



Nurturing...



**Perspectives on Authority
and Leadership**



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Nurturing...

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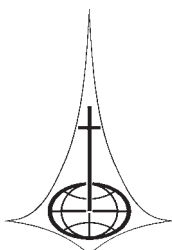
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At the 2007 LWF 60th anniversary celebration in Lund, Sweden; a symbolic recommitment to the future generations included the passing on of gifts, here a key. © LWF/J. Elfstrom
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ISBN 978-2-940459-12-4





LWF General Secretary Rev. Martin Junge © LWF/H. Putsman Penet

“Give Us Today Our Daily Bread,” The Lutheran World Federation (LWF) Eleventh Assembly theme, continues to resonate in our reflections and work. This petition includes a call to nurture leaders who strengthen the church’s prophetic role in reconciling and healing a broken world.

How are we in the worldwide Lutheran communion preparing leaders for this challenge? Have we followed the example of Jesus’ servant leadership?

This special edition of *Lutheran World Information*, titled “Nurturing...,” raises these critical questions at a crucial time in the life of the church and the world. The publication offers some reflection from the Eleventh Assembly, stories of ordinary people in Africa, Asia, Latin America and Europe who are providing extraordinary leadership in the midst of

economic insecurity, prejudice, human rights violations, health crises, environmental degradation and natural disasters.

Leadership is God’s gift to the church and it is a blessing that cannot be taken for granted. It needs to be nourished with reflection, study and dialogue—among Lutherans, with other Christians, alongside different faiths, between women and men, and with our youth. And it needs to be intrinsically linked with God’s mission for the church.

Saint Paul summed up Jesus’ servant leadership succinctly in Phil 2:8: “He humbled himself.” Yet we know this kind of leadership to be a great challenge, particularly when our leaders hold both practical and spiritual responsibilities.

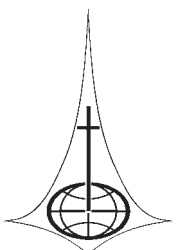
It is tempting to stop listening, to forget the task of fostering wider participation in the ministry,

and bringing unity to a sometimes disparate church.

Those called to lead instill hope and engender trust; they have a vision of where they want to take the church; they communicate this vision well; they listen; their style of leading shows they have reflected on the leadership of Jesus, the servant leader.

In 2 Cor 12:9, Saint Paul reminds us that “power is made perfect in weakness.” I urge you to use this resource on leadership as you reflect on this divine paradox.

LWF General Secretary
Rev. Martin Junge



The LWF continues to offer various platforms to enhance skills, inclusiveness and wider participation as the diverse contexts in which churches serve demand urgent attention to people's spiritual and physical needs. Effective leadership therefore calls for discernment about what each situation requires and the abilities that are needed to respond adequately.

Equipping Churches with Competence to Ensure Sustainability

The Lutheran World Federation (LWF) member churches are called to participate in God's Mission to all creation. They respond to this call by offering their rich variety of ministries in the many countries around the world where the communion is present.

Ethnic, gender and generational diversity continue to receive inadequate attention in leadership formation. At the same time, conflicts, disharmony, injustice, poor governance and violation of human rights destabilize societies, while the resources and institutional capacities

development and diakonia initiatives, including community development, environmental rehabilitation, food security, health, education, advocacy and human rights.

Churches need to enhance their understanding that "to be Lutheran is to be ecumenical." The more the members are versed in Lutheran theology, the more proficient they become in engaging in contextual theological reflections and ecumenical relations. Congregations, Bible schools, seminaries and theological faculties require better qualified staff to promote theological education.

Leaders are expected to foster stronger collaboration and synergy among the churches and theological institutions and faculties to ensure curriculum that is relevant to the needs of the churches. They should also encourage congregations to allocate adequate resources for the training and/or upgrading of pastors.

Leaders are entrusted with the stewardship of both human and material resources for the work of the churches. This requires a fundamental change in understanding leadership as a role and function rather than a post or position.

Transparency and Accountability

Succession planning and transfer of institutional information are crucial for organizational continuity in churches. More often than not, new church leaders encounter information gaps and/or discrepancies as consequences of leadership turnover. This must be altered. Transparency and accountability to the respective constituencies of the churches need to be practiced.



Group work during a March 2009 LWF/DMD capacity development workshop in Pematangsiantar, Indonesia. © LWF/C. Currat

To be able to cope with the multi-dimensional challenges within their respective contexts and to ensure their vitality and sustainability, the churches require competencies at various levels of leadership. The need to mainstream leadership development in the long-term planning of their work is therefore, crucial and urgent.

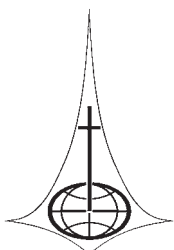
Finding time for planning and organizing the churches' multifaceted tasks can be particularly challenging since churches today, particularly in the South, live and serve in contexts where the people's physical and spiritual needs call for the urgent attention of leaders.

of the churches do not allow them to adequately address these issues.

Churches can neither cope with these contemporary issues and challenges nor maintain their institutional sustainability, unless the leaders and staff are fully engaged in articulating the church's vision and revitalizing its mission. While this demands prime leadership and staff time, all too often, such engagement seems to be given too little or no time.

Diakonia Initiatives

The LWF member churches are engaged in a wide variety of de-



The LWF has made several efforts to accompany member churches in addressing many of these contemporary leadership issues. Important platforms have been organized at regional level—including church leadership conferences and councils, consultations and workshops—to enhance skills, inclusiveness and wider participation in the leadership of the churches.

In 2008, the LWF Council approved a new program to promote leadership capacity and competence building in the member churches. In 2011 leadership development

programs are planned for Africa and Asia to facilitate participatory processes through which policies and plans which enhance human resources and capacity development and management will be drawn.

Recommendations from the LWF International Scholarship Evaluation and the October 2010 Global Consultation on Education and Training Impact and Strategy, will help facilitate several specific processes, dur-

ing the course of 2011 and beyond. These will include the formulation of an integrated human resources and capacity development policy; assisting member churches in developing their institutional capacity; promoting institutional learning; and facilitating learning across the different contexts.

Abebe Yohannes Saketa is the secretary for Human Resources Development at the LWF Department for Mission and Development (DMD).



Mr Abebe Yohannes Saketa © LWF/H. Putsman Penet

Hard to Generalize about Leadership

If you have seen one good leader, you have seen one. Sweeping generalizations about leadership often obscure more than they reveal. Thinking about the particularities of leadership may be even more helpful in recognizing and cultivating the leaders among us.



Ms Jill S. Schumann © LSA

People are different one from another. An outgoing, energetic leader who motivates others through powerful speeches differs from the quiet behind-the-scenes leader who motivates others through education and encouragement. Effective leaders build on their own natural gifts and proclivities and their styles are authentic.

Situations are different one from another. An imminent crisis may require a take-charge leader who issues orders while a surfeit of opportunities may require a leader who enables and coordinates grassroots team leaders. Effective leaders recognize what each situation requires and accurately assess their own abilities to provide what is needed.

