



Policy Statement on Foreign Relations of the Evangelical Lutheran Church in Bavaria

A Contribution to the Global Communio



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Foreword

A Policy Statement on Foreign Relations

In 2006, in connection with the formation of Mission EineWelt (Mission OneWorld), Center for Partnership, Development, and Mission, an original Policy Statement on Foreign Relations of the Evangelical Lutheran Church in Bavaria (ELCB) was published. In 2018 its Governing Bodies approved this completely revised edition.

The main impetus for this revision had to do with evolving challenges locally and worldwide. Since 2006 globalization, along with its negative impact, has increased. New boundaries and even walls separate countries. At the same time, religious, cultural, and ethnic isolation within societies, as well as economic protectionism, have become social problems which affect the churches. Ideologization, political abuse of religion, nationalism, radicalization, and terror have resulted in still further isolation. The churches of the Southern Hemisphere have been growing, while the numbers of church members in the Northern Hemisphere have been shrinking. The propagation of the Christian faith to the next generation

has become a worldwide concern. Christians increasingly live and work together with members of other religions and with actively involved participants in civil-social causes.

In addition to these global changes, migration has increased the plurality of Christian witness across Europe's societies. Signs of this pluralization: in Bavaria alone there are now more than 300 Protestant congregations of various languages and origins, and 20% of the ELCB's members are of non-German origin.

For these reasons, a revision of the ELCB's Policy Statement on Foreign Relations has become necessary. Furthermore, we would like to take this opportunity to duly recognize the ELCB's partnerships and ecumenical relations, as well as to illustrate their exemplary design. Along with our 20 global partnerships, the various ecumenical relations on local, regional, and global levels are portrayed. The descriptive profiles in particular demonstrate the ELCB's accountability for each individual partnership or ecumenical relation. Through its accountability to these partners, the ELCB makes a significant contribution to the global Communion of the Lutheran World Federation, as well as to worldwide interconfessional and interreligious dialogue; these interactions in turn have an impact on the ELCB.



Completely new to this Policy Statement on Foreign Relations is a presentation of "Shared Issues" with our global partners and ecumenical relations (cf. Part 5). This unique addition aims to make a contribution toward intercultural, ecumenical learning, thereby enriching our diverse relationships at local, regional, and global levels. We hope this will result in more understanding between Churches and cultures throughout our One World.

We acknowledge that all Christians of every denomination and every place belong to the one Church of Jesus Christ, while simultaneously being co-citizens of one "global village." In this One World, issues concerning global climate change, migration, sharing of natural resources, preservation of peace, or just treatment of our neighbors, can no longer be resolved at local or regional levels, but from this point forward, only by journeying together, side by side.

The ELCB's Governing Bodies submit this Policy Statement on Foreign Relations as one component of the ELCB's comprehensive, three-part Ecumenical Concept. The other two components are the Policy Statement on Interreligious Dialogue and the Policy Statement on Ecumenism (interconfessional). Both of these latter components complement the

Policy Statement on Foreign Relations and provide a closer look into these areas which are only briefly mentioned here. All three Policy Statements understand „oikouménē" in its biblical sense as meaning the entire inhabited earth.

May the Triune God bless the use of this Policy Statement on Foreign Relations, increase mutual understanding, and strengthen ecumenical cooperation, to bring about a globalization of faith, hope, and love (1 Cor. 13:13), both here and throughout the world.

The Reverend Michael Martin
Oberkirchenrat
Member of the ELCB Governing Board



WHY?


1. Foundations

■ 1.1 Reasons for the ELCB's Global Ecumenical Work

On the basis of the fundamental articles of its church constitution, the Evangelical Lutheran Church in Bavaria (ELCB) inserts itself into the ecumenical context of the Holy Scriptures and the Creeds of the Early Church. Rooted firmly in the Lutheran conviction of the Augsburg Confession (Confessio Augustana) and the Small Catechism – justification by grace through faith – the ELCB's mandate to proclaim the Good News points toward an ecumenical horizon: "The Evangelical Lutheran Church in Bavaria lives in the communion of the one, holy, catholic, and apostolic church through God's Word made incarnate in Jesus Christ [...]. With all the Christian Churches throughout the world, we confess our faith in the Triune God [...]. The Evangelical Lutheran Church in Bavaria unites with all Christianity to witness to God's Salvation through Jesus Christ in the world." (Preamble, ELCB Church Constitution).

Thus the ELCB is wholly Church, but not the whole Church of Jesus Christ. It is one manifestation of the one, holy, catholic, and apostolic church which we confess in the Nicene Creed. The ELCB is part of the Missional Community of those who have been called and sent for Christ's sake. It is part of the Community of Hope for those Christians who believe that in Jesus Christ, God's Kingdom has dawned, and that it will be consummated in him. This becomes visible by their common witness, through ecumenical learning, and in mutual commitment to justice, peace, and the preservation of the Creation. The ELCB's identity is comprised of three cornerstones: the Lutheran Confessions, ecumenical openness, and the global Communion of the Church of Jesus Christ.

This Communion (Community) of all Christians and its worldwide and ecumenical dimension is described in the Bible in a variety of ways. For example, in the images referring to the Body of Christ (Rom. 12, 1 Cor. 12, Eph. 4:15 ff.), to the shepherd and his flock (John 10:11), to the boat (Luke 5:3 ff., Matt. 8: 23 ff.), and to Wandering Israel (Hebr. 13). All of these images have one thing in common: they transcend the addressed local communities in space and time, and they point to the universal bond uniting all Christians.




Our ecumenical obligation arises out of our Community in Christ: „The Evangelical Lutheran Church in Bavaria is committed to increasing unity within the One Church of Jesus Christ throughout the world.“ (Art. 6, §1, ELCB Church Constitution). The global partnerships of our church exemplify this Community among Christians. We differentiate between interdenominational cooperation and the *Communio* within the universal Lutheran Family. The Community of the Member Churches within the Lutheran World Federation is of central importance in this Policy Statement concerning the ELCB's global ecumenical work. However, interconfessional ecumenism with the Orthodox Churches, the Roman Catholic Church, and the Free Churches is not relegated to the sidelines. It is an essential commitment of the ELCB and its Christian identity, at the congregational and state levels, as well as within the communion of the World Council of Churches – how else should unity within the One Church of Jesus Christ increase?

The ELCB Church Constitution describes its ecumenical relations with both the Lutheran World Federation (LWF) and the World Council of Churches (WCC) as follows: The ELCB „as an Evangelical Lutheran Church is connected to the Evangelical Lutheran Churches and

Christians throughout the world. It is a Member Church of the Lutheran World Federation. It participates in the cooperation of the Christian churches in the world. It is a Member Church of the World Council of Churches“ (Art. 6, §2, §4, ELCB Church Constitution). The following applies to our ecumenical relations in general: “The Evangelical Lutheran Church in Bavaria is committed to cooperation in world mission and in global ecumenical partnership” (Art. 38, §3, ELCB Church Constitution).

Within the framework of these constitutional guidelines, the ELCB has entered into many partnerships with other churches, often in close cooperation with the UELCG (United Evangelical Lutheran Churches of Germany/VELKD) and the EKD (Evangelical Churches in Germany). Numerous partnerships exist between individual congregations, church districts, institutions of the church, and between diaconal facilities and their partners abroad. The ELCB's Partnership Catalog, which is organized by Church District, lists each Church District's partnerships with Africa, Asia, Latin America, and the Pacific Region, revealing a diverse ecumenical network. (<https://mission-eine-welt.de/wp-content/uploads/2018/02/Kombi-Liste-Stand012018.pdf>). These references and links to each continent can be selected on



an interactive partnership map (<https://mission-einewelt.de/internationale-beziehungen/partnerschaften/karte/>).

The ELCB's partnerships are communities of learning and sharing with each other – of working and growing together. Through the partnership, each church discovers what inherently unites it with the other, namely: being the "Body of Christ." Moreover, congregations, groups, and individual Christians experience transformation, reconciliation, and inspiration first-hand in these encounters. Four fundamental dimensions of the Church's mandate are manifested in these intercultural experiences: witness and evangelization (martyria); knowledge of God and Self through worship (leiturgia); community-building and relationships (koinonia); and immediate relief and ongoing support of others in need (diakonia).

■ 1.2 Entities Responsible for the Partnerships within the ELCB

As a rule, the following applies: the Bavarian Synod (Landessynode) advises, affirms, and accompanies all partnerships.

Both new and already-established partnerships with other churches are subject to the consent of the Bavarian Synod. Regular reports are to be made to the Bavarian Synod

and its committees on those partnerships maintained at the regional church district level (Kirchenkreis). The coordination of partnerships is assumed by the Bavarian Church Office (Landeskirchenamt) in cooperation with the corresponding Regional Bishop (Oberkirchenrat) of a particular regional church district. The variety of partner relationships is governed by the Church Law on "Ecumenism, Mission, Development, and Partnership" from January 1, 2007 (cf. ELCB Church Law, Nr. 850). In addition to these Governing Bodies, various other parties involved in these areas are specified within this law.

Their responsibilities are defined as follows:

Bavarian Church Office (Landeskirchenamt)

"Notwithstanding the authority of the ELCB Governing Bodies, the Bavarian Church Office is in charge of the operational management of the entire Division dealing with the areas of Ecumenism, Mission, Development, and Partnership." (§ 6, 1)

"In particular, it coordinates cooperations with international ecumenical alliances (LWF, WCC, Conference of European Churches (CEC), Community of Protestant Churches in Europe (CPCE)), and with other Churches, as well as the participation in the ecumenical duties of the member churches in Germany (the UELCG

and the EKD). Furthermore, the Bavarian Church Office pays particular attention to interdenominational dialogue and is responsible for the consultations between the ELCB Governing Bodies and the Governing Bodies of the partner churches." (§ 6, 2)

Mission OneWorld (Mission EineWelt-MEW)

"Mission OneWorld – Center for Partnership, Development, and Mission of the Evangelical Lutheran Church in Bavaria" was established "in order to fulfill the ELCB's mission to its partner churches in Africa, the Pacific Region/East Asia and Latin America." It supports these churches in their witness and ministry, particularly in fulfilling their duties related to mission and evangelization, ecumenical cooperation and congregational vitalization, as well as to diaconal and other development-related tasks." (§ 7, 1)

Church Districts and Congregations (Dekanatsbezirke und Kirchengemeinden)

„In addition to the ELCB Governing Bodies, the duties of the Evangelical Lutheran Church in Bavaria in the areas of Ecumenism, Mission, Development, and Partnership are assumed by individual congregations and church districts, regional church districts, and local and state-wide task forces and initiatives." (§ 2) Their mandate is enacted „in particular in

worship services and congregational events, fund-raising campaigns, and partnerships." (§ 3, 1) The designated Representatives for Mission, Partnership and Development, along with the church district Mission Pastors, act as emissaries to the congregations, to the church district synod, to MEW, and to the corresponding partner church district or congregation. At the annual Bavarian Partnership Conference, issues concerning partnership, development, and mission are developed further.



"The partnership between the Church in Bavaria and the Church in Tanzania is exemplary for the One Church in the One World. We live in a common hope that the power of the risen Lord will protect us from all forces of evil."

Dr. Fredrick O. Shoo,
ELCT Presiding Bishop

■ 1.3 Priorities of the ELCB's Partnerships


The ELCB began an official reform process in 2017 entitled "Profile and Concentration" in order to develop a more viable working structure for the ELCB of the future. On March 29,

2017 the Bavarian Synod in Coburg ratified the following Strategic Guideline A "Church in the Area" (Kirche im Raum):

"It is the ELCB's mission to carry the Gospel of Jesus Christ into the lives of the people here and now (outreach). For this purpose, it carefully ascertains their real and virtual, local, regional, and global living environments. In accordance with its mission, the ELCB organizes its work – now adapted to these environments – into broader "outreach areas", within which the local Church is well-connected and easily accessible. All church ministry within this broadened "outreach area" is of one unit and organized therein. Ministries spanning across "outreach areas" are to be defined ideally by the needs arising within them."

If nothing else, through our Partnership Agreements, we communicate transparency and dependability in our relationships, as we focus on those areas that pose a mutual challenge, spiritually and socially (cf. Part 5: Shared Issues). Thereby we witness to God's action in the one, universal church, while being careful to consider the differing contexts within the worldwide "ministry area."

To this effect, the ELCB has entered into Agreements with several partner churches (see Appendix for a list of all partner churches).



ches), including its largest traditional partners, namely the Evangelical Church of the Lutheran Confession in Brazil (IECLB), the Evangelical Lutheran Church in Tanzania (ELCT), the Evangelical Lutheran Church of Papua New Guinea (ELC-PNG), the Evangelical Lutheran Church in Hungary (ELCH), and the Communion of Lutheran Churches in Central America (CILCA).

■ 1.4 Context of the Partnerships

We live in a “globalized world”, the ambiguities of which are becoming more obvious. International interdependence has become the norm. Modern means of communication inform us at cyber speed about issues concerning inhabitants of other continents. The events occurring in one part of the world increasingly affect people directly in other parts of the world. Commercial goods are produced in several different stages of labor in various countries. Whereas capital should flow ever more freely, migrants are facing considerably more obstacles when attempting to cross borders. These growing economic interdependencies have an immense impact on the local cultures, thus weakening the ties to traditional institutions. Economic constraints in everyday life reinforce a growing isolation. These rapid and all-encompassing changes trigger more

and more frequently retreat and backlash responses in politics, the economy, and even in the Church. Instead of facing the challenges in the context of global relations and their consequences, it has become increasingly tempting to give priority to the interests of one’s own nation, and to act first within the clear confines of one’s own borders. The challenges and excessive demands of globalization pertain to the people in all four corners of the earth, though often in very different ways.

Within such parameters, the Church of Jesus Christ unleashes its liberating power to become a community (Communio). Since the beginning, the Church has been a “Global Player” transcending boundaries. The Communion of Christians from all cultures and all denominations throughout the world is made manifest by partnerships which are exemplified within the framework of bilateral or multilateral agreements between individual Churches. These partnerships illustrate the worldwide Communio and make it tangible at the local church level and in the congregations. They impact the global interconnection of all people and lead to thinking even more globally while acting locally.

■ 1.5 Incentive for the ELCB's Foreign Relations

As Christians living in different parts of the world, we are empowered through our partnerships to fulfill the mission resulting from our inherent community in Christ. As members of the Body of Christ, with our different talents and responsibilities, we participate in one another's spirituality and learn from each other first-hand, e.g. how current problems in the Church and theology are being treated, or what the global changes and new developments actually mean for a particular context.

According to the three pillars of Konvivenz or "the theology of living together" (Theo Sundermeier), we help, learn from, and celebrate with each other. This happens, for example, while exchanging viewpoints about the potential for peace and conflict in interreligious relationships (cf. PROCMURA in Africa), or about the appropriate measures necessary for creating viable prospects for people in their native countries to reduce the causes of forced migration (cf. CAPNI in Iraq). Other examples for these convivial interactions: discussing the implications of climate change (in Papua New Guinea/Pacific), or the viability of church structures (Skara Diocese in Sweden). Our partner relationships establish a foun-

dation for global learning. Through the perspective of our partners, generalized concerns become more specific and real.

To this effect, the International Protestant Volunteer Program (IEF) is a civic-social program which commissions young adults to serve in charitable organizations abroad. This experience enables them to develop intercultural competence and a sense of responsibility.

Both the spiritual fellowship with, and the knowledge about, other contexts fosters our church's ability to be a credible and prophetic voice on many of the world's current issues, and where necessary, to act as a catalyst for change and to discourage any tendencies toward identity-isolation.

■ 1.6 Challenges, Disparities, Power Issues

The Church's self-understanding as the One Body of Christ with many Members (1 Cor. 12) suggests that it is a living organism in which the individual members complement each other with their various talents, functions, and possibilities.



It is grievous when some consider themselves more deserving than others: be it on the grounds of unequally distributed natural resources; be it because they feel their own culture is more dignified; or because they believe their spirituality is more genuine and thereby more pleasing to God.

Disparate financial capabilities and the relationship between Giver and Receiver can effectively lead to a power imbalance. Both situations require a high level of sensitivity when dealing with each other (cf. Code of Conduct of ACT Alliance <http://actalliance.org/documents/act-alliance-code-of-conduct/>).

Different cultural contexts and theological-hermeneutical approaches result in differing interpretations of the Bible. Consequently, questions pertaining to ethics (homosexuality) or gender equality (ordination of women) can arouse distrust in one another's position, culminating in an accusation of being theologically deficient.

In just such sensitive issues, there is a risk of remaining self-centered guardians of one's own traditions and self-acquired insights, instead of sufficiently considering the possibility of building a bridge to the theological, political, social, and cultural contexts of the partners.

Especially as the Church, we have an abundance of local options for practicing intercultural competence: the numerous congregations of various languages and origins in our Bavarian Church offer us opportunities for fellowship and interaction on a regular basis. "For in the one Spirit we were all baptized into one body." (1 Cor. 12:13)

HOW?

2. Conception of the ELCB's Foreign Relations

■ 2.1 The Diversity of Relationships – Partnership is “Journeying Together, Side by Side”

The former Bishop of the Evangelical Lutheran Church of Papua New Guinea, Dr. Wesley Kigasung, defined partnership as “walking side by side”. How partners are on their journey together will be influenced by both partner’s perspectives, circumstances, and objectives. The broadness of this term alone implies how unique and diverse partnerships can be.

When taking a look at the partnerships of the ELCB, this variety becomes quite clear: there are partnerships with churches governed by an agreement or which have historically evolved over time, partner relations with ecumenical associations and church forums, or partnerships which support specific programs and projects. Despite their diversity, all of these are characterized by a high degree of reliability and commitment.


Here the term “foreign relations” is a rather technical description of the church’s involve-

ment. The term “partnership”, in contrast, describes the mindset in which the cooperation is carried out. In theological and spiritual terms, it is characterized as *Communio*; and like *Communio*, partnership is both a gift and a task. It is a gift signified by listening to and sharing with each other, whereby “listening” refers both to listening to God’s Word together and to listening to one another; and “sharing” refers both to a mutual sharing in the sacraments and to sharing each other’s joys and sorrows.

Partnership is not only about the relationship between two contractual partners, but it is also about the relationship between people, congregations, and churches in their mutual focus on a third pursuit: the Mission of God, to which we have all been called, as a gift and a task. All this happens on our journey together. As the Church, Jesus Christ is with us, we are with Him, and we are with one another on a journey together, side by side in this world.

■ 2.2 Church in Relationship – The Emmaus Process

A timeless example illustrating this kind of journey can be found in the New Testament story of the Disciples on their way to Emmaus. The *Communio* within the Lutheran World



Federation chose this story as its model for reflection on mission (Mission in Context) and diakonia (Diakonia in Context). While on this journey together, something astonishing happens: as the disciples have been walking, talking, and listening to each other, they begin to hear God's Word being spoken by the third companion. The mutual sharing of their own desperation and hopelessness flows into a mutual sharing of bread and wine. Their desperation is hereby transformed into hope and assurance. This transformational gift then becomes a task: The good news of this transforming experience they have had together has to be proclaimed! Thus this task of spreading the good news becomes a driving force behind their further journey together.


Partnership is therefore a continual process of listening to and sharing with, of reassuring and encouraging one another. The gift of partnership is never something rigid or ready-made; it can only be created by mutual experiences during quality time spent together. Most important in this process is to keep the focus on God's mission – as both vantage point and destination – of the journey together.

■ 2.3 Characteristics of Partnership

Particular criteria for partnerships have arisen from „Journeying together, side by side“, in spite of all their inherent differences. The following criteria distinguish an authentic partnership from a brief encounter or from sporadic cooperation on a project. Partnerships have:

- a long-term perspective for the relationship
- a holistic approach (spiritual fellowship with diaconal cooperation, or encounters with project work)
- connection with the official structures of all parties involved
- experiences of "living together" in the partner's church through personal encounters and staff-member exchanges

Every form of encounter within the partnerships – whether on-site visits or encounters through another format such as a conference or a seminar – promotes increased understanding for the living conditions and the challenges faced in the respective context. It is vitally important, however, to integrate the partnership into the official structures of the Church and congregation. In this way, these encounters not only enhance the structures, but also become a part of them.



For each of the partnership formats, the meetings and their implementation are organized and planned. Partnership encounters are preceded by intensive preparation; they are supervised, and they are integrated into the congregation's ministry. At conferences and seminars, topics relevant to both partners are addressed— for partnership is about a mutual learning process in which the Communion of the Church of Jesus Christ becomes visible. A necessity for each of the relationships is the regular evaluation – in joint consultation with the partners – of its thematic content and direction.

■ 2.4 Principles of Partnership

The following principles of partnership are the results of deliberations thus far:

- The representatives of the partner churches, partner organizations, and partner networks should always meet one another on equal terms. In spite of disparities in financial and staffing resources, in spite of differences in theological teaching and practice, partners are on their journey together, side by side. As independent churches, they are in dialogue with each other and make mutual decisions about the use of financial resources and staff within the guidelines of the partnership, yet always keep the individual contexts and parameters in mind. Neither to have a paternalistic exertion of influence over the partner, nor to merely provide financial support for an existing relationship, should be the goal of this journey together; rather it should be to strengthen autonomy. Wherever there may be discrepancies of pace between partners while “journeying together, side by side”, the ELCB must analyze and treat their causes.
- A Partnership is about the particular establishment of relationships within the communion. Matters of priority are therefore encounters, conversations, showing compassion, and sharing all aspects of life, mutual celebrations, and above all worshipping together.
- In this process, the central principle is to jointly work on the issues and challenges we are facing together within the Communion. This is done on the basis of the greatest possible reliability and by exercising the rights and duties of the respective partners.
- Every partnership is lived out within the parameters of the partner's “Ecumenical Existence.” It is incorporated in the respective interdenominational, ecumenical relationships of the partners and furthers the ecumenical journey toward a reconciled diversity.



Why Partnership is important

Partnership between churches is important because no church is an island, for Christ calls us together from diverse social and cultural contexts into a global community of believers. So we are a communion of churches living and working together with a common responsibility to spread God's mission in the world. In partnership, we build bridges between churches and learn from each other about mission, faith, people, cultures and God's love for the world.

We encourage each other and grow in faith together. Through partnership, we strengthen each other through prayer, visits, and sharing resources. Meaningful and lively exchange is possible through partnership so that we continue to maintain our solidarity as a communion of churches living and working together to extend God's Kingdom in the world.

Dr. Jack Urame
Bishop of the ELC-PNG

■ 2.5 Partnership and Development – Partners in the Development Process

With the United Nations' Sustainable Development Goals (SDG's) from 2015, the governments around the world have adopted a train of thought that has long been consensus within the context of church development cooperation: All countries are challenged to develop a more sustainable society; All countries are "developing countries." Globally, we are perilously far away from being a society that centers on the well-being of all people, while at the same time respecting the planet's limitations.

Sharing and Conversing about Common Issues

The "world" has become smaller, and the challenges have become more global. Partnerships are increasingly being shaped by a greater awareness of mutual issues and challenges in both the North and the South.

Information and Education

If partners see themselves in a mutual development process, then they are challenged to delve deeper into the global implications. They must be interested in promoting education in their respective contexts. In this process, both the potentials of and difficulties for

the ecumenical partners in North and South must be – or at least become – an important aspect of all considerations and actions.

Common Projects and Programs

There is a long tradition in partnership work of supporting projects in the partner countries located in the global South and East. Many partnership groups began their work with exactly this objective in mind. Often the identity of the partnership group has been defined by a fundraising campaign. Through such "solidarity campaigns", funds or materials are collected in order to relieve worldwide distress, to assist specific partners locally, or to provide help for self-help. Aid supplies, gifts, or earmarked money transfers emphasize personal concern and are non-bureaucratic, yet – in terms of development policy – are only marginally sustainable. Money transfers often lead to accounting problems, which puts a strain on the partnership.

Meanwhile there is a growing awareness of the ambivalence surrounding material aid in partnerships. As for partnership projects, a positive outcome – and the project's overall success – depends on whether the project idea, its conception, planning, and management lies responsibly in the hands of the local partners. When financial resources are used,

transparency is important on each side, both for the source of funding (initiatives, proposals, etc.) as well as for the financial records.

Frequently, when projects turn out to be successful, it becomes apparent that the acutely addressed problem is actually of a more fundamental and structural nature. This situation has repercussions for a more substantial education process concerning sustainable development policy, and may, where necessary, require advocacy work.

Advocacy Work and Mutual Representation of Interests

A particular strength of the Church lies in its persuasive influence, for instance, through its advocacy work. Often the good networking skills of both church institutions and informal contacts (i.e. a church member works in civil service) promotes this influence. Religious institutions have an intrinsic advantage of proven ethical competence in obtaining access to decision makers, as well as in their substantive reasoning skills. The Church can also try to exert a persuasive influence upon politics and the economy

through awareness campaigns, petitions, or alternative proposals. The ELCB represents the policy that any political activism regarding a



Global justice and sustainability are the roots of peace. The Church as a worldwide network has immense influence in these areas and can utilize this universal potential.

Dr. Annkathrin Preidel
President of the Bavarian Synod
of the ELCB

specific country shall only take place upon request by, or after consultation with, the local national partner church. For general political advocacy work, the partners always keep the global context in mind and thereby represent each other's interests.

Church Partnership Work and the Role of National Development Cooperation

The International Community of States also refers to partnership. Thus Goal no. 17 of the United Nations' Sustainable Development Goals (SDGs) is about building global partnerships. It states: *"No nation can deal with the global problems of the present on its own. Therefore we want to build a global partnership through which we shape this ONE WORLD together."*

The developmental cooperation of the churches is regarded by the government with benevolence and also some envy. For more than 50 years, there has been strong financial backing from the BMZ (the German Federal Ministry for Economic Cooperation and Development). The one thing that the churches have long since possessed must first be painstakingly established in state-run developmental cooperation: namely, a reliable foundation of cooperation, ideally with the affected parties themselves. For this reason, governmental agencies also support the implementation of "Partnership Projects", for which church partnership groups may also apply.

The fact that government developmental cooperation will still never be as successful as

that which is possible through church sponsorship, is also due to differing temporal and financial dimensions. Church partnerships are intended to be permanent, the projects are granted for longer durations with minimal financial outlay; the state-run developmental cooperation is subject to time limits and efficiency guidelines which result in higher project costs. Also governmental projects rarely include elements of critical reflection concerning developmental policy.

■ 2.6 Forms of Church and Partner Cooperation

2.6.1 Partnership Cooperation

The ELCB's relationships have differing historical origins. Their intensity and duration may well vary, but they are all characterized by a high degree of reliability and commitment. Neighborly relations, for example, are prescribed for the long run, while a partnership in reconstruction aid is goal-oriented from the outset and therefore limited in duration. Partnerships are, as mentioned above, characterized by the following criteria: a long-term perspective over several years, a holistic approach, and integration into official church structures.

2.6.1.1 Contractual Partnership

Partnerships underpinned by Church Laws and Agreements exist with the Lutheran Churches in Brazil, Papua New Guinea, Tanzania, Hungary, Sweden, Australia, and Central America. In addition, Partnership Agreements exist at the regional church district, church district, and congregational levels.

Many of these partnerships have been formed through MEW's membership and cooperation in the relevant international coordinating boards, and these are influenced by multilateral relationships. With these agreements, the ELCB commits itself for a specified period of time to certain priorities within a partnership. All contractual partnerships also must undergo regular evaluation – in joint consultation with the partners – of their thematic content and direction.


2.6.1.2 Partnerships Resulting from Bavarian Missions

Since the 19th century, permanent partnerships have developed through mission work with the churches in Papua New Guinea and Tanzania. From these, as well as from the ELCB's involvement within the Lutheran World Communion, further partnerships have resulted to churches in Africa, Latin America, and South-East Asia.



The ELCB is one of our most important partners and the IECLB – Igreja Evangélica de Confissão Luterana no Brasil (Evangelical Church of the Lutheran Confession in Brazil) considers itself to be the ELCB's younger sister. Over the years, we have dreamt together and developed many exchange programs, initiatives, and projects. We are a Church which is thankful to God for every kind of support that we have received through prayers, ideas, individuals, aid. We feel that our dialogue is based on implicit mutual trust. We thank God for this partnership, and we pray that we may continue to make a common witness to the love of Christ in this One World.

Pastor Sílvia Beatrice Genz
President of the IECLB



These partnerships have been formed through MEW's membership and cooperation in relevant international coordinating boards and they are influenced by multilateral relationships. Where appropriate, these long-term partnerships are expressed in bilateral contracts.

2.6.1.3 Partner Relationships in Forums


Over the past few decades, in addition to the bilateral church partnerships, an increasing number of networks and forums have formed at the regional level in which the ELCB is either involved directly, or through its partner churches. These associations organize and coordinate relationships, partnerships, and work-sectors. For example, the Mekong Mission Forum is a platform through which various Lutheran churches from the North and the South coordinate their respective activities in the countries Cambodia, Laos, Myanmar, Thailand, and Vietnam and determine common issue-based priorities. This work takes place as a matter of principle in ecumenical openness toward the mostly young Protestant churches in the region. The partnership forums in Tanzania and Papua New Guinea are predominantly organizational coalitions, in which the various, mostly Western, partners make mutual agreements with the local churches or develop cooperation strategies. Also worth mentioning are the various Round

Tables in Latin America. An example of a more issue-based forum is the "Program for Christian-Muslim Relations in Africa" (PROCMURA), which engages in interreligious dialogue. In general, all of the above listed forums, alliances, and networks are an expression of worldwide Communion and of shared responsibility in which the ELCB, through its partnership commitments, also participates.

2.6.1.4 Amicable and Neighborly Relationships

In amicable relationships, churches assume responsibility for each other even without legally binding agreements. The interest in the other and the mutual exchange take place on a voluntary basis and with varying intensity.

