



Lutherzimmer

Department for Theology
and Public Witness
Annual Report 2012



THE
LUTHERAN
WORLD
FEDERATION

A Communion
of Churches

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2012: The Birth of a New Department

It is with great pleasure that we invite you to learn more about the Lutheran World Federation's newly established Department for Theology and Public Witness (DTPW). In the following, we will introduce to you in some detail the various programs lodged in the department, all of which contribute to the LWF's member churches' witness locally, regionally and globally.

In its present form, the DTPW has only existed since the beginning of 2012. With this report, we seek to familiarize our member churches and partners with our vision and work in the areas of theology and witnessing in the public space.

The LWF has identified three strategic priorities for the period 2012–2017. One of these, namely “A communion strengthened in worship and ongoing theological discernment, ecumenical dialogue, and interfaith collaboration,” specifically defines the department's work.

The LWF Strategy 2012–2017 set four cross-cutting priorities, three of which, namely theological reflection



and formation, advocacy and public witness, and gender justice, are lodged in the DTPW. In other words, while the LWF has identified these issues as foundational elements of its work, the department takes the leadership in and provides expertise to the Communion Office as it seeks to strengthen theological discernment, gender justice and advocacy across the whole communion. Furthermore, the DTPW is responsible for coordinating preparations for the 500th Anniversary of the Reformation (2017) within the Communion Office and in cooperation with the member

churches, and nurtures worship life in the Communion Office as well as at LWF meetings.

The department engages in theological questions of vital importance to the member churches, theological institutions, field programs and partner organizations. We connect with our constituency's theological expertise and provide a unique space for academic theologians, church leaders and activists to discern issues of common concern across different contexts and regions. We believe it to be crucial that local and regional experiences in the

areas of theology, ecumenical and interreligious relations, advocacy and gender justice are heard at the global level. Our aim is to enhance competence in theological discernment with regard to the critical issues facing the church and society today. For instance, the program on theological hermeneutics explores how Scripture becomes meaningful in the life of the faithful and how contextual interpretation is accountable to the wider communion. Issues of gender justice are being promoted through workshops, conferences and networks. As part of the engagement in ecumenical relations, the LWF is committed to ongoing theological reflection and joint witness with other Christian World Communions (CWCs) and with ecumenical partners in bilateral dialogues. The challenges and opportunities that emerge from interreligious relations are being jointly explored with interfaith partners, and thus shared rationales for public space are being created. In the field of advocacy, DTPW closely cooperates with such UN organizations as the United Nations High Commissioner for Refugees (UNHCR), the Commission on

the Status of Women (CSW) and the Committee on the Elimination of Discrimination against Women (CEDAW).

Its extensive relationships with ecclesial, academic and secular institutions testify to the breadth and depth of responsibility and expertise within the DTPW. The department is a think tank facilitating cutting-edge theological conversation on issues of global concern and works in close cooperation with the departments for Mission and Development (DMD) and World Service (DWS).

One of the ways in which DTPW seeks to share information among the member churches and theological institutions is through its publications. Two of the three major publications in 2012 concluded study processes: *To Love and Serve the Lord* wound up a process of Anglican—Lutheran reflections on *diakonia* in the life of the church, while *A Common Word. Buddhists and Christians Engage Structural Guilt* wrapped up the study on economic justice carried out by the Office for Public Theology and Interreligious Relations. Documentation 57, *You Have the Words of Eternal Life* was the second in a series of publica-

tions documenting the hermeneutics program. Our series *With Heart and Mind* continues to be appreciated by our constituency and we would like to encourage our member churches and partners to contribute brief, timely articles to it.

2012 has been a year of considerable change, processing and stabilization in the department. A committed group of individuals—some new to the LWF, others familiar with the communion—have been working toward forming a team, establishing a joint working culture and finding the best way of combining the challenging package of theology and public witness. A bright, promising and exciting future lies ahead of us, not least because each one of us, encouraged by the support and prayers of the member churches and our partners, is firmly committed actively to participate in the LWF's common journey.

Rev. Dr Kaisamari Hintikka
Assistant General Secretary for Ecumenical Affairs
Director, Department for Theology and Public Witness

Lutheran Theology, Practice and Formation

The program's focus on hermeneutics was deliberately chosen in light of the communion's common journey toward 2017. Since one of the Reformation's major highlights was the "rediscovery" of the Bible, the 500th Anniversary of the Reformation would not be complete without a concerted effort to "rediscover the Bible and its contemporary relevance." Thus, the program seeks to respond to the ongoing question of our self-understanding as a communion of churches. Informed by the Holy Scriptures and the Lutheran confessions and how these are lived out in diverse contexts, we seek to create a space for Lutherans to read biblical texts in light of the Lutheran heritage and in ways that speak transformatively to the various situations in which we are located. The question of interpretation is the business of the whole church. Nonetheless, at the local level, the onus lies mainly on the pastors and local



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church leaders who must ensure that such interpretations speak and are relevant to their constituencies. The hermeneutics program therefore aims at empowering those who train pastors and lecturers at seminaries and theological institutions to improve their communally-oriented interpretive skills. Here the emphasis is not so much on the diversity of contexts but,

rather, on the uniting traditions and the sharing of the scriptural heritages.

