

**1946** **75** **2021**





## Background: The NCC and a New Beginning

In 1950, the National Council of Churches in the USA (NCC) was formed and Church World Service (CWS) was subsumed as a program unit. Despite questions about whether CWS had outlived its intended purpose, grassroots faith leadership argued for its continuation. Though the amount of funding compared to the 1940's had dropped significantly, these leaders still found in CWS reason to have "faith in the future of cooperative Christianity." The organizations agreed to maintain a small permanent structure and initiate programs on a scale that denominations and mission boards would support. In the decades that followed, CWS developed new mechanisms for ecumenical engagement and partnership and for funding its mission.

Later, on its 50th anniversary, CWS ventured to cast predictions about the world's future, with the range of global forecasts including growing food scarcity, a burgeoning wealth gap, and an increased census of displaced people due to violence—constant challenges that represent the continuity of inhumanity that has plagued the human community. CWS also acknowledged the changing landscape of religious life and the diminished power of Christian and Jewish faith traditions to influence public policy, especially in the United States. This is evident on the 75th anniversary and is a critical element of any retrospective of the past twenty-five years.

## 1996-2000: Promise and Expectations

One issue that CWS had not anticipated in 1996, but ultimately provided leadership on was responding to an epidemic of burned and desecrated Black churches in the United States. While combating racism in the United States was not a core part of the CWS mission, the organization provided the NCC with the mechanism and impetus to launch a campaign. The burning of 27 mostly rural churches breached the consciousness of the nation, and it is estimated that nearly 124 churches total were attacked.<sup>1</sup>



At the urging of the CWS Executive Director Reverend Rodney Page, Bishop Will Herzfeld moved that the NCC declare the burning of these churches a national disaster, which enabled CWS<sup>2</sup> to send out its initial appeal for funding to restore the churches. Along with the NCC and Habitat for Humanity, CWS brought together thousands of volunteers from across the nation to help rebuild more than 80 churches. The campaign attracted not only public interest but the support of Catholic and Jewish organizations, private corporations, foundations and government funding. Grants, government loans, individual contributions and in-kind gifts totaled about \$20,000,000.

1. [https://en.wikipedia.org/wiki/List\\_of\\_attacks\\_against\\_African-American\\_churches](https://en.wikipedia.org/wiki/List_of_attacks_against_African-American_churches)

2. At that time, "Church World Service & Witness."

In 1997, CWS resolved to increase its advocacy for reconciliation on the Korean Peninsula. This would include convening Korean and American women in a series of consultations and providing humanitarian assistance and resource sharing in North Korea. CWS project lead Victor Shu described the famine conditions in North Korea in 1996 and 1997 as desperate. CWS organized solidarity events of prayer and fasting in Los Angeles, Washington, D.C. and New York City; these events reflected the organization's strong commitment to and tradition of addressing human rights. This included approving a resolution on "Future, Peace and Security in Europe" and signing onto the "Jubilee 2000 Campaign to Cancel the Unsustainable International Debt of Highly Indebted Poor Countries." In joining the Campaign, CWS reaffirmed its "commitment to fulfilling the justice of God and redressing the great inequities between the rich and poor, by acting to secure the well-being of those in the grip of poverty and subject to injustice around the world."

Under the leadership of CWS Board Chair the Right Revered Patrick Mauney, a task force initiated a strategic planning process. Part of its work was to review the organization's vision, mission, purpose and history.<sup>3</sup> The task force concluded that:

The mission of (CWSW) is to bring together Christians in the USA with partners worldwide to give and receive Christ's love in all creation [and] will achieve its mission by: providing for communions and others of good will, opportunity to work together; meeting basic needs of people; advocating for justice and human rights; educating for peace and understanding; preserving the integrity of the environment.

While there would be several modifications in the final wording, this provided the basic context for how CWS would discuss its future work.

This coincided well with a presentation by Sister Rosanne Rustemeyer on the ecumenical beginnings entitled "Signs of Hope for Mission in a New Millennium." This represented the convergence of a historical framework but also the necessity of looking deep into the future and planning for the impact CWS hoped to have.

In October 1998, Hurricane Mitch, described as the second deadliest Atlantic hurricane at that time, made landfall in Honduras. Its destructive path left millions homeless, more than 11,000 people dead, and massive damage to infrastructure in multiple countries, especially Honduras and Nicaragua. Working with its member communions, CWS organized more than 200 work teams as part of the reconstruction effort.

Also in 1998, the communions determined that there should be one overall office for both U.S. domestic and international public policy, and it should fall under the auspices of the Office of the General Secretary. As a "council of churches," this meant that the NCC's major advocacy issues required consideration by the body as a collective. Within CWS, particularly in the areas of refugee and immigration policy, where circumstances often changed dramatically and without warning, there was uncertainty about how efficiently and effectively this would work. This also began to reveal a potential schism between the sustainable development program and the "Witness" part of CWS, which strongly promoted peace and justice. Both were concerned about suppression and violation of human rights, but development felt that advocacy had to be tied to program. The peace with justice advocates believed that injustice anywhere should not go unaddressed.

The Office of the General Secretary also provided oversight and administration of funding. Much of the work generic to the NCC historically was primarily funded by the member communions, whereas in CWS, government funding and community education and fund raising (CEFR at that time) represented the primary sources of income. By the fiscal years spanning 1998 and 1999, funding in these areas compared unfavorably to the early decades of CWS. This presented both a vulnerability and a challenge to fulfill the mission of both organizations with more restricted means. Governance and staff leadership struggled to discern ways of solving growing deficits in unrestricted funds and the necessity to curb costs.

Nonetheless, CWS made progress in expanding its streams of income, including a partnership with USAID in the "Title II Work for Food Program" in Indonesia. This program for \$2.5 million built up the food security of South Sulawesi and employed

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3. Vision: how CWS wants the "world" to be; Mission: how a constituency will be impacted because of CWS; Purpose: the work that CWS does to achieve the mission.

thousands of people, while a wheat monetization initiative produced an additional \$2.5 million in proceeds. Another commitment was organizing a “Planned Giving and Major Gift Solicitation” program.

On November 21, 1999, six-year-old Elián González had been found drifting on an inner tube off the coast of Fort Lauderdale. For seven months, litigation ensued about rightful custody; eventually public opinion supported legal custody of his father in Cuba and the NCC helped to facilitate the reunion. On humanitarian grounds, CWS and many of its member communions opposed the moratorium on relations and trade between Cuba and the United States dating back to the Eisenhower years. The NCC had even officially opposed the 1961 U.S. embargo on Cuba, confirming its ecumenical sensibility questioning U.S. isolation of Cuba. In 1991, the Reverend Joan B. Campbell, NCC General Secretary, stated that the need to provide food and medicine was critical and directed CWS to issue an appeal for humanitarian assistance. Through all these actions, there was a consistent call for protecting the human rights of all Cubans, opposing the rounding up and harassment of dissidents, and preserving the right to free speech.

Reverend Page announced plans to conclude his tenure in 2000. Coinciding with a search that had already commenced within the NCC to select the successor to the Reverend Joan Brown Campbell as its General Secretary, 1999 set the stage for a seismic shift in the U.S. ecumenical landscape and the relationship between CWS and the NCC. A new CWS Strategic Plan for 2000-2003 was well under development, and it identified several key contextual opportunities and threats that would influence the organization’s mission.

Among these was recognizing a proliferation of humanitarian aid groups, a development that made CWS more difficult to identify in the public eye. At the same time, the organization recognized the opportunity to promote its distinctive niche—its status as the mission, relief and development arm of more than thirty Christian communions in the United States, in partnership with Councils of Churches and other agencies worldwide. The organization’s work also encompassed the spectrum from relief to development, including the crucial dimension of advocacy for social justice and human rights.

As part of the worldwide ecumenical community, the challenge for CWS was both to clarify and claim its identity as an ecumenical expression of mission and ministry and to maintain its program’s integrity. This included funding and the ability to respond readily and effectively to human need. Effective response called for a lean, flexible structure that promoted collaboration.

Another set of challenges came from a changing culture. Increasing consumerism contributed to the loosening of denominational loyalties and encouraged people to “shop around” for a congregation better able to meet their needs. This put pressure on churches (including CWS’s member communions) to emphasize denominational distinctives, often to the detriment of ecumenical mission. CWS’s challenge was to recognize and honor its member communions’ familial identities while demonstrating the strength of a common expression of Christian compassion and commitment to social justice.

Americans were also reluctant to support large, centrally-managed structures perceived to be controlled by impersonal bureaucracies. Instead, they preferred community-based structures that permitted maximum voluntary member participation. In the church, this was characterized by a growing localism (sometimes inaccurately called “congregationalism”), with its emphasis on mission that was readily recognized and engaged. Localism was sometimes fueled by tensions between local congregations and their national bodies, particularly over divisive social and cultural issues. Thus, some congregations initiated their mission and ministry without reference to their national bodies and ecumenical structures. CWS had the opportunity to use its strong history of local community outreach (its Christian Rural Overseas Program, or CROP, and the successful CROP Hunger Walks) to build trust and confidence in its unique mission.

Ironically, as some nation-states fragmented in the aftermath of the Cold War, globalization brought the world closer to the reality of a “global village.” Instantaneous electronic communication proliferated among a growing number of the planet’s population, and at the same time, economic globalization effectively wrote off many people in less-developed nations, increasing the gap between the rich and the poor. CWS had an opportunity to make the maximum use of communications technologies, not only to make its programs more effective, but also to advocate for (and partner with) those who were being left behind, thereby imitating Jesus’ attention to “the least of these.”

The role of the United States in the world presented its own challenges. CWS could not escape being embedded in American culture, which, in its pervasive power, threatened to overwhelm distinctive cultures in parts of the globe where the organization encountered many of its ecumenical partners. American military, economic and political power had become deeply ambiguous in its capacity for good and evil. CWS sought to demonstrate the best of American generosity as it stood with the uprooted and marginalized, and its Christian commitment impelled it to call to account the nation's more destructive impulses.

Globalization also complicated relief and development. Humanitarian crises, migration, uprooted populations and refugees, and social and economic development are often linked in dynamic processes that require discerning analysis and coordinated response. In addition, the growing number of conflicts in the world made humanitarian aid a more dangerous enterprise. These factors challenged CWS to plan its ministry of response on the basis of a continuum, an ordered sequence of analysis, advocacy and action in collaboration with a wide variety of partners.

The beginning of a millennium held promise and expectations. CWS's founders neither foresaw nor intended for the organization's mission to persist for fifty-four years. Their focus was on the urgency of post-war recovery and relief, and they hoped that the church would make a profound contribution towards building a legacy of peace and justice, especially for World War II's victims. After the war, building a sustained effort over a period of ten years would be a monumental task, and it was hard to envision being able to do so beyond that. Ecumenical collaboration clearly was valued, but it had never been tested in this manner.

At this juncture, CWS determined that it was in its mission's best self-interest to pursue 501(c)(3) status as a nonprofit organization and become in large measure a distinct entity from the NCC. While not universally embraced by the Council or many of the member communions, CWS viewed this as an opportunity to breathe new life into the organization and as affirmation that it had more to accomplish. Just as a new millennium was unfolding, so too was a new paradigm for CWS. It elected its own Board of Directors and took charge of staffing the organization. Like other ecumenical organizations and councils, CWS in theory remained committed to the concepts of doing together what none in good conscience could do as well apart. The forthcoming years would be a good indicator of whether the parchment of the covenant had frayed or endured.



## 2000-2003: Trauma and Healing

The twenty-first century and a new millennium began with the uncertainty of "Y2K." Computers had provided new capacity for information sharing, transferring funds, the ability for more timely response to urgent needs, and better marketing. In the mid-1940's CWS played a critical role as intermediary between donor communities and beneficiaries, by transferring money and shipping goods and services; facilitating relocation of displaced populations; and advocating for human rights. Over the course of the previous forty years, advancements in computer technology enabled CWS and its member communions to transform how they approached global mission and humanitarian assistance. The concern was that on New Year's Eve, the organization's computers and capabilities might be crippled.

On January 1, 2001, all systems were clear, and by July, CWS began a new era of "help and hope." The Right Reverend Patrick Mauney was elected the inaugural Board Chair of the newly incorporated CWS and he set the course of enabling CWS to navigate organizational change, as well as a new understanding of relationships with and accountability to member churches and the wider ecumenical movement, and the meaning of working in partnership.

The Reverend John L. McCullough was selected to provide interim leadership. While positing CWS within the ecumenical community and its common mission in Christ's name was important, the necessity of redefining the relationship and accountability of CWS to both the NCC and the member communions was clear. Meeting the mission and serving the needs of communities around the world was paramount.