Cultures and subcultures are different one from another. A straightforward, fast-talking urbanite may be misunderstood in the more deliberative rural village only hours away. Effective leaders mirror the cultures within which they lead.

Contexts are different one from another. A chief executive officer wields the formal authority of position while the neighborhood leader is granted informal authority by peers. Effective leaders provide leadership where they are through the means available.

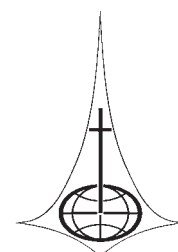
Times are different one from another. As connections and relationships are enabled through networked technologies, as a greater range of people have access to a broader range of information, and as will increase to engage the gifts and contributions of more people, new ways of leading will emerge. Effective leaders will see the possibilities inherent in these changes and embrace them.

Countries, communities, organizations and congregations need a rich mix of leaders to labor with God and with one another toward the picture of possibilities God desires for all people. By respecting the vocations of all people, by encouraging all people to act on their gifts and skills, and by cultivating opportunities for many, many people to exercise leadership, the leaven is provided for that rich mix of leaders to arise. What a wonderful thing it is that it is hard to generalize about leadership!

Jill A. Schumann is president and chief executive officer of Lutheran Services in America (LSA) an alliance of the Evangelical Lutheran Church in America, The Lutheran Church - Missouri Synod, and their health and human service organizations. LSA is based in Baltimore, Maryland, USA.



Upcoming leaders in US Lutheran social ministry organizations learn about being servant leaders during an intensive LSA Leadership Academy. © LSA



CONTEMPORARY CHALLENGES FOR CHURCH LEADERSHIP

*Church leaders are called to understand that leadership is a gift from God, and that it ought to be exercised as power **for** rather than power **over**. However, it can be difficult to implement servant leadership. This section offers some insights on contemporary challenges for leadership today.*

Grace and Freedom Empower Authority to Serve

The 2007 LWF Council meeting in Lund, Sweden, adopted a document titled “Episcopal Ministry within the Apostolicity of the Church” as a springboard for continuing the conversation on the shape of faithful leadership.

high expectations that church leaders speak publicly on moral issues.

We must, however, distinguish between questions of church leadership as a media-created issue, and church leadership as an issue from the perspective of

theological and ecclesiological consequences than are often recognized.

Trust in leadership is the single most reliable indicator of employee satisfaction in an organization, and effective communication by leaders is key to winning organizational confidence. A leader must be **trustworthy** and have the ability to **communicate a vision** of where the organization needs to go.

As church leaders, how do we understand trustworthiness? What is the vision that we want to communicate? And the crucial question is the following: How are church leaders prepared to assume this role of trustworthiness and communication? Are they naturally gifted for this task? Is it enough to be trained as theologians? Or is additional training needed for those who take upon themselves roles of leadership in the church?

How are churches nurturing leaders? We must ask this question both in the context of the LWF document and our ecumenical relationships.

“Episcopal Ministry within the Apostolicity of the Church” maintains that:

- Leadership is essential to the church and should be interpreted as God’s gift.
- Episcopal ministry is intrinsically related to the mission of the church.
- Episcopal ministry is mandated to care for all dimensions of church life.
- The unity of the church is one of the core tasks of episcopal ministry.
- Episcopal ministry must focus on poverty and suffering.
- Episcopal ministers are given both administrative and religious



Men and women pastors of the Evangelical Church of the Lutheran Confession in Brazil elected to office in November 2010. From left to right: first vice president Rev. Carlos Alberto Möller; second vice president Rev. Silvia Beatrice Genz; and new church president Rev. Nestor Friedrich. © IECLB/Valdir Gromann

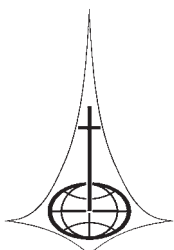
This reflection must take into account theological and ecclesiological knowledge, but also insight from the social sciences in order for church leaders to understand how to cope with the challenges of the church in today’s world.

People become leaders either because of their personality, when events thrust them into those roles or because of a transformation.

We know from history how bad leadership affects the lives of millions of people. The mortgage crisis in the United States, for example, illustrated a lack of competent leadership in the economic sector. This leadership crisis is affecting the life of the church deeply. In the midst of this crisis, there are

being church and of understanding leadership according to the distinctiveness of this identity. There is a risk of allowing the media to set the agenda for church leadership, and the main problem here is that the media tend to disconnect leaders from their normal functions and relations. They may give a lot of space to a bishop, but not to the church, presenting him or her as the so-and-so bishop, according to the media’s need for known faces and clear opinions.

In today’s media-created understanding of reality, this may be the first challenge for church leadership to reflect on. The church’s presence in this reality is unavoidable, but how to exercise leadership within this context is a challenging task with more



authority, making it easy for them to abuse their power.

What values does the apostolic tradition of leadership modeled by Jesus reflect? Can people be trained so that they exercise their ministry according to the ideals of his service and participation?

Authority should be exercised as power **for**, not power **over**. This is how Jesus exercised his messianic authority (*exousia*), as power to lift up the sick and downtrodden, and empower them to participate in his

mission to the world. Leadership should be exercised in the spirit of grace and freedom. As the Apostle Paul concludes, “power is made perfect in weakness” (2 Cor 12:9).

We must affirm grace and freedom as the principal support of Christian ministry. By God’s grace belonging is not experienced as slavery, but as a gracious gift and freedom to serve. It is grace and



Rev. Dr. Kjell Nordstokke
© LWF/H. Putsman Penet

freedom that empower authority in Christian leadership. In our efforts to train and secure professional church leadership, this nature should be affirmed.

Kjell Nordstokke is Professor of Diakonia at Diakonhjemmet University College in Oslo, Norway. He is a former director of the LWF Department for Mission and Development.

Soft Power and Leadership in the Church

A leader is someone who has power to influence change. He or she may use financial, military, political, knowledge or spiritual and stewardship power. The latter “soft power,” is the kind that Jesus initiated (Mk 10:42-45)—servant leadership.



Mr. Jansen Sinamo
© P. Hasudungan Sirait

An example of this kind of leadership was illustrated

by the life of Asmara Nababan, a life-long human rights and democracy activist who was a member of the Protestant Christian Batak Church (HKBP) in Indonesia. When he passed away in October, Indonesian civil society mourned. The national media constantly reported the story of his activities. His funeral service was conducted as if he was a national hero.

In fact, he was a simple, humble person. In *Kompas*, the biggest daily newspaper in Indonesia, Ignas Kleden wrote that he appreciated Nababan’s style of leadership. “This is a man who put himself in a position to serve, who then gained huge influence, although he himself did not want or was not eager to have such influence.”

Kleden’s words echo what Paul said about Jesus: “He humbled himself” (Phil 2:8). Nababan was following the path of Jesus as a servant leader.

Servant leadership is used sparingly in the business, political or military contexts, but it has been utilized effectively in civil society. In the life of the

church, servant leadership should be the only mode of leadership.

