



# Department for Theology and Public Witness

## Annual Report 2013



THE  
LUTHERAN  
WORLD  
FEDERATION

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# A Department Takes Shape

For the Department for Theology and Public Witness (DTPW), 2013 was a year for further sharpening the department's profile and identity. During the department's second year of existence, staff continued to discern how the communion's theological identity can best be made visible in its public witness and how this can be better reflected in the department's programmatic work. These deliberations have been vital for profiling theological processes within the LWF. Several of the department's programs have resulted in the publication of seminal documents for the communion. Furthermore, by convening leading Lutheran theologians as well as present and future leaders of the LWF member churches, these programs have greatly enhanced the member churches' ability to define their theological profile.

The department takes the lead in three of the four cross-cutting priorities defined in the LWF Strategy 2012–2017: theological reflection and formation; gender justice; and



Rev. Dr. Kaisamari Hintikka

advocacy. Adopting a cross-cutting approach to some of the overarching core principles influencing the LWF's work and witness has required introducing new forms of cooperation within the Communion Office. Some structures still require further definition in order to clarify the share of responsibilities relating to each of the three cross-cutting priorities.

Experience has shown that while the LWF's work is based on theological understanding and reflection, gender justice and advocacy are central to its witness. In our work for a just, peaceful and reconciled world, we engage in interreligious dialogue and collaborate with scholars of other faiths in order to promote a shared notion of public space.

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Even if not officially identified as such, the program 500<sup>th</sup> Anniversary of the Reformation should also be considered as a cross-cutting priority. While the main activities of the anniversary commemorations will take place 2015–2017, the themes will define many of the LWF’s ongoing programs. Based on the Special Committee on the Reformation Anniversary 2017’s proposal, the LWF Council decided in June 2013 that the LWF communion will commemorate the 500<sup>th</sup> Anniversary of the Reformation under the theme “Liberated by God’s Grace.” Three sub-themes are to provide a further framework of reflection for LWF member churches. “Salvation—not for sale,” “Human beings—not for sale” and “Creation—not for sale” are powerful messages for people

yearning for meaningful communion in today’s fragmented world.

In its preparations for the Reformation anniversary, the LWF is further committed to the three main principles of (1) being ecumenically accountable; (2) considering the Reformation as a global citizen; and (3) being committed to the spirit of ongoing reformation. In light of these principles, the LWF envisages a Reformation anniversary that is not just a one-time event, but looks beyond 2017 by building more sustainable relationships within and beyond the LWF communion.

Particularly noteworthy is the considerable contribution of DTPW staff to the three major documents received by the LWF Council at its meeting in June 2013 which will be highlighted in this report: the report

of the Lutheran–Roman Catholic Commission on Unity, *From Conflict to Communion*; the LWF *Gender Justice Policy*; and *Welcoming the Stranger—Affirmations for Faith Leaders*. Besides these, this year’s report features the program on Religion and Development.

The past two years have shown that bringing theology and public witness together under the same roof was a strategic decision that has significant potential to serve the LWF’s mission and strengthen the “communion liberated by God’s grace.”

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

# From Conflict to Communion— a Goal to be Reached

In 2010, at the beginning of the fifth phase of the Lutheran–Roman Catholic Study Commission on Unity’s dialogue, it was decided that, prior to addressing the main theme, a document would be developed that prepared both Lutherans and Catholics to commemorate the 500<sup>th</sup> Anniversary of the Reformation in 2017. One of the reasons for looking back at history was that 2017 will also mark the fiftieth anniversary of the Lutheran—Catholic dialogue at the global level.

In June 2013, the fruit of this process, *From Conflict to Communion. Lutheran–Catholic Common Commemoration of the Reformation 2017*, was officially launched at the LWF Council’s annual meeting. Bishop emeritus Eero Huovinen, former Vice-President of the Lutheran World Federation and Lutheran co-chair of the Lutheran—Roman Catholic Commission on Unity, Cardinal Kurt Koch, President of the Pontifical Council



Left to right: Friederike Nüssel and Christian Washburn

for Promoting Christian Unity and Bishop Munib Younan, President of the Lutheran World Federation, addressed the plenary on the occasion of the launching of the document. The document, which provides an opportunity to look into the future as Lutherans and Catholics seek further possibilities for continuing their

ecumenical journey, was received by the Council and commended to the member churches for study.

Throughout the process of preparing the study document, the Study Commission was encouraged by John Paul XXIII’s words, “The things that unite us are greater than those that divide us.” *From Conflict to Communion*

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is a significant ecumenical document whose importance is based on the way in which Catholics and Lutherans for the first time ever jointly tell the story of the Reformation. In so doing, they agree to put the gospel of Jesus Christ at the center and commit themselves to a self-critical approach—not only to the history of the church but also their common witness in today's world. As such, the preparatory process of *From Conflict to Communion* became an experience of the healing of memories.