In reality, both the NCC and CWS were financially challenged, with CWS potentially not having the financial means to survive. Nonetheless, CWS moved quickly to secure staffing independent from the NCC, establish its own Human Resources Department, assume full responsibility for its financial management, and commence reorganizing and integrating all program and service-related work. CWS noted the need for prophetic witness and strategic ecumenical presence and was especially cognizant of the prevalence of poverty in the United States, the deep divide between Palestinians and Israelis, decades of injustice inflicted on the East Timorese, and generations of Cubans who had not known freedom.

The new millennium provided the impetus to understand the new thing that God was seeking to do. To that end Church World Service committed itself to:

- Respond more readily to the hurts and pains of the world
- Exercise greater creativity in the use of resources and partnerships
- Help equip local congregations for public advocacy
- Expand its capacity for helping the lame, the sick, the poor, the orphaned, the refugee; those whose lives have been swept by hurricane winds, and the tides of political change
- Make Christ more visible in what CWS does and its methodology, and keeping its mission statement as guiding principle for all its actions, and
- Speak decisively, act with courage, be a mediating presence where there is injustice, and witness what it means to be a global family that for the first time exceeded more than six billion inhabitants.

Reverend McCullough described CWS as “a global ecumenical organization of Christian persons committed to the transformation of human society and preservation of the environment as an expression of Christ’s life,” and noted, “CWS is called no less to be a prophetic voice and an agitating presence: a sign of compassion, a bulwark for justice, human rights, dignity, and a source of knowledge contributing to the healing of nations and the building of lasting peace.”

CWS had entered a new ecumenical moment, and the meaning of churches and church-related organizations working together was evolving. In 1952, at a Faith and Order Conference of the World Council of Churches in Lund, Sweden, the churches agreed to what became known as The Lund Principle: “Churches should act together in all matters except those in which deep differences of conviction compel them to act separately.”

Ecumenism tended to live on the more progressive edge of human and community development, but the world was hewing more moderate or conservative. The relevance of national and global ecumenism faced internal questions about both its willingness to work in partnership and whether it was still valued as a critical interlocutor helping shape the minds that ruled the world. For CWS, it was about joining in the spirit of “a thousand congregations in more than a million ways doing one thing – following Christ in mission, in a lost and broken world so loved by God.”<sup>4</sup>

Ecumenism is at the core of CWS and where it derives its greatest relevance, giving voice to changing the world as a critical construct for achieving global justice. CWS initiated a Partnership Study and Review Process to engage its global family and understand the extent to which each was willing to work in concert to witness to and promote justice and human dignity for all people and to love our neighbor as Christ loves us. At question was whether the same principle that compelled the ecumenical community to act following World War II still applied in the new millennium. While the weight of politics was changing, CWS was unwilling to relent or to compromise its zeal for justice and compassion.

CWS affirmed that it would, in the name of Jesus Christ, seek to embrace more than just the Christian, but rather, the whole of God’s creation, especially those vulnerable to or victimized by human-made and natural crises and disasters. The essence of CWS is neither exclusive nor judgmental, but inclusive. In the face of injustice, it tries to convert both mind and heart in places of power and in villages. CWS intensified its call and programmatic resources toward resolving the conflict between the Palestinians and Israelis, advocated for the right of return for Palestinians and compensation for lost property, recognition of a Palestinian state and Israel’s right to self-determination and existence. In South America, where Colombians were caught in the

4. Reformed Church in America—Mission Statement.

web of violence perpetrated by the Revolutionary Armed Forces of Colombia (FARC), the National Liberation Army (ELN), and the Colombian government, with an estimated two million people displaced, CWS sharpened its prophetic voice and commitment of resources, helping undergird the Latin American Council of Churches' efforts to achieve peace and justice in the region.

With the turn of the millennium, global terrorism spurred a new discourse about humanity's moral and ethical core. Dating back to when it was part of Persia, some called Afghanistan "the graveyard of empires." In 1989, the Soviet-Afghan War ended, and eventually the Taliban took control of the country. The group was criticized and sanctioned for harboring terrorist organizations, in particular al-Qaeda. On September 11, 2001, al-Qaeda committed the worst terrorist attack on American soil, shattering hopes that peace and justice could emerge in the short-term. When the United States retaliated, aiming to root out terrorist organizations in Afghanistan and diminish the threat to America, CWS opened an emergency response operation in Afghanistan as an extension of CWS Pakistan.

The threat of terrorism changed the context of international relief and development, placing staff at greater risk. In the aftermath of the war in Bosnia, the bombing of U.S. embassies in Kenya and Tanzania, 9/11, terrorist acts in Indonesia and the perpetual danger felt by Western and Christian agencies, CWS understood the need to pay greater attention to the safety of staff, but also partner organizations and communities receiving the organization's services.

Recognizing the stress of people uprooted by crisis and terror and those charged as their emotional and spiritual caregivers, the Eastern Mennonite University, Center for Justice and Peacebuilding (CJP) and CWS collaborated to initiate Strategies for Trauma Awareness and Resilience (STAR). CWS committed \$1 million to sustain this effort. The focus was "to equip community leaders to understand the dynamics of trauma and healing, and their linkage to issues of conflict, justice, and peace."

Since then, thousands of people from more than 60 countries have participated in STAR seminars, including U.S. military and civilian contractors, USAID staff, Catholic Relief Services staff, aid workers among refugees, local high school students, anti-racism activists, religious leaders, therapists, teachers, social workers, and medical professionals.<sup>5</sup>

In 2003, CWS Executive Director Reverend McCullough participated in a peace mission hoping to avert war with Iraq. While the mission hoped to meet with Iraqi leader Saddam Hussein, in an alternative meeting with the country's Deputy Prime Minister Tariq Aziz, it was said that Hussein was already in hiding. McCullough's believed that the Iraqi government was not preparing or prepared for war. Still, the United States invaded Iraq. Later, the U.S. military asked CWS to help deliver humanitarian assistance, but the organization's Board declined the invitation. CWS had been partnering with churches in Iraq and did not want them to think that CWS colluded in any form with the invasion strategies. The Board issued a statement about the war and ongoing hostilities:

Church World Service Board of Directors on War in Iraq in concert with ecumenical bodies across the U.S. and worldwide: Church World Service has opposed and continues to oppose this preemptive war against Iraq. As an ecumenical humanitarian organization that has been engaged in relief, development, refugee assistance, and advocacy for more than 50 years, Church World Service knows well the human cost of modern warfare, especially to the most vulnerable. From our faith in Christ and God's love for all people, we believe that this war is wrong and unjust.

We affirm the mandate of the United Nations. Our understanding of and respect for international law leads us to consider this action an illegitimate means of solving the current crisis and a serious violation of the United Nations Charter. This war will have horrendous humanitarian consequences in terms of death and human suffering, and could potentially destabilize the entire Middle East, as well as have profound repercussions throughout the world. We lament any misconception that this crisis reflects a conflict between Muslims and Christians.

Church World Service has for many years had an established ongoing partnership in providing humanitarian service to the people of Iraq and is acutely aware of the tremendous deprivation and oppression that the Iraqi people have suffered over many years. We will continue our commitment and presence; therefore, our humanitarian services should not be seen as acquiescence to the war. We will respond on the basis of human need, working through our established partners in the region, including the Middle East Council of Churches.

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5. Source: EMU, CJP, STAR.

We are profoundly saddened by the recourse to war. This is not a moment for triumphalism, but for humility and repentance. Our prayers are with the Iraqi people, members of the armed forces, the leaders of our own nation, and the international community. The people of Iraq must be given hope that there are alternatives to both dictatorship and war.

Global terrorism elevated the urgency of international development. Hunger, poverty, displacement, and disaster left unchecked are contexts in which extremism and violence are likely to grow over time. September 11th caused a wide range of responses from the U.S. government, including imposing a short-term moratorium on refugee resettlement, as well as considering an appeal by the Russian Orthodox Church to strengthen relations and establish dialogue amongst the churches of the United States and Russia. Riad Jajour, General Secretary of the Middle East Council of Churches, drew attention to how war in one location can impact an entire region and have devastating effects, especially on children, calling for greater focus on the marginalized and poor. The U.S. Ambassador to the Hungry, Senator George McGovern, reported on communities he visited where children no longer even existed at all, and challenged CWS to wrestle the idea of a world devoid of children.

CWS's dynamic character is found in the people it engages, and that is what energized the mission. September 11th was a reminder that no matter how small, this remained a pluralistic world, where the lines that define and divide people can be extremely difficult to maneuver, affecting culture, language, theology and values. CWS believes in the basic rights of all people to access food, shelter, clothing, health, education, and economic development.

The UNFAO and WHO reported that 800 million people suffered from chronic hunger, and UNICEF noted that approximately 300 million are children. In a report, Tammi Mott (CWS/SED Associate for Africa) stated, "malnutrition not only kills, but also maims, cripples, blinds, and slowly deteriorates the mental and physical capacity and development of both the individual and society." Senator McGovern also said that he knew "of no one who can learn on an empty stomach."

Reverend McCullough urged the CWS Board of Directors to authorize regional strategies to address issues of violence and conflict, health and nutrition, reducing poverty, people living with HIV/AIDS and the uprooted. He encouraged looking at the most critical "quality of life" issues impacting the regions of CWS's work, and in consultation with regional partners devise new strategies, build new partnerships, and attract new stakeholders. Noting that Africa lagged behind other continents in almost every aspect of development, he asked the Board to prioritize that region for a five-year campaign beginning in 2004.

The World Council of Churches, the All Africa Conference of Churches, and the National Council of Churches in Kenya partnered with CWS to host a continent-wide consultation in Nairobi. CWS facilitated the convening of leaders from the national and regional councils to discuss and agree on the assistance priorities. The convening agreed to the strategies of protecting the right to pursue education, gender equity, nutrition and organizing an eminent person's strategy to counteract human rights violations and coups.

The Board approved the multi-year Africa Initiative with the understanding that it would address specific issues of violence and conflict, peace, and reconciliation; water, health, and food security; and poverty reduction by partnering with organizations working on the same or similar issues. Part of the focus was on establishing a stable environment for sustainable development, and schools as safe zones was one way of accomplishing this. Conditions in many countries were ominous:

- 25 current civil conflicts
- 500,000 children separated from their families
- 300,000 children involved in fighting
- 14 million children orphaned by AIDS
- 3.5 million refugees, 30% of the world's total
- 12.5 million internally displaced persons, half of the global census
- 2/3 of the people living in sub-Saharan Africa lacking access to clean water
- 70% of Africa's rural population making a living off the land



Advocacy strategies would push for legislation in each country and with the newly formed African Union to declare schools as protected from all forms of violence. This would provide a continent-wide strategy and base of support. A nutrition component could be added to this goal by providing at least one hot meal a day for students, with particular attention paid to girls.

Bishop Albert Gomez (Anglican) from Guinea noted the church's involvement in mediation between warring factions and governments and helping prevent the proliferation of arms. Within the Mano River Region, one of the most prolonged conflicts was in Liberia. During what became known as the Second Civil War, President Charles Taylor's government was also accused of exporting violence and being a destabilizing force beyond Liberia. Internally, Taylor battled two opposition groups, Liberians United for Reconciliation and Democracy (LURD) and Model for Democracy in Liberia (MODEL). CWS supported shuttle diplomacy by the Liberian Council of Churches (LCC) towards forging a peace agreement, which was finally reached in 2003 with Taylor's resignation and charges brought against him by the International Criminal Court. The LCC honored CWS for its role in strengthening its capacity to perform shuttle diplomacy, and for monitoring two rounds of elections to help usher in a hopeful new era of democratic government and peace.

The Africa Initiative took shape through multiple strategies. The STAR Program helped with the demobilization and reintegration of child soldiers. Through the Durable Solutions for Displaced Persons (DSDP) program, it provided health care, education, clothing and lunch for schools as well as vocational training and material support for female students. In Darfur, Sudan, CWS engaged in peacemaking, humanitarian aid and, in collaboration with Action for Churches Together (ACT), provided food, shelter and water, trauma counseling, supplemental feeding for children, and education and advocacy at the United Nations.

The Initiative provided support for the prevention of conflict through dialogue, working with Christians and Muslims. Through an Eminent Persons Peacebuilding strategy in concert with the World Council of Churches (WCC) and the All Africa Conference of Churches (AACC) worked on conflict resolution building on the traditional African concept of elders resolving issues in the village. Supported by the "Harvest of Hope"<sup>6</sup> funding ten pilot schools, the School Safe Zones Program (SSZ) promoted a vibrant learning environment, and protected children's right to pursue their education free from violence, with access to clean water and sustainable food sources. New age recording artist Tim Janis committed his celebrity to fundraise for the Initiative with a special focus on HIV/AIDS. Initially more than \$5,265,000 in pledges were received during the launch.