Yet we rarely see servant leadership in the church, and this leadership failure is the root of much conflict, enmity and disunity among churches.

Why is it so hard to implement servant leadership?

First, we lack the vision. We ignore Paul’s wisdom: “because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal” (2 Cor 4:18). Most of us are alert when it comes to financial and material matters, but so clueless when it comes to non-material or spiritual matters.

Secondly, in our thoughts and feelings we are out of touch with

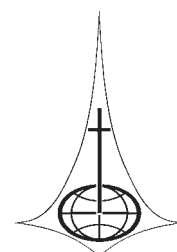
Christ: “who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave” (Phil 2:6-7).

Our leaders have not incorporated the thoughts of Christ or the spirituality of Paul in the ways in which they carry out their ministry. If this worsens, we will find that our leaders are working in a spirit of egoism, snobbism and materialism. If that is the case then, these characteristics will mark church leadership, and we will see, not the soft power, but hard power. This will lead us into another tragic chapter in our church.

HKBP member Jansen Sinamo wrote the original article in Bahasa Indonesia. Rev. Dr. Martin Sinaga, LWF study secretary for Theology and the Church translated it into English.



Indonesian civil society as a whole mourned the death of Asmara Nababan, a lifelong human rights and democracy activist who was a member of the Protestant Christian Batak Church. Here, a Muslim woman holds a photo of Nababan during the funeral ceremony. © P. Hasudungan Sirait



VOICES FROM THE REGIONS

This section starts with reflections challenging the Lutheran communion to embody the spirit of unity in diversity that marked worship life at the July 2010 Eleventh Assembly in Stuttgart, Germany. Voices from different parts of the world share perspectives on leadership in response to HIV and AIDS; in empowering rural communities to lead their own development processes even during cycles of instability; educating the marginalized and untouchables about their rights; and mobilizing community solidarity during a severe economic crisis.

Called to Nourish Men and Women Who Can See Christ in Each Other

The Eleventh Assembly of The Lutheran World Federation (LWF) in Stuttgart earlier this year is beginning to feel like a distant memory. Now we find ourselves, in our various churches, continuing to debate the issues, working to deepen our understanding of communion, and seeking to implement the resolutions.

Our final Assembly message said: “Jesus showed us that each one—woman, man and child—is equally valuable and important before God. As a communion that rejoices in its diversity and recognizes this equal humanity, we acknowledge that our own policy of gender justice is only partially implemented. [...] Churches should be ahead of their time in granting women and men the opportunity to develop and use to the full their God-given gifts. Realizing gender justice changes and re-values the roles of both men and women.”

Created in God’s Image

We are all created by God: “In the image of God he created them, male and female he created them” (Gen 1:27). We are saved by God’s sacrificial act of death and resurrection; both John, the beloved disciple, and Mary, the beloved mother, stood weeping at the foot of the cross, and were reborn in joy on the third day. We are all brought to fullness of life in God by Christ, who dwells in both women



Bishop Jana Jeruma-Grinberga © Anita Corbin

and men. As Luther says in his *Lectures on Galatians* (1535, LW 26: 167), “Because He lives in me, whatever grace, righteousness, life, peace and salvation there is in me is all Christ’s; nevertheless, it is mine as well.” Men and women are children of God, equally charged with living our lives as Christians to the

fullest. Leaders have the sacred duty of encouraging and strengthening the faith and life of all people, enabling them to use their God-given talents for the benefit of God’s church.

In terms of Rollo May’s typology of power, Christian leaders should be exercising power in ways that are:

- “nutritive—sustaining and empowering, enabling the less pow-

erful to develop their own abilities and independence

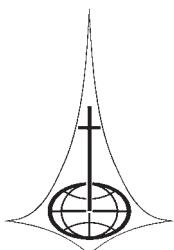
- and integrative—respecting the integrity and freedom of others, and encouraging their potential strengths.”

Rejoicing in our Differences

The challenge for us all today is how to nourish men and women, enabling them to see Christ in each other, and enabling those who have been disempowered, especially women, to play their part in the life of Lutheran churches worldwide. The challenge is to be truly integrative, recognizing and rejoicing in our different strengths, allowing us all to be freely, fully ourselves, in the service of God and our brothers and sisters.



Assembly delegate Rev. Cibele Kuss from Brazil at the altar during a 26 July eucharistic service at the LWF Eleventh Assembly in Stuttgart, Germany. © LWF/Ratna Leak



If the LWF can begin to embody the spirit present in our worship in Stuttgart, where we ministered to one another in a profound unity in diversity, we will be prophetically

ahead of our times in achieving justice for women and men.

Upon her installation in January 2009, Jana Jeruma-Grinberga became the first woman bishop of the Lutheran

Church in Great Britain. She also serves as director of the Lutheran Council of Great Britain.

Africa

Need for Self-Sacrificing Leaders in HIV and AIDS Response

Leadership in the traditional African context is viewed against communal life and expectations. A leadership title is ideally regarded as an honorary position and service. Once a leader is appointed, it is assumed that such a person has agreed to deliver the services expected by community members following unwritten laws. Family members are expected to help the new leader to accomplish his or her duties, otherwise shame and misfortune will befall them.

In addition to fulfilling the responsibility in a particular position, one is expected to lead an upright exemplary life style. It was the duty of the community to scrutinize people who would be suitable in providing leadership in a given community. For example, in many dioceses of the Evangelical Lutheran Church in Tanzania (ELCT), those who wished to become pastors were interviewed before they were allowed to join the seminary. It is believed that this approach helps to gauge the interest of the individual against the spirit of servanthood.

The reflections that follow explore how leadership in Africa, particularly in the church, can become more effective in the struggle to control the spread of HIV and AIDS.

When HIV and AIDS emerged more than two decades ago, authorities in Africa warned of a new disease and offered various preventive campaigns. Their messages underlined the dangers of free sexual intercourse and emphasized that AIDS kills.

While the majority of HIV infections are acquired through unpro-



Peter Mwaitege (left), Tangayika Christian Refugee Service project coordinator in Kikwa, Tanzania, and Jamila Yabaya (right), the project area facilitator, discussing HIV and AIDS training issues. © LWF/T. Samuelsson

tected sexual relations, the factors that continue to fuel the spread of HIV in many parts of Africa are closely associated with social contexts—poverty, illiteracy, violence, unavailability of health services and economic injustices among others.

Stigma

In most congregations today, stigma is still perpetuated, when for example church leaders, teaching how to reduce HIV infection, use phrases such as, “It is a big shame for a Christian to be infected by a virus causing AIDS. That is a disease for [sex workers] and those who fail to adhere to the holy law.” Such arguments not only stereotype those who are prone to infection but continue to divide the congregants between

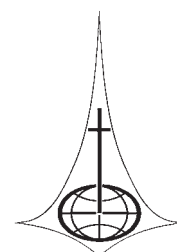
so-called “obedient children of God” and “evil servants of Satan.”

