



Growing together as God's people

Partnership guidelines for the UEM and its members

Additional booklet for the multimedia presentation on partnership



Imprint

published by

United Evangelical Mission
Rudolfstrasse 137 · 42285 Wuppertal
Phone +49 (0) 202 89004-0
www.UEMission.org

concept

Dietmar Arends, Frauke Bürgers,
Achim Dührkoop, Brunhild von Local,
Ipyana Mwamugobole, Jörg Stähler

text/ interviews

Bettina von Clausewitz

edited by

Frauke Bürgers, Bettina von Clausewitz,
Brunhild von Lcoal

layout and design

Petra Hille-Dallmeyer · dreigestalten.de

production: UEM, Wuppertal

circulation: 100

© UEM July 2014



Table of contents

Introduction	4
Booklet accompanying the PowerPoint presentation on partnership Growing together as God's people	5
Questions for the group presentation and for further discussion	58
UEM Partnership Guidelines for Partnership Work (General Assembly 2008) Code of Conduct against Corruption and for Transparency Code of Conduct against Sexual Harassment	61

Introduction to presentation booklet

Growing together as God's people - Partnership guidelines for the UEM and its members

Partnerships are the heart of the UEM. The current version of the guidelines for partnership work was adopted by the UEM General Assembly in 2008. This multimedia presentation presents the guidelines in a clear and exciting way.

It contains a total of 20 PowerPoint slides and is divided into five chapters. Each chapter can also be presented and discussed individually:

1. Partnerships: The heart of the UEM (2 slides)
2. Sisters and brothers in Christ (6 slides)
3. Structures - A good framework for partnership (5 slides)
4. Sharing responsibility (5 slides)
5. Perspectives for the future (2 slides)

About the technical aspects of the PDF presentation

In order to show the presentation easily, including all multimedia content, you will need the latest version of Acrobat Reader. You can download Reader for free at <http://www.get.adobe.com/reader/>

Set the display to „Full Screen Mode“ (under „View“). As with all other PowerPoint presentations, you can go from one PowerPoint slide to another by using the cursor keys OR by simply clicking on the page.

To start the audio interviews, click on the photo of the speaker. If you want to stop the audio before the end, click on the text about the particular person. This will stop the audio.

In chapter 5, slides 1-2, you can start the music by clicking on the photo of the choir. The slides after this (chapter 5, slides 1-3) have video that starts immediately. Once the video has finished (you can also stop it by clicking), you can start the interview text as usual by clicking on the photo of the speaker.

Have a try! You're not going to break anything ...

In this booklet, you will find small representations of the themed slides and their sub-slides. You will also find the accompanying text printed in boldface. This text can be read verbatim or used as a guide. The keywords that appear on the slides are red.

The interview transcriptions are printed in normal type and are located right next to each sub-slide with matching photo.

For more extensive work, the blue boxes contain information and background material on each point. (English-language information about the German members of the UEM can be found on www.UEMission.org/en/countries/germany)

We have also added a list of useful questions. This may help to raise awareness about the current state of partnership, as well encourage further development.

Guidelines for structuring partnerships have been added. Before handling questions concerning content, please make sure all requests for further explanation have been answered.

... different and beautiful!



Growing together as God's people
Partnership guidelines for the UEM and its members



SLIDE TITLE

Growing together as God's people

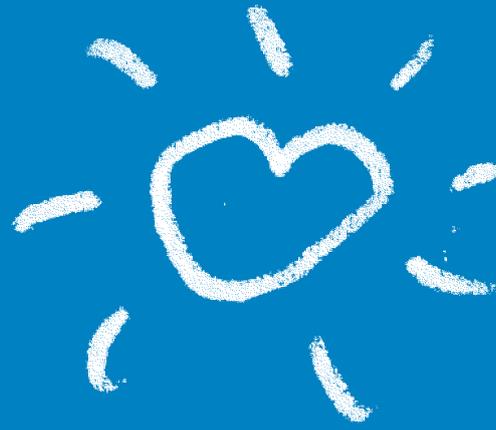
Partnership guidelines for
the UEM and its members

What do you think of the title?

What do you like or dislike about it?

How much does the title conform to your experience with and knowledge of your partners in Germany, Africa, and Asia?

What do you think of the quote, "We are like a rainbow – different, but beautiful" (Sonya Priscilia Tarigan, Indonesia)?



1. Partnerschaften: Das Herzstück der VEM



CHAPTER 1

Partnerships: The heart of the UEM

(Two slides)

CHAPTER 1 – SLIDE 1



- 1 The UEM has **many faces** - More than 100 ecumenical partnerships in 35 churches all over the world, as well as the v.Bodelschwingh Foundation Bethel.

UEM Partnership Guidelines 2a: *"In UEM, God's mission is understood as holistic and integral salvation. As sisters and brothers, we are called to proclaim the Good News for individuals and the whole of creation."*

- How many of the member churches do you and your partnership committee know?
- How many faces do you know, and how long have you known them?
- Tell us about an encounter that made a special impression on you.



- 2 Mission and partnership is about sharing God's **passion for people**

From the beginning, God has loved this world and everyone and everything in it. God's love is why we strive to bring more attention to humanitarian and human rights issues in different cultures, contexts, and situations.



Christel Schiemann is from the Church District of Solingen in the Evangelical Church in the Rhineland, in Germany, and has been a member of a partnership group with the Christian Protestant Simalungun Church (GKPS) in Sumatra for eight years.