The inaugural hermeneutics consultation in Nairobi (2011) sought to clarify the field of hermeneutics and define the scope of the LWF. Using the Gospel of John (text) as the basis for this consultation, various texts were read from the perspective of certain Lutheran themes (tradition) and in light

of particular contextual challenges (context). For example, a South African theologian interpreted the healing at the pool of Bethesda (Jn 5:1-18) in light of the HIV/AIDS pandemic. This was juxtaposed with Luther's pastoral advice on how to respond to the Black Death (bubonic plague) which had reached Wittenberg in 1527.

This first consultation provided insights into how the program would continue as new issues emerged. In 2012, the main focus was on editing and publishing the results of the first consultation. The theme of the publication was appropriately chosen to reflect the focus of the hermeneutics program that intends to renew the church and equip it to participate in social transformation. The first volume in the study process, *You have the Words of Eternal Life: Transformative Readings of the Gospel of John from a Lutheran Perspective* was published in the LWF Documentation series. It includes articles by Lutheran theologians

who participated in the inaugural meeting in Nairobi and is intended for use in academic, church and private settings.

The publication has been widely distributed and reviewed and clearly there is a growing appreciation of the program. We have been encouraged by the fact that the book is thought relevant as a text book for pastoral training, particularly in the global South.

Due to a serious shortfall in funding, the envisaged regional workshops on reading the Bible could unfortunately not take place. The intent was further to develop regional understandings of local approaches to the Bible that would shape conversations across the communion and to produce appropriate congregational resources. It is hoped that these can be carried out in the coming years.

Immediately prior to the meeting of the Council, the core group on hermeneutics met in Bogotá, Colombia. Plans for the hermeneutics program until 2016 were finalized

and subsequently presented to the Council which lent its full support.

The LWF Strategy 2012—2017 identified theological reflection and formation as one of the four cross-cutting priorities. Since DTPW takes the lead in this area, contributions were made to some of DMD regional programs. For example, theological resources were provided for the conference on “Asian Perspective of Lutheranism,” Malaysia, 2012; these were used as the basis for discussion by faculty members of various seminaries training pastors for the Lutheran churches in Asia and contributed to strengthening theological education and Lutheran identity in Asia. Technical support was provided for the Lutheran doctrinal commission's meeting in 2012 at Nairobi in order to continue their discussions on theological education in the region, and significant input was provided for the global Lutheran theological forum, Wittenberg, 2012, which was co-organized with DMD.

Women in Church and Society

LWF Gender Justice Policy

At its meeting in 2012, Bogotá, the Committee for Theology and Ecumenical Relations (CTER) voted “to endorse the proposed next steps towards the LWF gender justice policy; and to mandate DTPW to present a draft of the LWF gender justice policy at the Council meeting in 2013.”

In collaboration with the gender advisory group, WICAS embarked on the process of drafting an LWF Gender Justice Policy. By providing a methodological framework, the LWF seeks to ensure that women’s and men’s concerns and experiences constitute an equal and integral part of the programmatic work, theological dialogue and structural organization at all levels of the communion.

Discussions within national churches and regional platforms were held with the aim of encouraging reflection in member churches, groups and organizations promoting contextualization and ownership of the LWF Gender Justice Policy. The women’s



network in Japan based its reflections on gender as a theological issue on the LWF document, *A Faith Reflection on Gender and Power*. Workshops in Colombia and Bolivia, focusing on different ministries in the church (HIV and AIDS, human rights and ordained ministries) used the same resource in order to engage in discussions on the LWF Gender Justice Policy.

In the LWF Strategy 2012–2017, gender justice is identified as one of

the cross-cutting priorities. WICAS has contributed to several DMD projects focusing on gender justice, in particular in the churches in Brazil, Zimbabwe and Ethiopia. Further fields of cooperation were identified with DWS.

In April 2012, as a result of a joint initiative with the Office for Human Resources, the LWF obtained the Equal Salary Certification for the Communion Office, certifying that the LWF applies an equal wage policy and

is publicly committed to respecting an ethical approach in terms of remuneration, providing equal opportunities and exploring the potential of all staff in an effort to overcome stereotypes and to ensure a gender equality environment. This was the first experience of mainstreaming gender justice throughout the Communion Office, sensitizing and training staff and the first cross-cutting exercise.

