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The EMW – History and Work

In this chapter the EMW, its history and its core work are described from the perspective of those, who are responsible at present for the work.

Also represented you will find articles on the Academy of Mission in Hamburg and Bread for the World, two organisations especially important for EMW's joint work in Germany.

A Brief History of Cooperation in German Mission

40 years of EMW – that is only a small part of the history, because the cooperation of German Protestant Missions goes back much further to the year 1885. The founding of the EMW in 1975 marked a turning point in the cooperation between mission societies and churches.

The mission societies existing today in Germany almost all go back to the 19th century. The mission societies and agencies that came into being at that time were founded by the people in the church themselves and were not an initiative of the Regional Churches – in fact the church leadership remained very sceptical towards such initiatives.

From 1866 a first step was made towards cooperation between mission societies, and it reached beyond the national level: in the “Continental Missionary Conference” representatives of Protestant missions from various European nations came together every four years.

That the German mission societies founded a *Deutscher evangelisches Missionsausschuss, DEMA* (Committee of German Protestant Missions) in 1885 had a special historical background: the acquisition of German colonial possessions as a result of the Berlin Congo conference in 1884/85. Some mission societies saw this as a chance for a colonial mission, which would also be useful at a political level; but the majority of mission representatives rejected a nationalist orientation of mission work. The aim of the Committee was to promote community and cooperation between each other and to further common interests of the affiliated societies. Members of *DEMA* participated in the World Mission Conference in Edinburgh in 1910.

With the beginning of the First World War the German missionaries were expelled from almost all “mission fields”. After 1919 all of them wanted to return as quickly as possible to their stations, most of which had been taken over by mission societies from the UK and France (Entente Cordiale) or by mission societies from neutral states; however some mission fields had to be given up. In this situation the *DEMA* was an important point of contact for the International Mis-

sionary Council (IMC) which was in the process of being founded. Its members were willing to smooth the way for the German missions to return to their fields of work. The Germans were invited to the IMC founding conference in Lake Mohonk/New York in October 1921. However they declared that it was impossible for them, “on account of their inner pain at that time”, even though they “recognised the brotherly sympathies expressed in this offer”.

This proved very quickly to have been a mistake, for without the IMC it was not possible to return to the old mission fields – that required an official legitimate contact. This was achieved in 1922 with the founding of the *Deutscher Evangelischer Missionsbund* (DEMB, German Protestant Mission Association) – a “Federation of Protestant Mission Societies to strengthen the unity in spirit and care for personal relationships, to discuss and further important common issues and tasks and to make each other aware of common interests”. Once a year the mission societies came together for a meeting of their representatives, and they elected an executive committee. The budget was made up of contributions from the members, which made it possible to run a coordination office.

The Great Depression at the end of the 1920s threw all DEMB-Missions into deep existential crisis: in 1933 the income of some societies had dropped to 30% in comparison to 1928. With the “seizure of power“ by the National Socialists the economic situation became even worse, when at the beginning of July 1933 the Nazis forbade any form of collecting money. Whilst this was rescinded a little later, the room for the mission societies to manoeuvre became less and less.

In 1933 the totalitarian state tried to bring under their control not only the churches, but also the mission societies, and wanted to create a united *Deutsche Evangelische Reichskirche* (German Protestant State Church). To do this they made use of the Nazi-friendly *Deutsche Christen* (German Christians), who won the church elections in some of the Regional Churches. Even some of the mission representatives were close to the *Deutsche Christen*, however in one thing they were in agreement with the representatives of the Nazi-critical *Bekennende Kirche* (Confessing Church) the autonomy of the administration of the mission societies had to be maintained at all costs.

1933: The Conference and Council of German Protestant Mission Societies (DEMT/DEMR)

A turning point was the conference of the DEMB in Barmen from 18th to 20th October 1933, at the end of which the mission societies rejected an integration of overseas mission into the German Protestant Church. After long discussions the delegates passed a resolution paper with the title “The Overseas Mission in the German Protestant Church.” In it, while acknowledging the interest of the churches in (the) mission, they rejected becoming a part of the organisation. 25 mission societies joined together to form the *Deutscher Evangelischer Missionstag*, DEMT (Society of German Protestant Mission Societies). They claimed responsibility “for the form that German mission activities should take.” In contrast to the DEMB, the DEMT was to be constituted as a registered society. This took place in 1934. The *Deutscher Evangelischer Missionsrat*, DEMR (Council of German Protestant Mission Societies) was then elected as the administrative committee. However the Barmen Conference in 1933 cannot be considered something heroic. It was no complete uprising against the “German Christians”- they had far too strong a following among the mission representatives - nor was it a repudiation of the ideology of the “Third Reich”. For the Mission it was a question of survival and of their independence - and for that they were prepared to make compromises, or in certain cases even to cooperate directly with the Nazi regime. The mission societies had for example to deal with state officials when the government introduced currency controls, and they had to get permission for every single transaction overseas.

Almost exactly a year later on 22nd /23rd October 1934, the DEMT clearly positioned itself on the side of the *Bekennende Kirche*. “Among the terrible things happening in our church, God has called a movement into being, in which thousands and thousands have joined together so that with the help of God the destruction of Christianity in Germany can be prevented. That is the Confessing Synod of the German Protestant Church. In it we see a sign of God that our nation should not lose the Gospel. We declare that in faith we know ourselves to be one with this movement. And we shall fight side-by-side with it for the renewal of our church.”

The most important subject - and this would prove decisive for the time after the war - was maintaining good relations with the International Missionary Council (IMC). From 1934 onwards the German mission societies received support from an emergency fund to which foreign missions made voluntary contributions. This fund transferred financial support to the German mission fields.

It is remarkable that the DEMA was able to maintain its international connections almost throughout the whole 12 years of the “Third Reich”. German delegates took part in the World Mission Conference in 1938, the currency transfer overseas was taken on by a trust fund in London, and in 1939 already before the beginning of the war, the IMC prepared for the German mission areas to be taken over on a trust basis --and the Orphaned Missions Fund, which was mainly financed from the USA and administered by IMC, had by 1952 channelled over US\$10 million to the churches that had been cut off from the European mission societies.

Facing up to the past

The first DEMR conference (for those members who lived in the British zone) took place at the end of September 1945 in Hermannsburg. After a difficult journey to get there – all participants had to first apply for and receive travel permits from the military government – they reported on uncertainties and much destruction, but on the other hand about mission festivals attended by many people and courses that had started again in the mission centres.

At the second meeting in mid-November 1945 they were already able to welcome two delegates from the IMC. However in their hopes that the IMC would soon be able to make it possible for them to return to their mission fields, they were disappointed. Of great importance for the future of ecumenical relations was a word of greeting that was handed over to the two IMC delegates, Betty Gibson and Prof. Dr. Phillips. The paper, with the title: “To the International Missionary Council” – expressed the gratitude of the German mission societies to the international community of Missions on the one hand, but was also a form of declaration of guilt on the part of the German mission societies. Its most important statement was: “therefore we would like to say to our brothers in the other missions, that we suffer greatly from the guilt of our people, which is also our guilt, and we know that new life and new communion will only be possible – but will truly be possible – from the forgiveness of sins and in the state of forgiveness. ”The parallel nature of the text to the *Stuttgarter Schulderklärung* (“Stuttgart Declaration of Guilt”) from 18th/19th October 1945 cannot be overlooked.

It says a lot for the generosity of mission societies in the former “enemy states”, that they never questioned the participation of a German delegation at the World Missionary Conference in Whitby (Canada) in 1947. Under the motto “Partners in Obedience” the delegates directed their questions not only to the mission

societies but also to the churches. The churches would only be able to fulfil the task that the Lord had given them, when they became “a witnessing church, a church on the move, a church of a progressive worldwide proclamation of the Gospel and of missionary action”. And when the new principle is adhered to, that foreign missionaries both men and women have to be called to serve by the local churches, and their service not be determined by the foreign mission societies, this must surely bring about changes also in the mission societies themselves.

Work on a new relationship between mission societies and churches

At first the discussion about the relationship between church and mission was only worked on by professionals and committees, and it went mainly unnoticed by the church public. From the middle of the 1950s the mission societies working together in the DEMENT/DEMRA discussed the subject of the integration of church and mission again and again, without achieving a breakthrough. What helped the Germans was then the World Missionary Conference in Achimota/Ghana at the turn of the year 1957/1958. That there a considerable majority “approved the merging of the WCC and the IMC” in principle, had a considerable influence on the German mission societies.

In October 1960 the delegates of the mission societies voted almost unanimously for the integration of the WCC and IMC. Almost equally unanimous was the vote for the affiliation in the WCC’s Commission for World Mission and Evangelism (CWME), which was to be newly formed.

1963: The Protestant Liaison Board for World Mission (EAGWM)

How should the decision of the Third General Assembly of the WCC in New Delhi (19th Nov. to 5th Dec. 1961) to merge WCC and the IMC be implemented in Germany? That required the German mission societies and churches to agree how to structure their cooperation together in future.

The solution that was worked out in close cooperation with the Free Churches was the formation of a *Evangelische Arbeitsgemeinschaft für Weltmission, EAGWM* (Protestant Liaison Board for World Mission). When the Synod met in March 1963 on the subject of “Mission and Diaconia in Ecumenical Responsibility”, the 41 synod members from the GDR were not there. – A result of the building of the Berlin Wall in 1961. It was decided that six representatives of the EKD and six representatives of the DEMENT should form a liaison board. But at

an operational level they wanted to achieve more than before. The EAGWM was to have a secretary, whose official desk would be in the offices of the DEMR in Hamburg. The Synod also decided to set up a “central fund for missionary activities” – which later became known as the “Statement of Needs”.

The first years of the EAGWM were accompanied by doubt on the part of the mission societies, whether the churches were really serious about their missionary responsibility. But an evaluation three years after its foundation, showed that the chosen way had been successful. With the functions and geographical scope which the EAGWM was responsible for, they took on missionary tasks and fields of work that up until then the mission societies had not been able to take on, or only insufficiently. With the financially well-endowed “Statement of Needs”, funded mainly by the Regional Churches, the EAGWM was in a position to give new impetus to theological training in Africa and Asia – for example by helping to set up professorships at universities and by sending out lecturers to theological seminaries and faculties. This laid the foundation for the theological training with an ecumenical focus, which remains one of the most important areas of work of the EMW.

Parallel to the development of the EAGWM at this time, integration was also taking place at regional level, thanks to closer cooperation of the mission societies with the Regional Churches. The organisational linking began with the membership of representatives of the Regional Churches in the committees of the mission societies – and vice versa that of mission representatives in the Regional Church committees. At the end of this, mission societies developed into regional mission agencies in different legal forms.

Another new field of work opened up in 1965 when the *Evangelische Pressestelle für Weltmission* (Protestant Press Office for World Mission) was set up. The aim was to inform and win people over for the subject of Mission, beyond the traditional groups of mission friends in congregations and the church as a whole. To do this the Press Office worked together with the Protestant Press Service (epd) and offered further training courses for the editorial teams of the mission magazines. Later the EAGWM brought out its own publications.

The founding of the EAGWM was understood by all concerned as a provisional solution on the way to stronger integration. The difficulty was that in a new structure those mission societies that were independent from the Regional Churches, as well as the Free Churches already working together with the DEMT would

also have to be included. A joint commission of the Council of the EKD and the DEMR suggested founding a “Protestant Mission Association” in 1974. It should take up joint tasks of World Mission that had so far been taken up by EAGWM and partly by the administrative office of the DEMR. The suggestion expressly included the Free Churches, for as the commission declared, with the full inclusion of the Free Churches in the work, the new agency could take over the functions of a National Christian Council and thereby become a counterpart to the CWME/WCC and other international, regional and national church associations.

It was already clear at the time that not all mission societies who worked together in DEMA would be willing to follow this road. Already in 1963 differences in the understanding of mission, the rejection of the integration of church and mission, and reservations towards the WCC, had led to the setting up of parallel evangelical structures. In 1969 evangelical missions had first loosely joined together, but in 1974 had finally institutionalised themselves as an association: The *Arbeitsgemeinschaft Evangelikaler Missionen*, AEM (Association of Evangelical Missions”). There were many attempts to continue the DEMA and so to keep the various factions of Mission together – but these attempts were to fail.