- Many faces
- Passion for people

3 Audio 1: Christel Schiemann 25"

„The contact with the people in Indonesia, the different cultures, the way they practise their faith - for me that is an infinite treasure. This partnership means so much to me. And when there are times when I’m not doing well or I feel down, this treasure inside me pulls me up and I think: I could no longer imagine my life without this partnership.“

Christel Schiemann, is from the Church District of Solingen in the Evangelical Church in the Rhineland, in Germany, and has been a member of a partnership group with the Christian Protestant Simalungun Church (GKPS) in Sumatra for eight years. (Photo: BvC)

The **Christian Protestant Simalungun Church (GKPS)**, Indonesia began in 1903 and has been independent since 1963. The church is active in Sumatra, Java, and Kalimantan, has 195,000 members and 121 pastors, 29 assistant pastors, and 69 evangelists/“Bibel-frauen“.



Lertina Saragih officer for mission and ecumenism of the GKPS in North Sumatra, worked in the parish of Mülheim/Ruhr as a parish educational worker from 1987-1990.

- Many faces
- Passion for people

4 Audio 2: Lertina Saraghi 28"

“I think partnership is very important: we need to help each other and carry together what is difficult in life. I am also very happy when I think: Yes, I also have friends in Europe! And that comforts me. It is important in this partnership that we understand and trust each other.“

Lertina Saragih, officer for mission and ecumenism of the GKPS in North Sumatra, worked in the parish of Mülheim/Ruhr as a parish educational worker from 1987-1990. (Photo: BvC)



1 Partnerships: The heart of the UEM

- Many faces
- Passion for people
- A matter of the heart

5 Partnerships are a matter of the heart. Through the partnerships, the UEM becomes visible and alive as a “communion of churches in three continents“.

CHAPTER 1 – SLIDE 2



1 Being members of the “one body of Christ” (1 Corinthians 12) in a world torn apart

UEM Constitution 2008, § 2: “In a world torn apart, they (the churches) commit themselves to remain members of the One Body of Christ, and therefore

- grow together into a worshipping, learning and serving community
- share gifts, insights and responsibilities
- call all people to repentance and new life
- bear witness to the Kingdom of God in striving for justice, peace and the integrity of creation.”

EM Partnership Guidelines (2b): “Joined in God’s mission, partners strengthen and serve each other in their mission activities in an interdependent way.”



2 Audio 3: John Wesley Kabango

22”

“The word partnership is of great importance for people from Africa and Asia. After a long time, we have finally realized that we are all equal before God and united in one mission. Partnership also means for us that we have overcome the burdens of our past. Today we can say: We come together as equals, as sisters and brothers in the name of God to discuss certain things.”

John Wesley Kabango, Executive Secretary African Region of UEM, Wuppertal, was the pastor in charge of projects and partnerships in the Anglican Church in Rwanda (EAR) before he came to Germany. (Photo: Ilse Straube/UEM)

The Anglican Church in Rwanda has been a member of the UEM since 1978 through its dioceses of Butare, Cyangugu, Kigeme, and Shyogwe. The EAR was established in 1922 by Anglican missionaries from the UK and became independent in 1975. The 167 pastors of EAR serve 374,000 members.



3 The basic factors: Time, patience, and empathy across cultural boundaries – partnership is a story of **strangeness and friendship**.



4 The concern: **Being there for one another and for others**. Both aspects belong together.



5 **Audio 4: Uli Baege**

26"

"To me, partnership means supporting each other mutually and learning from each other. These are the two core issues of partnership work for me. All of us as individuals and as churches and parishes have our own strengths, but also our weaknesses. Within our community of churches, we can support each other: where one is weak, the other is strong, and vice versa."

Uli Baege, partnership officer for the Africa region of the UEM in Wuppertal, Germany, is responsible for partnerships and projects. He is a cultural scientist by profession. (Photo: Ilse Straube/UEM)



2 Sisters and brothers in Christ

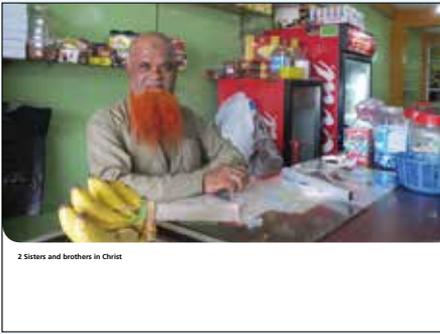


CHAPTER 2

Sisters and brothers in Christ

(Six slides)

CHAPTER 2 – SLIDE 1



- 1 Mission and partnership are holistic.** The Gospel applies to individuals and the particular world in which they live: The nurse and the rice farmer, the market woman and the shopkeeper, the student and the manager. And of course the children!

UEM Partnership Guidelines (2a+b): 2. Partnerships promote cooperation in God's mission

- In UEM, God's mission is understood as holistic and integral salvation. As sisters and brothers, we are called to proclaim the Good News for individuals and the whole of creation.*
- Joined in God's mission, partners strengthen and serve each other in their mission activities in an interdependent way.*



- 2 Mission is a joint project:** the partners in the North and South work together and inspire and support each other.



3 **Audio 5: Lena Vösgen**

32”

“Did we take ‘Talitha cumi’ seriously, and was the little girl awakened in us? Perhaps it was the many small moments where we felt the fellowship, where we celebrated services together, praising God, regardless of the language barriers; all the spontaneous dancing, the music, my host family. In any case, there was a special atmosphere in the camp that each of us has hopefully taken into his heart to take home. I take a greater tolerance with me, but also the assurance that I will do many things differently and that I am grateful for getting a sound theological education in Germany.”