Bearing in mind both the ecumenical potential and challenges of the 2017 Reformation Anniversary, *From Conflict to Communion* seeks to identify new perspectives on Martin Luther and the Reformation and, taking into account the latest theological and historical insights, approaches these from Roman Catholic and Lutheran viewpoints. It further discusses the basic themes—justification, Eucharist, ministry, Scripture and tradition—of Martin Luther's theology in light of the Lutheran–Roman Catholic dialogues. The document further reflects on the foundation and dimen-

sions of a common Catholic–Lutheran commemoration of the Reformation. In so doing, it particularly invites Lutherans and Catholics to share the joy of the gospel and to allow room to experience the pain over failures and guilt pertaining to the events that are being remembered.

The document concludes that as members of the same body, Lutherans and Catholics are called together to remember the events of the Reformation, which led to the formation of the new churches and thus to further disunity of the Body of Christ, even if this was not the aim of the Reformers. Today, after almost fifty years of joint dialogue, Catholics and Lutherans realize that they belong to the one Body of Christ and that the reasons for mutually condemning each other's faith have fallen by the wayside.

The five ecumenical imperatives listed in the document invite Lutherans and Catholics always to (1) begin from the perspective of unity; (2) let themselves be continuously transformed by the encounter with the others; (3) commit themselves again to seek visible unity; (4) jointly rediscover the

power of the gospel; and (5) witness together to the mercy of God in proclamation and service to the world.

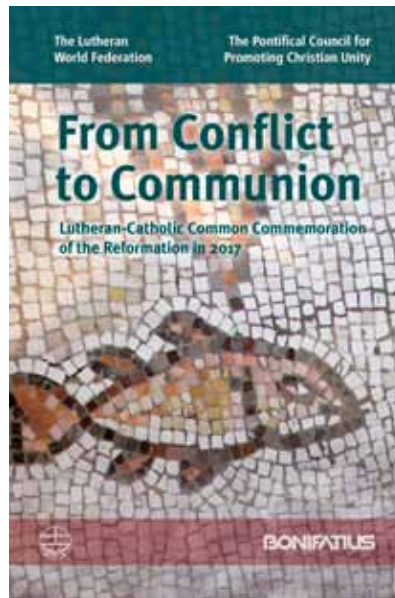
By stating that “[t]he awareness is dawning on Lutherans and Catholics that the struggle of the sixteenth century is over,” the Lutheran–Roman Catholic Study Commission on Unity wishes to invite the members of their respective communities as well as other Christians to walk together toward the full visible unity of the Church. In telling the story of the Reformation with one voice, *From Conflict to Communion* invites Lutherans and Catholics in their respective local, regional and global communities to shared reflection and prayer.

Reactions to the long-awaited *From Conflict to Communion* have been mixed, ranging from eagerness and gratitude to overt critique. This tells us something about the great variety of life contexts within which this document will be read and used. It is therefore most encouraging and promising that within the first ten months of publication the document has already been translated into at least ten different languages.

While it is probably still too early to assess the wider reception of the document, we have seen that it has significant potential to inspire both communities to share their gifts and together to witness locally and globally. This potential has been acknowledged both by the LWF and the PCPCU. In their jointly signed letter promoting the document, LWF General Secretary, Rev. Martin Junge and PCPCU President, Cardinal Kurt Koch, encourage local Lutheran and Catholic communities together to study the document and invite them to engage in this process both open-mindedly and critically.

*From Conflict to Communion* encourages Catholics and Lutherans to

seek ways of jointly preparing for the Reformation commemorations, to deepen common theological discus-



sions and to strengthen their shared witness. Since one of the ways of strengthening common service to the world is through shared spiritual life, the LWF and the PCPCU are together preparing liturgical material that can be used locally, regionally and globally in order to commemorate the Reformation anniversary in the spirit of common prayer. The material is expected to be published at the end of 2014.

*From Conflict to Communion* can be downloaded from **[www.lutheranworld.org/content/resource-conflict-communion-basis-lutheran-catholic-commemoration-reformation-2017](http://www.lutheranworld.org/content/resource-conflict-communion-basis-lutheran-catholic-commemoration-reformation-2017)** in English, Finnish, French, German and Spanish