"Neighborhood" is characterized by geographical aspects that have been predefined for the ELCB. Good neighborly connections to the Protestant (not only to the Lutheran) churches in the states neighboring on Bavaria, such as Baden-Wuerttemberg, Hesse, Thuringia, Austria, and also the Czech Republic and France, must be tended to regularly. Neighborly relationships are especially pronounced along the borders. Today, the reconciliation of injured relationships, especially concerning our Eastern neighbors, is an important goal of cross-border relations. A theological cooperation on the questions of



how to be the Church in Europe connects us with these neighbors and challenges us to assume mutual responsibility for Europe. For example, this is the case in the Central Southeastern European group of the CPCE (Community of Protestant Churches in Europa) which has been organized by the ELCB since 1977. Another example is the project dedicated to cross-border youth work between Bavaria and the Czech Republic. The project headquarters "Protestant Youth for Remembrance and Reconciliation" are located at the Flossenbuerg Memorial.

2.6.1.5 Church-Reconstruction Assistance and Temporary Cooperation

For many years, the partnership with the German Evangelical Lutheran Church in the Ukraine (DELKU) represented a cooperation with the goal of rebuilding a spiritually and administratively independent church. Organizationally, structurally, and financially, the ELCB contributed significant assistance toward reconstruction of the (in 1935 extinguished) German Lutheran Church and the establishment of new congregations. Due to incipient serious conflicts in Ukrainian inner-church policy development, the ELCB suspended its partnership with the DELKU from 2015 until 2018, in accordance with the decision of the ELCB's Governing Board. The ELCB is well aware of its responsibility to the DELKU parishi-

oners stemming from their historic relationship. For this reason, the ELCB welcomes and strongly encourages active Bavarian-Ukrainian partnerships at the congregational and church district levels. Now it is time to jointly seek a new model for being in relationship, through which cooperation may once again be possible. This example particularly illustrates the real-life difficulties that can also arise in active partnerships.

2.6.1.6 Issue-Based Partnership

In addition to the above described models, a partnership based on common global issues and their ensuing problems and questions could also be constructive. In this case, the cooperation is based on jointly dealing with issues which connect us across national borders and even continents. These partnerships are limited in duration, and the common issues reflect our mutual responsibility as participants in the worldwide *Communio*. During this temporary period of joint reflection, it may be helpful to include other political, social, scientific, or Christian institutions beyond those mentioned above.

2.6.2 Ecumenical Cooperation


2.6.2.1 The Global Lutheran Community

The ELCB actively participates in the Communion of the Lutheran World Federation through its numerous partnerships within the global Lutheran community. At the same time, it takes its duty therein seriously by its cooperation and financial investment in both the LWF and its German National Committee. The active exercise of its membership in the UELCG is also part of its responsibility within the Lutheran community. The ELCB's partner churches are integrated into the structures of the LWF. For this reason, today the interaction with the regions and sub-regions of the Lutheran Communion is essential to its partnership work. Accordingly, the ELCB and its partner churches ensure that – in light of this globalized world – not only the local, but also the regional and the global perspectives are always carefully weighed into the balance.

2.6.2.2 Congregations of Various Languages and Origins

Studies reveal that nearly 10% of the ELCB's members were born abroad. It can be assumed that approximately another 10% have a familial migration background. In addition, roughly 270 foreign-language congregations have been

recorded in the Protestant region of Bavaria, mostly in the metropolitan areas. These impressive numbers hardly correlate with their scant amount of recognition and the few program offerings for the target audience "People of various languages and origins within the ELCB." The only ethnic subgroup which has thus far received special attention is the minority group of Russian-German Resettlers (Russlanddeutsche Aussiedler). A special Pastoral Ministry is now dedicated solely to the wider recognition of the members of the ELCB with migration backgrounds, and to the congregations of various languages and origins in the Protestant region of Bavaria. Under the heading "Interculturally Protestant in Bavaria" this Ministry began the first phase of its work by taking stock of all the assemblies of various languages and origins. Initially the main focus was on research, visits, consolidation of contacts, and steadily networking these communities. Partly due to the situation with refugees and asylum seekers in the last few years, the interest of the ELCB congregations to expand interculturally has grown: for example, in the demand for worship materials in various languages or for international worship services. Congregations and church districts are becoming more aware of the tasks that will arise from the changing landscape relating to Christians of various languages and origins within the context of the ELCB. An example of this is the



"Intercultural Church" in Wuerzburg. A second focus for the division "Interculturally Protestant in Bavaria" has emerged from these prior developments, namely a growing demand for consultancy services for congregations, church districts, and other church organizations in the field of intercultural expansion.

The social contact with our Protestant brothers and sisters of various languages and origins is a distinguishing feature of the ELCB's evangelical conduct and witnesses to the cross-linguistic and cross-cultural dynamic of the Gospel.

2.6.2.3 Interconfessional Cooperation

In accordance with its constitutional mandate to advocate for "increased unanimity within the One Church of Jesus Christ throughout the world", the ELCB has actively sought to work together with other confessions. These include not only the Roman-Catholic Church and its dioceses, but also other Christian denominations in Bavaria and Germany with membership in the CCCG (Council of Christian Churches in Germany). At the European level, the community within the CPCE (Community of Protestant Churches in Europe) is of importance. Through its membership in the EKD, the ELCB also maintains its European relationships with the CEC

(Conference of European Churches) and its global relationships with the WCC (World Council of Churches). The ELCB's particular bilateral contacts with the Russian Orthodox Church and the Syriac Orthodox Church in Southeast Turkey and Iraq comprise another aspect of this interconfessional cooperation.

Within the parameters of the Meissen Declaration between the Church of England and the EKD member churches, the ELCB has cultivated vibrant relationships between two of its church districts and two of the Church of England's dioceses (Nuremberg – Hereford and Bayreuth – Chichester). The latter is also known as the Co-burg Conference.

The ELCB also has an informal exchange of information with the Middle East Council of Churches (MECC) concerning the context and situation of Christians in the Middle East. This exchange has grown out of particular educational and aid projects sponsored by the ELCB.

2.6.3 Project Support within Partner Relationships

Project support within partner and ecumenical relationships is also to be understood as an expression of cooperation. This support occurs upon request and in consultation with the partners.



Projects have a good chance of success when the project idea, its conception, planning, and management lies responsibly in the hands of the local partners from the very beginning. In many cases, projects are also developed in a joint process between the partners. For the project's success, however, it is important to ensure that the "ownership" of the project remains with the local partners so that they may take full responsibility for it. A successful project outcome promotes the visibility of common issues and challenges in the global world.

There are specific criteria and responsibilities for the differing areas in need of support. In Bavaria, church project support is carried out by many different sponsors, such as Mission Eine-Welt, Diakonisches Werk Bayern (Association of Bavarian Diaconal Facilities), the partnerships at church district and congregational levels, and by the Diasporawerke of the Association of German Diaspora Development/AGDD (e.g. Gustav-Adolf-Werk/GAW, and Martin-Luther-Verein/MLV).

The project support of the Evangelical Lutheran Church in Bavaria is interconnected with other sponsors of partnerships; they complement each other and act together (cf. Ecumenical Lenten Campaign). Thus aid and financial support can be coordinated and directed to different areas

and levels in the partner regions. Since the project sponsors maintain different relationships with the individual churches and organizations, the project support and aid must be considered individually within the parameters of each partner and ecumenical relationship.

Disaster relief and reconstruction aid in affected regions are coordinated predominantly through umbrella organizations and are co-financed by funding from the ELCB (e.g. ACT Alliance, Bread for the World, and Diaconal Disaster Relief of the Protestant Agency for Diakonie and Development/EWDE).

FOR WHAT PURPOSE?

3. Communio as a Vision of Church

Every time a local congregation meets, the communion of the one, holy, catholic, and apostolic Church is present, which is the Communio of all Christians. For this reason, the various relationships of the ELCB with their Lutheran partners and other Churches, are a fundamental expression of this reality. Without the Christians from other parts of the world and from all denominations, the ELCB cannot be Church.

■ 3.1 Communio is a Gift and a Task

Communio is both the community of diverse people in the local assembly which gathers around the Gospel of Jesus Christ, and it is the worldwide community. *"This communion is alive because God calls it into being and sustains it. Living together as a communion of churches is a gift entrusted to the Churches."* This statement is written by Martin Junge, General Secretary of the Lutheran World Federation, in his preface to the LWF's Study Document *The Self-Understanding of the Lutheran Communion*. The gift of Communio is simultaneously task and obligation to live out the reality of Community. For the

LWF, the task is to be a lively and engaged community of churches which shares altar and pulpit fellowship and brings "their spiritual and material resources together in order to jointly participate in God's mission in the world." This theological self-understanding of the LWF as Communio has evolved over time and is evidenced by the fact that the LWF changed its own name in 2003 at the 10th General Assembly in Winnipeg/CAN. Since then, its name is: "The Lutheran World Federation – a Communion of Churches."

Even beyond the Communio of the Lutheran World Federation, this is true: the unity of the Church of Jesus Christ is a gift of God. It is the God-given reality which insists on being lived. It is "not the task of the church to achieve unity, but to act as the unity it already is." (Mark Hanson, LWF Council Meeting, 1-7 September 2004 in Geneva/Switzerland). The unity of the Church of Jesus Christ is not an end in itself. It has testimonial character and points to God's action in the world, so that the world may believe (cf. John 17).




It is truly a blessed grace for our Lutheran Church in Malaysia (LCM) to have such a blessed, valuable, precious and families type of partnership with Mission One World, ELCB. Our heartfelt appreciation for this partnership and accompaniment through mutual acceptance, respect, support, learning and growing towards maturity in Christ, for the extension of His Kingdom and His Glory.

Pfarrer Aaron Yap,
Bischof der LCM

■ 3.2 Communio Takes Form in our Relationships

For the sake of the Communion of the Church of Jesus Christ, our partnerships and other forms of church relationships are based on the following principles and objectives:

- The ELCB's relationships with other churches expand the horizon beyond their own church and its church districts, and exemplify the Communion of the Church of Jesus Christ. Within this Community, the ELCB is willing to share the gifts entrusted to it with other churches.
- Local ecumenical work and international cooperation aim to overcome confessional rifts and to make fellowship in worship and at the Lord's Table a reality.
- Partnerships, amicable and neighborly relationships, and the ELCB's work in the Lutheran community, serve the purpose of helping partners to grow together in faith and to overcome theological boundaries between the churches. Their aim is to theologically enrich one another and to avoid mutual exclusion.
- In the ELCB's relationships, the participants encounter one another without unilateral dependencies.
- The ELCB's relationships serve to overcome injustice between generations, genders, and



different societies, as well as to overcome poverty. They expose structures of violence and help to overcome them. With the exchange of money, material goods, and personnel, no new dependencies or constraints should arise. How this goal can be implemented is to be considered together with the partners in dialogue with these churches at all levels.

- Relationships change the congregational life of all the participants. "We want to pay attention to what we can give and to what we can learn." Learning from one another is crucial for the *Communio* of all churches.

■ 3.3 Ecumenical and Global Learning – The Journey of Partnership Work

On the journey of implementing the vision of Church as *Communio*, we allow ourselves to be guided by an attitude of ecumenical willingness to learn in the cooperation with our partner churches. This includes:

- That we value other spiritual and life-giving cultural traditions
- That we allow ourselves to be guided by the aspiration toward a "reconciled diversity" in our struggle with the "otherness" of piety and theological thought – including a wide variety of beliefs – and thereby learn to better understand our own identity
- That we cultivate an ecumenical spirituality, in which we pray together with our partners, participate in the worship life of our partner churches, and seek encounters at every level of church life
- That we focus our learning efforts primarily on what unites us and not on what separates us.
- That we exercise fair and equal dialogue with our partners and – insofar as such conditions have not already been established – address the causes of inequality in dialogue
- That we deal out criticism in the partnership where necessary, yet with care
- That we are willing to let ourselves be questioned
- That we develop projects together and allow the benefit for both sides to be the criterion by which the respective project decision is made
- That we acknowledge the social context of our partner churches and – if necessary – assist our partners with "ecumenical advocacy" in their struggle for fairer living conditions
- That we, in this age of globalization, become aware of the interconnection of our life-style with the living situation in other parts of the world; and this is why the per-

spective of the "poor churches" is important to us in our commitment to a fair economic order

- That we allow ourselves to be inspired by the living Spirit of God, which encourages us and gives us hope on our journey together with our partners everywhere in the world.

■ 3.4 *Communio as Witnessing Community and Missional Reality*

Even today the triune God acts in the world and the Church through creation, redemption, and the work of the Spirit. The church participates in God's Mission, the *Missio Dei*. We are sent out to carry God's mission into the world; this mission testifies to the transformation, the reconciliation, and to the empowerment of the individual, the church, and the world. *"These mission foci – transformation, reconciliation, and empowerment – aptly describe mission as the church's participation in the mission of the Triune God, Creator, Redeemer, and Sanctifier. They also reflect the characteristics of mission as holistic and contextual; namely, a mission led by the Holy Spirit to walk in the "way of the Son": the way of incarnation, cross, and resurrection. Mission is the raison d'être of the church. It flows from the nature of the church as a witnessing*

community, a gift of God's gracious justification for and invitation to mission" (Mission in Context, LWF 2006, p. 61).

The existing communion of the churches in the world is demonstrated and strengthened through the individual partnerships and other forms of relationships between churches, regional church districts, church districts, congregations and church organizations. And finally, perhaps most importantly, through its partnership work, the Church of Jesus Christ becomes the Community it already is. This occurs in order to better fulfill God's mission in the world. Partnership work is responsible for the "community of the one, holy, catholic, and apostolic church."

Partnerships and all other forms of church relationships, locally and worldwide, prepare us for the ultimate goal: to share our common story of faith and promise in an ecumenical community, and to bear witness to faith, hope, and love on behalf of the whole world. This testimony is an essential aspect of the Church's credibility.



Our partnership with the ELKB is effective on many levels: mutual networking is important in diaconal and parish projects, in school exchanges, as well as in the domain of public theology. A steady dialogue between two churches coming from differing situations in society and ecumenism is by all means constructive.

Bishop Dr. Tamás Fabiny
Evangelical Lutheran Church in Hungary

4. Conclusions

The ELCB's foreign relationships are to be reviewed regarding their classification within the above differentiated relationship structure, and to align their concept with the established principles. In times of limited re-

sources, it is especially true that partnership work, in all its dimensions, remains an integral aspect of the Church being Church. We are the Church of Jesus Christ only in Community with other Christians throughout time and in all places.

In this light, in March 2017 the Synod of the ELCB recorded and considered "the entire world" as its reference point in its ratified Strategic Guidelines to the Bavarian Church's renewal process "Profile and Concentration." Nevertheless, the task remains to fill this aspect of "Being the Church" with life, as well as to keep it alive in our own contexts and to implement it there.

The Unity of the Church – which Christ himself commanded, and which has been fulfilled in him – is the central criterion for the credibility of Christian proclamation. "As you have sent me into the world, so I have sent them into the world. ... that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me." (John 17: 18, 21)

5. Partnership in Action I

Shared Issues

The meaning of partnership becomes tangible and filled with life when we deal with issues and challenges that mutually concern us.

Below, the issues which especially occupy us at this time in our partnerships will be addressed according to their assigned task area within Department C-Ecumenism in the Bavarian Church Office and the Center of Mission EineWelt (Ecumenism, Mission, Development, Partnership).

The four following chapters will only offer a momentary glimpse into the situation at the end of this second decade of the 21st century. Likewise, we can only deal here with a few, yet central, aspects of the relationships with our partners. There would be so much more to say about the theological, political, social, and economic issues that concern us.

Nonetheless, may the following chapters at least offer some insight.

■ 5.1 Mission and Interreligious Dialogue

Foundations

God is a missional and a dialogical God, who is at work in Creation, Salvation, and Sanctification. In doing so, God focusses completely on this world and is in constant dialogue with humanity. Thus a fundamental trait of the *Missio Dei* is to accept people from other cultures and religions without apprehension, but with open eyes and hearts. This includes the willingness to honor other ethical views and religious convictions.

God's call to mission ("sending out") is intended for the whole Creation. God calls upon the Church to participate in this holistic mission

which encompasses the Proclamation of the Gospel, service to others, and advocacy for justice (i.e. the conciliar process). This is the gift and the task of all Christians, Congregations, and Churches: Humanity shall encounter the Triune God by these means and thereby gain and grow in faith, love, and hope.

Military armaments also come from Germany, even some church members work in this particular industry. How can de-escalatory peace initiatives better be promoted? How can military escalations be prevented?

The ELCB has a long history of established relationships with partner churches on all



continents, who contribute a high missional potential, as well as live out their faith in dialogue with other religions. When the Church enters into a dialogical relationship with members of other religions, this is a very scriptural and contemporary kind of encounter between members of entirely different faiths. Such a dialogue is characterized by the fact that those entering into this process are aware of what they believe. For us as the Church, dialogue remains scriptural if it includes the Christian witness of faith. In doing so, the dialogue must be a process of mutual understanding and encouragement – not a negotiation between opposing interests and claims. As Christians, we may rest assured that our creating and blessing God is also at work in other religions and cultures. We see ourselves called, together with those of other faiths, to stand up for a peaceful coexistence, in order to promote a good life and support opportunities for fruitful human development.

Economic justice and climate justice: We recognize that we, as consumers, receive benefits from the existing system. How can we work toward symbolic and structural changes?

Developments


At the beginning, partner churches under European leadership still mostly adhered to a very traditional understanding of mission and

being church. As of the 1950's, different and broader views began to emerge. One example of this is the program for Christian-Muslim Relations in Africa (PROCMURA). It builds upon the insight that mission work at its core is committed to peace, and especially in this respect, that peaceful coexistence for people of differing religions is essential.

If the *Missio Dei* proceeds from the God of universal peace, then the mission work of God's disciples must also be guided by the fundamental principle of peace "among those whom he favors." (Luke 2:14) The dialogue between religions promotes mutual understanding and peaceful cooperation without renouncing one's own identity.

In this light, the ELCB's partnership work facilitates both intra- and interreligious dialogue in order to promote peace and understanding worldwide within the churches, but also among people of different religious affiliations. This kind of dialogue also includes dealing

with unfulfilled expectations. When working together on important issues and challenges, differing outlooks and approaches often become painfully clear.




In Europe's relationships with other parts of the world, questions regarding interreligious dialogue and radicalization, as well as migration, have become crucial concerns. Dramatic events have taught us that these problems are neither of a national nor of a regional nature, but that they are of much more extensive, intercontinental proportions and interdependencies.

The ascertainment that some young people become radicalized very quickly requires us to respond to this situation in a new way. The currently prevalent idea in Europe of sealing off the continents and forming a "European Fortress" does not correspond to the *Missio Dei*, and would not be sustainable long-term. We must find new ways of coexisting, based on the fundamental humane premise that living a life in dignity must be possible in all parts of our world.

Mission and Dialogue in Diverse Contexts

The Welcoming Church – Brazil

"God's Mission is our Passion" – the Evangelical Church of the Lutheran Confession in Brazil (IELCB) published its Mission Plan under this motto. At the 30th Council, which took place in Brusque, Santa Catarina in October 2017, this plan placed the church in the category of "Missional Congregation." The IELCB is ecumenical and does not proselytize. Nevertheless, it sees itself as a Church that wishes to invite those who are searching for a home Church. For this reason, all congregations are called to work in the world under the common motto: "No congregation without a mission; no mission without a congregation." Due to the IELCB's conviction that mission belongs to the nature of being the Church, this mission must be perceptible both in the ministry of every congregation, and in the life of every Christian. This mission is fulfilled by communicating God's love in a holistic and missional manner. The mission plan calls the congregations to commit themselves to the areas of evangelization, community life, service to others (*diakonia*), and to celebrating a lively, realistic liturgy. At the same time, this plan emphasizes the principle that mission is always about God's Mission, and not about the IELCB's mission. Out of love, the God who



became human in Jesus Christ, seeks out humanity. The congregations are encouraged to pass on this love. It is God's Mission which becomes the passion of His Church.

Sensitive Conditions for Coexistence – Singapore and Malaysia

The possibilities of inviting others to faith vary greatly in our partner churches. In the Southeast Asian region, there is a wide range of experience in the interactions between religious communities. Our partner churches – the Lutheran Church in Singapore and the Lutheran Church in Malaysia – live in completely different contexts. The city-state of Singapore, governed by a one-party system, demands that all religions cooperate with each other free of conflicts: tolerance is prescribed and controlled by the government. The central objective of the Department of Religion calls for a dialogue-based relationship between the Christian churches and Islam.

By contrast, in Malaysia Islam has a politically-validated priority status. Not only do the minorities affiliated with other religions suffer under this, but also Muslim groups who do not wish to be swallowed up by the government. The government of this multiethnic country promotes the population's Islamization through its sultanates, educational institu-

tions and propaganda. This is reflected in the exclusive permission to use the name Allah, in the obstruction of the churches in their freedom, in targeted conversion strategies from childhood on, in preferential treatment in the education system, as well as Visa-refusals for foreign students of theological seminaries and for Christian teachers.

Although leading Muslim associations do not participate in Dialogue Institutes and Programs, the churches strive for an open exchange – in the interest of the very tolerance which is denied them.

PROCURA: Interreligious for a Peaceful Coexistence and Mutual Growth

"A continent where Christian and Muslim communities, in spite of their differences, work together for justice, peace and reconciliation, towards the holistic development of the human family and the environment."

This is the vision upon which the program for Christian-Muslim Relations in Africa (PROC-MURA) is built. Behind this vision stands the profound insight that any kind of progress will only have a chance of succeeding if the different religious communities work together to achieve it. People of Christian and Muslim backgrounds who are well-prepared for dialogue wish to explicitly counterbalance



the violent and hate-filled message of extremist groups. In 17 African countries, there are "Area Advisers" and national committees from PROCMURA actively working with youth to promote dialogue, to contain conflicts ideally as soon as they arise, and to prepare common visions between the religions which foster the development of the countries.

Disaster Relief as Active Love of Neighbor

Disaster relief actively demonstrates that we are united in God's Mission with our Christian brothers and sisters in other parts of the world, and that we wish to witness to God's lovingkindness of the people beyond the borders of our communities of faith. Thus disaster relief and humanitarian support of our partners enables them to not only alleviate the need in their own area, but also to help those in need beyond religious borders – in keeping with Jesus' commandment to "Love Your Neighbor" (cf. Luke 10: 25-37, the Good Samaritan).

To this end, the ACT Alliance, a network of 150 churches – including the ELCB –provides disaster relief in approx. 100 countries. Accordingly, it is appropriate for emergency aid to be provided by the church, jointly coordinated by the affected churches, and used beyond religious and ethnic borders. Especially in


societies such as Iraq, where the question of political power is conjoined with religious and ethnic affiliation, any exclusive aid for particular groups would divide the society even further. This is why our partner CAPNI (Christian Aid Program Nohadra Iraq) provides local disaster relief far beyond the Christian community. Open hands for all in need express God's lovingkindness toward all humanity.

Incentives for the ELCB

In the cooperation with our partners, we encounter Christians who live their faith in different contexts.

■ 5.2 Justice and Development – How They Relate

Jews and Christians cannot imagine their faith without the inclusion of justice. "But let justice roll down like waters, and righteousness like an ever-flowing stream!" (Amos 5:24), thus exclaimed the farmer and prophet Amos to the mighty and wealthy in the cities of Israel. Peace can grow only in those places where there is justice, says the Psalmist, for: "Righteousness and peace will kiss each other" (Psalm 85:10). And Jesus says: "blessed" are the peacemakers, and those who are persecuted for righteousness' sake (Matthew 5:9-10).



The mission to bring about justice and peace defines the goal of development work in a partnership between churches. This raises the question early on about the significance of money transfers. For this reason, the EKD Synod in Berlin-Spandau in 1968 resolved in an appeal to its member churches that they begin investing two per cent, and later five per cent, of their church tax revenues in the activities of the Church Development Service. The main concern, however, was not only the actual support of the people in the global South, but also the analysis and abatement of the causes of poverty, human rights' abuses, and injustice. In the same year, the General Assembly of the World Council of Churches took place in Uppsala, Sweden under the motto "Development means Liberation." There it was made clear that the global North is not the solution to the problem of underdevelopment, but that it actually causes many of the problems in the first place. Therefore development cannot be defined in terms of linear economic growth, rather development means a liberated, good life, in peace and justice.

In the meantime, national development policy has also taken steps in this direction. In 2015, at the General Assembly of the United Nations, 193 states reached an agreement on

the "Sustainable Development Goals" (SDGs). Whereas their precursors, the "Millennium Development Goals" (MDGs), primarily defined goals for countries of the global South, the SDGs are a challenge to all the nations of the world. Because a good life in dignity, peace and justice – for us and future generations – is only possible if consumerism and lifestyle habits also change in industrial and emerging countries, if fairer global trade structures are established, and if development does not occur at the expense of our environment. Theologically speaking, it is about the conversion to a life in God's Shalom.

Three Current Challenges

Counteracting the Causes of Forced Migration

Flight (forced migration) is a global phenomenon that has always existed. Experiences of flight, deportation, and exile have deeply marked the Judeo-Christian tradition. Many biblical stories tell about how people have fled and are on the run. Usually in this context, unjust structures, situations of oppression, food shortages, poverty, or hopeless prospects for the future are described as causes – and in all of this: the question about justice and peace is raised.



From this perspective, the current flight situations entreat us to get to the root of the causes of forced migration and to advocate for fairer structures and living conditions. Securing borders more heavily or making repatriation agreements are simply populist attempts at solving the problem and do not minimize the flight-causing injustices; rather they contribute to even more injustices. Refugees have obstructed access to employment opportunities and to health care services, and they have an uncertain legal status. Such injustices arise out of a dubious policy which aims to reduce the so-called migratory pull-factors.


Likewise, the strategy of implementing development aid funds to reduce the push-factors and to create corresponding incentives to stay does not fundamentally change the situation in the lands of origin. One example of this is an income-generating measure for young men. Such projects can certainly help individuals, but they do not change the fact that internationally unjust structures – and not simply the policies of particular countries in the global South – are the major causes of forced migration.

To consider the causes of forced migration through the lens of justice means to point out unfair structures and international interdepen-

dencies and to work for their change. Germany, for example, is one of the leading countries in arms exports. Military equipment, and especially small firearms, form the foundation of every military conflict, usually with fatal consequences for the population.

Unfair structures lead to a dearth of future prospects. Global trade contracts and customs agreements often hamper value creation in developing and emerging countries. In countries where there is no possibility to earn money, the pressure to migrate increases. The implications of raw-material mining are often particularly fatal. Unstable political conditions in societies make these vulnerable to the bargaining power of international companies. Frequently, income does not ensure sustainable development, but reinforces corruption and exploitation.

That the climate change has been caused by humanity is now a matter of scientific consensus. Absolutely disastrous is the fact that the effects of the climate change are more acutely felt in most of the developing countries than here – although the climate-harming emissions are generated by us and not in the global South. In regions with persistently low precipitation, recurrent strong-wind events, or rising sea-levels, people do not have a future and migrate.




Some examples of how the causes of forced migration are being countered with justice:

- As a Fair Church District, congregations in Fuerth are emblematically testing how Fairer Trade can be implemented. They use fairly traded coffee and tea at internal and public congregational events, and fairly traded wine for the Lord's Supper.
- The Tanganyika Christian Refugee Service in Tanzania (TCRS) has been working for and with refugees since 1964, and during this time has provided assistance to several million people in all kinds of emergency situations.
- In Northern Iraq, "start-up" projects support the initiatives of refugees who want to begin a new life in their villages with their own businesses (e.g. bakery, car repair shop, hair salon, etc.)
- The Evangelical Lutheran Church in Bavaria invests its money systematically according to ethical-sustainable factors. At the same time, responsible structures are insisted upon through business dialogue.
- Mission EineWelt supports a program of the Lutheran Church in Nicaragua "Faith and Hope" which aims to avoid climate-harming emissions by transitioning to wood-efficient stoves. This project is also a recognized climate compensation project.

Education

Normally there should be no need to make a case for the relevance of education where questions of justice and development are concerned. Common sense agrees here with the opinion of all the experts, namely that education is the obvious key in this context. Education provides chances for advancement and prosperity; access to education is the precondition for equal opportunities. Education is a prerequisite for involvement in civil society. Without education, a person can hardly be aware of his or her own rights, let alone stand up for them. Thus education can also indirectly contribute to more distributive justice. Ultimately, a good standard of education is crucial to the population development of a country. A country's birth rates and its education level correlate with one another. There is no better way to lower birth rates than by providing access to education.

From the beginning, Bavarian mission work had the intention of connecting the Proclamation of the Gospel with ministry to the whole person. For this reason, the organization of educational opportunities, among others, was an essential element of the mission work. Thus mission and development typically belonged together in the self-understanding of the mission workers. Today the educational challenges



facing the ELCB are similar to those of many churches overseas with which the Bavarian Church cooperates. Christian education is not restricted to the formal school setting of Religion Class or through the operation of Protestant schools, but already begins in nurseries and kindergartens, includes Confirmation classes and adult education, as well as working with the elderly. It must always be about holistic learning which takes global and intercultural aspects implicitly into account.

Both general education and education in Christian faith work together when it comes to the formation of potential of an independent, discerning Christian human being. This education is oriented toward the dissemination of the Gospel, the promotion of humanity, and mutual understanding within the society. Hereby essential are insights into the value and dignity of life, as well as to the fundamentals of social responsibility.

A particular challenge for our partner churches arises, however, in those places where the State does not sufficiently meet its obligation to provide access to education for all people. In remote areas, or wherever the State fails to act, an especially strong involvement of the respective churches can be observed, for they are there to provide at least basic access for the population.

Together as Churches we must deal with the often insufficient permeability of education systems. The German education system has been accused of the fact that – compared with other European countries – very few children from educationally disadvantaged families will ever achieve a university degree. In some partner countries, the cost of school tuition restricts the access to secondary education.