The Council of Churches in the Mano River Region requested CWS partnership to address issues of peace and reconciliation. Guinea, the Gambia, Sierra Leone, and Liberia witnessed decades of war, massive displacement and economic despair defying any sense of justice. For CWS, this was an opportunity to demonstrate solidarity and to consider the correct intervention in the face of starvation or when people were under siege and their basic human rights were trampled.

CWS organized a reciprocal visit for the Mano River Council to the United States and the United Nations. Visits included Members of Congress, the State Department and The White House, signaling that the faith community was prepared to step up in the interest of a stable, peaceful, and just world.

The annals of Judeo-Christian faith bear the testimonies of uprooted people. From the very beginning, these are stories about disenfranchisement, displacement, and disappointment. While Exodus is the most celebrated story of refugees, acknowledging that Jesus was a refugee has made the matter of refuge a historic preoccupation of Christianity. The events of September 11th and subsequently the War on Terror dramatically increased the vulnerability of people around the world and significantly limited the range of options for people seeking refuge. Moratoriums, reductions in the number of host countries, and decreases in approved applications put these people in even more peril. That was a critical backdrop as CWS entered a new millennium.

On a different trajectory, CWS assessed ways to increase its visibility and name recognition, and exercise greater control of media, communications, marketing, and public relations. CWS used several names publicly to identify and describe itself, including: CWS, CWSW, Church World Service, Inc., Church World Service and Witness, as well as the popular brand CROP. Similarly, CWS was described as part of the ecumenical family of the NCC, or as a ministry of 36 Protestant, Orthodox, and

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6. A fundraiser that took place in Denver, Colorado, led by Kathryn Roy.

Anglican (denominations or communions) and as a ministry of the 36 member communions of the NCCC. Another descriptor was: “CWS is an ecumenical and relief agency that works with people of all faiths.” It was determined that “Church World Service” should be the consistent branding in the public sector, whereas “CWSW” was acceptable in religious contexts.

As part of this process, the organization explored the branding of a new mark. It had used several logos since 1946 and most of them continued to appear in different settings. The decision was made to unify CWS under one brand. In ecumenical circles, a sea-going vessel was the standard, but the organization decided to emphasize a symbol that captured the longstanding values CWS held for faith, people, inclusion, and justice:

Yet we hold fast to God’s promise to work in us and through us in love, to heal both our own brokenness and the world’s. Our concept of justice is restorative. We seek the establishment of peace and harmony and the restoration of broken human relationships and the relationship between God and God’s people. We therefore commit ourselves anew to God’s work of liberating people everywhere from the bondage of oppression and to building a more just and peaceful world.<sup>7</sup>



## Cast Your Net



*The roar of the waters is more than just symbolic of the tide of life. Its crashing sound against the shore is constant; its voice is deep and demanding. The waters move forward and backward, as if all at once. The splash sends the water in no particular direction, yet the only predictable thing is that eventually everything in its path gets wet. We do not touch the water; the water touches us. It travels along our skin, going where it chooses; with no purpose other than to cleans, refresh, and to move on. We do not claim it, it claims us, and knows that we can succumb to its pulsating allure.*

*The waves that crash against the shore of Daytona: where did they come from? Did they originate on the eastern shore of Florida—have they always been there,*

*or did they find their beginning from a spring somewhere in the depths of the middle of the ocean? They look amazingly familiar to me, as if I have known them all along. Are not these the same waters on which I traversed the English Channel? Maybe I am mistaken; perhaps it was when I stood along the shores of the West Bank, or maybe when peering out my window at thirty-five thousand feet, these were the same waters racing toward Japan, but also again as my plane slowly descended into Chicago’s O’Hare Airport.*

*I have heard these same waves speak to me in Croatia, Dar es Salaam, Alaska, and Cuba. In some places like Niagara Falls and Victoria Falls they speak with a mighty roar; but then there are other places like the Mekong Delta where one must listen closely to hear their gentle conversation. It is the same sound that I listened to as a young boy laying on the beach late at night, under the stars at Plum Island in Massachusetts.*

*Water is the essence of life. In the days of old, people sat around charcoal fires and told the stories of God’s creation that we now call Genesis. They told stories of how light was born out of darkness, of how mountains were formed, of the birds of the sky and the beasts of the field. They told of how our grandfather Adam, and our grandmother Eve were molded out of clay. But did they ever tell us where the waters actually came from, the waters that formed the oceans, and rivers, and streams, how they had their beginning, and why they seem so familiar regardless of space and time?*

7. CWS “Social and Economic Development Policy.”

*These are the same waters that Jesus gazed at when he stood on the beach, the waters of old, and yet as well the waters of a new millennium. They are universal, transcendent, and everlasting. Jesus stood on the beach during the early morning hours, sandals off his feet, tassel loosened, and cooking fish for breakfast. His was more than just a glance at the water, his eyes probed the depths of the sea.*

*In the North Shore of Massachusetts, the Atlantic is cold and strong. I am not a swimmer, but as a youngster I enjoyed testing the waves. It was fun feeling the surf thunder against my chest and the sand pulling at my feet as the waves rescinded. Each time I walked out a little further, so see how far I could go before my fear of drowning would overwhelm me. In that part of the country there can be a dangerous undertow. The current beneath the surface and the constant ebb and flow of waves can make one oblivious to being drawn away from the shore. In one unsuspecting moment I was caught by the undertow. Before realizing what was happening, I was being pulled out into the ocean. For a moment my head lifted above the surface, and I cried out for help. My father heard my panic and distinguishing cry, and in a feat of courage saved my life. The waters tried to take me where I did not want to go.*

*Despite the serenity that the waters represent, Jesus also knew that deep in the waters were people—God's own creation—in need of rescue. People taken to places where they did not want to go. Who wants to flee from their home, their family, and friends to some unwelcoming land? Who chooses to live as a refugee? Who prefers to live each day with a preventable, but life-threatening disease because health services are not readily available? Who chooses to accept brokenness as a life sentence?*

*Jesus, seeing Peter, Thomas, Nathanael, James and John, and others returning from an unsuccessful fishing trip, told them to cast their nets into the waters. Jesus knew that underneath the current were people swept away by the tides of life. People, who in unsuspecting ways were caught in the undertow of poverty, injustice, and oppression.*

*Jesus knew that underneath the waters are the indigenous women of Guatemala—women victimized by the genocide of their husbands and fathers. Women, whose skin was aged by the worries of war, racial hatred, and ethnic cleansing. Women struggling to be a voice for their children and their future and hoping that if their heads rose above the surface someone would hear their cry for help.*

*Underneath the surface are the people of Nicaragua, sometimes referred to as the country of exclusion—where women and children, 53% of the population—are responsible for 64% of the gross national product, where education is not a priority and 1.5 million children do not attend school. Nicaragua, where the level of unemployment is staggering, and older youth are easily susceptible to joining deviant gangs. Children hoping for the moment when their head will rise above the surface and their cry for help is heard.*

*You have no fish, have you? Cast your net, and you will find some.*

*Church World Service can be described as a ministry of casting nets into the sea. It is about being fishers of men and women and children. CWS is about an intentional search for those who have been swept under by systems designed to perpetuate inequality—where women are voiceless, and campesinos have no power. It is about responding quickly to those caught in the undertow of life's destructive powers and influences—of the loss of houses, and jobs, and a viable future for their family.*

*This is about more than just a job; it is about a life's calling.*

*CWS is not just about talking about the root causes of poverty, it is about diving into the water, when necessary, even to save just one life.*

*Do not be afraid of the water. Jesus spent much of his life by the sea—he began his ministry by being submerged in the waters of his baptism. Jesus, who not only turned water into wine, but he also turned it into the best wine in the party. He*

*walked on water in the dark of the night and commanded it to be calm when his disciples felt their lives were imperiled. Water has redeeming qualities. It is the essence of life. It is universal—with no apparent beginning, no end; and without which no living thing can exist.*

*Peter and the others in their dismay and exhaustion thought that on this day the water was devoid of fish, but there is no day when the water has no life beneath the surface. There is no time when someone is not rising to the surface for the breath of life, when someone isn't crying out for help. The cry of inhumanity is loud—can any of us justify ignoring the inescapable cry of a Holy Land when the name of Yahweh, Allah, and God is disgraced. At other times we have to stop and listen more intently for the faint and almost lifeless cry of a child with a swollen belly in Malawi or North Korea.*

*Just because you cast your net once and it comes up empty doesn't mean there's nothing there. For heaven's sake, cast it again, and again, and again. Cast your net as many times as you need until it come up full.*

*[Message to CWS Staff: John L. McCullough, March 26, 2002, Daytona Beach, Florida]*

## 2004-2007: Finding Durable Solutions

CWS began with the mission of bringing relief to the victims of war. Like any living, breathing organism, the CWS mission evolved through the stages of emergency response, refugee resettlement, sustainable development, and advocacy for human rights. In 2004, the United Nations High Commissioner for Refugees introduced the concept of durable solutions for displaced persons, including integration, relocation and voluntary return. These are historical pillars of CWS work with uprooted communities. The War on Terror threatened relocation as a primary option, but in its countries of service, CWS challenged governments to keep these options open and to expand opportunities where possible.



CWS Board Chair Betty Voskuil challenged CWS to find durable solutions so that the poor and vulnerable could have the possibility of living a quality of life consistent with the highest values of faith. This characterization, along with a deeper appreciation of partnership, reflected the organization's continuing maturation, and remained a dominant theme during Voskuil's tenure.

CWS Board Chair the Right Revered Mauney led CWS to a responsibility for its own governance and financial management. Similarly, Voskuil inspired CWS to assume control of its own messaging. Ann Walle, the first CWS Director of Marketing and Communications, began rebuilding a stronger public identity for the organization, initially by inundating news outlets with stories of CWS work and promoting opinion articles. In time, she teamed up with Bill Wildey in Funds Development in an aggressive strategy to rebrand the organization as "CWS." This meant connecting its disparate parts worldwide into a seamless platform, establishing consistent storylines of the organization's work, converting all print and electronic publications to a consistent palette and standard of public presentation, and introducing the new forward face of CWS to partners, volunteers, donors, and governments.

The Strategic Plan stated the mission as:

*Christians working together with partners to eradicate hunger and poverty and to promote peace and justice around the world.*

The CWS Partnership Study of its Member Communion and program partners changed the dynamic of participation and influence in both the governance and implementation of programs and services. CWS began a process of reorientation designed to enable it to function less as a U.S.-based organization in mission to the larger world and more as a global organization. The Board intentionally expanded its membership to include directors from beyond the United States with full voting privileges. These new board members challenged conventional thinking about mission, prioritization of resources and the urgency of advocacy in places of power. They affirmed the importance of CWS on the world stage and the necessity of standing in solidarity working with poor and vulnerable communities.

Responding to U.S. lawmakers in 2006, CWS Senior Advisor Reverend Cheryl Dudley led the “Interfaith Summit On Africa” convening in Washington, D.C. The purpose was to avail members of Congress, the U.S. State Department, and the Administration of firsthand accounts by grassroots African leaders as they determined strategies and identified challenges, to facilitate partnerships, and to influence U.S. policies related to Africa. Fifty faith leaders from twenty-two African countries met with U.S. leaders. Many African leaders had never met prior to this event, and many faith traditions were represented, including Christian, Muslim Jewish, Baha’i, and non-sectarian practices as well. Recommendations from the forums were sent to the House of Representatives and the Senate, and the Summit increased credibility among African partners, elevated African voices, and strengthened relationships with faith-based organizations.

The Initiative bore seven distinct program methodologies: Orphans and Vulnerable Children (OVC) Giving Hope, Water for All, Emergency Response, School Safe Zones, Durable Solutions for Displaced Persons, Food Security and Sustainable Livelihoods. These methodologies were developed in collaboration with community-based, non-governmental organizations across the continent. The Africa Initiative served as a vehicle for CWS’s presence and programs that had been developed over the previous five years. One of the major achievements was the incorporating the work of the five programmatic units of CWS into a larger body. This enabled CWS to act as a stronger, more focused, and comprehensive entity. At the time, CWS Board Chair Bishop Johnny Litty said it was amazing to see the program’s breadth and depth and how the seeds that were collectively sown had borne fruit in such a wonderful way.

Not only in the context of Africa, but around the world CWS looked to employ durable solutions.

The NCCUSA and CWS participated in a 2004 joint delegation to North Korea and provided a humanitarian shipment of flour for a bread baking factory. This provided the opportunity to engage with government officials about conditions in the country including chronic hunger, religious freedom and human rights. CWS also cosponsored multiple consultations between women leaders from both North and South Korea in the interest of reconciliation between two countries. Talks took place in Canada, the United States and South Korea.