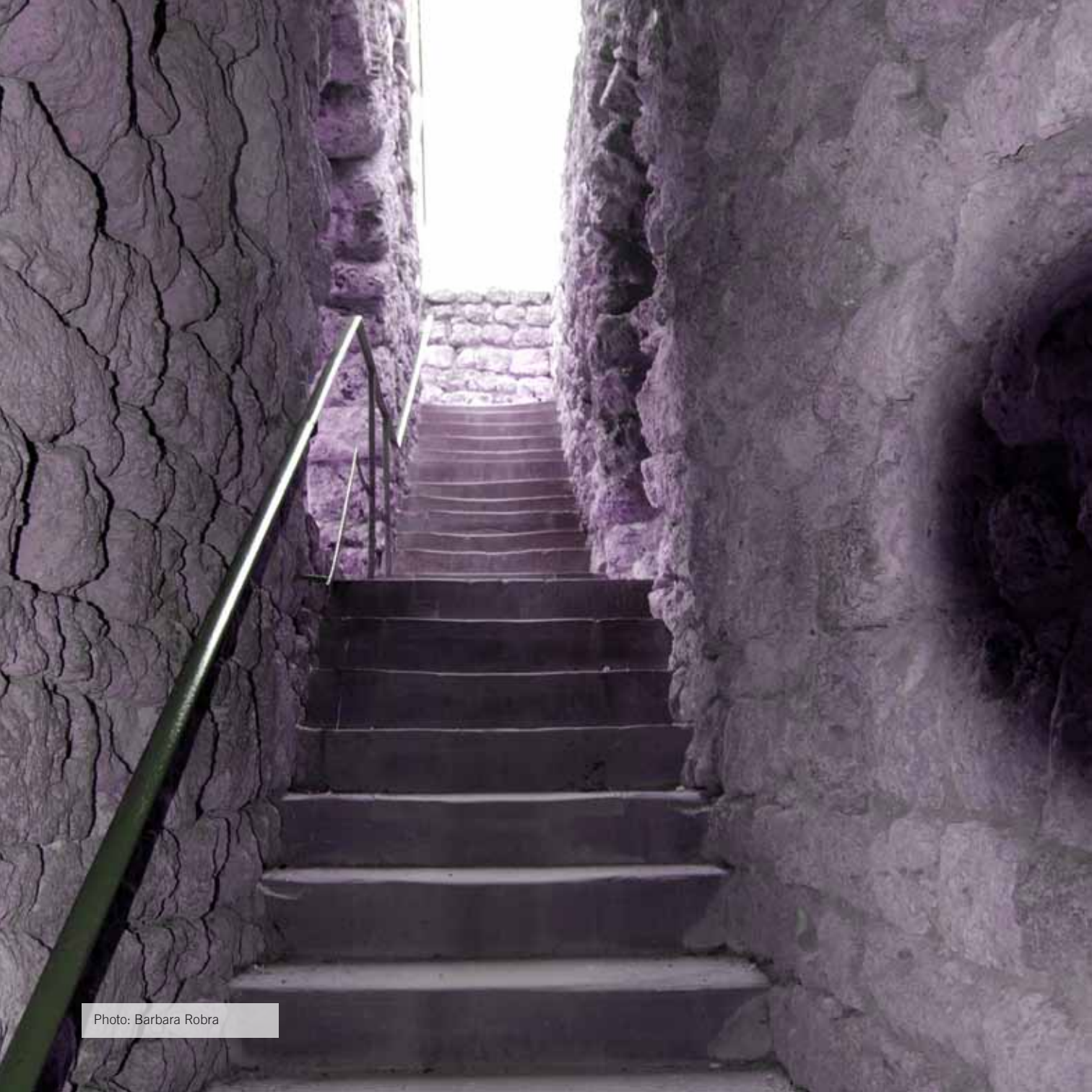


Photo: Barbara Robra



# Walking Together on the Road to Gender Justice

The approval of the *LWF Gender Justice Policy* by the LWF Council in June 2013 was the result of a sustained and participatory process led by the Office for Women in Church and Society (WICAS) together with a Gender Advisory Group and the steadfast commitment of the LWF leadership to provide a common tool to guide the communion towards gender justice.

Having a common text, an agreed document that comprises a roadmap outlining the main steps toward reaching gender justice is not an end in itself, but the beginning of a new process of contextualized implementation. The implementation of the *Gender Justice Policy* within the Communion Office and at the level of the member churches has been and continues to be the main focus of the office's programmatic work.

The *Gender Justice Policy* was launched on 10 December 2013 on



Left to right: Elaine Neuenfeldt, Mary Streufert, Ranjitha Borgoary

the occasion of Human Rights Day. In a live-streamed event, the General Secretary, Rev. Martin Junge and Rev. Dr Kaisamari Hintikka, Director of the Department for Theology and Public Witness, commented on the institutional grounding of the policy and affirmed the intention of

putting in place a system that not only guarantees the presence and adequate representation of women (i.e., quota) but ensures that women are empowered fully and actively to participate in leadership structures.

During a panel discussion, two members of the Gender Advisory

Group, Dr Mary Streufert (USA) and Ms Ranjitha Borgoary (India), highlighted the lessons learned from the process of drafting the document. Furthermore, they stressed the importance of the *Gender Justice Policy* in their respective contexts and offered some initial ideas as to its implementation. A brief introductory video, which suggests ways of discussing the document, is available at [www.lutheranworld.org/content/resource-lwf-gender-justice-policy-video](http://www.lutheranworld.org/content/resource-lwf-gender-justice-policy-video).