Lena Vösgen, theology student from the Lippe Church in Germany, about her experience at the UEM International Bible Camp with the theme “Talitha cumi” (Little girl, get up!) in Botswana in March 2013. (Photo: Lena Vösgen)

The **Evangelical Lutheran Church in Botswana (ELCB)** goes back to the missionary work of English missionary societies beginning in 1857. The ELCB gained independence in 1978. It has historically been closely related to the Evangelical Lutheran Church in the Republic of Namibia (ELCRN). The congregations in the north of Botswana (Maun and Sehitwa) originated from the Herero, who survived expulsion as part of the genocide in Namibia over a hundred years ago and escaped through the Omaheke desert. They settled in the north of Botswana and were cared for by employees of the Namibian church until the founding of the ELCB. Today, the ELCB has about 28,000 members in 43 congregations and a total of 44 places of worship.

CHAPTER 2 – SLIDE 2



2 Sisters and brothers in Christ



2 Sisters and brothers in Christ

■ The burdensome legacy of the colonial

- 1 “Mission” and “partnership” are concepts with many different meanings. **The burdensome legacy of the colonial** period extends up to the present day. Each group and each region must deal with this legacy in their own way.

UEM Partnership Guidelines (2c): Aware of the various understandings of the words “mission” and “partnership” in different contexts, cultures and historical situations, partnership groups need to clarify for themselves and with their partners how they understand mission and partnership in their respective contexts.



2 Audio 6: Carsten Körber

35"

"Of course, today nobody wants to be patronizing anyone in the context of partnership. But often, indirectly or subtly, it becomes clear that we Germans are responsible for helping our poor sisters and brothers in Namibia, that it is our responsibility to do something – and that there is still a debt to be paid, yes.

"I find it very important that the faith is like a bridge via which you can communicate. – The meaning of faith is to know that there will be forgiveness in the end, that all misunderstandings and guilt are well placed in God's hands."

Carsten Körber, pastor in the church district of Duesseldorf, Germany, which has had a partnership with the parish of Marienthal in Namibia for over 30 years. (Photo: BvC)

The genocide committed by German soldiers in the former colony of German South West Africa began in 1904.

CHAPTER 2 – SLIDE 3



2 Sisters and brothers in Christ

1 Partnership offers a learning opportunity.

UEM Partnership Guidelines (2d): *Because of the diversity in culture, partnership groups need intercultural learning. This enriches the partners and shows them alternative models of living in a globalised world.*



2 Sisters and brothers in Christ

Partnership offers a learning opportunity

2 Far more intense than any sort of tourism, ecumenical partnerships enable “intercultural learning” in a globalized world - guests become friends.



2 Sisters and brothers in Christ

Partnership offers a learning opportunity far more intense than tourism

For example: Germany-Namibia

3 **Audio 7: Lorenst Kuzatjike**

38”

“One example: When my family and I came to Germany, I liked white people, but not the way they treated me. When I speak of Germans in Namibia, there are good people there too, but there are also people who have grown up in this system where it is not possible to sit together at one table just talking to each other as other people do. This is different in Germany: If we walk around as black or white, it does not matter! So I’m sort of - I crossed the border. And I did not go back the same as I came!”

Lorenst Kuzatjike, pastor of the ELCRN in Katutura, Namibia, was an exchange pastor in the church district of Wetzlar, Germany, from 2006 to 2012. (Photo: BvC)



For example: Germany - Namibia

Lorenst Kuzatjike
pastor of the ELCRN in Katutura, Namibia, was an exchange pastor in the church district of Wetzlar, Germany, from 2006 to 2012.

Partnership offers a learning opportunity far more intense than tourism

The **Evangelical Lutheran Church in the Republic of Namibia (ELCRN)** was created in 1842 by the work of the Rhenish Mission. It has been independent since 1957. The ELCRN has 61 pastors and 507 full-time employees that serve 420,000 members in 60 congregations. Besides its relations with the UEM, the church also has a partnership with the Evangelical Lutheran Church in America (ELCA) and is a member of the Lutheran Communion in Southern Africa (LUCSA). The office of the church government in Windhoek coordinates the work in the six church circles and organizes the contact of the church with its partner churches and organizations.



2 Sisters and brothers in Christ

Partnership offers a learning opportunity
Far more intense than tourism
Intercultural learning

4 Partnership offers a learning opportunity: Far more intense than any sort of tourism, ecumenical partnerships enable “intercultural learning” in a globalized world.

One example: The International Youth Camp in Rwanda



One example: The International Youth Camp in Rwanda in summer 2012

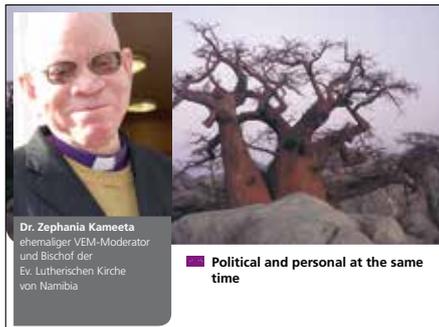
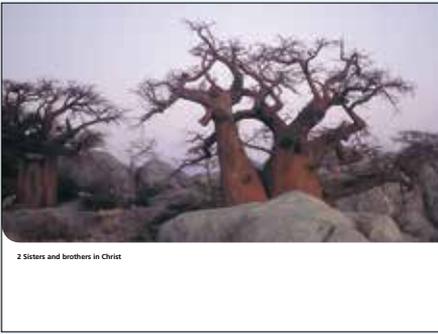
Antje Bracht
a theology student of the Evangelical Reformed Church from Norden, took part in an international meeting of young adults from the Reformed Churches of South Africa, Belgium, and Germany in Rwanda

Partnership offers a learning opportunity
Far more intense than tourism
Intercultural learning

5 Audio 8: Antje Bracht 32”

“First there was the rather superficial desire to spend an exciting time together. But later on, when we took our differences seriously, it led us to a much deeper understanding of each other. We learned that we cannot impose our ways on others, but that we also do not want to be forced to believe in a certain way without the possibility of questioning this. We learned that our way to read the Bible is not the only one. The encounter was a wonderful experience for all of us. We learned to accept the others next to us and to feel connected with them through Jesus Christ – despite all the things that separate us.”