Women's empowerment

The regional women's network is an effective way of empowering women to participate in leadership and decision-making processes.

The women's network in the West-South Asia Lutheran Communion focused on capacity building for women, while the Nordic women concentrated on refining the project "Women are Women's Best Friends," which affirms and seeks to increase the involvement of women in the churches.

Launching the "Women and Gender Justice Network in Latin America and the Caribbean" was an important step forward in the effort to organize women theologians in the LWF communion. It

seeks to articulate the work with women in the churches in the area of pastoral and theological formation with reflections on women's work in the different regions.

During the Global Consultation on Theological Formation and Education at Wittenberg, women met to reflect on how best to conceptualize a network of Lutheran women theologians in the LWF and shared strategies as to how this could be best developed.

The project, "Telling Herstory in the Ongoing Reformation of the Church," was launched in October 2012 at a virtual conference focusing on the 2017 celebrations. The project aims at designing a methodology for compiling women's biographies, stories and initiatives over the past 500 years. The women's network in the western European region printed postcards of women during the time of the Reformation.

In early 2012, WICAS' programmatic work focused on the affirmation and increased involvement of women in the communion advocating at the United Nations (UN). In order to discuss the global situation and role of women in food production and combating

hunger and poverty, the UN member states and civil society met in New York during the 56th Commission on the Status of Women under the theme: the empowerment of rural women and their role in eradicating poverty and hunger; development and current challenges. Among the various groups of women's organizations attending the session, the LWF is part of the Coalition of Ecumenical Women at the United Nations. WICAS facilitated the participation of two women: a member of the Evangelical Church of the Lutheran Confession in Brazil, Daniele Schmidt Peter, working for the Support Center for Smallholder Farmers and assisting smallholders access their rights and working with groups of rural women; and Rev. Ada Jeannete Maina from the Evangelical Lutheran Church of Cameroon. A parallel event was organized by the LWF entitled, "From potential impoverishment to seeds of sustainability."

The WICAS online and email newsletter *Weaving WICAS* was successfully launched in 2012. It has been well received and seems to be a very effective way of sharing women's experiences within the communion.

Ecumenical Relations

Since its foundation, the commitment to seek Christian unity has been an integral part of the LWF's self-understanding. While member churches are encouraged to engage in and promote ecumenical relations at the local and regional levels, the Communion Office represents the LWF in relationships to other Christian World Communions (CWSs) and in global ecumenical dialogues.

In 2012, the LWF engaged in active theological discussions with the Anglican Communion, the Roman-Catholic Church, the Eastern Orthodox Churches and also, in a new trilateral format, with the Mennonites and the Roman Catholic Church. Preparations were made to enter into formal discussions with the Pentecostal movement.

Theological discernment forms the backbone of every dialogue. In addition, the LWF strongly emphasizes joint prayer in all its ecumenical encounters. The theological assistant, Rev. Theresa Haenle, led the preparations for and prayer



life during the bilateral ecumenical dialogues as well as within the Ecumenical Center in Geneva.

Lutheran–Orthodox Joint Commission begins talks on ministry

Since its first meeting in 1981, the Lutheran-Orthodox Joint Commission has organized its work in the form of preparatory and plenary

meetings. In May 2012, the first preparatory meeting for the sixteenth plenary meeting in 2015 was held in London to reflect on the theme of ministry in light of the Scriptures and in the early church. While areas of agreement between the two traditions on these topics were identified, a considerable number of open questions and differences remain.

Trilateral dialogue on baptism

For the first time, a three-party dialogue commission (Lutheran, Mennonite and Roman Catholic) met in December 2012, at Rome, in order to explore at the global level a trilateral approach to ecumenical dialogue. Based on the recommendations of the preparatory group, which includes representatives from all three denominations, the commission discussed baptism under the title “Baptism and incorporations into the Body of Christ, the Church.” It is foreseen that the dialogue process will be concluded in 2016.

Lutheran–Catholic preparations for the Reformation Anniversary

At the end of the year, the Lutheran–Catholic Commission on Unity finalized the document *From Conflict to Communion. Lutheran-Catholic Common Commemoration of the Reformation in 2017* remembering the 500th Anniversary of the Reformation. In it, the parties jointly reflect on the history of the Reformation and acknowledge the growing mutual

understanding and cooperation between Catholics and Lutherans over the last five decades.

During the course of the year, the LWF and the Pontifical Council for Promoting Christian Unity (PCPCU) decided further to explore the possibilities of jointly preparing for the Reformation Anniversary, particularly in the form of joint worship, both at the local and the global levels.