Examples of the successful Implementation of Educational Opportunities:

- The Evangelical Lutheran Churches, as Sponsors of Schools throughout the world, are important pillars of formal education. They are effective in various ways, as already mentioned above. Especially in poorer countries, churches are exceedingly involved in the educational sector.
- The interdenominational working aid organization CAPNI (Christian Aid Program Nohadra Iraq) teaches mostly young people through its educational programs about Spirituality and their native history and culture. Young Christians in Iraq are thus able to take on their role in society more self-confidently and constructively, especially in their context of a traditional, multiethnic and multireligious society.

- In the rural region of the federal state of Minas Gerais in Brazil, the Family Farming School "Margarida Alves" was founded to strengthen the micro-region.
- School partnerships between Bavaria and Hungary give pupils the chance to accompany each other "for a bit of their lives." Conferences for teachers and school administration, internships, and work-shadowing programs broaden the mutual educational experience of the school and childcare facilities' partnerships.
- Through its seminars, courses and events on Global Learning, Mission EineWelt helps the participants learn to deal with global challenges.

The Good Life – for All

The "Good Life" concept is already considered by a number of Partnership-Encounter Programs to be an enriching topic of discussion. This subject is easy to broach when observing the realities of life. What specific life-concepts are being pursued to achieve a "successful life"? The Dictionary of Sustainability states: "The South-American concept of a Good Life (buen vivir) seeks a balance with nature, a reduction of social inequality, a solidarity-based economy, and a pluralist democracy with new spaces for civil-social participation. It is a sys-

tem-critical response to the Western focus on development of the last few decades." Which models for living can be found in Asia, and which approaches are there to leading a sufficient life in our oversaturated Western world?

Especially due to our awareness of the planetary limitations, and the knowledge of our human-made climate change, the time for a global mind-shift is long overdue: a shift away from a resource-intensive, exclusively material-oriented prosperity. The realization that the life model of the global North is not the solution to the problem of underdevelopment, but that it is the actual cause of many problems, is becoming palpable. Then again, the measure of value for development must also be fundamentally reconsidered. Should not the goal of development be oriented toward a good life in peace (including social peace) and in justice (including climate justice)?



■ 5.3 Congregation and Church in Society

Congregational Development

In all of the churches partnered with the ELCB, the history of origin and the current context play a significant role, ranging from the respective structure of the congregation, to the core areas of its work, all the way to its model for congregational vitalization.

In the partner churches, as well as in the Evangelical Lutheran Church in Bavaria, there are very different expressions of diaconal, missional, socio-political, or pastoral care concepts.

The Lutheran Costa Rican Church, for example, sees its main task in providing a safe place to live for marginalized and outcast persons, as well as victims of violence. Here we find a social-diaconal approach which is motivated by faith. Despite its small number of members, the church is perceived as socio-politically active by the population. In Brazil, the IELCB has congregations in megacities. Through its diaconal-missional involvement, it bears witness to the Gospel. In this way, the IELCB contributes to changing the lives of individuals, and functions therefore as "salt" in the society.

The Evangelical Lutheran Church in Tanzania (ELCT), the Evangelical Lutheran Church in Sweden (Svenska Kyrkan), and also the ELCB, offer not only a safe haven for church life in their countries, but they also have considerable weight in member numbers and theological substance, which means: They as Churches are in a position to intervene in political and ethical issues, and they are being heard.


Building Block I

Why I would like to work as a pastor in Sweden

Insights into the Lutheran Church in Sweden, Skara Church District

In the past few years in the Lutheran Church in Sweden (Svenska Kyrkan), the congregations have merged to form larger pastorates. This process has also changed the pastors' profile.

Through an exchange program of the ELCB with the Swedish church district of Skara in May 2011, I accompanied a female Swedish colleague in her pastorate for four weeks. The pastorate was formed through a merger between a large city church and two small rural congregations. It now has eight Churches and five congregational centers. Working together for the 24,500 members of the pastorate are



eight pastors, seven church musicians, five deacons, and another 28 employees (teachers, custodians/sextons, and administrative employees). One team – comprised of some of these pastors, church musicians, deacons, teachers, and custodians – is assigned to a district within the pastorate by a "kyrkoherden", the pastor who oversees all full-time employees in the pastorate. Working in a team and distributing the duties in a reasonable way helps to alleviate the burden of the pastors. Another relief is the "tillsammans" (together) concept, the cooperation of various church vocations. However, "tillsammans" is a skill that must be learned. The Swedish colleagues are in general much less stressed than my Bavarian colleagues. I think the professional profile of a pastor in the Swedish Church is clearly defined and the areas of work are well-structured.

Pastor Norbert Stapfer, Bad Füssing

The Evangelical Lutheran Church in Hungary passes on religious education through the family and is allowed to teach religious education classes at state-run schools, although membership accounts for merely 3 % of the Hungarian population.

Building Block II **In Hungary, faith is formed in the families**

In the Lutheran self-understanding, the primary place to receive religious socialization is within the family. The family unit is considered the smallest bond of human affiliation. This family unit is fundamentally responsible for the upbringing and education of an individual life. 80 % of the members of the Evangelical Lutheran Church in Hungary claim that their faith formation occurred within the family. Traditions and religious education are thus passed on primarily by parents and grandparents.

The Evangelical Lutheran Church in Hungary (ELCH) supports parents and grandparents in passing on the Christian faith to their children and future generations in a manner similar to that of the Father of the House (Hausvater) instructing his children. Luther describes the responsi-



lity of this familial role in the Large Catechism. A central attribute of personal faith formation is prayer. The culture of prayer declined during the communist dictatorship and the subsequent Western, liberal commercial culture. In order to encourage personal conversation with God once again, the Church has published a prayer book for children.

U. Zenker

In Malaysia, any form of (public) mission is forbidden, yet the churches continue to grow, including the Lutheran Church. Christians, particularly youth, have created new models for passing on God's message of love in this environment.

Building Block III **Youth ministry in the (Muslim/multireligious) context of Malaysia**


Evelyn Khwa from Malaysia (19) writes the following about the goals of youth ministry in her church:

It is important for us, the young people in the Lutheran Church in Malaysia (LCM), to influence the church and society with our ideas, our creativity, and with very specific tasks. We have special programs to teach young people how to find, to formulate,

and to publically express their opinion. We believe that Christians should be recognizable as the "Light of the World." This is why our program aims at helping young people to develop their leadership skills, so that they are equipped to take responsibility in their respective areas of work

The method "inductive Bible-reading" helps us to discover what the Bible is saying to an individual person, or to the current situation. In "camps" we practice our collaboration skills, cooperation, and team spirit. And we exercise both our faith and build community during activities, such as a hike during the night when no one can see: by holding onto one another, we continue our journey in the dark. This is how we learn to cope with our fears. In Malaysia, we are not allowed to evangelize, but our social-diaconal programs, such as feeding the poor, witness to our faith, and then people want to learn more about the Christian faith.

*Translation and Summary
by Reinhild Schneider*



The context of a majority or a minority church, the religious environment, also its history and structure, determine the character and orientation of the church. "Congregational churches" focus primarily on the needs of their members. "Centrally-organized" churches focus more frequently on regional issues.

Building Block IV **Church in a new light!**

Insights into the Evangelical Church of the Lutheran Confession in Brazil (IELCB)

During my trip through Brazil, I pay a visit to the Church of the Holy Cross in Curitiba on Saturday. I am given a warm welcome by Sadir Boeque, a church volunteer. On the first floor, a large youth group is assembled and prepares a variety of activities in smaller groups. Behind the building children are playing a game on the sports field. On the top floor, the 14-member church band is rehearsing. Some of the musicians are looking for a church home. On Sunday, I am given a warm welcome by members of the congregation when I enter the church. A Bible and a hymnal are put into my hands. A choir sings during the service. The hymns are accompanied by a band, and the people sing with great emotion. Lectors read the Bible les-

sons and make announcements. Although many people (choir, band, lectors) are actively involved in the service, the liturgy flows easily and harmoniously. The pastor is in charge of the liturgy and sermon, but otherwise she remains in the background. After the service, the worship participants stay a while and chat cheerfully about the events of the past week. The pastor tells me that many Bible study groups meet during the week in the members' homes and are led by volunteers from the congregation.

Hans Zeller

The fact of declining membership poses the churches in the Central Western European Region the question of how to convey anew the modern relevance of faith and the Church in each respective society. Taking a look at the partner churches could lead us to new and creative ideas in our Bavarian Church. On the other hand, increasing membership numbers and structural issues are becoming a challenge for our partner churches in the Southern hemisphere.

Building Block V

Church in a surprisingly different way!

"Fresh Expressions of Church" is a successful model from the (Anglican) Church of England of how the Gospel of Jesus Christ can be expressed in new, often surprising, and unexpected ways. The contexts in which people spend their daily lives become the places where they encounter the Gospel message: an evening discussion session in a café after the performance of a Christian comedian; a worship service without a sermon, but with "table talks" in a classroom.

Barriers are broken down when the Gospel enters familiar places of our daily life. The keyword "contextualization" plays an important role here. The Evangelical Lutheran Church in Bavaria is also gathering experiences with "new expressions Church". The ELCB staff members working in the mobile phone charging station at the "Summer Breeze Festival", a heavy-metal event with more than 20,000 visitors in Dinkelsbuehl, reported surprising encounters, deep conversations, pleasant open-mindedness. Some of the intense conversations even ended with a blessing.

Joerg Hammerbacher

Another area where parallels, intersections, and contradictions can also be observed in certain situations and in dealing with circumstances is, for example, youth ministry. Not only in the ELCB, but also numerous partner churches are facing the challenge of how to provide young people with an appropriate "place" in Church, or how they can encourage young people to stay in the Church. On the other hand, it is particularly the youth who contribute to the building up and extension of the Church. This means that an exchange is exciting, and that the learning process with and from each other will be fruitful. This applies to both religious education and Christian socialization, which could become a place of learning with and from one another in everyday faith practice ("Praxis Pietatis").

Building Block VI

Youth Exchange of the Munich Church District and the Conde Diocese

The topic of mission tends to be seen rather negatively by German youth. When we stood with a German-Tanzanian group by the grave of the German missionary, Otto Schueler, in Mwakaleli, the youth from Germany were obviously disturbed by the Tanzanians' enthusiasm. It was almost as if these German youth wanted to apologize



for the fact that the Germans had come to missionize in Tanzania. However, their attitude was extremely disturbing for the Tanzanians! The Tanzanian youth explained to us that they were very thankful that missionaries had built schools and hospitals, and – naturally, above all – that the Germans had brought them the Gospel.

Regine Kellermann

A significant and abiding inter-disciplinary issue for the Churches on the whole is ultimately the question concerning the Churches' visions for their congregations, for their society, and for the world. Above all: by which values are they being led, and to what extent are they future-oriented, sustainable, and transmittable? How do they understand their mission? What does it mean to be missional – despite, with, or especially when, being socially involved?

Church in its responsibility for and in Society

So that the Church can give the world hope, it needs to intervene in social issues from the Christian perspective, as Bonhoeffer described it: "Being the Church for others." In doing so, every church must find its own local form,

while at the same time jointly raising its voice to expose injustices. The support for minorities may take on different forms – in Brazil among the landless, and in Bavaria among social welfare recipients – but the mission is the same, and our responsibility does not end at national borders.

Building Block VII

Migration – God hears the Cries of the Poor

Ana Medrano is a responsible 17-year-old young woman. She is Salvadoran and the fourth out of five children. She lives in Santa Elena, in the state of Usulután and already attends grade 9 in secondary school. She is the leader of the children's worship service in the Lutheran Church El Buen Pastor in Usulután. Her hobby is playing soccer, and she wants to study Business Administration at university because she is an excellent pupil.

During a soccer match in August 2016, she collided into another co-player, who in turn threatened her that she will have to pay dearly for this collision. Subsequently, Ana was abducted by a Mara gang. After three days, Ana was released, but just a few weeks later, she was kidnapped again. Ana's parents realized that their daughter's

life was in danger. Through the connection with the Lutheran Church of Nicaragua "Faith and Hope", Ana received the opportunity to move to Nicaragua in order to continue her studies in safety there. Ana is just one of many examples of those who must leave their country and seek a home abroad. Thus the country loses its best workers.

Hans Zeller

Being the Church in Society means recalling locally how our behavior influences or even restricts the living conditions of other people. Countless people can no longer live or survive in their original environment, for example, because of climate change, instability, and war. Flight and migration have become a fundamental challenge for all the churches. Church in Society sets various priorities, depending upon the setting and its possibilities.

Building Block VIII

From a Migrant Congregation to a National Church – the Kenya Evangelical Lutheran Church (KELC)

Throughout history, faith, religion, also Christianity, have been passed on by people who have left their countries for professional or social reasons and who have settled in another (world) region. We know from the Bible about Abraham, or about the first congregation of Christians in Rome. In the history of missions, we can name the Kenya Evangelical Lutheran Church (KELC) as an example, whose roots lie in Tanzania. In the mid-1960's, young enterprising people from the north of Tanzania moved to the big cities of Kenya, primarily to Nairobi and Mombasa. As members of the Evangelical Lutheran Church in Tanzania (ELCT), they "took their faith" with them and lived it out in this new place. They met regularly in "house churches" to hold devotions and worship services of the Word, which they organized and performed themselves. In this way, the Lutheran Church was established in Kenya without, and independently of, any "official" or organized mission work.

Cf.: Friedrich Durst, Das andere Afrika, 2004, pp. 180-204



The social question arises here and in all countries, and yet, the response will vary in terms of practical social involvement and/or political advocacy work. Ecological goals cannot be implemented unilaterally, rather we must think of the world as one entity and consider the mutual dependencies and connections. Social change is a challenge in every individual country, but also globally. In the quest for social justice, it is ultimately about overcoming corruption, and about how transparency can be implemented in a credible and comprehensible manner, in each individual country, as well as in the Churches and partnerships.


Education is a significant conduit for change. The proportion of educational opportunities provided by the Church in many countries is exceedingly high, and in some contexts, even higher than what the government is able to provide. The Church in Society has a genuine interest in education and in which kind of education is being offered. In the end, the young generation benefits from these education programs. They are able to acquire competencies which equip them to be Christian participants in civil society, actively working for peace, justice, and the preservation of the Creation in their church and their surroundings.

Both in light of congregational development and in light of the role of "Church in Society", the exchange between the churches is enriching, fruitful and essential. With respect to the responsibility we have for this one shared world, this exchange is indispensable.

■ 5.4 Ecumenism in Diversity and Unity

The ELCB's Policy Statement on Ecumenism (interconfessional) from 2009 reveals that the ELCB, as a Lutheran church, is by nature also ecumenical. It is wholly Church, but not the whole church. According to its nature and its mission, the Church is called, along with the other Churches, to bear witness to Jesus Christ's proclamation of justification. Thereby both aspects of worldwide ecumenism should be taken into consideration: the universal Church of Jesus Christ (oikos), as well as the relationships within the Lutheran denomination.

As members of the One Body of Christ, we are dependent not only upon each other as individual Christians, but also as Churches, and all are members of the worldwide family of God. Thus the question cannot be whether we will enter into a relationship with other churches, but how we can live out this relationship prescribed to us by Jesus Christ.




As with most successful relationships, the partner- and ecumenical relations of the ELCB also thrive on direct and personal encounters between the participants through a lively exchange. As churches, we are especially called to mutual compassion and intercessory prayer. This applies to every leadership level, from the Church Governing Bodies, to the employees responsible for overseeing the partnerships, and particularly to the individual church districts and congregations. Thus nearly all the church districts, numerous congregations, many institutions and schools maintain direct relationships and lively exchanges with their respective partner church districts and institutions in the global South and with their partners in Europe or the USA.

Relations to Lutheran Churches

Just as in a family, there are also within the Lutheran family closer and more distant relations, nuclear family and extended family. As a member of the Lutheran World Federation, the ELCB is especially connected with its Lutheran "sibling" churches all over the world. With some Lutheran Churches in Europe, Africa, Southeast Asia, Latin America, and the Pacific region, the ELCB maintains exemplary close mutual relationships. These are no longer aligned from North to South, but also take place in the opposite direction: for example, through the as-

signment of pastors from the partner churches to Bavarian congregations and organizations; or through the volunteer South-North program (IEF) which sends young adults to Bavaria to work in diaconal or congregational facilities (i.e. kindergartens or nursing homes).

In all of these relationships, it is about the holistic understanding of lived Christian faith as an expression of the vibrant *Communio* within the One Body of Christ. Depending upon regional preferences and needs of the partner churches, differing priorities will be set, yet without losing sight of the holistic approach. For example, this is reflected by the financial support of very specific projects and programs, or by the assignment of specialized personnel abroad. Here the spectrum ranges from theologians to finance experts, deacons, PR and Media experts, pilots to physicians, teachers, engineers and technicians. In addition to their respective professional qualifications, they also introduce the opportunity of direct personal encounters and of day-to-day interactions in differing cultural contexts. The sending-out of Staff takes place according to different formats, ranging from "volunteer short-term experts", to "long-term staff members", to "senior experts", or the one-year program for young adults "International Protestant Volunteers" (IEF).



For the “old” partner churches originating from ELCB’s former missions, such as Papua New Guinea, the main priority of the current involvement is often centered around the areas of theological training/continuing education of staff members and future Leadership staff, or on Organizational Development. The “normal” congregational work has long since been performed by native evangelists and pastors.

By contrast, in “young” minority churches, as in Asia, the focus is on the areas of establishing and vitalizing congregations, on supporting missional-evangelistic and diaconal programs, and on the training and continuing education of staff members.

A significant focus lies in the area of theological education and continuing education, for example, by supporting local scholarship programs. Additionally, lecturers are assigned to various theological seminaries, and scholarships are granted both to young German theology students who wish to study abroad for a year, and to foreign pastors who wish to advance their professional training in Germany by pursuing doctoral studies.

The ELCB’s partnership with European partner churches, as with Sweden, has a very specific goal: two churches living within very similar

cultural contexts and challenges, exchange experiences of their very different approaches to dealing with current obstacles. Learning from each other and reflecting on one’s own practices are key. Moreover, there have been and will be different exchange cycles. Full-time staff members of various professional church vocations “shadow” one another for a longer period of time in both countries in their daily professional life, and thereby get to know the “business” of the other church first-hand.

A strong impulse for the ELCB is the “tillsammans” (together) culture, whereby in Sweden, the differing vocational groups work in teams with clearly defined tasks. The Skara Church District, on the other hand, would like to learn more about the strong “volunteer involvement” (Ehrenamt) in Bavaria.

Further Ecumenical Relations

Beyond the boundaries of the Lutheran nuclear family, the ELCB also maintains relations to non-Lutheran churches all over the world, and thereby brings various ecumenical agreements to life.

Within the parameters of the Meissen Declaration, the church districts of Nuremberg and Bayreuth maintain a direct partnership with



the Dioceses of Hereford and Chichester in the (Anglican) Church of England. Beyond the opportunities for encounters between congregations, church districts, and individual church members, bridges are being built between formerly hostile nations. How do the Germans view the World Wars? And the English?

For several years, both partners were occupied with learning about each other's cultures of remembrance concerning World War I. For this purpose, they created a joint forum at the Ecumenical Church Congress in Munich 2010. Another example: pupils from the Nuremberg Loehe School and the Hereford Academy (Anglican Secondary School) travelled together to the battlefields in Flanders and reflected jointly upon differing approaches to German-British history and the Memorial of War Heroes.

In the CPCE (Community of Protestant Churches in Europa), the ELCB works with numerous other Protestant churches in Europe on the basis of the Leuenberg Agreement. The CPCE member churches have a Church Community Agreement with each other: this establishes a pulpit exchange, mutual participation in the Lord's Supper, and mutual recognition of ordination. In the context of the CPCE, the ELCB is actively involved in the organization and implementation of the conferences for

the Southeastern European regional groups. Once a year, representatives from Lutheran, Reformed, and Methodist churches from the Southeastern European region come together for several days with their sisters and brothers in faith from the Church of the Czech Brethren and the Waldensians for a conference. During the last two council periods of the CPCE, studies on the importance and meaning of worship and on education in the various member churches were prepared in the regional groups.

For the past few years, the ELCB's attention has been particularly directed toward the Protestant "Congregations of Various Languages and Origins" through the pastoral project position called "Interculturally Protestant in Bavaria." A significant number of ELCB church members have a familial migration background. This work is about the ELCB assuming its responsibility for these members, and establishing a close partnership between the ELCB and the Congregations of Various Languages and Origins. One particular example is how the Deutschhaus congregation in Wuerzburg has made contact to several Protestant Congregations of Various Languages and Origins and has invited them to use the newly-renovated church and congregational center (Church of the Redeemer/ Erloeserkirche) for worship services and congregational life. In doing so, it takes the special



demands of the present situation into account and enables Protestant migration congregations and ELCB members to meet and interact. This demonstrates clearly that Protestant Christians belong together, in spite of varying origins, traditions, or social forms, and in spite of having different styles of living out their faith and celebrating congregational life.


Networks

Generally the relationships of the ELCB to its partner churches are not only a bilateral exchange, but they are also embedded within larger networks, for every one of our partner churches has in turn several other partner churches with which they are just as closely linked. Many partner churches, such as in Papua New Guinea, Tanzania, Kenya, DR Congo, Brazil, Central America, Malaysia, Singapore, or Hong Kong invite their respective partners from Germany, Scandinavia, North America, or Australia to meet annually in "Joint Boards", in order to strengthen the networks, to discuss common concerns and programs, and to coordinate their work.

To illustrate, here a brief description of the ELCT's networks:

Currently the ELCT has about 6.5 million members. It is one of the largest Lutheran Churches in Africa and is divided into 25 Dioceses. The ELCT is a member in the National Christian Council of Tanzania (CCT), in the All Africa Conference of Churches (AACC), in the Lutheran World Federation (LWF), and in the World Council of Churches (WCC). Furthermore, the ELCT is networked with the Lutheran Churches in the neighboring countries of Kenya, DR Congo, and Mozambique. Within the Lutheran Mission Cooperation (LMC), the ELCT maintains partner relationships with 14 churches and mission societies in Scandinavia, North America, and Germany.

The ELCB has been very active in the LMC since the beginning. Its predecessor, the "Lutheran Coordination Service" (LCS), was founded in 1973. At the international LMC meetings, projects and programs concerning the entire ELCT are discussed and voted on. One important focus is on the area of congregational vitalization through theological training and continuing education.



Beyond that, the ELCB/MEW is connected to the National Christian Council of Tanzania (CCT). The CCT gathers the concerns of Tanzanian churches and advocates strongly in socio-political issues through conversations with the government and through interreligious dialogue, especially with Muslim groupings.

Aside from these Joint Boards, each of which corresponds with a specific partner church, there are further multilateral ecumenical models of cooperation and networking, in which several churches from Europe, the USA, and the global South closely cooperate regarding another region. The "Mekong Mission Forum" (MMF) model illustrates this nicely:

The Mekong region with approx. 400 million people includes the countries of Myanmar, Thailand, Laos, Cambodia and Vietnam. The Christians constitute a minority in these regions. Many of them live in difficult social, political and economic conditions. The MMF interconnects Christian churches, theological institutions, and diaconal ministries in this region. This multinational network consists of twelve Asian and eight Western churches and mission centers. One focus is on courses and seminars for further professional training of congregational leaders, as well as the exchange of information and ideas. The "Mekong Mission Forum" was initiated by the LWF in 2002.

Just as it is necessary in family relationships, so too must church relationships and networks constantly be cared for and lived out, in order to be able to navigate the ups and downs with one other. Wherever this succeeds, the worldwide church will prove to be credible and inviting and will become relevant for transformation in the respective social contexts.



6. Partnership in action II

Exchanges, Education, Cooperation

All partnerships – whether church partnerships or issue-based partner relationships – live from encounters and personal experience. This is why a variety of formats for the ELCB's worldwide partnerships, as described in this Policy Statement on Foreign Relations, have been created. The focus of each format is foremost on the people involved.

Personnel


One of the ELCB's main formats of partnerships and partnership relations is the personnel exchange. However, it should be emphasized that all forms of personnel assignments are always based on the communicated needs of our partners. This interplay of the ELCB, partner church/institution, and the respective "Assignee" is for the most part stipulated in Three-Party-Agreements, which express the mutual responsibility and obligation that all three partners are entering into.

From the very beginning, the personnel assignment has included a variety of vocations. This sending-out was and is a holistic expression of the Proclamation of the Gospel in Word and Deed. If in the early days more assignments went from the ELCB to the partner churches, today it goes without saying that staff members from the partner churches are also sent out to work in our church. Likewise, we support the exchange of our partner churches' staff members among each other.

The range of professionals who work in institutions of the partner churches or the ELCB is diverse, including theologians, deacons, physicians, pilots, architects, administrative and finance specialists, engineers and technicians, physical therapists, teachers, and religious- and social-education teachers.

Volunteer Programs

A particular group within the area of personnel exchange is made up of young adults who spend a year abroad through the International Protestant Volunteer Program (IEF). Assignments are made to locations of specific projects/institutions of our partner churches, or to churches/institutions which are affiliated with us in a partnership. Every year, approximately 30-40 young volunteers are sent out by MEW with the North-South program.



Likewise, MEW receives 9 volunteers from the partner churches every year from the IEF Program South-North. These volunteers work and live in different church institutions of the ELCB.

Education and Encounter Formats

Aside from the long-term formats of personnel exchange described above, there are issue-based education and encounter formats within the ELCB's worldwide relations. These take place short-term, lasting from several days to several weeks. Some examples of this exchange are: MEW's International Summer School; the European Ecumenical Study Course in Josefstal; consultations with partner churches; exchange programs; international pastoral seminars; school partnerships; Senior-Expert assignments; the program "Perspective-Change" for a short-term assignment of pastors from the ELCB to the partner churches; and the Teaching-Preaching Program for employees of our partner churches to visit in congregations, schools, and institutions in Bavaria.


In the field of theological training and continuing education, and in support of measures for faculty development, MEW and the ELCB grant various study program scholarships to individuals from the partner churches. These programs, usually intended for doctoral stu-

dies in Theology, are implemented in close cooperation with the theological departments of the Friedrich-Alexander University in Erlangen-Nuremberg, the University of Regensburg, and the Ludwig-Maximilians-University in Munich, as well as with the Augustana Seminary in Neuendettelsau. Conversely, Bavarian theology students may apply for a scholarship (Erbe-Muench) to spend a year abroad studying at a theological seminary of one of our partner churches.

A unique form of the short-term Education and Encounter format is called an Encounter-Trip; these can be made by ELCB partnership groups to the respective partner church and vice versa. In addition to the aspect of the personal encounter, this format is also about mutual exchange and learning within other spiritual, Christian, developmental, and educational-policy realms.

Development and Development-Policy Formats

The Evangelical Lutheran Church in Bavaria wants to contribute to sustainable human development throughout the world through its development-related work, which links the protection of Nature's systems and resources with the issues of poverty eradication, human rights, and social equality. Committed



to the Gospel of Jesus Christ, the ELCB takes action in dialogue with its partner churches and in ecumenical breadth. The Evangelical Lutheran Church in Bavaria actively supports these duties through funding development-policy education in Bavaria, through development-related project support in the partner churches, as well as through ecumenical encounter programs within long-term partnerships.

Development-policy education is a tool of active participation equipping people to take responsibility for the world; this in turn encourages social processes for change. This type of education illustrates and conveys the global, economic, and political correlations within the context of their far-reaching interdependencies. Development-policy education should, for those who are interested and involved, demonstrate possible courses of action, and provide them with skills for becoming active participants in civil society. The ELCB, through its support of development-policy education, wants to inform the public about the impact of human action, as well as to promote the conciliar process for justice, peace, and preservation of the Creation. Ideally, this educational work should pique interest in the problems and hopes of the people in the global South; and the perspectives and positions

of disadvantaged ethnic communities in the regions of our partner churches should be introduced to the public, political, and religious discourse of the civil society.

The Evangelical Lutheran Church in Bavaria has implemented another tool for sustainable human development through a format of development-related project support: this occurs within the parameters of "journeying together" in the discipleship of Christ. The goal is to secure the livelihood of the disadvantaged, the poor, and the marginalized, and to overcome unjust structures. A guiding principle of the support is a clearly demonstrated co-responsibility and the participation of the target-groups. Through these development projects, the groups attain an improved legal position. Especially women should be considered, supported, and empowered. In the partner churches, too, development-related educational processes should be initiated, intensified, and perpetuated. In all measures, great care must be taken to protect the environment and its natural foundations. On their mutual journey, the partner churches should be continuously encouraged to participate in building up their countries' civil society. They are also to be supported in their efforts to secure human rights, the rule of law, and social participation.



The personal encounter with the people, groups, congregations, churches, and institutions of the partner churches is an essential feature of journeying together with the partners of the Evangelical Lutheran Church in Bavaria. On that note, the third important format of developmental cooperation is the ecumenical encounter program. These are primarily educational measures provided for the partners, in order to promote awareness and ecumenical community-building. It is vital that the partners find out about one another's social, political, and economic reality, and that they experience the partners' daily life in person. Within these encounters, mutual dependencies are to be identified, prejudices dismantled, and impulses for change considered. The guiding principle for this development format should also be justice, peace, and preservation of the Creation.

Disaster Relief

The ELCB assists its partner churches worldwide after a disaster by offering humanitarian emergency relief. In the event of a natural disaster, such as a flood, earthquake, or drought, and in the aftermath of war and displacement, the ELCB helps the people in the affected areas, regardless of religion, skin color, or nationality. If necessary, further assistance for reconstruction and disaster-prevention continues

on directly after the emergency response in the partner churches and partner organizations. This humanitarian relief is coordinated in consultation with Diaconal Disaster Relief in Bavaria.

For the settlement of such emergency measures, and in order to comply with the international standards in humanitarian emergency aid, the ELCB mainly works with the worldwide church Help-Network "Action by Churches Together" (ACT) in Geneva, which is comprised of 150 churches and partner organizations.

APPENDICES

INTRODUCING THE PARTNER CHURCHES

The ELCB cultivates partnerships which are contractually governed or which have evolved historically. With the following designated Partner Churches, the ELCB has established official, long-term relationships. Additionally, the ELCB maintains relations with ecumenical alliances and church forums, as well as with churches connected with these programs and issues.

