



# TAKING IT HOME



**Evangelical Lutheran Church in America**  
God's work. Our hands.



MISSION  
GATHERING

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## CONGREGATIONAL WRAP UP

### CONGREGATIONAL TEAM TIME WORKSHEET

I and/or members of my congregation's team attended the following workshops:

- Cross+Generational Engagement
- Growing a Missional Congregation
- Lutheran Immigration and Refugee Service
- On the Move
- Mission 101
- Mission Interpretation: Growing Your Mission Interpretation Ministry
- Music and Mission
- Radical Hospitality
- Short-Term Mission
- Social Action
- Stewardship: Embracing the Gifts of Diversity
- Other: \_\_\_\_\_

Discuss with team members your various workshop experiences. List some of them here:

**Based on the description and ingredients of an effective model for Accompaniment above, complete a C.T.A.R. Scan of your ministry:**

1. **Celebrate** those areas where your congregation already practices and carries out God's reconciling mission. Be specific:



2. In what areas of ministry, with some slight **Tweaks** or adjustments, could you increase your congregation's capacity to participate in God's mission, proclamation and service, both locally and globally?

3. What new ideas, concepts or resources were you introduced to this weekend? What are one or two new practices or approaches you would like to **Add** to your ministry locally and globally that will increase your congregation's capacity to be in mission and relationship with God and one another:

4. Based on what you have witnessed at the Glocal Mission Gathering, is there anything you believe needs to be **Removed** from your congregation's practices as it does not fit an effective Accompaniment Model:

5. Practice your response to, "What did you learn at the ELCA Glocal Mission Gathering?"



Our team will meet again \_\_\_\_\_

To grow our congregation's capacity for mission we need to talk to or involve:

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*List names of people and organizations*



# CROSS+GENERATIONAL ENGAGEMENT

## Workshop Leader's Guide



## CROSS-GENERATIONAL ENGAGEMENT

### ENGAGING ALL GENERATIONS – FOR A GLOCAL CONNECTION

#### Who is This Workshop For?

This workshop is designed for those in our congregations who relate to children, youth, adults and elders – the life-long learning ministry team, Sunday school teachers, youth director, children’s ministry coordinator, older adult ministry director as well as the local and global mission team. This is for all who want to discover how faith formation is about “accompanying” one another right where we are, in our congregations, in our households and how involvement in “mission” cannot be separated from faith formation for every age and stage of life.

This workshop is experiential and interactive – we practice what we teach. It is important then that teenager, young adults, adults and older adults, singles, couples, parents, sponsors and grandparents participate in the workshop. This workshop is most fun and most beneficial when all ages and generations sign up and show up.

Based on comments from past participants, the time we spend together in this workshop will have far reaching influence in one’s ministry and that of the congregation. Participants do not leave with a curriculum, but a new lens and personal experience in which to approach every aspect of congregational and household ministry.

#### Your Workshop Leaders

The Cross-Generational Engagement workshop is led foremost by practitioners, people who are experienced Christian education leaders, knowledgeable in faith formation and who have a passion for bringing all generations together for God’s mission at home, in congregations, across the street and around the world.

Linda Staats, curriculum designer and consultant for the Cross-Generational Engagement workshop, serves as Assistant to the Bishop for Youth & Household Ministry in the Rocky Mountain Synod-ELCA. She has a master’s degree in human devel-

opment and the family, which serves as a foundation for her life-span approach to ministry. Linda is known for her knowledge of resources and for her ability to combine research, theology and people’s own holy stories to engage and empower all generations for serving at home and in the world.

Co-facilitators are experienced leaders in youth and children’s ministry in congregational settings. They are people who believe one can only lead effective youth ministry when we are also engaged in effective older adult ministry. They “get” cross-generational ministry and can’t imagine doing ministry any other way. Our co-facilitators bring personal stories, practical ideas for what works and what doesn’t and a belief that everyone is “gifted” to serve, regardless of age. They are passionate about what God is up to in this world through you and me.

#### Why is This Workshop for You?

The Global Mission Unit of the ELCA has a long history of valuing cross-generational ministry. The Global Mission Unit is committed to building on this tradition with the intent of integrating the gifts of the generations with every aspect of its work. The Cross-Generational Engagement track at the Global Mission Gatherings is based on the belief that when a congregation practices cross-generational ministry locally, the core values and action steps that form the foundation for accompaniment and mission are present and active.

The phrase “Cross-Generational Engagement” is used intentionally. It creates an image of all ages gathering around the cross and journeying together. A cross-generational approach embedded within a community of faith meaningfully engages children, youth, young adults, adults and elders into the planning, life and witness of that congregation.

The goal for this workshop and for the ministry of a congregation is for accompaniment to be embodied and practiced locally, right where you are. As the



generations journey together locally, our congregations and the ELCA will be infused with a new perspective and sense of identity and mission.

The desired outcome is an authentic community representing the gifts, experiences, faith stories and cultures of diverse ages and multiple generations for the purpose of reconciliation first in our own households and congregations, then within the community and the world. Our hope is that the Cross-Generational Engagement track will equip you to discover, experience and celebrate the wondrous moments as the generations break bread together at the Lord's table, on the kitchen table and walk along side one another, locally and globally. As we view one another through God's eyes, accompaniment becomes a way of life for every age, through Christ.

The Rev. Bill Bixby, campus pastor at Thiel College, wrote in the Summer 2010 edition of the YMNet "Connect Journal," "Cross-generational ministry is nothing more, and nothing less, than a commitment to be God's many gifts/no walls Church! That is, to claim and to live out the *mutual blessing, mutual up-building and mutual challenge* that youth and elders can offer each other, centered in "... *one Lord, one faith, one baptism ...*" (Ephesians 4:5).

### **When and Where Will It Be Held?**

The Cross-Generational Engagement workshop is one of several topics offered during the Glocal Mission Gatherings. Participants attend an entire workshop or track, which is typically divided into two sessions, each about two hours in length for a total of four hours interaction.

The space for our time together is large enough to allow us to sit knee-to-knee for caring conversation as well as move around and interact in fun and simple ways that demonstrate how all ages can laugh, pray and talk together. At least one rocking chair will be provided, small chairs waiting for the youngest among us, and pillows for those who prefer the floor.

The environment where we meet is designed to appeal to visual learners as well as those who learn

best by doing. A "Centering Table" with candles and a selection of Bibles for all ages will remind us of the holy spaces in our congregations and in our homes.

Our time together is well paced with a blend of lecture, personal and group sharing, and cross-generational experiences that demonstrate the topic. Each person's comfort level for sharing and interaction is always honoured.

### **By the End of The Cross-Generational Engagement Workshop You Will Have:**

1. Identified the generations present in our world today, in one's congregation and in the workshop itself, synthesizing information about each generation's beliefs, values, world-view and gifts.
2. Engaged in multi-age, multi-generational, small group genuine conversation; analyzed one's experience and applied it to one's life in the congregation and daily life.
3. Explored cross-generational ministry through the lens of Accompaniment Values and Actions and practiced applying the concepts to one's ministry setting.
4. Developed a network with peers and shared questions and expertise.
5. Reviewed and evaluated resources for supporting a ministry of accompaniment and faith formation that includes all ages and generations.
6. Integrated the multiple aspects of the Glocal Mission Gathering experience and created next steps for developing a comprehensive cross-generational lens for ministry.



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## WELCOME AND OVERVIEW

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We are so glad you have selected the Cross-Generational Engagement workshop. We look forward to getting to know you and interacting with you during our time together.

Notice that you were immediately engaged with the theme. When you walked into the room, you were invited to add a “dot” to your nametag, one that matched the color or code next to the generation/year you were born on the Gifts of the Generations handout. If you have not had an opportunity to do this, you may do so now.

When you have a break between our two sessions or when you return home, you are invited to read the supplemental information, “Cross-Generational Engagement, Ministry and Mission,” found in the Resource Section for this workshop. Here you will find references to Scripture and research that provides the foundation for forming community, accompanying one another and practicing our Christian faith. In this track, we will begin to tap the vast potential for bringing the generations together to accompany one another through life’s milestones, challenges and celebrations as we share the Good News of Jesus Christ.

Our time at the Glocal Mission Gathering is like a three-ring circus, with our time divided between plenary sessions, worship, learning tracks and meals that are planned as intentional times for the sharing of local stories about accompaniment and mission. Additionally, there are many displays.

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## TOPIC #1. HOW MANY GENERATIONS ARE THERE? WHO IS IN WHAT GENERATION?

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### Learning Objective

*By the end of this section, participants will have:*

- Developed an awareness of the seven generational categories and impact on ministry.
- Explored the uniqueness and gifts of each generation.

### A. Introductions: Warm-up Activity

Scripture is filled with references to the generations. Pages of biblical text list the genealogy of families and connection from generation to generation. Would someone please volunteer to read Matthew 1:1-17.

Each person in the circle is invited to introduce himself/herself in the following manner: *“My name is and I am the son of “ \_\_\_\_\_” Or “My name is and I am the daughter of “ \_\_\_\_\_” giving the first name of ones father or mother and then continue naming ones maternal or paternal lineage as far back as one knows the names of one’s grandfather/grandmother /great grandfather/grandmother etc. (Anyone has permission to simply say “pass” on any activity.)*

1. What, if any, new connections did you make between the genealogy you just heard read from the Bible and our own naming of those who have come before us?
2. As we go around the circle again, you are invited to share your name, role in your congregation and why you selected this learning track.
3. What do you want to gain and walk away with at the end of this time together? We will list your expectations on a white board or newsprint. We will come back to this list at the end of the workshop.

### B. Information: Gifts of the Generations

Our newspapers are filled with articles about generational characteristics and the challenges and benefits of working together. Scripture is also filled with references to the “generations.” Our faith language refers to “passing on our faith to the next generation.” Yet, seldom are people able to name all the generations or each generation’s uniqueness. Many ask, “What is meant by cross-generational ministry?”

For our purposes, it is not so important to know the names of each generation or even the specific age span. It is important to recognize that each generation’s beliefs and values are shaped by its time in history. Each generation has a unique worldview.



Each generation offers a gift to the other generations. The body of Christ is not complete when the views, skills, faith narratives and perspectives of a generation are absent in the ministry and life of a congregation and community.

Generation specialists typically refer to five or six generations in our society. The actual dates may vary by a few years depending on whose research you consider. If we include those few still living that are 105 and older, or even over age 100, there are seven generations present on our planet and in our communities:

<b>Gen Z</b> (Born after 2004)	Ages 8 and younger
<b>Millennial</b> (1983-2003)	Ages 9-29
<b>Survivors</b> (1965-1982)	Ages 30-47
<b>Boomers</b> (1946-1964)	Ages 48-66
<b>Silents</b> (1926-1945)	Ages 67-86
<b>Builders</b> (1906-1925)	Ages 87-104
<b>Lost</b> (1907 and before)	Ages 105 and older

**Q:** How many generations or different color dots do we have represented in our group today? For effective cross-generational ministry, the goal is to have at least three generations represented. How did this group do?