Antje Bracht, a theology student of the Evangelical Reformed Church from Norden, took part in an international meeting of young adults from the Reformed Churches of South Africa, Belgium, and Germany in Rwanda in summer 2012. (Photo: Kristin Häfemeyer/UEM; spokeswoman Lea Sander)



1 Partnerships are **political and personal at the same time**; they seek reconciliation.

UEM Partnership Guidelines (2e): *Partnership is a way of repentance and reconciliation in the context of historical injustice and current day oppression. Therefore we are actively engaged in actions towards justice, peace and integrity of creation..*

2 **Audio 9: Zephania Kameeta**

37"

„One example of how reconciliation can be achieved is the United Ev. Mission itself, the changes that have taken place as part of the process of reconciliation. The last General Assembly in Borkum in 2008 changed the constitution. All of this is a sign of repentance, of changes of mind. There was no question of can we trust these people, or are they able to do it. No, it was a question of how we go hand in hand from here.“

Dr. Zephania Kameeta, former UEM moderator and the bishop of the Evangelical Lutheran Church in the Republic of Namibia (Photo: Birgit Pfeiffer/UEM, voice-over: Dr Titus Reinmuth)



2 Sisters and brothers in Christ

- Political and personal at the same time
- Peace, justice, and the integrity of creation

3 The long history of human rights violations and oppression puts strain on the partnership work. These extend far beyond the beginnings of mission in the 19th century, back through human history. This is why **peace, justice, and the integrity of creation** are at the heart of the partnership.



- 1** Partnership is committed to **just relationships and reconciliation**: God with his people, reconciled through Jesus Christ. This is a gift to us, and a task at the same time.

UEM Partnership Guidelines (2f): Partnership seeks to build just relationships between ethnic groups, women and men, young and old, people of different beliefs. The ability to reconcile is rooted in God's reconciliation in Jesus Christ.

One example from Sri Lanka: After almost 30 years of civil war between the Tamils and the Sinhalese, with more than 100,000 dead, the Methodist Church is working to build peace with the support of its partners in Germany.



- 2** **Audio 10: Sylvia Bukowski, „Reconciliation“ (Versöhnung)** 27“

“The Church has invited widows:
War widows from Jaffna
and widows of fallen soldiers
from the south.
They are to tell their stories
of loss and of unending grief,
and overcome their enmity.
A young Tamil is also there.
He lost both his parents in the war.
He cannot tell much,
he can only cry.
A Sinhala woman goes to him
and says:
Come to me,
From now on I am your mother.”

Sylvia Bukowski, was a pastor from Wuppertal, Germany. This is one of her literary “sketches” from notes taken at an encounter among widows at a reconciliation initiative of the Methodist Church of Sri Lanka (MC-SL). (Photo: private)

The **Methodist Church of Sri Lanka (MC-SL)** started in 1814. It became independent in 1964 and has been working together with the UEM since 1970. More than 104 pastors and 104 full-time employees serve more than 33,000 members.



3 Just and good relationships must be redefined again and again: between different ethnic groups and different religions, between men and women, between old and young, between rich and poor.

CHAPTER 2 – SLIDE 6



- Lobbying and advocacy** – Praying for each other and being there. One example is the political prisoners in West Papua (Indonesia). West Papua is an insular and isolated region, to which journalists and aid organizations have only limited access, where numerous human rights violations are taking place. Because of their missionary history, however, the churches have special status here and advocate for political prisoners.

UEM Partnership Guidelines (2 g): Partners support each other in prayer and action on behalf of each other. This includes political and social awareness raising and solidarity in campaigning and lobbying in cooperation with the respective partner and the UEM.



Kristina Neubauer
the partnership officer for Asian region of the UEM in Wuppertal, Germany, is responsible for projects and partnerships. She worked for five years in West Papua and is a longtime collaborator with the German West Papua network.

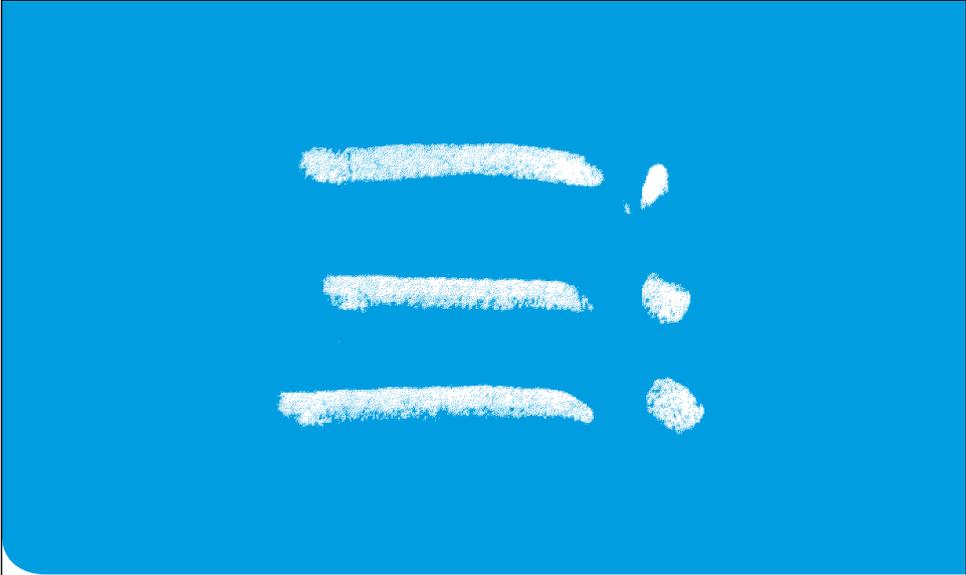
 Lobbying and advocacy work

2 **Audio 11: Kristina Neubauer**

34"

"The prisoners learn that they are not alone in their fate, which is particularly important for political prisoners. Some of them were given very long prison sentences and are very much alone. Through the German partnership relationships they experience support and receive letters in prison. We have repeatedly heard from political prisoners how happy they are about this, because it gives them new strength to persevere. They come to understand that there are people who know about this injustice and are praying for them, that they are in their thoughts. More importantly, that there are people working actively with us to support them."