Over the last years, WICAS has closely related to two major UN platforms, namely the Commission on the Status of Women (CSW) and the Committee on the Elimination of Discrimination Against Women (CEDAW), and has contributed to the shadow reports presented at the annual meetings of both bodies. WICAS's international advocacy work on gender issues has significantly contributed to the content of the *Gender Justice Policy*; this will provide a further basis for WICAS's continued commitment to participating in UN forums and collaborating with Lutheran churches in

the regions and ecumenical partners worldwide on all issues pertaining to gender justice.

One of the first steps in putting into practice the *Gender Justice Policy* was a joint workshop (WICAS, DWS/Program in Ethiopia, DMD/PIM/Africa desk) that sought to address common concerns and challenges regarding the implementation of gender as a cross-cutting theme in projects and programs. The main objectives of the workshop were: to strengthen the capacity of LWF/DMD project holders; to ensure that the project narrative and financial reports submitted by the project holders meet the LWF/DMD project reporting standards outlined in the Project Agreements and Guidelines;

and to discuss the *Gender Justice Policy* in light of contextual theological reflection.

The workshop provided a common platform to discuss the various challenges regarding the use of gender as a tool to address inequality and to come up with some concrete measures and methodologies. Furthermore, it provided the opportunity to address the necessary structural changes that are required in order to make gender mainstreaming effective. The results were most encouraging.

A contextualized plan of action on the follow up on the *Gender Justice Policy* was agreed upon, with practical recommendations for implementing gender justice in programmatic and project work. It was concluded that the *Gender Justice Policy* needs to be used, studied, translated and made relevant in the different global contexts and that for the effective management of resources—both human and financial—there is a need for the continuous engagement of and collaboration between all departments in the church.



Participants moreover stressed that the church leadership needs to make every effort fully to integrate women in the ordained ministry and at all levels of decision making in the church. In order to achieve this, appropriate structures need to be put in place and staff specifically trained for this purpose.

The WICAS Women's network is a potential platform where the principles and methodology of the *Gender Justice Policy* can be discussed and contextualized. Enhancing a Lutheran Women's Theologians Network in the LWF communion is part of a process initiated in those regions that are collecting ideas regarding how to establish better connectivity between regional women theolo-

gians' forums or networks. The intent is together to plan new initiatives to be implemented by WICAS within the context of the 500<sup>th</sup> Anniversary of the Reformation.

Women theologians organized in regional networks are the main agents for providing the contextual theological background against which to discuss gender justice. Latin America, Eastern Europe and Africa have been exchanging information on the contributions of women to the 500<sup>th</sup> Anniversary of the Reformation as churches in on-going Reformation (*semper reformanda*) and their role in building inclusive churches in their contexts. This has proven to be a most fruitful and stimulating exercise for all parties involved.

The process of contextualizing the *Gender Justice Policy*, based on a critical dialogic methodology, is an opportunity to reflect on questions pertaining to the Lutheran identity and biblical concepts emerging from the different realities. The practical part of the *Gender Justice Policy* offers guidelines and tools for contextualized action plans. The suggested strategies are beginning to be used and adapted according to needs and strengths of the different church contexts.

The *Gender Justice Policy* can be downloaded from [www.lutheran-world.org/content/resource-lwf-gender-justice-policy](http://www.lutheran-world.org/content/resource-lwf-gender-justice-policy) in English, French, German and Spanish





Photo: LWF/Melany Markham

# Welcoming the Stranger: Affirmations for Faith Leaders

The LWF played a key role in the preparation and adoption of the groundbreaking interfaith statement, *Welcoming the Stranger: Affirmations for Faith Leaders*. Endorsed by religious leaders of Buddhist, Christian, Hindu, Jewish, Sikh and other faith backgrounds, the statement begins as follows:

A core value of my faith is to welcome the stranger, the refugee, the internally displaced, the other. I shall treat him or her as I would like to be treated. I will challenge others, even leaders in my faith community, to do the same.

This statement was a follow-up to the December 2012 meeting in which the UN High Commissioner for Refugees, António Guterres, organized a dialogue with faith leaders, faith-based humanitarian organizations, academics and government representatives

from countries around the world on the theme of “Faith and Protection.” As the High Commissioner noted in his opening remarks,

...all major religious value systems embrace humanity, caring and respect, and the tradition of granting protection to those in danger. The principles of modern refugee law have their oldest roots in these ancient texts and traditions.”

At the conclusion of this landmark event, the High Commissioner embraced Bishop Munib Younan’s recommendation for the development of a code of conduct for faith leaders to welcome migrants, refugees and other forcibly displaced people, and to stand together against xenophobia.