**Take out “The Gifts of the Generations” resource.**

1. Do we have someone present who is 87 or older? If not, who has a grandparent or parent in that category that would be willing to read the description for the Builder and Silent Generations?
2. Would a Booster, a Boomer and a Buster each volunteer to read the description for your generation?
3. If we have one or more from the Millennial Generation with us, would someone read the description for your generation?
4. And finally, would the person present with the

youngest child or grandchild in their household please read the description for the Adaptive Generation.

**Q:** Do you think these characteristics accurately describe your generation?

**Q:** What else would you add to the descriptions for each generation?

**To summarize:**

- There are seven generations in our society and in our congregations. Each generation’s beliefs, stories, values, faith and giving practices are shaped by one’s time and place in history.
- Each generation offers a gift and unique perspective to the faith community.
- A faith community’s significant role is to bring all generations together to “accompany” one another.
- Meaningful and intentional interaction between the generations is essential for recognizing generational expertise and knowledge, decision making, equipping leaders, sharing gifts and resources, networking, mentoring and storytelling, which leads to shaping and passing on values and faith.

**C. Age-specific vs. Cross-Generational Ministry**

Most often when all ages are gathered on the church campus, separate programs are offered for each specific age group. This approach is typically labeled “cross-generational” ministry, but it is not. It is not enough to provide childcare for the little ones and parallel opportunities for the older children, youth and “OWLS,” the Older Wiser LutheranS. It is not sufficient to have all generations simply share a common space as often happens in fellowship halls for a meal or on a patio for “coffee” time following worship. This ineffective approach to ministry is well summarized in the book, “Almost Christian”: “To treat adolescents as a separate species instead of as less experienced members of our own was one of the twentieth century’s largest category errors.”

**In groups of three, please share:**

1. What is the generational make up of your congregation? Your neighborhood?
2. Name the times, places or events when all generations are actively engaged with one another on your church campus? Off campus? In your household?

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## THE GIFTS OF THE GENERATIONS

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### ***A Foundation for Accompaniment in One's Home, Congregation & World***

*Recognizing Generational Expertise & Knowledge, Decision Making, Sharing Gifts & Resources, Networking, Mentoring and Storytelling*

**1907 The Lost Generation:** We are losing or have lost their stories. (105 and older.)

**1906 -1925 Builders / Civic / G.I.:** Faith based on knowledge and experience. Have heroes. "We will do whatever it takes to get the job done." Believe every generation will be better off. Live a life of sacrifice for the good of others. Want respect. (Ages 87-104+)

**1926-1945 Boosters / Silents / Adaptive:** Faith based on knowledge and involvement. Deeply committed to common good. Know hymns by heart. Hard work will get the job done. You can count on my word and a handshake! Save and pay cash. Shaped by the Depression, WWII, industrial revolution. Rooted in tradition, loyalty and conservation of resources. Grew up listening to radio, comfortable with sermons and traditional music. Trust institutions, leaders. May care for elderly parents, children and grandchildren. Account for 39 percent of charitable giving. (Ages 67-86)

**1946-1964 Boomers / Idealist:** Post WWII. Dabble in church. Taught that institutional church will pass on the faith (forgot Deut. 6). Credit oriented. Buy now, pay later. Shaped by TV and incredible social-political change. Experienced assassinations of religious and political leaders, space exploration, civil rights, Vietnam, women's movement, Watergate. Suspicious of institutions,

hierarchy and authority. Live to work and play. Creative, high standards. Value their achievements. (Ages 48-66)

**1965-1982 Busters / Survivors / Gen X/Reactors:** (13th generation of immigrants to American soil). Searching for meaning and spiritual connection rather than a church connection. No loyalty to a denomination. Reached by non-denominational churches. Live in shadows of three generations. No fear – just do it! Concerned about making ends meet. Shaped by computers, collapse of Berlin Wall, AIDS crisis, divorce. Accept diversity. Environmentally conscious. Visual and entertainment oriented. Relationships important. (Ages 30-47)

**1983-2003 Millennium Generation / Gen Next / Gen Y / Net Gen or Gen @:** New civic generation. Community minded, public servants. Faith responsive to nurturing. Looking for heroes. Experience a frantic pace of life, formative years spent in child-care, short attention spans, less respect for authority. The Internet has always been a part of their life. Capable of networking and mass collaborations using the Internet without knowing anyone personally. Need close bonds with caring adults for balance in world. (Ages 9-29)

**2004-2020 Adaptive / Gen Z / Homeland:** (Ages birth through age 8)

**NO ONE IS TOO OLD OR TOO YOUNG TO BE THE CHURCH – ALL ARE THE CHURCH OF TODAY**

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## TOPIC #2. THE CIRCLE OF BLESSING: BEING THE BODY OF CHRIST

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### Learning Objective

By the end of this section, participants will have:

- Engaged in cross-generational conversation.
- Practiced inclusivity, storytelling, recognition of people's gifts and being vulnerable while having fun and building community.
- Become equipped to create and lead effective, faith-forming, cross-generational ministry in one's congregation and home.

### A. The Circle of Blessing

In forming a Circle of Blessing, we will do the following:

- Identify and honor the oldest one in our midst. Not only will this person be our eldest, but also receive the title of "wisest" and will serve as our honored elder for our time together. This person will be asked to share a bit about his/her past with us.
- Identify the youngest and have him/her stand next to the "eldest."
- Everyone else will take a place in the circle based on one's age or the year born. The circle flows from the "wise elder" followed by each age, decade and generation until the youth and children present fill in the circle and are standing next to the youngest one first identified. Provide chairs for those who cannot comfortably stand for the next few minutes.
- Consider the following:
  1. The number of decades and generations present in our circle. What generations are missing? Where are they? If not here, how do we go there?
  2. No one is too old or too young to be the church – we are all the church of today. One cannot do youth ministry without our elders and one cannot do older adult ministry without our youth.
  3. We owe a debt of gratitude to those of

the Silent and Builder generations for their gifts and contributions to our society and our institutions of faith.

4. A congregation is the only institution in our society that is able to bring all the generations together to accompany one another through all the ages, stages and milestones of life. Our congregations are an untapped potential for generational ministry.
  5. To pass on our faith and values, we need to spend meaningful time together.
- Now hear the words from Psalm 78:1-7 from The Message:

*1-4 Listen, dear friends, to God's truth, bend your ears to what I tell you. I'm chewing on the morsel of a proverb; I'll let you in on the sweet old truths, Stories we heard from our fathers, counsel we learned at our mother's knee. We're not keeping this to ourselves, we're passing it along to the next generation —God's fame and fortune, the marvelous things God has done. 5-8 God planted a witness in Jacob, set the Word firmly in Israel, Then commanded our parents to teach it to their children So the next generation would know, and all the generations to come — Know the truth and tell the stories so their children can trust in God,*

### B. Learning Names, Engaging the Body, Building Community Around a Common Experience.

- Let's become further acquainted while still in our circle. I am going to throw (name object) to someone in the circle. As I do so, I will call out your name. You will then throw the object to another person until each person has received the object and has had their name called out. The last person will throw the object back to me. Questions? Let's begin...
- Good job! OK, we are going to do this again, only faster. Throw the object to the same person as last time. (Begin again, but after about the third or fourth toss, introduce a second object. Throw to the same person as before and continue in the previous order. After another three-four tosses, introduce a third object.)

- What did you notice about this game that made it a helpful cross-generational experience?
  1. We laughed!
  2. Any age or ability could participate. All were included. If we had small children or if we were all sitting in chairs we could have used larger objects or rolled large balls to one another.
  3. We were vulnerable.
  4. Community was built through a common experience and shared laughter.
  5. New group identity was created and a sense of belonging.
  6. Power was shared through the simple act of each one selecting the next person to receive the object.

*not at large round or oblong tables. If a large group (more than 50 people or 10 small groups) prepare numbered sheets before hand, one number per sheet for each small group leader to have a number to hold up for others to see.*

Once you have found your group, each person within your cross-generational small group is invited to share his/her name and either who you are named after or the meaning of your name.

Select questions from the Cross-Generational Engagement Questions handout. Please begin with the first question. When you complete your sharing, move to the next question on the list.

One person in each group is invited to read the question and then allow a few moments for everyone to reflect on it before sharing responses. This allows time to think about what it is you want to share and frees you to listen to others when sharing begins.

Each person is encouraged to respond to the specific question before going on to additional questions. And remember, you may say “Pass” at anytime while still giving the gift of listening. You will have 10-12 minutes for this first conversation.

**Facilitators tips:** *Most people, especially children, are able to sit comfortably and engage in direct conversation for about 10-12 minutes. Watch your group for restlessness or waning attention and be ready for group energizers that are simple and fun that engage all the generations and people of all abilities and mobility. See the resource: Suggestions for Cross-Generational Energizers, Mixers and Games.*

### **Cross-Generational Engagement Questions**

*Notice how the responses to the questions connect us to the Principles of Accompaniment.*

**Questions to Consider:** Please discuss questions in the order listed. The goal is not to complete as many questions as possible. The goal is for authentic sharing.

1. What is the best thing about being my age? The most challenging? (*Mutuality, Vulnerability, Storytelling, Empathy*)
2. Name someone of an older or younger generation who has influenced my life of faith. (*Storytelling, Sustainability*)

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## **TOPIC #3. CROSS-GENERATIONAL CONVERSATION**

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### **Learning Objective**

*By the end of this section, participants will have:*

- Shared faith talk and caring conversation in multi-age/generational groups.
- Recognized and named the accompaniment values and actions as part of the sharing process.
- Applied the “iceberg model” of understanding culture while conversing about generations.

### **A. Cross-Generational Small Group Conversation and Engagement**

Count off around the Circle of Blessing created earlier. The result is small groups of five with a mix of generations in each. The first person of each number will select a space in the room and hold up fingers to match his/her assigned number. Those following with the same assigned number will then be able to locate his/her group.

**Facilitators tips:** *No less than three and no more than five people in each small group! Preference is to sit in chairs pulled together in small clusters,*

3. What is my earliest memory of being invited to have a significant role in my faith community? (*Empowerment, Asset Building*)
4. Do the youth in my congregation, my neighborhood, my household have at least five caring adults in their lives? (*Mutuality, Network Building, Inclusivity, Empowerment*)
5. Do the elders in our congregation have at least five from a younger generation who interact with them? (*Mutuality, Network Building, Inclusivity, Empowerment*)
6. What are the gifts each generation contributes to the ministry of my congregation? What difference does this make? In my community? In the world? (*Mutuality, Inclusivity, Sustainability, Empowerment, Resource Sharing, Decision Making, Network Building, Expertise Recognition, Asset Building*)
7. How does my congregation assist people of every age to discover and use their gifts in Christ's service? (*Empowerment, Resource Sharing, Mutuality, Expertise Recognition, Scripture*)

**Optional Questions for Extended Time Together or for Discussion on Gifts-Based Ministry:**

Within the large group, ask each person to respond to the following questions. Call out answers popcorn style. Responses will be recorded under one of two headings: **TEACH/SHARE** and **LEARN**

- A. Something I know how to do or have knowledge about that I can teach or share with someone else. (Ex: "I can teach someone how to make an angel food cake from scratch, not from a box.)
- B. Something I want to learn about or learn how to do. (Ex: I want to learn how to speak Spanish.)