Kristina Neubauer, the partnership officer for Asian region of the UEM in Wuppertal, Germany, is responsible for projects and partnerships. She worked for five years in West Papua and is a longtime collaborator with the German West Papua network.
(Photo: Ilse Straube/UEM)



**3. Structures - A good framework
for partnership**



CHAPTER 3

**Structures
– A good framework
for partnership**

(Five slides)

CHAPTER 3 – SLIDE 1

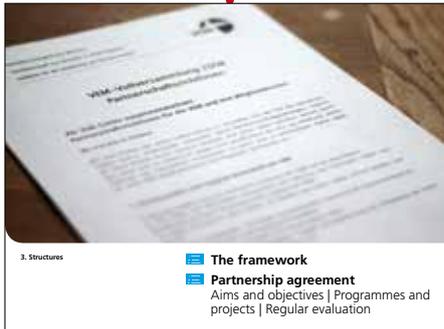


1 Partnership agreements

Partnerships require curiosity about other people and cultures, as well as a good **framework** in which they can develop.

UEM Partnership Guidelines (3a+b):

- a. Partners cooperate in drawing up an agreement on the structures, objectives, goals, programs and projects of their partnership.
- b. The agreements should be reviewed regularly. The intervals shall be based on mutual consent.



2 The partnership is based on the **partnership agreement**, which regulates:

- Aims and objectives
- Programmes and projects
- **All of the above should be monitored/evaluated regularly.**

CHAPTER 3 – SLIDE 2



1 Partnership committees

Partnership committees represent the church circuits/districts or institutions and are responsible for both local and international relationships.



Partnership committees should be **diverse** and reflect the rich diversity of the Church. Everyone should have an equal opportunity to collaborate:

- Women and men
- Young people and adults
- Volunteers and employees

New faces bring new ideas and new life in the partnership work. At the same time, ecumenical relationships also need reliability. Trust often takes years to establish.





Partnership committees have a **variety of tasks**, such as:

- Contact with partners in foreign countries
- Communication within their own environment
- Backing various programmes

To perform such tasks, partnership committees need support and **skills**:

- Language skills (English, French, Indonesian, etc.)
- Means of communication, e.g., computers and Internet
- Intercultural skills

A vibrant partnership requires many different people, but the churches should designate one responsible **contact person**.

UEM Partnership Guidelines (3c+d+e):

- c. Partnership committees organize and shape the work of the partnership on behalf of their churches, districts/circuits and institutions. These committees shall provide equal participation and benefit for women and men, young and older people, full-time and voluntary workers. In the selection of the chairperson, the committees shall ensure continuity.
- d. Partnership committees are responsible for communicating and sharing information at regular intervals with the grassroots, church bodies, their partners and the UEM offices. Language, intercultural skills and tools in communication are to be made available.
- e. Member churches are encouraged to appoint a contact person to coordinate partnership relations.

CHAPTER 3 – SLIDE 3



3. Structures



3. Structures

„Come and see“

- 1 “Come and see!” – Visits are highlights**
Visits are needed to keep relationships alive. It is an important and enriching experience to share in the daily life of the partners for a while and get to know their lives.

UEM Partnership Guidelines (3f): Visits are essential for partnerships and should be made regularly. Sharing spiritual life is at the core of these visits. Themes, programs and criteria for the selection of delegates shall be agreed upon beforehand. It is recommended that churches coordinate the visits. Considering the impact of flights on the environment, partners shall regulate the number of travellers and the frequency of trips. Partners are invited to discuss ways of minimizing the environmental damage caused by these trips.



3. Structures

„Come and see“

Broadening horizons

- 2 Visits broaden participants' horizons on many levels:**
 - Everyday life – how do you live with your family?
 - Church life – how do you worship and pray?
 - Spiritual life – what do you believe in?



Dr. Ipyana Mwamugobole is Tutor for Ecumenical Education at the Centre for Mission and Leadership Studies (CMLS) of the UEM in Wuppertal. He is a pastor with the Evangelical Lutheran Church in Tanzania (ELCT) and was a teacher of theology in Tanzania

„Come and see“

Broadening horizons

- 3 Audio 12: Dr. Ipyana Mwamugobole** 35"
“This unity is a symbol, a very important symbol of the fellowship of believers, and that is biblical. From there you can say that we need each other, because we should pray for each other, we should think of other people. And then we need each other, because we have the same task – mission. As God’s sons and daughters, we need each other because we want to learn from each other. This is important to me. And that is the meaning of partnership for me.”

Dr. Ipyana Mwamugobole is Tutor for Ecumenical Education at the Centre for Mission and Leadership Studies (CMLS) of the UEM in Wuppertal. He is a pastor with the Evangelical Lutheran Church in Tanzania (ELCT) and was a teacher of theology in Tanzania. (Photo: Monhof-Photo)



4 Audio 13: Frauke Buegers

45"

"In church partnerships, people can look beyond their horizons both culturally and socially, as well as in relation to the church. And this provokes changes in those who participate and in their congregations. I always say that if the congregations and the individuals in a partnership do not change, then the partnership is useless or will lead to a dead end.