All of these relationships have something in common: despite their diversity, they are characterized by a high degree of reliability and commitment (cf. 2.3: Characteristics of Partnerships).

I. Profiles of the ELCB's Partner Churches

EUROPE

- I.1. Hungary (ELCH)
- I.2. Ukraine (DELKU)
- I.3. Sweden (Svenska Kyrkan, Skara Stift)

AFRICA

- I.4. Tanzania (ELCT)
- I.5. Kenya (KELC)
- I.6. DR Congo (ELCCo)
- I.7. Mozambique (IELM)
- I.8. Liberia (LCL)

LATIN AMERICA

- I.9. Brazil (IECLB)
- I.10. Communion of Lutheran Churches in Central America (CILCA)
 - I.10.1 Costa Rica (ILCO)
 - I.10.2 El Salvador (ILS)
 - I.10.3 Honduras (ICLH)
 - I.10.4 Nicaragua (ILFE)

PAPUA-NEW GUINEA/PACIFIC REGION/EAST ASIA

- I.11 Papua-New Guinea (ELC-PNG)
- I.12. Hong Kong (ELCHK)
- I. 13. Singapore (LCS)
- I.14. Malaysia (LCM)
- I.15. South Korea (LCK)
- I. 16. Philippines (LCP)
- I.17. Australia (LCA)

1.1. Evangelical Lutheran Church in Hungary (ELCH)

Church Leadership

- ELCH is divided into three Dioceses (North, South and West Diocese), each has a bishop.
- Presiding Bishop – elected by the Hungarian National Synod (Dr. Tamás Fabiny, elected 2017)
- An ELCH Administrative Board is headed by the Hungarian National Supervisor, who is elected by the Synod (Gerely Proehle).
- Governing Bodies: the Hungarian National Synod and the local Church Councils
- Hungarian Church Office in Budapest; it is the central Administrative body.

Structure

- Approx. 215,000 Members (less than 3 % of the Hungarian population)
- 320 Mother Parishes, 125 affiliate congregations, in 17 Church Districts.
- 350 Pastors (male/female, including school pastors)

History

- The ELCH's history dates back to 1520.
- A large-scale loss of territory after World War I weakened the Lutheran Church in Hungary.
- The church structures were preserved during the Communist regime.
- Gradual upturn in growth after the end of Communism
- Today, ELCH is the 3rd largest historic church in Hungary, after the Roman-Catholic Church and the Reformed Church.

Areas of Outreach

- More than 40 Diaconal facilities provide nationwide assistance to elderly, disabled, or isolated people, to refugees, Roma, and homeless people, as well as those coming from socially disadvantaged families.
- Diaconal assistance abroad for Christian families returning to Iraq
- An Education System comprised of 58 institutions: including a Lutheran University, upper-secondary schools, elementary and lower-secondary schools, kindergartens; Ca. 15,000 pupils and 2,000 teachers
- Ministry to Children and Youth (Szélróza-Youth Festival, National Church Congress)

Ties between the ELCB and the ELCH

- Partnership Contract since 1992, renewed in 2015
- Consultations twice annually at the Governing Board level
- Intensive project work

- Joint Conferences and continuing-education courses
- Inclusion of Facilities and Institutions in the corresponding areas of outreach
- Cooperation with the Association of Bavarian Diaconal Facilities (Diakonisches Werk Bayern)
- Cooperation with the Association of Bavarian Kindergartens (Evangelischer KITA-Verband Bayern)
- Cooperation with the Association of German Diaspora Development/AGDD (Diasporawerke)
- Cooperation with the Augustana Seminary (Hochschule) in Neuendettelsau (the Evangelical Lutheran Seminary of the ELCB)

Contribution of the ELCB

- Assignment of clergy (Pastorate in Sopron), volunteers, and interns
- Financial support of theological exchange students (with Augustana Seminary)
- Allocation of ELCB budget funds for partnership work with Hungary (237,070 EUR, estim. 2019)
- Additional projects funded through collections and the annual Lenten campaign

Legitimations and Prospects for the ELCB's Involvement

- The history of this relationship, which began before the political turnaround in 1989, is characterized by a special bond of trust between the ELCH and the ELCB. This has resulted in mutual responsibility for Being-the-Church in Europe today.
- Ecumenical learning in Europe is essential for theological dialogue and communication between East and West; it becomes tangible in personal encounters.
- The ELCH is actively involved in theological and social discussions in Germany through its partnership and can thereby contribute Hungarian points of view.
- Thanks to ELCB's financial support, the ELCH is able to provide a broad spectrum of church and social services and is therefore not solely dependent on allocations from the Hungarian State.

Incentives for the ELCB

- Due to its myriad contact opportunities, the partnership with the ELCH provides an important platform for contact and dialogue between the Churches of East and West in our mutual "home" of Europe.
- The partnership with the ELCH widens the ELCB's perspective toward Eastern Europe and enables direct insight, through the assigned volunteers and clergy, into an Eastern European Diaspora Church.
- In the mutual quest for solutions to theological and social problems in Europe, the faithful partnership with the ELCH allows for an additional abundance of perspectives, including those which take a critical look at the positions of the ELCB.
- The ELCH is a valuable partner in its commitment to refugees in Europe.

I.2. German Evangelical Lutheran Church of the Ukraine (DELKU)

Church Leadership

- Pastor Pavlo Shvarts was elected new Presiding Interim Bishop by the DELKU Synod on October 9, 2018.
- Governing Body: Ukrainian National Synod and Synod President: Pastor Alexander Gross
- A Church Governing Board and Church Administration structures are in the process of being rebuilt.

Structure

- Approx. 2,000 (estim.) Members throughout the country
- 31 Congregations, 7 are located in Crimea
- Approx. 16 Pastors, Deacons, Lay-preachers (male/female), in various employment relations, serving congregations nationwide

History

- After 1935, the German Evangelical Lutheran Church in the Ukraine was completely extinguished.
- As of 1990 (after the political change), a renewed awareness of the Lutheran origins and traditions arose; first congregations were formed.
- In 1992, the EKD pledged its support for rebuilding the Lutheran Church in Russia.
- At the same time, the ELCB took responsibility for the rebuilding of the DELKU.
- Assignment of Pastors (male/female) and Bishops
- Repeated emigration of pastors and many church members
- By 2015, there were approx. 40 congregations, 4,000 members, and 10 pastors.
- During Bishop Maschewski's term there was a serious crisis due to a dispute about the theological direction of the church. The ELCB suspended the partnership.
- As of October 2018, new Church leadership and attempt at reconciliation

Areas of Outreach

- Worship services, bible studies, ministry to the elderly
- Sunday schools and Children's worship services
- Annual youth camp "Gloria"

Ties between the ELCB and the DELKU

- In autumn 2018, cautious resumption of the suspended partnership with the DELKU. This work had been suspended since 2015 due to a lack of transparency in accounting issues and a serious breach of confidence at the leadership level.
- Reforms were promised by the new Church Board of DELKU. Attempts were made to restore order to church life which had suffered from the leadership crisis under Bishop Maschewski. (Congregations had been banned from the Church and pastors were fired.)
- Recognition of the new Governing Board and the Presiding Interim Bishop Pavlo Shvarts by the ELCB (without resuming the institutional support of the DELKU)
- The EKD and the German National Committee of the LWF supported the DELKU during the time of transition and provided consultancy support throughout the renewal process.

Contribution of the ELCB

- Maintaining contacts; Consultation service to the DELKU Governing Board.

Legitimations and Prospects for the ELCB's Involvement

- The DELKU is closely connected with the history of the Germans in this region and with the ELCB, therefore the ELCB has a historical responsibility to the DELKU.
- Networking of the DELKU in Europe and within CPCE
- Theological exchange between "East" and "West" which contributes to the ecumenical profile of the DELKU.

Incentives for the ELCB

- The demonstrated solidarity with one of the poorest, most war-torn regions of Europe
- The contribution toward preserving the German (language) – Lutheran tradition in the Ukraine.
- Contacts to "Germans from Russia" (Russlanddeutsche) in the Ukraine – a bridge to the 250,000 people who migrated to Bavaria and now belong to the ELCB.

I.3. Church of Sweden (CoS): Svenska Kyrkan, Skara Stift

Church Leadership

- Presiding Bishop, 10-year term: Åke Bonnier, elected in 2012

Structure

- Skara is one of 13 church districts ("Stift") of the Swedish Church (Svenska Kyrkan).
- More than 70 % of the 530,000 inhabitants in Skara Stift are members of the Svenska Kyrkan.
- As of 2014: 43 "Pastorates" (parish cooperations); 11 "Contracts" (fusions of pastorates)
- 2,100 full-time employees (male/female): 220 are Pastors, 80 are Deacons. These are the only two ordained vocations.
- Professional teams are comprised of Pastors, Deacons, Teachers, Church Musicians and Sextons.
- Many employees work for the cemeteries, which in large part belong to the church.

History

- Skara Stift was the first church district founded in Sweden; its history dates to 1014.
- The Lutheran Reformation in Sweden was a long process. Finally in 1593, the Synod adopted the Confessio Augustana, independent of the then-reigning Catholic King.
- In 2004, the first contacts between ELCB and Skara Stift were established.

Areas of Outreach

- In the Pastorates, the pastoral and parish ministries are similar to those in the ELCB.
- Diaconal services are a component of the ministries performed in the Pastorates.
- Church music is given high priority.
- There are almost as many full-time church musicians as pastors.
- The work with volunteers is currently being developed.

Ties between the ELCB and Skara Stift

- The ELCB and the Church of Sweden are both members of the LWF.
- THE ELCB and Skara Stift have similar social contexts, but very different cultures and structures, "they are in a very active relationship, invigorate and learn from each other."
- The partnership pertains to all levels of church life and is played out in many ways, for example, through regular exchanges between full-time church staff of diverse disciplines; through encounters between youth groups, between congregations/church districts and the pastorates; between church organizations; and regular encounters between the Bishops and other church officials.
- 2010: "Declaration of Intent" between both churches; 2016: official "Partnership Agreement." 2020: review of Agreement for its viability. (Review has been postponed until 2022.)

Incentives for the ELCB

- In general, the Swedish ethic "tillsammans" (together, hand-in-hand), which is expressed, for example, in the completely natural collaboration of inter-vocational professional ministry teams.
- Few, but very distinct, hierarchies with decision-making authority
- Church music is given high priority.
- "Corporate Identity" of the entire Svenska Kyrkan
- Conversion of church buildings into integrated parish centers

Incentives for Skara Stift

- Working with volunteers
- The know-how of Religious-Education teachers (specialists)
- Our self-confident identity as Lutherans
- Cooperation with municipalities

I.4. Evangelical Lutheran Church in Tanzania (ELCT)

Church Leadership

- Presiding Bishop Dr. Fredrick O. Shoo (elected 2015, reelected 2019)

Structure

- Members: approx. 7.6 million
- Church districts: 26
- Number of Pastors (male/female) : approx. 1,400

History

- The ELCT was established in 1963 by seven independent Lutheran churches in former Tanganyika.
- Since 1964, the ELCB has sent Staff members to Tanzania.
- In 1972, the newly established Bavarian Missions Office (Missionswerk Bayern) took over the work of the Leipziger Mission in Northern Tanzania.
- Since 1973, the ELCB has had contacts with all church districts in the ELCT due to its membership in the joint forum of the ELCT and its partners, the Lutheran Coordination Service (LCS); the ELCB mainly focusses on the South Diocese and the Northeast Diocese.
- Since 1998, the ELCB has been a member of the "Lutheran Mission Cooperation" Tanzania (LMC).
- 2012/13: Signing of the Partnership Agreement between the ELCT and the ELCB

Areas of Outreach

- Interior Mission and mission in neighboring countries
- Kindergartens
- Ministry to Women
- Vocational training
- University education
- Healthcare
- Ministry to children and youth
- Diaconal responsibility
- Secondary schools

Ties between the ELCB/MEW and the ELCT

- Since 1962, the ELCB has had relations with the ELCT, by request of the LWF.

Contribution of the ELCB

- 19 Church workers (22 positions): Architect, physicians, physical therapist, deacons, school teachers, pastors, religious education teacher, social worker, technicians, and others.
- 7 young adult volunteers have been assigned to the ELCT through the IEF program of MEW
- 2 young adult volunteers from the ELCT work in the ELCB

Financial support from the ELCB in 2018

- 510,000 EUR annually, through the Lutheran Mission Cooperation (LMC)

Legitimations and Prospects for the ELCB's Involvement

- The ELCB and the ELCT have been connected through a reliable partnership for more than 55 years.
- The ELCT is by far the largest partner (in numbers) of the ELCB.
- Its contractual basis: The ELCB has been a member of the Lutheran Coordination Service (LMC) since 1998.
- Since 2012/13, an official partnership agreement exists between ELCT and ELCB.

Incentives for the ELCB

- Mutual learning experiences over the years by numerous partnership groups at the church district and congregational levels.
- Staff members from the ELCT contribute a less-administrative view of Church.
- In our partnership work in the African context, the ELCT shows us that, despite fewer resources, it is still possible to think "outside the box."
- For decades, the ELCT has illustrated how a church can take in and support refugees and migrants locally.
- Numerous church workers return to their respective home churches in Bavaria or in Tanzania with a new worldview and outlook on life.
- The ELCT increasingly raises its "prophetic voice" and engages in dialogue with governmental politics and civil society.

I.5. Kenya Evangelical Lutheran Church (KELC)

Church Leadership

- 2nd Presiding Bishop Johnes Kutuk Ole Meliyio, elected 2020; successor to Zachariah Wachira Kahuthu, who served from 1992 until 2020.

Structure

- Members: approx. 20,000 – 30,000 (cf. WCC, LWF, MEW statistics)
- Congregations: approx. 20
- Pastors (male/female): approx. 20

History

- As of 1960, Tanzanian Lutherans began settling in Mombasa and Nairobi and requested the support of the Evangelical Lutheran Church in Tanzania (ELCT).
- In 1965: First steps toward establishment of a Lutheran Church by the ELCT in Mombasa and Nairobi
- In 1968: Registration of the former Kenya Synod as a Member Church of the ELCT
- 1989: Registration of the Kenya Synod as an independent church: Kenya Evangelical Lutheran Church (KELC)
- 1992: Official Founding of the KELC with the installation of Zachariah Wachira Kahuthu as Church President; also becomes member in the LWF
- 1995: Election of Kahuthu as the first Presiding Bishop of the KELC
- 2020: Consecration and Installation of Rev. Johnes Kutuk Ole Meliyio as the second Presiding Bishop

Areas of Outreach

- Departments for Christian Education, Youth and Women
- Involvement in the area of Water Supply
- Social-diaconal ministry in the Pangani Lutheran Children's Centre (PLCC) in Nairobi for girls living on the streets
- Literacy programs
- Bible school
- Sunday schools

Ties between the ELCB/MEW and the KELC

- Since the beginning of the 1970's, by request of the ELCT

Contribution of the ELCB

- 1 Pastor and 1 Teacher
- 1 Pastor of the KELC has worked with the ELCB
- Financial support through Mission EineWelt: 26,000 EUR Program subsidy; 27,000 EUR Project subsidy (Training and continuing education for staff members)

Legitimations and Prospects for the ELCB's Involvement

- Partnership with an African partner church in the LWF (Communio)
- Strengthening of the Lutheran identity in a context of the variety of churches and denominations in Kenya
- Contractual basis: The ELCB is a member of the Joint Mission Board Kenya (JMCK).

Incentives for the ELCB

- The Christians of the KELC reveal how Lutheran Christianity can be lived out in diaspora with very little funding.
- The girls' project in PLCC is an inspiring example of diaconal involvement to those in need.



I.6. Evangelical Lutheran Church in Congo – Église Évangélique Luthérienne au Congo (EELCo)

Church Leadership

- Bishop René Mwamba Sumaili; re-elected by the "Synode National" on June 25, 2016 for another 6 year term

Structure

- Approx. 119,000 Members (LWF statistic)
- Approx. 190 Congregations with approx. 419 preaching sites
- 5 Dioceses
- Approx. 90 Pastors (male/female)

History

- 1968: Building of a small Lutheran congregation begins, inspired by the radio program "Voice of the Gospel" broadcast from Tanzania
- 1969: Visit from a delegation of the ELCT in Zaire. Headquarters of the new church "Église Évangélique Luthérienne au Zaire" are established in Kalemie.
- 1970: Provisional recognition of the Church by the Zaire state government
- 1976: First missionary of the ELCT in Zaire
- 1977: Establishment of a Joint Committee for the Lutheran Church in Congo (JCC)
- 1980: Official governmental recognition of the Evangelical Lutheran Church in Zaire
- 1982: First staff member of the ELCB in Congo
- 1986: Membership in the Lutheran World Federation
- 1990: Relocation of the church headquarters from Kalemie to Lubumbashi
- 1992: Ngoy Kasukuti is the first Bishop of the ELC in Zaire
- 1994: Beginning of local theological training in Kimbeimbe
- 1997: Renaming of the ELCZ to Evangelical Lutheran Church in Congo (EELCo)
- 1997: The first female pastor of the EELCo is ordained
- 2002: Structural reform of the EELCo by the establishment of 5 Dioceses
- 2003: Election: Daniel Kabamba Mukala as first Presiding Bishop of the EELCo
- 2004: Beginning of conflicts regarding church leadership
- 2008: Centralized Women's Education Program in Kimbeimbe
- 2014: The conflicts come to an end; Three additional Dioceses are established.
- 2016: Beginning of consolidation process of the EELCo's church administration

Areas of Outreach

- Women's Education Program

- Programs for prevention of HIV/Aids and Epilepsy awareness
- Program for poverty alleviation
- Ministry to Women, Men, and Youth
- Primary schools for Bashimbi children (ethnic minority)
- Elementary and intermediate secondary schools, and kindergartens, which are generally run by the congregations
- Health centers at Malemba-Nkulu and Kalemie
- Programs for Orphans
- Church building programs in the congregations

Ties between the EELCo, the ELCB, and

- Northern Church, ELCT
- Membership of the EELCo in the Lutheran Communion of Central & Eastern Africa, All Africa Conference of Churches, LWF, WCC

Contribution of the ELCB

- 2 staff members: a Deacon and a Social Educator
- Financial Support: 36,000 EUR for the financial administration until the consolidation of the church administration is complete.

Legitimations and Prospects for the ELCB's Involvement

- Involvement upon request of the ELCT
- Accompaniment of the partner church, even in times of crises
- The main focus is on health and women, upon request of the EELCo, in order to strengthen and improve the qualifications in these areas of work.
- Membership of the ELCB/MEW in the "Joint Committee for Congo" of the EELCo

Incentives for the ELCB

- Returning church workers contribute a new worldview and outlook on life due to their intercultural experiences.
- The EELCo's congregational ministry demonstrates how church work can be sustained, even under the most adverse structural and political conditions.
- The four partnerships with Bad Windsheim, Feuchtwangen, Nuremberg and the Evangelical Lutheran Convent of Heilsbrunner Abbey (EKKH) contribute significant incentives for the vitalization of congregations within the ELCB.
- Our congregations expand their awareness and are spiritually enriched by these direct encounters.

I.7. Evangelical Lutheran Church in Mozambique – Igreja Evangélica Luterana em Moçambique (IELM)

Church Leadership

- Bishop Eduardo Sinalo; elected on May 14, 2016 by the “Conselho” (Council) for a 5-year term

Structure

- 12,600 Members
- 13 Congregations with 111 preaching sites
- 17 Pastors (male/female)

History

- 1964: The Lutheran World Service supports refugees from Mozambique in Tanzania.
- 1977: The Tanzanian Geoffrey Sawaya becomes Head of the Lutheran World Service Office in Maputo.
- 1980: On March 5, 1980, the first Lutheran worship service takes place in Maputo.
- 1987: The “Joint Mission Board Mozambique” was established, members are the Lutheran churches of Tanzania, Zimbabwe, South Africa, Brazil, Bavaria, and the USA. The LWF and the Lutheran Communion in Southern Africa (LUCSA) have observer status.
- 1989: Founding of the IELM
- 1992: Ordination of the first two native pastors
- 1994: Official governmental recognition of the IELM
- 1998: The first ELCB staff member is sent to IELM
- 2000: Rev. Luciano Nehama is the first native Director of IELM. A leadership crisis begins within the church.
- 2003: Unity is achieved again. Pastor Hendricks Mavunduse from Zimbabwe becomes director of the IELM.
- 2004: Sister Doraci Edinger, a missionary from Brazil, is murdered in Mozambique.
- 2006: Rev. José Mabasso becomes Presiding Pastor and President of the IELM.
- 2009: 5 students from the training program for Deacons are ordained as Pastors in August, including one woman, Elisa Manuel Cuniwa. She is the first ordained female in the IELM.
- 2011: Rev. José Mabasso is installed as first Bishop of the IELM.
- 2016: Rev. Eduardo Sinalo is installed as second Bishop of the IELM.

Areas of Outreach

- Christian education in the congregations (because of the many new members)
- Sunday schools
- Training and continuing education of volunteers and full-time employees
- Qualification of Leadership Staff
- Diaconal projects, e.g. well-building, construction of schools and health clinics
- Self-help groups and informational events to combat HIV/Aids, concentrated in and around the Chimoio area
- Ministry to Women and Youth

Ties between the IELM, the ELCB/MEW, and

- ELCA, ELCSA, IECLB, ELCZim
- Membership of the LCL in Conselho Cristão de Moçambique, Lutheran Communion in Southern Africa, All Africa Conference of Churches, LWF

Contribution of the ELCB

- Funding of a South African pastor in the IELM (South-South exchange)
- Financial support through MEW: 23,000 EUR Program subsidy; 10,000 EUR Project subsidy

Legitimations and Prospects for the ELCB's Involvement

- Involvement upon request of the ELCT as their only partner from Germany
- Support of the Portuguese-speaking (Iusophone) churches, to better integrate them into the Communion
- Upon request of the IELM: Priority of support in the areas of congregational vitalization as well as qualification for Leadership staff, in order to strengthen and improve these fields of work
- Membership of the ELCB/MEW in the "Joint Mission Board" of the IELM

Incentives for the ELCB

- A trilateral partnership between the IELM – ELCB – IECLB opens up new perspectives and possibilities for the ELCB in its partnership work.
- A reliable "Life in Communion" with a long-term partner in the region (Tanzania) acknowledges the mission work of the ELCT and it exemplifies the importance of supporting minority churches.

I.8. Lutheran Church in Liberia (LCL)

Church Leadership

- Bishop D. Jensen Seyenkulo; re-elected on April 30, 2017 by the "Biannual Convention" for a 5-year term

Structure

- 71,000 Members
- 59 Congregations with 350 preaching sites
- 81 Pastors (male/female)

History

- Since 1860 American Lutheran missionaries have worked in Liberia.
- 1947: Founding of the LCL
- 1975: Request to the former ELCB-Missionswerk from the LWF and UELCG to support the mission work of the LCL in the Pallipo region in the Southeast of the country, including participation in the Joint Board ("Partners in Mission") of the LCL.
- 1997: Partnership with the church district of Muenchberg
- 1998: First ELCB staff member is sent to the LCL
- 1989-2003: Civil war in Liberia; the LCL is actively involved in peace and reconciliation work
- As of 2004: Rebuilding of the ministry and structures of the LCL with ELCB's help
- 2014/15: Ebola epidemic in Liberia
- 2017: First volunteers from the LCL arrive to work in the ELCB

Areas of Outreach

- Department of Christian education
- Sunday schools
- 29 schools in the "School System" of the LCL
- Agricultural Training and Aid Programs
- Hospitals in Phebe and Zorzor, including training for nursing staff and in-house production of infusion solutions
- Inner-city Ministry (vocational training courses for women)
- Literacy programs
- Division for Bible translations into the local languages
- Programs for Trauma-Rehabilitation and Reconciliation (for former soldiers, government officials, students, and refugees)

- Training programs for theological staff members working in congregations; basic theological training for volunteers
- Ministry to Women, Men and Youth

Ties between the LCL, the ELCB/MEW, and

- ELCA, CoS, Promissio
- Membership of the LCL in the Liberian Council of Churches, Inter-Religious Council of Liberia, Lutheran Communion in Central & Western Africa, All Africa Conference of Churches, LWF, WCC

Contribution of the ELCB

- 2 staff members: teacher and deacon
- Financial support through MEW: 37,000 EUR Program subsidy; 34,900 EUR Project subsidy

Legitimations and Prospects for the ELCB's Involvement

- Involvement upon request of the LWF as the only partner from Germany
- The empowerment of a partner church within the LWF Communio, which has proven itself to be a mainstay in an extremely fragile social and political context
- Focus in the areas of youth, school, congregation, and health, upon request of the LCL, in order to strengthen and improve qualifications in those fields of work
- Membership of the ELCB/MEW in "Partners-in-Mission" of LCL

Incentives for the ELCB

- A trilateral partnership between the LCL – ELCB – ELCA (Upper Susquehanna Synod) opens up new perspectives and possibilities for the ELCB's partnership work.
- A partnership with the Muenchberg church district and the involvement of South-North Volunteers from the LCL contribute significant inspiration for the vitalization of congregations within the ELCB.
- The LCL prays for the ELCB in their weekly morning service.
- Throughout the many years marked by war and crises, the LCL has exemplified how opportunities for ministry, which nevertheless arise, can be used in a flexible, purposeful way.
- The returning staff members contribute a new worldview and outlook on life due to their intercultural experiences.



I.9. Evangelical Church of the Lutheran Confession in Brazil – Igreja Evangélica de Confissão Luterana no Brasil (IECLB)

Church Leadership

- Pastor Silvia Beatrice Genz – President of the IECLB

Structure

- 643,693 Members
- 1,808 Congregations in 18 synods
- 1,229 Ordained men/women (Pastors, Deacons, Catechists, Missionaries)

History

- 1824: First Protestant congregations established by immigrant groups from Germany, Switzerland, and the Netherlands
- 1875 – 1914: Major immigration period, establishment of many independent congregations by immigrant groups
- 1886: Merger into one Synod “Sinodo Riograndense”; establishment of three further synods in the following years
- 1949: Union of the Synods (14 September 1949)
- 1968: Merger of the Synods to become the IECLB (23 – 27 October 1968, at the Church Assembly in São Paulo).
- 1997: New Church Structure: One Body made up of 18 highly autonomous Synods

Areas of Outreach

- Domestic mission and mission in Mozambique and Angola
- Theological training and continuing education of the church's staff members (three theological seminaries)
- Education (kindergartens and schools)
- Children and youth ministry
- Women's groups (OASE)
- Exercise of diaconal responsibility in social centers and child-care facilities for the economically disadvantaged population
- Accompaniment of various indigenous peoples through the Council for Mission among Indigenous Peoples (COMIN) of the IECLB
- Accompaniment of small farmers through the Support Center for Small Farmers (CAPA)
- Organization of diaconal institutions in the Lutheran Diakonia Foundation (FLD)

Ties between the ELCB/MEW and the IECLB

- Since 1980, a Partnership Agreement with the ELCB (renewal every 10 years); since 1995, a trilateral agreement with the Lutheran Churches in Central America (CILCA)
- Numerous partnership groups at the church district and congregational level

Contribution of the ELCB

- Exchange of Pastors: 5 pastors each, North-South and South-North
- Exchange of Volunteers and Students: 1 volunteer, 2 theology students, South-North
- 151,495.80 EUR Program subsidy; 48,351 EUR for 5 mission positions (pastors); 29,950 EUR for COMIN; in addition, individual projects are supported upon request.

Contractual Basis

- 2010 in Neu Ulm: Third renewal of the Partnership Agreement from 1980

Incentives for the ELCB

- The staff members from the IECLB contribute a less-administrative view of the Church because they come to us as congregational pastors from a horizontally-organized church hierarchy.
- The IECLB demonstrates that a missional focus is inherent to the nature of the Church, and how diakonia can perform dynamically with the congregation.
- For decades the IECLB has illustrated how a Church can operate as One Church, despite its being comprised of autonomous congregations. An example of this is the fundraising campaign Vai e Vem (Come and Go), which solicits funds from financially strong congregations in order to support financially weak congregations.
- The IECLB sets an example by using dialogue as a means to counteract political polarization.
- From the IECLB the ELCB can learn how to work with different ethnic groups (cooperation with COMIN).



I.10. Communion of Lutheran Churches in Central America – Comunión de Iglesias Luteranas de Centro America (CILCA)

I.10.1. Lutheran Costa Rican Church – Iglesia Luterana Costarricense (ILCO)

Church Leadership

- Church President Gilberto Quesada, elected for a 3-year term by the General Assembly in 2018.

Structure

- 1,200 Members
- 16 Congregations and mission sites
- 5 Pastors (male/female) and 2 Pastors in training

History

- 1965: Assignment of a missionary to Costa Rica by the “Council of the Lutheran Churches in Central America”
- 1988: Founding of the Iglesia Luterana Costarricense (ILCO)
- 2000: Election of the first Church President Melvin Jimenez
- 2007: Ordination of Melvin Jimenez as Bishop
- 2015: Melvin Jimenez becomes a politician; Pastor Gilberto Quesada becomes the new Church President; Re-organization of theological priorities: focus on strengthening congregational development/vitalization

Areas of Outreach

- Congregational Vitalization
- Theological training and continuing education
- Diaconal ministry to, and human rights' education with, indigenous peoples, with migrants, landless people, plantation workers, LGBTI, and marginalized population groups
- Psycho-Traumatology program

Ties between the ELCB/MEW and the CILCA

- Connection through the CILCA (since 1995 in a trilateral agreement among CILCA-ELCB-IECLB)

Contribution of the ELCB

- 1 Pastor in the ILCO, 1 Lecturer at the UBL (Universidad Biblica Latinoamericana)
- Exchange of 3 volunteers; Bavarian theology students may study for one year at the UBL upon application
- Financial support: 8,000 EUR Program subsidy; Project subsidies

Legitimations and Prospects for the ELCB's Involvement

- Partnership with the CILCA
- Creation of future prospects; Empowerment of marginalized groups in their right to autonomy
- Strengthening congregational vitality and the Lutheran identity of the congregations through organizational and structural support
- Accompaniment and Support of partnership work

Contractual Basis

- 2015: Renewal of the partnership contracts with the ELCB

Incentives for the ELCB

- Through its human rights' work in Costa Rica, the ELCB receives information first-hand, as well as inspiration for its own work in the same areas (e.g. migration and LGBTI issues).
- The ELCB can learn from the ILCO how to work with different ethnicities
- The partnership groups are spiritually enriched, and their theological horizons are broadened through this exchange.
- By accompanying the process of building up a young church, new inspirations arise for congregational vitalization.