**Q:** What do you notice about these two lists? How could this "teach and learn" approach bridge the generations in one's congregation? Neighborhood? What new multi-age small groups could be created? Is being a teacher or a learner based on one's age?

**Q:** Which principles of accompaniment are expressed in these two questions? (*Resource Sharing, Expertise Recognition, Network Building, Asset Building*)

**B. Applying the "Iceberg Model" of Culture to Generations**

**Introduction:** Listen to this brief presentation of the "iceberg model" of culture and its application to generations. As you hear this description, what sounds familiar to you?

Sometimes we believe and act as if the "other" has to become like me/us in order to belong to the community, even the community of faith. We not only do this across cultures, but across generations. There is a tendency to want to impose the habits or beliefs of one generation on the other. We tend to look at the world primarily through the lens of our own culture or generation. How we engage "the other" is core to the practice of accompaniment locally. The iceberg concept is a great analogy for understanding generational differences and deepening our understanding of where other people are coming from and what brings meaning to another's behavior. Like an iceberg, each generation has observable aspects that are "above the waterline" and larger, invisible aspects "below the waterline" that can only be imagined or intuited. The more generationally competent we become, the more we can engage authentically with one another locally and globally.

**Continued Small Group Conversation: Draw Your Generation's Iceberg**

In your cross-generational small groups, in the same manner as the earlier discussions, engage in conversation around the questions provided. Using a large piece of newsprint and markers draw an iceberg and document your responses to those things "above the water" and those things "below the water" for each generation represented in your small group.

**Application: Gallery Walk**

When your group has completed this exercise, you are invited to post your work on a nearby wall. Take a walk around the room and review others' work. Talk with your peers about what you observe. How would you summarize the stereotypes and characteristics of each generation?



## The “Iceberg Model” of Culture and Generations

### Those things above the water:

1. What style of “dress” is associated with your generation? Music? Food? Entertainment? Dating habits?
2. What are symbols associated with your generation?
3. What images or stereotypes are associated with your generation?
4. Name the heroes/heroines, “idols” for each generation.

### Those things below the water:

1. Name the historic events that have shaped your generation.
2. How do people of your generation express their faith?
3. What are the gifts you believe your generation has to offer the other generations?
4. What do you believe are the core values of your generation?
5. How has the time in history and place you were born shaped you and your life experience?

Other Questions you would like to ask. List your questions here. Identify each question as “above the water” or “below the water.”

(An additional handout, “**Immigration – a World Café Approach**,” is included in the resource section for groups who want to engage in further cross-generational conversation on the topic of immigration. This is an effective approach and technique for engaging diverse opinions on any topic.)

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## TOPIC #4. ACCOMPANIMENT PRACTICES ACROSS GENERATIONS

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### Learning Objective

*By the end of this section, participants will have:*

- Become more familiar with accompaniment values and actions, examined them and applied them to one’s own ministry settings.

For this exercise, we will divide into groups of three, with similar colored dots in each group.

**Facilitators tip:** *If a small number of participants, ask people to be in pairs, based on common ages. Each working group will be assigned one Accompaniment Value and one Accompaniment Action. [See “Engaging All Generations in the Practices of Accompaniment” Resource]*

Each group will read the descriptions and then discuss the questions that follow. When each group has completed their discussion, two groups will join together to make one larger group. You are invited to share and exchange your insights for your assigned topics.

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## TOPIC #5. SUSTAINING GENERATIONAL MINISTRY

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### Learning Objective

*By the end of this section, participants will have:*

- Reviewed and evaluated the resources available for cross-generational ministry.
- Exchanged personal expertise, experiences and resources with one another.
- Strengthened networking and sustainability of local relationships and learning.

Examples and copies of various resources have been displayed in our workshop room for your exploration during the learning sessions. Now please turn to the resource pages in your binder. Survey the various resources, describing and highlighting specific ones.

1. Who is already familiar with the various resources and utilizes them in your ministry? Say more.
2. What other cross-generational resources do you utilize in your settings.

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3. Would someone from this locale please volunteer to gather participants' emails and later distribute them for those who would like to continue networking following the event?

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## **TOPIC #6. MAKING IT MY OWN – TAKING IT HOME**

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### **Learning Objective**

*By the end of this section, participants will have:*

- Evaluated one's learning and deepened reflection, leading to an internalization of one's experiences.
- Prepared to take this experience back home and share with other congregational team members what one has learned.
- Created next steps for developing a comprehensive cross-generational lens for ministry.



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## ENGAGING ALL GENERATIONS IN THE PRACTICES OF ACCOMPANIMENT

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### Accompaniment in Action

St. Augustine wrote, “It is solved by walking.” Accompaniment bears fruit when we truly walk the road together. When we *make decisions, share resources, recognize expertise, tell stories and build networks* we engage in God’s mission. We have the opportunity to serve one another and to practice accompaniment right where we are, here and now – through intentional cross-generational ministry within the everyday life of the congregation and in our households. (To learn more about accompaniment, review the material in your Glocal Mission Gathering binder.)

In each category below, reflect on your ministry setting at church and at home. Consider what you are already doing that you can **celebrate**. *What existing ministry can you simply tweak to make it stronger? Is there a new action or approach you need to add to practice accompaniment across the generations?*

### Resource Sharing

A faith community is made up of people of all generations. To truly be the body of Christ one needs to think carefully about how to share resources and to receive resources, in a way that respects every age and doesn’t lead to undermining relationships or limiting the contributions of a specific generation. Resources include opportunities, access to decision-makers, education, family connections, property and building facilities, time and money.

*What are the resources and gifts that each generation has to share in the life of your faith community? How do the various generations and age-related ministries share space in your church building?*

### Expertise Recognition

Expertise recognition across generations can be as simple as asking individuals of every age, 3-103, “What is something you can do or you know about that you can teach me/us?” And “What is something you want to learn how to do or learn more about?” Regardless of age, everyone is a teacher and

learner. Everyone is gifted by virtue of their baptism and being one of God’s creations. We are fellow workers and servants in the Kingdom!

*How can you practice “expertise recognition” across generations – in your household? Youth ministry? Older Adult Ministry? Congregation? Complete a survey of your congregation and ask each person what he/she can teach another and what he/she wants to learn. Create new mutual interest groups.*

### Story Telling

Story telling means sharing and listening to one another’s stories. Story telling is recognizing that each individual’s story is shaped by their life experience in addition to being shaped by his or her time and place in history. Story telling in accompaniment happens when we share stories recognizing and asking questions about what has shaped our perceptions and stereotypes about the other. Story telling is giving voice and recognition to individuals in another generation.

*When in the life of your faith community or within your household do you plan intentional time to hear the life-stories and daily stories of those of another generation? How do the stories and faith of another generation shape the story of your congregation? In your family? Your personal story? How does our larger Christian narrative shape your personal story about how you welcome and serve the “other”? Begin a “life story” project. Utilize Bible Storybooks for all ages.*

### Network Building

Network building is creating trusted relationships across generations. This is critical if we are to nurture and pass on our faith and build a sustainable faith community. Network building is about breaking down age-segregation and division by generations in the congregation and in the immediate neighborhood.

*Give examples of “networking” across generations in your congregation or the neighborhood surrounding your place of worship. What are some*



*examples of mentoring one another across the life span? Is there an age group that is excluded and lacks voice and influence in your congregation? In your neighborhood? How can one age group be an advocate for another?*

### **Decision Making**

Decision making is something we do every day, at home, in school, in our youth groups, congregations and community. In making decisions, ask, “Who is involved in the decision-making process?” Are your congregation’s boards and teams made up of only one or two generations? Are some groups of people often considered “too old to” or “too young to”? Are decisions made without involving the age group that will be affected? We practice decision making when we take seriously the needs and suggestions of all who will be affected and when we work to hear all voices, paying special attention to the voices of those who are frail, vulnerable or unable to be “at” church but may be homebound, in college, at work, in prison, or committed care-givers to another generation.

*How many generations are represented in each of your congregation’s decision-making groups or teams/boards? A goal is to have at least three generations serve together. How can your congregation live into a commitment to have youth and young adults (ages 18-30) on council, teams and boards? (See ELCA Resolution 2009.) How can your congregation be open to people’s gifts, ideas and opportunities that are not listed on the time and talent sheet?*

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## **THE CORE VALUES OF ACCOMPANIMENT**

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The story of Jesus and the disciples traveling to Emmaus reminds us that mission is a journey and that it has a goal – living out Christ’s reconciliation and breaking bread together.

When we are walking down the road together, we need to be able to talk honestly, to share with one another, to get to know one another – to undo the boundary of strangeness or suspicion between

generations. It takes time, thought and commitment to learn to see how we create boundaries, to perceive the asymmetries of power, and to respond to them from Christ’s reconciling mission.

The mission journey begins with understanding accompaniment values. These are the five intertwined values that assist us in living out God’s mission of reconciliation. Recognizing and committing to empowerment in our relationships is an important part of being vulnerable and living out the values of sustainability, mutuality and inclusivity.

In each category below, reflect on your ministry setting at church and at home. Consider what you are already doing that you can **celebrate**. *What existing ministry can you simply **tweak** to make it stronger? Is there a new action or approach you need to **add** to incorporate the accompaniment values across the generations?*

### **Vulnerability**

Vulnerability is the driving force in opening ourselves to relationship and God’s reconciliation in mission. In our culture, vulnerability often seems to be a weakness. But Jesus shows us that vulnerability – openness to relationship and giving up power – is God’s way of redemption, just as Jesus became vulnerable to us and with us.

*Give examples of “being vulnerable” with people of another generation. Under what circumstance does this happen best? How can being vulnerable open one up to a deepening relationship with people of another generation? In the pew, across the street or across the globe? How does being a “safe haven” relate to the value of vulnerability?*

### **Mutuality**

Together, we work to build up our capacities to proclaim and live out the gospel of Christ. We offer thoughtful care for one another, working toward deeper relationship, because we value one another’s wellbeing just as we value our own. Mutuality is built upon trust in and from one another. This requires time and patience as we make plans and decisions together.



*Give an example of a “mutual” relationship with someone of another age that you had to work diligently at establishing. How is this value reflected in your congregation’s ministry?*

### **Inclusivity**

All communities exclude someone. In accompanying one another, we look to see who is excluded, and why, and by whom. We commit to intentionally including those who are being left out. Inclusivity requires self-reflection and honesty about our own communities and relationships. As we live out reconciling mission, we often must ask ourselves “Who is part of our community? Who is absent? Why?”