“A Contribution to the Renewal of the Church”: the Founding of the EMW 1974/75

The suggestion to found a Protestant Mission Association was part of the key subject of “Mission”: “God’s Salvation and the Missionary Calling of the Church Today.” at the EKD Synod in 1975 in Berlin. The Synod took time for this, listened to Bible studies from Emilio Castro and Christian Beyers Naudé among others and discussed excitedly about the different understandings of Mission. The following discussions about the founding of a Mission Association took place under the title, “The Common Task of the Call to Mission”. The newly founded regional mission agencies had met to set up a cooperation between churches and missions, but a structure and rules for how these mission agencies should work together was lacking. If the Protestant Christians in Germany wanted to carry out their missionary task together, it was necessary to find forms of cooperation for this – and this should take place under the umbrella of the Protestant Mission Association.

The Synod followed this line of argument and resolved a “Church Law on the Order of Mission Work”. They also decided that “the entry of the EKD into the Mission Association had been accomplished in that it had accepted the Statutes

of the Mission Association". Thus the legal requirements were created for the EMW that still exist today.

However the official complete name of the EMW reflected a political problem: *Evangelisches Missionswerk im Bereich der Bundesrepublik Deutschland und Berlin (West)* - Association of Protestant Churches and Missions in the Federal Republic of Germany and Berlin (West). It was a Mission Association in West Germany without the mission societies in the German Democratic Republic. It took another 15 years before that could be changed!

Mission in the GDR: the Association of Protestant Missions

As already mentioned, Synod members from the GDR were no longer able to take part in the decisive Synod of 1963. Until then, the EKD had tried hard to maintain the unity of the church in both parts of Germany. The government of the GDR had already, at the end of the 1950s demanded that the eight Regional Churches in East Germany should separate from the EKD. The churches had for a long time refused to do so, but after the building of the Berlin Wall in 1961 it was no longer possible to maintain this cooperation throughout the whole of Germany.

For the mission societies a difficult period had already begun during the time of the Soviet occupation zone, when the Soviet Military Administration forbade all "societies" in 1948; this also affected the mission societies. Although the 1949 constitution of the GDR guaranteed religious freedom, Mission and Diaconia continued to be attacked by the state. However as witness, service and communion within world Christianity belonged to the self-understanding of the churches in the East, the *Arbeitsgemeinschaft Evangelischer Missionen, AGEM* (Association of Protestant Missions) was founded in cooperation with the GDR churches and supported by DEMR in 1963. In the years that followed, new forms of work were developed that gave the mission societies the character of an organ of the churches.

The *Ökumenisch-Missionarisches Zentrum, ÖMZ* (Ecumenical Missionary Centre) was set up 1974 so that the churches and mission societies could learn from each other. Under the umbrella of the ÖMZ, working groups were formed that tried - as well as they could - to maintain contact with former mission areas. In addition new cooperation grew in East and Central Europe (Poland, CSSR, Hungary) and with the churches in socialist Cuba. The climate between church-

es, mission societies and the state changed in the 1980s, when diplomats from young states arrived in the GDR, who took up the old connections to churches and mission societies again. The government of the GDR changed the negative attitude towards missions and churches.

Even behind the Wall that surrounded the GDR, the mission societies and churches were able to maintain their connections to the world-wide ecumenical movement – and to West Germany. When the Wall fell in 1989 and the two states were reunited in 1990, there was no question about whether the two Mission Associations also wanted to come together again. On 25th September 1991 the merger of AGEM and the EMW to form the “Association of Protestant Churches and Missions in Germany” was signed and sealed.

1975 to 2015: Highlights from the work of EMW

The early years of the EMW were strongly marked by conflicts between the evangelical wing of the German missions – represented above all by the Association of Evangelical Missions (AEM) – and the EMW, which advocated a more ecumenical and holistic understanding of mission, as well as inter-church cooperation. The EMW was accused of having lost sight of the goal of missionary activity, which was to win souls for Christ. Instead, a politicised gospel with a worldly action programme had ousted this.

This debate was carried on in Germany with especial fervour. The EMW also attempted to get other positions within the protestant movement in Germany heard. René Padilla for instance, during the EMW General Assembly of 1977, pointed out that partnership in mission must be understood in an all-encompassing way- and therefore ‘political’ questions such as those of justice, poverty and riches as well as the lifestyle of a missionary church had to be considered.

Because the EKD had become a member of the EMW, this facilitated the debate being brought before the EKD Synod, since the director of the EMW or his representative reported there on the work of the EMW. Especially at the beginning of the 1980s, the EMW reports led to controversial discussions in the synod and further afield. On the theme of “The Missionary Church Today” in the autumn of 1980, the EMW posed the question of whether a church which understood itself as a missionary one, should not likewise actively grapple with the question of the sharing of power between the North and the South.

The topic of “The Poor and the Rich within Mission” was also discussed there. Mission, according to the former EMW director, was also “a matter of obedience”, and this obedience, in the following of the crucified one, also had to express itself in the “confronting of the powerful, in the naming of unjust structures by name, and in uncovering the sins in which we too participate”.

Through its reporting to the EKD Synod, the EMW also wanted right from the beginning to contribute to the EKD and its member churches seeing themselves, through a widened ecumenical horizon, as part of a universal church. Topics from the World Mission Conferences were frequently brought before the Synod- more recently on the occasion of the hundredth anniversary of the 1910 Edinburgh Conference, under the theme of “Mission between Power and Powerlessness”. However fundamental questions were also debated- as for instance the subject of partnership between churches (2009); or the dynamics of the charismatic Pentecostal movement in Africa (2011), or the issue of Bible interpretation (2012).

The emphasis of the missionary theological work of the EMW in the 1990s was on grappling with questions of inculturation, cultural diversity, and Christian witness in multicultural and pluralistic societies. „The Missionary Church in a Multireligious Context“, the theme of the General Assembly in 1996, occupies the attention of the EMW up to today, since with strengthened migration to Germany, the multireligious society has become a reality. This includes for instance the dialogue with Islam – a subject on which EMW, since the 1980s to today, has issued a lot of publications.

A recent highlight was the Congress *MissionRespekt* (“Respectful Mission”) in the year 2014, during which over 250 representatives of all the churches in Germany addressed themselves to the ecumenical document, “Christian Witness in a Multireligious World”. The EMW offers itself as a place, through its membership and through its cooperation, for such a meeting between mainstream churches, free churches, evangelical communities and the Roman Catholic Church, as well as orthodox representatives. That this Congress could be organised in conjunction with the international Catholic mission society, *Missio* (Aachen), can be traced back to the excellent collaboration of EMW with Roman Catholic partner organisations.

This began since the time of the German Protestant Mission Council in the 1950s, and is up to today still carried on at various levels. Roman Catholic col-

leagues are represented in various commissions of the EMW; the Ecumenical Commission of Latin America even has equal representation. In other committees and forums as well which the EMW organises, the participation of Catholic colleagues is commonplace.

Some of these developments become clearer, when one calls to mind that the EMW is the umbrella body for churches and missionary organisations in Germany, but from the outset maintained relations with world federations and regional ecumenical organisations. As a result, the EMW was able to become a facilitator and proponent at both the international as well as the national level.

In the middle of the 1970s up until the beginning of the 1990s, apartheid in South Africa became a particularly important issue for EMW. Through its close contact to the South African Council of Churches (SACC), EMW constantly received authentic and up-to-date information, and brought this into the German public domain. The EMW thereby confronted the propaganda of the South African regime, which tried to influence the churches in Germany. In solidarity with the churches and with South Africa and Namibia, the EMW took a clear stance in numerous publications, on the side of the oppressed. As far back as 1978, under the title “To Set Free the Prisoner”, study aids for parishes and schools were published, and sent to more than 25,000 parishes in Germany. When, as in 1986, South Africa became the theme for “World Mission Sunday”, up to 50,000 packets of information material had to be printed, in order to satisfy the demand from parishes. Despite harsh criticism at the beginning from conservative church groups – this quietened down towards the end of the 1980s – the EMW stuck to this theme until the elections in South Africa in 1994.

The South Africa work case is a prime example of how important the close contacts of the EMW are for the churches in the worldwide ecumenical movement. Also on other occasions, EMW was able to bring the position of such church partners before the German public.

As an example of this, in 1991, the Evangelical Lutheran Church of Papua-New Guinea alerted their partners in Europe that the gold and copper mine on the Ok Tedi River was destroying the people’s means of livelihood. In their own country, neither the government nor the foreign mine investors listened to the protests. The EMW therefore financed a study by a German Environmental and Development Institute. This was presented to the German media at a conference, as well as translated into English and presented in Papua New Guinea by the

churches. This contributed to the company compensating the affected persons on the Ok Tedi.

Another example: In 2001 the Methodist Bishop in Sierra Leone requested that it be made clear to the people in Europe that a substantial portion of diamonds entering the trade came from war zones. The EMW published the book “War Diamonds” (*Kriegsdiamanten*) over the illegal trade in diamonds and the wars in Africa. This did not stop the trade exactly, but sensitised many people in Germany- even individual jewellers.

The cooperation of the members amongst each other made it possible to pool scarce resources and together take on new challenges. One amongst these is the provision of information to the public about such topics which are neglected by the mainstream media.

This was one reason behind the founding of the Pacific Information Desk (*Pazifik Infostelle*) in the year 1989. It was intended to inform the German-speaking public about economic, social and ecological topics in the Pacific region, and to form networks between groups which worked on Pacific issues. Besides churches, it therefore also cooperated with NGOs. It was financed by the EMW together with missionary organisations which worked with churches in the Pacific. The office was located at the One World Mission in Neuendettelsau.

The China Information Desk (*China Infostelle*) supplied information on the latest social developments in China, with particular focus on Christianity and religion. It was founded in 1996 by the EMW, together with missionary organisations and churches that had relationships with China. The China Information Desk is therefore one of the few German specialist bodies which deals with the flourishing of religion in China.

The situation of the around 210 million Dalits in India, Bangladesh and Nepal, who were formerly classified as ‘untouchable’, is hardly known. They were out-cast and had to fight for their rights; many of them are Christians. The Dalit Solidarity in Germany (DSiD), is a network of church and other civil society organisations, which, through its provision of information, wishes to bring attention to the situation of the Dalits. The EMW has coordinated the DSiD since 2013, and also seeks to promote cooperation between Dalit organisations and churches in India.

Since 2017 the EMW has intensified its focus on the Oceania region. Foreign enterprises wish to promote the mining of raw materials from the seabed through deep sea mining, although science has been warning about the catastrophic consequences for the ocean's ecosystem. Within the Pacific Island States a front of fishermen, coastal communities, churches and non-governmental organisations has been formed, which seeks to prevent these major projects. The lobby and campaign desk "Oceania Dialogue" (*Ozeanien-Dialog*) is intended to give this civil society grouping a stronger voice inside Europe.

A further important institution for which EMW bears responsibility and with which members also work, is the Academy of Mission at the University of Hamburg. This was founded since 1957 on the initiative of the German Protestant Mission Council, in order to serve the entire German Mission, as is stated in its Articles of Association. Together with the Academy of Mission, the EMW organises mainly study projects and conferences.

Undisputed and to a large part unnoticed by the public is the long-standing cooperation with partners in the global ecumenical movement. With the "Statement of Needs" (*for details see next chapter*), the regional churches had provided financial resources to EMW's predecessor organisation, the EAGWM, founded in 1963, by means of which programmes and projects of partner churches and organisations could be promoted. These included far more than the 'traditional' mission tasks such as the promotion of independent theological training and supporting the building of church councils. In accordance with a holistic concept of mission, the EAGWM had already sponsored – as did the EMW later – services of the churches to society, for instance in the areas of social and educational work and health services. These were co-financed by additional means from the Church Development Service (KED), founded in 1968.

The EMW was thereby one of the five members of the Association of the Churches' Development Services, AGKED (*Arbeitsgemeinschaft Kirchlicher Entwicklungsdienst*). To this belonged Bread for the World (*Brot für die Welt*), the Protestant Association for Cooperation in Development, EZE (*Evangelische Zentralstelle für Entwicklungshilfe*), the Church Development Service, KED (*Kirchlicher Entwicklungsdienst*), and Service Overseas, DÜ (*Dienste in Übersee*).

As mentioned above, the EMW and the Association of Protestant Missions in the GDR, AGEM (*Arbeitsgemeinschaft evangelischer Missionen*) united 1991 to form the Association of Protestant Churches and Missions in Germany (EMW).