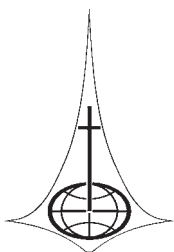
Is the current state of church leadership in Africa capable of effectively influencing attitude that can help control the spread of HIV? If leaders are also viewed as religious patrons and important representatives in their respective ethnic groups, how can they help to break the language barrier on sexual issues? Could it be that church leaders are not influential because they do not exhibit a clear cut difference from public leaders?

Answers to these questions must include examining leadership and communication styles. HIV and AIDS are best controlled through preventive campaigns that help sensitize community members and by providing information and knowledge to empower the vulnerable. The language and communication methods that are used should not cause confusion or feelings of shame.



Rev. Goodluck E.D. Kitomari © Private





Cultural Practices

Cultural traditions and practices have been mentioned as factors that contribute to the spread of HIV and AIDS. Indeed, there are risky factors within the African culture as in any other culture, but culture is crucial for the continuity of life. As new values from outside become more readily accepted than traditional ones,

leadership, including the church, must seek ways to adequately serve the newly emerging subcultures.

The reshaping of African values within a context of globalization requires church leadership that readily confronts change and challenges with messages of hope. Leaders must speak out concerning unjust systems that destroy humanity.

Leadership is the soul in any society. Because of the HIV and AIDS crisis in Africa, self-sacrificing leaders who work for the transformation of society are needed.

ELCT pastor Goodluck E.D. Kitomari currently teaches theology at the Makumira University College in Arusha, Tanzania.

Asia

DWS Cambodia Evolves into a Localized Program



LWF/DWS Cambodia uses an empowerment approach in its development work with rural communities. With support from DWS Cambodia, Pursat Province villager Duch Sokha was able to start a new grocery shop. © LWF/DWS Cambodia/Leak Ratna

The Lutheran World Federation (LWF) Department for World Service (DWS) began its operation in Cambodia in 1979 with the objective to assist needy people. Since then it has shifted its development approaches from emergency relief and rehabilitation to sustainable development. Meanwhile, DWS Cambodia has pursued a localization plan that will transform it in 2011 from an international non-governmental organization into an autonomous

Cambodian body called Life with Dignity (LWD).

David H. Mueller, LWF regional representative, said, "I am very confident in the readiness of LWF/DWS Cambodia to localize. We have very competent leaders and staff, a viable strategy."

In 2000, there were nine expatriate staff members working in leadership positions. The number decreased gradually to three in 2007, and in 2010 to just one, the

regional representative, who also oversees the Myanmar, Indonesia and Laos programs. The local Cambodian team has been managing the Cambodia program well with less and less support from the regional representative. The Cambodia program remains relevant, effective, efficient and accountable, and has built trust with traditional partners and other stakeholders.

How has this happened?

DWS Cambodia has utilized an empowerment approach in its development work with rural communities. It aims to develop hope, build confidence



Dr Sam Inn © Private

and competence so that rural communities can manage and lead the development process themselves. Experience in the first Integrated Rural Development Project has shown that empowerment works well in rural communities. That approach has been applied throughout the organization since 2000.

Continuous staff development is one of the key priorities for organizational development. Regular consultation

with staff on Cambodia's long-term localization plan has enhanced their ownership. Participatory management and a focus on team spirit have been utilized so that the localization process is the responsibility of the staff team and not reliant on an individual. This has mitigated the risk of staff turnover at the senior level.

It is important to note that expatriate leaders have provided trust,

space and coaching to the local leaders, while the local leaders have maintained hope, confidence and commitment in taking over responsibility. These factors have ensured a smooth and successful transition of leadership.

Sam Inn is the executive director of Life with Dignity/LWF Cambodia. He has worked with DWS Cambodia since 2003.

Empowering the "Lowly" to Become Leaders

While the Indian constitution has outlawed caste-based discrimination, it is still perpetuated in various forms of inequality, injustice and inhuman practices. The system declared a segment of the human community as Dalits from their birth and segregated them as untouchables.

Though Dalits were the producers of life-sustaining food, they were treated with indignity and paid unjustly. They were prohibited from entering religious places and streets of dominant castes as well as natural resources, such rivers and ponds. They

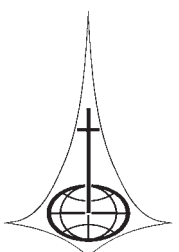
were forbidden from rearing cows but could only rear dogs and pigs. They were denied education. Despite their contribution to the sustenance of villages, they were destined to live in exclusive settlements.

Dalits were politically powerless as they were scattered and unorganized. Women and particularly widows were considered unclean and inauspicious entities, not persons. It seemed that no one would save them from their deplorable condition. The political and religious structures were cruel and inhuman.

But, influenced by the pietistic ideals, the German missionaries Provost Bartholomeus Ziegenbalg and Heinrich Plutchau established the pioneer Protestant (Lutheran) presence in Tharangambadi (Tranquebar) in 1706. They did not confine their work to the spiritual sphere but also initiated many efforts to transform the society. They bought land for the landless and built schools, boarding homes, a seminary, paper factory, printing press, publishing house and churches. Education was provided to boys, and girls. Volun-



DWS associate program, Lutheran World Service India Trust assisted Dalit community members in putting up secure houses following the 2004 tsunami in Tamil Nadu, southern India. © The Lutheran/Linda McQueen



teers were trained and appointed as grassroots catechists, teachers, Bible women and elders. The printing press provided Dalits with decent jobs. In addition worship services in Tamil have unified and empowered the Dalits. Publication of the Bible in Tamil has also elevated the Dalits' social status.

The church has empowered them by accompanying them on their journey toward lives of greater dignity where they are accorded the fullness of justice.

In a period of 300 years, Dalits have emerged as bishops, pastors, evangelists, sextons, women and youth leaders, Bible women, administrators, educationalists and other professionals.

The history of the pioneer Protestant community in Asia is nothing but the work of the Holy Spirit. Two young German students helped

begin the process of transforming Indian society by working to empower the subjugated, uneducated, economically downtrodden and underprivileged Dalits to become leaders both in church and society.



Rev. Jacob Sundarsingh © UELCI

J. G. Jacob Sundarsingh is coordinator of the Dalit and Adivasi Concerns desk of the United Evangelical Lutheran Church in India.

Europe

Servant Leadership in the Midst of Economic Collapse

The town of Keflavik in southwest Iceland is situated in the area that was hit hardest by economic collapse and depression in the North Atlantic island nation, which was one of the first victims of the global economic crisis that started in 2008.



Rev. Steinunn Arnprúður Björnsdóttir © Private

Formerly a prosperous town with a booming fishing industry and a center which provided services to a nearby United States military base, the town now has

a 17 percent unemployment rate, the highest in the country. The fishing industry has moved, the base closed in 2006, and with the economic collapse, other industries have shut down.

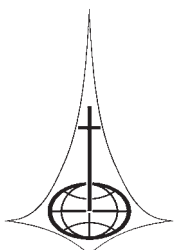
The Evangelical Lutheran Church of Iceland (ELCI) has played a major role in responding to this situation. Rev. Skuli S. Olafsson, who leads a team of pastors, church workers and volunteers, says that the

principles of servant leadership are used in responding to the needs of the community. "A situation like this not only has economic effects. The social and psychological effects are also severe. The population finds itself in the position of victims, where passive suffering seems an unavoidable role."