*Think of a time when you were excluded because you were “too old” to or “too young” to. How did you feel? When have you intentionally or un-intentionally excluded someone or a group of people because of age? What needs to change in the physical environment at your church for all to feel included? Is your entire ministry “in here” or do you go “out there” to reach other populations?*

### **Sustainability**

Relationships are not simple. They are complex and require much attention over time to sustain them. The accompaniment value of sustainability means we recognize that any given relationship will require an intentional commitment of attention and time to build up all those who are involved. In cross-generational ministry, sustainability means establishing long term relationships between individuals of different generations or ages that will continue over time.

*Share how you most often hear the word “sustainability” used in our society and world today. How does your congregation continue to sustain relationships with the frail that are immobile or cannot travel to church? Those away in college? Those serving in the military? Young adults?*

### **Empowerment**

When we recognize that relationships often have an imbalance of power, and when we struggle to balance and correct those asymmetries, then we

are engaging in empowerment. Sometimes empowerment will mean that the more powerful partner steps back so that the less powerful partner has a chance to shine, or that the more powerful partner will work to increase the power of the less powerful. Sometimes empowerment will mean that the less powerful partner will step up to take power.

*Share a time when you felt “empowered” by someone older than you. Younger than you? Share a time when you deliberately let go of your authority and equipped and encouraged someone else to lead.*

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## “MAKING IT MY OWN – TAKING IT HOME”

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We now turn our attention to a time for reflection on all we have experienced during the Global Mission Gathering and specifically during this track on Cross-Generational Engagement. We want to spend time organizing what and how we will take this experience and information back home.

- Based on your experience in this track, name what you now believe are the critical ingredients for effective cross-generational ministry. As you name them, we will list each one for all to view. There is a space also provided on the “Making It My Own” worksheet for you to record this summary. Refer to this foundational checklist as you complete the CTA scan.
- You are invited to spend five minutes answering the additional questions on the “Making It My Own” worksheet. This process is called a CTA scan: Celebrate, Tweak and Add. Record one response to each question. This is practice for when you return home and gather with your team members to share perspectives from each of the tracks you attended.
- You are invited to share your responses to the CTA scan with one other participant in our workshop today. (If time allows)
- Finally, we return to the list of expectations we created at the beginning of our session. You are invited to come up and write a word, phrase or image on this sheet that captures how you imagine your church being different as a result of your engagement in the Cross-Generational Engagement workshop and the Global Mission Gathering.

Based on the information given in the Global Mission binder, the plenary speakers and this workshop, list the ***effective components of Cross-Generational Engagement through the lens of accompaniment***. Be specific:

1. **Celebrate** those areas where your congregation already practices and carries out God’s reconciling mission through an effective cross-generational ministry. Be specific:



2. In what areas of ministry, with some slight **Tweaks** or adjustments, could you become more intentional and effective in bringing generations together and thus increasing your congregation's capacity to participate in God's mission, proclamation and service? In your household?

3. What new ideas, concepts or resources were you introduced to in this track? What are one or two new practices or approaches you would like to **Add** to your ministry that will increase your congregation's capacity to be cross-generational and in mission and relationship with God and one another:

4. Based on what you have experienced in this track, is there anything you believe needs to be **Removed** from your congregation's practices, as it does not fit an effective Cross-Generational Engagement model?

5. How do you imagine your church being different as a result of your participation in this workshop about Cross-Generational Engagement and the Glocal Mission Gathering?



6. Practice your response to the question you are certain to be asked, “What did you learn in the Cross-Generational Engagement workshop?”

To grow our congregation’s capacity for cross-generational ministry I need to talk to or involve ... list names of people and organizations:

Participants in the Glocal Mission Gathering will meet (date) \_\_\_\_\_ to share and answer these same questions for each of the workshops we experienced.

Other:



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## CROSS-GENERATIONAL ENGAGEMENT CLOSING RITUAL

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- Each person please take a paper plate. With the markers provided, draw on the plate symbols or words that represent the gifts and blessings you receive from generations other than your own.
- Place the plates on the Centering Table. Name out loud the gifts represented on the plates.

### **Blessing**

*Thank you for participating in this workshop. As we gather around this table, we give thanks for the gifts of all the generations and the opportunity to use those gifts to accompany one another in God's mission in our homes, congregations, community and into the world. We are truly the body of Christ when all generations gather at the Lord's Table and one another's tables. All are welcomed!*

### **Sending Prayer**

(Ask someone to lead the group in a closing prayer or say the Lord's Prayer.)

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## SUPPLEMENTAL READING

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### **Cross-Generational Engagement, Ministry and Mission**

*May people of every age and stage in life become believers, and believers become disciples; and may our disciples discover their gifts for serving. May each generation receive encouragement from one another to use their gifts, as well as receive the gifts of others, in Christ's name for all the world.*

At a recent GMG, the youth who were present were invited to participate in the Cross-Generational Engagement track for a brief 45 minutes of planned interaction with the participating adults. When the adults reflected upon the experience of their encounter and conversation with the youth, there were tears – tears of appreciation and tears at the new-found understanding of the potential power of face-to-face exchanges between youth and adults. This, the result of a mere 45 minutes!

It is critical that environments are created that encourage the intentional working, playing, talking and worshipping along side one another both on and off a church campus. The building of sustainable, trusted, authentic relationships through meaningful conversation, shared rituals and traditions is essential. Congregations are a vast, untapped potential for bringing the generations together to accompany one another through life's milestones, challenges and celebrations and in the mission of sharing the good news of Jesus Christ.

### **Why Connect Global Mission with ALL the Generations?**

- Scripture is filled with references to the generations. Pages of biblical text list the genealogy of families and connection from generation to generation. The meaningful interaction of the generations is critical for nurturing and passing on faith. (Psalm 78:1-7)
- At baptism the faith community welcomes the individual into the Lord's family and makes a promise to work together in God's world.

Global Mission ministry is incomplete without children and youth. Intentionally including all generations in ministry is about keeping our promises. It is all about growing, shaping and developing leaders.

- A healthy ministry includes children, youth and young adults and elders. One is not too young to serve nor too old to serve. One cannot do youth ministry without including elders. And one cannot do ministry with elders if not engaged in ministry with children and youth. We are all the church of today. One does not earn the right to be involved in global ministry or to serve on a Global Mission team or board. The opportunity to accompany one another is a gift to be received and offered by each generation.
- Like the biblical story of the 99 sheep and the one lost – the body of Christ is not complete when a generation and its gifts are missing. (Luke 15:3-7)
- In the story of David and Goliath we have a powerful text that defines the qualities of a young leader. We learn from King Saul's attempt to be supportive of this young person that God has already given David everything he needs to answer God's call and fulfill God's mission. (1 Samuel 17)
- Timothy was still a young person, possibly a teenager when Paul trusted him enough to ask him to lead. Timothy learned by experience and with guidance from a wise elder who empowered him and mentored him. It was accompaniment at its best. (1 Timothy 4:7b-8)
- The ELCA at the 2009 Churchwide Assembly passed a resolution that allows for and encourages the expanded role of youth and young adults in the governance of all expressions of this church. This means from the local church council and ministry teams to the ministries of the synod and churchwide offices. "Amendments and additions to the Constitution, Bylaws and Continuing Resolutions S6.04.B09"



- (Research your own church body or congregation's policies about involvement of youth and young adults.)
- Too many of our youth today do not have enough caring adults in their lives. And our adults do not have enough kids in their lives. Often the relatives and grandparents who love them live miles away and are unable to be actively involved in daily interactions. Creating an interactive cross-generational community creates disciples who want to be like Jesus. Discipleship happens through personal, trusted relationships where the God story is articulated, freely shared and connected to one's daily life.
- No one, due to age, gets a pass from being involved in God's mission. Having raised one's own children or never having children are also not acceptable excuses. Moses, Aaron, Sarah and Abraham, Simeon and Hanna, Zachariah and Elizabeth, and Paul are just a few of the examples of God's call to lead and serve into their 70s, 80s, 90s and well beyond.
- Our children and youth live in a complex world. They are connected 24/7. As Christians who want our children to live like Jesus, we cannot wait until our children become a certain age or are able to travel away from home. They are part of a global community NOW, even in their own homes and community. The congregation has a duty to equip households as centers for local and global mission. It increases the faith maturity of a congregation and prepares people of every age to be apostles into all the world.
- Diversity is everywhere – not just “over there.” Diversity of ages, generations, abilities, personality, race, gender, customs, rituals and traditions exist in one's family, community and congregation. Uniqueness is to be claimed and celebrated as it shapes one's identity and one's story.
- Research has shown that involvement in service projects or cross-cultural experiences by themselves do not nurture faith or character. It is involvement in meaningful service and

interactive experiences along side people who are both younger and older than one's self that is transformational. Meaningful cross-generational interaction creates responsible citizens and forms faith. It is about building character and equipping citizens to live responsibly in the world.

- Like in the story of the Wizard of Oz – we are simply better when we journey together, than apart.
- The foundation for Global Mission is respect for another, finding God's story in my story and your story, accepting the gifts of another, walking together and interdependence. We practice all this through effective cross-generational ministry in our own congregations and homes. In the end, it is all about nurturing faith and a purposeful life in Jesus Christ that brings redemption and healing to the world.

### **A Circle of Blessing**

Through engagement of all the generations, our congregations have an opportunity to practice accompaniment and to introduce individuals and households to a healthy, local and global perspective. Mission is strengthened at all levels when the gifts of every generation are woven into the very fabric of the faith community.

In her book “Almost Christian,” Kenda Creasy Dean states that, “A generative faith, one where faith is viewed as God's gift and our identities are of a people who follow Jesus Christ and enact his love upon the world, requires a missional imagination. Our missional principles describe not only the way we ferry faith across borders but across generations.” She writes: “Peer groups have their place in ministry, but when churches mimic the age-stratification created by a market-driven culture, discipleship formation suffers ... . Teenagers reporting high degrees of religious devotion did not get that way on their own: their faith is the legacy of communities that have invested time, energy, and love in them, and where the faith of adults inspires the faith of their children.”



## Summary

A keynote speaker at a GMG said this, *“Accompaniment has become for us a word that overflows with meaning – what we believe about God and about our cross-formed local and global community. Accompaniment is a word that contains our joy-filled wonder at moments and at relationships that shine with God’s grace.”*

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## IMMIGRATION – UTILIZING A WORLD CAFÉ APPROACH

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The following questions relate to the topic of immigration and may be incorporated into the small group, cross-generational discussions.

To add variety, introduce a world café approach. This approach works best at tables, one table for each small group of four to five people. Cover each table with newsprint for recording verbal and artistic responses. Other additions to the table might include a candle, beverages and bowls of snacks.