President Alvaro Uribe Velez of Colombia sent his General Manager for Special Populations, Alexander Ruiz Hurtado, to New York for a special meeting with CWS. He asked whether CWS would respond favorably to an invitation to participate in what the President proposed as a Colombian Roundtable. Discussions centered on the large numbers of uprooted Colombian people, the economically disenfranchised, and those whose lives and livelihood were destroyed by fraught policies, and the government’s failure to provide any protection. CWS emphasized that the protection of human rights would have to be central to any discussion.

Board member the Reverend Nicholas Genevieve-Tweed reported on two major meetings with representatives of the Afro-Colombian communities. The first, with representatives from the Ecumenical Network, provided testimony about current conditions: twenty-three communities, with approximately 4,300 people displaced and forced to relocate, subjected to intimidation and illegal detention from government forces—some killed, others disappeared. Organized under the Life Project, they petitioned the President to return title and collective ownership of their historic land, establish a neutral land, provide unarmed state protection, community development, and moral reparations. All of these requests were agreed to in 1999 but never upheld. The displaced communities set up two humanitarian zones: Esperanza en Dios (Hope in God), and Nueva Vida (New Life). Intimidation, rape and deforestation continued to force people to plant coca for the government. They asked CWS to help discourage ongoing planting and the adverse impact of incursions, for assistance to develop a peace and reconciliation process, establishment of a truth commission or similar structure, establishment of political and social protection and creation of a mechanism to hold the military accountable.

In the second meeting, community leaders from the Pacific coast expressed interest in a national development plan that would deal with issues affecting Afro-Colombians, including racism and the fumigation policy used as a means of ethnic cleansing. Challenging the country to move from an authoritarian government to a democracy, Genevieve-Tweed concluded, “It behooves us to join them in their struggle for peace and justice.”

In 2002, the World Council of Churches responded to an appeal from church leaders in Palestine and Israel to project a stronger international presence. The Ecumenical Accompaniment Programme for Palestine and Israel (EAPPI) was developed as a mean of accompaniment and protection, especially for Palestinians. Volunteers were sought to serve an average of three months to assist the safe passage of school children and others, and to witness for peace. CWS became the North American partner, promoting and interpreting the program, and providing support for the many volunteers enlisted by the churches and their local congregations.

The people of Palestine were inspired by the struggles of the people of South African overthrowing apartheid and of African Americans for their civil rights. In that spirit, Palestinian church leaders in 2007, led by Bishop Dr. Munib Younan, requested that CWS organize a delegation composed of representatives from the seven historic black churches. Dr. Belletech Deressa represented the CWS board. The 12-member delegation, led by African Methodist Episcopal Church Bishop E. Earl McCloud, Jr., met with high level political leaders, grassroots groups, and Orthodox Church leadership. Palestinian Authority President Mahmoud Abbas told the delegation the international siege increased the suffering of people living in occupied Palestine, “with invasions every day, fatalities, and increased demolitions of houses.” He went on to say, “We recognize the right of Israelis to live, but we also want them to recognize our right to live safely within our own borders.” This was the beginning of a strong pastoral witness comparing the situation of Palestinians in the West Bank to the inequality and injustice experienced by people of color under apartheid in South Africa and during America’s pre-civil rights era. They advocated for changes in U.S. policy toward Israel and Palestine.

In 2004, CWS sponsored a five-person delegation to travel to Egypt, Lebanon, Syria, Jordan and Israel. The group included representatives from the United Methodist Board of Global Ministries; the Worldwide Ministries Division for the Presbyterian Church (USA) General Assembly Council; Board of World Mission, Moravian Church; and Mission Relationships and Witness for CWS. The group’s focus was on the declining Christian population in the Middle East, and “how to continue to witness and function as [Christian] minorities.” Reverend McCullough, who led the delegation, stated that CWS and its partners were troubled “by the political, economic and social factors that are provoking Christian migration from the region and severely challenging the churches and stable Christian communities there.” Reverend Randy R. Day, Chief Executive of the United Methodist Board of Global Ministries, acknowledged that the Ecumenical Accompaniment Programme in Palestine and Israel, launched by the World Council of Churches in August 2002, was an example of Christian and Muslim groups working together. Members of the program worked with local churches, Israeli and Palestinian nongovernmental organizations, and Palestinian communities to monitor human rights violations and improve the daily lives of Palestinians and Israelis.<sup>8</sup>

Some say that the genius behind Marshall Josip Broz Tito’s leadership of Yugoslavia was his commitment to economic disintegration. Recognizing that the country was comprised of many different ethnic and religious groups, he designed the economy so that each held an area of expertise supporting the national economy, but none was strong enough to be independent. This formula held until his death in 1980, after which these different groups discovered the artificiality of their national unity and how little they had in common. By 1992, Yugoslavia devolved into armed conflict and ultimately split.

The Bosnian War erupted in 1992 among the Bosnians, Serbs and Croats, and the fighting ended because of United Nations intervention. Like many other NGOs, CWS responded in the post-war period, promoting reconciliation; peace among Muslim, Christian, and Jewish communities and their leaders; and repatriation of Bosnians who had fled the country during the war. Vitali Verona, CWS Europe Regional Coordinator, portrayed Bosnia as:

Ruined houses and buildings—destruction upon destruction... I have witnessed the results of and the horrors of war... I also found a big contrast between the beautiful nature created by God and the devastated villages without inhabitants, animals, or normal life. Each... its own tragic story... a silent testimony to what had happened.

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8. Katherine T. Phan, “Church World Service Delegation Meets With Christians In Middle East,” Christian Post, November 11, 2004.

When many of the NGOs left Bosnia, CWS remained, having identified the vulnerability of the Roma community, easily the most disenfranchised people in Eastern Europe. Commonly known as “gypsies,” these families, including young children, scavenged refuse as a way to survive. CWS focused on creating opportunities for Roma children to be enrolled in school and for their parents to develop entrepreneurial skills and become more stable and self-sufficient. CWS initiated its Income Generation for Roma Families Project and began testing ways of offering micro-credit. It expanded its reach across the Balkans and worked with governments advocating for the rights of the Roma and for their culture and humanity to be respected.

Emergency Response was a CWS staple dating back to 1946. Over the course of 58 years, it enabled the organization to respond to earthquakes, floods, tornadoes, famine, tsunamis, avian flu, and post-war recovery. It trained congregational leaders in disaster mitigation and taught them not only what kind of government resources and services existed, but also how best to access them. This program made CWS a known and trusted partner with the Red Cross internationally, Islamic Relief, Councils of Churches, and government agencies like the Federal Emergency Management Agency (FEMA) and National Voluntary Organizations Active in Disaster (VOAD). Though not “first responders,” the CWS network was at the ready immediately after the initial response and established a track record for remaining for the long-term whenever needed, from relief to development.

Finding durable solutions was not exclusively about responding to inhumanity. During this period, CWS began to recognize the threat of mega disasters. In 2004, the global community saw the results of an Indian Ocean earthquake with the thrust equivalent to 23,000 atomic bombs. With waves as high as 100 feet, the resulting tsunami affected communities from the east coast of Africa to Southern and Southeast Asia.

Indonesia was the second largest country of operation for CWS. The Province of Aceh on the island of Sumatra was the epicenter of the storm and Banda Aceh was literally destroyed. CWS response began there but eventually expanded to also include Thailand, Sri Lanka, Somalia, and India. CWS provided emergency program planning for 24 months, five-year multi-sectional rehabilitation program to follow and complement the emergency response and coordination as part of the Action by Churches Together effort. The Indonesia Tsunami Appeal generated more than \$15,421,708 (\$11,210,708 in cash and \$4,211,000 in donated material).

Challenges in this response included:

- Significant priority to utilize, support and build local capacities
- Concern for the impact of multiple organizations, with no prior history in the affected region, helping bilaterally
- Transition from relief to rehabilitation
- Security and working in conflict areas
- Extending the ecumenical community's enhanced spirit of humanitarian generosity to others desperately in need of help.

CWS Board Member Johnny Wray reminded the organization and its member churches that there were also metaphorical tsunamis, for example of hunger, poverty, AIDS, and violence in Darfur and the Congo. He stressed that CWS keep a global perspective, saying, “The tsunami has raised our consciousness; we need to continue raising our consciousness in many situations.” In the moment he may not have realized how prophetic his words were, but in August 2005, the world's consciousness was raised once again.

In 2005, Hurricane Katrina slammed into the U.S. Gulf Coast as a category 3 hurricane. It devastated New Orleans and numerous other coastal cities. The sustained winds of 125 mph wreaked massive destruction across the region, but the failure of the levees flooded nearly 85% of New Orleans and became the costliest natural disaster in history.

*Katrina [served] as a swirling and destructive metaphor for what can and often does go wrong given the realities of global poverty, from which the United States is not exempt. . . Did Katrina cause the impoverishment of millions of people along the Gulf Coast region of the United States? Well, it certainly caused the disbursement of some two million to as many as forty states, but for many of these coastal residents, living at or below the poverty level was*

*already a constant reality and struggle. What Katrina did was lift the veil on failing schools and under-employment, inadequate health care and inferior housing, corrupt judicial systems, and violence disproportionately affecting poor women, children, and young men of color.*

*In much the same way, the tsunamis lifted the veil of persistent ethnic conflict in Indonesia, of a people constantly living under the threat of civil war, and who have been isolated - from participation in the larger fabric of Indonesian society. Some have wondered aloud if that veil would have been lifted were it not for the immediate images of tourists fleeing for their lives, some literally losing the grip of loved ones in the fury of the waves. [Reverend McCullough]*

In October, Pakistan and India suffered their worst earthquake in recorded history. Some 79,000 people died and 32,000 buildings collapsed because of the Kashmir earthquake. CWS Pakistan provided emergency services, working cooperatively with the Pakistan military to deliver humanitarian assistance especially in hard-to-reach areas. While there was a tremendous outpouring of financial support for the tsunami in Southeast Asia and Hurricane Katrina, the Kashmir earthquake on the heels of these disasters revealed a limited capacity and perhaps “compassion fatigue” amongst the public.

Katrina made CWS question its role in addressing poverty in the United States and beyond its shores, but it also challenged the Lund Principle, as many of the member communions focused their financial resources and volunteerism on the needs of their local congregations in the Gulf region. The combination of denominational responses to Katrina and the lackluster public response to Kashmir caused CWS to question the advisability of maintaining a large emergency response capacity.

It was during this period that CWS celebrated 50 years of service to the peoples of Vietnam and Pakistan, and 60 years of CWS demonstrating durability beyond anything imaged in 1946. On behalf of the Board of Directors, John Paterakis greeted the Vice President of Vietnam, Dang Thi Ngoc Thinh, who addressed the anniversary celebration. Paterakis observed that CWS had deep and abiding relationships in the area, and an impressive and formative witness.

When CWS paused to celebrate 60 years of mission and ministry, former CWS Executive Directors Paul McCleary, Ann Beardslee, Lonnie Turnipseed and Rodney Page shared their continuing enthusiasm for the organization's ministry. They shared fond memories, told stories about challenges during their tenures, and reflected on the importance of old and new friends. These were moments of grace that not only stirred our spirits, but also left us with a profound sense of blessing.



## 2008-2011: Enough for All

CWS Board Chair Bishop Johncy Itty opened this period expressing the hope that the organization would continue its tradition of being agents of good, calling for a greater focus on the worship aspects of our lives. He noted the importance of being mindful “to not place a period where God has placed a comma,” and to represent not only individualism, but more importantly, the common good.

The persistence of violence and terrorism continued to impact CWS's humanitarian efforts. While a CWS delegation was able to proceed to Darfur, an ecumenical trip in solidarity with the Sudan Council of Churches and another to Pakistan had to be cancelled.

Donna Derr, Director of CWS Emergency Response, reported that staff in Pakistan were relocated to a more urban center due to security concerns. CWS expanded the foundational security efforts in Pakistan to account for the safety of staff, recognizing the extreme circumstances under which they had to work, and considered that it might become necessary to scale down some CWS programs because of security concerns in specific contexts. The situation in Afghanistan mirrored Pakistan and was becoming much more volatile, and certain areas were restricted for all humanitarian relief organizations, particularly along the southern and eastern borders.



As one period of CWS closed and a new one opened, “hope” was central to the organization’s mindset and its mission. Kathryn Roy had led the “Harvest of Hope” fundraiser, Susan Sanders introduced an interfaith project called “Tents of Hope” in response to the crisis in Darfur, and Mary Keunning Gross introduced a video titled “A Future with Hope: Welcoming Refugees.” Dr. Bob Edgar concluded his tenure as General Secretary of the NCC, while his interim replacement the Reverend Clare Chapman, signaled the Council’s revival saying, “It’s in no ways tired.” The Reverend Bruce Menning announced that a Convocation on Missiological Reflection would help lead CWS into its future.