A welfare fund was set up at the beginning of the crisis in October 2008 by a team of volunteers in the congregation. Says Olafsson: "This was an opportunity to be active providers instead of passive sufferers."



ELCI pastor Rev. Skuli S. Olafsson (third from left) with other volunteers helping to raise funds for the Keflavik community welfare fund in a February 2010 fish sale. © Vikurfrettir/Ellert Gretarsson



The creation of the welfare fund prompted a positive reaction from the local community. During advent and Christmas the church focused on the fund and came alive with everyone—from small children to companies, societies and charity foundations—bringing their donations.

“Our central message was to focus on the role that each person could

have as a contributor, not a victim. Our community, which was a prosperous community, may have lost a lot, but we can all experience the joy of giving and thus taking charge in some way in this situation,” said Olafsson.

“In servant leadership, the joy of serving others is considered to be among the basic needs of people. The leader is first a servant. It is, of

course, for us also the message of our Lord Jesus Christ. This model has proved to be effective in creating a progressive culture, based on trust and generosity,” he added.

ELCI pastor Steinunn Arnþrúður Björnsdóttir is a doctoral student at the University of Iceland, and coordinator of Ecumenical Affairs and Interfaith Relations in the church.

Latin America & the Caribbean

A Lifelong Journey of Rebuilding in the Context of Instability



Building skills and human capacity are critical components in the DWS Haiti program, which optimizes organizational capability. Here, young community leaders attend a training workshop in Leaogane. © LWF/DWS Caribbean/Haiti

The powerful earthquake that hit Haiti on 12 January 2010 caused unprecedented damage, and it changed the physical, human and leadership landscape of the country. Universities, businesses, schools, civil society organizations, government, technical and financial institutions, as well as international non-governmental organizations, community and local groups suffered a high death toll and heavy



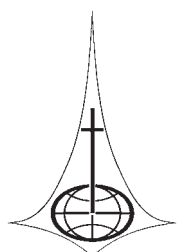
*Dr Louis O. Dorvilier
© LWF/H. Putsman Penet*

structural damage. The disaster added a new chapter to a long history of squandered assets and loss of human capacity created by dictatorship and political instability.

In this context leadership is both a moment and a journey. It is a moment that energizes daring individuals to seize any opportunity. It also provides commitment for listening and making a real connection with others. Leader-

ship is part of the long continuum of human ecology. Haiti survived this very painful moment embracing each opportunity. The earthquake called for strong and accountable leadership and governance.

Leadership is also a journey of faith and perseverance. For the last 30 years, the LWF/DWS has invested in Haitian organizations and skills’ development. DWS has demonstrated commitment to and faith in the Haitian people. Because of the country’s cycle of instability and the risk of halting the institu-





An LWF emergency response team distributes supplies for cholera prevention in southern Haiti. © LWF/DWS Caribbean/Haiti Jose Webert

tional capacity building programs, community partners have challenged the LWF to invest in long-term development. They insist that leadership is not a final destination that people reach after a period of preparation. Leadership in the context of recovery, rebuilding, peace and security in Haiti, is a lifelong journey. The LWF is committed to developing:

- self-awareness and interpersonal skills;

- adaptability to meet the needs of the country, the market and the workforce;
- ability to attract, develop, retain and motivate talent;
- creative cross-cultural exchanges to enhance learning;
- a workforce with an infrastructure and the means to meet standards and work objectives.

Building skills and human capacity despite the cycle of instability are critical components in the DWS

program. This strategy will help the LWF to respond to the challenges of work effectiveness, learning and exchange solutions, transformational management and organizational design and alignment.

Dr Louis O. Dorvilier has been working as the LWF representative for DWS Haiti since October 2010. He is on secondment from the Evangelical Lutheran Church in America where he served as director for International Development and Disaster Response at the Global Mission unit in Chicago, USA.

Responding to the Challenges of Mission and Sustainability

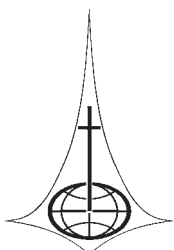
Various experiments in leadership development are taking place in The Lutheran World Federation's (LWF) Latin American and Caribbean member churches in response to the challenges of mission and sustainability they face.

As Simari Bogni Driau writes in *Curriculum Design for the Training*

of Facilitators (Spanish; 2009), such efforts are an attempt to produce leaders who are facilitators and who will accompany and assure healthy communal practices within a framework of freedom. In doing so, there should be "awareness of the processes of empowerment, reconciliation and change as part of God's mission, which are

developed with participation, transparency, reciprocity and sustainability as the rules of the game."

I have been able to observe two of these experiments in which more than 60 persons have participated and want to explain the leadership development processes, based on the practice of the churches.



The first is the action-reflection-action process, a theory and practice used by social movements in Latin America. It maintains that human knowledge is gained by interaction with the world. The theory of knowledge (epistemology) arises out of practice and results in further practice. Theories of knowledge and action cannot be separated: both epistemology and methodology explain together the



Mr Gustavo Driau
© Private

way in which we humans learn and arrive at transforming and liberating understanding.

The second is system thinking, which is understood as a lens to look through and a language to describe a complex vision made up of many elements and their inter-relations.

System thinking helps us to see beyond isolated incidents or events, leading to a deeper and more complex understanding.

The method of contextual mission is a key process enabling us to interpret God's action in history and in our lives. It enables us to reach a full understanding of the missionary nature of the church and its contextual theology, thereby promoting and encouraging a process that interacts with and changes its context.

Gustavo Driau is a member of the United Evangelical Lutheran Church in Argentina and is responsible for the church's work on diakonia, mission and sustainable development.



Participants in an LWF/DMD sustainability program consultation for church leaders in Latin America and the Caribbean, held in El Salvador in November 2010. © Private

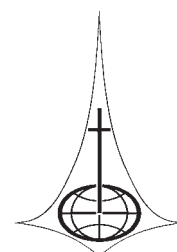
Becoming a "Church of Ideas"

Genuine leadership makes sure the best ideas are heard and acted upon. That is also true for leadership in churches. Often, young people contribute good ideas. They have direct access to changes in society and detect if change is needed. However, quite often they are not heard and don't have a place at the table at which decisions are made.

The LWF publication *A Church of Ideas – A Workbook for Youth Participation* offers insights on



how congregations, dioceses or national church can include young people in decision-making. The publication contains case studies from five continents, theological reflection and practical tips on how the participation of young people can be improved. It is available in English, Spanish, French and German. It can be ordered at lwfyouth@lutheranworld.org or downloaded from www.lutheranworld.org



YOUTH PERSPECTIVES

Individuals who have participated in an LWF global training program for young leaders speak about the impact of this process. They share insights about leadership initiatives in their own contexts and affirm the need for the church to invest in its youth.