After each set of questions, ask two or three people from each small group to move to another table, each person joining a different group/table of people.

Display each group of questions so all participants can read them or prepare handouts, one per table, with the questions listed:

### ROUND ONE

Where have you traveled?  
Where would you like to travel?  
What is your background – your ancestral heritage?  
What are your family’s traditions or rituals that give you a sense of belonging?  
(PEOPLE MOVE)

### ROUND TWO

Have you met people from other countries – what are they like? (Color, dress, height, etc.)  
Should we be allowed to travel to other countries?  
Should others be allowed to travel to our country?  
(PEOPLE MOVE)

### ROUND THREE

Should we be able to live in another country?  
Should others be able to live in our country?  
Why do people move to another country?  
Who are the immigrants today?  
Why are there so many issues around immigration?

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## CROSS-GENERATIONAL ENERGIZERS AND MIXERS

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**Facilitators tip:** *Most people, especially children, are able to sit comfortably and engage in direct conversation for about 10-12 minutes. When the facilitator notices people’s attention waning or increased restlessness, be prepared with a group energizer that is simple and fun and engages all the generations and people of all abilities and mobility. These are just a few ideas. Contact outdoor ministry leaders for more ideas.*

**Scream’n shoes:** Ask everyone to quickly get into small groups of about 8-10 people and stand shoulder to shoulder. (Provide chairs in each circle for those who need to sit.) Instruct each person to look down and stare at someone’s shoes or feet within the circle. On the count of three each person is to look up and into the eyes of the person whose shoes they were staring at. If two people make eye contact (meaning they were looking at one another’s shoes) they scream and step back from the circle. Continue until only one or two are left in the circle. Lead this in a rapid pace.

**I see the face of God in you:** Ask people to stand and find a partner. As you slowly give the following instructions, ask people to move per instructed:

Stand hip to hip. Shoulder to shoulder (OK if partners are facing opposite directions). Face one another and touch toes of one shoe to the other person’s shoe. Stand back to back. Face one another and “high five” one another with your hands.

“OK, now we are going to do this faster.” The instructions above are called out in any order.



After three to four of the movements, say, “Switch – Find a new partner.” Again, call out movements in random order. “Switch.” Repeat several times. The last time, after a “high five,” ask partners to look one another in the eyes and say, “I see the face of God in you!”

**Note:** *People may participate with baby in arms. Or an adult may link arms with a very young child and they play the game as one person. A person with limited mobility may play from a sitting position and others come to that person. All ages and abilities are easily engaged in this energizer.*

**Moving circles:** Divide the large group into two smaller, but equal numbered groups. You may choose to have the oldest participants in one group and youngest in another. One group forms an inner circle facing out. The other forms a circle facing inward. Each person is facing one other. Questions are called out. Each person in the pair shares his/her name and answers the question. Questions are ones that any age could easily answer, such as: favorite TV show, favorite food, favorite song etc. After each question, the facilitator gives instructions for one group to move: “Inner circle move two people to the left.” Or “Outer circle move four people to the right.” Or, “Both circles move two people to the left.”

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## BIBLIOGRAPHY AND RESOURCES

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### DVD or downloadable/streaming Resource:

#### **Service and Learning** ([www.selectlearning.org/](http://www.selectlearning.org/))

This resource offers approaches to Service and Learning as a way of life based on our call to serve our neighbor as Christ loved and served us. Six sessions, each designed for 50-60 minutes of interaction, presentation of the subject, group conversation and reflection. Each session includes:

- A 20-25 minute video hosted and narrated by Linda Staats
- Comprehensive Study Guide for the Facilitator and Participant
- Extensive bibliography
- Session 1. "Who is My Neighbor? Accompaniment Locally and Globally" with Sunitha Mortha
- Session 2. "Cultivating Lives of Service and Compassion in the Home" with Marcia Bunge
- Session 3. "Engaging All Generations for Service and Learning" with Linda Staats
- Session 4. "Serve to Learn. Learn to Serve" with Dave Ellingson and Mark Jackson
- Session 5. "Mission: More than a Trip" with Peggy Hahn
- FREE: Session 6. "What Does the Research Tell Us about Service and Learning?" Conversations with Eugene Roehlkepartain, Search Institute.

#### **General Research and Information on Generations**

[www.fourthturning.com](http://www.fourthturning.com) - Links to the work of Strauss & Howe, generational experts, and a current blog.

[www.faithformationlearningexchange.net/lifelong--multigenerational](http://www.faithformationlearningexchange.net/lifelong--multigenerational) - Faith Formation Learning Exchange – a one-stop site for all things related to intergenerational ministry. Current and relevant.

[www.girlscouts.org](http://www.girlscouts.org) - Click on "Research." Current. Excellent.

[www.link2lead.com](http://www.link2lead.com) - Generational data/demographics based on congregation's ZIP code.

[www.pointsofviewinc.com/](http://www.pointsofviewinc.com/) - Points Of View is a company dedicated to bringing the five living generations together.

[rmselca.org/ministries/stewardship/generosity\\_project/generosity.htm](http://rmselca.org/ministries/stewardship/generosity_project/generosity.htm) - The Generosity Project, a cross-generational approach to stewardship and sharing.

[www.search-institute.org/congregations](http://www.search-institute.org/congregations) - Many resources, specifically: "Creating Intergenerational Community: 75 Ideas for Building Relationships Between Youth and Adults."

[wikipedia.org/wiki/Generation\\_Y](http://wikipedia.org/wiki/Generation_Y) - Explanation of the generations and related Web sites.

#### **Resources and Ideas for Bringing the Generations Together**

"Across the Generations, Incorporating All Ages in Ministry: The Why and How," Minneapolis: Augsburg Fortress, 2001.

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Dean Creasy, Kenda. “Almost Christian,” New York: Oxford University Press, 2010.

Wiebe Funk, Katie. “Bridging the Generations,” Scottsdale, Pa: Herald Press, 2001.

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Eeman, Carl. “Generations of Faith,” Alban Institute, 2003. [alban.org/bookstore](http://alban.org/bookstore)

Dean Creasy, Kenda and Ron Foster. “The Godbearing Life,” Nashville, Tenn.: Upper Room Books, 1998.

“No More Us & Them, 100 Ways to Bring Youth & Church Together,” Loveland, Colo.: Group, 1999

Hardel, Dick and Merton Strommen. “Passing on the Faith,” Winona, Minn.: Saint Mary’s Press, 2008.

Lloyd-Jones, Sally. “The Jesus Storybook Bible,” Grand Rapids, Mich.: Zondervan, 2007.

Martinson, Roland, “The Spirit and Culture of Youth Ministry,” St Paul, Minn.: EYM Publishing, 2010.

Vollbracht, James. “Stopping at Every Lemonade Stand,” New York: Penguin Books, 2001.

### **Resources for A Gifts Based, Cross-Generational Approach to Ministry**

Kise, Jane and Stark and Hirsh. “Lifekeys,” Minneapolis: Bethany House, 1996.

Kise, Jane and Kevin Johnson. “Find Your Fit,” Minneapolis: Bethany House, 1998.

ELCA on-line resource for three types of Spiritual Gifts Inventories – one for adults, youth and children. <http://archive.elca.org/christianeducation/programplanners/2005CEProgramPlanner/spiritualgifts.html>



[www.shapediscovery.com/yourshape.php](http://www.shapediscovery.com/yourshape.php) - The SHAPE approach to gifts from Rick Warren's Ministry

[www.newlifeministries-nlm.org/online/gifts.htm](http://www.newlifeministries-nlm.org/online/gifts.htm) - Beyond "Time, Talent, and Treasure" "Discovering Our Gifts and Callings," Jean Morris Trumbauer.

For more information on cross-generational ministry or to schedule a consultation or a workshop, contact: Linda Staats by email at [linda@homegrownfaith.net](mailto:linda@homegrownfaith.net) or by phone at 602-740-3752.



# GLOCAL MISSION 101

## Workshop Leader's Guide



## GLOCAL MISSION 101: PRACTICING THREE ACCOMPANIMENT LENSES

### Who is this workshop for?

How does the accompaniment theology of mission impact the way we create and support glocal ministries? If you are curious about how global mission is changing, and what new “lenses” on mission might enhance our ability to serve, this workshop is for you. This session will be led by Anne Basye, whose glasses were shaped by nine years of service with the ELCA Global Mission Unit as a writer, educator, and resource developer.

### Why is this workshop for you?

In this workshop, we will explore and practice three “lenses” that widen our view of mission no matter where it takes place. Whether your interest is global mission or local mission, you will leave with a new “prescription” as well as techniques to help others in your congregation engage in mission through these powerful lenses.

The morning session unpacks what the global church is learning as the context of global mission changes and may include a guest presenter. After lunch, we’ll practice three key lenses that shape our mission relationships: 1) mission to versus mission with and among, 2) gifts and assets versus needs, and 3) how we tell stories about our companions in mission.

### When and where will it be held?

Session one is 10:30-12:00 a.m. on Saturday. Session two is 1:30-4:00 p.m. the same day. Altogether, this is a four-hour workshop.

### What will I learn?

*By the end of this workshop you will have:*

- Described key characteristics of the global church today.
- Examined the difference between engaging in mission to and mission with and among

— and practically applied this model to a well-known ministry present in nearly every congregation.

- Named the value of “seeing” from an asset-based, accompaniment perspective, and living out that world view in our relationships.
- Named some gifts and assets of your own.
- Experienced some really terrible storytelling, encountered a list of questions to ask about any story, and practiced telling respectful stories about mission companions.

## TOPIC #1: WELCOME AND OVERVIEW

### Learning Objective

*By the end of this session, participants will have:*

- Introduced one another
- Begun to process material from the plenaries
- Reviewed ABOs for the day

### A. Welcome. To get to know one another, please introduce yourself:

- a. One thing you heard yesterday or today that struck you
- b. One thing you’d like to get from this session

### B. Overview of the day.

- a. This workshop has two parts. This morning our theme is The Global Lutheran World. As the plenary has shown, the context of mission has shifted, globally and locally. This morning we will focus on the overall “map” of global Christianity and Lutheranism and how global mission takes place inside that map. We will peel apart this onion — the outer and biggest circle of global mission in which the ELCA participates.





b. This afternoon's session, Three Lenses of Accompaniment, invites us to deepen our ability to recognize and apply values of accompaniment. We will play with two basic approaches to mission — mission to and mission *with and among* — that come into play in mission and ministry everywhere — global, local or glocal. Then we will explore gifts. Mission is God's call to us to pool our gifts and find new ways to create and collaborate together. But what is a gift? How do we recognize gifts and expertise and lift them up in our ministries and in the stories we tell about them? Through the day we will look for ways to apply these lenses to our own congregation's work, as we equip ourselves to be faithful people of God in a changing world.