CWS Deputy of Programs Maurice Bloem presented a new monitoring tool called “Most Significant Change”, a story-based mechanism by which CWS could evaluate the programmatic effectiveness of its mission and the accomplishment of agreed-upon strategic goals and objectives.

The strategic plan stated:

Today CWS must respond to global challenges, with pandemics like HIV and AIDS, chronic poverty, and hunger in both rich and impoverished nations; a surge of mega-disasters; internally displaced populations far outnumbering global refugees; and complex emergencies on every continent. The work for peace and justice to address global inequity and poverty must be improved and strengthened around the world - now more than ever.

[CWS]...represented ecumenical Protestant efforts to address issues of hunger, reconstruction, and displacement in postwar Europe and Asia. In its early years CWS worked in the areas of food relief and refugee resettlement. A network of Christians from across the United States formed the Christian Rural Overseas Program (CROP) to donate food and funds for CWS program. CWS grew into a global organization, creating partnerships with local Christians in Southeast Asia, Latin America, and Africa to sponsor development projects. Throughout the 1960’s CWS expanded its assistance to refugees through its work in Vietnam, Palestine, and Cuba. In the 1970’s CWS created offices to respond to international and domestic disasters.

CWS’s work with relief and development reflects a theology of compassionate response to all human need. In the 1970’s its leaders added the emphases of global education and public advocacy...CWS added a focus on the root causes of poverty and powerlessness.

The historical facts suggested that CWS had a propensity for doing more. Reverend McCullough encouraged CWS to examine how it had understood “enough” as a theological concept in the past, and how it should be understood as a paradigm for the organization’s future. The convergence of these ideas and discussions led CWS toward the theme “Enough For All: Hope and Change in a Fragile World - Most Significant Change.”

The leadership of the Education and Advocacy Program introduced the document, “Campaign Education and Advocacy Resources: Water for All and Enough for All,” which focused on the critical issue of global warming. Five actions were presented and voted by the Board for CWS global programs to implement:

- Educating members and supporters about climate change, particularly its impact on access to water, and the opportunities climate change presents to create a more just and ecological sustainable world
- Supporting partners to take proactive, community-led approaches to addressing how climate change will affect their emergency relief, humanitarian, and development work
- Providing a collective ecumenical voice in national and global public debates about addressing climate change and its consequences
- Advocating for timely and sufficient foreign assistance to help developing nations adapt to the consequences of climate change, and for the United States to do its part in curbing greenhouse gas emissions
- Building grassroots support for federal legislation that takes a development rights-based approach to addressing climate change

A missiological convocation in October 2008 launched CWS's first effort in its 62-year history into missiological reflection. This meeting initiated the long-held hopes and recommendations of ecumenical partners and member communions within CWS. At the time, Dr. Earl D. Trent Jr. reflected on this process:

The idea and intention of bringing to life within CWS an ongoing commitment to theological reflection took root through the vision, planning and prayers of a Church World Service committee named Mission Relationships and Witness. With a rich history intertwined in the witness of the National Council of Churches USA, Church World Service upon its independence and autonomy from the council realized that a clearer theology of CWS as an organization needed to be articulated. As a sibling organization in the historic U.S. ecumenical endeavor, the distinct mission and work of Church World Service deserved a distinct opportunity to engage in theological or missiological reflection to help articulate, secure and embed our understanding of God at work in us and our work on behalf of God in the world.

The primary purposes of the CWS missiological reflection process were:

- To influence the present and future culture of CWS and its members
- To feed into the efforts and outcomes of Edinburgh 2010<sup>9</sup>
- To instill within CWS's own planning process (called CWS 2020) the importance and recognition of God amid our work as a gift and grace of our mission, and
- To recognize, theologically, the need for the witness of our church partners that is manifest in tangible ways through our service and work

"Hope and Change in a Fragile World," inspired by the biblical passage found in Romans 12:9-12, was the theme for the October 2008 convocation held in South Bend, Indiana. The vision of hope and change juxtaposed against the world's fragility continued to resound beyond the convocation event and became the clarion call for CWS for this period's duration. The worship, a series of quality panels, learning stations and workshops, the bible study presentations, bible study and theological reflections set a tone and lifted expectations for hearing words that would inspire and challenge CWS in its work. Expressed at that time and affirmed by the Board was the desire to continue to devote quality time for missiological reflection during Board meetings and into the future. Thus, a continuing pattern of hosting times of missiological reflection became a part of the CWS Board practice and meeting culture.

Disasters around the world still loomed. In April 2008, Myanmar suffered Cyclone Nargis, which over the span of two-days, killed more than 84,000 people and left an additional 53,000 unaccounted for. CWS responded as part of the Action by Churches Together alliance, with efforts centered on shelter, water and agricultural assistance supporting nearly one million people.<sup>10</sup> Though CWS did not have an established development program in Myanmar, it was a major partner in the Thai/Burma Consortium serving displaced Burmese families.

The response in Myanmar reflected the powerful construct of denominational or church mission programs and CWS working as their agency. CWS's expanded presence in more than 80 countries was often driven by the expressed desire and commitment of churches and their congregations to participate in disaster response.

CWS Board Member The Reverend Jennifer Riggs led the organization in a Covenant strategy whereby there was intentional discussion (Listening/Dialogue) with church leaders about the organization's mission, the services most needed and the ways in which the churches viewed it as an extension of their global mission. In the evolution of CWS, one of the most distinguishing marks separating it from other NGOs and faith-based agencies was the direct relationship and engagement it maintained throughout its history, reflecting the differing program and service thrusts of CWS. Some churches were especially focused on the work with displaced populations, others viewed CWS as their emergency response mechanism and yet others placed a premium on sustainable development.

9. The centenary of the World Missionary Conference of Edinburgh 1910.

10. Lisa Rothenberger reported these developments on behalf of the Board.

Public advocacy was yet another aspect of collaboration between the churches and CWS. Since the late 1940's, CWS organized delegations to meet with lawmakers in Washington, D.C., heads of state and diplomats at the United Nations. CWS joined, and at times organized roundtables where denominational advocacy staff met and developed strategies representing a wide range of issues and policy matters. The Ecumenical Advocacy Days became an important vehicle of hope and change as nearly 1,000 activists from across the ecumenical and congregational landscape met annually in Washington, D.C. for a period of training, workshops on policy and meetings with lawmakers.

As CWS worked on hope and change, some of the programmatic highlights included:<sup>11</sup>

- CWS examined more closely the emerging climate crisis, declaring climate change as the hunger issue of our time. The organization began decreasing its greenhouse gas emissions, implemented a climate change accounting system and tracked its carbon footprint.
- CWS responded to appeals from partners in Iraq, Egypt, Lebanon, Syria, Palestine and Israel about the humanitarian crisis in Gaza by bringing water to families in the West Bank by building and rehabilitating cisterns that collected rainwater. At the time, about 45% of Palestinians in the West Bank and about 80% of Palestinians in Gaza lived in poverty.
- CWS successfully advocated for Congress to pass legislation that enabled spiritual services for all faiths and religions in detention centers.
- CWS organized the first D.C. working group on Global HIV and AIDS, and continued to play a coordinating role building relationships among the member communions and with coalitions of faith-based groups and others sharing similar values and positions.
- CWS continued its work in Latin American and the Caribbean, as some governments moved forward in human rights policies, and new opportunities emerged for working together with government leaders and NGOs. One major program emphasis was food security, particularly in Haiti, the Dominican Republic, Guatemala, Nicaragua, and Honduras. A primary source of funding for the food security program was from the Foods Resource Bank. Within these countries, the programs included model farms to serve surrounding communities and helping indigenous communities vulnerable to natural disasters become self-sufficient, and regional staff considered ways to incorporate nutrition elements into the food security program. The implications of the financial climate, lessons learned through experience, and consequences of the changing environment were among the questions that CWS continued to ask about the region. One lesson learned related to a study undertaken with partners on staff care. While there had been a focus on staff care for humanitarian workers, those focused on development over a longer period also faced similar issues.
- Regarding the denial of travel to Cuba for churches, CWS and the member communions had been working with the U.S. government to lift these travel restrictions. The organization sent a letter to the President, signed by Reverend McCullough and other ecumenical leaders, calling for the travel ban to be lifted. CWS and member communions affirmed a bill to lift the travel ban for all U.S. citizens.

As CWS closed out the Africa Initiative, Reverend McCullough called for CWS to turn its attention to planning a longer-term vision, and to begin implementing changes that would help CWS realize it. Calling this a common exercise of governance and staff, two tracks drawing widely from an organization, including communions and partnerships (the true stakeholders in CWS's ministry and mission), he introduced this new venture as "the CWS2020 Vision."

*The focus is not so much to revisit or revise our mission as it is to achieve a common vision for how Church World Service is to be a presence and witness for Christ into all the world in a newly emerging context.*

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11. The author wishes to acknowledge his colleagues CWS Board Member the Reverend Amy Gopp, CWS Regional Coordinator for the Middle East Steve Weaver, Administrator for the CWS Religious Services Program Joan Maruskin, Director of the CWS Washington Office Marty Shupack, CWS Latin America and The Caribbean Regional Coordinator Martin Coria, Board Member Catherine Gordon, and Africa Regional Team Leader Erol Kekic.

At the same time, the organization built up its staffing, seeking new employees with specific educational training and professional experience, and implemented a higher level of administration to support them. Under the leadership of CFO Joanne Rendall, CWS built new legal, financial, and human resource systems, contributing to a more orderly and mature organization.

While government grants helped CWS in its earlier history, by design the programs and staffing were primarily dependent on grassroots fundraising, support from the mission agencies of the churches and the generosity of local congregations. This approach enabled CWS to have an enviable network of support, including the CROP Hunger Walk that sponsored more than a thousand events annually and attracted hundreds of thousands of volunteers, walkers and donors. Nearing the organization's 50th anniversary, there was considerable concern about the venture's financial sustainability. The magnitude and severity of disasters, wars and the daunting persistence of hunger and poverty (even in first world countries) raised questions about not only the mechanisms for funding the CWS mission but also the scope of resources required. By this point in its history, CWS had already deployed the equivalent of \$1 billion dollars in development assistance. Funding the mission was becoming more complex and more would be needed.

Looking forward was not the exclusive domain of CWS. Barack Obama's election to the U.S. Presidency renewed enthusiasm American leadership's role on the world stage, the theme of hope and change and the belief that a more progressive agenda toward peace with justice would ensue. The regional offices and their partners believed that tangible improvement could be made to lift people out of poverty.

In concert with the NCC, CWS tested this theory first by sending a letter congratulating President Obama on his election and appealing for normalized relations between the United States and Cuba, and then during a delegation meeting with the President in November 2010, directly asked him to lift the restriction on religious travel and to end the travel ban for all Americans to Cuba. The delegation noted that the Bush Administration's "impractical restrictions" governing travel to Cuba by religious groups limited their opportunities to accompany and support their Cuban church partners and severely limited participation in Cuba missions by U.S. churches and congregants.<sup>12</sup> In January 2011, President Obama issued an executive order lifting restrictions for religious and academic travel to Cuba and allowing licensed people-to-people cultural travel.

Less than a week after Obama's inauguration, a catastrophic earthquake struck Haiti, killing more than 230,000 and leaving 2.1 million people homeless. CWS immediately distributed kits and blankets that had been pre-positioned in the Dominican Republic as part of a partnership agreement with the Social Services of the Dominican Churches (SSID). Within a few short weeks, the CWS Haiti Earthquake appeal exceeded \$1 million. CWS hired two new employees to assist with the response, and reestablished a CWS office in Haiti. Working with ACT, member communions and other partners on the disaster response, CWS pursued advocacy efforts in the United States for greater assistance to the Haitian people and at least Temporary Protective Status in the United States for those who felt the imperative to leave Haiti.

CWS mourned the death of board member the Reverend Samuel W. Dixon, Jr. An executive with the United Methodist Church, Sam was in Haiti meeting with church leaders about opportunities for evangelism and church growth. He was in the Hotel Montana when it collapsed, and expired before he could be rescued. Former CWS staff person Rick Santos was also in the hotel, and thankfully survived after some 50 hours under the debris.

CWS established a new base of operation in Port-au-Prince, and another in the northwest, a severely underdeveloped area largely isolated due to roads that were barely passable for transporting goods and services and a population living in extreme poverty, likely the worst in the Western Hemisphere. In the capital, CWS renovated damaged houses, making them more earthquake and hurricane resistant, and provided relief and support to people living with disabilities. In the northwest, the organization provided support to farmers, neighborhood gardening, micro-credit, training in and grants for entrepreneurship, and schooling for children.