Global Training Leads to Changed Lives in Sierra Leone

Thanks to my involvement in the LWF Global Training for Young Leaders program, I represented the Evangelical Lutheran Church in Sierra Leone (ELCSL) at the LWF African regional meeting in Nairobi, Kenya.

There, I identified the need for a drug abuse prevention program in my country.

It was a big success. Other youth organizations worked with the ELCSL youth on a mass campaign on the dangers of drugs.

When the decade-long civil war in Sierra Leone ended in 2002, the government set up a Truth and Reconciliation Commission to look into its causes. It concluded that young people were kidnapped and forced to use hard drugs.

Today, they have been integrated into society and the fear is that they are getting other young people involved in drugs.

The ELCSL campaign targeted 100 young people who were not using drugs under the theme: "Say No to Drug Abuse and Save Sierra Leone."



Mr Anthony Tucker © Private

They were trained to talk to other young people about how to resist peer pressure to use drugs.

The project trained 10 participants to explore the use of the media in sensitizing their peers. Young people were encouraged to get involved in sports or community organizations.

At the end of 2009, we had reached a large number of young people and saw the difference our project was making across the country.

Anthony M. Tucker, 25, who was the ELCSL contact person for the campaign, is currently studying in the USA. He was a steward at the LWF Eleventh Assembly.



Young people working on road rehabilitation within a UN World Food Programme (WFP) project on Plantain Island, Sierra Leone. © WFP/Jeremy Hartley

Knowledge and Skills Are Indispensable for Young Leaders

I thank God for helping us to carry out the ministries that we are called to through Scripture. I thank the LWF for allowing me to attend some marvelous activities in the LWF Global Training for Young Leaders program hosted by the LWF Youth desk.

It was a memorable experience in March 2008 in Bangkok, Thailand. We were young people from the Asia Pacific Region. Just as beautiful flowers have different colors and shapes, we, Asian youth came together from different countries, backgrounds, and

cultures, learning and sharing our various perspectives on leadership.

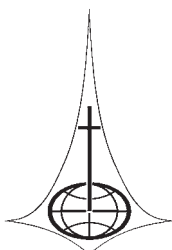
This was a very significant event for the young people as they prepare for leadership in their churches and in society. Learning how to design needs-based programs and sharing experiences with other youth has helped me to become involved in the church and community as a young leader.

In Bangkok I could share some of my experiences and what I have learned. I could discover the strengths and weaknesses that I have, leading me to better understand myself and others.

I think this understanding is very important for a leader. Knowledge and skills are indispensable for leaders so they can work alongside churches or community groups to



Ms Eleven Sibotang © Private





Participants in a March 2008 LWF Global Training for Young Leaders Asia/Pacific region workshop held in Bangkok. © LWF/Fong

spread the gospel and speak out for justice, peace and the integrity of creation.

The training in Bangkok helped prepare and motivate young people to think and act as church leaders. Just as young leaves on a tree cling to its

branches and are nourished by the trunk, they in turn sustain the life of the tree by absorbing carbon dioxide and producing oxygen for the earth. Young people should be like young leaves, where the trunk is the Spirit of Jesus abiding in His church.

Today few young people participate as church leaders. Part of the reason is a perceived lack of capability. But there is also reluctance on the part of the older generation to recognize that the youth can contribute to the church. Young people are capable and might be willing but they are not encouraged to become leaders.

“A Church of Ideas” is a church that exists for and responds to the needs of the congregation. The church, as the body of Christ, should offer a holistic ministry whereby, under the guidance of the Holy Spirit, ideas come from congregational members and are carried out by them. The participation of young people is indispensable.

Eleven Sihotang, 27, is a deaconess in the Protestant Christian Batak Church in Indonesia. She was a steward at the LWF Eleventh Assembly and is currently studying at the Lutheran Theological Seminary in Hong Kong, China.

Fellowship Flourishes Among Lutheran Youth Worldwide

Youth are both the present and the future of the church. The LWF recognizes this fact and for over two years has been working through its Youth desk with a group of young church leaders around the world.

I am very proud to have been part of that group. The experience of coming closer together as young Lutherans was edifying. We were united as Lutherans and shared experiences of how our churches nourish us as new leaders so that we will not repeat the errors of the past.

My church, the Salvadoran Lutheran Church, is characterized by great support on the part of the people. I truly believe that the church, by accompanying people on their journey and struggling with them against the great structures of sin, is showing great vision.

In addition, the church is a key player in ecumenism, interreligious dialogue and fellowship. It is working to bring ecumenism to the grassroots of the church, including the youth.

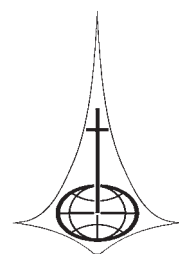


Young members of “Youth for Life,” a partner organization of the LWF/DWS Central America program in El Salvador, visit the countryside to rediscover their historical roots. The project works with young people who are vulnerable to gang violence. © LWF/DWS Central America

I feel genuinely honored to have the privilege of being part of my church, with its unique sense of inclusion and dialogue.

While it is true that youth receive support from the LWF, I think re-

gional youth committees also need to be created. This would ensure the continuity and growth of our church into the future. We need to create young leaders the world over, who are growing together, without rivalry,



and with both equal opportunities and a common agenda.

There are not many young people in my church, but we have the typical good Lutheran character. This is, however, not enough. We need to change the mentality of many young people who regard the church as a place where they always receive; they need to see it as a place where we give to our neighbor, no matter what the circumstances. In the church, we

should be last to be seated, last to eat; we need to be the last in everything, but the first to sacrifice ourselves for our sisters and brothers.

It is this Christian ideal of fellowship and commitment that the LWF Youth desk has instilled in us as young people over the past years, an ideal that will



Mr Martin Diaz-Velasquez
© ACANOTICIAS/Ivan Escobar

always be foremost in my mind and in my heart. No young person who participated in this process will ever forget it.

Martin Diaz Velasquez, 20, is active in the youth network of the Salvadoran Lutheran Church. He was a steward at the LWF's Eleventh Assembly and is studying psychology.

Age Is Not a Factor

What is a leader?

Some say a leader is a person who leads people from where they are to the place where they should be.

Being a leader includes great responsibility because your decisions affect the lives of those who have placed the weight of their hopes on your shoulders.

There are many views of what makes a good leader: one person might say it is talent, another that a leader is the person who works hardest, still another, that a leader is a messenger from God who simply executes God's will.

There are many views but truly leadership is a gift of God.

The little boy among his friends, the young girl in a circle of her classmates, and the middle-aged family man can all be leaders. Age is not a factor.

In church life leadership is important because it's necessary for people to have the example of a Christian life. Thanks to my participation in the LWF Global Training for Young Leaders program, I had an opportunity to meet young men and women who are youth leaders in different countries around the world.

Out of this experience, I have drawn my own conclusions concerning church leadership:

- A leader's principles should be based on the Bible.



New Year party for youngsters in the Evangelical Lutheran Church in Russia and Other States.
© Anastasiya Piddybska

- A leader's life is under constant scrutiny and therefore he or she must be ready to face criticism at the slightest error or unfulfilled promise.
- A good leader always nourishes future leaders.