One example of change in Germany today is how we talk about money. How can we as German churches continue with church and mission work with less money? Can the partners give us advice on this particular issue? Change also means, for example, how we deal with the Bible, that we share our beliefs and then realize that there are different ways of interpreting biblical texts. Our own perspective changes because of this particular exchange."

Frauke Buegers is the partnership officer for the German region and head of the Centre for Mission and Leadership Studies (CMLS) of the UEM in Wuppertal. (Photo: Gisbert Koerner / UEM)



5 Problem-solving: Flights are a basic requirement of ecumenical visits. But air transport harms the environment. How can the damage be limited and reduced?

CHAPTER 3 – SLIDE 4



1 Partnership Sunday

The Partnership Sunday, sometimes also called “Bridge Sunday,” is a common spiritual connection between partners over thousands of miles.

- What: Worship services held on the same Sunday
- How: Partners prepare the same subject and a common liturgy
- Why: Singing, praying, and listening to God’s word is the common foundation

UEM Partnership Guidelines (3g): Partnership Sunday is an important part of spiritual life in the partnership. It has to be celebrated regularly, if possible on the same Sunday once a year.



Eins der vielen Partnerschaftsbekennnisse, die einmal im Jahr am Partnerschaftssonntag in vielen VEM-Mitgliedskirchen gesprochen werden

Partnership Sunday
Partnership Creed

2 Audio 14: Partnership Creed

25"

We live in one global church.
Christians belong together.
God has built a bridge to us through Jesus Christ.
He has reconciled us and made us sisters and brothers.
We want to learn from one another.
We want to pray for one another.
We want to stand for justice and peace.
We want to build bridges of understanding and trust.
We ask for God's blessings.
Amen.

Jörg Stahler

Pastor Jörg Stahler is the pastor for mission and ecumenism in the deaneries of Biedenkopf and Gladenbach of the Protestant Church in Hesse and Nassau (EKHN) and the Tutor for Ecumenical Education for the UEM in Germany.

The two aforementioned deaneries are partnered with districts in Kituntu and Ngara belonging to the Karagwe Diocese of the Evangelical Lutheran Church in Tanzania (ELCT).

The **Karagwe Diocese (KAD) of the Evangelical Lutheran Church in Tanzania (ELCT)** became independent in 1979, before which it was part of the Northwest Diocese (NWD). The EMDOA/Bethel Mission has been working in NWD and KAD territory since approximately 1914. The work was interrupted by the two world wars in Europe. The rural area and the border with Rwanda and Uganda make the work very difficult. The genocide in Rwanda brought a large number of refugees into the territory. The Karagwe Diocese has 126,277 members in 218 congregations, with 70 pastors, 220 evangelists, and 540 other full-time employees.



1 Maintaining contact: Relationships need encounters
This is why partners should organize regular meetings at various levels:

- Partnership seminars
- Conferences and consultations
- Regionally, sub-regionally, and at the international level

UEM Partnership Guidelines (3h+i)

- h. Partners shall gather in partnership seminars, conferences and consultations of their respective regions, sub-regions and at the international level.*
- i. Partnership relations use expertise and capacity within the whole UEM, particularly on personnel exchange and the volunteer program.*



2 Getting support: The UEM has a whole pool of partnership professionals:

- Staff who have worked abroad for a long time
- Young volunteers who have spent a year in Africa, Asia, or Germany
- Staff from all over the world

The **UEM** **advises, facilitates, and supports** if there are questions or problems.



4. Shared responsibility



CHAPTER 4

Shared responsibility

(Five slides)

CHAPTER 4 – SLIDE 1



- 1 Anyone who enters into the partnership should say goodbye to going their own way or being a now-it-all. Partnership means opening ourselves up and embarking on a journey together. Many everyday issues and problems have a complex variety of causes, and there are **no easy answers**.



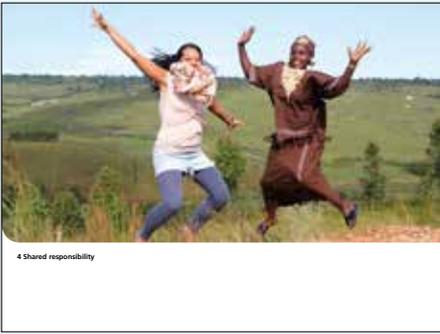
- 2 **Money and Sexuality:** The subjects of **money and sexuality** were taboo areas in the partnership work for a long time. Sexual abuse and corruption are difficult to talk about. However, the member churches of the UEM have since developed some common positions (see codes of conduct).

UEM Partnership Guidelines (4a): Partnerships shall adhere to the UEM Code of Conduct for Transparency and against Corruption, the Guidelines for Treasurers, and the Code of Conduct against Sexual Harassment.



- 3** The UEM has developed **rules of conduct**:
- Code of Conduct against Corruption and for Transparency
 - Code of Conduct against Sexual Harassment

CHAPTER 4 – SLIDE 2



1 Matters of faith:

Faith is not just a private matter: it is kept alive through exchange and diversity. **What do I believe in?** What issues and questions matter to me? Which experiences are helpful?

Ecumenical partnership is also an exciting learning opportunity in matters of faith - well-known Bible stories gain new facets.

UEM Partnership Guidelines (4b): Partners are jointly accountable for their shared spiritual life.



4 Shared responsibility



What do I believe in



Praying for each other, mutual consolation, common joy

2 Partners also take responsibility for one another in spiritual life, in **intercession**, in exchange, in **mutual consolation**, and in the **sharing of joy**.



1 Shared processes

Programmes and projects should be jointly planned, monitored, and evaluated. A consultation process can also be useful for difficult or sensitive issues.