Follow-Up on the “Mennonite Action”

In March 2012, the LWF task force following up on the “Mennonite Action,” which includes one representative from the Mennonite World Conference (MWC), met for the first time in Tutzing, Germany. In accordance with its mandate, it sought to identify ways of implementing the Assembly’s commitment to changing the way in which “Anabaptists” are described, particularly in regard to interpreting the language of the Lutheran confessions, and how to raise awareness of the Mennonite tradition in Lutheran seminaries and congregations. The MWC has its own

task force which includes an LWF representative.

Anglican–Lutheran International Commission

The concluding report of the Anglican-Lutheran International Commission (ALIC), *To Love and Serve the Lord. Diakonia in the Life of the Church*, was published in 2012. It bears witness to a new phase in the maturity of relations between the Anglican and Lutheran churches and focuses on *diakonia*. Furthermore, it illustrates Anglican–Lutheran interaction at all levels of ecumenical engagement—congregational, regional, national and international—and seeks continued growth in relations between the Anglican and Lutheran churches. The report is intended for a wide audience and its implications reach out to all of our churches as we seek to respond to God’s call to faithfulness.

At its meeting in 2012, the Meeting of Officers acted upon ALIC’s recommendation and appointed a Lutheran co-chair and four representatives to the Anglican–Lutheran

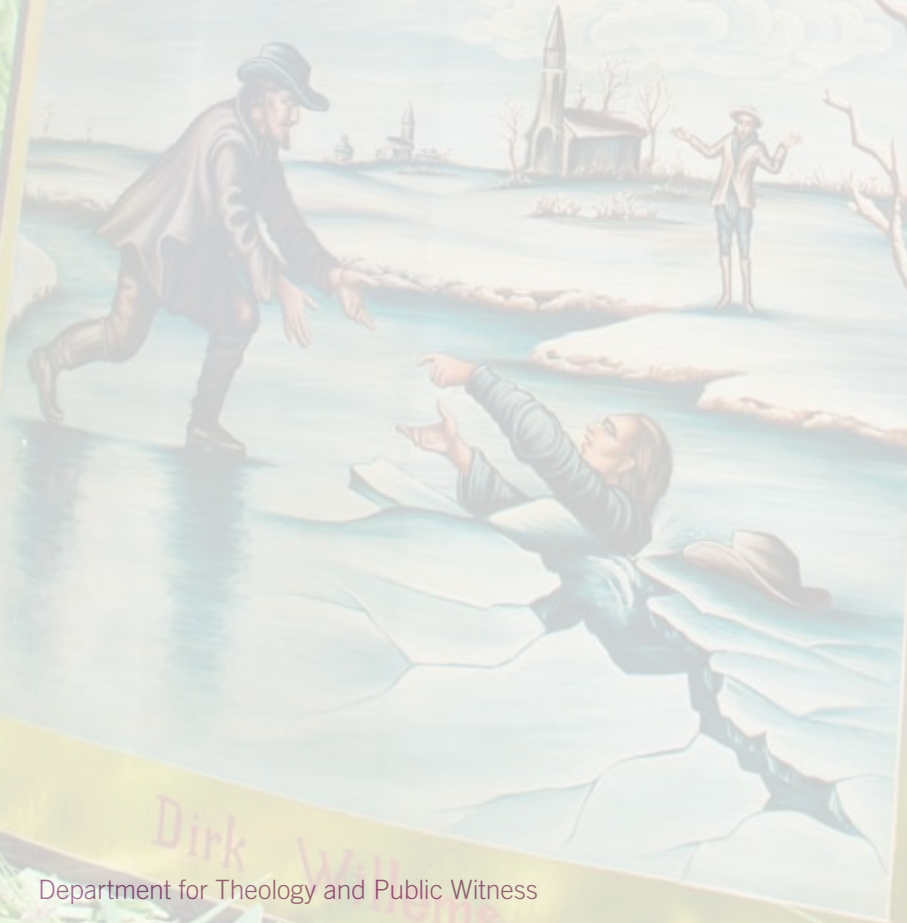
International Coordinating Committee (ALICC), whose first meeting will take place in autumn 2013.

Symposium of Biblical Scholars

The Symposium of Biblical Scholars concluded its work in 2011. *The Biblical Foundations of the Doctrine*

of Justification—An Ecumenical Follow-up to the Joint Declaration on the Doctrine of Justification, presented by a task force of biblical scholars and systematic theologians from the LWF, the Pontifical Council for Promoting Christian Unity, the World Communion of Reformed Churches and the World Methodist

Council, a unified exegetical work, reflects on justification throughout the Scriptures and on the biblical basis of the Doctrine of Justification. The English edition was published by Paulist Press and the German by EVA and Bonifatius.