During the time of the SED regime, the members of the AGEM had found it difficult to maintain connections with their traditional partners. However new partnerships with churches in the 'socialist brother lands' such as Cuba, Mozambique or Angola evolved. These were also inherited by the 'new' EMW; however the East German churches did not see themselves in a position after reunification to continue this work. Only the relationships with Cuba were taken over by the EMW, together with the Berlin Mission Society and the EKD, and continues up to today.

The 1990s also saw drastic changes in its membership. Member organisations which had existed both in the East as well as in the West- like the Gossner Mission or the Leipzig Mission Society - merged their East and West German activities together again. Other member organisations altered their structures and became communities of churches in the mission with equal rights, and with international governing bodies. The first was the *Vereinigte Evangelische Mission* in 1996, which became the United Evangelical Mission (*Vereinte Evangelische Mission*), followed in 2001 by the *Norddeutsche Mission* (Bremen Mission), and in 2012, what was previously the purely German Association of Churches and Missions in Southwest Germany (*Evangelisches Missionswerk in Südwestdeutschland*) became the Evangelical Mission in Solidarity (*Evangelische Mission in Solidarität*).

The EMW was, through its membership and cooperation, a mirror of the changing church politics situation in Germany - and was also itself affected by this. At the end of the 1990s the churches decided that the development service should have a new, simpler structure. The interim result was the founding of the Protestant Development Service, EED (*Evangelischer Entwicklungsdienst*) in Bonn. At that time it was agreed that the various development-oriented areas of operation along with their personnel would be moved from the EMW and incorporated into the EED. Staff, board and members of the EMW spoke out against this and argued that within development cooperation, the unity of witness and service had to be maintained. However the EMW could not prevail. Some EMW members and regional churches however promoted the integration of witness and service, in that they integrated mission and development service into one mechanism, as for example at the Mission OneWorld (*Mission EineWelt*) in Bayern.

The integration process for the development work of the Protestant church was finalised in 2012. With the founding of the Protestant Agency for Diaconia and Development, EWDE (*Evangelisches Werk für Diakonie und Entwicklung*) in Ber-

lin, even the international development work such as that of Bread for the World of the Protestant Development Service (*Brot für die Welt, Evangelischer Entwicklungsdienst*) and national welfare and social work such as that of Social Work of the EKD (*Diakonisches Werk der EKD*), were brought together.

Activities of both organisations are coordinated through a liaison committee and through participation of EMW staff members on committees of Bread for the World. There are mutual projects, such as the financial participation of Bread for the World in the promotion of ecumenical theological training. The EWDE for instance participates in the personnel costs for Dalit Solidarity in Germany (DSiD) in EMW, and was joint organiser and joint financer of the international twin consultation “Reformation – Education – Transformation” (RET) in São Leopoldo (Brasil) and Halle (Germany).

The EMW stands in a tradition which, long before its founding in 1975, had its beginnings. One can, as previously described, even trace this back to the end of the nineteenth century. Should one seek after a leitmotif, a story is uncovered both of continuity and of change. The message, which mission demands, remains, even when the structure has changed.

Martin Keiper

mission.de

From 2008 to 2013, 25 mission societies and churches in Germany gathered in a joint campaign. „mission.de“ was to help the parishes to re-discover the mission of the church and every Christian under the motto „For God’s Sake – for the Love of the World“ (*Um Gottes Willen – der Welt zuliebe*). The words of a common mission statement were deliberately simple to make it really understandable for all.

The world-wide fellowship of Christians – inspired and many-voiced

The world-wide Christian community exists because of God’s will. It is united through His love which is shown by Christ. We want to communicate this message to others, a message that liberates and inspires. We hear the many voices raised in faith as a gift helping us in this mission.

On a journey as partners – together and in solidarity

Christian churches are journeying as partners in worldwide mission, because it is God’s will. His Spirit opens our eyes for the joys and the needs of our sisters and brothers. Thus we learn to support and to strengthen each other, to exchange critical questions and to formulate our answers. We can rely upon each other even in difficult situations.

To meet other people - with respect and commitment

As our world is need of reconciliation we engage in overcoming religious, cultural and political barriers. Encounters between people who are different widen horizons. But there may be conflicts, too. A genuine dialogue results if everyone shares his or her convictions in mutual respect. This will transform people, communities and the world.

To strive for world-wide justice – in a critical and committed way

Because our world needs to be healed, we strive for justice. Where globalisation destroys people’s livelihoods, we ask ourselves what is our own responsibility and where we need to change. We take sides with people suffering from discrimination and speak up for the right of all to live in dignity.

For God’s sake.

The »Statement of Needs«: The Funding Instrument of EMW

In 1963 the Statement of Needs (*Liste des Bedarfs*) was compiled as a joint programme by the Regional Protestant churches and the Free Churches in Germany. It enables them until today to share in the missionary work of their ecumenical sister churches. The unusual name of this funding instrument highlights fundamental theological insights.

Ecumenical sharing as expressed in Acts 4: 32 – 35 was and still is the basic ideal that moved churches and mission societies to set up the “Statement of Needs” – in other words sharing the Good News and sharing the riches given by God. From the beginning questions arose, who could best give information about what was needed. It quickly became apparent that the churches in Africa, Asia and Latin America would themselves be best able to judge what they needed. However, in order to prevent competition for the funds set aside – which even in those days were by no means sufficient for all the needs – a further plan was developed to bring these needs before the consultations of the world Christian Associations. This provided for a global perspective on how the funds could best be used to support the tasks pertaining to mission and ecumenism at a regional, national and local level.

EMW’s constitution defines its mandate on how to support the missionary and ecumenical activities of its partners: “EMW supports tasks of world mission and evangelism that require the cooperation of its members, particularly in the fields of Medical Mission, World Bible Support, theological training overseas ... and missionary public relations work.”

Regarding the “Statement of Needs”, the constitution further states: “In as far as missionary tasks are not financed through the budget plan of the EMW, an annual Statement of Needs for programmes and projects will be put together by the EMW, for which contributions from the members and their associated churches and other donations will be requested.”

A clear priority is the funding of theological debate on the topics and challenges of today. This has led to a meaningful extension of the mandate for the Statement

of Needs over the last fifty years. After all, partners must also react to the changing context of their work: social questions such as violence and injustice, coping with a religious and cultural environment that is constantly acquiring new dimensions, and with the consequences of globalisation – all these pose different questions to Christian witness from when the Statement of Needs was created.

In its work for and with its members and associates the EMW should:

- organise relationships
- raise subjects and give fresh insights
- support training, offer advanced education and
- render services.

These four tasks make it clear that cooperation with partners throughout the world does not only refer to those overseas, but also has consequences for mission and ecumenism within Europe, whether the focus of support is on local activities, or is intended to bring experiences and insights from the partners into our church life here. This instrument of support strengthens communication that should not just be a one-way street, but asks rather for the proverbial “added value” for all those concerned.

The General Assembly of the EMW deliberated on these tasks, and after a process of clarification on the direction of the Statement of Needs, translated them into the following priorities, which today form the framework for our funding:

Global partners: in the significantly changing landscape of worldwide Christianity, our global partners retain outstanding importance for the ecumenical movement, especially through their Mission-related programmes, e. g. promotion of community life, inter-religious dialogue, or fostering continental church structures.

Theological education: the local churches and the ecumenical community can only meet the local and global challenges of today by providing qualified training and advanced education of lay people, ordained persons and teachers.

Continental partners and subjects: many of our partners focus on short-term and medium-term projects such as ecumenical encounter programmes, Christian-Muslim dialogue and many more. Funding should also enable them to react to new challenges, e. g. women’s ordination, or the response to homosexuality or HIV/Aids.

Public relations activities and education: this increasingly relates to the German context. The insights and experiences of worldwide mission should be evaluated so that they contribute to strengthening the missionary commitment of congregations and churches here in our country.

From the beginning it was the firm desire of those responsible for the Statement of Needs, that besides funding the work of the world alliances of the churches and larger regional church federations, they also wished to support individual projects in a missionary and ecumenical context. Even if this is only a small portion, when measured against the total volume, it nevertheless amounts to forty to fifty individual requests each year. Among these are many projects with an innovative character, which, because of their small scale, would often only have a chance of being realised thanks to the Statement of Needs.

The mandate of the Statement of Needs is rather wide. In accordance with the promotion of Ecumenism and Mission, the different desks in the EMW check the various requests, staying in close contact with the partners. During these decades of funding, new instruments such as impact orientation have been implemented, and request forms have been developed. Projects are constantly monitored and evaluated. Decisions are made by the different bodies of EMW. Projects relating to continental partners and topics, as well as public relation activities and education are approved by the leading staff team. Work in the area of theological education is granted through a special commission which was installed in the year 2000. Funding for global partners is decided by the Board of Directors of EMW.

However, without the support of the twenty Regional Churches, the Free Churches and the Church Development Service, the Statement of Needs would certainly not be that which it is today: a beacon of global ecumenical cooperation. Since 1963 the churches have made more than 300 million euros available for the programmes and projects of the Statement of Needs throughout the world. At the peak of church support to the Statement of Needs, up to 8 million euros were raised in the middle of the 1990s. Today an amount of roughly 5.5 million euros can be expected.

Olaf Rehren

The Study Desk of EMW

EMW's Study Desk plays a pivotal role in interconnecting study work and debates on a global ecumenical level with those in Germany, as well as in connecting the various desks within the EMW. Its executive secretaries and the Theological Commission of EMW have a long tradition of such study work, as well as standing in the international fellowship of mission bodies, the churches and the wider public in Germany.

The founding of the EMW in 1975 is the result of the integration of the International Missionary Council (IMC) and the World Council of Churches (WCC), following the WCC assembly in New Delhi in 1961. Former independent mission societies in Germany, previously collaborating within the *Deutscher Evangelischer Missionstag (DEMT)*, were integrated as mission boards into regional churches in Germany. These transformed mission bodies eventually formed a new fellowship, and as a consequence of the integration movement, churches joined this nascent EMW family, with the EKD representing the regional mainline churches but also the Mennonites, the Methodist Church in Germany, the Baptist Federation, the Moravians and the Old Reformed Church. The English title "Association of Protestant Churches and Missions in Germany" conveys the character of this fellowship more clearly than the German name, *Evangelisches Missionswerk in Deutschland*.

From this perspective, the desk in question at EMW therefore continues the study work done earlier in Hamburg at the offices of the Deutscher Evangelischer Missionsrat. However, right from its inception, the ecumenical movement formed the frame of reference for the study work at the newly-founded EMW. Its understanding of mission and evangelism was challenged by pointedly evangelical interpretations from those who for various reasons did not join the EMW. Some German mission societies of this persuasion had not been convinced by the concept of integration, and had already formed another umbrella organization in 1974, the *Arbeitsgemeinschaft Evangelikaler Missionen (AEM)*. This situation developed later into opposition between a more ecumenical understanding of mission and evangelism internationally linked to the WCC, and a more evangelical understanding which allied itself on the global scale with the Evangelical Alliance and the Lausanne movement.

The main objectives of the EMW Study Desk are to interconnect the discussions on mission and evangelism within the worldwide ecumenical movement, and to communicate insights from both the partners in the global south as well as from EMW itself and all its members, to the German churches and to church-related services. Together with the publication department of the EMW, the Study Desk has authored or edited a long list of publications and materials in German on international ecumenical debates. The target group for such publications is pastors and church members and their congregations, and, more generally, persons who are interested in ecumenism, mission and partnership. One element of such study work is the thematic part of the yearly reports of the EMW to its members, the majority of which are authored by the Study Desk. That some of these reports have been produced by other departments or desks hints to the fact that study work is a function of the EMW which can be fulfilled by the various desks of the EMW, although the main responsibility lies with the Study Desk.

On the other hand, the Study Desk funnels insights from discussions in Germany on mission and ecumenism into the worldwide ecumenical debates. This line of work is defined by a long list of seminars, conferences and collaborations of the Study Desk with regional or global partners. Seen in that light, it can be understood that the Study Desk has to cooperate closely with other desks of EMW such as the directorate, which represents EMW in the Commission of World Mission and Evangelism (CWME). From the outset, a Theological Commission was formed in continuity with the predecessor organization, DEMENT. This commission, which has the Study Desk as its secretariat, has contributed to quite a number of ecumenical debates, and over its forty years of existence has published a variety of statements, comments, and books. The latest publications have pursued the question of reformation in various contexts, and have inquired whether one could speak meaningfully of reformation in religious traditions other than the Christian one.