The Arab Spring taking root in December 2010 and Occupy Wall Street taking over Zuccotti Park in New York in September 2011 provided the context that began dominating CWS's global experience, one where the people it served gave greater expression to matters of rights, dignity, and opportunity to improve their quality of life. These are embedded in the core values of CWS.

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12. Joshua A. Goldberg, The Christian Post, May 9, 2010.

While people protested in the streets of big cities and small villages, mega disasters continued to be unrelenting. In Eritrea, Somalia, Kenya, Djibouti and Ethiopia, drought placed millions of people at risk. Approximately 30,000 children died by year's end, due to food insecurity, little or no access to water and civil conflict. CWS issued a Horn of Africa appeal, but donor support fell well below expectations. This result, and the inability to predict when the public would respond and for what types of disasters they would give contributed to a decision within CWS to stop maintaining a large Emergency Response Team. CWS concluded that long-term it would be more financially efficient to augment a small team temporarily when circumstances dictated. However, the organization did provide emergency services to small holder farmers in Kenya in the form of drought resistant crops and experimenting with water systems.

On March 11, 2011, an 8.9 magnitude earthquake off the coast of Japan caused a tsunami with water levels reaching 30 feet in height and eventually stretching some three miles inland. The Japanese government reported that more than 15,000 people died. This earthquake, one of the largest ever recorded, was further complicated by the damage caused at the Fukushima Nuclear Plant. The meltdown there was worse than the Chernobyl nuclear disaster in 1986. CWS deployed Takeshi Kimono from the Southern Asia region to lead the response effort, which led to a decision to open a permanent office in Tokyo. In this case, there was strong public support, with donations in the millions.

Severe weather also struck the United States in 2011, with flooding, drought, blizzard, and tornadoes causing more than \$35 billion in damages. Four tornadoes reaching the highest level of severity ripped through the Southeast, leveling whole towns, and killing 321 people. On May 22, Joplin, Missouri was destroyed by an EF5 tornado that killed another 158 people. The congregations and individuals trained by CWS in disaster response acted quickly, and the organization depleted its stockpile of blankets and kits providing immediate relief to families in need. CWS rallied congregants across the country to resupply the kits, as well as funding to purchase more blankets, which the American Red Cross distributed. CWS also partnered with FEMA to help coordinate the faith-based response.

On December 15, 2011, the United States declared the end of the Iraq War. As part of the War on Terror, Congress authorized war in March 2003 to topple Saddam Hussein. What the Bush Administration suggested would take a few months lasted eight years, and violence in the country has continued to this day.

In a retrospective of CWS from these years, Maurice Bloem stated that change had helped CWS become a better organization. Growth and change can be hard, but CWS is a learning organization, which was evident through the crises to which it had responded during this period, as well as its advocacy in Washington D.C. and around the United States. CWS was forced to make difficult choices and continued to focus on hunger and poverty. The organization improved management efficiency, merging the Emergency Response and Social and Economic Development Programs to form the Development and Humanitarian Assistance Program. The regional teams guided the programmatic work, and the focus on security, protection, staff care, sustainability and climate change emerged. Partnership continued to be essential to enhancing communities and affect change, while accountability and transparency were critical to fulfilling CWS's mission. The Most Significant Change stories were the basis for CWS evaluation and monitoring, and the organization would continue focusing on funding and diversifying resources. *CWS 2020* was a new management change process that considered how CWS has gotten to this point and casted the vision for the future. *CWS 2020* began as a four-year process leading to organizational change in governance and program alignment, sharpening the mission focus, and positioning CWS on more of a global and less on a U.S.-based scale. There was concurrence with the idea that "*CWS 2020* is not the vision. It is the opportunity to vision. The vision is what we make of the opportunity."

Bishop Itty closed out the period saying, "We must never lose sight of the history and not be held hostage to the past. We must allow God to work in our lives and be thankful for our continuing relationship with colleagues."

## Postscript on Peace



*In January 2003, I participated in a peace initiative to Iraq. I was anxious about the trip, which really is quite unusual for me. I have to say, however, that it was a deeply profound and moving experience for me. It represented the juxtaposition of a sense of calling and the feeling of inadequacy at the cusp of war.*

*The Al Rashid Hotel was one of the few tall structures that remained in Baghdad. Another tall building nearby, the Ministry of Defense, was empty now, bearing only the haunting scars of Desert Storm. This is a part of the world where they have seen all kinds of things (the parting of the Red Sea, for example), and heard remarkable stories like that of a*

*prophet's night journey to heaven. Al Rashid was also haunting. It was the place from which Peter Arnett and CNN gave us a view of war that many of us would like to forget but cannot. In the shadow of these two buildings was the architecturally stunning Tomb of the Unknown Soldier.*

*At the advice of my colleague Bob Edgar, I wore my clerics. Everywhere I went I was greeted warmly—in taxicabs, walking along city streets, in churches and mosques, in private homes, and government offices. I kept waiting for my Christianity, or the color of my skin, or finally my American accent to result in puzzling stares or shocked expressions. Perhaps it happened, but I never saw it. Instead, I got a lot of honest, though respectful questions about why my country was preparing to compound the difficulties that they as a people already faced. I never saw an angry face; I never heard a raised voice. I saw worry lines, and witnessed more people praying in places of worship than I had seen in a long time. I could feel the tension, but also see that people had decided that they could not afford to simply sit around and to wait.*

*Every stop I made, the people were prepared to share the bread of life with me. I was always invited to do someone the honor of staying for lunch or dinner. Iraqis have a wonderful tradition of gathering in each other's home and cooking up a feast, then freezing it until unexpected guests arrive.*

*One of the most poignant moments came when I visited with the custodian of the Al Rawda Al Haydaria Mosque. Sayyed Haydar Mohammed Hassan Al Kildar told me about an earlier conversation with his daughter. He told her about our meeting and she was shocked. Why, she wanted to know, would her father meet with an American? "They are going to kill us," she said. I told him how my daughter also questioned my visit, saying that it was pointless. "President Bush has already made up his mind," she said.*

*So Sayyed Mohammed and I continued to talk. We agreed that we should not succumb to the inevitability of war, but only to the inevitability of peace. That is what we agreed to teach our daughters. And that is what I hope will be at the center of our values, our partnerships, our mission, and our future. [John L. McCullough]*

***In Memoriam, John Backer  
1932-2011  
CWS Volunteer and Employee, 1950-2011***

*John began his association with CWS by meeting newly arriving immigrants in New York. He made it his personal and eventually his professional mission to assist the successful resettlement and acculturation of persons from around the world to life in the United States.*

*He was also instrumental in coordinating the Leadership Development program within CWS that enabled young scholars to travel from the Second and Third World to matriculate in colleges and universities in the United States, and to then return to their country of origin to ply their skills, talents, and education.*

*John's work was easily identified by the text emanating from his typewriter. He never had much use for computers, but this did not hamper his commitment or capacity. To the very end he was a source of wise counsel and fresh ideas, and supported the mission to his last day on this earth. He epitomized the spirit of CWS.*

## 2012-2015: Building a Legacy for the Future

*We believe there is enough food  
that no one should go hungry,  
Enough water that no one should thirst,  
And enough love that all children should  
reach their potential.*

*We believe in the right to peace with justice and  
a place people can call home.*



In 2000, the United Nations set eight Millennium Development Goals (MDG) in response to the needs of the world's poorest citizens. Ranging from cutting the rate of extreme poverty in half to achieving universal primary education, governments and development institutions agreed on a target date of 2015. CWS became party to most of the goals, which did not initially represent a change in the organization's programmatic work. Its history of commitment to gender equality, working in partnership, education, environmental sustainability and ending extreme poverty and hunger was well established. The question would arise as to whether CWS should continue to deploy its same methodologies or work in closer alignment with those of the MDG's. Some of the MDG goals felt beyond the CWS mission and areas of organizational expertise, which engendered considerable discussion within the regional and country staff teams.

Whether it continued current methodologies and practices, or changed to newer approaches and metrics, CWS would be making a statement about where it stood and what its future commitments were. The Reverend Dr. Earl D. Trent, Jr., in his inaugural comments as Chair of the Board set before CWS the theme of building a "legacy for the future."

Dr. Trent reflected, "Change requires an act of faith; something is lost, something is gained." He was the last to lead an ecumenical board that could swell to as many as 145 members, and the first to lead a smaller board of 20 directors serving in their individual right. The title of the lead executive of CWS changed from Executive Director to President and CEO. Led by the Board's Planning Committee, the organization surveyed partners, staff, church leaders, donors and volunteers about where they thought program work should be focused. A consensus emerged centered on hunger and poverty, with the idea that this would become the predominant public identity of CWS worldwide. To that end, the Committee recommended, and the Board approved, a revised mission statement:

***Church World Service works with partners to eradicate hunger and poverty  
and to promote peace and justice around the world.***

CWS maintained a presence in the United States through its CROP Hunger Walk supporting local hunger and poverty organizations, its emergency response training and assistance, public advocacy on U.S. policy, and on a larger scale, refugee resettlement, asylum, and legal services. *CWS 2020* presented a new prospect for consolidating this work and looking at North America as a global region for the first time.

Superstorm Sandy, the largest and most devastating hurricane in 2012 caused severe damage in the Caribbean, then impacted the entire eastern seaboard of the United States, stretching as far west as Michigan and Wisconsin, and moving up into Canada. It was especially damaging in New York and New Jersey. Food insecurity and lack of access to potable water drove home the necessity of reconsidering CWS's North American presence. Many of the communities that funded CWS development work overseas suddenly needed the same support. The organization provided essential supplies and demonstrated how the support it has administered in communities around the world were beneficial in a time of crisis. This marked the beginning of CWS offering direct support to people in the United States displaced due to natural disasters, especially migrant, poor, and uninsured communities, integrating the resources of CROP Hunger Walk support as needed.

Mission leaders from the American Baptist Churches USA offered missiological reflection that churches should not just address starvation, but seek to eliminate the poverty that causes it, The also stressed the importance of recognizing that the most vulnerable are hardest hit during a crisis, and that we are obligated to be a witness to the rights of the marginalized, and need to work for a just and inclusive society.<sup>13</sup>

These missiologists emphasized the need for churches to speak up more to effect change, and that those who are silent are just as complicit in unjust outcomes as those who perpetuate them. It is the church's role to advocate for a moral budget that continues the current safety net and hunger programs and tax credits for low-income people who represent only a small portion of the budget and are not the cause of America's economic problems.

Reverend Dr. Sam Kobia, immediate past General Secretary, World Council of Churches also informed CWS, from a more global perspective, teaching in his missiological reflection, "MOVING FROM HERE TO THERE: FAITH IN OUR FUTURE / A Theological Reflection on Global Hunger and Poverty, and What to do About It":

Poverty is the principal cause of hunger. People are poor because of harmful economic systems, conflict and hunger itself, leading to more poverty by reducing people's ability to work and learn. Food is a basic right—none should go hungry when there is food around—and sharing food is a moral imperative—we are more effective if we work together as a community of believers.

Dr. Kobia commended CWS for adopting the community approach in addressing the issues and challenges of fighting hunger and poverty and described different types of communities: A community of faith, a community of sharing, a community of struggle for true human community and a community of life and joy.

Dr. Kobia said fighting poverty required affirming the poor's right to liberate themselves from their human condition and advocate the fight as a justice issue, finding legal frameworks to enable the poor to lay claims on society for violations of their basic human rights. In seeking new ways to fight poverty and hunger, Dr. Kobia suggested a two-pronged approach: mobilize and give sufficient capacity to the poor to claim food and shelter as entitlements, and declare it a crime against humanity for the international community to acquiesce to abject poverty.

By working together towards the goal of building just, peaceful, sustainable, and prosperous communities, the church and its ecumenical partners would be responding to the most urgent mission in the 21st century: feeding the hungry and eradicating poverty. It was essential to understand it as a matter of faith and name the conditions of the poor as intolerable in our time, including them with slavery, colonialism and apartheid as intolerable conditions in history.

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13. The author wishes to thank Virginia Holmstrom, Executive Director of American Baptist Women's Ministries; Reverend Aidsand F. Wright-Riggins III, Executive Director, American Baptist Home Mission Societies; Reverend Dr. Stan Slade of the American Baptist International Ministries; and Dr. A. Roy Medley, General Secretary of the ABCUSA.