The *Welcoming the Stranger* statement, which arose from this, was endorsed by the LWF Council in June 2013 and commended

to the member churches for their endorsement and widespread dissemination. The Council urged the member churches to bring the affirmations to the church councils and the interfaith bodies in their respective countries. The statement is a powerful tool for Lutheran churches, especially at the local level, to work together with other people of faith to respond to displaced people in need and to promote peace and reconciliation.

This statement weaves together a number of strong commitments of the LWF. From its founding, the major focus of the LWF’s World Service work has been the protection of and care for refugees and other forcibly displaced people. The LWF is the UNHCR’s largest faith-based implementing partner and one of its top five collaborating agencies overall. The LWF has a long history of interfaith dialogue and engage-

ment, seeking better to understand what people of diverse religious backgrounds share in their common humanity. The LWF seeks to work for justice, peace and reconciliation in our world. Last but not least, motivated by our Christian understanding that all people are created equal in the eyes of God, the LWF seeks to uphold principles of human rights, human dignity and mutual respect.

These commitments of the LWF go back to the first resolution of the First Assembly of the LWF, in Lund,

Sweden in 1947. There the delegates had urged that governments and churches to welcome and protect “homeless and displaced persons and refugees,” advocate for their resettlement and honor their human right to worship freely.

In our world, in which there is the widespread perception—however misplaced it often may be—that religion is a source of conflict, it is important to recall, in the words of the statement, that all the major religions can unite in affirming, “My faith

teaches that compassion, mercy, love and hospitality are for everyone.” Each of the world’s major religions shares a commitment to love God and love the neighbor. Religion can and should be a powerful force for peace. As Bishop Younan said at the UN roll-out of the statement on 12 June 2013,

These Affirmations take interreligious harmony to the next step, to practical acts of compassion.

The religious reasons for welcoming and helping strangers in need are not, at their core, about charity or almsgiving. They are about respect for human dignity. We are called to help out of compassion because we share the same humanity. We seek to do unto others as we would have others do unto us.

The LWF will continue prioritizing its work with refugees and other forcibly displaced persons, not only in refugee camps but in host communities, helping to encourage the



Left to right: Rabbi Nav Hafetz of Rabbis for Human Rights, Bishop Munib Younan, Volker Türk, UNHCR

member churches to continue to respond to our Lord's call to "welcome the stranger" (Mt 25). The LWF will continue to engage with people of other faiths, at this time especially Muslims, through efforts such as joint service projects with Islamic humanitarian organizations and joint study projects on the role of faith in the public sphere. Furthermore, the LWF will continue its advocacy for the full respect for human rights and human dignity, including freedom of religion and the rights of religious minorities.

The formulation of the *Welcoming the Stranger* document and its follow-up have been excellent examples of how LWF is implementing its Strategy 2012–2017. In this case, building on the LWF's strong reputation and close working relationship with UNHCR, the LWF's Assistant General Secretary for International

Affairs and Human Rights was asked by UNHCR to be a member of the working group of experts advising UNHCR in its faith and protection work. The Assistant General Secretary coordinated the LWF's input to the *Welcoming the Stranger* document and its subsequent adoption and dissemination.

Undergirding all of this work has been the DTPW's interfaith theological expert who plays a key role in informing what the LWF says and does, making sure it is solidly grounded theologically. She has been organizing interfaith dialogues at which Christian and Muslim scholars together explore the role of faith in the public sphere and how people of faith can live and work together as equal citizens. She has closely supported colleagues from the DWS as they implement the practical application of the *Wel-*

*coming the Stranger* document and engage in joint service projects with Muslim humanitarian organizations. Furthermore, DTPW advocates and theologians have supported the LWF President in his role as LWF spokesperson. On behalf of the LWF, he has publicly endorsed the statement at three major international gatherings.

The *Welcoming the Stranger* efforts show how theology, advocacy and service are all three interrelated, mutually informing and reinforcing each other.

*Welcoming the Stranger: Affirmations for Faith Leaders* can be downloaded from [www.lutheranworld.org/news/lwf-president-endorses-faith-leaders-historic-affirmations-welcome-stranger](http://www.lutheranworld.org/news/lwf-president-endorses-faith-leaders-historic-affirmations-welcome-stranger) in English, French, German, and Spanish, and on the UNHCR website [www.unhcr.org/51b6de419.html](http://www.unhcr.org/51b6de419.html) in additional languages.



Photo: LWF/Edwin Mendivelso



# Religion and Development

The program on Religion and Development was developed on the basis of the realization that while many churches are involved in development work, they clearly need to strengthen their involvement by clarifying (a) how their religious identity can assist their participation in development and (b) how their religious identity can be related to human rights principles that inform the development work of others.