I.10.2. Salvadoran Lutheran Church (El Salvador) – Iglesia Luterana Salvadoreña (ILS)

Church Leadership

- Bishop Dr. Medardo Gómez Soto (since 1986), Founder of the ILS

Structure

- 20,000 Members
- 62 Congregations and mission sites in 6 micro-regions
- 30 Pastors (male/female), 17 Deacons, 14 Evangelists

History

- 1952: The first Lutheran congregation was founded in Pasaquina
- 1971: Founding of the "Sinodo Luterano Salvadoreño" (Lutheran-Salvadoran Synod)
- 1986: Consecration of Medardo E. Gómez Soto as Bishop
- 1988: Contacts with the ILS through the Protestant Youth of Munich

Areas of Outreach

- Congregational vitalization and mission
- Accompaniment of migrants
- Peace work between the youth gangs and society, through the Christian Peace Council (IPAZ)
- Health programs
- Kindergartens
- Ministry to children, youth and women
- Diaconal responsibility for homeless people
- Education (secondary schools and theological training)
- Psycho-Traumatology program

Ties between the ELCB/MEW and the ILS

- Contractual Agreement through CILCA

Contribution of the ELCB

- 1 Pastor (Teaching in the theological continuing-education program)
- 1 ELCB volunteer: Specialist, short-term
- 1 Volunteer from El Salvador in Munich
- Financial support: 8,000 EUR Program subsidy, Project subsidies

Legitimations and Prospects for the ELCB's Involvement

- Partnership with the CILCA
- Particularly difficult political and social conditions (violence by youth gangs and high migration rates)
- Support of small projects to create an economic perspective for the future
- Psychological rehabilitation of violent/traumatic experiences
- Support of theological training and continuing education to strengthen Lutheran identity in an environment of emerging Pentecostalism
- Advanced competence training for administrative staff members
- Accompaniment and support of partnership work with congregations and church districts in order to solidify the partnerships

Contractual Basis

- 2015: Renewal of the partnership contracts with the ELCB

Incentives for the ELCB

- The “Theology of Life” concepts of Medardo Gómez are gaining ground in the ELCB through the partnerships with the ILS.
- Through the youth exchange, young people of the ELCB learn survival strategies in the context of violence.
- El Salvador is one of the countries worldwide that is most impacted by climate change. The awareness of these effects supports the discussion on sustainability in the ELCB.
- The assignments of staff members in each others’ churches culminates in spiritual enrichment and broadens theological horizons.

I.10.3. Christian Lutheran Church of Honduras – Iglesia Cristiana Luterana de Honduras (ICLH)

Church Leadership

- Church President, Pastor Rolando Ortez, elected 2016 by the General Assembly; re-elected 2018 for another two-year term

Structure

- 1,700 Members
- 11 Congregations and 7 mission sites
- 9 Pastors (male/female)

History

- 1951: Founding of the first congregation in San Nicolas/Olancho by the Lutheran Church – Missouri Synod (USA)
- 1983: Official recognition as a church
- 1994: Support by the LWF; Integration into the CILCA
- 2005: Re-orientation toward more democracy and shared responsibility
- 2009: Ordination of the first Honduran pastors
- 2017: Re-organization as the Christian Lutheran Church in Honduras

Areas of Outreach

- Congregational vitalization and mission
- Accompaniment of Women
- Health programs
- Kindergartens
- Diaconal responsibility for children and youth
- Theological training
- Psycho-Traumatology program

Ties between the ELCB/MEW and the ICLH

- Connection through the CILCA (since 1995 in a trilateral contract among CILCA-ELCB-IECLB)

Contribution of the ELCB

- Financial support: 8,000 EUR Program subsidy; Project subsidies

Legitimations and Prospects for the ELCB's Involvement

- Partnership with the CILCA
- Particularly difficult political and social conditions, high rate of violence, migrations to the USA
- Creation of future prospects through support of small projects and through psychological rehabilitation of violent/traumatic experiences
- Strengthening congregational vitality and the Lutheran identity of the congregations through organizational and structural support
- Accompaniment and promotion of partnership work

Contractual Basis

- 2015: Renewal of the partnership contracts with the ELCB

Incentives for the ELCB

- In the field of human rights' work, the ELCB receives information first-hand (e.g. concerning the exploitation of raw materials, violence and homicide of women).
- The ELCB gains a new perspective through learning about the ICLH's experience as a minority church in the midst of violence and poverty.
- Through testimonies of faith and joint worship services, spiritual enrichment occurs (e.g. during "Teaching-Preaching").

I.10.4. Lutheran Church in Nicaragua "Faith and Hope" – Iglesia Luterana "Fe y Esperanza" (ILFE)

Church Leadership

- Bishop Dr. Victoria Cortez Rodríguez, Founder of the church; initially Church President, then Bishop

Structure

- 7,000 Members
- 42 Congregations and mission sites
- 18 Pastors, ordained (male/female)

History

- 1983: Founding of first congregations by refugees from the Lutheran Church in El Salvador
- 1990: Establishment of the Iglesia Luterana "Fe y Esperanza" (ILFE)
- 2000: Split-off of the church due to inner conflicts; establishment of the IELNIC
- 2004: Consecration of Dr. Victoria Cortez as Bishop

Areas of Outreach

- Congregational vitalization and mission
- Diaconal projects
- Support for disadvantaged women
- Health programs (e.g. HIV)
- Ministry to children and youth
- Secondary schools and theological training (in particular for volunteer pastors)
- Psycho-Traumatology program

Ties between the ELCB/MEW and the ILFE

- Contractual Agreement through the CILCA

Contribution of the ELCB

- Exchange of staff members: 2 volunteers in Nicaragua, 1 Nicaraguan human rights' expert on staff at MEW
- Financial support: 8,000 EUR Program subsidy; Project subsidies

Legitimations and Prospects for the ELCB's Involvement

- Partnership with the CILCA
- Particularly difficult political and social conditions
- Creation of future prospects through energy-efficient stoves and agricultural projects to strengthen the economic situation of small farmers
- Psychological rehabilitation of violent/traumatic experiences
- Accompaniment and support of partnership work with congregations and church districts in order to solidify the partnerships

Contractual Basis

- 2015: Renewal of the partnership contracts with the ELCB

Incentives for the ELCB

- The ELCB can learn from the concept of "Misión Integral" (holistic mission) how congregational ministry and diaconal projects can be mutually fruitful, and how theology can be contextualized.
- Through compensation projects to reduce carbon emissions in the rural areas of Nicaragua, the necessity for climate protection is becoming clear, while awareness of the consequences of an ecologically-harmful lifestyle is being raised.
- The numerous returning volunteers contribute a new worldview and outlook on life due to their intercultural experiences.
- The partnership groups are spiritually enriched, and their theological horizons are broadened through this exchange.

I.11. Evangelical Lutheran Church of Papua New Guinea (ELC-PNG)

Church Leadership

- Bishop Dr. Jack Urame (since 2016)

Structure

- Approx. 1.2 million Members
- Approx. 6,000 Congregations
- Approx. 105 Church Districts
- 17 Regional Church Districts
- Approx. 850 Pastors (male only)
- Several thousand Evangelists and Presbyters serve in local grass-roots congregations (without an ordained minister)

History

- 1886: Arrival of Johann Flierl
- 1956: After 70 years of mission work, the "Evangelical Church of New Guinea" was founded in Simbang.
- 1976: Renaming of the Church to ELC-PNG ("Evangelical Lutheran Church of Papua New Guinea") and membership in the LWF
- 1998: Establishment of a partnership structure with the "Partners Forum" as a central cooperation board, currently with six international partner churches working together to form the "Lutheran Overseas Partner Churches/LOPC" (formerly New Guinea Coordination Committee/NGCC). The LOPC has a basic self-administration and as a result allocates its activities to the joint "Partners Forum."

Areas of Outreach

The collective work of the church is divided into three sectors: Theology/Congregation, Social Issues/Ministries and Finance/Administration/Logistics. These three sectors are in turn assigned to one of the three members of the Executive Board: the Bishop, the Vice-Bishop and the General Secretary.

- Ministerial Training – in 3 Seminaries (approx. 200 students); a Bible School for Evangelist training (approx. 75 students); and a "Church College"
- Evangelization/congregational vitalization – with the subsections: youth ministry, missional activities, basic Christian education, outstations/church districts, social concern, music ministry, women's ministry, and much more
- Education Ministry – Lutheran Education Service

- Health Ministry – Lutheran Health Service
- Development Ministry – Lutheran Development Service
- Finance Department, assigned to ELC-PNG and LOPC “Project Office”
- Human Resources: personnel management, job administration, continuing education scholarships, etc.

Ties between the ELCB/MEW and the ELC-PNG

Since the beginning of mission work in 1886, almost 450 missionaries have been sent to PNG from Neuendettelsau. Currently, MEW is the strongest partner, working with many departments of the church. Our ecumenical staff members help to develop competency in the areas of witness and service. The support of ELC-PNG programs and projects through LOPC partners enables the implementation of specific programs—either because the church itself cannot afford to due to lack of capacity and/or funds, or because the church requests advisory assistance. Both the foundation and the goal of our partnership are the strengthening of spiritual life and the development of personnel and material capacities at all necessary levels for the purpose of problem-solving and future sustainability. In November 2017/January 2018, this cooperation between our churches was documented and reinforced by a partnership agreement signed at each other’s Synods.

Contribution of the ELCB

Staff members, as of 1/2018

- 7 Pastors/Preachers and Deacons, 1 Pilot, 4 Physicians, 1 Financial consultant, 1 Media consultant, 1 Regional church district development aid station manager (planned for 2018)
- 1 Pastor from the ELC-PNG is assigned to a position of the MEW/PPO Division (Papua New Guinea/Pacific/Eastern Asia) in Bavaria.

Financial Support in 2018

- Budget estimate: 451,000 EUR within the parameters of LOPC partners’ pledging; administered by the LOPC Financial Secretary for: programs and projects of the ELC-PNG, for the equipment and programs of the overseas staff, and the joint work of the LOPC partners.

Consultations through Committees

- In matters of intercultural theology, biblical doctrine, Communion, Witness
- In the area of church leadership structures
- In matters of administration
- Individual programs and projects as they arise

Legitimations and Prospects for the ELCB's Involvement

- The responsibility for and with each other in: the vitalization of congregations, discourse in theology and culture, theological training, social-diaconal service, and mission
- To foster the qualification of this historic partnership, to which the ELCB is committed long-term
- Support of the ELC-PNG in its theological-spiritual orientation, in its inner stabilization, and in its mandate as the largest Lutheran Church in the Pacific region (and vice versa for the ELCB)
- Advocacy for a Protestant-based reconciliation process amid all diversity and for the learning processes this initiates for us
- Encouragement for a qualified public relations work
- Support in gaining developmental expertise for handling social, religious and spiritual conflicts, combined with the strengthening of the Lutheran identity
- Solidarity with the people living in regions, which from a global viewpoint, appear to be marginalized
- Advocacy for the principles of the conciliar process
- Scholarship support for people who take responsibility in education and leadership
- Inspiring our Bavarian Church to apply fundamental insights gleaned from the worldview and life-management skills exhibited in a primary culture
- Sharing with and learning from one another on various levels as a model of contemporary cooperation
- Mutual fostering of missional competencies

Contractual Basis

- Partnership agreement between the ELCB and ELC-PNG since 2017

Incentives for the ELCB

- Credibility of the ELCB through its reliable partnership
- Mutual learning processes are aided through the accompaniment of numerous partnership groups, e.g. the awareness of "being dependent on one another" in congregations and action groups
- Fostering of intercultural competence through encounters (exchange programs) and through the long-standing presence of "co-workers in God's ecumenism"
- Public relations work about the Asia-Pacific Region brings a marginalized geographical area into the awareness of our Church and society
- The Protestant spirituality of our congregations is enriched through prayer and encounters
- Numerous returning staff members contribute a new worldview and outlook on life due to their intercultural experiences



I.12. Evangelical Lutheran Church of Hong Kong and Lutheran Theological Seminary (ELCHK and LTS)

Church Leadership

- Bishop Ben CHANG Chun-Wa (since 2014)

Structure

- 19,000 Members
- 65 Pastors (male/female)
- 51 Congregations
- 55 Evangelists

History

- 1831: Lutheran Mission begins in China
- 1913: Establishment of the LTS in Shekou, Hubai Province
- 1948: Relocation of the LTS to Hong Kong (Civil War in China)
- 1954: Founding of the ELCHK as a refugee church (Civil War)
- 1957: Membership in the LWF
- 1970's: First connections to MEW

Areas of Outreach

- Congregational Ministry
- Education in kindergartens and schools
- Diaconal ministry
- Distribution of literature by the Taosheng Publishing House
- Mission work in China and Cambodia

LTS (President: Dr. Simon Chow)

- Of great transregional significance for all of Southeast Asia in theological education and continuing education
- 21 Lecturers for approx. 500 students from 10 countries
- Largest theological library in Asia with 85,000 volumes

Ties between the ELCB/MEW and the ELCHK/LTS

- Since the middle of the 1970s, theologians from the ELCB have been sent to the LTS, since 1994 also to the ELCHK.

Contribution of the ELCB

- 2 Pastors as Lecturers at the LTS

Financial Support in 2018

- Support for the ELCHK's missional involvement: 10,000 EUR
- Support for the "Mandarin Chair" at the LTS: 20,000 EUR
- Distribution of theological literature in the People's Republic of China by the Taosheng Publishing House: 5,000 EUR
- Institute of Sino Christian Studies: 15,000 EUR

Legitimations and Prospects for the ELCB's Involvement

- Strengthening of a partner church within the LWF (Communio) which has established itself as a minority church in a very secularized and multireligious environment
- Deepening and spreading of the Reformation's central ideas
- Strengthening of Lutheran identity and South-South Encounters
- Mutual theological exchange through study and encounter programs
- Unique function of the LTS in creating multipliers (disseminators) for "Capacity Building" in churches of the entire region of Southeast Asia and beyond (the students come from over 10 different countries)

Incentives for the ELCB

- Partnership agreement between the LTS and FAU Erlangen (doctoral studies)
- Expansion of awareness in our congregations due to public relations work and returning staff members
- Returning staff members contribute a new worldview and outlook on life due to their intercultural experiences

I.13. Lutheran Church in Singapore (LCS)

Church Leadership

- Bishop Terry Kee (since 2009)

Structure

- Ca. 3,000 Members
- 6 Parishes with 13 Congregations
- 22 Pastors (male/female)

History

- 1952: Lutheran Mission begins in Malaysia (then including Singapore)
- 1960: Beginning of mission work in Singapore
- 1963: Establishment of the Lutheran Church in Malaysia and Singapore (LCMS)
- 1977: Peter Foong becomes the first Bishop
- 1997: Founding of the LCS after splitting-off from Malaysia
- 1999: Membership in the LWF

Areas of Outreach

- Missional congregational ministry
- Social-diaconal ministry
- Mission work in Thailand, China and Cambodia
- Mission among Thai migrant workers
- Mission to Seafarers

Ties between the ELCB/MEW and the LCS

- Since 1978, referred through the LWF

Contribution of the ELCB

- 1 Deacon in the International Lutheran Seafarers' Mission

Financial Support in 2018

- For various mission projects of the LCS: 15,000 EUR
- For the Mission to Seafarers: 20,000 EUR

Legitimations and Prospects for the ELCB's Involvement

- Strengthening of a partner church within the LWF (Communio) which has established itself as a minority church in a very secularized and multireligious environment
- Deepening and spreading of the Reformation's central ideas
- Strengthening of Lutheran identity
- Significant missional emanation far beyond Singapore's borders, including the unique possibilities through the International Lutheran Seafarers' Mission

Incentives for the ELCB

- The publicity work of our staff member has brought the social-diaconal, global distortions in the fields of seafaring and fishing into public awareness.
- The presence of a staff member in Singapore serves as a liaison between our partnerships in Asia and the Pacific, as well as for officially mandated visitors passing through from the ELCB.

I.14. Lutheran Church in Malaysia (LCM)

Church Leadership

- Bishop Aaron Yap (since 2013)

Structure

- Approx. 7,500 Members
- 66 Congregations
- 70 Pastors (male/female)

History

- 1952: Lutheran Mission begins in Malaysia (then including Singapore)
- 1963: Foundation of the Lutheran Church in Malaysia and Singapore (LCMS)
- 1971: Membership in the Lutheran World Federation
- 1977: Peter Foong becomes the first Malaysian Bishop
- 1997: Split-off from Malaysia; independence of the LCS
- 2002: Social Concerns Ministry begins. Diaconal work is officially recognized as an expression of the Church's nature in the new Mission Statement of the LCM.
- 2009: Opening of the "Luther Centre" as the new home of the Church Administration
- 2017: First ecumenical service with the Roman-Catholic Church to celebrate the 500th anniversary of the Reformation

Areas of Outreach

- Missional congregational ministry
- Orang Asli Mission
- Christian Communications
- Social-diaconal ministry
- Evangelistic/diaconal ministry among Nepalese migrant workers
- Mission work in Myanmar, Vietnam, China, Madagascar

Ties between the ELCB/MEW and the LCM

- Since 1978, referred through the LWF

Contribution of the ELCB

- Staff members: 1 Pastor (continuing education courses for pastors and church volunteers)
- Financial support in 2018: Specific support of the following LCM mission programs with 53,000 EUR:
 - Grassroot Ministry
 - Orang Asli Mission
 - Orang Asli Humanitarian Aid
 - China Teaching Mission
 - Vietnam Teaching Mission
 - Myanmar Mission

Legitimations and Prospects for the ELCB's Involvement

- Strengthening of a partner church within the LWF (Communio) which has established itself as a minority church in a largely Muslim environment
- Deepening and spreading of the Reformation's central ideas
- Strengthening of Lutheran identity
- Support of the significant missional and diaconal involvement which extends far beyond Malaysia's own borders

Incentives for the ELCB

- Two partnerships at the church district level with Gunzenhausen and Hof, as well as the assignment of South-North volunteers from the LCM, provide key stimuli for congregational vitalization within the ELCB.
- The Protestant spirituality of our congregations is enriched through prayer and encounters.
- Returning staff members contribute a new worldview and outlook on life due to their intercultural experiences.
- Expansion of awareness in our congregations due to public relations work and direct encounters



I.15. Lutheran Church in Korea (LCK)

Church Leadership

- President JIN Young-Seok

Structure

- Approx. 5,000 Members
- 53 Congregations
- 55 Pastors (male only), ca. 15 Evangelists and Vicars

History

- 1958: Mission begins by the Lutheran Church – Missouri Synod (USA)
- 1969: Founding of the Church
- 1972: Membership in the LWF and first connections to MEW

Areas of Outreach

- Congregational ministry
- Institute for Congregational Vitalization/Church Planting
- Luther University
- Diaconal ministry

Ties between the ELCB/MEW and the LCK

- Since the early 1970's, referred through the LWF

Contribution of the ELCB

- 1 Pastor (Lecturer at Luther University)
- Financial support in 2018:
- No direct financial subsidies, but support for developing a diaconal ministry in the form of Advanced Training for a pastor from the LCK from 2016-18, in close cooperation with Augustana Seminary and "Diakoneo" in Neuendettelsau.

Legitimations and Prospects for the ELCB's Involvement

- Strengthening of a partner church within the LWF (Communio) which has established itself amid the confusion of countless denominations, sects and non-Christian religions
- Deepening and spreading of the Reformation's central ideas, even within other Protestant churches in Korea
- Strengthening of Lutheran identity
- In addition to the Lutheran Church – Missouri Synod, the LCK maintains contact with the ELCB, specifically to avoid the possibility of isolation

Incentives for the ELCB

- Expansion of awareness and spiritual enrichment in our congregations through publicity work and direct encounters

■ I.16. Lutheran Church in the Philippines (LCP)

Church Leadership

- President Antonio del Rio Reyes (since 2014)

Structure

- Approx. 58,000 Members (LWF Statistic)
- Approx. 200 Congregations and Preaching sites
- Approx. 60 Pastors (male/female)
- Approx. 50 Deacons

History

- 1946: Mission begins by the Lutheran Church – Missouri Synod (USA)
- 1957: Founding of the Church
- 1967: Independence of the Church
- 1973: Membership in the LWF
- 1992: Church splits into "LCP1" and "LCP2"
- 2011: National Reconciliation Convention – Re-establishment of one LCP under President James Cerdenola
- 2014: Antonio Reyes is elected the second President of the reunited LCP.

Areas of Outreach

- Missional congregational ministry
- Theological training
- Music ministry
- Personnel assignment to the Evangelical Lutheran Church of Papua New Guinea (currently 3 pastors and 1 administrator)
- Schools and social-diaconal services
- Children's Ministry Programs (since 2018)

Ties between the ELCB/MEW and the LPC

- Financial support, consultation and content support for theological training
- Intensive accompaniment of the reconciliation process after the church separation
- Support of the South-South Programs; establishment of Round Table Talks in 2015

Contribution of the ELCB

- 1 Pastor as a Lecturer at the Theological Seminary of the LCP

Financial support in 2018

- 30,000 EUR
- The Asian Institute for Liturgy and Music (AILM), which provides professional training for musicians from Protestant churches in East Asia, is supported by a subsidy of 4,000 EUR. Currently, the programs of AILM and the prospects of a longer-term commitment are under review.

Legitimations and Prospects for the ELCB's Involvement

- Mid-1980's: Upon request of LWF, cooperation with the LCP due to its structural and leadership crisis
- Request of the LCP for support in the area of theological training and for counsel concerning its future
- Request for the presence of and support by other Lutheran churches
- Solidarity with Christians – who in the LCP mostly come from a poor background – in a country trapped between corruption and the pressures of globalization
- Promotion of professional training in Church music and liturgy, which plays an important role in the Asian context

Incentives for the ELCB

- Expansion of awareness and spiritual enrichment in our congregations through publicity work and direct encounters

I.17.Lutheran Church of Australia (LCA)

Church Leadership

- Bishop John Henderson (since 2013)

Structure

- Approx. 50,000 Members (LWF Statistic) The Government census registered ca. 200,000 LCA-affiliated "members"; these numbers include the Lutherans in New Zealand.
- Approx. 600 Congregations (incl. New Zealand)
- Approx. 500 Pastors (male only, incl. retired)

History

In 1838, German Lutherans, who were emigrating for religious reasons, began settling in South Australia. As of 1861, missionaries from Neuendettelsau were sent to Australia for Diaspora Ministry and for mission to the Aborigines or to the former Immanuel Synod. A few of them became missionaries in New Guinea, the first of whom was Johann Flierl. Some of the 57 missionaries from Neuendettelsau assumed responsibility in the Lutheran Church in Australia. In 1967, the various synods of differing theological backgrounds merged to become the Lutheran Church of Australia (LCA) based in Adelaide.

Areas of Outreach

- Mission and partnership with the ELC-PNG and with churches in East Asia.
- Congregational and educational ministry among and with the Aborigines in "Finke River Mission"
- Theological training at the Australian Lutheran College
- Media and communication
- Lutheran Education Australia (LEA) agency provides over 40,000 pupils each year with a high quality education, from early childhood through secondary school.
- Lay Ministry: Training of Laypeople for diverse church ministries, e.g. youth work, school chaplain, contemporary worship leader, counselor, etc.
- Social-diaconal ministries
- Australian Lutheran World Service

Ties between the ELCB/MEW and the LCA

- October 2016: Memorandum of Understanding (MoU) Agreement for the cooperation with Missions-and-Partner Churches
- Consultations and cooperations with Church Partnership Programs, active in PNG, and supported by the Australian Lutheran World Service

- The LCA, like MEW, is also a member in the Lutheran Overseas Partner Churches (LOPC) cooperation with the ELC-PNG; the LCA provides the Secretary and the Treasurer for this cooperation. The Treasurer coordinates the transfer of funds from Bavaria to the ELC-PNG.
- Originally, MEW sent staff members on their way to Papua New Guinea first to Adelaide for a language- and culture-orientation phase. Currently, our staff physicians are first sent there to receive training in Tropical Medicine and to establish a solid medical-specialist network for their further work in the ELC-PNG.
- Representatives of the LCA have participated numerous times in study group programs of MEW.
- Representatives of the LCA and of MEW have cooperated regularly at joint consultations with partner churches in East Asia.

Contribution of the ELCB

- Since 1/2018: 1 pastor works with the Aborigines on language, intercultural matters, basic education, and worship/study literature for congregational use.

Legitimations and Prospects for the ELCB's Involvement

A friendly partner relationship in the interest of the above mentioned cooperations gives contour to the common mission as Lutheran churches. The LCA, in its role as an "isolated Lutheran Church" in its region, welcomes an amicable cooperation between the two churches – one distinguished by a solid tradition. The fact that the former Neuendettelsau-New Guinea Mission survived both World Wars demonstrates a deep historical and spiritual solidarity, which is currently taking on new meaning by way of joint missional-ecumenical projects.

- The concerns of the conciliar process are illustrated quite well in this largest Pacific Nation and pose a shared challenge.
- The holistic Educational concept of the LCA can inspire our educational work.
- Contractual Basis
- 2016: Memorandum of Understanding (MoU) between the ELCB and the LCA

Incentives for the ELCB

- Expansion of awareness and spiritual enrichment in our congregations through publicity work and direct encounters – especially through Study-Group-exchanges: in the last 15 years, approx. 150 representatives of the LCA have been guests of MEW/PPO in order to get to know our Church.
- Some of the logistical preparation for staff members, as well as counseling for them in critical situations, is provided through the LCA.
- The LCA accepts ELCB theology students at Australian Lutheran College for a year of studies.
- The LOPC Finance Office is the service provider for financial transfers, monitoring and financial management of projects, programs and staff members in PNG.

II. Profiles of Other Foreign Relations of the ELCB

EUROPE

- II.1. Lenten Campaign of the ELCB – “Standing Up for Each Other in Europe”
- II.2. Round Table ECCB (Evangelical Church of the Czech Brethren)
- II.3. CPCE-Southeastern European Group
- II.4. Church of England
- II.4.1. Diocese of Hereford – Partnership with Nuremberg Regional Church District
- II.4.2. Diocese of Chichester – Partnership with Bayreuth Regional Church District

MIDDLE EAST

- II.5. Christian Aid Program Nohadra Iraq (CAPNI)

AFRICA

- II.6. Regional Expressions of the Lutheran World Federation
- II.7. Program for Christian-Muslim Relations in Africa (PROCMURA)

NORTH AMERICA

- II.8. Evangelical Lutheran Church of America (ELCA)

LATIN AMERICA

- II.9. Evangelical Lutheran Church in Chile (IELCH)
- II.10. Hora de Obrar – Diaconal Foundation of the Evangelical Church on the River Plate (IERP)

PAPUA NEW GUINEA/PACIFIC REGION/EAST ASIA

- II.11. Mekong Mission Forum (MMF)
- II.12. China Christian Council (CCC) and Amity Foundation
- II.13. Federation of Evangelical Lutheran Churches in Malaysia and Singapore (FELCMS)

GLOBAL

- II.14. ACT Alliance

II.1. Lenten Campaign of the ELCB – “Standing Up for Each Other in Europe”

History

Since the early 1990's, every year during Lent the ELCB has extended an invitation to congregations across Bavaria for them to share a portion of their abundance with people in Eastern Europe. Originally it was called the "Lenten Offering" and it, as part of the Lenten Campaign "Standing Up for Each Other", was dedicated to a yearly changing country and context within Eastern Europe: Hungary, Rumania, the Czech Republic, Poland, the Ukraine, Serbia, and others. Aside from supporting diaconal projects and giving aid for the establishment of basic diaconal structures, the focus was also on the renovation of church buildings needed for congregational ministries and worship services. Despite strong volunteer involvement through their members, the churches could barely manage to maintain their buildings from their own resources. From the beginning, the goal of this Lenten Campaign was to strengthen networking in Europe and to foster solidarity within cooperations. The intent has always been to bring people together, which is why this Lenten campaign always begins with an international "Kick-Off" weekend in a Bavarian congregation or church district.

Current Status

„Standing Up for Each Other" in solidarity within the European context is now the main focus of our current Lenten campaign. For this reason, the campaign has changed its name to "Standing Up for Each Other in Europe." It is embedded in the ecumenical relations within Eastern Europe, which the ELCB maintains in various ways. Conceptually, the program of 2019 proposes that the member churches of the Southeastern European group of the CPCE are categorically authorized to file an application. The campaign is thereby anchored within a clearly defined ecumenical framework and interconnected with the ELCB's involvement in the region. Between 50 and 100 international guests attend the "Kick-Off" event in a Bavarian church district (2019 in Passau, with a festival service in Ortenburg) and they present a cultural, musical, and spiritual program together with the Germans.

Legitimations and Prospects for the ELCB's Involvement

Within the framework of ecumenical relations, the Lenten Campaign of the ELCB acts as a valuable medium for cooperation in Eastern Europe. Throughout the region, assistance is made possible in exactly those places where it is needed. For the often very small congregations, it is helpful that they can file an application for support of even very small projects through the Lenten Campaign. Through cooperation at the project level, the ELCB gains direct insight into both the local situation of church politics, and into the Eastern European living conditions. In this way, a trusting cooperation can be established in Europe. Due to the Lenten Campaign, personal contacts develop between Bavaria and Eastern Europe which are often maintained long-term with remarkable lasting effects.