The new Board was convened in 2013 with the understanding that hunger and malnutrition were integral to “[CWS’s] primary roles responding to human and natural disasters, finding durable solutions for the displaced, supporting sustainable development and advocating in partnership with the most vulnerable, most notably women and children.” CWS started working intentionally to align all of its programs and services to this more focused mission.

In reviewing documents on the Global Program, the Board queried CWS’s “rights-based approach” to development. In his missiological reflection, Dr. Kobia cited biblical texts to note that Jesus’ teachings and actions laid down the basis for food as a basic right, translating them into two theological affirmations: “affirmation to food as a right and entitlement” and “affirmation . . . that sharing food is a moral imperative.”

In 2013, CWS hosted a Global Summit on Immigration Reform at the National City Christian Church (Disciples) in Washington, D.C. focused on the need for Congressional action on comprehensive immigration reform. This summit, which emerged out of CWS’s core mission, was a significant learning and collaboration component in the mission toward Congress passing Comprehensive Immigration Reform. More than 200 prominent national and local faith leaders from key states attended. About 250 pastors, lay leaders and grassroots organizers from 39 states, 18 faith traditions and 37 organizations met for one day of learning and community. In strategic workshops, the participants discussed immigration legislation and organized to meet with policymakers. Prior to the summit, House Minority Leader Nancy Pelosi and other Congressional leaders including Steny Hoyer and Jim Clyburn met with a delegation from the CWS Board of Directors. Representative Pelosi shared the personal greeting and encouragement of President Obama, who called during the visit. Another noteworthy outcome of the summit pertained to the mission focus on hunger and poverty. This helped counteract a growing perception that the hunger focus discounted the relevance of CWS’s work on immigration and refugees.

CWS’s work in its global regions of operation also transformed. The organization had changed dramatically since 1946 and reflected the current discourse and challenges of moving from the original constructs of post-war recovery to meeting developing needs related to combating global poverty, responding to increasing numbers of internally displaced populations and refugees, and the plight of human rights. While CWS acknowledged the efforts it had taken to get from 1946 to 2012, it was unclear what it would take to get from 2012 to the CWS 2020 vision. Highlights emphasized CWS work with:

- Serving minorities, internally displaced persons, refugees, women, and children
- Addressing issues of water, sanitation, agriculture, livelihoods, disaster humanitarian response, urban gardens, refugee processing and resettlement and legal counseling
- Utilizing community asset-based development

Across all programs, this included:

- Gender mainstreaming
- Protecting both staff and those served
- Monitoring and evaluation (MSC stories, unique regional monitoring tools)
- Funds development (integration of U.S. efforts with local government field agencies)
- Advocacy
- Being a learning organization
- Raising the voices of and choices for those living in circumstances where they were prevented from reaching their full potential and creating an environment where they had more control over their own lives. CWS committed to long-term planning when required.
- Working in about 40 countries. Using a highly complex prioritization system of external and internal indicators, as well as historical context, staff decided where CWS could have the most impact. The system allowed and triggered a required review on a routine basis. CWS had varying numbers of staff in places it worked, and (except for emergencies) preferred to work through partners.
- For CWS, sustainability included economics, the environment, but also food and nutrition security.

CWS had a stake in the MDG's successes and failures. Despite criticism of the MDG development process, it raised awareness of the interdependent challenges (poverty, hunger, insecurity, climate change, environmental degradation and energy scarcity) around poverty, which demanded holistic and integrated solutions. Nutrition moved from being a little-noticed and rarely-prioritized issue to one that was central in human development—economic, health and education.

Development assistance of about \$10 million was mostly funded through CROP Hunger Walks, with some funds from foundations, the U.S. government and back donor governments (such as the European Union). With CWS support, the poor and displaced were empowered to use their own assets and change their own lives. CWS continually reevaluated its programs and strategies to adapt to an ever-changing world. Most CWS work fell into one or more of the following key sectors that contributed to an integrated, contextually applied development plan:

- **Food Security/Nutrition:** In 2011, CWS worked with more than 127,000 people in 22 countries, and this sector was one aspect of CWS development work in the United States. In communities where CROP Hunger Walks were held, local hunger and poverty alleviation programs received 25% of money raised.
- **Water/Sanitation:** Water projects were specific to the needs and interest of the communities with which CWS worked. The Water for Life Program began in Africa, was adapted, and contextualized to fit different regions. CWS made a difference for more than 126,000 people in more than 300 communities.
- **Education:** In tandem with the Kenyan Ministry of Education, community leaders and young people/youth groups, CWS worked on a School Safe Zones program. The focus in Europe was on minority communities, mainly Roma children, where the work was part of a comprehensive plan that families and communities helped define, including literacy, vocational training and access to legal services.
- **Livelihoods:** CWS considered locale, market and population when designing and implementing its livelihoods work because many of the populations CWS worked with were constantly on the move—rural to urban, conflict to safety—which contributed to their extreme poverty.
- **Refugees and Immigrants:** Approximately 50% of CWS's annual budget was allocated to its Immigration and Refugee Program (IRP), primarily funded through the U.S. government. Working with refugees at every stage of their process, CWS processed about 10,000 refugees from across sub-Saharan Africa for resettlement by agencies in the United States at its Refugee Service Center (RSC) in Nairobi, Kenya, handling both security and health screening. It also resettled approximately 7,000 people from around the world, and assisted refugees approved for U.S. settlement, with support from 22 U.S.-affiliate refugee assistance offices. CWS also advocated for policies that impacted immigrants and refugees.
- **Emergency Response:** CWS worked with partners on the ground to respond to disasters overseas and in the United States, focusing on women and/or children-headed households. Once CWS went in, it was involved for the long-term. As a member of ACT Alliance, CWS could help in places where it normally did not offer programs or services. CWS maintained two U.S. warehouses that held a select catalog of material resources for deployment to communities upon request. After a disaster, CWS trained local and state organizations and concerned member communities in long-term recovery for their communities. CWS also educated FEMA staff about the role that faith-based communities could play in continuing recovery.

CWS identified four distinct strands of its mission: sustainable development, refugee and immigration work, emergency response, and public advocacy. Each had a unique identity, infrastructure and funding, with advocacy largely supported by CROP Hunger Walks and other unrestricted funding. Globally, each geographic region had its own distinctive footprint. To become fully integrated while continuing to own these core strands, the organization identified sustainable development and refugees and immigration work as primary. Emergency response was seen as periodic and public response unpredictable and was no longer budgeted, while advocacy proved difficult to fund. CWS took the position that resources could be generated when intricately tied to either development or refugee and immigration work. Advocacy priorities during the years 2012-2015 included:

- **Immigrant and Refugee Rights:** CWS played a significant role in the Senate's bipartisan immigration reform bill. Although not passed by the House, the momentum pushed President Obama to take executive action, creating the Deferred Action for Childhood Arrivals (DACA). Recognizing that the next president could overturn an executive action, legislative work lay ahead to repair the United States' broken immigration system.
- **Restoring U.S.-Cuba Relations:** CWS and many of its member communions advocated for normalized relations with Cuba. CWS focused on a prisoner swap of alleged Cuban and American spies, and led a team to visit Cuba, meeting with high-level Cuban officials, prisoner families and Alan Gross, the USAID contractor imprisoned in Cuba. The organization also advocated for embassy exchanges, less restrictive travel, commerce and investment regulations (aligning CWS with the business community), and removing Cuba from the list of State Sponsors of Terrorism.
- **Israel-Palestine Conflict:** CWS intensified advocacy for a viable and just two-state solution.

CWS participated in several of the Convention of the Parties to the United Nations (COP), including the COP 21 Paris, which reached an agreement on an international treaty on climate change to limit global warming to below 2 degrees Celsius, preferably to 1.5 degrees, compared to pre-industrial levels. The impact of climate change on CWS development programs and displaced persons services demonstrated steady signs of increasing vulnerability.

Consistent with the Millennium Development Goals, CWS heard from its global partners, staff practitioners, and supporters across the wider spectrum of its organizational life that enough nutritious food to feed the world's population already existed, sufficient sources of water were available, and that motivated governments were more than capable of assuring opportunities for education and advancement, appropriate housing, access to health care, opportunities for employment and self-improvement, and the protection of human rights. This was a highly motivating and strategic influence on the decisions and developments impacting both ministry and mission. Universally, CWS began to use the phrase "Enough for All," and it became a powerful motif as CWS discussed, debated, and deliberated strategies, objectives and goals.

***CWS was founded on an idea, that those who are hurting can be helped. It meets the future with renewed hope and faith and does this work so that each person has the chance to have enough.***



## 2016-2019: A Path for Growth

CWS's commitment to help hurting people around the world took shape through two primary strategic directions. One was based on relief and development, summarized as CROP, and the other centered on immigration and refugee services, identified as IRP+.

CROP, which included the resources generated by the CROP Hunger Walks, Blankets and Kits, and proceeds from the One Great Hour of Sharing offering, coordinated an expansive global program. CWS, with an average of 90% of staff being either country nationals or from the region, was intensely indigenous. CWS worked with local leadership to determine the issue to be solved, potential solutions, and available resources. Therefore, the

organization's profile varied from one country to the next, though there were broad areas of commonality, including food security, water and sanitation, child protection and education, and disaster risk reduction.

## ASIA

Across the region, in Cambodia, East Timor, Indonesia, Japan, Myanmar, Thailand and Vietnam, CWS focused on food security/nutrition, community development and humanitarian/disaster response.

In East Timor specifically, the organization's work also included HIV/AIDS education and awareness, while in Cambodia, Indonesia, and Myanmar, CWS's work included WASH (water and sanitation). Indonesia work additionally focused on services to unaccompanied refugee minors. Work in Thailand focused specifically on disaster risk reduction and child protection, and in Vietnam, it focused on education support.

At this time, work in Japan also focused on disaster risk reduction, and CWS was transitioning the Japan Office into an Asia fundraising office working with the Funds Development team to help better position the organization for regional fundraising.

## **EUROPE**

In Bosnia-Herzegovina, Georgia, Moldova and Serbia, CWS's work consisted of renewable energy technologies (innovation pilot, second year of a four-year pilot), and humanitarian/disaster response, with a special concentration in Serbia on child protection, specifically in Roma communities.

## **LATIN AMERICA/CARIBBEAN**

Across Brazil, the Chaco region (spanning Argentina, Bolivia and Paraguay), the Dominican Republic, Nicaragua, Honduras, Guatemala and Uruguay, CWS focused on humanitarian/disaster response work. At the same time, work in Chaco, Dominican Republic, Nicaragua, Honduras and Guatemala had a food security/nutrition focus; a child protection focus in Brazil, the Dominican Republic and Uruguay; a focus on land rights and community development in Chaco; and humanitarian assistance in Cuba.

## **MIDDLE EAST**

In Egypt, CWS provided services to refugees in Cairo, while in Israel and Palestine the organization continued its ecumenical accompaniment program and humanitarian/disaster response work supported through ACT Alliance member agencies in the region.

## **UNITED STATES**

CWS's work in the United States centered around domestic disaster response, focused on preparedness, early relief, and long-term recovery with vulnerable populations, among them refugees, immigrants and undocumented persons. The work occurred in seven states: Texas, Oklahoma, Louisiana, Florida, North Carolina, New Jersey, and New York. The organization also provided limited response to catastrophic disasters nationwide (material resource provision and long-term recovery organizing), as well as financial support to local hunger-related social service agencies, generated via CROP Hunger Walks.

Celebrating the opening of diplomatic relations between the United States and Cuba, CWS was also cognizant that the actual relationship between the two nations might take longer to fully solidify. CWS continued to see a steady stream of Cuban entrants, and due to election-related violence in Haiti, additional Haitian parolees arrived in the United States. CWS prepared a contingency plan for processing the arrival of about 8,000 Cubans in Costa Rica.

At the same time, the Safe Space Program (focused on gender inclusion and protection) operated in Kenya and South Africa. Somewhat controversially, CWS sought to mobilize churches and faith leaders in Africa to stand for tolerance, acceptance, and love for the neighbor. In fiscal year 2016, the United States was on track to resettle 85,000 refugees from around the world, with 21,000 of their applications for resettlement being processed through CWS RSC Africa. The RSC in Africa operated by CWS was the largest in the world, processing 18,604 refugee departures in fiscal year 2015, the highest number of departures in the previous 10 years. CWS assisted 7,178 refugees in the United States the same year, 10.26% of all refugees arriving in the country.

Through its advocacy work during this period, CWS prevented efforts to pass the American Security Against Foreign Enemies Act of 2015 (SAFE Act), a legislative proposal requiring extra background investigation for Syrian and Iraqi refugees before entry into the United States. The most dangerous issue the organization faced came from hate groups using fear to turn the American public not just against refugees and those working with them, but also as a tool for recruitment for political and other purposes. Calls to ban Muslims from traveling to United States, create internment camps or to bomb any country that disagreed with these views were threats to democracy.