- ii. What is surprising?
  - iii. What successes do you see?
  - iv. How do you feel?
  - v. What makes you nervous? Jealous? Sad?
- b. The **big joy** in these slides is: The gospel speaks to people across cultures and nations. The enormous growth in Lutheran churches in the south also tells us that Lutheran theology has value and relevance to people far from Sweden or Germany—it is not fundamentally about or in any way limited to coffee, hot dishes and quaint characters from fictional small towns in Minnesota! It has been freed of a specific historical and cultural context.
- c. A **second joy** is: There are a lot of capable people of faith out there, serving one another, inviting one another into community and creating lively congregations! Perhaps it's time for us to acknowledge their expertise in evangelism, church growth and service to one's neighbor.
- d. In groups of three, **discuss**: How have you experienced these joys of the global gospel/global Lutheran church in your relationships or travels? What did you learn? **Share** your learnings with the whole group as the facilitator takes notes.

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## PART ONE /TOPIC #2: THE GLOBAL LUTHERAN WORLD

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### Learning Objective

*By the end of this session, participants will have:*

- Explored implications of the southward shift in world Christianity and Lutheranism
- Named two joys of fast-growing southern churches
- If a guest speaker is planned, learned about one context
- Viewed 2011 ELCA Global Engagement map to see how the ELCA relates under this new model

### C. Peeling the “onion” of global mission.

- a. The outermost layer of the global mission onion is the story that the center of world Christianity is moving south. As a group, **examine** six slides that describe the Lutheran church and Christianity in the world today. (Copies are in your binder behind the Global Mission tab.)
- i. How do we usually imagine the Christian world?
    1. Describe your view of a typical Christian, a typical church. How is this picture different?

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## TOPIC #3A: GUEST PRESENTER ON THE GLOBAL LUTHERAN WORLD

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### Learning Objective

*By the end of this session, participants will have:*

- Learned about mission in a specific region of the global Lutheran world
- Begun to absorb the with/among, gifts and storytelling lenses presented in the afternoon by hearing stories that incorporate these lenses

### D. Global mission in \_\_\_\_\_.

- a. **Look** at this slide showing the list of ques-

tions asked at the beginning of the GMG plenary. Keep these questions in mind as you **listen** to our guest presenters \_\_\_\_\_ talk about mission and ministry in \_\_\_\_\_.

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## PART ONE/TOPIC #3B: ELCA GLOBAL ENGAGEMENT MAP AND THE GLOBAL LUTHERAN WORLD

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### Learning Objective

*By the end of this session, participants will have:*

- Explored the 2012 ELCA Global Mission Engagement Map
- Become aware of ways that the ELCA accompanies others by supporting local church priorities through grants, scholarships and personnel
- Learned to look for accompaniment vocabulary in descriptions of mission engagement

### E. ELCA Global Engagement Map.

- a. The new global Christian map invites us into accompaniment! We are called to work together in mutual mission, to share leadership, to affirm and include all kinds of gifts, to know how we are conditioned by our own culture so that we can strive to be more open to others and less ethnocentric. In a world of talented people organized into independent, autonomous churches that are bigger than ours, we are not “in charge.”
- b. The 2012 ELCA Global Engagement Map shows how ELCA missionaries and companion synods are engaged around the world. **Read** the first paragraph under “ELCA in Relationship” and **discuss** these questions as a group.
  - i. What is the goal of ELCA global mission?
  - ii. What are the key words here?
  - iii. What is the significance of confessing that our own “capacity” needs to be built — especially our capacity for “proclamation”?

- iv. How might proclamation be increased?
- c. **Read** paragraphs two and three. **Ask** any questions they might raise for you.
  - d. To see how these goals translate into practice, let’s **read** the Madagascar blurb on the map. **Answer** these questions:
    - i. Who is “sending”?
    - ii. Who is directing evangelism?
    - iii. How is the ELCA involved?
    - iv. Whose capacity is being built?
  - e. **Read** the South Africa story. **Answer** these questions:
    - i. What does Andrew “do”?
    - ii. How does that build capacity?
    - iii. How might our capacity for “presence” be strengthened?
  - f. In four small groups, **read** all the stories in the region the facilitator assigns you, along with the regional emphasis overview. Together, **discuss** how you see accompaniment in each story. As you read, look for:
    - i. collaboration — two equal partners sharing responsibility
    - ii. mentoring and leadership development
    - iii. evangelism
    - iv. training and equipping
  - g. **Report back** to the large group by answering these questions:
    - i. **Share a story** about a leader who received ELCA scholarship funds.
    - ii. **Share a story** about U.S. and companion church leaders collaborating around a ministry.
    - iii. **Share a story** about a locally run training program that builds up local leaders.
    - iv. **Share a story** about community organizing led by local leaders.
  - h. All these stories of engagement take place within The Lutheran World Federation, the communion in which all Lutherans live and serve. As we close this morning, **watch**

this short video of the Federation’s General Secretary Martin Junge as he outlines his vision for our communion. As you listen, **jot down** words he says that are related to accompaniment and our mission together in a diverse world. [the link is: [www.youtube.com/watch?v=TuNQAGLQ7zI](http://www.youtube.com/watch?v=TuNQAGLQ7zI)] As a group, **discuss this question:**

- i. What do these words suggest about the challenge and the excitement of Lutherans engaged in mission in the world?
- i. **Find** the paper “The Lutheran World Federation: A Communion of Churches in Relationship as a Gift and a Task” behind the Global Mission tab in your binder. Make time to **read it** at some point during this weekend.

#### F. Wrapping up the morning.

- a. **Listen** as your facilitator summarizes the morning, looks ahead to the afternoon and dismisses us for lunch with a prayer.

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## PART TWO: THREE LENSES OF ACCOMPANIMENT

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### Learning Objective for “mission with and among”

*By the end of this session, participants will have:*

- Understood distinctions between “ministry to” and “ministry with and among” viewpoint
- Reviewed accompaniment values
- Applied new knowledge by imagining a “with and among” soup kitchen

#### G. Overview of the afternoon.

- a. This morning we “peeled the onion” of global mission to understand more about how the context of global mission has shifted. We listened to a guest presenter talk about ministry and mission, or we unpacked the 2012 ELCA Global Engagement Map.
- b. This afternoon we will peel the onion more deeply and explore three “lenses” of accom-

paniment that influence our relationships: mission *with and among*, gifts and assets, and recognizing and talking about expertise. All three of these influences shape the way we see “the other” in mission and are relevant whether we are engaged in mission locally or globally.

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## PART TWO/ TOPIC #2: THE FIRST LENS: MISSION WITH AND AMONG

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### H. The first lens: “mission to” versus “mission with and among.”

- a. These phrases sound similar—but each one creates a distinct relationship. The Rev. Rafael Malpica Padilla of the ELCA Global Mission Unit calls them “the ministry of prepositions” because they are a key to *how* we engage the other in mission. Briefly **discuss together** these questions.
  - i. What does “mission *to*” suggest?
  - ii. What does “mission *with and among*” suggest to you?
- b. Let’s look at a “mission *to*” ministry that is present in almost every congregation or community: the Soup Kitchen ministry, where churches cook and then serve a meal while standing behind a counter that keeps them safe from the “*to*” people on the other side. **View** the description on the slide. **Imagine** that you are a cook or a server and **answer** these questions:
  - i. Do you know the diners?
  - ii. Do you ask for their input into running the ministry?
  - iii. Are diners invited to share their gifts and expertise?
  - iv. Do the servers believe that the diners **HAVE** gifts and expertise?
  - v. Are the people serving relating to people or a project?
  - vi. Who makes decisions? Are the diners included?



- vii. Where do you keep your purse?
- viii. What kind of relationships are being created? How are we engaging the other?
- c. Your facilitator will choose one person to **read** this paragraph from the Accompaniment paper, found in the binder behind the Accompaniment tab:
  - i. ***Accompaniment helps us see the asymmetries of power in relationships. Because these asymmetries, just like the creation of boundaries and categories, seem natural to us, often we do not see them or think about them. Through accompaniment relationships, we learn to see and think about asymmetries in order to live out Christ's reconciling mission, the reconciliation that has lifted up the lowly and has broken down the walls between the people.***
  - ii. **Name** the asymmetries or imbalances of power that seem natural in this "mission to" soup kitchen. The silver counter that divides server and diner is one! The facilitator will note them on the "mission to" sheet.
- d. Why does this matter? In order to move toward *with and among* ministries and relationships, we need to recognize and challenge power imbalances that keep us stuck in "mission to." A key challenge of accompaniment is to **SEE** the silver counter that divides us and dismantle "mission to" relationships that keep us in the driver's seat, deciding *who* and *where* and *how* on behalf of others. Accompaniment calls us into *with and among* relationships. Fortunately, there are tools to help us.
- e. **Read** pages 7 and 8 of the paper in the Accompaniment section of your binder. Then, in pairs or groups, **use** the value assigned you by the facilitator to **imagine** a *with and among* food ministry. What would a soup kitchen or food ministry look like if it was developed mutually? What if we were more open and vulnerable? What if we gave up power and included others? How could our soup kitchen be more deeply embedded in the community? Take five minutes to imagine your new ministry. **Write** one idea per post-it (e.g., "cook alongside the diners") and then we'll **share** our ideas on the "mission *with and among*" sheet.
- f. **Discuss** how this *with and among* model changes the relationship between server and diner. Your facilitator will prompt you with questions.
- g. **Looking** at our two ministry models, **list** the characteristics of mission *to* and mission *with and among*. Your facilitator will note your comments.
- I. **The power of lenses.**
  - a. **Watch** these slides on seeing things differently. Accompaniment is about seeing things anew — and when we can see power, culture and relationship in new ways, new possibilities can be created.
  - b. The "God's story/my story" slide reminds us just how often we engage in mission to: imagining that mission means me bringing God's story to you and drawing a line as firm as the silver counter in the soup kitchen between my side — with God's story on it! — and your side. In this paradigm of mission, I'm crossing boundaries to bring God to you.
  - c. The "God's story/our story" slide reminds us that my story and your story are not divided by boundaries, but are both reconciled within *with and among* God's story. *With and among* was our first lens and a profound one that invites us to move away from transactional, project thinking in all of our ministries and focus more on building a relationship. In *with and among* ministries, relationship comes first and always matters more than resources.
  - d. This afternoon we will explore two specific ways of seeing that help create *with and among* relationships and ministries: Gifts/expertise recognition and storytelling.