- Leaders must think globally and act locally.
- Leaders should be open to new experiences.
- Leaders should work within church structures, but also listen to God in prayer.

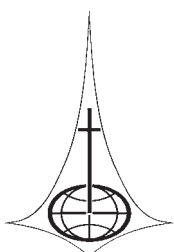


Ms Anastasiya Piddybska
© Private

And one should not forget—being a leader in the church should not be so difficult, because Jesus is the true head of the church.

Anastasiya Piddybska, 22, from Ukraine, was a steward at the July 2010 LWF Eleventh Assembly. She is a medical student and a member of the Evangelical Lutheran Church in Russia and Other States.

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The choice of a leader for the ordained ministry is still questioned despite the affirmation of the priesthood of all believers without any gender-specific emphases or restrictions. The humility and courage of spiritually engaged men and women enables them to build bridges, foster interfaith dialogue and forge peace and reconciliation.

Men and Women Sharing Leadership Benefits All Churches

The Vatican's reaction in 1992 when I was elected and installed as the first woman Lutheran bishop in Germany and worldwide was that this would be an obstacle to ecumenism.

Then we heard that the message was not official, but rather the personal statement of an acting spokesperson.

The reaction on the part of the Orthodox Church in Germany was similar: How should we deal with a woman as a church leader?

The issue of the spiritual responsibility of women has led to heated discussions in the Roman Catholic and Orthodox churches. Experience quickly showed that, in actual church practice, a positive division or even a trustworthy sharing of roles was possible.

Respect—on the part of all sides—is necessary, in the domain of ecumenism and interfaith fellowship.

As leaders, we have a duty to represent our institution and to defend fundamental theological precepts and teachings with full clarity.

We recognize the priesthood of all believers as the basis of our communion, without any gender-specific emphases or restrictions. In the case of the ordained ministry, this awareness came to fruition quite late, although there had been consensus about it in some churches since the 1960s.



Bishop emerita Maria Jepsen © Andreas Laible



Bishop Maria Jepsen, Hamburg, talking with His Holiness Mar Nasrallah Boutros Sfeir, Maronite Patriarch of Antioch and the Whole East during a visit to Lebanon in 2007. © North Elbian Evangelical Lutheran Church/Press Office

This understanding enables women to step into the arena without hesitation, and furthers the dialogue and encounter with persons from other faith communities, Christian and non-Christian.

Women add both openness and cohesiveness to ecumenical and interfaith relations, which are of great importance to society. For them, the primary issues are not power or boundaries, but the finding of ways, words and rituals that bond us together and strengthen us in our respective traditions.

As spiritually engaged men and women, we are called to witness to the stark inequalities between rich and poor, black and white, man and woman, and build bridges so that, together, we can create social structures that bear witness to the kingdom of God. This demands humility and courage.

After 18 years as a bishop, I have come to realize that such forms of church leadership and life are good, and benefit, not only the Lutheran communion, but all churches.

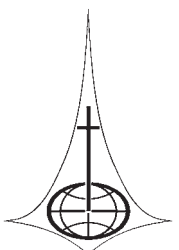
Maria Jepsen was a member of the LWF Council from 2003 to 2010. She served as bishop of Hamburg in the North Elbian Evangelical Lutheran Church from 1992 to July 2010.

From Suspicion and Revenge to Trust and Interfaith Reconciliation

Once they were bitter rivals who tried to have each other killed, but now the two Nigerian clerics consider themselves brothers.

Pentecostal preacher Rev. James Movel Wuye and Muslim Imam Muhammad Nurayn Ashafa are living proof that people can change,

and that the desire for revenge can be replaced by an urge to foster reconciliation and peaceful co-existence.





Imam Muhammad Ashafa interacts with children in a camp in Eldoret, western Kenya, where thousands of people took shelter after post-election violence in that country at the end of 2007. © FLT Films

Wuye acknowledges that he was a militant in his youth. He lost an arm during communal violence in the northern town of Zangon-Zataf in 1992. Muslims and Christians fought pitched battles over the relocation of the community's market. Killings spread to other parts of Kaduna state.

Kaduna is the seat of Nigeria's northern elite, including senior military, religious, and traditional figures. Its population of more than 6 million is divided more or less equally between Muslims and Christians. The region has also, unfortunately, been at the epicenter of intercommunal conflict, which has only worsened since the state government's declaration of its intent to introduce shariah law. This declaration sparked an outbreak of violence in late February 1999, and subsequent anti-Muslim reprisals in various southern towns, that left an estimated 2,000 people dead, 80,000 thousand displaced, and many private homes and business premises looted and destroyed.

"Most of the problems in Nigeria do not come from religion but economic and social conditions," observe Ashafa and Wuye. The pastor and imam share a view that civil society organizations such as the Muslim-Christian Interfaith Mediation Centre in Kaduna, which they set up, can be more effective than security forces in

defusing potentially violent situations in Africa's most populous country.

"For three years I nursed the ambition of killing Imam Ashafa," he said.

Ashafa, a leader of a Muslim militia, lost two sons and a spiritual mentor to the outbreak of violence in 1992.

Stereotypes and Misconceptions

Coming to terms with terrible loss forced them to reflect and this brought transformation. They turned to the Bible and the Koran, where they each found passages calling believers to be peacemakers.

When they met face to face in 1995 there remained a lingering distrust. A civil society leader had attempted to work out a kind of understanding between them and the resulting dialogue helped them overcome stereotypes and misconceptions and gain respect for each other.

They staged a public debate—no easy task in such a charged atmosphere—and this early effort at dialogue has become an ongoing exchange through the Muslim-Christian Dialogue Forum. Each of them has made a quantum

leap—from violent youth leader to successful nonviolent mediator of Muslim-Christian conflicts.

Now they listen to each other's sermons and have written a book together, *The Imam and the Pastor: Responding to Conflict*, which examines the perceptions of Muslims and Christians about each other, explores the commonalities at the root of the two faiths—and the differences—and describes their efforts at forging an understanding between the communities.

Wuye and Ashafa have successfully facilitated dozens of conflicts, sometimes driving together through tense neighborhoods to calm fears. While their efforts were once confined to Kaduna, they are increasingly working throughout Nigeria and other countries.

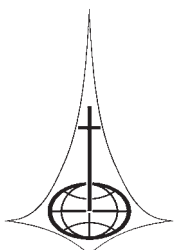
"We both, in the past, had been involved in a war of words through various publications," they have written. "Then we started talking, each of us carefully selecting his words. We were conscious that here were two 'enemies' coming face to face for the first time, on a ground that was not conducive to flexing of muscles. But in our eyes, one could read hatred, anger and resentment, all covered with the cynical smiles that frequently flashed across our faces. Each was highly suspicious of the other.