Incentives for the ELCB

- The ELCB intensifies its ecumenical relationships with Eastern Europe
- The ELCB learns to understand European interrelations and to reflect upon these from multiple theological perspectives.
- The ELCB participates in a cross-border European reconciliation ministry.
- The ELCB contributes to a fairer, more unified Europe.
- Through its connection with the Southeastern European group of the CPCE, the ELCB makes a visible contribution to the lived-out "Leuenberg Community."

II.2.Round Table of the Evangelical Church of Czech Brethren – (ECCB) Ceskobratrská Církev Evangelická/ Evangelische Kirche der Boehmischen Brueder

History

The ECCB is connected in historical partnerships with many churches and church organizations in Germany and Switzerland. Arising from conversations about large-scale projects, the Round Table was established in 2006 as an international network of supporters. At the meetings, projects and plans of the ECCB are jointly discussed and financial agreements are made.

A significant part of the projects concerns real estate property – above all churches and parsonages. In accordance with the church's profile, these have been intensively used up to the present day solely for congregational and especially diaconal purposes, in order to be present as the Church in both rural and urban regions of the country. Because the damages caused during the Communist regime have had a lingering impact, and in some places, congregational and diaconal ministries are redeveloping, renovations and construction projects are frequently necessary. The ECCB with its approx. 70,000 members could not manage projects to this extent on its own.

Further projects discussed at the Round Table concern education, diakonia, publication projects, and larger church events.

Current Status

The ELCB regularly participates in the "Round Table" meeting, where negotiations were made (in 2018) for project support amounting to a total of 412,200 EUR. An example of the ELCB's support is its help in building a daycare center for the elderly in Peřtice. This project was supported by the EU with a total of 852,260 EUR, and with the help of the ELCB, the center received a chapel and congregational activity room.

Legitimations and Prospects for the ELCB's Involvement

Bavaria and the Czech Republic have a special relationship as neighbors. Reconciliation work has a special role. Consequently, the ELCB has an interest in a good neighborly relationship, just as it has been maintained by the partnership of the Bayreuth Regional Church District and the West Bohemian Council of the ECCB. In the Czech Republic, only about 15 % of the population belongs to a Christian church. Thus Bavaria has the most secular of all European countries as its neighbor. The ECCB makes an important contribution to the Christian witness in the Czech society through its diaconal and spiritual ministries, benefitting Europe on the whole. The ECCB is a good conversation partner for the ELCB in all current issues concerning Europe, which can only be handled together.

Incentives for the ELCB

- The ELCB intensifies its ecumenical relations to Eastern Europe.
- The ELCB is part of the Bavarian-Czech reconciliation ministry.
- The ELCB supports the Christian witness in its highly secular neighboring country.
- The ELCB contributes to a fairer, more unified Europe.

II.3. Community of Protestant Churches in Europe (CPCE) – Southeastern European Group

History

In 1975, as an expression of its commitment to the principles of the Leuenberg Agreement, ELCB decided to form a Southeastern European Regional Group of the CPCE. From the beginning, it enabled communication across the "Iron Curtain" and treated European theological, political, and socio-political issues in a dialogue between East and West. Regular conferences in Gallneukirchen/Austria created a climate of familiarity and fostered intensive cooperation. Numerous Bishops and Church Leaders participated in the conferences, while an increasing number of pastors as well as other staff members from the churches were delegated.

Current Status

At this time, about 30 churches belong to the regional group which is managed by the Department of Ecumenism (C3.3) and implemented by a Leadership team. During their six-year terms, the regional group is dedicated to theological work on a joint subject area coordinated with the CPCE. Most recently, they submitted a comprehensive study on education, in which the educational contexts of the respective countries and churches are reflected in ecumenical

breadth and theologically systematized. With the title: "Education for Future. Educational Activities of the Protestant Churches in South-, Central and Eastern Europe" it will be submitted to the General Assembly of the CPCE in Basel in 2018.

Legitimations and Prospects for the ELCB's Involvement

The ELCB's main task in Europe is ecumenical, theological work. Only together and in dialogue can answers to European questions evolve. In a joint learning process, the Southeastern European regional group represents a "constant" upon which the concept of *Communio* begins to take form. According to the CPCE's guiding principle of a "reconciled diversity", it is not the goal of this regional group's work to always achieve greatest Uniformity, rather through an exchange of differing positions and convictions to create a mutual ecumenical learning process.

Another contribution of the regular regional group's work is the networking of the churches of Southeastern Europe with one another.

Incentives for the ELCB

- The ELCB is informed directly and first-hand about the situations of its member churches and their regional contexts.
- The ELCB is interconnected in theological discussions throughout Europe on mutual contemporary issues.
- The ELCB contributes to the success of the Leuenberg process in the region.

II.4. Church of England

II.4.1. Diocese of Hereford – Partnership with the Nuremberg Regional Church District

History and Modus Operandi

On October 31, 1991, the Nuremberg Regional Church District Bishop, Hermann von Loewenich, and the Lord Bishop of Hereford, John Oliver, solemnly signed the Meissen Declaration in the St. Lorenz Church of Nuremberg in a service of Holy Communion. This is the first official record of a partnership between church regions. In the past, churches had contacts at the congregational and individual level, in particular between Schwabach and Pontesbury, as well as between Nbg.-Langwasser (Paul-Gerhardt congregation) and Ludlow: since 1975, congregational retreats in Wales; since 1982, contact with Hereford; since 1989, annual contacts with Ludlow (brass choir and church choir); delegations from Ludlow to Nbg.-Langwasser (Paul-Gerhardt).

Since 1996, a mini-commission comprised of three members was established for each partner in order to coordinate and plan all activities and cultivate and maintain contacts within the partnership in between the encounters. The respective Secretaries of the partnership (until 1996, Dean Schirmer, Altdorf; since 1996 Dean Stark, Schwabach; as of 2004, Dean Butz, Nuremberg-South; as of 2013, Dean Schuermann, Graefenberg, later Nuremberg-East; since 2018, Dean Ursula Brecht, Neustadt-Aisch) are members of the mini-committees. The Bavarian Church Office/Department of Ecumenism is included in the information flow. About twice a year, the partnership working-group, a team of approx. 20 interested persons (pastors, volunteers, teachers of the Loehe School), meets with the Regional Bishop of Nuremberg to breathe life into the partnership work in their churches/facilities. They also participate increasingly in the encounters in Nuremberg or Hereford on church district level. The working team is the information-discussion-exchange forum for local activities as well as for theological issues.

Current Status

- Theological talks and encounters in Nuremberg (May 28-31, 2001) "Mission in a secular world"
- Delegations from Nuremberg attend the tri-annual meeting of the Diocesan Conferences: 1996 (included theological discussions on the Meissen and Porvoo Declarations), 1999, 2002, 2005.
- Joint trips to the Church Congresses with the Anglican delegation (e.g. Leipzig – Frankfurt – Berlin (ecum.) – Munich (ecum.)), sometimes with a partnership stand (Leipzig 1997) and substantive contributions (joint organization and preparation of a forum "Partnership with England" 1997 in Leipzig; a podium discussion on the "Culture of Remembrance in England and Germany" 2010 in Munich.)
- Exchange of ordained ministers: Walter Dummert (2009 in Leominster); Brian Curnew (2009 in Oberasbach); Stefanie Reuther (2009 – 2012 in Leominster); Brigitte Malik (2013 – 2017 in Ludlow); Judy Dinnen (2017 in Hilpoltstein), et. al.
- Exchange trips of congregational groups and ministers; encounters for youth (together with LUX – The Young Church); "Luther pilgrimage" to Wittenberg; choir retreats between Erlangen – Bishop's Castle; encounters of rural women's groups in Hereford
- Reformation Worship Service in Weißenburg on October 31, 2017 with the participation of Bishop Richard Frith (as guest preacher)
- Congregational partnerships: between Foerrenbach – Canon Pyon, and Langwasser – Ludlow.

Prospects and Incentives for the ELCB

Attracting new and especially rural congregations in the regional church district to partnerships with a congregation in the rural Hereford Diocese. Support of projects, such as choir retreats, congregational encounters, joint excursions, and special worship services for the regional church district partnership. In light of Europe-critical voices, the partnership serves the objective of maintaining solidarity.

II.4.2. Dioceses of Chichester and Bayreuth Regional Church District

History and Modus Operandi

In this partnership, there are four members: the Regional church district of Bayreuth, the Archdiocese of Bamberg, the Diocese of Chichester, and the Evangelical Church of Berlin-Brandenburg-Silesian Upper Lusatia (EKBO). This partnership's history goes back to the National Socialist era and is based on the friendship between Bishop George Bell, the former Bishop of Chichester, and Dietrich Bonhoeffer. In commemoration of this famous friendship, a "Bell Colloquium" took place in Chichester in 1984. In 1982, the former Bishop, Eric Kemp, paid a visit to Marktreutitz and its local tapestry factory, where he placed an order for a large wall-tapestry for the cathedral. On the occasion of this visit, the Evangelical Lutheran church district of Bayreuth held an official reception at Bad Alexandersbad, where church district pastor Naether (representing the former Regional Bishop Johannes Meister) gratefully accepted the invitation from Bishop Eric Kemp to intensify the relationship. A delegation from the church district of Bayreuth participated in the Bell Colloquium in Chichester in 1984, where they agreed to include the Roman-Catholic Archdiocese of Bamberg (because of the High Church liturgical worship at Chichester), and the EKBO because of the friendship between Bonhoeffer and Bell. Thus in 1985, the first conference took place in the Youth Education Center in Neukirchen near Coburg, in which delegations from the four churches participated. Ever since, these "Coburg Conferences" take place every two years alternately in each of the four churches.

Current Status

In addition to the alternating Coburg Conferences and the Feuerstein Conferences (on theological topics for the sake of mission-based congregational vitalization), the partnership relations have developed in manifold ways: invitations and visits of church leaders to installations and celebrations; festive worship services with guest preachers; concert tours of the choirs; youth and congregational encounters; and the conferring of honorary titles. (The title "Canon of Honor" was conferred upon Prof. Wolfgang Klausnitzer of Bamberg, and upon both Regional Bishop Wilfried Beyhl and Regional Bishop Dr. Dorothea Greiner of Bayreuth.) Beyond that, there are numerous intensive congregational partnerships.

Prospects and Incentives for the ELCB

The regular, trustworthy exchange among Anglicans, Lutherans, Catholics, and United Protestants (a Union of Lutheran and Reformed) absolutely deserves to be cultivated further. Through the Feuerstein Conference, the next generation for the Coburg Conference is ensured. The multilateral and international cooperation in this form is an exceptional opportunity for the ELCB.

II.5. Christian Aid Program Nohadra Iraq (CAPNI)

The ELCB's Involvement in Iraq is "To keep the hope alive!"

History

The ELCB's route to North Iraq leads over the Tur Abdin. In the 1970's and 80's, many people came to Germany from Turkey, Syria, and Iraq to study and work. The ELCB supported the settling of Christian (primarily Syrian-Orthodox) families from Southeast Turkey in Augsburg. In cooperation with the Protestant Church of Wuerttemberg, representatives of the ELCB travelled to Tur Abdin and to Northern Iraq for the first time in 1995. The regions of Northern Iraq, Tur Abdin, and some parts of Syria make up a common cultural area for Christians.

In 1993, Archimandrit Emanuel Youkhana (Assyrian Church of the East) established with other Christians the interconfessional relief organization CAPNI (Christian Aid Program Nohadra Iraq), which the ELCB has supported since the mid-1990's. Northern Iraq has thus become the focal point of the ELCB's work in the Middle East.

Current Status

Alongside the Lutheran World Service with its office in Northern Iraq, CAPNI is the ELCB's main partner in Iraq. Geographically, the work takes place in the Kurdish autonomous territory and in the Nineveh plains.

The ELCB's financial support in Iraq amounts up to 2 million EUR per year and it flows through two channels:

- Emergency assistance: predominantly for refugees and displaced persons within their own country – regardless of their denomination or religion
- Projects of Hope (CAPNI's motto is "To keep the Hope alive!")
- Construction and renovation of churches and houses that have been damaged by the "Islamic State"
- Microcredit for families to establish their own livelihood (hair salon, restaurant, car workshop, etc.)
- Cultivation of Christian life (liturgical and historical literature; courses for women and youth, etc.)
- Construction of a House for "Church Services" (the headquarters of CAPNI), which strengthens the role and the presence of Christians in the region

Legitimations and Prospects for the ELCB's Involvement

The cooperation as well as prayer and celebration across denominational boundaries symbolize the one Body of Christ, his worldwide Church. The ELCB wishes to contribute toward securing a future for the living Christian faith in its place of origin. The people should not be forced to migrate, rather they should receive assistance in their home country which enables them to stay. The goal of operative work is to ultimately increase the material independence of the partner. In addition to CAPNI's headquarters, this is being attempted by another property project, which yields earnings for the organization by leasing it.

Incentives for the ELCB's Involvement

- Back to the roots: The ELCB cultivates the historical, cultural, and spiritual roots of Christian faith and promotes its members' awareness of our faith's place of origin.
- Our society and our church are being influenced by an increasing number of people from this region. The direct contacts to this region help us to deal with this new diversity. We learn from their painful, yet promising, experiences spanning centuries of multiethnic and multireligious coexistence.
- The consultations and joint actions with the other partners of CAPNI from different denominations deepen the ecumenical bond.

II.6. Regional Expressions of the Lutheran World Federation

History

In 1984, at the LWF General Assembly in Hungary, the LWF's self-understanding intensified as a communion of churches connected through altar and pulpit fellowship. In 1990, in Curitiba, Brazil, the self-understanding of the LWF as *Communio* was confirmed. As a consequence, this resulted in the implementation of a long-standing idea to place more emphasis on the various regions of the LWF. The geographically expansive region of Africa, with rapidly growing churches, was divided into three sub-regions: the Lutheran Communion in Southern Africa (LUCSA, 1991); the Lutheran Communion in Central and Eastern Africa (LUCCEA, 2003); and the Lutheran Communion in Central and Western Africa (LUCCWA, 2003). The objective of the sub-regions is mutual accompaniment of the member churches in order to respond together to the challenges and needs of the sub-regions.

Current Status

In the work of all five of our African partner churches it becomes repeatedly clear that in a globalized world, existing or newly arising challenges do not come to a stop at a country's borders. Dealing with such questions as climate change, migration flows, conflict management, the just fellowship of women and men (not only) in the Church, as well as the Church's duties in society, generally requires a joint approach to find a solution. Therefore, the three sub-regional expressions of the Lutheran Communion are heavily involved because they supply the necessary sub-regional and regional networks.

In turn, our partner churches play their own parts with vital roles in the sub-regions: Our partner churches in Tanzania (ELCT), Kenya (KELC) and the Democratic Republic of Congo (EELCo), are members of LUCCEA. The ELCT reveals by example how one of the largest Lutheran churches worldwide speaks out for the needs of the burgeoning Lutheran church in the sub-region. At present, the KELC provides the LUCCEA's General Secretary, although it has a rather small workforce. LUCCEA's involvement helped to calm EELCo's turbulent times.

Our Liberian partner church, the oldest Lutheran church on the African continent, is a member of LUCCEA. It contributes important congregational ministry experiences, and currently provides the President of LUCCEA. LUCCEA has great significance for our partner church IELM from Mozambique. As one of only two Portuguese-speaking churches of the sub-region, LUCCEA ensures that the IELM remains involved in the community of the sub-region in spite of the language barrier.

Legitimations and Prospects for the ELCB's Involvement

In order to appropriately organize the partnerships with the five African churches mentioned above, it is necessary to link the ELCB's partnership work with the sub-regions. The representatives of the partner churches keep emphasizing this.

Incentives for the ELCB

- The ELCB appreciates that its African partner churches are all closely interconnected in their respective sub-regions.
- All three sub-regional expressions of the LWF support the ELCB in its intention to foster mutual transparency, responsibility, and integrity in their partnership work.
- The ELCB can thereby solidify its partnership relations.

II.7. Programs for Christian-Muslim Relations in Africa (PROCMURA)

History

The program for Christian-Muslim Relations in Africa (PROCMURA) was already being considered roughly 75 years ago. Back then, when the African countries were striving for independence, the realization grew that the nations which were about to become independent would not be religiously homogenous, and that they only had a future if Christians and Muslims could coexist peacefully with each other. Thus in 1959, the predecessor organization was founded, which in 1987 became PROCMURA with its headquarters in Nairobi.

Current Status

Today, PROCMURA works with churches in more than 20 African countries in order to promote a peaceful coexistence between Christians and Muslims. PROCMURA's work is based on two principles: the first is that it should make a credible Christian witness in an environment inhabited by both Christians and Muslims. The Gospel should be proclaimed into the respective living conditions without distortion and in such a manner as to be heard. Hereby it is the living example of the Christian way of life that makes a more important statement than any sermon. The second principle is a constructive cooperation between Christians and Muslims on their quest for peace and harmonious coexistence. In the current global situation, the work achieved through PROCMURA by various regional committees is increasing in importance. It is about defining areas which need joint campaigns for both Christians and Muslims, such as peace work, HIV/Aids, "Good Governance", etc.

PROCMURA sees the focus of its activities in fostering intrareligious and interreligious dialogue. This definition proceeds from the realization that churches should have a solid internal self-understanding before entering into a dialogue with other religions (Islam). The often dangerous combination of politics and religion is also a central issue by PROCMURA. For a peaceful coexistence of the religions, neither "Politization of a religion" nor "Religionization of politics" is helpful. Politics and religion must correlate with one other, yet remain separate from each other. One still-unresolved issue is the question of how religious extremists can participate in a dialogue concerning de-escalation. Lastly, in order to answer questions like this, PROCMURA supports courses of study on Christian-Muslim relations at several African faculties and encourages African churches to become more involved in the issues surrounding interreligious dialog.

Legitimizations and Prospects for the ELCB's Involvement

PROCMURA works actively in four out of five countries of our African partner churches. Our partner churches in Tanzania, Kenya and Liberia actively participate in PROCMURA's efforts for a peaceful coexistence of Christians and Muslims. With the support of PROCMURA, the ELCB supports the partner churches in creating a harmonious coexistence of the religions and thereby contributes to a reduction of tensions and conflicts caused by religions. Thus it promotes peace and safety in African countries and actively contributes to combating the causes of forced migration.

Incentives for the ELCB

- The ELCB learns to understand the background of Christian-Muslim tensions and conflicts in Africa.
- The ELCB becomes familiar with methods and approaches for a constructive Christian-Muslim dialogue which is suited to the people from African cultures.
- The ELCB is a part of an Africa-oriented peace work.

11.8. Partnerships of the Regional Church Districts Ansbach-Wuerzburg and Augsburg with Synods of the Evangelical Lutheran Church of America (ELCA)

History

The partnerships with America are the oldest of all partnerships between regional church districts. In 1975, these were initiated by the Bavarian Bishop Dr. Johannes Hanselmann, former President of the Lutheran World Federation, on the occasion of his trip to the USA during the 200th anniversary of the United States of America. During this visit to America, Hanselmann was confronted with a publicity campaign run by the GDR (former Communist East Germany) that advertised the GDR as the country with the authentic Luther sites and itself as the Partner of the churches in the United States of America. Together with the ELCA, the Lutheran World Federation (LWF) and the UELCG (United Evangelical Lutheran Church of Germany), began to remedy this somewhat unfortunate representation of Germany. In consultation with the LWF's German National Committee, there were various attempts at entering into a partnership with synods of the ELCA. In this respect, a visit of the Church Governing Officials (Oberkirchenraete) Birkhoelzer and Dr. Strauss is to be mentioned, who were striving in particular for chances to exchange theologians. Unfortunately, these attempts did not turn out to be successful.

The visits of American Bishops to Bavaria who came to follow in the footsteps of their local synod's ancestors were clearly more successful. The partnerships are attended to by the Regional

church district of Ansbach-Wuerzburg, namely three church districts, in consultation with the office of the Regional Bishop. In the regional church district of Augsburg, the leadership is delegated to a church district pastor (a Dean). The overall coordination takes place in close consultation with the office of the Regional Bishop. As a rule, the Department for Ecumenism is also involved.

The Regional church district of Augsburg-Swabia and the Southeastern Synod of the ELCA signed an agreement on June 4, 2000, renewed it in 2005 and 2013, and it is now valid for 10 years.

The Regional church district of Ansbach-Wuerzburg signed an agreement on May 10, 2001 (renewed in 2016) with a 5-year term.

In essence, both agreements refer to a spiritual foundation of the partnership and its future development. Legally binding agreements were not entered into.

Current Status

In both partnerships, delegations pay each other a visit at regular intervals. The assignment of theology students to a congregational internship site in the USA has proven to be successful in the Regional church district of Ansbach-Wuerzburg. In the Regional church district of Augsburg-Swabia, every two years there are visits with an increasing number of participating congregations on both sides (currently 6 congregations).

Prospects and Incentives for the ELCB's Involvement

Despite the physical distance, the ELCA partnerships are very important. The number of congregations involved and the intensity of the encounters is growing. Both churches, the ELCA and the ELCB, work in different contexts, which however, are closely related to each other. In this case, an exchange is fruitful and can be useful for the developments of both churches.

II.9. Evangelical Lutheran Church in Chile – Iglesia Evangélica Luterana en Chile (IELCH)

History

1860: Founding of first congregations in Southern Chile by German Protestant immigrants

1925: Founding of the German Evangelical Church in Chile (made possible by Separation of Church and State per a new constitution). A contract agreement was signed with the ECD.

1959: Name-change of the church to "Iglesia Evangélica Luterana en Chile" (IELCH), as an expression of greater inculturation

1975: Split-off of the Church due to tensions from Bishop Frenz' political involvement (help for victims of torture, abduction, or murder under the regime of General Augusto Pinochet);

Founding of the Lutheran Church in Chile (ILCH) with ten congregations

Current Status

Despite a failed attempt at church reunification, the contacts between both Lutheran churches have been re-established at different levels.

Legitimations and Prospects for the ELCB's Involvement

- The relations first began through a cooperation of ELCB pastors in the IELCH
- Human rights' work
- Support of theological training and continuing education within the parameters of the LWF's master plan for Latin America

Incentives for the ELCB

- Returning volunteers contribute a new worldview and intercultural experience to the ELCB.
- Theological exchange, etc. through cooperation with the Theological Seminary "Comunidad Teológica"
- Through issue-related cooperation in seminars, the ELCB gains a more global perspective on human rights' work.

II.10. "Hora de Obrar" – Diaconal Foundation of the Evangelical Church of the River Plate/Iglesia Evangélica del Río de la Plata (IERP)

History

- 1843: Founding of the first congregation of the Iglesia Evangélica del Río de la Plata (IERP) in Buenos Aires, Argentina, and with this began the social obligation of the Church and its congregations.
- 1998: The IERP General Assembly formed the "Department of Diakonia and Projects" to provide technical assistance, accompaniment, aid, and motivation for the IERP congregations.
- 2001: Beginning of the search for new forms of financial support (fund-raising) for diaconal initiatives in order to guarantee their sustainability
- 2012: Establishment of the Diaconal Foundation "Hora de Obrar", after approval by the IERP General Assembly

Current Status

"Hora de Obrar" takes measures to change the social structures which enable hunger, injustice, disregard of human rights, and the destruction of the environment. The Foundation encourages its members to participate in decision-making. Areas of the Foundation's work include: environmental protection, health, education, community-building, human rights' work (i.e. with migrants and disadvantaged minorities), ministry to indigenous peoples, disabled and elderly people, students and volunteers. It is active in the countries Argentina, Paraguay and Uruguay.

Legitimations and Prospects for the ELCB's Involvement

- Cooperation in the volunteer program since it began
- Issue-related partnerships (e.g. soy, climate change, human rights)
- Joint education and publicity work on developmental issues

Incentives for the ELCB

- During voluntary service, the volunteers continuously reflect upon their current, local work on the basis of their practical experiences and place these within the context of global developmental policy. The volunteers contribute a changed worldview to the ELCB after they return.
- Through the MISUR Project (Misión Urbana) to which our volunteers are also assigned, the ELCB becomes familiar with another type of close connection between pastoral and diaconal work.
- Through issue-related cooperation in seminars, the ELCB gains a more global perspective on topics such as environmental protection, human rights' work, and nutrition.

II.11. Mekong Mission Forum (MMF)

History

With the opening up of formerly closed communist countries, a spectrum of completely new challenges and chances have evolved for strengthening already existing or newly- founded Christian congregations in the five Mekong countries Thailand, Vietnam, Laos, Cambodia, and Myanmar. In 1998, the LWF encouraged the various Lutheran churches and mission organizations in the Mekong region to better coordinate their various missional activities and to use of the resulting synergy effects in ecumenical openness. Thus a network of 16 churches and mission organizations has developed (9 Asian and 7 Western), which established themselves as the Mekong Mission Forum in 2003. Upon request of the LWF, MEW has been decisively involved in these processes since this forum was founded.

Current status

Since its establishment, the MMF pursues the following goals:

- Training of Church Leaders
- Socio-religious Studies
- Establishment and support of social-diaconal work
- Coordination of the establishment of Lutheran congregations and support of their growth

In order to achieve these goals, the following areas of outreach have emerged, and they are jointly supported and implemented by members of the Forum:

- Promotion of theological training and continuing education, especially through scholarships
- Support of diaconal activities
- Support of development-related activities
- Consultation on the establishment of Lutheran congregations and accompaniment of their growth

Legitimations and Prospects for the ELCB's Involvement

- Strengthening of a unique Communion of Lutheran churches in Asia, Europe, Australia, and North America with the specific task of consultation and coordination of the growth of Lutheran churches in this region
- Critical-constructive consultancy of this process from a German church's perspective
- Strengthening of the Lutheran identity
- Support for exceptional missional and diaconal involvement beyond one's own denominational boundaries

Incentives for the ELCB

- Participation in a unique missional process in coordination with East Asian partners in the Mekong countries
- Through prayer and encounters, the Protestant spirituality of our congregations is enriched.
- Expansion of awareness and spiritual enrichment in our congregations through publicity work and direct encounters

II.12. China Christian Council (CCC) and Amity Foundation

History

Unlike other mission organizations in Germany, the ELCB/MEW does not have a long mission history in China. When the Communists took power in 1949, the situation grew increasingly difficult for many social groups and for all religious communities existing in China. The last Western missionaries had to leave the country in 1952. Nevertheless, Bishop K.H. Ting tried to remain in contact with the international ecumenical community as best he could and participated in a conference in Tutzing in 1956. After the cultural revolution (1966-76), Deng Xiaoping's Re-opening policy made it possible for Chinese Christians to renew their contacts with churches abroad.

The director of the Missionswerk (Bavarian mission organization in Neuendettelsau) at that time, Horst Becker, recognized the significance and the opportunities of this political shift and, in the late-1970's/early-80's, he made first contacts with China, primarily within the WCC. The revival of the church in China was observed and followed with great interest. Bishop Ting and his close companion, Dr. Han Wen Zhao, soon recognized the importance of the Church's social involvement and established the Amity Foundation in 1985. From its very beginning and up to this day, it is not a division of the church, but a non-government organization (NGO) founded by Chinese Christians. As such, it was easier to maintain contacts with churches and mission societies in North America and Europe than the church would have been allowed to do. Through the Amity Foundation, funding could be transferred into a completely impoverished China, and it was possible to send out staff members to China through this NGO in order to help with the reconstruction of the country. Thus the first program of Amity Foundation was the so-called "Amity Teachers Program" through which hundreds of teachers have been sent to China since 1985. Apart from being "just" English and German teachers, they especially acted as cultural mediators. The former Missionswerk/current MEW has consistently from 1986 until 2017 sent one or two teachers per year to China through this program.

Since 2003, contacts to the China Christian Council (CCC) and to the Union Theological Seminary in Nanjing (NJUTS) have been greatly intensified. From 2007 until 2014, a lecturer in New Testament was assigned to the NJUTS through MEW in collaboration with the EKD and the EMW (Association of Protestant Churches and Missions in Germany).

Current Status

Today, under the umbrella of the China Christian Council, nearly 25 million Protestants are registered. Approximately another 30 million Protestants from non-registered congregations can be added to this figure. The ELCB/MEW still maintains close contact to the CCC, to the NJUTS, and in particular to the Amity Foundation. In close coordination with the EMW, particularly the theological training and continuing education of the diaconal ministry is accompanied and supported. Unfortunately, the space allotted for religion and civil society in China has been narrowing over the past few years, and they are subject to being increasingly monitored by the government. Nevertheless, through the granting of specific scholarships, it has been possible to repeatedly support theological continuing education courses. Regularly the CCC sends participants to international courses of study, such as to the Summer School in Neuendettelsau, thus documenting its clear interest in maintaining the relations.

The relations to the Amity Foundation are still very close and faithful. For example, an MEW staff member has been working for the Amity Foundation in the Hong Kong office for Publicity Relations since 2013. And since 2009, up to five young people per year are sent to China with the International Protestant Volunteer Service (IEF) in order to work in the "Young Adult Program" of the Amity Foundation.

Through the "Teaching–Preaching–Program" of MEW, a staff member of the Amity Foundation travelled throughout Bavaria for four weeks and reported to numerous congregations about Amity's work and the situation of the churches in China, youth groups, and schools. In 2017, first contacts were made with Diakoneo in Neuendettelsau, in order to foster a more intensive professional-vocational exchange and to support the development of diaconal work in China.

Legitimations and Prospects for the ELCB's Involvement

The increasing importance of China from an economic, political, and also an ecclesial point of view can no longer be denied. The vacuum of ethical values that has been created by the dramatic developments in China provides a unique opportunity for the Church to impart Christian values. The support of Amity Foundation's work has the main goal of promoting the development of a civil society in China. The CCC is looking for intensive contact to other churches within the worldwide ecumenism. Here it is important to contribute the voice of the Reformation tradition with a solid theological foundation, and not to simply leave the field open to certain American evangelical churches.