Selected Topics

It would be too much to list everything here that the Study Desk has produced or was a part of. Some aspects of this work have already been highlighted in the overview of forty years of the EMW. However, a few additional examples here should help to characterize the study work of the EMW, the Study Desk, and the Theological Commission over the last forty years of existence of the EMW and its members.

The Study Desk and the theological commission were and are deeply involved with the World Missionary Conferences. Starting with Melbourne in 1980, EMW was instrumental in linking up with these conferences, contributing to their content, exploring the themes and making them available in Germany. The first contribution of the Commission was to Section One in “Good News for the Poor” of the Melbourne Mission conference in 1980. A report on these deliberations on the “poor” and the ensuing consequences for Germany at the synod of Garmisch-Partenkirchen in 1982 led to a conflict which affected the EMW greatly.

An intriguing example of the type of study work carried out by the commission is the documentation (1989) of an open dialogue in letters between Minjung Theologians (South Korea) and the Theological Commission. One of the aspects discussed was on how the identification of the biblical Minjung with the “people” in Korea should be interpreted. The caution on the German side arose from the devastating consequences of the theological identification of the German “people” with the body of Christ. Such dialogue is important to the desk, and it is engaged in the same way in contextual studies on Germany or Europe. An example of this was the study on “Gospel and Culture” in Germany from 1996, which was a contribution to the world missionary conference in 1996. Salvador de Bahia’s “Gospel and Culture” was also the theme of the yearly report of EMW to its members. The last World Missionary Conference with which EMW was involved, was the one in 2005 in Athens, on “Come, Holy Spirit, heal and reconcile”.

In 1995, the Theological Commission had positively responded to a request from the WCC to begin with studies which would eventually lead to a renewed mission document, expected at the time to be then discussed in 1998 in Harare, at the jubilee assembly of WCC. This never happened and it took almost another twenty years before a new mission document saw the light of the day: “Together Towards Life”. EMW, as a member of the Commission, participated in the discussions and was then deeply involved in popularizing this important document.

The Study Desk was and is linked to associations for mission studies. The German Society for Mission Studies (DGMW) is a member of the EMW family, and traditionally there are close links between the two organizations. In addition, the Study Desk of EMW functioned as the general secretariat of the International Association for Mission Studies (IAMS) from 1986 to 2000. The founding of IAMS also goes back to the time of the integration of Mission and Church in response to the dramatic changes within Christianity worldwide. Taking momentum at a meeting in 1966 in Hamburg, the association was eventually constituted in 1972

in Driebergen. Although the secretariat was located in Hamburg, the presidents came from various regions. Missio Aachen, a closely collaborating Catholic partner of EMW, had responsibility for the journal *Mission Studies* in that period.

Another important line of work was the research process for the centenary conference in Edinburgh 2010, for which EMW took the lead in Germany along with the Academy of Mission. From 2007 to 2012 EMW organized conferences and contributions towards this process, and were a part of the German delegation to the jubilee event in Edinburgh. The final contribution was an impressive publication in 2014 with salient texts chosen from the Edinburgh Centenary Series (Regnum Publishers, Oxford), which were translated into German. They were linked by commentaries and to the document “Christian Witness in a multi-religious World”, as well as to the latest mission document of the WCC, “Together towards Life”.

The Study Desk today

The Study Desk looks back on a lively history when it comes to where it has been placed within the structure of the EMW head offices. In some periods it was closely linked to the directorate, in others it was an independent department, and in still other times it was a part of the large study and publication department. After a process of restructuring and reducing the number of staff, it was decided in 2007 that the executive secretary of the Study Desk should at the same time be responsible for the Theological Education desk. This is a challenging combination, but the interaction between these two fields offers a lot of common themes, which is confirmed not only by the Reformation-Education-Transformation (R-E-T) process.

From the above selected examples, one can well see that the Study Desk continues its linkage to various other desks of the EMW. Hence, it would be more apt to describe a function which is fulfilled through different desks and programmes within the EMW offices. Currently the director represents EMW in CWME, and the regional desks link to the Regional Ecumenical Organizations such as continental church councils and their study work. The publication desk publishes materials and studies on many questions linked to study work for German churches and for people interested in mission, evangelism, ecumenism, development.

In response to this, a Study Desk team has been formed within the EMW offices. It is formed by theologians working as executive secretaries for the various desks. The team offers a space for sharing on relevant discussions, conferences

in the various regions, and also offers time for common reflection in order to identify important threads of discussions and themes from the regions with which EMW is connected.

One of the major tasks for its members in the last years, together with the Catholic mission organization, *missio Aachen*, has been the coordination of an ecumenical reception process for the document “Christian Witness in a Multi-Religious World”. A conference was held where more than 250 participants from the Roman Catholic Church, the mainline Protestant churches and the Evangelical world came together, thus bringing together those whose worldwide organizations have signed this document. They discussed in 2014 in Berlin how this document may help to settle old debates, and how to move forward together. (For more information: www.missionrespekt.de.)

In June 2016, a smaller consultation took place in Elstal (Berlin), where representatives of the same theological and ecclesiological traditions interacted on how close or apart they (still) are in their mission theology. It became obvious that the differences were less marked than traditionally assumed by using tags like “evangelical”, “catholic” or “mainline protestant”. The consultation therefore proposed to speak of the continuing differences not as divisive distinctions but as invitations to explore the common ground and to rethink one’s own position. This process on “Christian Witness” will be continued until 2018 with a closing event then. (For more information: www.missionrespekt.de/derprozess/prozess.dokumente/index.html.)

In a similar way, the Study Desk was one of the EMW desks which engaged deeply with the process “Reformation-Education-Transformation”. EMW organized, along with Bread for the World, and in cooperation with Faculdades EST in São Leopoldo, Brazil, the Francke Foundation, the Martin-Luther-University Halle-Wittenberg and other partners, two assemblies as a Twin Consultation. The basic question posed there was in which way did reformation theologies and the reformation movements in different contexts contribute through education to a transformation of the churches and the societies they witnessed and worked in. (See www.r-e-t.net.)

At the moment, the Theological Commission is working on a change of religious affiliation and on a contribution to the forthcoming World Missionary Conference 2018 in Arusha.

Dr. Michael Biehl

Ecumenical Theological Formation

The EMW and its funding of ecumenical theological training is part of a long tradition which can be traced through the global and the German discussion on the ecumenical and missionary dimensions of church.

The period of integration of the International Missionary Council (IMC) and the WCC was one in which the Theological Education Fund (TEF) was also playing a role in the first period of its mandate (1958-1965), one which focused on developing and expanding theological training in churches in the southern hemisphere. In Germany this was also the period of transforming the previously independent mission societies into church-related agencies, which wanted to support the expansion of training facilities in their newly forming partner churches.

At the time in Germany when the predecessor organisations and then the EMW were being formed, theological training in churches of the South, which were to be supported both financially and organisationally, also had to be developed and accompanied. The focus was mainly on the training of ministers, but there was also funding for the founding and work of institutions similar to the Protestant academies, in order to provide forums for discussion and learning for those Christians in politics, business and positions of responsibility in society.

The Fifth Assembly of the WCC in 1975 in Nairobi identified ecumenical missionary training as one of the key tasks for churches to master their future, and for the churches to involve themselves in a liberation from repressive structures. The consequence for theological training was that after three terms the TEF was transformed into the “Programme for Theological Education” (PTE), which then became a part of the programme unit, World Mission and Evangelism. That changed the focus from funding the setting up of theological training institutions in the churches of the South, to a programme to further ecumenical relations in the training. This served as a contribution towards further developing the self-identity of the churches towards a holistic ecumenical missionary understanding.

A publication of the EMW on “Ecumenical Perspectives of Theological Formation” (*„Ökumenische Perspektiven theologischer Ausbildung“*) in 1990 states that the WCC in Nairobi extended theological training to include the dimension of

preparing all (!) the people of God to participate in liberation processes in society. This also included criticism of the dominance of Western training models and also the challenge to develop models of ecumenical theological training, which make intercultural learning processes possible.

Finances and Networking

For its support, the EMW uses funds from the so-called “Statement of Needs”. It is frequently a matter of joint consideration and analysis with partners from the Global South, how to define these needs. Through its Regional Desks, the EMW supports the Regional Ecumenical Organisations or Church Councils. The accompaniment of church communities is a focal point of the relationship of EMW with its partners, as quite a number of them stressed in their articles for the Jubilee of the EMW. The EMW contributes through visits and by participating in conferences on theological formation; this helps in the development of guidelines for funding, which is done in close cooperation with the Regional Desks and the Commission on Theological Formation. The EMW has a determining influence in Europe, so that European partners who cooperate with churches and institutions of theological training outside Europe meet regularly to coordinate their work.

For EMW’s forty-year anniversary, reports and words of greeting from training institutions with which it cooperates clearly demonstrate their interest that EMW should further strengthen the exchange between different partners and make it more sustainable. This is a part of the agenda of the Desk, and it already takes place, for example through the passing on of reports and documents. More should be done, but the limited staff resources of the EMW have to be taken into consideration.

The Commission for Theological Formation, which decides on the proposals prepared by the Desk for Theological Formation, is convened by the Board. Besides the personal expertise of its members, consideration is given to the fact that the membership should also reflect the context of an ecumenical theological formation. This points to ecumenical co-workers, who possess such a background and experience in theological training, and also to staff members in church agencies and universities. A permanent guest status is also given to the Programme for Ecumenical Theological Education (since 1975 the follow-up programme of PTE at the WCC) and the Education Department of the EKD (which manages the Mixed Commission for Theological Training in Germany (*Gemischte Kommission für die Theologische Ausbildung in Deutschland*)).

Perspectives

The forty years of the EMW in the field of theological training are linked to a far longer tradition, and at the same time form part of a wide spectrum of ecumenical missionary training that goes beyond the formation of ministers to questions of rejuvenating the churches and their Mission in the world. Today this remains an important task, and continues to be a challenge in the changing landscapes of world Christianity, a changed understanding of Mission, and an understanding of development in the light of the Millennium Development Goals (MDGs) and Sustainable Development Goals (SDGs).

A part of this different framework is the reality of migration, and one of the challenges that results from it, is providing training and in-service courses for leaders of so-called “congregations of different language and background”. This applies also to the opportunities for encounters and processes of learning together between members of these congregations and those of the general church. The EMW funds and supports some projects such as ATTiG at the Academy of Mission (since 2015 transformed into in EcuFit (*ÖkuFit*), Church in Context (*Kirche im Kontext*) in the Rhineland area, or “Mission South – North” (*MiSüNo*) in Bavaria and Wuerttemberg.

This shows that not only churches in the southern hemisphere are faced with the challenge of the future shape of ecumenical theological formation. The Ecumenical Covenant for Theological Education prepared by the programme for “Ecumenical Theological Education” (ETE) for the Assembly of the World Council of Churches in Busan, clearly points out that the majority of the resources for this work are to be found in the North Atlantic Region and not in the Global South. It also states:

“We state with a sense of urgency: There is no future for the ecumenical movement as a whole if there is no commitment to ecumenical formation processes in formal and non-formal theological education programmes of WCC member churches. If theological education and further training fail to be guided by an ecumenical vision of a church renewed in mission and service to the whole of humankind, there will be a serious shortage in terms of a new generation of Christian leaders, pastors and theological teachers carrying on the ecumenical vision and commitment into the 21st century; and a widening gap and estrangement between the majority of the clergy on the one hand, and even fewer experts on the ecumenical movement and ecumenical theological discourse on the other hand – which can already be observed in a number of member churches.”

Dr. Michael Biehl

Worldwide Partners

Since its founding, the mandate of the EMW has been to give special support to the structures and programmes of organisations of multilateral ecumenism. The relationship of the EMW to these worldwide partners is outlined below.

World Council of Churches

For decades the EMW has been in partnership with the WCC, a worldwide fellowship of 349 churches, denominations and church communities in more than 110 countries. EMW support has traditionally focused on those programme areas that centre on mission and evangelism – in continuation of the work of the International Missionary Council (IMC) that was integrated into the WCC in 1961. Support of programmes for ecumenical and theological education is an additional focus. The WCC invites the churches to exchange experiences and findings on how best to fulfil their mission and together bear witness to their faith in all aspects of life – in personal, cultural and socio-economic terms. The aim is to strengthen and support each other in carrying out this mission.