In order to clear the ground and properly assess the issues at hand a survey was conducted among some development actors working in LWF country programs. The survey, which was to give an indication of how development actors evaluate the value of religion with regard to their development work, clearly showed that religion is a crucial aspect of development work, especially there where religion informs people's worldviews.

It was noted that the input of religious leaders and academics was vital to this discussion and, as a result, a workshop bringing together religious

leaders, development agencies and academics was organized in 2012. This workshop affirmed the role of religion in development and recommended that further work needed to be done, especially work supported by concrete evidence and examples drawn from the lives of the churches.

Based on the breath of their needs, both internally and externally, three Lutheran churches (in Kenya, Namibia and Zimbabwe) were identified that were to serve as case studies. At the same time, the intent was to enable these churches to integrate some rights-based empowerment principles and to link their work to human rights. This comprehensive process was to involve ecclesiological studies informed by theology and other disciplines as well as human rights principles. Moreover, some seminaries were identified to ensure that the training of pastors was oriented toward development work.

Through the program on Religion and Development the DTPW intends further to strengthen the LWF's net-

working with other FBOs by sharing studies on the role of the church in development, joint research and, hopefully, in future to engage in some common projects.

## Networking

At a virtual conference in January 2013, a small working group explored ways of strengthening networking and collaboration among development actors connected to the LWF with regard to implementing the rights-based approach. The group also revisited the proposals of the 2012 Mission Eine Welt international conference, including a possible interactive, web-based platform for development collaboration. For the LWF and its partners, such a platform would create a space for deepening the understanding of the role of religious ideas and institutions in development. Furthermore, discussions were carried out with ACT Alliance to explore ways of includ-



ing the Alliance constituency in this conversation, and staff contributed to the discussions on diaconal assets organized by the Norwegian Church Aid in Tanzania in September.

### Workshops with churches and theological institutions

While the 2012 workshops focused on awareness raising, the mapping workshops, held at the beginning

of 2013, sought to ensure that the church leadership buys into the process of reviewing the churches as development actors. The workshops explored the relevance of church ministries in light of the changing environment and their compliance to rights-based practices. Three such workshops were conducted with church leaders, select representatives of theological seminaries and development workers of three churches (Kenya, Namibia and Zimbabwe) during which partici-

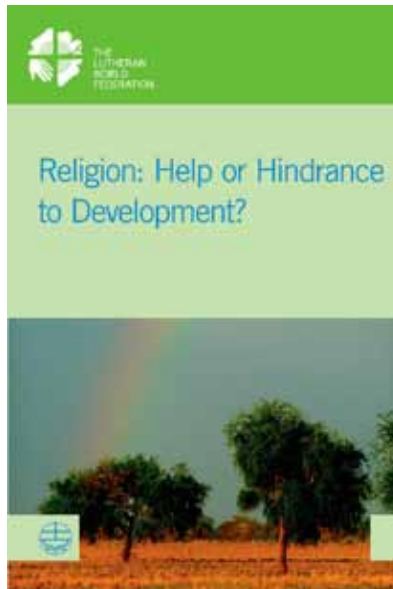
pants acquired skills to (1) carry out contextual analysis; (2) identify root problems; and (3) plan for comprehensive intervention. Furthermore, they also explored how to relate the marks of the church—oneness, holiness, catholicity and apostolicity—to principles of participation, accountability, non-exclusion, empowerment and to link them to human rights. The participants agreed upon returning to their churches, to see how to put into practice what they had learned and to report on their plan for the future at a joint workshop in December 2013. In order to include a number of other African churches in this process, a seminar on religion and development was conducted in the context of the Africa Lutheran Leadership Conference in Nairobi in May 2013.

As envisaged in early 2013, the December 2013 Johannesburg workshop provided a solid platform for the three churches to share their experiences of trying to apply the principles, their achievements and to plan for 2014. It clearly emerged that the churches had found putting

into practice the principles they had signed up to as being challenging. So far they had only relied on the competencies of the clergy and the need to discuss the participation of the laity was recognized. At the conclusion of the workshop, participants agreed comprehensively to review the way in which they had been working. This was to be done by convening workshops to raise awareness regarding the challenges and will be followed up with all-stakeholders consultations. In so doing, the churches ensure broad participation and informed leadership. The churches also decided to review their policy documents to make certain that these are consistent with and conform to the spirit of broad participation, accountability, non-exclusion and empowerment and are linked to human rights.

The flourishing of the church also depends on the quality of the pastorate. Since the theological education

of pastors is crucial when thinking about religion and development, seminaries and Bible schools were involved in the workshops with the churches. As a result, staff from Paulinum Theological Seminary (Namibia), the Lutheran House of Studies in Zimbabwe, Matongo Lutheran Theological College and ELCK-Kapenguria Bible Centre



(Kenya) began to discuss various possibilities for integrating religion and development into their curricula. It is foreseen that this process will be intensified in 2014. In terms of advanced theological education, a joint pilot project on religion and governance in Africa started at the University of KwaZulu Natal School of Religion and Theology and theological institutions committed themselves to reviewing their curricula so that they are consistent with the efforts of the church to be relevant and sustainable.