Public Theology and Interreligious Relations

Interfaith consultation on structural greed

In March 2012, forty Christian and Muslim leaders, scholars, community leaders, activists and economists from India, Indonesia, Malaysia, Namibia, the United States and the Netherlands met in Medan, Indonesia, under the theme, “Toward a Democratic Polity and the Common Good.” The conference was the third and last in a series of interfaith consultations on structural greed and sought to develop common strategies on how society can work for the common good. Organized in cooperation with the LWF National Committee in Indonesia and the Muhammadiyah University of Yogyakarta, it provided an important opportunity to share good practices in the area of economic justice as well as to analyze systemic questions and challenges. One of the thematic foci was the popular credit union system in Indonesia, a model of economic democracy that



helps empower the poor to harness prevalent market forces. Grassroots banking systems for the poor have been hailed as examples of the kind of economic democracy promoted to counter greed and exploitation. One among several case studies focused on a basic income grant project in an impoverished community in Namibia.

This gathering concluded the interreligious study process on structural greed.

In July 2010, the Eleventh LWF Assembly issued a public statement denouncing the pervasiveness of greed: “Recently, global financial crises and environmental disasters have dramatically exposed the underlying

scandalous greed—of seeking profit through any means, and at the cost of our fundamental humanity.” The statement ended with the commitment that the LWF will engage with people of other faiths and civil society at large “in efforts to subvert structural greed and develop alternatives that are life-giving and sustaining for all.”

The program on Public Theology and Interreligious Relations took up this commitment and initiated a study process in this area. The first event in the study process on structural greed was a Christian–Buddhist consultation in August 2010, in Chiang Mai, Thailand, co-organized by the Lutheran World Federation and the World Council of Churches. Select papers, including articles by Paul Knitter (USA), Sulak Sivaraksa (Thailand) and Paul Chung (Korea/USA), from this consultation

were published in the LWF Studies series, *A Common Word. Buddhists and Christians Engage Structural Greed* (Geneva 2012). This book furthermore features the conference findings of the second conference, this time a Christian-Muslim consultation on structural greed, held in Sabah, Malaysia, in September 2011.

Creating public space

The term of the former study secretary, Rev. Dr Martin Sinaga, drew to an end in summer 2012. While the new study secretary, Rev. Dr Simone Sinn, only joined the Communion Office in early 2013, some tentative explorations were made into how to continue to engage with people of other faiths on issues of common concern. A new program emphasis was identified, namely with interfaith partners to ex-

plore public space and citizenship as important concepts in plural societies for negotiating questions of justice and peace. Experts in the areas of theology, sociology and politics from different religious backgrounds will be invited to analyze and discuss the various understandings of public space in different contexts. Special attention will be paid to the role of religions in society as well as the legal framework for religious life. These discussions will naturally segue into discussions on issues of freedom and equal rights in the face of complex asymmetries and experiences of discrimination. Furthermore, the intent is to partner with international academic institutions and to highlight the role of academic theological reflection in order to enhance the ability of religious communities constructively to engage in the public space.



International Affairs and Human Rights

The LWF understands the church's holistic mission to encompass proclamation, service and advocacy. Mission as advocacy for justice denotes the church's action in the public arena, affirming the dignity of human life and promoting justice in the economic, social and ecological spheres.

The December 2012 UNHCR High Commissioner's Dialogue on Faith and Protection was a splendid example of the LWF's potential for advocacy. The Assistant General Secretary for International Affairs and Human Rights was asked to be one of a working group of experts who drafted background documents and helped prepare for the dialogue. At the dialogue itself, the High Commissioner brought together faith leaders from the world's major religions to consider what religious faiths have in common in terms of humanitarian protection of refugees and other forced migrants. The LWF President and General Secretary played prominent roles, with the General Secretary co-chairing one of

three roundtable panels and seated next to the High Commissioner at the closing plenary. The LWF continues to represent the Christian voice in the dialogue's follow-up.

The relationship between service and advocacy is mutually reinforcing and supporting. The LWF's successful advocacy with UNHCR would not have been possible without the LWF's well-respected World Service work with refugees. Because of the LWF's advocacy role, the opportunities for service have expanded and the LWF is currently the UNHCR's largest faith-based implementing partner and one of the top five overall.

Religious freedom is one of the LWF's major advocacy themes. The Assistant General Secretary chairs the Geneva NGO Committee on Freedom of Religion or Belief, thus fostering a close and supportive relationship with the UN Special Rapporteur on Freedom of Religion or Belief.

Member churches in several countries are living amidst violent

conflicts that all too frequently are clothed in religious terms. In certain circumstances, the LWF is able to bring these situations to the attention of the international platforms provided by the UN human rights bodies and humanitarian agencies. The specific country situations the LWF addressed in 2012 included:

Colombia: The LWF held its annual Council meeting in Bogotá, thus expressing its solidarity with the churches and people of Colombia as they struggle with civil war, high levels of internal displacement, violence against women and discrimination against indigenous and Afro-descended populations.