Through the World Missionary Conferences held by the “Commission on World Mission and Evangelism” (CMWE), in which delegates of the Roman Catholic Church, Pentecostal churches and Evangelical mission movements can also take part as full members, the WCC practices a special form of “extended ecumenism”. The Commission is a platform for people, movements and churches committed to mission, where experiences and challenges to different forms of Christian witness today can be shared. The idea behind it is to enable churches and missionary institutions to fulfil their mission together. More recently the Mission Declaration “Together towards Life: Mission and Evangelism in Changing Landscapes” and the document “Christian Witness in a Multi-Religious World” are hallmarks of this work together.

Within this context, the EMW sees its work as supporting specific projects and research, and helping to enable World Missionary Conferences and other consultations to be held by publishing relevant materials as well as holding semi-

nars to contribute towards a deeper discussion of relevant texts, documents and study processes.

The Director of EMW is traditionally a delegate at the CWME. In addition, EMW, as a member organisation of the so-called ‘Specialized Ministries’Group, takes part as an advisor at the WCC Assembly and meetings of the Central Committee, as well as at the Round Table of Partners with the objective of developing strategic goals in this collaboration.

There have also been specific forms of cooperation in the area of Ecumenical Theological Education since the founding of the EMW. These consist, among other things, of scholarship programmes, development of faculties and curricula, exchange of lecturers, international meetings and support of regional and continental networks of ecumenical theological education.

Since the Assembly at Busan/South Korea (2013), these programmes have become part of the programme “Ecumenical Education and Formation” (EEF). The EEF-Commission, in which the EMW is represented by its Secretary for Theological Formation, gives advice to the programme. The EMW is convinced that an Ecumenical Theological Formation will be of central importance to the future of the whole ecumenical movement. Therefore, the EMW will also emphasize these facets - with the help of additional funds from the Church Development Services of the Evangelical Church in Germany.

Beside these core areas, intensive discussions often lead to additional programmes within this collaboration: work on HIV/Aids, multicultural congregations, just and inclusive communities. The most recent example is the RET consultation.

Lutheran World Federation

EMW has been linked to the LWF for as long as it was to the WCC. This linkage is especially centred on the work of the Department for Mission and Development (DMD) and the Department for Theology and Public Witness (DTPW). The German National Committee of the LWF, which is the association of German Lutheran churches which liaises with the LWF, is responsible for keeping up this strong relationship.



The LWF Strategy 2012-2017 places the term “Holistic Mission” at the forefront of its own considerations and actions. Growth should be a strategic priority of the worldwide community through services and continuing theological reflection, and ecumenical dialogue and interreligious cooperation should also be strengthened. Theology becomes the common issue that all areas of work have to deal with. The furtherance of such efforts, even when they go beyond proclamation to become „holistic“, which would also include diaconal and advocacy work, falls clearly under the terms of reference of what can be supported with funds from the EMW.

The cooperation of EMW is highly appreciated in LWF Round Tables, in Working Together Groups and in the Programme Committee of the DMD, which discusses the support of programmes and projects worldwide.

World Communion of Reformed Churches

Even before the merger of the Reformed Ecumenical Council and the World Alliance of Reformed Churches, the WARC had already long been a regular partner of the EMW. Since the founding of the WCRC in 2010, this collaboration has been intensified.



Areas of cooperation between the WCRC and the EMW have been recorded in a strategic paper. These cover mission, strengthening the concept of community, justice, theology and ecumenical commitment. Our support for capacity building in leadership skills, both internally in the office area of the WCRC in Hanover, as well as externally in the relationship with the member churches, may serve here as an example. Under the heading “mission empowerment”, the capacities of the members are to be so strengthened that they may contribute better to missionary cooperation in the WCRC.

World Bible Support (Weltbibelhilfe)

Bible distribution by various means is an important funding priority of the EMW. Via the action World Bible Support of the German Bible Society in Stuttgart, funding by the EMW is linked to the United Bible Societies (UBS). Even though at the end of 2015 the full Bible was available in 563 languages, there are still “white spots” – languages



into which only parts of the Bible have been translated. The UBS coordinates the translations into these languages and also co-finances revisions of existing Bible translations.

World Student Christian Federation

Founded more than 115 years ago, the World Student Christian Federation (WSCF) is a global association of more than a hundred Christian groups of students. As an organisation it has a broad ecumenical spectrum, that takes into special consideration the church and social contexts of young people who want to take on responsibility. This makes it a constantly reforming and always young partner of the EMW, which has also helped to mitigate the financial difficulties of the WSCF over the last few years. Funding from EMW supported the necessary restructuring.



About two million young people belong to the WSCF in Africa, Asia-Pacific, Europe, the Middle East, Latin and North America, and the Caribbean. This means that at least nominally the WSCF takes a leading role in the ecumenical movement of and for Christian students – through more than 100 national movements around the globe. This may illustrate the importance of such a missionary reservoir in the eyes of the EMW.

The EMW especially supports coordination in the central offices of the WSCF. It is here that networking of the different activities is coordinated, and newsletters (Federation News) are published, as well as an annual academic journal (Student World).

Christoph Anders, Olaf Rehren

Regional und National Ecumenical Partners

Christian Councils and Councils of Churches have been developed parallel to and after the foundation of the World Council of Churches, as expressions of working towards Christian Unity. They started often as efforts of Missionary Organisations to form some sort of coordination, and thus as a concrete expression of the missionary spirit to overcome denominationalism and build unity in mission.

Ecumenical awareness has always been a trademark of EMW. This is expressed in the EMW-membership, which encompasses the established Lutheran, Reformed and United Churches in Germany, as well as the so called Free churches. Together with its members and the global Ecumenical Movement, the EMW serves to accomplish the global ecumenical-missionary task of the Churches and the implementation of a holistic understanding of mission. Partner-oriented regional activity has been the foundation of the ecumenical orientation of the EMW. As it is stated in the constitution of the EMW in §3 (4): „(The EMW) serves the cooperation of its members especially in the areas (...) as well in view of the relations to Churches and regional or continental church organisations overseas” the interwovenness of the EMW in the structures of the Ecumenical Movement has never been questioned.

One concrete expression of this common journey to find out God’s mission for today has been the accompaniment of Christian Councils by EMW. While in contact with different Regional Ecumenical Organisations (REO’s), a kind of special responsibility exists in the accompaniment of the All Africa Conference of Churches (AACC), the Latin American Council of Churches (CLAI), the Middle East Council of Churches (MECC), the Christian Conference of Asia (CCA) and the Pacific Conference of Churches (PCC).

In some cases EMW entertains close relationships with National Councils of Churches (NCCs) or Christian Councils, at present about 15 of them worldwide. Apart from this a spectrum of local partners is supported with short- or middle-term project support.

The diverse partners enable EMW to compare different approaches and analyses in certain regional contexts with each other, which lowers the risk of a one-sided engagement in or assessment of the region. Those ongoing partner-dialogues with different local partners at the same time guarantee that important themes and issues are seen inside their context and then transported to a global – and German – level.

In its partnerships EMW used to connect to the established institutes of Ecumenism. In the 1970/80ies hopes were held that Churches would contribute globally towards burning issues of Mission, Unity, Renewal, Responsibility for the one world. This was especially expected to come from the Councils of Churches, seen as necessary and helpful instruments for strengthening the Ecumenical Movement.

These high expectations have given way to rather distant or even sceptical assessments of their possibilities. In a certain parallel to the WCC discussions were taken up about loss of relevance of REOs and NCCs. EMW tries to differentiate such critical approaches.

EMW is in most of its partnerships connected within a network of other Ecumenical partners. They are partly organized in similar structures in the global North (like ICCO/KerkinActie, NCA).

The regional work of EMW as an umbrella organization is characterized by several, differentiated, instruments of Coordination. These serve to exchange views between different stakeholders, and can be named Commission, Regional or Country Roundtable, advisory committee or else. This format of entertaining platforms as well as the special context of each region necessitate the organization by experts, the regional secretaries. Knowledge of language and culture, history of the region, awareness of church partners as well as experience in different regional contexts are necessary requirements to establish an intercultural competent accompaniment. The openness of EMW often helps to generate new platforms in new situations. These platforms can even sustain themselves through misunderstandings, tensions and trials, exactly because they are not geared specifically towards maintaining church relationships, but have a broader purpose.

Together with its members and many other actors in global Ecumenism, EMW continues to follow the common calling towards a joint responsibility for mis-

sion and development in Justice, by clinging to a consistent partner orientation through cooperation with REO's and NCC's. This cooperation aims at contributing to an ecumenical sharing of resources and a reduction of asymmetrical power structures. This strengthens the common witness. These activities fulfil an important function in the whole range of activities of EMW. It makes ecumenical Fellowship in mission visible. Sharing resources calls for making joint agreements. To do this in plural and complex contexts leads to mutual learning, seeking of opportunities, synergies, of improved joint action.

These questions were discussed with several representatives of REOs und NCCs, who had come to Hamburg in June 2015, to celebrate and study 40 years of EMW. Most of them agreed, that ecumenical structures at present are often fragile and in danger. It was also consensus, that many churches are not strongly committed to financially support these structures. At the same time a clear common voice was heard, that these structures can not disappear or become weaker without great damage and consequences for the joint action of churches and church organisations. Often these structures become important voices, when unexpected or dramatic changes take place in church and society, challenging Christians to find common answers and common action.

In order to fulfill its mandate, to execute its task and to meet the expectations of members and partners, EMW will also in future need qualified regional desks. For exactly in this field a basic tension in Ecumenism becomes evident: on the one hand long-term cooperation is needed, to carry the burden of belonging together and finding a common way, even through difficult times. On the other side this cooperation should be structured as much as possible in clear mandates, agreements, cooperations, fixed partnerships. In the third place these cooperations are expected to be open, flexible and innovative, exemplary for the larger picture of Ecumenism, able to start new initiatives and find new relationships, even when those are for the time being not yet stable and fixed.

If the work of EMW in this direction succeeds, it can continue to be seen and recognized as a voice in global Ecumenism, as a competent source of information and dialogue, as a bridge between worldwide and local Christianity, and as interpreter of global debates.

The partners present urged EMW to continue to foster these partnership-cooperations, and even to expand them beyond the traditional circles. EMW should continue to promote openness, discern transformation processes of ecumenical

institutions which are redefining their mandate. Openness for the new should go along with an open mind for the strengths of the traditional structures. In this way EMW could contribute towards new constellations of ecumenical cooperation in several regions or countries. Therefore both seeking new dimensions of Ecumenism, as well as continuing to stand by long-time partners in established structures, remain the task of the EMW regional desks.

Africa: AACC and National Councils of Churches

AACC likes to highlight the EMW-accompaniment in several respects. Firstly, as being instrumental around 1980 in finding the support for the building of its headquarters in Nairobi. Later on, when part of the work of EMW had already transferred to Bonn to be included in the newly founded Protestant German Development Service (EED), the accompaniment became more theological in nature. EMW was instrumental in the re-assessment process of AACC in the early 1990ies, when the focus of AACC shifted from overcoming colonialism towards a new agenda for building up the Continent, all under the name of “Theology of Reconstruction”. One specific expression of this is the rebuilding of theological education in Rwanda in an overall ecumenical and contextual setting after the genocide of 1994. Recently the accompaniment of the Regional Theological Associations and the support of Theological Institutes for young theologians have been a point of joint focus.



These developments led to several publications, presented to the Jubilee General Assembly of AACC, June 2013 in Kampala. On the sub-continental level, the EMW has been accompanying some NCCs in the past. It is noticeable, that often those Councils were coping with difficult situations, post war reconstruction efforts), addressing threats of election violence (Sudan Council of Churches, NCC Kenya, CCTanzania), helping the Sierra Leone Council combat the Ebola epidemics in 2014-2015, and supporting the SACC in its efforts to find a new role in South Africa's society after 1994.

Middle East: Middle East Council of Churches (MECC) and Fellowship of Middle East Evangelical Churches (FMEEC)

The Middle East Council of Churches (MECC) was founded in 1974 as a community of churches in the Middle East, aiming to promote the unity and cooperation

of the Christian churches in this predominantly Muslim region. The 27 member churches within the MECC are grouped into four “confessional families”: Eastern Orthodox, Oriental Orthodox, the Catholic and Protestant. The MECC is based in the Lebanese capital Beirut and represents according to its own information about 14 million Christians.