Kenneth Mtata (ed.), *Religion: Help or Hindrance to Development?* LWF Documentation 58/2013 can be ordered from **DTPWPublications@lutheranworld.org**, or downloaded from the LWF web site at **www.lutheranworld.org/content/resource-religion-help-or-hindrance-development**

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# Finance and Administration

In 2013 the DTPW team continued to grow. Two critical staff positions were filled in early March: the Study Secretary for Interreligious Relations and Public Theology was appointed after the position had been vacant for eight months and, after a successful fundraising and recruiting process, the Secretary for Ecumenical Relations assumed the responsibility for coordinating preparations for the Reformation Anniversary in 2017. In addition, with the Assistant General Secretary, she accompanies the LWF's ecumenical dialogues, e.g. with the Anglicans, and has taken over responsibility for some of the Reformation anniversary related preparations with other LWF ecumenical partners.

The LWF's two Assistant General Secretaries are located in the DTPW. Twenty-five percent of the Director's time is dedicated to her role as Assistant General Secretary for Ecumenical Relations and twenty-five percent of the Assistant General Secretary for International



Back from left to right: Elaine Neuenfeldt; Cristina Rendon; Iris J. Benesch; Simone Sinn; Rachel Kleber; Anne Burghardt; Mercedes Restrepo; Kaisamari Hintikka; Berit Pederson (2014); Rebecca Ruggaber (2014); Ojot Ojulu (2014). Front from left to right: Kenneth Mtata; Ralston Deffenbaugh.

Affairs and Human Right's time is allocated to matters directly related to the Office of the General Secretary. Furthermore, 6.5 percent of his time is dedicated to the Department for World Service (DWS). The program on Religion and Development, under the responsibility of the Secretary for Lutheran Theology, Practice and Formation, continued to be carried out in consultation and cooperation with (DWS). On the grounds of her

cross-cutting responsibilities, 9.8 percent of the Secretary for Women in Church and Society's working time is allocated to DMD and DWS.

In the latter half of the year, DTPW was able successfully to close a recruiting process for the position of Advocacy Officer and Dr Ojot Ojulu from Ethiopia joined the DTPW team in early 2014.

The DTPW continued to work in close cooperation with the Institute for Ecumenical Research

## Our Donor Partners in 2013 (in Euro)

### Member Churches and Related Agencies

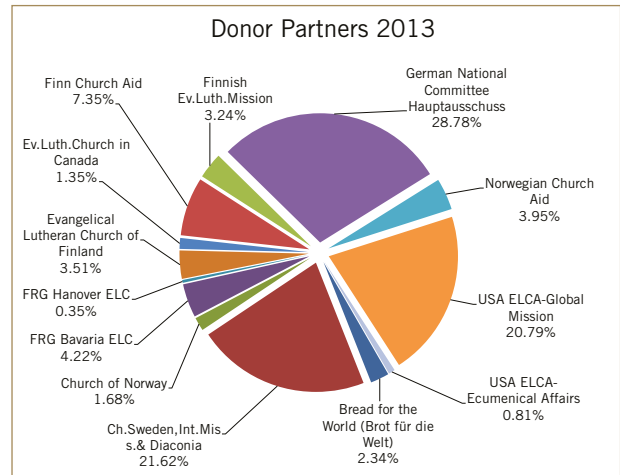
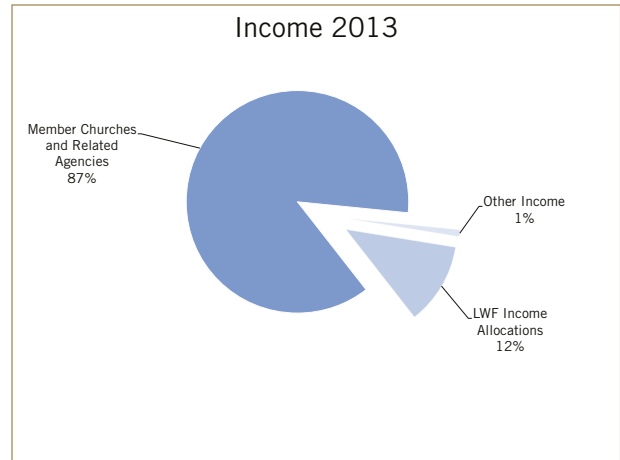
Bread for the World (Brot für die Welt)	33,329	2.1%
Ch.Sweden,Int.Miss.& Diaconia	307,736	18.9%
Church of Norway	23,958	1.5%
FRG Bavaria ELC	60,000	3.7%
FRG Hanover ELC	5,000	0.3%
Evangelical Lutheran Church of Finland	50,000	3.1%
Ev.Luth.Church in Canada	19,220	1.2%
Finn Church Aid	104,583	6.4%
Finnish Ev.Luth.Mission	46,182	2.8%
German National Committee Hauptausschuss	409,661	25.2%
Norwegian Church Aid	56,194	3.5%
USA ELCA-Global Mission	295,866	18.2%
USA ELCA-Ecumenical Affairs	11,510	0.7%
<b>Sub Total</b>	<b>1,423,239</b>	<b>86.6%</b>