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## PART TWO/ TOPIC #3: THE SECOND LENS: SEEING GIFTS AND ASSETS

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### Learning Objective

By the end of this session, participants will have:

- Understood the difference between gifts and needs
- Broadened their understanding of “gifts” to include non-monetary skills, gifts, assets
- Learned the six assets as identified by ABCD thinking
- Viewed resources on naming gifts and assets they can use in their own congregation
- Practiced naming a gift and considered the power dynamics that keep some gifts from being acknowledged

### J. The second lens: seeing gifts and assets.

- a. **Read** the following story, also shown on a slide:

#### A Bicycle Parable

*Some time ago there was a dialogue between the church in Sudan and the mission society in England. Apparently it started with the church’s request for bicycles for pastors. The mission society was glad to provide them.*

*“What can we do in return for our brothers and sisters in England?” asked the Sudanese church leader. The question was asked three times but the answer was always the same: “Nothing.” So the final message from Sudan came. “If there is nothing we can do for you, then there is nothing you can do for us. We do not want your bicycles.”*

- b. Drawing on the accompaniment values we used to imagine a “with and among” soup kitchen, **discuss** this “mission to” example. What asymmetries of power do you see? What’s missing here?

- c. One consequence of “mission to” ministries like our soup kitchen example is that we servers tend to see ourselves as people with gifts and expertise and the diners we serve as simply “needy.” This “deficit world view” is one-sided and unjust and denies or excludes the gifts of others. It also keeps us in a position of power, as we (with lots of power) focus only on the gifts WE want to bring while ignoring or discounting the gifts of others (with less power). And it keeps our relationships transactional. Our soup kitchen’s goal of feeding “the poor” is more important than getting to know one another, discovering our mutual gifts and welcoming everyone to use them.
- d. With-and-among mission sees gifts on both sides and invites us to pool all our gifts for God’s mission. This reply from the British must have stung the Sudanese. “Have we nothing to offer you? Are we worthless? Only your gifts matter? You don’t want a relationship with us — you just want to send us stuff?”
- e. Seeing everyone’s gifts is an important step toward *with and among* mission. Too often we focus on our own gifts and how we can bring them, instead of connecting with gifts that are there already. Or we see the gifts of others through our own gift screen — e.g., we North Americans think gifts are money, and when we don’t see money, we conclude there are no gifts. But what other kinds of gifts are there? What other kinds of expertise? We need to learn to recognize non-monetary gifts and new ways to share and use them.
- f. **Listen** to a story about how a community organizing project sponsored by the Lutheran Church of Rwanda uncovered, named and pooled local non-monetary gifts to build a health clinic.
- g. Seeing and planning around mutual assets is one part of recognizing the expertise of companions in mission. Listen as a participant **reads** the definition of “seeing expertise” in Accompaniment in Action, page 8.

In small groups,

- i. **Name** a gift or two of your own, using the six assets slide or handout as a guide.
  - ii. **Name** a gift or two of your congregation or a ministry you are involved in, using the six assets as an example.
  - iii. **What** expertise or gifts might be right in front (or inside) of your congregation or ministry that aren't being seen?
  - iv. **What could happen** if those gifts were recognized and embraced?
- h. *With and among* ministry asks us to see, acknowledge, accept and incorporate the gifts of all. It moves us from the familiar position of being people with power and expertise into less familiar posture of welcoming — receiving, even — the gifts of people whose gifts are overlooked. It can be hard. It means confessing that we are not whole. But *are* we so full that we need nothing from our companions? With practice, **a gift lens** will open us to appreciate gifts, our own as well as others, and mutually discover ways to pool those gifts in God's mission.

## BREAK FOR 10 MINUTES

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## PART TWO/ TOPIC #4: THE THIRD LENS: TELL ME A STORY

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### Learning Objective

*By the end of this session, participants will have:*

- Understood the components of deficit-based story telling
- Learned questions to ask about any story they hear
- Practiced telling a strength- or gifts-based story about a ministry
- Analyzed two examples of stories that try to lift up gifts and focus on the companion

### K. The third lens: Tell me a story — talking about companions in ministry.

- a. We have looked at mission through *with and among* and asset-based lenses. Now we'll look at the lens we use to tell stories. We tell other people stories of our mission all the time, in sermons, temple talks, newsletters, mission trip reports, articles and meetings and presentations. What kind of stories do we tell about our companions? Stories of needs and deficits, narrated through a "deficit screen" or stories of strength and mutual-ity, told through a "gifts screen"? Stories that respect our companions or that compromise their dignity?
- b. To understand the power of this lens, **read** the article, "Oh Africa: Simple rules in writing about the dark Zulu." (You can also find this powerful article online at [www.odemagazine.com/doc/32/oh\\_africa/](http://www.odemagazine.com/doc/32/oh_africa/)) Together, **answer** these questions.
  - i. What makes Binyavanga Wainaina mad?
  - ii. Who is more important, author or subject?
  - iii. Who is really the subject of this kind of writing?
  - iv. Whose feelings and ideas matter?
  - v. What details and stories are left out of this kind of account? Why?
  - vi. Is this kind of storytelling respectful? Why or why not?
  - vii. Who is more powerful — the author or the subject?
- c. Asymmetries of power are present in our stories. Look at the storytelling questions on the slide. **Answer** them together with this article in mind.
- d. If there is time (and there probably won't be! But you can do this in a workshop in your own congregation), **write** a short, truly terrible and wildly disrespectful, Oh Dark Africa-style description of the *mission* to soup kitchen from the perspective of a first-time server who has never been to this



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part of town and does not know the diners. Then **write** two *mission with and among* sentences that are respectful and balanced from the perspective of a participant in the ministry. **Share** your sentences in pairs. For help, **read** pages 7 and 8 in the Accompaniment paper again, to review the elements and challenges of recognizing expertise and telling stories.

- e. Telling the story is a kind of witnessing to the incredible things that God is doing. In *with and among* ministry, we need to watch out for and avoid or dismantle the meta narratives that contribute to ministry-to, deficit-lens, us-as-hero storytelling. Meta narratives like: “If you just had our brains and our tools you would have fixed this a long time ago. Let me show you how to fix this for you.”

#### L. Review of this afternoon’s learnings.

- With and among. Respect, listening, mutuality and the other values listed on pages 7 and 8. Start seeing the silver counter — that is, asymmetries in power that divide people and reinforce a *mission* to approach. When you find a silver counter, ask who it’s keeping out, join hands across it and imagine ways to make it disappear!
- Gifts and assets. Don’t start and end with needs. See and accept gifts. Practice seeing gifts, especially non-monetary gifts. Look for talents, assets, skills, personality traits. Name them as gifts. When you see a need, look twice as hard for the gift. When gifts are offered, receive them graciously!
- Telling stories. In anything you participate in, listen to the language. Is it respectful? Does it emphasize needs? What are our stories saying about ourselves and other people? Challenge when you hear a story that makes us/the church a hero and diminishes others. Seek to tell stories about mutual work among equals.

#### M. Our last question.

- a. In pairs, **discuss**: What are you seeing differently about your own ministry as a result of today’s workshop? What will you take with you?

## GLOBAL LUTHERAN STATISTICS

### LWF MEMBERSHIP BY CONTINENT

<b>Continent</b>	<b>All Lutherans</b>	<b>LWF</b>	<b>Other</b>
Europe	36,954,216	36,914,349	39,867
Africa	17,341,492	17,287,277	54,215
Asia	8,728,400	8,545,479	182,921
N America	7,826,192	4,879,096	2,947,096
LA& C	1,123,270	837,890	285,380

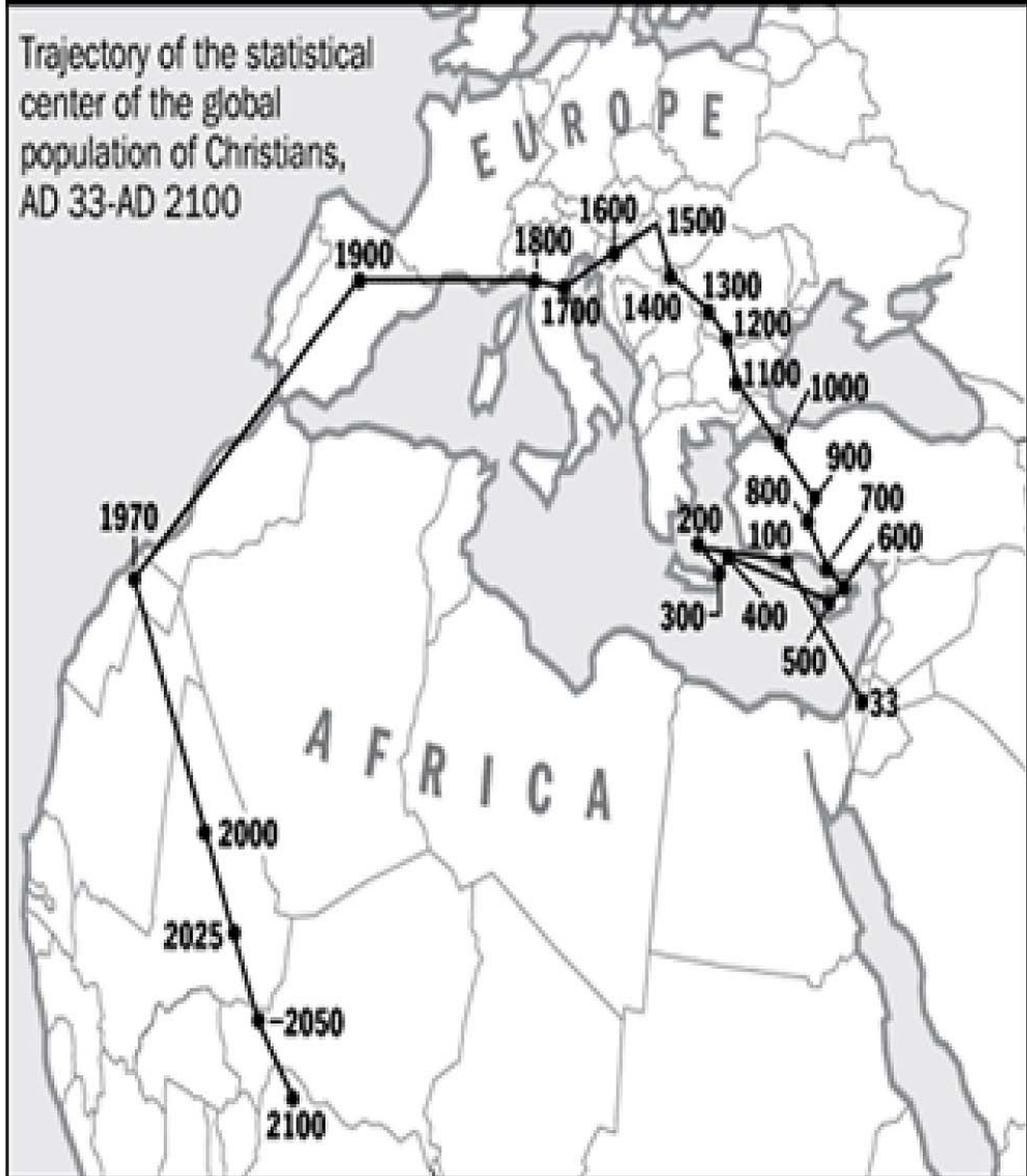
### BIGGEST LUTHERAN CHURCH BODIES

- Church of Sweden: 6,820,161
- **Ethiopian Evangelical Church Mekane Yesus: 5,012,486**
- Evangelical Lutheran Church in America: 4,709,954
- **Evangelical Lutheran Church in Tanzania: 4,632,480**
- Evangelical Lutheran Church of Finland: 4,514,359
- Evangelical Lutheran Church in Denmark: 4,494,589
- **Protestant Christian Batak Church (Indonesia): 4,000,000**
- Church of Norway: 3,868,943
- **Malagasy Lutheran Church: 3,000,000**
- Evangelical Lutheran Church in Württemberg: 2,286,893
- North Elbian Evangelical Lutheran Church: 2,076,628
- **Lutheran Church of Christ in Nigeria: 1,745,050**
- **Evangelical Lutheran Church of Papua New Guinea: 900,000**
- Evangelical Lutheran Church of Saxony: 810,558
- **Andhra Evangelical Lutheran Church (India): 800,000**
- **Evangelical Church Lutheran Confession in Brazil: 717,000**
- **Evangelical Lutheran Church in Namibia: 673,229**



# Christendom shifts southward

Trajectory of the statistical center of the global population of Christians, AD 33-AD 2100



## SEEING GIFTS FIRST

How would our mission relationships be changed if we saw them as opportunities to support or invest in gifts instead of an opportunity to “fix” needs? If we planned around mutual assets instead of one-sided needs?