Traditionally, the EMW commitment in the Middle East has been with small, mostly protestant partners, loosely in contact with another in the Fellowship of Middle East Evangelical Churches (FMEEC). After giving the birth to the Middle East Council of Churches (MECC) in 1974, FMEEC concentrated more on services towards its mostly Reformed Churches in the Middle East by offering training courses for pastors, for lay people, and for Sunday School Teachers, and occasionally by calling together conferences. The Protestant Theological Faculties in Cairo (ETSC) and in Beirut (NEST) have lost their uniqueness, but remain centers of learning, teaching and dialogue.



Unexpectedly, the role of EMW was extended towards accompanying the MECC as from 2012. Institutional weakness caused a withdrawal of international partners from MECC in 2009. When in 2011 a movement of destabilisation of the region, in the beginning hopefully labelled as “Arab Spring”, set in, it soon became clear that the Christians as one of many minorities in the region were extremely vulnerable towards developing forms of religious and political radicalism, coming between the fronts of sectarianism and political opportunism. The new instability since 2011 caused a massive emigration movement of Christians, including those from Egypt and Syria.

In November 2011 Church leaders saw the need to revive MECC, and in April 2012 a first meeting in Beirut brought together former partners of MECC and the newly elected General Secretary, Dr. Paul Rouhana. Under his leadership, and later on under Dr. Michel Jalakh, the Council has made efforts to sort out and fulfil its obligations. In autumn 2016, the Council has solved its financial difficulties, and is increasing its capacity to regain its role as being the voice of all Christian denominations and families in the Middle East.

Latin America: Latin America Council of Churches (CLAI)

The vision of the Latin America Council of Churches (CLAI) is to build up a unity of Latin American Christians and to strengthen the ecumenical movement as a counterpart for the World Council of Churches. At the same time CLAI is underlining the variety of denominations, cultures and different traditions in Latin America due to different people like indigenous people or afro-american descendants. For this aim CLAI is struggling together with organizations from the civil society for justice and equal opportunities and is a member of ACT-Alliance.

The Ecumenical Christian Council of Guatemala (CECG) is rooted in the Ecumenical Forum for Peace and Reconciliation (FEPAZ), an initiative of the Protestant Churches and the Catholic Church from 2002. It has been established as organization on the occasion of the first nacional congress on ecumenism in 2007. Members of CECG are amongst others the Commission of the Guatemalan Episcopal Conference (CEG), the Conference of Religious of Guatemala (CONFREGUA), the Guatemalan Lutheran Church (ILUGUA) and Maya Presbyteries.

CECG wants to build up a peaceful civil society and refers in its programmes to the device “Unity in Diversity”, which stays for respect towards different ethnies, cultures, religions and political orientations. CECG is a partner organization of EMW since 2008 and especially from 2012 onwards EMW supports the programme “Ecumenical Observer”, which refers to an analyse of socio-political reality in Guatemala.



The Caribbean Council of Churches (CCC) was founded in 1973 and had been a longterm partner of EMW until the year 2008. Since then the cooperation came to an end.

Asia: Christian Conference of Asia (CCA)

The Christian Conference of Asia (CCA), which has its seat in Chiang Mai, is the oldest regional Christian Council, and has been a partner of the EMW for many years now. It represents 50 million Christians in eighteen countries, yet still remains the ecumenical umbrella organisation of a Christian minority religion in Asia. The organisation came about as the result of



efforts since 1957 by the Christian churches in the region for local and international collaboration, and in 2017 celebrated its sixtieth jubilee.

Despite its high membership, the CCA is financially dependent on grants from international churches and independent missions. The EMW financially sponsors the programmatic area, Mission in Unity, and, particularly within that, the Congress of Asian Theologians (CATS).

Beyond this, the EMW conducted a conference for the first time in 2016 with the CCA on the ecumenical Sunday School work of the National Church Councils in Asia. The goal was to network the Sunday School work of the National Church Councils, exchange material and curricula, as well as develop a regional ecumenical approach. The EMW promotes the Sunday School work of NCCs in India, Bangladesh, Pakistan, Sri Lanka and Myanmar.

Contact with the Myanmar Council of Churches (MCC) was only taken up again after the political opening up of the country in 2011, and a continued promotion in the area of educational work, especially training and further education for Sunday School teachers, agreed upon.

The MCC was an important international partner during the decades of the military dictatorship, which, as an officially registered institution, was allowed to receive and disburse international funds.

Aid programmes such as Caritas International or Bread for the World were implemented through the MCC. Thus, over the years, the MCC developed a focus on development policy within its programme work. At its last partner consultation, the EMW proposed supporting the MCC in its process of change, through international conferences, such as on mission and development.

The Pacific: Pacific Conference of Churches (PCC)

The Pacific Conference of Churches (PCC), which has its headquarters in Suva, was founded in 1961 as an action alliance of the churches in Oceania against the testing of nuclear bombs and as an independence movement for the island states. It represents the majority of Christians in Oceania, who make up around 85% of the entire population of 13 million persons. Thus, from the outset, through theological reflection and the building up of ecclesiastical networks, the focus lay on lobby and campaign work in the region.

For some years now the PCC has been advocating that the process of development be placed within its context, one which stresses cultural values and, among others, the development of alternative models in the areas of trade and resources (fish, land, raw materials).

At the same time the PCC is making the case for an ecumenical renewal process, which binds contextual development concepts and Pacific theology with each other. The EMW supports the ecumenical programme with educational and training programmes as well as Bible studies.



In October 2016, the EMW, together with the PCC, conducted a conference on the revival of ecumenical collaboration in Papua New Guinea. The current religious and social problems in what is the most populous state in Oceania, challenge the established churches and demand an audible ecumenical response.

Since 2017, the EMW has been supporting the PCC in the campaign work against resource overexploitation in Oceania. The lobby and campaign desk, “Oceania Dialogue”, is intended to make the voice of Oceania against deep sea mining heard within the politics and economies of Germany and Europe.

Seven Church Councils are members of the PCC. On account of the vast distances within Oceania, ecumenical collaboration on the spot is absolutely vital. Marked sectarianism and a structural crisis in the island states have however led to a massive operational impairment in the NCCs, including, among others, in Fiji and Papua New Guinea. Nonetheless, the churches in PNG and the PCC have agreed to the continuation of ecumenical conferences in Papua New Guinea.

Christoph Anders, Dr. Owe Boersma, Martin Krieg

Management and Administration

The Management and Administration Desk plays a special role in EMW. Besides the services rendered to members and partners, it is here that the management of EMW takes place.

Regarding personnel issues, EMW acts independently. All matters concerning personnel are processed here. Anyone acquainted with Germany would be aware of how much effort is needed to deal with taxes, social insurance and the flow of funds. This is still applicable even though over the last fifteen years staff reductions have led to a decrease in the number of staff from formerly sixty to now only twenty-five. Although EMW is a registered charity, nonetheless every four to five years the state authorities carry out an intensive tax audit.

Besides managing assets and funds, EMW's Management and Administration Desk administers the budget for its own needs with a current volume of around 2 million euros, as well as the project budget of around 5.6 million euros. Additionally, there is the day-to-day business of running the EMW, which includes administration of the five-storey building in Hamburg, where the head office is located. As this has become too large just for EMW's own requirements, office space which is available is rented out, which also contributes to a stable income.

The Management and Administration Desk is furthermore in charge of EMW's IT system. Forty years ago, golf-ball typewriters were en vogue office equipment. At the beginning of the seventies, an accounting machine which operated with punch-cards was purchased; this was since donated to Hamburg's "Museum der Arbeit" (Museum of Work), where it is now located. Computers with 40 MB hard drives followed, working on monochrome screens and with data exchange done via floppy disks. Today, EMW has a stable network system. Currently the change towards a digital document management system presents the latest challenge. Digital archiving is supposed to give easy and instant access to all documents, of which more than 90 per cent now reach the EMW electronically.

In external matters, the Administration and Management Desk offers various services and also lobbies for its members- the German churches and also the worldwide partners.

Transparency and avoidance of corruption

In the past, any discussion on transparency and avoidance of corruption was not an issue. Possibly this was a question of not upsetting the partnership relation by critical questions that could be regarded as paternalism from the North. It took in fact until the beginning of the new millennium before discussion of such subjects began, at first rather hesitantly and reluctantly. Finally in March 2010, a draft proposal was produced by the EMW, which has since been translated into five languages and is available on EMW's website. It serves as a basis for the codes of conduct of its members, and of course not least of all for EMW itself.

Unique in its approach, it starts by giving theological references to individual areas of transparency and corruption, opening with a biblical preamble. First reactions show that such a discussion was long overdue. Codes of conduct have by now been resolved nearly everywhere; first reports on "good" and "bad" practice have been exchanged in workshops and at conferences.

However, an honest and self-critical observation of how the mechanisms are put into practice when there is a suspicion of corruption, are still missing. If it takes a serious suspicion to be raised before a discussion on the definition of the range of corruption and misuse can begin, and only then the socio-cultural aspects considered, this will in all likelihood not lead to any real clarification or even progress. Clarification is required in "good" and quiet times, and not as a desperate measure when the damage has already been done. This topic now continually appears on the agendas of EMW's members, and in its Jubilee Year the administration of EMW was also able to introduce others to the practical experiences it had gained in 2014 und 2015 as lead investigators in two cases of corruption that were evaluated, generating a broad discussion.

International currency transfer: personal contact counts in times of digital information processing

In the online era, financial transactions seem to be just a few mouse clicks away: payment is expected to reach the account of the recipient within seconds. But as there is a gap between theory and practice there are still more than 1,500 currency transfers processed in Hamburg annually. EMW "inherited" this service from its predecessor organisations and has handled some 270,000 transfers in its history – from small advances to a missionary to the annual support for a partner church.

Sending Personnel

Since the foundation of the EMW, the leadership of member organisations have, when sending their staff members to work abroad, preferred not to pay them a salary many times higher than their local colleagues. Challenges to set a “fair” level of salary regularly fail on account of the German tax structure and social insurance regulations. This makes it nearly impossible to pay salaries that are different from the German scales of salary. The attempt to find a joint solution and an appropriate implementation, and also to lobby for it, is the task of the administration.

A framework agreement for development workers has been developed and negotiated with the German government by EMW. But there are still areas left where a satisfying solution has to be created and EMW and its members are willing to tackle this challenge.

Work to make it easier for ecumenical guests to be granted a visa

Together with the relevant church offices and the national Foreign Office, EMW attempts at an early stage to research any possible problems in the application and receipt of visas for visitors to Germany and – where possible – to solve them. In close contact with the members of EMW, the Administration and Management Desk promotes early and transparent planning and communication, in order to avoid problems. Briefings with members are part of the work, just as interventions to the Foreign Office at short notice are, when visa applications are under threat of failing.

Kulturfondsmittel (“Cultural Funds”) of the Foreign Office

Before the founding of EMW, Cultural Fund finances from the Foreign Office were a small government contribution to promote the cultural and educational work of Germany through the activities of the member organisations of the EMW worldwide. EMW lobbies on behalf of its members and negotiates with the Foreign Office and other government entities the conditions under which the funding of individual activities are possible, benefitting this work worldwide. It also enhances the standing of the work of the mission agencies in the state sector.

Olaf Rehren

Public Relations

Ten years before the founding of the EMW, the *Evangelische Pressestelle fuer Weltmission* (Protestant press office for world mission) started its work in 1965.

In the 1960s, the German mission societies came to realize that the enthusiasm for mission in communities had diminished strongly. The people within the parishes had to be addressed on matters of mission, ecumenism and also development, since for the mission societies, development and evangelism were always the two faces of the same coin. The necessary information and study materials for this audience had to be prepared. The Evangelische Pressestelle was incorporated within the EMW which published and distributed such material to the churches and the broader public. On principle, the authentic voices of the ecumenical world and the global south both had to be and should be made audible in Germany.

Some of these publications and events are highlighted to show the variety of themes that were considered to be of great importance to world Christianity within the last forty years. EMW is proud that a “new look of the world” was already published in 1974; a world map showing all areas – whether countries, continents or oceans – according to their actual size; the so-called Peters Projection has been a best-seller since.