CWS engaged an aggressive media campaign, urging its constituency to be louder. The CWS/IRP advocacy team had three interlinked pillars: policy, grassroots and media, enabling CWS to reach deep into its constituency and mobilize them to ensure

the message of welcome and acceptance rang loud and clear, not just in the halls of power in Washington D.C., but in local communities and media publications across the country.

The IRP+ policy work focused on three areas:

- Syrian refugees, and countering anti-Muslim and anti-refugee sentiment and legislation: Stopping legislation that would have halted the resettlement of Syrian and Iraqi refugees, and “turning around” a significant number of House members who initially voted for such legislation, helping them understand the important, life-saving role of refugee resettlement as well as the thorough security screenings that refugees go through.
- Central American refugees, unaccompanied children & families: CWS successfully blocked legislation that would have rolled back important anti-trafficking protections for unaccompanied children and sent them back to conditions of harm without proper screening. It also successfully persuaded the administration to begin the Central American Minors program to help children fleeing persecution in Guatemala, Honduras and El Salvador who had parents in the United States. The U.S. government also announced that it would be helping UNHCR expand refugee processing in the region overall.
- Pushing back against raids and the dehumanizing enforcement of “broken” U.S immigration policies: CWS mobilized more than 300 congregations around the country to offer sanctuary to individuals in fear of being apprehended, detained, deported and separated from their families. Media work ensured that the first reaction to the raids were numerous stories of congregations demanding an end to the deportations and offering their places of worship as sanctuary to those targeted. They supported the families by contributing funds while CWS took legal action as quickly as possible.

CROP and IRP+ collaborated in programmatic interventions in humanitarian response and sustainable development, bridging the gap between the two and devising methodologies that employed development solutions in humanitarian settings by relying on people’s resiliencies and meeting them where they were. This work included domestic emergency preparedness and response and recovery, international emergency response and sustainable development work in Africa, other international programs involving refugees and migrants where the expertise and resources of both entities could be brought to bear for common good, fundraising and resource generation/donor/fundraising activity management, and advocacy focused on protection and other common topics.

Economically, Cambodia was beginning to show signs of becoming a middle-class country. This was a great accomplishment following the atrocities of the Pol Pot and Khmer Rouge, who killed 2 million people through starvation and execution from 1975 to 1979. CWS considered closing its office in Cambodia (CROP), but decided to maintain a presence due to the large number of vulnerable communities still struggling to survive. During this period, CWS opened new offices in Myanmar (CROP), Mexico (CROP), South Africa (IRP+), Tanzania (IRP+), and CWS became registered in Rwanda (IRP+). The quality and depth of CWS program and services led the Strategic Planning Committee, under the leadership of the Reverend Patricia DeJong, to review and strategize an update of the CWS Mission (Purpose – why CWS exists) and Vision (focus and goals) statements, and to consider creating a Positioning (motivation) statement and a Roadmap for how CWS’s mission would unfold as it lived into the 2020 vision.

During this period, President Obama re-established diplomatic relations with Cuba, removed its designation as a state sponsor of terrorism, and became the first U.S. president to visit Cuba since the revolution. CWS was heavily involved in advocating for these advancements, and even though Congress did not lift the embargo, these were encouraging signs. While the first few months of 2016 were marked by hope, this feeling dissipated for much of the world with Donald J. Trump’s election as Obama’s successor. Trump’s campaign rhetoric created uncertainty within CWS and across the NGO community.

Throughout its history, CWS shared a concern for immigrants, believing it is not just the responsibility of Christians but of everyone in the global community to care for those in need. Trump did not seem to share this preference. Plans to build a wall across the southern border of the United States, dramatically reduce the number of people eligible for resettlement, and to exponentially increase deportations directly impacted the CWS mission and targeted the most vulnerable, suggesting a sharp deviation from traditional American hospitality. Even more, his prominence seemed to fuel other world leaders who shared his perspective.

CWS was responsible for pre-screening all refugee applicants in sub-Saharan Africa for resettlement and was one of a select number of agencies set up to assist new arrivals and acculturate them to the United States. This put CWS in direct opposition with the new administration, placed funding at risk, and more significantly threatened to dismantle the infrastructure and network of hospitality and welcome that CWS, its member communions and their local congregations had developed over seven decades in communities across the country.

President Trump reversed many of his predecessor's accomplishments, including by reinstating travel restrictions between Cuba and the United States, withdrawing from the Paris Climate Agreement, further complicating the Israel/Palestine crisis by relocating the U.S. embassy in Israel from Tel Aviv to Jerusalem. His executive order reduced the refugee ceiling to 45,000, the lowest in U.S. history, and DACA was rescinded. In another executive order, he effectively imposed a ban on many Muslims entering the country, restricting entry from eight majority-Muslim countries. CWS and its member churches issued a strong Ecumenical Declaration opposing these decisions.

Funding for international development and food and nutrition security programs was vulnerable, though CWS and many of its partner organizations fought hard and succeeded in at least convincing Congress to hold the line on U.S. foreign assistance.

In 1946, in the wake of World War II, a reported 40 million people were displaced. Few if anyone thought those numbers would ever again be reached let alone exceeded. In 2016, the world saw half the population of Syria, approximately 12 million people, forcibly displaced. By the end of the year, the UNHCR reported a staggering 65.6 million people forcibly displaced worldwide. Of that number, 22.5 million were refugees, 40.3 million were internally displaced persons, and 2.8 million were asylum seekers.

The United Nations reported during this time that global climate change was the “defining issue of our time and its impacts are unevenly weighted against the world’s most vulnerable people.” It indicated that due to climate-related disasters, the number of people requiring humanitarian assistance each year could rise to 200 million by 2050. It was already believed that 150 million people would be displaced by 2030.

CWS determined that given its long-standing focus on disasters, displaced populations, and sustainable development, that it should focus its 2020 vision on the issues of migration and climate. Further, given the proximity of the organization’s 75th anniversary in 2021, it decided to prioritize studying these issues in tandem and the capacity of CWS to be a positive influence on public policy and the use of government, private and public resources with particular focus on benefitting the poor.

As the end of his term in 2018 approached, Dr. Trent shared these thoughts:

This is early spring; we have been through the winter of our discontent. We have gone through the rough patches and have turned the corner. We are now in spring and a place to flourish. [W]e said that we have got this and that we are solid for the future. We finished the Mission Statement. Finances are improving. Board development is growing. CWS is on a path for growth. This is our springtime. Let's move forward with excitement and vigor and all that brings blossoms.

By the end of 2018, CWS had grown into a \$96 million dollar corporation. Nonetheless, it was still at risk, primarily because of the uncertainty of refugee services in the United States, a situation that persisted through the Trump years.

There was growing awareness that global volatility potentially made planning for longer periods of time inefficient, and that CWS would be better served to be nimble and adaptive. The increased focus on migration was alarming and required a serious and strongly considered response. The political polarities of conservative and liberal thought required sensitivity to the possibility that the organization’s decisions and the services could alienate pockets of traditional supporters. While CWS modeled and developed successful programs, there was anxiety about finding ways and means to bring them to scale. This is the framework that the Reverend Patricia DeJong understood as she was elected to chair CWS. Calling on board members, executive leadership, and the member communions, she exhorted the organization to “bring fearlessness about who we will become.”

Church World Service closed 2019 celebrating the 50th anniversary of the CROP Hunger Walk. On October 17, 1969, a thousand people in Bismarck, North Dakota walked in what may have been the start of the hunger walks related to CROP, raising \$25,000 to

help stop hunger. The Los Angeles Times noted that with their inception in 1969, the CROP Hunger Walks were “viewed by many as the granddaddy of charity walks.”<sup>14</sup>

CWS embraced the concept of community fundraising because it believed in the “multiplier effect.” Disbursing material good from the United States to Europe and Asia proved to be cost ineffective, and often the materials being shipped were available in the receiving countries. The issue was affordability for the poor. The CROP Hunger Walk was a more efficient way of meeting the mission. By preference, CWS would identify local partners that could leverage their purchasing power obtain more goods and serve greater numbers of people and communities. When CWS was not able to identify that level of local capacity, it operationalized programs and services until that capacity could be built. Over 50 years, CROP fundraisers generated more than \$500 million. The multiplier effect translated into a value of more than \$2 billion of goods and services. For those who questioned what good the faith community could accomplish in addressing global poverty, CWS provided a convincing response.

***In Memoriam: Donna Derr  
1955-2018  
Executive Director, CROP***

*Donna bought the pains of love with amazing grace. She was compassionate, competent, and courageous. She was truly a global citizen with ability to demonstrate her passions, empathized with others, and harnessed them to change the world in which they lived. Extremely professional and fitted in with all. She encouraged people to express themselves without consequence.*

*- Board Member Professor Dr. Eunice Kamaara*

## 2020-2021: Inspire the Future

It was not surprising that numerous people thought that the CWS 2020 process was about the year 2020. It was always about taking a longer view of CWS and trying, however imperfectly, to envision how it would need to adapt and change to remain relevant. More importantly, it was about how to respond to the most urgent needs of the world's most vulnerable people. Throughout its lifespan, CWS has been populated by people



impassioned about care and compassion for the least and the lost. It is rightly situated as a faith-based organization. Though its mission has never been about conversion, it has used faith as the springboard into action. Part of the organization's genius is found in the people it serves, having created space for each one to offer a perspective on what this mission should be about, what methodologies are best employed and where the needs are most urgent in any given moment.

Though CWS is one amongst a myriad of not-for-profits doing humanitarian assistance work, responding to disasters, offering support, welcome and hospitality to people displaced, advocating for justice, and providing life-sustaining support in communities near and far, it is still unique. Making space for people from a wide range of faith traditions, as well as those who claim no faith in God but whose values align with the mission, is just one hallmark of CWS. Another source of motivation is the belief that the mission is never over as long as poverty exists as an unwelcomed condition of life, and as long as children are undernourished, women undervalued, or minorities disadvantaged by the greed and privileges of the majority. The people of CWS wrestle with the mission and continue to adapt; honoring our common humanity matters.

14. Larry B. Stammer, "This Charity Event Always Hits Its Stride," Los Angeles Times, October 26, 2009.

With excitement for CWS and the people we seek to serve, the question was asked, “How do we touch more lives?” The Chair replied, “Inspire the future.” After two decades of leadership, Reverend McCullough announced his intent to step down as President and CEO in 2021, citing CWS’s 75th anniversary as an opportune time for a new era to begin. McCullough encouraged CWS to embrace a new mission moment, focusing on expanding and adapting programs to respond to the climate and migration crises, applying CWS’s expertise in displacement, sustainability and advocacy as key tools in finding solutions to human conditions that would likely dominate the global theater for the next 25 years. He also recommended that CWS reexamine its branding to ensure its relevance to future generations.

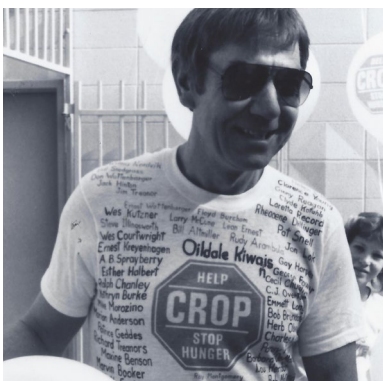
As another presidential election year in the United States approached, CWS braced for the implications of Trump’s potential reelection. By late February, the public became conscious of the COVID-19 pandemic, and only a month later, much of the world sheltered in place. CWS directed its staff to work from home, and though the agency’s work did not stop, its methodology changed radically.

On May 25, 2020, a white police officer murdered George Floyd, an African American man. People denounced this atrocity and demonstrated worldwide against racism and police violence. Despite the threat of COVID, millions of people returned to the streets to fight injustice. For CWS, this created greater urgency to be more present in North America, particularly the United States, and to take a strong stand against racial discrimination within its corporate life, the way it lived out its mission and in its prophetic voice. Living and serving in community is the heartbeat of CWS. What resonated was the need for a different rhythm.

Public perception of the administration’s response to COVID-19, and efforts to suppress protest served to diminish Trump’s reelection prospects. With each passing month, the situation intensified and eventually the election became more of a global referendum than a national one. In November, the American people voted for Joe Biden to lead the country. Though the issues central to CWS’s mission did not dissipate, the organization breathed a collective sigh of relief.

On a different trajectory, the Board of Directors conducted a virtual search for the successor President and CEO. The afternoon before Biden took the oath of office, CWS too transitioned to new leadership as Rick Santos began his tenure as the President and CEO. Church World Service had entered its 75th anniversary year.





# CWS

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