Incentives for the ELCB

- Intensive exchange about diakonia through professional-vocational conferences.
- Through prayer and encounters, the Protestant spirituality of our congregations is enriched.
- Expansion of awareness and spiritual enrichment in our congregations through publicity work and direct encounters

II.13. Federation of Evangelical Lutheran Churches in Malaysia and Singapore (FELCMS)

The following five LWF member churches are also members of the Federation of Evangelical Lutheran Churches in Malaysia and Singapore (FELCMS):

- Lutheran Church in Singapore (LCS): approx. 3,000 members in Singapore, of Chinese origin
- Lutheran Church in Malaysia (LCM): approx. 7,500 members in West Malaysia, of Chinese origin and indigenous tribes (Orang Asli)
- Evangelical Lutheran Church in Malaysia (ELCM): approx. 4,250 members in West Malaysia, of Indian origin
- Basel Christian Church of Malaysia (BCCM): approx. 64,000 members in East Malaysia, of Hakka origin and indigenous tribes of North Borneo (mostly Murut)
- Protestant Church in Sabah (PCS): approx. 52,000 members in East Malaysia, indigenous tribes of North Borneo (mostly Rumus)
- Sabah Theological Seminary (STS)

History

In the 1980's, the "Federation of Evangelical Lutheran Churches in Malaysia and Singapore" (FELCMS) was founded with the objective to strengthen the Lutheran identity of both the member churches and the Theological Seminary and to deepen their cooperation. However, the first encouraging beginnings somehow faded out by the mid-1990's and the Federation existed only on paper. As of 2008, the cooperation was resumed upon initiative of Bishop Philip Lok (LCM) and Bishop Terry Kee (LCS) and gradually brought back to life. The Lutheran Church in Australia and MEW accompanied this process carefully in order to strengthen this regional network.

Up until 2013, annual international Mission Consultations took place separately within the Lutheran Church in Singapore (LCS), the Lutheran Church in Malaysia (LCM), and the Basel Christian Church of Malaysia (BCCM) with their international partners from Australia, the USA, and Bavaria.

Current Status

In 2014, these three consultations merged into one conference and at the same time it was advanced to the FELCMS level, whereby also the Evangelical Lutheran Church in Malaysia (ELCM) and the Protestant Church in Sabah (PCS) were accepted as members in the network of the International Mission Consultations. Since then there are intensive conversations at regular intervals on specific cooperation opportunities, such as a joint youth conference, the sponsorship of the "Lutheran Study Centre" (LSC) at the Sabah Theological Seminary (STS), or the development of mutual strategies in light of the particular challenges in the predominantly Muslim environment of Malaysia. Meanwhile, after five years, this regional network has stabilized and there is a lively exchange of experiences, challenges, and a plethora of materials for children's worship planning committees, confirmation work, faith courses, etc. In intensive encounters, the five churches exchange information with each other and with their international partners on how the vitalization and self-sufficiency of congregations and churches can be fostered and how they can support each other.

Legitimations and Prospects for the ELCB's Involvement

- Strengthening of partner churches and regional networks within the LWF (Communio) which have established themselves as minority churches in a very secularized, multireligious environment (Singapore), or in a predominantly Muslim environment (Malaysia)
- Deepening and spreading of the Reformation's central ideas
- Strengthening of the Lutheran identity.
- Support for the great missional and diaconal involvement far beyond one's own borders

Incentives for the ELCB

- The publicity work of our staff member has brought the social-diaconal shortcomings in the fields of seafaring and fishing into the public awareness.
- Two partnerships of the church districts Gunzenhausen and Hof, as well as the assignment of South-North Volunteers from the LCM, contribute essential impulses for congregational vitalization within the ELCB.
- The FELCMS is a very good example of how churches of differing origin, culture, languages, size, and financial capacity can support and enrich each other spiritually.

II.14. ACT Alliance

History

At the beginning of the 1990's, it started to become clear to the ecumenical world federations (WCC, LWF) that many member churches were increasingly being affected by disasters. These dire situations, however, could not be considered independently from the ecumenical and interreligious situation in the respective country because natural disasters will not be stopped by human-imposed boundaries.

This is why the ecumenical organization "ACT International" was founded in 1995, as a humanitarian aid organization by the churches belonging to the WCC. Since the plan was to begin collaborating more in the development sector, a joint platform for development-related projects was established in 2007, called "ACT Development." In 2010, both organizations merged to form the "ACT Alliance", now based at the WCC headquarters in Geneva.

Current Status

At present, the ACT Alliance is comprised of 150 churches and partner organizations which are active in 125 countries throughout the world. Since 2014, Mission EineWelt is a member with observer status on behalf of the ELCB. Many of the ELCB's partner churches or their development organizations are also members. The goal of the ACT Alliance is to bring about positive and lasting change in the lives of poor and disadvantaged people, regardless of their religion, political views, gender, race or nationality. This work focusses mainly on humanitarian aid in the event of a disaster, advocacy work, and promotion of sustainable development.

With the progression of climate change and the increasing volatility of political situations worldwide, humanitarian crises are proliferating as well. The work of ACT Alliance is supported by more than 25,000 employees of member organizations worldwide. While doing so, they observe the highest possible international codices and standards. An estimated three billion USD are raised annually for the three areas of work described above. The responsible offices in the regions and in Geneva safeguard the necessary capacities in order to respond quickly to disaster relief appeals ("ACT-Appeals"). Then they assist in these appeals and monitor their implementation, as well as their financial settlements, properly and professionally.

Legitimations and Prospects for the ELCB's Involvement

The proximity to the work of the ACT Alliance is of decisive importance because many countries of its partner churches are located in very "vulnerable" geographical regions. In the event of a disaster, the members of the "ACT-Forums" – which have already been established in the countries of the partners – draw up a joint intervention plan, in which clear arrangements are recorded about the individual forum members' regional, thematic, and substantive responsibilities during its implementation. (Allocations according to denominational/religious or ethnic

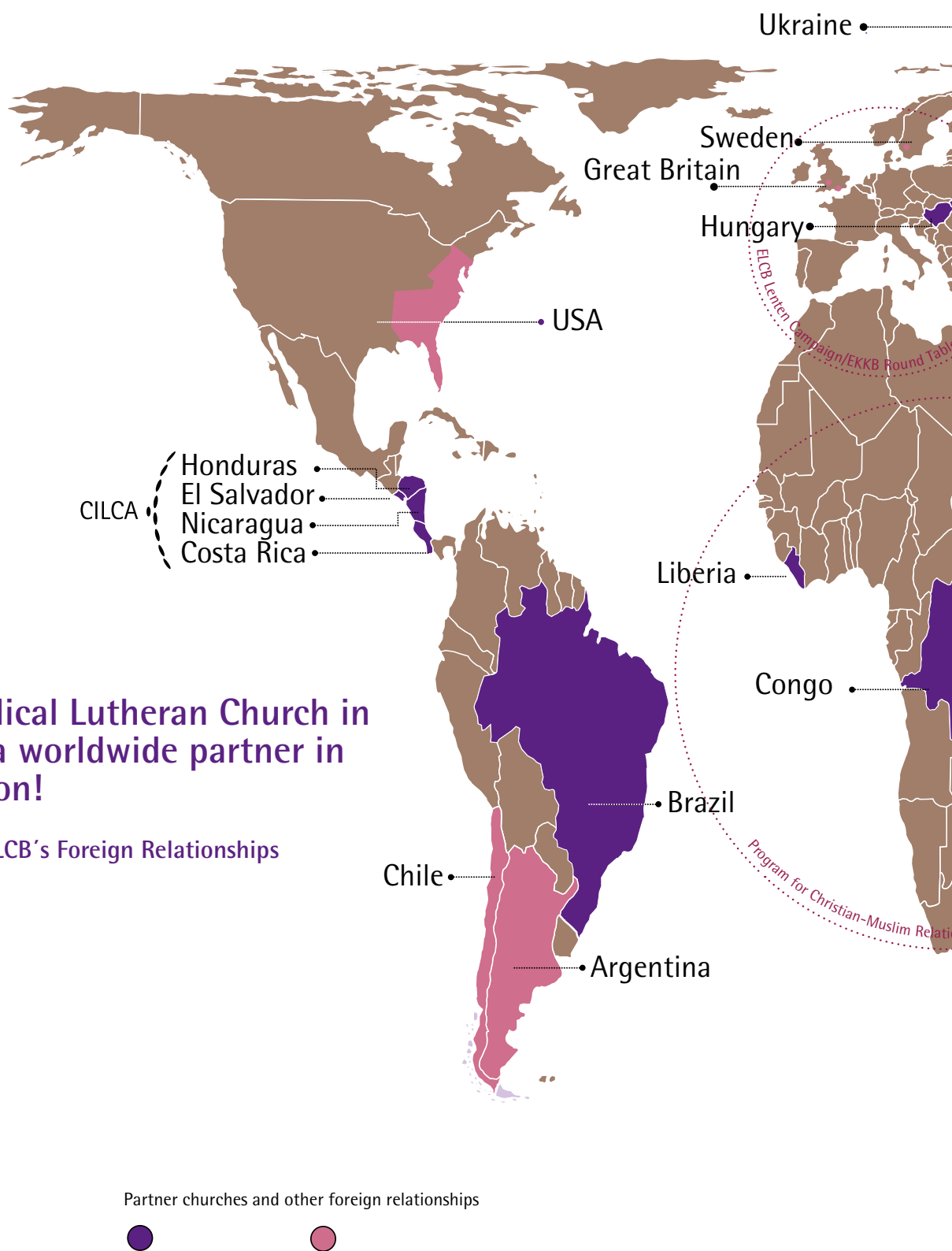
criteria are deliberately avoided). Generally, financial support from the ELCB is provided upon request by the partners who also work in the international forums. Thus the activities of the partner church/organization or the LWF/World Services can be directly supported.

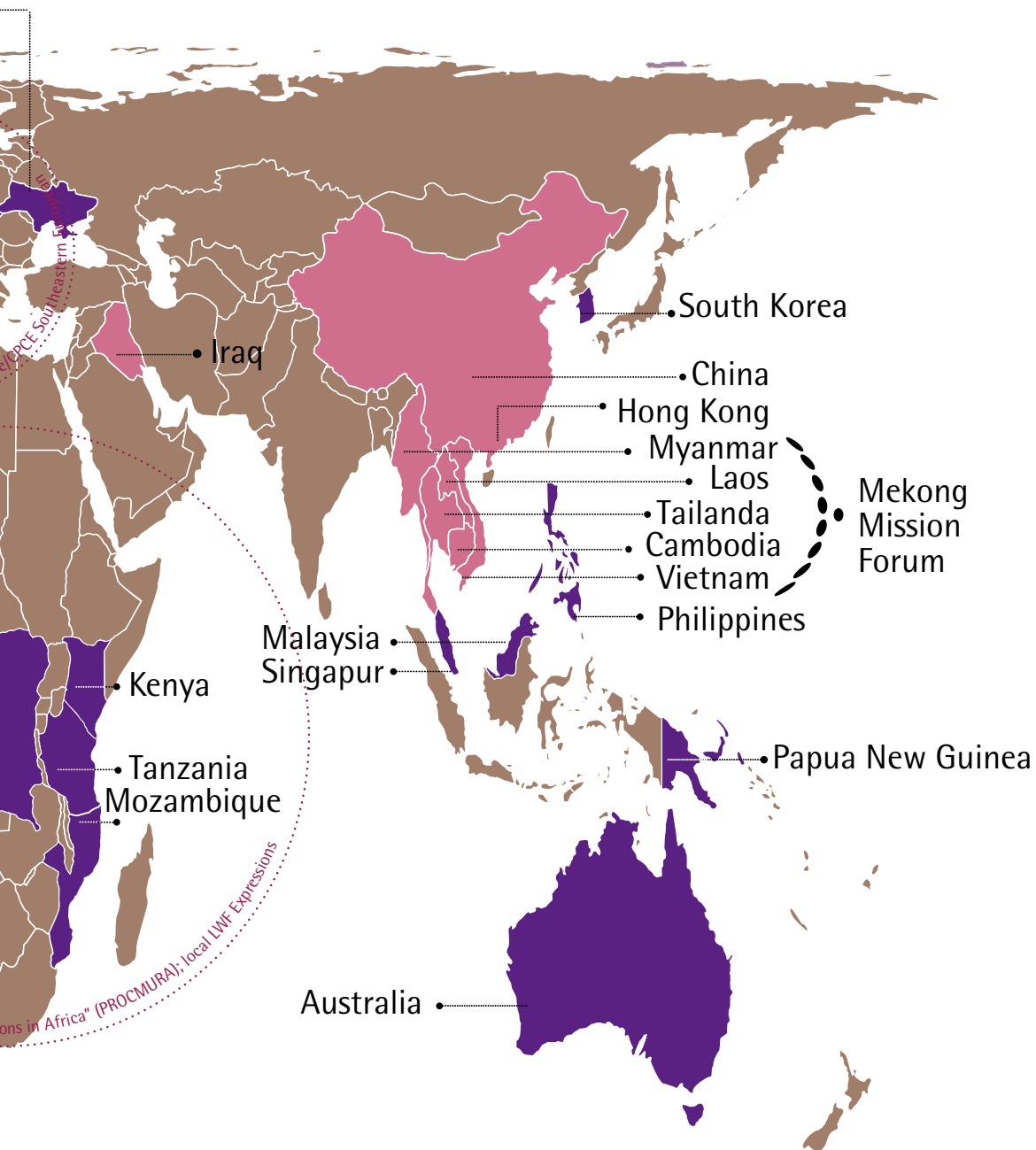
Incentives for the ELCB

- Due to the close connection with the interconfessional Disaster Relief Network of the WCC, the ELCB has a well-functioning platform for providing Christian, humanitarian aid efficiently and directly in the event of a disaster.
- ACT Alliance facilitates a targeted application of the funds provided by the ELCB – according to high compliance standards – for emergency relief.
- In its own work, the ELCB can rely on ACT Alliance's regulations to foster the enterprise of mutual transparency, responsibility, and integrity in partnership work.
- The association of the ACT-Alliance strengthens the collaboration with the partner churches in the areas of emergency relief and developmental cooperation and it places them in a larger, global, and ecumenical network.

The Evangelical Lutheran Church in Bavaria as a worldwide partner in God's mission!

III. Map of the ELCB's Foreign Relationships





At A Glance

IV. Relations to Forums, Alliances and other Associations

Apart from the partnerships described in the detailed individual profiles, which are either governed by contracts or have emerged from Bavarian missions, the ELCB relationships also take place within the worldwide Communio of the Church, in various forums, church associations, or alliances. The ELCB tends and contributes creatively to these, either by actively participating itself, or by passively participating through the close relationships with the involved partner churches.

These Forums, Alliances, and Associations are listed in detail as follows:

IV.1. Round Tables/Cooperations/Institutions	
Africa	<p>LMC (Lutheran Mission Cooperation – an association of all partners with the Evangelical Lutheran Church in Tanzania)</p> <p>JMCK (Joint Mission Committee for Kenya – an association of the partners with the Kenya Evangelical Lutheran Church)</p> <p>JCC (Joint Committee for Congo – an association of the partners with the Evangelical Lutheran Church in Congo)</p> <p>JMB (Joint Mission Board for Mozambique – an association of the partners with the Evangelical Lutheran Church in Mozambique)</p> <p>PIM (Partners in Mission Meeting – an association of the partners with the Lutheran Church in Liberia)</p>
Latin America	Hora de Obrar (a Diaconal Foundation of the Evangelical Church of the River Plate (IERP))
Papua New Guinea	LOPC (Lutheran Overseas Partners Cooperation – an association of the Northern partners of the Evangelical Lutheran Church of Papua New Guinea)
Pacific Region	<p>ICP (International Coalition for Papua)</p> <p>PTC (Pacific Theological College)</p>
East Asia	<p>FELCMS (Federation of Evangelical Lutheran Churches in Malaysia and Singapore – incl. close ties with Basel Christian Church of Malaysia and with Sabah Theological Seminary)</p> <p>CCC (China Christian Council)</p> <p>Amity Foundation</p> <p>AILM (Asian Institute for Liturgy and Music)</p> <p>LCP (Lutheran Church in the Philippines) Round Table/Regional Conf.</p>
Near East	<p>CAPNI (Christian Aid Program Nohadra Iraq – since 2017, annual Round Table of the 15 partners from Germany, Sweden, Hungary and Switzerland)</p> <p>MECC (Middle East Council of Churches)</p> <p>Syria Contact Group of the ACT members</p> <p>Round Table Iraq</p> <p>Ecumenical Institute for the Middle East in Beirut</p>
Central and Eastern Europe	<p>Round Table of the Evangelical Church of Czech Brethren (ECCB))</p> <p>CPCE Southeast Europe Group</p> <p>Lenten Campaign of the ELCB</p>

IV.2. Relationships in regional Forums in which the ELKB is actively involved through its partner churches, or through the LWF and UELCG

Africa	<p>LUCCEA (Lutheran Communion in Central and Eastern Africa)</p> <p>LUCSA (Lutheran Communion in South Africa)</p> <p>LUCCWA (Lutheran Communion in Central and Western Africa)</p> <p>JCMWA (Joint Christian Ministry in West Africa – commissioned by UELCG)</p> <p>PROCMURA (Programs for Christian-Muslim Relations in Africa)</p>
Latin America	<p>CILCA (Communion of Lutheran Churches in Central America)</p> <p>COL (Conference of Leaders in Latin America)</p>
South-East-Asia	<p>MMF (Mekong Mission Forum)</p>

IV.3. Ecumenical Relationships

IV.3.1. Ecumenical Federations

- **LWB** (Lutheran World Federation)
- **ÖRK** (World Council of Churches)
- **WSCF** (World Student Christian Federation)
- **PCC** (Pacific Conference of Churches)
- **MECC** (Middle East Council of Churches)
- **KEK** (Conference of European Churches)
- **GEKE** (Community of Protestant Churches in Europe)
- **Ecumenical Lenten Campaign in Central Eastern Europe**
- **Meissen Declaration**
- **EKMOE** (Evangelical Conference for Central and Eastern Europe)
- **EMOK** (Evangelical Middle East Commission of the EKD)

IV.3.2. Within our Ecumenical Alliances, we have ties to Specific Churches or Federations

Pacific	PCC (Pacific Conference of Churches)
Europe	GEKE (Community of Protestant Churches in Europe)
Europe/USA	TEC (The Episcopal Church – USA and its European Convocation) – on the way to full church union

IV.3.3. Within these Federations are Partnerships with Regional Church Districts

- With the Dioceses of Hereford and Chichester in the Church of England
- With the Evangelical Lutheran Church in America (ELCA), Southeastern Synod and Upper Susquehanna Synod
- With the Senior Council of the Evangelical Church of Czech Brethren (ECCB)

IV.3.4. Further Relationships Within these Federations

- to the Diocese of Bristol in the Church of England
- to the Church of Scotland

V. Matrix of the ELCB's Foreign Relationships

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communion/ Global Ecumenism
EUROPE					
Evangelical Lutheran Church in Hungary (ELCH) (see page 60)	Partnership Contract after the fall of the "Iron Curtain" in 1992; Initially made for 3 years; renewed henceforth for 5-year terms.	Department C3 Congregation/ School/ Kindergarten partnerships Continuing education for School and Kindergarten teachers Exchange of volunteers through the <i>Diakonisches Werk</i> Bavaria Diaconal partnerships Exchange of Scholars with Augustana Seminary Consultations with the Church Governing Board Project and Program Cooperation: (Lenten Campaign, Christian Encounter Days, Church Plantings)	149,772 EUR Budget funds 131,575 EUR Collection for Hungary	Assignment of Pastors to Sopron	Lutheran World Federation (LWF) Ecumenical Council of the Churches (WCC) Conference of European Churches (CEC) Community of Protestant Churches in Europe (CPCE)

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
EUROPE					
German Evangelical Lutheran Church in the Ukraine (DELKU) (see page 62)	<p>Due to the EKD's request in 1991, a relationship was forged with the objective of building up a church in Ukraine.</p> <p>The partnership was suspended in 2015 upon decision of the ELCB Governing Board.</p> <p>In 2018, the partnership was reactivated upon decision by the ELCB Governing Board with support from the LWF-GNC-EKD.</p>	<p>Department C3</p> <p>The institutional and theological co-operation has been suspended between ELCB and DELKU.</p> <p>Partnerships between congregations and Regional church districts: Munich – Kiev; Regensburg–Odessa; Nuremberg–Charkow</p>	Currently no financial support of the DELKU.	Currently no staff assigned to the DELKU	There is no reliable information on hand of any networking of the DELKU.
Church of Sweden (CoS) Svenska Kyrkan/ Skara Stift (see page 64)	<p>Since 2008, an exchange program exists.</p> <p>Full-time employees from both churches and from various church vocations visit each other for mutual learning. Also there are encounters and exchanges on many levels: youth work, church music, study trips to the other church, and an international project in mutual responsibility for youth from Sweden, Bavaria, South Africa, and Palestine.</p>	<p>Department C3</p> <p>In 2010, the first Declaration of Intent was signed. Since 2016, an agreement exists between the Diocese of Skara and the ELCB, which will be reviewed in January 2020 (This review has been postponed until 2022.)</p> <p>An exchange takes place both at the church leadership level and through various forms of partnership at the local level.</p>	No financial support of the other Church/ Diocese.	<p>Occurs through the exchange program for various church vocational groups within a pastorate and a church district</p> <p>For full-time employees and students of the Conservatory of Protestant Church Music in Bayreuth</p>	The Skara Stift Diocese is a member of the Lutheran World Federation (LWF) through the Church of Sweden (CoS).

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
EUROPE					
Evangelical Church of Czech Brethren (ECCB) (see page 102)	Assistance with Reconstruction after the Velvet Revolution	Department C3 Participation in "Round Tables" of the ECCB Regional Church district partnership between Bayreuth/ West Bohemian Senior Council of the ECCB	25,828 EUR budget funds Additional selective project support		World Council of Churches (WCC) Conference of European Churches (CEC) Community of Protestant Churches in Europe (CPCE)
Community of Protestant Churches in Europe: Southeastern European Regional Group (GEKE) (see page 103)	1975: the Southeastern European Regional Group was founded by the ELCB	Department C3 Management of the Southeastern European Regional Group	124,014 EUR Budget funds		World Council of Churches (WCC) Conference of European Churches (CEC) Community of Protestant Churches in Europe (CPCE)
Lenten Campaign of the ELCB „Standing Up for Each Other in Europe“ (see page 101)	This collection campaign arose after the fall of the "Iron Curtain" to show solidarity and to support small Protestant diaspora churches in various church-related/ diaconal areas of outreach. Occurs annually in varying formats and with varying partners in Eastern Europe.	Department C3 in cooperation with <i>Diakonisches Werk</i> Bavaria and AGDD (GAW and MLV) On the ELCB Campaign Launch Weekend, cooperation with many different church districts and congregations in Bavaria	146,948 EUR Collection and donation funds		Cooperation with the member churches of CPCE –Southeastern European Regional Group

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communion/ Global Ecumenism
EUROPE					
Exchange programs: (Great Britain) England	<p>In the 1990's, various University Chaplain exchange programs were initiated. In Bavaria, the Regional church district Ansbach- Wuerzburg and the church district of Augsburg were involved. In England, the Dioceses Coventry, Bath and Wells, and Bristol were involved. The relationship with the Diocese of Bristol is still active today.</p>	<p>Department C3</p> <p>Various local partnerships</p> <p>Exchange at the church leadership level</p> <p>Cooperation agreement with Bristol</p>	<p>Up to now, the Bristol Diocese has financed the assignment of pastors from Bavaria. In the future, a joint financing is intended. (Special Vicarage, with housing and labor costs covered by the Bristol Diocese.)</p>	<p>5 Pastors in the Diocese of Bristol</p>	<p>Conference of European Churches (CEC)</p> <p>Community of Protestant Churches in Europe (CPCE)</p> <p>Lutheran World Federation (LWF)</p>
Scotland	<p>In the 2000's, a cooperation with the Church of Scotland began: an exchange of pastors within the CPCE relationship.</p>	<p>Various local partnerships</p> <p>Exchange at the church leadership level</p>		<p>3 Pastors in Scotland</p> <p>1 Pastor in the ELCB (Regensburg)</p>	<p>Conference of European Churches (CEC)</p> <p>Community of Protestant Churches in Europe (CPCE)</p>
Church District Partnerships: Hereford <i>(see page 104)</i> Chichester <i>(see page 106)</i>	<p>Partnership with the Nuremberg Regional Church District</p> <p>Partnership with the Bayreuth Regional Church District, the Archdiocese of Bamberg, and the EKBO</p>	<p>Department C3</p> <p>Various congregational partnerships within the Regional Church District</p> <p>Cooperation of young pastors and priests (Chichester)</p>	<p>Overall budget funds: 10,000 EUR</p> <p>The Regional Church Districts are annually provided with 5,000 EUR each for organizing their partnerships</p>	<p>3 Pastors in Hereford</p>	<p>Conference of European Churches (CEC)</p> <p><i>Meissen Declaration</i></p>

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
MIDDLE EAST					
<p>Iraq Cooperation with Christian Aid Program Nohadra Iraq (CAPNI) and Kirkuk Center for Torture Victims</p> <p>Contacts to the local churches (without direct project cooperation)</p> <p>Local focus on the autonomous region of Kurdistan and the Niniveh Plain (Province of Mosul/ Niniveh)</p> <p>(see page 107)</p> <p>Syria Disaster relief and reconstruction implemented through Iraq</p> <p>Lebanon Cooperation with the World Student Christian Federation (WSCF)</p>	<p>In the 1990's, contacts to Tur Abdin/ Turkey were forged by the presence of refugees in Bavaria and the work of the ELCB Orthodoxy Commission. As of 1997, solidarity trips also resulted in contacts to the Christians of Iraq. The first project focus was assistance for refugees who returned to Tur Abdin. After the Iraq War, the focus relocated to North Iraq in 2003. As of 2007, comprehensive relief and reconstruction programs could be implemented on the grounds of special funds from ELCB-HF6 (Ecumenism, Mission, Development, Partnership). When the war and the crisis for the Christians broke out in Syria, the cooperation was extended from Iraq to Syria and Lebanon.</p>	<p>Department C3</p> <p>Selective reconnection with the Working Group on Orthodoxy, the authorized representative for Islam, "Die Bruecke" (=The Bridge)</p> <p>High level of congregational interest in information about the region: lectures, news, the issue of "Persecuted Christians"</p>	<p>511,845 EUR</p> <p>Budget funds</p> <p>In addition, emergency relief funds in variable amounts, and donations from congregations</p>		<p>Lutheran World Federation (LWF)</p> <p>Middle East Council of Churches (MECC)</p> <p>Evangelical Church in Germany (EKD)</p> <p>Association of Protestant Churches and Missions in Germany (EMW)</p> <p>Evangelical Church in Wuerttemberg, Swiss Reformed Church, and Protestant Church in Hesse</p> <p>Wings of Hope</p>

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
USA					
<p>Regional Church District Partnerships with the ELCA</p> <p>Upper-Susquehanna Synod (Pennsylvania)</p> <p>Southeastern Synod (Georgia)</p> <p><i>(see page 111)</i></p>	Both Regional Church District partnerships came into being because American Bishops came to Europe to trace their ancestors' footsteps to their former local synods.	<p>Department C3</p> <p>Regional Church District of Ansbach-Wuerzburg</p> <p>Regional Church District of Augsburg</p> <p>In both: Various congregational partnerships/ youth group exchanges</p>	<p>Overall budget funds 10,000 EUR</p> <p>The Regional Church Districts are each provided with Euro 5,000 annually for organizing their partnerships.</p>	Theology students may absolve a practicum in an ELCA congregation	Lutheran World Federation (LWF)
<p>The Episcopal Church (TEC)</p> <p><i>(see page 125)</i></p>	Long-term local relations and conversations between Bishops led to a dialogue with the objective to agree upon a full Church Communion	<p>Department C3</p> <p>There are 3 congregations of the Convocation of the Episcopal Churches in Europe in the proximity of the ELCB</p> <p>Discussions and dialogue since 2012 with the relevant churches and associations in the Lutheran and Anglican context</p>			Analogue to the agreements on the full Church Communion between Lutheran and Episcopal Churches in USA and Canada

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
AFRICA					
Tanzania Evangelical Lutheran Church in Tanzania (ELCT) The ELCT is comprised of 26 Dioceses. (see page 66)	<p>Originated from mission work</p> <p>Participation of the ELCB upon request of the former Lutheran Church in South Tanganyika by decision of the ELCB Bavarian Synod in 1962</p>	<p>Through MEW</p> <p>Joint agreement between the ELCT and ELCB; signed in 2012 at the Synod in Hof, 2013 signed in Tanzania</p> <p>31 Church District partnerships</p> <p>6 Congregational partnerships</p> <p>12 Youth partnerships</p> <p>5 Church organizations</p>	<p>510,000 EUR for theological training and core programs</p> <p>approx. 400,000 EUR for projects, including support of the ELCB staff members assigned to Tanzania</p>	<p>Staff members from the ELCT and ELCB enrich both the church to which they are assigned, and their home church upon return.</p> <p>In Tanzania: 19 long-term staff members and 7 one-year volunteers from Bavaria</p> <p>In Bavaria: 3 pastors 2 one-year volunteers from Tanzania</p> <p>Numerous mutual visits on Church District and congregational level</p> <p>Stimulation for the academic work at the Augustana Seminary and the Department of Theology at FAU (Friedrich-Alexander-University), through joint seminars with students from Tumaini University, in Makumira</p>	<p>Ökumenischer Rat der Kirchen (ORK)</p> <p>ACT Alliance</p> <p>Gesamtafrikanische Kirchenkonferenz (AACC)</p> <p>Lutherischer Weltbund (LWB)</p> <p>Lutherischer Rat in Afrika (LUCA)</p> <p>Lutherische Gemeinschaft in Zentral- und Ostafrika (LUCCEA)</p> <p>Nationaler Christenrat von Tansania (CCT)</p> <p>Lutheran Mission Cooperation (LMC)</p>
Kenya Kenya Evangelical Lutheran Church KELC (see page 68)	<p>In 1968, founding by Tanzanian migrants as Kenya Synod of the ELCT</p> <p>Cooperation of ELCB upon request of the ELCT</p> <p>Independent Church since 1992</p>	<p>Through MEW</p> <p>1 Church District partnership</p> <p>3 Congregational partnerships</p> <p>1 Youth partnership</p>	<p>26,000 EUR Core programs</p> <p>30,000 EUR Project support</p>	<p>In Kenya: 1 Pastor 1 Teacher</p> <p>In Bavaria: 1 Pastor</p>	<p>World Council of Churches (WCC)</p> <p>All Africa Conference of Churches (AACC)</p> <p>Lutheran World Federation (LWF)</p> <p>Lutheran Council in Africa (LUCA)</p> <p>Lutheran Communion in Central and Eastern Africa (LUCCEA)</p> <p>National Council of Churches of Kenya (NCCK)</p> <p>Joint Mission Committee for Kenya (JMCK)</p>

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communion/ Global Ecumenism
AFRICA					
Democratic Republic of Congo Église Évangélique Luthérienne au Congo (EELCo) Evangelical Lutheran Church in Congo <i>(see page 70)</i>	<p>In 1967, the EELCo was founded by fans of the ELCT Radio program "Voice of the Gospel."</p> <p>In 1977, the ELCB began cooperation upon request of the ELCT</p>	<p>Through MEW</p> <p>3 Church District partnerships</p> <p>1 church organization</p>	<p>38,000 EUR Program support</p> <p>40,100 EUR Project support</p> <p>In early 2016, the financial cooperation for program support with the EELCo was suspended due to intransparency issues in the financial administration of the EELCo.</p> <p>Since 2017, only individual projects and programs are supported (see additional information in the profile).</p>	<p>1 Deacon</p> <p>1 Social education worker</p>	<p>World Council of Churches (WCC)</p> <p>ACT Alliance</p> <p>All Africa Conference of Churches (AACC)</p> <p>Lutheran World Federation (LWF)</p> <p>Lutheran Council in Africa (LUCA)</p> <p>Lutheran Communion in Central and Eastern Africa (LUCCEA)</p> <p>Joint Committee for Congo (JCC)</p>
Mozambique Igreja Evangélica Luterana em Moçambique (IELM) Evangelical Lutheran Church in Mozambique (IELM) <i>(see page 72)</i>	<p>In 1975, founded through the LWF's refugee work</p> <p>Since 1987, the ELCB cooperates through the UELCG</p>	<p>Through MEW</p>	<p>23,000 EUR Program support</p> <p>10,000 EUR Project support</p>	<p>Financing of an ecumenical staff member (Pastor) from South Africa within the South-South-North cooperation</p>	<p>World Council of Churches (WCC)</p> <p>All Africa Conference of Churches (AACC)</p> <p>Lutheran World Federation (LWF)</p> <p>Lutheran Council in Africa (LUCA)</p> <p>Lutheran Communion in Southern Africa (LUCSA)</p> <p>Joint Mission Board Mozambique (JMB) in which there is a cooperation between IECLB, IELM, ELCB, etc.</p>

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
AFRICA					
Liberia Lutheran Church in Liberia – LCL (see page 74)	Since 1975, in consultation with the UELCG	Through MEW 1 Church District partnership	37,000 EUR Program support 34,900 EUR Project support	1 Religion teacher 1 Deacon	World Council of Churches (WCC) ACT Alliance All Africa Conference of Churches (AACC) Lutheran World Federation (LWF) Lutheran Council in Africa (LUCA) Lutheran Communion in Central and Western Africa (LUCCWA) Liberia Council of Churches (LCC) Interreligious Council of Liberia (IRCL) Partners-in-Mission (Joint Board, PIM) Cooperation of ELCA (Upper Susquehanna Synod), LCL, ELCB, etc.