Since 1975, 125 volumes of ecumenical papers and study documents have been published in the series, EMW-Informationen, many of them for the first time in German. With the help of the Christian Council of China, the Chinese catechism – newly written after the Cultural Revolution – was translated into German in 1985. It was now possible to learn first-hand about the brothers and sisters who up to the early 1980s lived in seclusion in far-away South Asia. Since then, nine more titles informed the German-speaking public about China, its Christians and its churches. Another ten years later, in 1995, focus was brought to bear on the discrimination of the Dalit and Adivasi people in India, and up to today, a total of four books have been published on Indian theology.

In 2014, a volume of 500 pages provided a translation of some of the major contributions to the Edinburgh 2010 Process, and also linked it to recent ecumenical documents such as “Together towards Life”, or “Christian Witness in a Multireligious World”, or the Capetown Commitment.

Up to 2015, 79 volumes have been edited in the series *Weltmission heute* (World Mission Today), usually with a print run of 3,000 copies, but some of them with a far larger circulation. With 100 to 300 pages, these books either focus on a country or on a specific subject, and many publications deal with topics that otherwise would not have been made public. Many books focus specifically on missiology and take up important issues from the worldwide Ecumenical Movement; others look at neglected issues. Voices silenced by regimes or perhaps otherwise faint are amplified; for example authors from Burma/Myanmar and Sudan as well as Eritrea or Guyana wrote in special issues.

Not every book is greeted with equal enthusiasm: a collection of eco-feministic theological articles from Latin-American theologians as well as the above-mentioned book on Eritrea generated heated debate. And while some churches sided with the apartheid regime in South Africa, EMW lifted its voice very loudly to contradict them. Other publications, like a study book for primary school children (“How children live in different places”) which had to be reprinted 25,000 times, became famous.

Apart from serving people who support its work, EMW has attempted to reach the wider public with larger campaigns. Before the founding of EMW, at the beginning of the 1970s, there had been a campaign, Informationsaktion Weltmission, which showed with rather provocative claims in regular newspapers that many verdicts about mission were just prejudices. Many readers within the church were shocked, while tens of thousands of “outsiders” requested a magazine to get more accurate information. The protest was so noisy that the campaign had to be



Some recent issues of the “World Mission Today”-Series. In focus here: Malaysia, Myanmar and Eritrea.



The „Blue Series“ is published in cooperation with other protestant agencies.

stopped. But one also has to conclude that in the long run such a PR coup could not be sustained, as the funding is and was not available.

Since then the public relations desk of the EMW concentrates on dissemination within church congregations and schools, sending out press releases, organising events for the press corps. From 1975 to 2004, EMW annually published material for the “Sunday of World Mission”. A comprehensive folder contained materials for congregations to work with in Sunday school, confirmation classes, religious studies and adult education, reaching a print run of up to 20,000 copies, which was distributed via EMW member churches.

From 2008 to 2013, the campaign “mission.de” gathered twenty-five mission societies and churches under the motto “For God’s sake – for the Love of the World”. About a dozen magazines with material on various themes of mission and ecumenism were published. The colourful logo showed the diversity of the work of mission societies and churches. In 2014, the website www.mission.de was turned into a database providing documents for download, ready to use in classrooms, church services, youth camps and other events in parishes and schools. Since then, additional materials are continually added to the database by EMW members.



Cooperation with the member organisations has existed for many years for the bi-annual gathering, Deutscher Evangelischer Kirchentag, where about 100,000 Protestants meet. A joint exhibition booth at the “Market of Opportunities” in-



“EineWelt” (OneWorld) is the quarterly magazine of the EMW. It is published in cooperation with five other missionary organizations in Germany, Austria und Switzerland. The total circulation is 25,000 copies.

forms visitors about mission topics, and invites people to volunteer and get involved. Visiting guests from partner churches are welcome to link in, giving witness to the common call.

Close cooperation also exists in other projects – even beyond Germany into neighbouring countries. In 2003, six mission societies from Germany, Switzerland and Austria founded the Kooperation Missionspresse to publish a joint cover for their magazines. EMW’s editor-in-chief of the magazine EineWelt (One World) is in charge of the joint editorial work.

Working together with the International Catholic Mission, missio, has become “normal”, and the annual Ecumenical Prayer for Peace is received well in both Protestant and Catholic parishes since 2003. Over the years, various events have been organised by these two German mission organisations, EMW and missio, on a national level, which were accompanied by appropriate printed material.

„Every church is but a province of World Christianity“, the German theologian Ernst Lange (1927 – 1974) wrote. The aim of all PR work of EMW is to transport the wide range and rich content of worldwide ecumenism into the churches in Germany, and so to open people’s eyes to the global dimension of Christian witness.

Freddy Dutz, Martin Keiper

The EMW in (some) Pictures



Mittelweg 143 – this was the postal address of the former EMW building in Hamburg. This House was sold in 1991. The building was replaced short afterwards by a new construction.



Since 1992 the Office of the EMW is located in the Hamburg district of Hammerbrook, a former industrial area. The EMW occupies two and a half stories, the rest is rented to various tenants.



"See the world with different eyes." When approaching the EMW building, one can see from afar the big equal area map of the world on the gable wall.



This world's largest equal area map was unveiled in 2002 in the presence of the then 86-year-old cartographer of Arno Peters (r.). Bishop Maria Jepsen, then chairperson of the Board of EMW, praised the merits of Peters, because his map shows the correct proportions of the continents.



Three generations of EMW Directors: Rev. Dr. Martin Lehmann-Habeck (r.) was the first director from 1976 until 1987. His successor Rev. Herbert Meissner (l.), served as director from 1988 until 2005. In the middle between the two emeriti: Rev. Christoph Anders, Director since 2005.



German-Japanese Church Consultation in Hamburg, 2013. In the foreground the heads of the Japanese Delegation, Rev. Matoko Watabe and Rev. Shoko Aminaka, General Secretary of the National Council of Churches in Japan (NCCJ). In the second row (from r. to l.) Bishop Gerhard Ulrich (Evangelical-Lutheran Church of North Germany), EMW Director Christoph Anders, Bishop Jan Janssen (Chairman of the EMW Board) and EMW Asia Secretary, Rev. Martin Krieg.



Consultation on Ecumenical Theological Education in the EMW office, in 2009, with delegates from the World Council of Churches. Every year, the EMW office receives well over one hundred guests from the broad partner spectrum of the EMW. However, such visits with bigger groups occur not very often.



In 2015, the EMW had the opportunity for an extended presentation of its work at the meeting of the Synod of the EKD. The theme of the presentation was a modified quote from Ernst Lange: „Europe is but a province of World Christianity“.



During the presentation, Bishop Jan Janssen used the equal area world map in Peters Projection, and he stunned the Synod with a unusual version of the Peters map: On the south-facing and Pacific-centric map, Europe is only on the margin in the lower right corner. Backed by EMW this version of the Map has been published since 2014.

With the International Ecumenical Congress "MissionRespekt" in Berlin (August 27/28, 2014), the EMW and Missio Aachen started the reception process of the ecumenical document "Christian Witness in a Multi-Religious World" in Germany.



Archbishop em. Dr. Anders Wejryd (WCC), Dr. Geoff Tunnicliffe (World Evangelical Alliance) und Prof. Dr. Miguel Ángel Ayuso Guixot (Pontifical Council for Interreligious Dialogue) explained the history of the document.



High-ranking politicians attended a reception during the Congress, including the President of the Bundestag, Prof. Dr. Norbert Lammert (r). He's here talking to Nikolaus Schneider, Chairman of the EKD Council.



250 participants came to the Congress in Berlin. The Congress's support circle included 24 Christian churches and organizations throughout Germany.



Guests from three continents were invited to attend the 14 workshops of the Congress. One of the speakers was Johnson Mbillah (m.), General Secretary of PROCMURA (Project on Christian-Muslim Relations in Africa).

r>e>t

reformation
education
transformation

International Twin Consultation
Brazil 2015 - Germany 2016

The Twin Consultation R-E-T was the highlight of EMW's work in 2015 and 2016. The basic question of the consultations in São Leopoldo (Brazil) and in Halle (Germany) was how reformation theologies and the reformation movements contribute to a transformation of churches and societies.



Plenary session in Sao Leopoldo. The consultations were organized by EMW, along with Bread for the World, and in cooperation with Faculdades EST in São Leopoldo, (Brazil), the Francke Foundation and the Martin-Luther-University Halle-Wittenberg (Germany) and other partners.



Ecumenical sharing of experiences and insights: This was the aim of the working groups of both consultations. This picture shows a group in São Leopoldo.



The methodology of the consultation changed between keynote speeches and further work in working groups. All presentations and documents of both consultations can be read and downloaded on the website www.r-e-t.net



Participants of the second part of the Twin Consultation in Halle/Saale in Germany. A by-product of the consultations was the networking of the participants among themselves, employing social media as means of communication. Using different languages was no problem.

The Academy of Mission

The Academy of Mission, also placed at Hamburg, shares a joint history with EMW and both cooperate closely.

The Academy of Mission is a vibrant place of ecumenical encounters, contributing among other things to interreligious dialogue and cross-cultural understanding. As an institute attached to the University of Hamburg, the Academy of Mission is an academic research and post-graduate centre for theologians in church and university in Germany and beyond. The Academy of Mission is linked to the University of Hamburg, to the Evangelical Church in Germany (EKD) and to EMW.

It promotes the interdisciplinary discourse of different protagonists in the ecumenical movement in a horizon of the pluralism of religious contexts and their presence both in Germany and throughout the world. With a focus on „Intercultural theology“ it understands itself as a hub in a global network of religious education, which sees Ecumenism, Mission and Development Cooperation as joint ventures.

From Training Missionaries to equip the Church

The Council of German Protestant Mission Societies (DEMR) had called before the Second World War for a training center for European missionaries, for theological training for pastors from the mission fields, and as a place to acquaint young theologians with the tasks and aims of the mission theology and practice of their times.

The Free and Hanseatic City of Hamburg was eventually chosen on account of its good infrastructure. Even before the First World War the „Rauhes Haus“ (a well-known social and diaconal institution) had a training seminary for the Norddeutsche Missionsgesellschaft (known as the Bremen Mission). The Hamburg Colonial Institute also offered academic training and research in ethnology, linguistics and missiological studies, and the Bernhard-Nocht-Institute (BNI), as it is now called, was a medical institute for researching tropical diseases. Additionally the three Hanseatic regional churches Luebeck, Bremen and Hamburg had created the position of a „Mission Director“ at the end of the 1920s and its office base was in Hamburg. It was thanks to the first Mission Director Walter

Freytag that a diploma course for overseas missionaries was established in analogy to the university training of teachers for service overseas.

Such courses were held every year from the early 1950s. In 1956 the Academy of Mission moved into the villa in Rupertstrasse 67 which the city of Hamburg owns and offers to the Academy to use. Not until 1961 was an additional guest house built and in 1967 the villa Winckelmannstrasse 11 was purchased and turned into a seminar building.

The opening celebration on 22nd June 1957 was an outstanding event. The Bishop of Madurai and Ramnad (Church of South India), Lesslie Newbigin, gave the keynote address on the topic „European Responsibility in Asia and Africa today“.

The 30 places for the first training courses were quickly booked out. Communal life at the Academy of Mission was marked by daily devotions, joint meals, weekly discussion evenings and academic seminars. Additional lectures could also be attended at Hamburg University. Soon there were requests for doctoral study courses for theologians from the overseas churches. In 1973 Domingo Diel (Philippines) Kotaro Okayama (Japan) were the first candidates of the Academy of Mission to be granted a doctorate from Hamburg University.

Since then 60 candidates have successfully submitted their theses at the Department of Protestant Theology at the University of Hamburg, another 19 have, after a longer period of preparation studies at the Academy of Mission, either been awarded a doctorate at another university in Germany or in their home country.

In line with the global perspective of the Academy of Mission, the granting of scholarships focusses mainly on candidates from outside Europe. Qualifying candidates in Theology contributed on the one hand to upgrading the theological training in our partner churches abroad, and on the other hand served to internationalise the theology department of Hamburg University.

Short-term scholarships have also proved to be an excellent program of the Academy of Mission. They offer interested theologians from countries of the global South who have started doctoral studies, the opportunity for more in-depth studies and more comprehensive literary research, and those with a doctorate the chance for additional research. Those who have lived and studied at the Academy of Mission now form a worldwide network of so-called „Christian

Leaders“, who also keep contact with each other in interesting South-South constellations and continue a professional exchange of knowledge.