Guatemala: In one of the most violent nations on earth, the LWF helps support civil society groups working for justice, peace and rights for all. An LWF sponsored side event at the UN focused on accountability for the widespread deaths and disappearances of indigenous Guatemalans.



India: On his visit to south India, the LWF General Secretary highlighted the full rights and dignity of the Dalit and Adivasi people and the Christian minority. The LWF continues actively to participate in the International Dalit Solidarity Network and sent a letter to member churches decrying violence against women.

Indonesia: The LWF National Committee is taking an increasingly public role on religious freedom issues. One concern is obtaining the local authorities' permission to build new churches.

Israel/Palestine: Through the Augusta Victoria Hospital and other World Service programs and the

prominent role of the LWF President, the LWF continues to witness for non-violence, for a two-state solution and for the right of Palestinians to access East Jerusalem.

Kazakhstan: The General Secretary participated in a major international interreligious meeting and stood in solidarity with the small Lutheran church there as it seeks to minister in the post-Soviet environment.

Nigeria: The LWF Council issued a major statement of solidarity with the Lutheran and other churches and people of Nigeria as they struggle with religion-clothed violence and seek to promote peaceful inter-communal relationships.

Tanzania: At the request of the local member church, the LWF addressed the President of Tanzania regarding the attacks against churches in the coastal region. This letter reinforced the advocacy of the Christian church leaders with their government.

The LWF combined one of its advocacy priorities, climate change, with the cross-cutting priority for youth participation by sending an all-youth delegation, coordinated by the Policy Intern in Office for International Affairs, to the UN Climate Change conference in Doha. Engaging in the first-ever interfaith youth caucus they raised the concerns of future generations for the sustainability of our planet.

Religion and Development

This program was started in a bid to understand the interface between religion and development and the significance of such for faith-based organizations (FBOs) such as the LWF. Basic to the inquiry was the question how FBOs should relate to development standards such as the rights-based approach (RBA). This insight strengthens the churches in their participation in public life and allows for the Communion Office to use its theological resources in development and humanitarian work. Launched in 2012 at a global conference, the program seeks to clarify the way in which development and religion are understood by the LWF and its partners. Parallel to the conference, a survey was carried out among LWF field staff to ascertain how they perceive the relationship between religion and development.

The program for religion and development emerged from the realization that some common language of development was to be forged between faith-based and rights-based orientations. As an FBO, the LWF and its member churches assume their engagement



with development issues to be informed by their faith. However, since this area of engagement is also shared with those who do not necessarily belong to the faith communities, some shared understanding must be found. In order

to reach a common understanding, the LWF, in collaboration with Mission Eine Welt (MEW), organized a global forum on religion and development in October 2012, at Neuendettelsau, Germany. The forum brought together

some seventy participants from partner churches, mission and development agencies, theologians, academics from other disciplines and university students. It proposed that the LWF:

Explores possibilities for setting up a coordination platform for development practitioners to share in theological reflection, best practices and learning experiences and that the platform be reviewed after five years.

Coordinates the regional religion and development conferences in order to address specific local developmental questions.

Takes the responsibility for publishing the outcomes of the conference and sharing them both in book and in electronic form.

The LWF interdepartmental consultation that further explored the subject of religion and development was one of the immediate results of the forum.

A survey conducted in 2012 among field staff of the LWF and its related agencies confirmed that the quest further to clarify the relationship between religion and development is not merely

a superficial exercise. It set out to assess what development practitioners working in about twenty-five countries perceive to be the resources provided and challenges posed by religion in their work. The majority indicated that religion was a major force in the contexts in which they worked. However, due to their unfamiliarity with religious language they found it difficult fully to engage with local communities in mobilizing them to participate in development. They pointed out that in some parts of the world religious institutions posed serious obstacles when trying to integrate a human rights orientation into development processes.

Since 2011, an annual symposium on the theology of work is organized and hosted on the occasion of International Labor Day. The 2011 focus on the “Dignity of Work” resulted in a publication with the same title. The 2012 symposium focused on “Trust and Work.” Participants from different disciplines explored the possible contribution of theology, informed by the Lutheran theology of vocation, to the understanding of work. Sociologists demonstrated how the concept of “trust” has changed

over the years and the ways in which this affects relationships at work and has led to stricter contractual relations. A contribution from the perspective of medicine clearly showed that cultural factors contribute to trust and mistrust between medical personnel and their patients. Moreover, the current mistrust in the banking system was identified as one of the major challenges today. The symposium concluded that religion clearly has a role to play since it can provide ethical formation required in all disciplines.

The program for religion and development is very timely. Religious and secular development paradigms are seeking mutual enrichment and development implementation will require informed religious institutions on the ground if FBOs are to have any added value in their development involvement. As such, local religious institutions need to be empowered to participate in development and clearly aware of secular values such as human rights. As we work with a few churches to help them on this journey, we also seek to develop tools that in the future can be used in many other churches.