### Other income

Sundry Income	2,764	0.2%
LWF Products	1,204	0.1%
Other Donors	8,984	0.6%
<b>Sub Total</b>	<b>12,952</b>	<b>0.8%</b>

### LWF Income Allocations

Membership Fees	176,834	10.9%
Investments and Exchange Gains	12,384	0.8%
Sub Total	189,218	11.6%
<b>Total Income 2013</b>	<b>1,625,409</b>	<b>100%</b>



at Strasbourg, notably with regard to ecumenical dialogues with the Mennonite, Orthodox and Roman Catholic churches. Regular joint staff visits took place and DTPW staff took

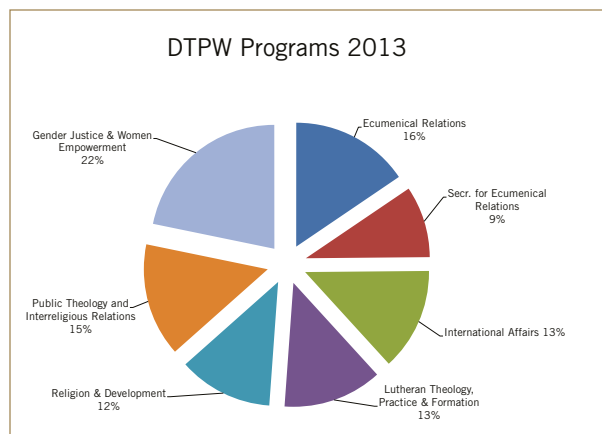
part in the seminars organized at the Luther-Zentrum Wittenberg by the Institute for Ecumenical Research. The participation of Strasbourg staff in the various dialogue commissions

has resulted in a mutually beneficial and enriching working relationship.

In 2013, the department's total income was Euros 1,625,409, with total expenditures amounting to Euros

## Our Programs 2013 (in Euro)

PGS003	Ecumenical Relations	222,497	16%
PGS003R	Secr. for Ecumenical Relations	133,848	9%
PGS005	International Affairs	191,415	13%
PTS9100	Lutheran Theology, Practice & Formation	185,235	13%
PTS9110	Religion & Development	176,211	12%
PTS9200	Public Theology and Interreligious Relations	212,069	15%
PWD004	Gender Justice & Women Empowerment	312,152	22%
<b>Sub total</b>		<b>1,433,427</b>	<b>100%</b>



1,433,427. Actual expenditure was less than budgeted due to the fact that two major activities were postponed until 2014. The overall funding from the member churches and related agencies increased by 23.33 percent over the previous year. The German National Committee, Church of Sweden International Mission and Diaconia and ELCA Global Mission continue to be the largest financial supporters of the department's work. Thanks to the joint contribution of the Evangelical Lutheran Church of Finland and the Evangelical Lutheran Church of Bavaria, the DTPW could establish the new staff position of Secretary for Ecumenical Relations.

Throughout 2013, DTPW continued to nurture and solidify its relationship with its traditional funding partners as well to strengthen its capacity to identify new sources of funding. While conversations with partners supporting the department's programs took place with individual staff members, who are best placed to discuss matters pertaining to program content, DTPW has been more strategic and intentional in approaching its partners at the departmental and organizational levels. One of the models of funding which proved to be highly rewarding 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 University of Jena, the Deutsche Forschungsgemeinschaft (DFG) and the state of Thuringia generously supported the 2013 second international hermeneutics conference at Eisenach, Germany. This form of cooperation has not only enhanced the public profile of certain DTPW events but has enabled us significantly to reduce costs and to economize on staff time needed to prepare for international events. We hope, in the future, to explore other forms of cooperation in order to continue this promising development and further to strengthen our financial position.

# DTPW Funding Partners 2013

***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.



**Brot  
für die Welt**



seit 1558

SUOMEN EV.LUT.KIRKKO †  
EV.LUTH.KYRKAN I FINLAND



EVANGELISCH-LUTHERISCHE  
LANDESKIRCHE HANNOVERS



Church of Sweden



CHURCH  
OF  
NORWAY

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



THE  
LUTHERAN  
WORLD  
FEDERATION

Department for Theology  
and Public Witness