Staff of the Academy of Mission

Besides teaching assignments at universities and colleges and publications of their own, the current four heads of study are responsible for the academic, spiritual and social life at the Academy of Mission in Hamburg-Nienstedten. Two heads of study are appointed by the Academy of Mission itself, one position is financed through funds from the Protestant Church Development Services – Bread for the World, and a further position is funded by one of the Regional Protestant Churches.

Together with the doctoral candidates representing the global church the heads of studies offer their service in the conviction that church life and local academic research can only exist and be credible, when they include the horizon of global Christianity and a theologically sound inter-religious dialogue. Offering this perspective through different programmes of information, education and reflection is a service for the Regional Churches of the EKD and its service agencies, in cooperation with church protagonists of different denominations both locally and globally.

The work of the Academy of Mission could not be successful without a committed team to host guests, support candidates and the heads of study.

Other Areas of Work of the Academy of Mission

The global and also local ecumenical, missionary and cross-cultural education is the focus of regular visits of groups of vicars in the Academy of Mission. They experience these subjects in week-long course units on for example, Christian-Islamic Dialogue, the Chances and Limits of Inner Christian Ecumenism, the Diversity of Interreligious Dialogue, Peace Ethics, Development Topics etc.

A new course that started in 2015 is the Ecumenical Further Training in Theology (EcuFit). EcuFit is a successor course to the African Theological Training in Germany (ATTiG), in which since 2001 more than one hundred leaders of African migrant congregations have been trained. EcuFit wishes to enable people with and without a migrant background to shape transcultural congregations as part of a project for an intercultural opening of the church.

For the coming years a further training program for Chinese Christians is being planned. Following the model of ATTiG, head of study Dr. Ruomin Liu wishes to give people in responsible positions in Chinese congregations the chance to deepen their theological knowledge in a series of further training courses.

In 2017 the Global Ecumenical Theological Institute 2017 (GETI'17) will take place in Berlin in cooperation with the Conference of European Churches, the German Protestant Kirchentag (DEKT), Bread for the World and many other partners. It is being prepared at the Academy of Mission under the leadership of the head of study in charge Dr. Uta Andréé and Vicar Lars Röser.

A global network of research is the Joint Consultation of Theologians (JCOT) which in the 1990s grew out of an initiative of former scholarship holders at the Academy of Mission. Theologians from Brazil, Korea, Germany and the USA have joined it. After their meeting in 2015 at the Academy of Mission the JCOT will meet in 2018 in Seoul. and discuss current issues from the perspective of a Theology of Liberation.

„Mission lives from restlessness“

One of the challenges for the Academy of Mission, then as now, is to define its role in the face of constantly changing frameworks, and to hone its profile. Or, to put it in the words of Walter Freytag at the opening of the Academy of Mission in 1957: The central focus of the work of the Academy of Mission is the „theological struggle for clarity and appropriateness in proclaiming the Biblical message among the peoples“. In this context the name Academy of Mission might sound confusing for some, „for what is usually understood as mission, is just what mission is not. Mission is not a well-meant, but somewhat intrusive matter, to turn others into what we are ourselves. Mission lives from a restlessness that touches the individual Christian and also the individual church at the moment when they understand that they are not there just for themselves, but that what has been given to us should serve others.“ (translated from the German manuscript)

This ecumenical waking-call of Walter Freytag from the early days of the Academy of Mission remains its goal, and at the same time its biggest challenge.

Dr. Soenke Lorberg-Fehring

EMW and Bread for the World

The complexities and differentiation of Christian agencies and services in German Protestantism relating to mission and development in Global Christianity are sometimes difficult to comprehend from outside. The purpose of the following lines is to underline their common roots in the renewal movement of social and missionary Protestantism after the Second World War and to describe major fields and platforms of common collaboration between them.

The landscape of protestant Christian agencies in Germany – this is a point well to be remembered at first – is not the result of short term invention or one solid master plan, but the result of a complex emergence and vitalization of social services and diakonia in German Protestantism which started some 150 to 200 years ago, i.e. the results of a long process of differentiation and professionalization of church related social services, the present shape of which was formed in the period after the second World War and under the very specific conditions concerning state-church relationships in the German context in the second half the 20th century. Both the missionary movement as well as the movement for social engagement for the poor and marginalized grew at the margins of the established state church and started off as movements of reformers against the establishment.

It was a few pioneers like August Herman Francke, Friedrich von Bodelschwingh, Johann Hinrich Wichern and others who dared to reach beyond the circles of the established church and to put faith into concrete action in innovative education and social uplift projects. The first individual pioneers often met with skepticism and rejection by the established church, only gradually the mainline church absorbed and integrated missionary and diaconal societies as to become part of their main organizational structures. Both the renewal movement for social service within the national borders (later to be called “Inner Mission”) as well as the renewal movement for “world mission” brought together solid grounding in personal faith and biblical orientation according to the new approaches of pietism with a new sense of assessing the urgencies and needs for the Kingdom of God both on national and international horizons. Although later development brought a differentiation between “mission” and “development” one should always keep in mind that originally both concerns were part and parcel one common commitment to become a church engaged in God’s mission

in contemporary contexts. The inter-relationship between “witness” and “service” of “faith” and “action”, “proclamation” and “solidarity” is a constant theme in all of the missionary discourse in 19th and 20th century. The constant need to relate both to each other, to keep them together and not to allow institutional differentiation to lead to a theological separation is a constant theme in much of the debates up to even recent decades.

The historical journey of regional missionary agencies started in the 18th and 19th century (Bethel, Wuppertal, Hermannsburg, Neuendettelsau, Breklum and Bremen missionary societies) and led to the formation of one national German platform in which the regional mission agencies cooperated with each other (originally *Deutscher Evangelischer Missionstag* (1933), later transformed into Association of Protestant Churches and Missions in Germany, EMW (1975). Church development services started much later, i.e. after the Second World War. It was in the 50ies that organizations constructed to serve ecumenical diakonia were differentiated from organizations which served world mission. Bread for the World (BfdW) was founded in 1959 as an action to assist those in need in the world of the Global South.

The inspiring original impulse for Bread for the World came from Lothar Kreysig from Eastern Germany who proposed to link a spirituality of fasting with a practical solidarity of sharing resources. The memories of inter church aid received in the reconstruction of Germany by the American and British, French and Scandinavian churches were still strong to provide the foundation and motivational resource to give something back in gratitude from what had been received in the miracle of fast reconstruction of Germany in the 50ies. The central committee to decide about funding projects from BfdW still was called committee for ecumenical diakonia, not committee for world development. In 1960 a distinct instrument was created in addition answering the needs for professional organization of expert staff to be sent out for services in organizations and churches outside Europe (*Dienste in Übersee*).

Only in the late sixties the Adenauer government decided to officially launch state funded “development aid” for countries of the global South and made available some funds to be distributed by the churches – the beginning of professional development cooperation according to government standards and in partial use of government funds, later to be performed by the *Evangelische Zentralstelle fuer Entwicklungszusammenarbeit (EZE)*, founded 1963 in Bonn. In 1969 the Collaboration committee for church related development services was started, and

only in 1975 the first official EKD synod document on guiding principles for church-related development services (*“EKD-Entwicklungsdenkschrift”*) was presented to the public.

It was very clear that Bread for the World itself understood itself as part of the movement reflected upon in WCC for promoting ecumenical diakonia in the sixties, i.e. visible ecumenical commitment for social services, inter-church aid and outreach with regard to the poor. The foundational text for protestant development services from 1975 described the distinct interrelation between mission and development by stating: “Missionary witness and development service, proclamation of the Gospel and responsible engagement with the social and political affairs belong together. They are not to be played off against other or valued differently in their relevance and urgency.”

Since 2012 all church related development services and Diaconia Germany have merged in one organization called “Protestant Agency for Diaconia and Development” (EWDE), located in Berlin. EMW, the umbrella organization of regional mission agencies, and BfdW are related to each other in several ways:

- Both have to report regularly before the sessions of EKD synod;
- EMW is a member of the annual conference for diakonia and development in Berlin (*Konferenz für Diakonie und Entwicklung*, which represents the legal constituency and membership of EWDE), and of its Committee for development service and humanitarian aid
- A leading representative of Bread of the World is regularly invited to the annual assembly of all EMW member organizations as an associated representative;
- Both EMW and BfdW are represented with key experts in the EKD commission on ecumenical relations and in the EKD commission on sustainable development;
- Core funding for the international work of the EMW commission on global theological education comes from BfdW (via *“Liste des Bedarfs”*);
- Key representatives of the EMW desk on theological education are also serving as members of the advisory board of the BfdW scholarship committee;
- There is a liaison committee between EMW Board of mission directors and BfdW in which the president of BfdW and senior representatives meeting regularly to discuss issues of overlapping areas, joint project planning and issues of common interest (*Verbindungsausschuss*);
- Both EMW and BfdW representatives participate in regional staff groups meetings where representatives of country desks come together relating to

certain areas and countries of concern (Africa staff group, India staff group, China staff group, Latin America staff group meetings).

Three examples can be described with some more detail for joint collaboration between EMW and Bread for the World on concrete level from recent involvement:

Joint EKD study document on mission and development

After considerable work the EKD commission of global ecumenical relations at the request of the Council of the EKD published the study document “To be the church in a globalized world – on the common learning journey of mission and development” in October 2015. The reason for producing a study document like this are both internally and externally: Partners have asked questions concerning the collaboration between mission and development in Germany, the international context of development cooperation is changing rapidly with the emergence of new players (like BRICS countries) and church leadership needs to give an account on how and in which areas both agencies and dimensions are related to each other as both are a significant expressions of what it means to be the church in a globalized world today. The study in a first major chapter is presenting biblical theological insights on the interrelation between mission and development, which mainly emphasize that both are distinct and different actors, but share a lot of common history as well as common theological ground in the understanding of the *Missio Dei* as reference concept and common learning experiences in terms of encountering rapidly changing patterns and players in World Christianity today. Thus mission and development actors can remain different in their orientation and purpose, but can never fall apart or be put into opposition to each other as distinct and yet united expressions of the service and witness for the Kingdom of God within the one fellowship of protestant churches in Germany.

Therefore this EKD study paper in another major chapter describes the relationship of EMW and its members and BfdW as “companionship (*Weggemeinschaft*) of distinct tasks on a common journey”. There are several common areas of work, where both mission organizations as well as Protestant development services – although with their distinct and different spectrum of partners – can complement each other by working in similar fields of responsibilities, such as different forms of ecumenical partnerships, project work, humanitarian assistance, advocacy work and public campaigns, education, ecumenical and global learning, personnel services.

Twin-consultation process on Reformation – Education – Transformation (RET)

The process of the so-called twin consultation under the umbrella theme “Reformation – Education – Transformation” is a major and common contribution of BfdW and EMW to the thematic year “Reformation and One World” which marks the last year prior to the Reformation Jubilee in 2017. A first international consultation took place in November 2015 on the campus of the Lutheran Theological Seminary Faculdades EST in São Leopoldo in Brasil, a second in Halle/Germany in May 2016. Both consultations were attended by more than 150 participants out of more than 40 countries. The conferences which were prepared with participation of WCC, LWF, WCRC, EKD and other international partners reflected about the role of Reformation traditions in different contexts particularly with regard to the interaction of church, diaconia, development cooperation and education. Key contributions of this conference are documented on the website (<http://www.r-e-t.net/>)

Joint Publication on pioneers and leading figures of Reformation traditions from the Global South

Another example for joint collaboration between BfdW and EMW is in the area of publications and public relations work. In cooperation between BfdW Publications, EMW publications and the theology desk of BfdW a calendar was published in 2015 which presents a unique contribution to the thematic year „Reformation and One World“. This calendar met with vital interest in many local congregations. Under the title „Reformation on the move. People are changing the One world“ some 30 biographical profiles of pioneers of Reformation movements from the non-western world were published. Reformation pioneers or leading figures of Reformation processes were defined as men and women in the history of churches and mission in the global church, which often are less known in Western churches, but have served a very significant role – like Luther, Melanchthon and Zwingli in Europe – in their contexts, to initiate movements of Reformation, i.e. processes of Bible translation, education, liberation and social development in the South. These pioneers of Reformation movements in the global South often have laid the ground for the work of those churches and organizations with which both EMW and Protestant church development services are collaborating until today.

Dr. Dietrich Werner

Senior Advisor Theology, Ecumenical Education and Research, Brot für die Welt