Reformation 2017

The Special Committee—Luther 2017: 500 Years of Reformation, appointed by mail vote in 2011, met in March 2012 via virtual conference. Throughout 2012, the Special Committee stayed in contact by regular exchanges of email and finalized its first report which was presented to the LWF Council. The report identified the three main principles of the Reformation anniversary:

- 1) Today, the Lutheran Reformation is a global citizen. Even though it began in the sixteenth century in Europe, its evangelical insight was embraced across the globe and contributed to the worldwide communion of Lutheran churches.
- 2) A commitment to ecumenical accountability in preparing of the Reformation anniversary. While we are grateful for the understanding of the liberating power of the gospel newly understood in the Reformation, we acknowl-



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edge that it has simultaneously promoted disunity of the church.

- 3) Churches of the Reformation are called to be churches in on-going reformation, affirming that the church must be open to constant renewal, always seeking the guidance of the Holy Spirit in face of contemporary challenges.

The LWF Global Network for 2017 Planning was launched in 2012. All member churches were encouraged to identify representatives to participate in the network, whose task it will be to support the LWF Communion Office in creating and sharing ideas for the Reformation anniversary. At a November 2012 virtual conference on anniversary planning, representatives of the LWF Communion Office outlined the main principles and processes connected to the anniversary celebration, including the ecumenical accountability of the celebration, women's work and the hermeneutics study process. Altogether eighty-two contact persons from forty-nine member churches participated in the



virtual conference, giving feedback and input for further processes.

In 2012, the mapping of activities planned by the member churches for commemorating the 500th Anniversary of the Reformation started in the Communion Office. Different initiatives and preparations for the anniversary celebrations are underway in all regions of the LWF.

Networking towards 2017 was one of the topics discussed during the Global Consultation on Theological Education and Formation that took place in October 2012, at Wittenberg. This consultation, jointly organized by

DTPW and DMD, brought together forty representatives from theological seminaries and faculties from all regions of the LWF. The participants stressed the need for closer cooperation between Lutheran theological institutions as well as emphasizing the need to commit to more intensive mutual exchange between institutions of theological education in the global South and the global North. Possibilities of exploring the meaning of Luther's theology in today's global world, especially in regard to the common journey of Lutheran churches towards 2017, were discussed.

Finance and Administration

2012 was a year of transition and re-configuration for the DTPW. The interim coordinator of the department, Rev. Dr Stephen Larson, left the Communion Office immediately after the meeting of the Council and the new director and Assistant General Secretary for Ecumenical Relations, Rev. Dr Kaisamari Hintikka, joined the department in summer 2012. The Secretary for Public Theology and Interreligious Relations, Rev. Dr Martin Sinaga, returned to Indonesia in summer and the position was left vacant until 2013, when Rev. Dr

Simone Sinn joined the team. Immediately after the meeting of the Council, Rev. Roger Schmidt came aboard for an interim period of six months in order to kick-off preparations for 2017. As of 2013, all matters related to preparations for the 500th Anniversary of the Reformation will be included in the portfolio of the Secretary for Ecumenical Relations, Rev. Anne Burghardt. Both the Office for Women in Church and Society and the Office for International Affairs and Human Rights became fully integrated into the department.

Twenty-five percent of the Assistant General Secretary for International Affairs and Human Rights' and the Assistant General Secretary for Ecumenical Relations' time is allocated to matters directly related to the Office of the General Secretary. The brief of the Secretary for Lutheran Theology, Practice and Formation was extended to include a program on Religion and Development, which is being carried out in consultation and cooperation with the Department for World Service (DWS). Since the Assistant General Secretary for



Our Donor Partners in 2012 (in Euro)

Member Churches and Related Agencies

Bread for the World (Brot für die Welt)	26,671	2%
Church of Sweden, Int. Mission & Diaconia	255,064	19%
Church of Norway	23,580	2%
Diakonisches Werk Bayern (Bavaria)	5,000	0%
EED	10,000	1%
Evangelical Lutheran Church in Canada	42,351	3%
Finn Church Aid	76,562	6%
Finnish Evangelical Lutheran Mission	44,777	3%
German National Committee Hauptausschuss	471,909	36%
Norwegian Church Aid	52,946	4%
USA ELCA-Global Mission	81,253	6%
United Evang. Luth. Church of Germany (VELKD)	1,100	0%
Sub Total	1,091,214	82%

Other income

Sundry Income	83	0%
LWF Products	295	0%
Other Donors	4,400	0%
World Council of Churches	9,902	1%
Sub Total	14,680	1%