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
AFRICA					
Regional West Africa Joint Christian Ministry in West Africa (JCMWA) <i>(see page 125)</i>	Since 1979, cooperation in the network by mandate of the UELCG	Through MEW	7,200 EUR Program support		Lutheran World Federation (LWF) UELCG
Regional Central and West Africa Lutheran Communion in Central and Western Africa (LUCCWA) <i>(see page 108)</i>	Development of the Lutheran landscape on the African continent upon request of LWF	Through MEW	7,500 EUR Program support		Lutheran World Federation (LWF) Lutheran Council in Africa (LUCA)
Regional Central and East Africa Lutheran Communion in Central and Eastern Africa (LUCCEA) <i>(see page 108)</i>	Development of the Lutheran landscape on the African continent upon request of LWF	Through MEW	7,500 EUR Program support		Lutheran World Federation (LWF) Lutheran Council in Africa (LUCA)
Regional South Africa Lutheran Communion in Southern Africa (LUCSA) <i>(see page 108)</i>	Development of the Lutheran landscape on the African continent upon request of LWF	Through MEW	7,500 EUR Program support		Lutheran World Federation (LWF) Lutheran Council in Africa (LUCA)
Continental Program for Christian-Muslim Relations in Africa (PROCMURA) <i>(see page 110)</i>	In 1959, founding of this network Participation of the ELCB since the beginning of the 1970's Continental network with permanent structures in 18 countries	Through MEW	6,000 EUR Program support 8,800 EUR Project Support		Diverse worldwide networks with Christian churches and Muslim organizations

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communion/ Global Ecumenism
LATIN AMERICA					
Brazil Igreja Evangélica de Confissao Luterana no Brasil (IECLB) Evangelical Church of the Lutheran Confession in Brazil (see page 76)	<p>1897: first Bavarian assignment to Brazil by the Gotteskasten-Ver- ein, subsequently by Martin Luther Association</p> <p>Pastoral training by the Missionsgesell- schaft, as of 1972 by the Bavarian Missionswerk</p> <p>1974: official position for a Latin America Represen- tative ELCB</p> <p>Partnership agree- ment between IECLB and ELCB since 1980, for renewable 10-year terms</p> <p>1995: Trilateral agreement between ELCB-IECLB-CILCA</p> <p>1980: Administra- tive agreement on exchange between EKD and ELCB; Per- sonnel assignments by EKD; Since 2007 Latin America De- partment in MEW;</p> <p>Since 2015, ELCB directly assigns personnel</p>	<p>Through MEW</p> <p>2 Church District partnerships</p> <p>17 Congrega- tional Partnerships</p> <p>2 Institutions</p> <p>Martin Luther Association</p> <p>Augustana Semi- nary</p> <p>Protestant Rural Youth</p> <p>Lieselotte and Rosina Heinrich Foundation</p>	<p>48,351 EUR for Mission cong- regations</p> <p>151,495 EUR for Congrega- tional vitalization and mission work</p> <p>29,950 EUR for the Council for Mission among Indigenous Peoples (COMIN)</p> <p>50% of the ELCB Thanksgiving collection</p>	<p>South-North:</p> <p>5 Pastors</p> <p>1 Volunteer</p> <p>North-South:</p> <p>5 Pastors</p>	<p>World Council of Churches (WCC)</p> <p>ACT Alliance</p> <p>Lutheran World Federation (LWF)</p> <p>Conference of Latin American Church Leaders (COL)</p> <p>National Council of Christian Churches of Brazil (CONIC)</p> <p>Latin American Council of Churches (CLAI)</p>

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communion/ Global Ecumenism
LATIN AMERICA					
Argentina Iglesia Evangélica del Río de la Plata (IERP) Evangelical Church on the River Plate <i>(see page 114)</i>	<p>1960: The relationship to the IERP arose from connections in the IECLB.</p> <p>Pastors from the ELCB work in the IERP.</p> <p>Through ELCB assignments via the EKD, further relationships evolved.</p> <p>Since 2008, further contacts have been made through the assignment of volunteers.</p> <p>2012: founding of the Diaconal Foundation Hora de Obrar; intensification of the issue-based cooperation on development policy</p>	<p>Through MEW</p> <p>1 Congrega-tional partnership</p> <p>"Coalition Against Impunity- Nuremberg"</p>	<p>15,149 EUR for Mission work in the slums around Buenos Aires</p>	<p>South-North: 1 volunteer</p> <p>North-South: 4 volunteers</p>	<p>World Council of Churches (WCC)</p> <p>ACT Alliance</p> <p>Lutheran World Federation (LWF)</p> <p>World Communion of Reformed Churches (WCRC)</p> <p>Community of Protestant Churches in Europe (CPCE)</p> <p>Conference of Latin American Church Leaders (COL)</p> <p>Latin American Council of Churches (CLAI)</p>
Chile Iglesia Evangélica Luterana en Chile (IELCH) Evangelical Lutheran Church in Chile <i>(see page 113)</i>	<p>1970: relations began by the assignment of Bavarian pastors from Brazil to Chile</p> <p>Chilean pastors were trained in Brazil</p> <p>Brazilian pastors work in Chile. Bavarian pastors work in Chile.</p> <p>Further contacts are made by the assign-ment of volunteers.</p>	<p>Through MEW</p>		<p>North-South: 3 Volunteers</p>	<p>World Council of Churches (WCC)</p> <p>ACT Alliance</p> <p>Lutheran World Federation (LWF)</p> <p>Conference of Latin American Church Leaders (COL)</p> <p>Latin American Council of Churches (CLAI)</p>

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
LATIN AMERICA					
Central America Comunión de Iglesias Luteranas de Centro América (CILCA) Communion of Lutheran Churches in Central America <i>(see page 78)</i>	<p>Youth and solidarity work of the ELCB in Munich and Nuremberg during the civil war.</p> <p>1995: Partnership agreement between ELCB and CILCA</p> <p>1995: Trilateral agreement between ELCB-IECLB-CILCA</p>	<p>Through MEW Association "Vamos"</p> <p>Solidarity groups and OneWorld Shops</p> <p>Annette & Wolfgang Doebrich Foundation</p>	<p>82,165 EUR for trilateral agreements or projects</p> <p>8,000 EUR for the joint activities of CILCA</p>	see individual countries	see individual countries
Costa Rica Iglesia Luterana Costarricense (ILCO) Lutheran Costa Rican Church <i>(see page 78)</i>	<p>Through the agreement with CILCA</p> <p>Through working with the migrants from Nicaragua</p>	<p>Through MEW</p> <p>1 Church District partnership</p> <p>1 Congrega-tional partnership</p> <p>Martin Luther Association</p>	8,000 EUR for church projects	<p>North-South: 2 Pastors (Project Positions)</p> <p>3 Volunteers</p>	<p>World Council of Churches (WCC)</p> <p>ACT Alliance</p> <p>Lutheran World Federation (LWF)</p> <p>Conference of Latin American Church Leaders (COL)</p> <p>Latin American Council of Churches (CLAI)</p>
El Salvador Iglesia Luterana Salvadore a (ILS) Salvadoran Lutheran Church <i>(see page 79)</i>	<p>Youth and solidarity work of the ELCB in Munich and Nuremberg during the civil war</p> <p>Through the agree-ment with CILCA</p>	<p>Through MEW</p> <p>1 Church District partnership</p> <p>1 Congregational partnership</p> <p>1 Youth Group partnership</p> <p>Solidarity groups</p> <p>Martin Luther Association</p>	8,000 EUR for church projects	<p>South-North: 1 Volunteer</p> <p>North-South: 1 Pastor</p> <p>1 Volunteer: Specialist/ short-term</p>	<p>World Council of Churches(WCC)</p> <p>ACT Alliance</p> <p>Lutheran World Federation (LWF)</p> <p>Conference of Latin American Church Leaders (COL)</p> <p>Latin American Council of Churches (CLAI)</p>

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
LATIN AMERICA					
Honduras Iglesia Cristiana Luterana de Honduras (ICLH) Christian Lutheran Church of Honduras <i>(see page 81)</i>	<p>Assignment of pastors by the Council of Lutheran Churches of Central America and Panama</p> <p>A Deacon from the ELCB joined their staff</p> <p>Through the agreement with CILCA</p>	Through MEW	8,000 EUR for church projects		<p>World Council of Churches(WCC)</p> <p>ACT Alliance</p> <p>Lutheran World Federation (LWF)</p> <p>Conference of Latin American Church Leaders (COL)</p> <p>Latin American Council of Churches (CLAI)</p>
Nicaragua Iglesia Luterana de Nicaragua "Fe y Esperanza" (ILFE) The Nicaraguan Lutheran Church of "Faith and Hope" <i>(see page 82)</i>	<p>Originated from the congregation of refugees from El Salvador</p> <p>Solidarity group Nuremberg</p> <p>Through the agreement with CILCA</p>	<p>Through MEW</p> <p>1 Church District partnership</p> <p>1 Congregational partnership</p>		<p>South-North:</p> <p>1 Specialist for human rights</p> <p>North-South:</p> <p>2 Volunteers</p>	<p>World Council of Churches (WCC)</p> <p>ACT Alliance</p> <p>Lutheran World Federation (LWF)</p> <p>Conference of Latin American Church Leaders (COL)</p> <p>Latin American Council of Churches (CLAI)</p>
Conferencia de Lideres de America Latina (COL) Conference of Lutheran Latin American Church Leaders <i>(see page 125)</i>	<p>Cooperation in the mandate of the LWF</p> <p>Bolivia Group of the "Lorenzer Laden" (St. Lorenz One World Shop)</p> <p>Ecuador – CVJM Erlangen (Youth Organization)</p>	Through MEW		<p>North-South:</p> <p>3 Volunteers in Bolivia</p>	<p>Lutheran World Federation (LWF)</p>

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communion/ Global Ecumenism
PAPUA NEW GUINEA, PACIFIC REGION, EAST ASIA					
Papua New Guinea Evangelical Lutheran Church of Papua New Guinea (ELC – PNG) <i>(see page 85)</i>	Has developed from mission work since 1886	Through MEW Partnership agreement between ELC-PNG and ELCB, signed in 2017 during the Synod at Amberg 30 Church District partnerships 4 Youth Group partnerships	151,000 EUR for projects and programs 300,000 EUR for resources for staff members and assistance through "Lutheran Overseas Partner Churches" (LOPC)	Staff members from the ELC-PNG and the ELCB mutually enrich each others' church. In PNG: 5 Pastors as Lecturers at theological schools 3 Deacons in youth and congregational ministry 3 Physicians 1 Financial advisor 1 Media advisor 1 Pilot 1 Pilot trainer 3 Senior experts 4 Volunteers From PNG: 2 Pastors 2 Volunteers	World Council of Churches (WCC) ACT Alliance Lutheran Churches in Asia (LUCAS) Asia Church Leadership Conference (ACLC) Partners' Forum/ LOPC PNG Church Council Regional cooperations, i.e. GKI – West Papua (Indon-esian Christian Church) Pacific Conference of Churches(PCC)
Pacific Region, Other Relations Pacific Conference of Churches (PCC) Pacific Theological College (PTC) South Pacific Association of Theological Seminaries <i>(see page 125)</i>	Since 1991, in accord with EMW (Association of Protestant Churches and Missions in Germany) upon request of the PCC Arose from relationships with PTC	Through MEW	10,000 EUR Program support	1 Pastor as Lecturer at the PTC 1 Volunteer	Pacific Conference of Churches (PCC) Various regional cooperations

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
PAPUA NEW GUINEA, PACIFIC REGION, EAST ASIA					
Regional Pacific Council of Churches (PCC) <i>(see page 125)</i>	1961: founding in Samoa Headquarters in Suva/Fidji	Through MEW Guest status at conference (5-year turnus)			Associated with World Council of Churches (WCC) ELC-PNG is a member of PCC
Hong Kong The Evangelical Lutheran Church of Hong Kong (ELCHK) Lutheran Theological Seminary (LTS) <i>(see page 88)</i>	In the mid-1970's connections developed from seminars dealing with Luther-Studies in Bavaria	Through MEW 1 University partnership between the Lutheran Theological Seminary (LTS) and the FAU (Friedrich-Alexander University Erlangen – Nuremberg)	10,000 EUR for congregational vitalization projects 5,000 EUR for distribution of literature 20,000 EUR for a Professorship at the LTS	2 pastors as University Lecturers at the LTS	Lutheran World Federation (LWF) Lutheran Churches in Asia (LUCAS) Asia Church Leadership Conference (ACLC) Hong Kong Christian Council International Cooperative Mission Forum (Joint Board) Strong networking in the Region of Southeast Asia Partnerships with various Universities and Seminaries in Europe and USA
Singapore Lutheran Church in Singapore (LCS) <i>(see page 90)</i>	In the mid-1970's connections developed from seminars dealing with Luther-Studies in Bavaria.	Through MEW	15,000 EUR for Mission programs of the LCS 20,000 EUR for the International Lutheran Seafarer's Mission	1 Deacon in the Seafarer's Mission	Lutheran World Federation (LWF) Lutheran Churches in Asia (LUCAS) Asia Church Leadership Conference (ACLC) Federation of Evang. Luth. Churches in Malaysia and Singapore (FELCMS) International Mission Consultations (Joint Boards)

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
PAPUA NEW GUINEA, PACIFIC REGION, EAST ASIA					
Malaysia Lutheran Church in Malaysia (LCM) <i>(see page 92)</i>	In the mid-1970's connections developed from seminars dealing with Luther-Studies in Bavaria	Through MEW 2 Church District partnerships 1 congrega-tional partnership	53,000 EUR for Mission and congregational vitalization programs in the LCM	1 Pastor for Training and continuing education of Church Leaders and Pastors 1 Volunteer from Malaysia in Bavaria	Lutheran World Federation (LWF) Lutheran Churches in Asia (LUCAS) Asia Church Leadership Conference (ACLC) National Council of Churches Federation of Evang. Luth. Churches in Malaysia and Singapore (FELCMS) International Mission Consultations (Joint Boards)
Basel Christian Church of Malaysia (BCCM) (through FELCMS) <i>(see page 118)</i>	In the mid-1970's connections developed from seminars dealing with Luther-Studies in Bavaria.	Through MEW	22,500 EUR for congregational vitalization and strengthening of worship life		Lutheran World Federation (LWF) Lutheran Churches in Asia (LUCAS) Asia Church Leadership Conference (ACLC) National Council of Churches Federation of Evangelical Lutheran Churches in Malaysia and Singapore (FELCMS) International Mission Consultations (Joint Boards)

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
PAPUA NEW GUINEA, PACIFIC REGION, EAST ASIA					
Evangelical Lutheran Church in Malaysia (ELCM) (through FELCMS) <i>(see page 118)</i>	In the mid-1970's connections developed from seminars dealing with Luther-Studies in Bavaria	Through MEW	Doctoral scholarships in Diakonia		Lutheran World Federation (LWF) Lutheran Churches in Asia (LUCAS) Asia Church Leadership Conference (ACLC) National Council of Churches Federation of Evangelical Lutheran Churches in Malaysia and Singapore (FELCMS) International Mission Consultations (Joint Board)
The Protestant Church in Sabah (through FELCMS) <i>(see page 118)</i>	Since 2012 through connections to the Federation of Evang. Luth. Churches in Malaysia and Singapore (FELCMS)	Through MEW	15,000 EUR for support of church kindergartens – to counteract an increasing Islamization of the indigenous population		Lutheran World Federation (LWF) Lutheran Churches in Asia (LUCAS) Asia Church Leadership Conference (ACLC) National Council of Churches Federation of Evang. Luth. Churches in Malaysia and Singapore (FELCMS) International Mission Consultations (Joint Board)

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
PAPUA NEW GUINEA, PACIFIC REGION, EAST ASIA					
South Korea Lutheran Church in Korea (LCK) <i>(see page 94)</i>	<p>In the mid-1970's connections developed from seminars dealing with Luther-Studies in Bavaria.</p> <p>The former LWF head of the Asia Department, Dr. Wong-Jong Ji, was a long-time employee of the Bavarian Missions-werk. During this time, he initiated and forged the Asia relationships of the ELCB.</p>	Through MEW	Support for building up a Diaconal Ministry of the Church	1 Pastor as a University Lecturer at Luther University	<p>International Lutheran Council (ILC)</p> <p>Lutheran World Federation (LWF)</p> <p>Lutheran Churches in Asia (LUCAS)</p> <p>Asia Church Leadership Conference (ACLC)</p>
China China Christian Council (CCC) <i>(see page 116)</i>	First contacts were made by the Bavarian Missionswerk in the early 1980's after the reopening of China.	Through MEW			World Council of Churches (WCC)
Amity Foundation <i>(see page 124)</i>	MEW accompanied the founding of the Amity Foundation in 1985	<p>Through MEW</p> <p>Since 2017, closer contacts to <i>Diakoneo in Neuendettelsau</i></p>		<p>1 Sinologist for Communications in the Hong Kong Office (Headquarters)</p> <p>5 Volunteers in the "Young Adult Program"</p>	<p>World Council of Churches (WCC)</p> <p>European Network of Amity Partners (ENAP)</p> <p>ACT Alliance</p>
Philippines Lutheran Church in the Philippines (LCP) <i>(see page 196)</i>	First contacts in the 1990's upon request of LWF	<p>Through MEW</p> <p>1 congregational partnership</p>	15,000 EUR for diverse programs	1 Guest Lecturer	<p>International Lutheran Council (ILC)</p> <p>Lutheran World Federation (LWF)</p> <p>Lutheran Churches in Asia (LUCAS)</p> <p>Asia Church Leadership Conference (ACLC)</p>

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communion/ Global Ecumenism
PAPUA NEW GUINEA, PACIFIC REGION, EAST ASIA					
Australia Lutheran Church of Australia (LCA) <i>(see page 98)</i>	<p>From 1862 on, missionaries were assigned to Australia to minister to the German emigrants. The relations to the LCA not only go back to this initial period of Lutherans in Australia, but it also remains the most diverse and reliable partnership in the Asian/ Pacific region with a special interest in the ecumenical and missional commitment on both sides.</p>	<p>Through MEW</p> <p>Since 2017, there is a "Memorandum of Understanding"</p> <p>School partnerships</p>		<p>1 Pastor in the Finke River Mission/ Central Australia as a Support Pastor among the Aborigines</p>	<p>National Council of Churches in Australia (NCCA)</p> <p>Lutheran World Federation (LWF)</p> <p>International Lutheran Council (ILC)</p>
Mekong Region (Cambodia, Laos, Myanmar, Thailand, Vietnam) Through the Mekong Mission Forum <i>(see page 115)</i>	<p>The impetus came from the LWF General Assembly in Hong Kong in 1997</p> <p>Since 1998, first contacts through LWF's mandate</p> <p>Since 2002, known as "Mekong Mission Forum of LWF" (MMF)</p>	<p>Through MEW</p>	<p>35,000 EUR for the Network Implementation Committee (NIC) for scholarships, seminars, research, and media</p>		<p>Lutheran World Federation (LWF)</p> <p>Relationship with the Conference of Christian Churches in Asia (CCA)</p>
Continental Asian Church Leaders Conference of the LWF (ACLC)	<p>Founded by the LWF</p>	<p>Through MEW</p> <p>Guest status at the conference (two year turnus)</p>			<p>All of the churches listed above (except China) are members or have permanent guest status in the ACLC.</p>

Geographic and Organizational Classification	Genesis of the Partner Relationship	Localization within the ELCB	Financial Support (Euro) as of January 2018	Exchange of Staff Members	Connections within the Communio/ Global Ecumenism
WELTWEIT					
ACT Alliance (Action by Churches Together) Home office in Geneva, plus branch offices and regional forums (see page 120)	Since 2014, the ELCB has had observer status through MEW	Through MEW and Department C3 The funds provided by the ELCB for emergency relief have been implemented mostly through ACT Alliance.	315,806 EUR for disaster relief is anchored in the budget. Further ELCB funding can be used when available and necessary.		Both WCC and LWF are founding members. Moreover, many partner churches of the ELCB or their development organizations are members of ACT Alliance.

VI. Compliance

A Statement on Compliance is currently in progress.

It will include:

1. Administration and Processing of Financial Donations
2. Policy of Financial Support for Partners Abroad
3. Introduction of a "Code of Conduct" for ELCB Staff Members serving in Partner Churches, etc.

VII. Glossary of Abbreviations

English Abbreviation	English Title	Original Abbreviation	Original Title
	Bread for the World	BfdW	Brot fuer die Welt
AACC	All Africa Coference of Churches		
ACLC	Asia Church Leadership Conference		
ACT Alliance	Action by Churches Together Alliance		
AGDD	Association of German Diaspora Development	AGDD	Arbeitsgemeinschaft der Diasporadienste/ "Diasporawerke" (GAW, MLV)
AILM	Asian Institute for Liturgy and Music		
BCCM	Basel Christian Church Malaysia		
CAPNI	Christian Aid Program Nohadra Iraq		
CCA	Conference of Christian Churches in Asia		
CCC	China Christian Council		
CCT	Christian Council of Tanzania		
CEC	Conference of European Churches	KEK	Konferenz Europaeischer Kirchen
CILCA	Communion of Lutheran Churches in Central America	CILCA	Comunión de Iglesias Luteranas de Centro América
CLAI	Latin America Council of Churches		
COL	Conference of Lutheran Church Leaders in Latin America		
CONIC	National Council of Christian Churches of Brazil		
CoS	Church of Sweden		
CPCE	Community of Protestant Churches in Europe	GEKE	Gemeinschaft Evangelischer Kirchen in Europas
DELKU	German Evangelical Lutheran Church in Ukraine	DELKU	Deutsche Evangelisch-Lutherische Kirche in der Ukraine

	Diaconal Disaster Relief of the Protestant Agency for Diakonia and Development	EWDE	Diakonie Katastrophen-hilfe/Evangelisches Werk für Diakonie und Entwicklung e.V.
ECCB	Evangelical Church of Czech Brethren	EKBB	Evangelische Kirche der Boehmischen Brueder
ECCEE	Evangelical Conference for Central and Eastern Europe	EKMOE	Evangelische Konferenz fuer Mittel- und Osteuropa
EKD	Evangelical Church in Germany	EKD	Evangelische Kirche in Deutschland
EELCo	Evangelical Lutheran Church in Congo		Église Évangélique Luthérienne au Congo
ELCA	Evangelical Lutheran Church in America		
ELCB	Evangelical Lutheran Church in Bavaria	ELKB	Evangelisch-Lutherische Kirche in Bayern
ELCH	Evangelical Lutheran Church in Hungary	ELKU	Evangelisch-Lutherische Kirche in Ungarn
ELCHK	Evangelical Lutheran Church in Hong Kong		
ELCM	Evangelical Lutheran Church in Malaysia		
ELC-PNG	Evang. Luth. Church in Papua-New Guinea		
ELCT	Evangelical Lutheran Church in Tanzania		
EMOK	Protestant Middle East Commission of the EKD	EMOK	Evangelische Mittelost Kommission der EKD
EMW	Association of Protestant Churches and Missions in Germany	EMW	Evangelisches Missionswerk Deutschland
ENAP	European Network of Amity Partners		
FELCMS	Federation of Evang. Luth. Churches in Malaysia and Singapore		
GAW	Gustav-Adolf-Association/AGDD	GAW	Gustav-Adolf-Werk/ (Diasporawerke)
GKI	Indonesian Christian Church	GKI	Gereja Kristen Indonesia
ICLH	Christian Lutheran Church of Honduras	ICLH	Iglesia Cristiana Luterana de Honduras

ICP	International Coalition for Papua		
IECLB	Evangelical Church of the Lutheran Confession in Brazil	IECLB	Igreja Evangélica de Confissão Luterana no Brasil
IELCH	Evangelical Lutheran Church in Chile	IELCH	Iglesia Evangélica Luterana en Chile
IELM	Evangelical Lutheran Church in Mozambique	IELM	Igreja Evangélica Luterana em Moçambique
IERP	Evangelical Church of the River Plate	IERP	Iglesia Evangélica del Rio de la Plata
ILC	International Lutheran Council (Asia)		
ILCO	Lutheran Costa Rican Church	ILCO	Iglesia Luterana Costarricense
ILFE	The Nicaraguan Lutheran Church "Faith and Hope"	ILFE	Iglesia Luterana de Nicaragua "Fey e Esperanza"
IRCL	Interreligious Council of Liberia		
JCC	Joint Committee for Congo		
JCMWA	Joint Christian Ministry in West Africa		
JMB	Joint Mission Board Mozambique		
JMCK	Joint Mission Committee for Kenya		
KELC	Kenya Evangelical Lutheran Church		
LCA	Lutheran Church of Australia		
LCC	Liberia Council of Churches		
LCK	Lutheran Church in Korea		
LCL	Lutheran Church in Liberia		
LCM	Lutheran Church in Malaysia		
LCP	Lutheran Church in the Philippines		
LCS	Lutheran Church in Singapore		
LMC	Lutheran Mission Cooperation (ELCT)		
LOPC	Lutheran Overseas Partner Churches		
LUCA	Lutheran Council in Africa		
LUCAS	Lutheran Churches in Asia		
LUCCEA	Lutheran Communion in Central and Eastern Africa		
LUCCWA	Lutheran Communion in Central and Western Africa		
LUCSA	Lutheran Communion in South Africa		

LWF	Lutheran World Federation	LWB	Lutherischer Weltbund
MEW	Mission OneWorld	MEW	Mission EineWelt
MECC	Middle East Council of Churches		
MLA	Martin-Luther-Association/AGDD	MLV	Martin-Luther-Verein/ (Diasporawerke)
MMF	Mekong Mission Forum		
NCCA	National Council of Churches in Australia		
NCKK	National Council of Churches in Kenya		
PCC	Pacific Conference of Churches		
PIM	Partners in Mission Meeting (Liberia)		
PROCMURA	Program for Christian-Muslim Relations in Africa		
PTC	Pacific Theological College		
SLS	Salvadoran Lutheran Church (El Salvador)	ILS	Iglesia Luterana Salvadore a
TEC	The Episcopal Church/USA and European Convocation		
UELKG	United Evangelical Lutheran Churches in Germany	VELKD	Vereinigte Evangelisch-Lutherische Kirche in Deutschland
WCC	World Council of Churches	ÖRK/OeRK	Oekumenischer Rat der Kirchen
WCRC	World Communion of Reformed Churches	WRK	Weltgemeinschaft Reformierter Kirchen
WSCF	World Student Christian Federation		

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