UEM Partnership Guidelines (4c): Sound and participatory planning, monitoring and evaluation of programs and projects is necessary. The implementation of such projects and programs shall be preceded by a consulting process, in which in addition to the two partners, the bodies of the church and the responsible UEM desks are involved. Capacity building shall be given priority over investment in immovable assets.

One example: HIV/AIDS



2 Audio 15: Gerda Kayambu

40"

"The conference in Neudietendorf was an eye-opener, although some of us from Africa could not agree in some things ... It was an eye-opener in terms of sexuality, to speak openly in a small group. You are talking about it for so many years, it's already normal, but for us it was still a taboo, you hear about it, but you did not talk about it, it's a cultural thing, it's a traditional thing ... for us to come here and to get more information about it and how you could even address it in your church and in your sermon and so on. ... For us – I speak now about the ELCRN and our German partners – it did bring us more closer.

Rev. Gerda Kayambu, ELCRN dean for the church circuit of Tsumeb/ Namibia, attended a theological college in Neudietendorf 2011: "The Path to an HIV- and AIDS-Sensitive Church". (Photo, voice-over: BvC)



3 **Audio 16: Eberhard Loeschcke**

30"

"At the conference in Neudietendorf, we noticed that it was possible to have a positive discussion about sexuality. But when we came to the subject of homosexuality, it became very difficult. So we backed off of the programme agenda and sat together in the evening and told each other - off the record – about our own sexual socialization. The creation of such a safe space made it possible to continue with the work afterwards."

Dr Eberhard Loeschcke, is pastor for mission and ecumenism (GMÖ) in the Bergisches Land region of the Evangelical Church in the Rhineland in Germany. (Photo: BvC).

CHAPTER 4 – SLIDE 4



- 1 New communications media such as email, Facebook, Skype, and others are valuable and important, but they cannot replace face-to-face meetings. **Partnership needs regular encounters that include:**
 - an attitude of mutual respect
 - a willingness to speak openly about differences and conflicts

UEM Partnership Guidelines (4d): *Partnership requires regular encounters and opportunities to talk openly about problems and conflicts in an attitude of respect for each other.*



1 Solidarity, not charity

Partnership means giving and receiving, a relationship among equals. This makes the motivation for sharing finances and resources clear: it is **solidarity, not charity!**

UEM Partnership Guidelines (4e): *Solidarity, and not charity, is the impetus for the sharing of funds and other material resources. Conscious of this, partners shall adopt responsible ways of requesting, transferring and accounting for these resources.*



2 In this context, money must be more sensitively handled,

- From applications for projects and programmes,
- through the transfer of finances,
- up to the evaluation



3 Audio 17: Sonia Parera-Hummel

30"

"When money comes in, friendship ends, says the German proverb. For those of us in Indonesia, the opposite is true: we have used money to maintain our relationships, and it's nice when we can help each other with our money. It is not strange when we help our neighbours and our relatives; it's normal. I think money is a blessing from God - for all of us"

Rev. Sonia Parera-Hummel, executive secretary for the Asia region of the UEM in Wuppertal. (Photo: Ilse Straube/UEM).

One example Sonia Parera-Hummel gives of what money should be used for is as starter capital for a project that is supported by all. Money should not become a means of "artificial respiration", however.



4 Audio 18: Marudur Siahan

36"

"Partnerships used to go only from Germany to Asia, so it was like giver and receiver, but now we are trying to have partnerships be on a level playing field and establish other partnerships within Asia or between Asia and Africa. We here in Asia have a lot of knowledge and experience to pass on, but obviously money also usually plays a role in the relationship with Germans. But some are also without funds. Some partnerships go forward without any money. This is better [laughs], because money makes us dependent; it's not really good."

Rev. Marudur Siahan is the officer for partnerships and projects in the UEM Regional Office in Medan, Indonesia. (Photo: BvC)



5. Perspectives for the future



CHAPTER 5

Perspectives for the future

(Two slides)

CHAPTER 5 – SLIDE 1



1 Partnerships are a living thing and they continue to develop. In the 1980s and 1990s, the historically one-way road of mission became a two-way street. Today the bilateral North-South relationships have become multilateral. Partnership goes **in all directions**:

- From Europe to Africa or Asia (bilateral, North-South)
- From Asia to Africa (bilateral, South-South)
- From Africa to Asia (and Europe!) (multilateral)



UEM Partnership Guidelines (5 a+b+c):

- Multilateral partnerships are encouraged.
- Partnerships between Africa and Asia and within the regions are encouraged.
- Partnerships shall be involved in networking with other organizations.

One example:

2 Audio 19, Music: **multilateral choir project** in Westphalia

“We are like a rainbow - different, but beautiful,” says Sonya Priscilia Tarigan (Indonesia), a participant in a two-week choir project in eastern Westphalia in 2010. The 45 participants came from four church districts in Westphalia, three partner church districts in Tanzania (ELCT), and two districts in Indonesia (GBKP). Other regional churches and partners in Indonesia are already planning similar meetings.”

“The choir project showed us that through music, people from different cultures can meet on a level playing field where they can rediscover one another as ecumenical partners.”