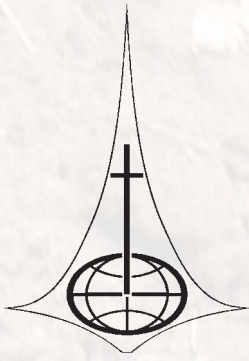
"We were both startled by some discoveries. Hidden behind the turbaned imam was a gentleman, not the violent man that the pastor had assumed he was. Similarly, the suited pastor was a bird of the same feather as the imam. We found that we had a lot of things in common."

Adapted from material provided by Pastor James Movel Wuye and Imam Muhammad Ashafa. Excerpts from the article titled "The Pastor and the Imam – Nigeria: From rivalry to brotherhood" which was first published in New Routes: A Journal of Peace Research and Action, Volume 10, No. 4 (2005), have been used with permission.



Imam Muhammad Ashafa (left) and Pastor James Wuye © FLT Films





Liturgical Material for a Service of Installation

Nurturing...

This liturgy offers churches resources to celebrate a eucharist service for the installation of a lay or ordained member into a key leadership position in the church or its related organization. It can be adapted to the respective contexts.

*The congregation's response is in **bold type**.*

Procession

[A procession of church leaders accompany the person to be installed to the entrance. The presiding leader welcomes the person into the church.]

Opening words and greeting

With the beat of drums and the strum of guitars,
Jesus comes near.

With song and sigh, hopes and prayers,
Jesus comes near.

While waiting in transit lounges or shopping at the duty free,
Jesus comes near.

While writing reports or confronting challenges without easy solutions,
Jesus comes near.

While listening to a story of injustice or calming down after disappointment,
Jesus comes near.

With the support of friends and the correction of those opposed,
with the spirited word and the word raising spirits,
Jesus comes near.

Our hearts burn within us
as we offer our worship and praise

in the name of the Blessed Trinity, one God, now and forever.
Amen.

Hymn

Gathering

Prayer

The Lord be with you.
And also with you.

Let us pray:
God ahead of us, leading the way,
God with us, binding our wounds,

God around us, holding us together,
God close to us, whispering away fear,
God within us, giving us dreams,
God over us, expecting our best,
open our eyes so we see you anew
and take the long journey to freedom
with your crucified and risen Son, Jesus Christ.
Amen.

Word

Gospel Reading Luke 24: 13-35

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened.

While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him.

Come, walk with us

And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place.

Listen to us, our sorrow is great

Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him."

Come talk with us give meaning and life

Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over."

Come stay with us for evening is nigh.

So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them.

Come eat with us and share in our bread.

Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?"

Open our eyes our freedom you are.

That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

The Gospel of the Lord.

Praise to you, O Christ.

Sermon

Hymn

The Apostles' Creed

The Prayers of Intercession

God, close at hand,
we pray for those confused about the next step to take,
for the feet battered from journeys too long, and too rocky,
for the muscles emaciated by lack of protein or exercise,
for the ankles twisted by deception and false promises,
for the soles blistered from the endless circles

imposed by corruption, fear and greed.

Walk with your people and open their eyes so they can sing:

Strengthen us for the journey.

God, ever watchful,
we pray for those whose decisions control the well-being of others,

for the feet which trod on the rights of women,
for the muscles which rape and pillage,
for the ankles strapped with explosives to destroy the enemy,
for the soles massaged in luxury,
unconcerned with those who have no food.
Walk with your people and turn them to your justice.
Open their eyes so they see that love is life and sing:
Strengthen us for the journey.

God, alongside,
we pray for those whom you choose to be your servants;

give them tireless feet to go wherever your love needs
to be revealed,
give them muscles to enact your strong word,
give them ankles enduring all the shocks the world
puts in their way,
give them soles to gently massage the earth, dancing
your praise.
Walk with your servants so each day
they rediscover opened eyes and say:
Strengthen us for the journey.

Installation of New Leader

(NAME), you were elected by the (BODY) to serve Christ's Church. Adapting words from the letter to the Ephesians I ask you:

Will you build up the body of Christ, toward that day when all come to the unity of the faith and the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ? (*adapted from Ephesians 4:12-13*)

New Leader: I will and I ask God to help me.

Will you speak the truth in love, so that all those who serve alongside you will grow up in every way into Christ, who is the head? (*adapted from Ephesians 4:15*)

New Leader: I will and I ask God to help me.

As far as you are able, and acting in accordance with the polity of the (BODY), will you equip each part with the ligaments to join and knit it together, so each part is working properly, promoting the body's growth in building itself up in love? (*adapted from Ephesians 4:16*)

New Leader: I will and I ask God to help me.

People of God, will you support (NAME) in his/her work as the (TITLE and BODY)? Will you pray for him/her? Will you draw from him/her all the gifts that God has given him/her to lead this body which is part of the community of Christ?

We will.

(NAME), surrounded by these people, and affirmed by many others who would have liked to be here today, I install you as the (TITLE and BODY). May Christ Jesus walk with you every step of the way.

Amen.

As a community we will now pray for (NAME). I invite those gathered to put their hands on (NAME's) shoulders, and the rest of us to put our hands on the shoulders of the person in front of us, to form a chain of blessing.

Prayer

God, beside your people,
accompany (NAME) in his/her ministry
as the (TITLE and BODY).

In the work ahead,
guide (NAME) to wise decisions and bold discipleship.
When his/her hopes are dashed, burn your word
within his/her heart.

When he/she fails to understand, stay with him/her
through difficult nights.

When he/she tires of the journey, feed him/her the bread
which opens his/her eyes to your presence with him/her.
Fill him/her with your Spirit so that he/she is inspired
by the rhythm of the gospel, which sets all people free,
through Jesus Christ. **Amen.**

The peace of the Lord be with you always.

And also with you.

Hymn

The Great Prayer of Thanksgiving

Leader: The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

Preface

Creator of all that is,
breathing life into dust shaped in your image,
loving what you have made,
sending prophets and pastors, teachers and mentors
to guide your people on your path,
in the fullness of time you gave us your Beloved,
to walk with us, to speak words of hope
and show us your power over death.
So with the church on earth and all the hosts of
heaven we join in endless songs of praise.

Eucharistic Prayer

Words of Institution

We proclaim the mystery of our faith.

Christ has died, Christ is risen, Christ will come again.

Come Holy Spirit,

open our eyes so we recognize the presence of Christ
at this table.

Nourish us at this meal

so we become his body and blood

opening the eyes of the whole world to his love

through Christ, with Christ and in Christ,

all glory and honor are yours with the Holy Spirit

now and forever. **Amen.**

Prayer after communion

Gracious God,
we thank you for your presence in this meal
send us forth to be present for others
in the name of Jesus Christ. **Amen.**

Benediction

Let us go now, nourished at this meal, confident in
our shared leadership, knowing Christ walks with us,
God is ever with us. The world awaits our healing
ministry.

Greetings

(Church representatives are invited to bring greetings.)

Lord's Prayer, each in his or her own language.

Communion

Closing Hymn

[At the end of the service, the newly installed leader leaves the sanctuary to greet congregants. All are invited to share a meal according to the practice of the community.]

This liturgy was prepared by the LWF Department for Theology and Studies and Rev. Terry MacArthur.

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