LWF Income Allocations

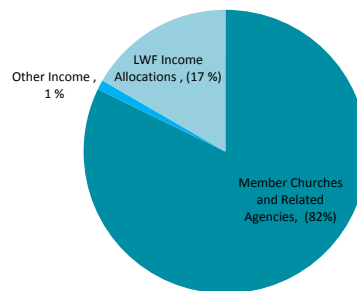
Membership Fees	200,000	15%
Investments and Exchange Gains	21,117	2%
Sub Total	221,117	17%
Total Income 2012	1,327,010	

International Affairs and Human Rights and the study secretaries for Women in Church and Society and Lutheran Theology, Practice and Formation collaborate closely with DMD and DWS, particularly in the

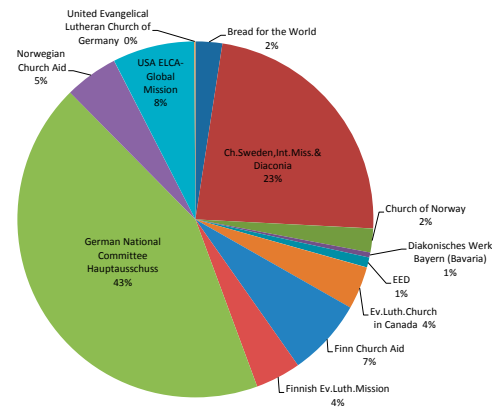
areas of advocacy, gender and theology, both departments contribute toward staff costs.

The Office for Ecumenical Relations in particular has continued to work in close cooperation with the

OUR INCOME IN 2012



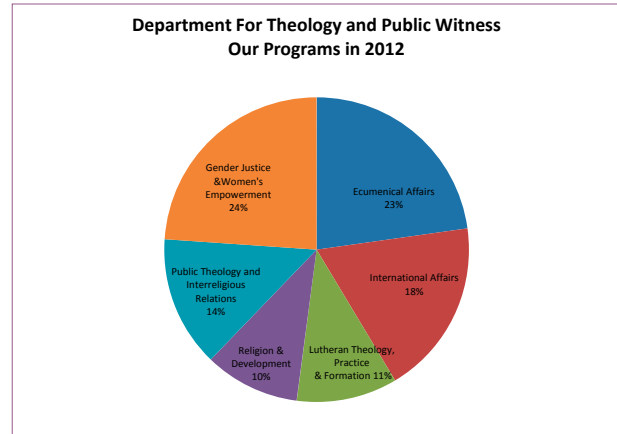
Our Main Doner Partners in 2012 Member Churches and Related Agencies



Institute for Ecumenical Research at Strasbourg, notably with regard to dialogues with the Mennonites, Orthodox and Roman Catholic churches. Regular joint staff visits and the participation of DTPW staff

Our Programs 2012 (in Euro)

PGS003	Ecumenical Affairs	306,951	23%
PGS005	International Affairs	251,265	19%
PTS9100	Lutheran Theology, Practice & Formation	144,260	11%
PTS9110	Religion & Development	136,244	10%
PTS9200	Public Theology and Interreligious Relations	187,411	14%
PWD004	Gender Justice & Women's Empowerment	322,377	24%
Total Income 2012		1,348,508	100%



in the Institute's summer seminar and Strasbourg staff's participation in the dialogue commissions have resulted in a mutually beneficial and enriching working relationship.

In 2012, the department's total income was Euros 1,327,010 with the total expenditures amounting to Euros 1,348,508. Not reflected in these figures are the generous contributions made by the Evangelical Lutheran Church in Wurttemberg that funded the theological assistant position in DTPW until August 2012 and Mission Eine Welt which almost entirely funded the international conference on religion and development in Neuendettelsau, Germany.

Throughout 2012, DTPW has sought to nurture its relationship with its traditional funding partners as well trying to identify new sources of funding. At the two working together meetings in 2012, staff were able to meet face to face with some of our main funding partners and to garner support for our programs. One of the models of funding which we are pursuing is to partner with universities and theological institutions as well as other funding partners to cohost specific events and contribute both in terms of finances and in kind. For instance, the preparatory meeting for the 2013 hermeneutics conference was graciously hosted and

funded by the theological faculty of the University of Munster and the Evangelical Lutheran Church in Wurttemberg funded the translation of *The Dignity of Work* into German. This form of cooperation has enabled us significantly to reduce costs and to economize on staff time needed to prepare international events. We hope, in the future, to explore other forms of cooperation in order further to strengthen the sustainability of the LWF's theological work.

DTPW Funding Partners 2012

Without you, we would not be operational

We would like to thank the member churches and our funding partners for their continued support and encouragement and look forward to continuing our cooperation with you in the coming years.



A communion strengthened in
worship and ongoing theological
discernment, ecumenical dialogue
and interfaith collaboration



THE
LUTHERAN
WORLD
FEDERATION

A Communion
of Churches