Dr. Christian Hohmann

Dr Christian Hohmann is the pastor for mission and ecumenism of the Evangelical Church of Westphalia (MÖWe) in Bad Oeynhaus- en, Germany and organized the choir project. (Photo: Christian Hohmann/UEM)





3 Video clip - starts immediately

Audio 20: Henni Gariseb

35"

"When people say that Germans cannot really sing and dance, I can say from my own experience: we have done so many workshops that they can do it. The Germans give too. I did not really know how to read music, but after seven years in this partnership, someone can give me a note and I can read it and sing it - I learned this from the Germans. I also learned that we really do need music as a language to **bring the world together.**"

DVD - Anniversary Concert Celebrating Ten Years of Partnership in 2010 (Holte/OS)

Henni Gariseb, singer, a former member of the leadership of the "Bridge Walkers" choir in Katutura, Namibia, now with the "Red Roosters", a choir that is part of the Ev. Students' congregation in Oldenburg, Germany. (photo: BvC)



1 Visitations

Visits and return visits - Everything the partners have launched should be critically reviewed from time to time. **Does the project make sense?** Is the program being adopted? Visitations provide shared proof.

UEM Partnership Guidelines (5 d+e):

- d. Partnerships are encouraged to explore the value of holding visitations of each other's projects and programs where the partners can express their observations and challenge their counterparts towards more credible and effective witness.*
- e. Participatory structures and systems in partnership relations shall be strengthened.*



2 Supporting each other

Actively shared responsibility, international exchange and networking – committed **partnerships strengthen their churches** worldwide and give them a special profile.



3 **Audio 22: Kameeta**

20" +10"

"We have still huge challenges in front of us. The question of a future that is just and fair for everyone, the question of the widening gap between rich and poor. From the Christian perspective, from our faith: How are we going to be involved in this whole question and address it as partners, as sisters and brothers? The question of climate change, which is affecting all of us, but especially the people in the South: these are huge challenges."

Dr Zephania Kameeta, former UEM moderator and bishop of the Evangelical Lutheran Church in the Republic of Namibia. (Photo: Birgit Pfeiffer/UEM, voice-over: Dr Titus Reinmuth)



... like a rainbow: different and beautiful!



FINAL SLIDE

Fragenkatalog zur Präsentation



1. Partnerships: The heart of the UEM

(2 slides)

a) How do you and your partners understand the concept of partnership?

- Talk about this in your committee
- Talk about this with your partners

b) Have you thought about the theological foundations of the partnership? (Hint: see "About Strangeness and Friendship: The Partnership Handbook of the UEM", p. 12ff)

- Is there a lively exchange about it?
- How does the exchange affect the partnership in a positive way?

c) Is the UEM mission statement recognizable in your partnership?

"In a world torn apart, they (the churches) want to remain members of the one body of Christ and therefore grow together into a worshipping, learning, and serving community"



2. Sisters and brothers in Christ

(6 slides)

a) Mission and partnership are holistic: towards abundant life (John 10:10).

- How do you give each other power and strength for your political, social, missionary and diaconic activities?
- Where can this be expanded further?

b) Have you discussed the burdensome legacy of the colonial period with your partners?

- Does this heritage affect the present? If so, where and how?
- What do you think about the historical, social, economic, and political developments in Germany and the respective partnership countries and continents?

c) When do you and your partners experience the different cultures as enrichment? When do they present a challenge? (see Partnership Handbook, p. 145)

d) How much are the themes of the conciliar process for Justice, Peace and Integrity of Creation such as violations of human rights, climate change, etc. part of current and future partnership work?

e) How do you and your partners spell "reconciliation and just relationships"?



3. Structures – A good framework for partnership

(5 slides)

a) What experiences have you and your partner had with the partnership agreement (goals, projects, processes, etc.)?

- How does the agreement support cooperation?
- Which areas of partnership should be expanded or corrected?

b) How do you and your partner get a good mix of men and women, youth and adults, as well as volunteers and employees?

c) There are various parameters for the different partnership committees in Germany, Africa, and Asia. What are they?

- Do these differences lead to problems?
- Is there a contact person on both sides?

d) Relationships need encounters. What forms of encounter are relevant to you? Is there something more you want?

e) What are the criteria to assemble the delegations for visits?

- How is this decided upon?
- Who decides? (see Partnership Handbook, p. 89f)



4. Sharing responsibility

(5 slides)

a) Did you and your partners accept, discuss, and adopt the UEM codes of conduct against corruption and for transparency and for the prevention of sexual violence? (see Partnership Handbook, p. 138 and p. 46-47)

b) How do you organize the spiritual life in your partnership together?

- Do you exchange ideas on issues of faith and spirituality with your partners?
- Do you do Bible study together?
- What is your experience with partnership worship services?
- In what way does sharing spirituality promote the partnership? (see Partnership Handbook, p. 22ff)

c) Are projects and programmes jointly structured in the form of PME (planning, monitoring, evaluation; see Partnership Handbook, p. 122ff and the Bread for the World handout, "Project Work in Church Partnerships")?

d) Are the newly adopted criteria for projects and programmes known?

In 2012, the UEM General Assembly adopted the guidelines of the Evangelical Mission in Solidarity (EMS) for all UEM activities. As stated in the beginning of the EMS paper: "In the funded programmes and projects, the Gospel of Jesus Christ is acknowledged in an inviting, healing, and solidarity-engaging way."

The criteria for projects and programmes are the following: capacity building and extending the competences of all churches, participation (participation and shared decision-making), empowerment (encouragement of self-responsibility and self-competence), gender equality, overcoming discrimination, sustainability, ecological awareness, strengthening of local culture and resources, networking, and transparency (fighting against corruption).



Perspectives for the future (2 slides)

a) What do you think about multilateral encounters?
- Do you have any experience with them?

b) Did you do an evaluation of the partnership together with your partners (what we intended to do, what we have achieved so far and what we have not, how do we go forward from here, etc.)?
- If so, what were the results?
- If not, would an evaluation be possible and useful?

c) Has your partner ever come to your area for a visitation?

d) Does your partnership strengthen the profile of your church/church district? How?

e) How does the partnership benefit your church district and your congregation?

f) What are the challenges for the future?

