within their regions. All agreed to make contact with regional ecumenical bodies (e.g. AACC, CCA, CLAI, CCC) and national churches and councils of churches (e.g. NCCI). Several planned to create debate about the issues on television and in other media.

3 Africa planned to publish the African case studies, to arrange a regional conference within three years building on the case studies and sub-regional and national workshops, to incorporate the

insights of the Colloquium into training programmes, and to provide a study booklet and advocacy training for local congregations.

- 4 Latin America planned to send this Working Document to various organisations (CETELA, UBL, CCP, DEI as well as CLAI) for discussion at their annual assemblies, to write articles for magazines and set up a small co-ordinating group on poverty and wealth.
- 5 The Caribbean planned work with the Caribbean Policy Development Centre and the Caribbean Association of WACC as well as the CCC.
- 6 Asia planned to publish the Asian case studies and to host and fund an Asian Colloquium on Christianity, Wealth and Poverty in September 2001.

“In their villages the dalits are socially ostracised owing to their caste, deprived of the right to be human. In the towns and cities they are alienated and stereotyped into set occupations – those with the most menial and sub-human working conditions.”

India case study

- 7 Europe planned to have conversations with the Church and Society Commission of the Conference of European Churches (CEC), with APRODEV’s Executive Committee and Annual Meeting, and with the regional desks of the agencies.
- 8 The Steering Committee would make a full report to APRODEV on the work and progress of the Project so far.
- 9 It was agreed that all case study papers could be made available and used within their country or sector as the writers saw fit, and elsewhere (eg distributed to appropriate desks within the agencies) with the agreement of the writers and allowing time for revision where requested.
- 10 The Steering Committee was commissioned to make plans to publish a pilot edition of a (bi-annual?) World Church Report on Poverty and Wealth (as described in V.v.3) within two to three years time. It would honour the work which had already gone into the case studies and build on it. The Committee would appoint an editorial group, keep the members of the Colloquium fully informed, call together case study writers (existing and additional ones) at least once during the preparation and encourage the Ecumenical Advocacy Alliance to consider adopting the Report when published as an information and policy framework for its ‘Alliance of Alliances’.
- 11 The World Church Report on Poverty and Wealth should be accompanied by an educational and promotional video for popular use. Some interviews for the video were recorded at the Colloquium.
- 12 The Steering Committee was asked to facilitate the production (and in some cases the translation) of other materials including a Workbook on Wealth (to be prepared in Asia), drama and music, and more extended pieces of writing (RISK books?) on liturgy, riches and gender, all related to wealth and poverty issues. The Colloquium issued a press release and agreed to maintain the website.
- 13 Regional representatives were nominated to the Steering Committee (comprising three regional representatives, three APRODEV representatives, WCC representative) and a date was fixed (26 January 2001) for the Committee to meet in Birmingham UK.

Participants in Delhi Colloquium, November 2000

Name	No/Country/Agency/ Steering Group	No
Baffour Amoa	20 Ghana: S/G	1
Esther Ofei-Aboagye	20 Ghana	2
Christian Balslev-Olesen	S/G	3
Manju Baroi	16 Bangladesh	4
James Das	16 Bangladesh	5
Myra Blyth	13 Liturgy: S/G	6
Chantelle Khan	22 Fiji	7
Vladimir Fedorov	23 Russia	8
Marina Chichova	23 Russia	9
Eberhard Hitzler	7 Germany: S/G	10
Marina Beyer-Grasse	7 Germany	11
Paul Isaak	18 Namibia	12
Enna Van Neel	18 Namibia	13
Keum, Joo-Seop	14 Korea	14
Huh, Chun-Jung	14 Korea	15
Musimbi Kanyoro	17 WYWCA	16
Natalie Fisher	17 WYWCA	17
Lap Yan Kung	15 Hong Kong	18
Maureen Lose	11 Philippines	19
Theresa Lowe Ching	21 Jamaica	20
George Mulrain	21 Jamaica	21
Kirsten Lund Larsen	10 UN: S/G	22
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