Needs don't disappear in asset-based planning. They're just not the place to start, nor the place to get stuck. Start with assets. Look for pockets of hope. Ask: What is working, in even a terrible situation? Listen for the answers. The only gifts you can name are your own. You are the experts in your gifts; they are the experts in theirs. Don't see their gifts through your gift screen. Let people name their own gifts; never answer for them!

### The Six Assets

1. Individual gifts of people who live in community
  - Find the gifts, create opportunities for them to be used. Building a strong community is about opening up opportunities.
2. Relationships in local places (how we relate WITHOUT being paid).
3. Institutions: where people get together to do things and get paid for them.
4. Physical resources: land, buildings, streets, streams, God and human made.
5. Economic activity, present in even the poorest of communities. Bartering, production, etc.
6. Stories. What are the stories that people tell each other when they talk about who the community is?

Items 1-3 are all about humans and how they group together.

Item 4 is where they group. What the place is like matters.

Item 5 is how land and people work together to create economic activity.

Item 6 is how people tell each other their story.

### Three Steps of Community Development

1. Find the assets, lift them up, celebrate them, talk about them, have the community come together around this so no one ever again thinks they are half-empty!
2. Connect the assets, individual and communal.
3. Create a conversation that leads to a powerful, hopeful project that connects all the assets and that will change the future—that creates a vision for the future that is tied into the assets and puts them to work.

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## MOVING FROM CHARITY TO INVESTMENT

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### Assumptions of the Charity Model

- Recipients have only needs and liabilities—there is nothing they can contribute of their own. They have no gifts. And the worse their situation, the more money they get. People who are a little less desperate may not get as much!
- The only relationship possible is a donor-client/giver-receiver relationship that is not mutual or recip-

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rocal. There is nothing the giver needs from the receiver.

- “Let us give you what you don’t have.”
- Money leaves when the problem is declared “fixed”—a real deterrent to actually “solving” anything.

### **Assumptions of the Investment Model**

- “Investors” attract other investors by pulling together a balance sheet of assets and liabilities. They recognize that both parties are gifted and both recognize and can name their gifts.
- “We will add our resources to the ones you already have.”
- Planning focuses on the best way to maximize and grow gifts or develop new ones.
- Investment continues when things are going well. Progress and solutions are rewarded by a long-term relationship, not the end of funding. Although when funding does end, it leaves behind capable people who can sustain the ministry.

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## **RESOURCES ON ASSET-BASED PLANNING FOR THE CONGREGATION**

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- “The Great Permission” (2002) — ELCA Division for Congregational Ministries, available used on Amazon
- Luther Snow, consultant on asset-building approach for congregations & non-profits ([www.LutherSnow.com](http://www.LutherSnow.com) )
- “The Power of Asset Mapping: How Your Congregation Can Act on its Gifts” by Luther Snow (Alban Institute)
- The Asset-Based Community Development Institute, Northwestern University (Jody Kretzmann & John McKnight)
- “Building Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community’s Assets” by John Kretzmann and John McKnight

## SEEING ASSETS FIRST NEEDS: RWANDA

### SEEING ASSETS FIRST NEEDS: RWANDA PRESENTATION SCRIPT

**Ask:** What's the typical way we help our companions build new hospitals and churches? (We write the check. We fundraise.)

Right. We may be working with partners on the ground, with local doctors and community leaders, but the paradigm is: You need the money; we write the check.

Let's look at a different approach. John Rutsindintwarane, general secretary of the Lutheran Church in Rwanda, uses techniques of community organizing to build the LCR. **[Rwanda landscape]** In the Mumeya area of Rwanda, he invited local leaders to create a Local Organizing Committee to do a community assessment. In one-on-one conversations, these volunteer leaders listened to people talk about their hopes and dreams, lives and communities. From these conversations grew a consensus that a new hospital and medical clinic was "needed" in Mumeya. **[two shots of committee at work. John is on the left side of the table shot]**

The typical next step in global church development is for the group to write a grant proposal and send it to a well-funded international partner like the ELCA. That's not what happened. Listen to Ezra, one of the leaders on the local organizing committee. "Pastor John asked us to do some important things. First, he asked if we had a place for the hospital. We showed him our land. Second, he asked what we could bring to the project. We promised to clear the land, break rocks, and make the foundation." **[shot of clearing and foundation trenches]**


John, who has a degree in theology and development from Wartburg Seminary, pushed the committee to see what they already had and what they could do.

"Mumeya is rich in stones," Ezra said, "so we started our work by digging and collecting stones. We broke rocks for 18 days. We calculate that this involved 85,000 people hours that had a value of 3.76 million Rwandan francs. Then we cleared land for the foundation for 11 days, investing 5,200 people hours with a total value of labor of 2.630 million Rwandan francs. **[more work shots – stones, foundation, brick walls]**

"Phase 3 was digging the foundation. That took 400 people hours, worth 200,000 francs. We calculate that the total value of the donated labor was 6.67 million Rwandan francs. The total number of people who will benefit from this project is 30,152."

In this asset-based or strength-based development approach, the committee started with their *assets* rather than needs. Focusing on assets let the committee focus on what it already had and what it could do, not what it lacked. The committee reached out to allies in Rwanda. From a health center in another area, they obtained national government blueprints for the building. From the local government, they found a technician to survey the land.

The ELCA and the local government both agreed to put some money towards the clinic, but the mayor backed out. This was a setback for the committee. At a workshop on asset-based community development **[slide of workshop – John in front of the chalkboard]** the LOC put its heads together to figure out how to move ahead by increasing its stake in the project and seeking fewer outside funds. Here's what they said:



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*“We have individuals who are technicians and artisans. We have relationships. We have institutions. We have already built a primary school together, and the children from the school collected water for the school. As for our economy, our land is stony, but we don’t eat stones. We produce beans and sorghum, and we plan to transport it to Kigali where the prices are higher. We are telling people in other villages why we started construction now. And we are going to remind the mayor about his financial promises.”*

That was in 2007. The clinic was finished in 2010. **[shots of almost-finished and then finished clinic]** The ELCA provided \$81,100 to support the building of the health care center. But this seed money was far eclipsed by the work of the people. They built it themselves, using their gifts. Instead of *giving* a donation (kind of a *mission-to* model!), the ELCA *invested* in a people and their talents.

Seeing assets first can help us move away from the charity, *mission-to* model and replace it with an investment, *mission with and among* model that invites everyone to pool their gifts and feel competent and skilled.

What happens when we only see needs and not gifts, as in the Bicycle parable? Or worse, when we insist that people be needy before we will partner with them? **Ask and listen to responses. Here are a few ideas if they are not mentioned:**

- People are encouraged to paint the worst picture of themselves and their circumstances to attract the most dollars. Asset-based community development expert Jody Kretzman reports that in India the two lowest castes often fight each other to see who can stay lowest, because they will get more support. They might deny their own gifts because it places them at risk in a paradigm of charity that makes need a prerequisite.
- When people begin to define themselves in terms of their needs, they stop seeing their own gifts and assets. They let themselves be defined by others in terms of their need. And they are left with very little respect!

Moving from a model of charity to an investment model recognizes that both parties are gifted, and that, like the people of Mumeya, they know or can discover their gifts. When the gifts are on the table, companions can talk carefully about the best way to combine all gifts. Instead of creating a *mission-to* ministry in which a powerful gifted partner sends resources to someone that everyone sees as less gifted, a *mission with and among* ministry is created in which everyone adds gifts so that they will be maximized and grow. **[Go to slides of assets, resources on asset-based planning, and back to workshop template.]**



# RADICAL HOSPITALITY

## Workshop Leader's Guide



## RADICAL HOSPITALITY

### Who is this workshop for?

Do you ever look at the pace the world is changing and find it disorienting? Are you motivated to expand the welcome of your community but don't know where to start? Are you ready for a more intentional and energizing approach to building and welcoming community? Then Radical Hospitality is the track for you. The radical call of Jesus to love and justice begins with us and how we approach the world. This workshop is for those who are looking to respond to God's compelling and challenging vision of our life together.

### Why is this workshop for you?

"Our changing world is wonderfully diverse and demonstrably inequitable." Whether this statement makes you sad, excited, anxious or motivated, its truth is evident all around us. And the consequences of that reality are far reaching, especially for people who are marginalized, vulnerable and oppressed. How we choose to be together is of incredible importance as we respond to God's vision of accompaniment as embodied in Jesus Christ. Through the lens of accompaniment values, this workshop is designed to expand our capacity to see, understand and respond to the way power and access shape our communities.

### When and where will it be held?

Times and locations for this track are available at the information table at the Glocal Mission Gathering.

### By the end of this workshop they will have:

- Observed those who are present or absent when extending hospitality to others.
- Defined hospitality.
- Given examples of what makes hospitality radical.
- Examined what it means to have power.
- Analyzed the role of power in our communities.
- Demonstrated hospitality as a way to understand in concrete terms how accompaniment values apply to equity areas.

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## SEEING THE TABLE

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### Learning Objective

By the end of this session, participants will have:

- articulated for ourselves how my story and your story are caught up in God's story.
- noticed who is not present and what stories remain hidden, unheard or suppressed.
- named the storytelling practices that are privileged in our communities.
- understood and demonstrated the role of narrative in constructing our realities.

### The Power of Storytelling

- A. My Story – Your Story (Interactive intros answering the questions below with the whole group.)
  - Who are we and where are we from?
  - What have we enjoyed so far?
  - What brings us to radical hospitality?
- B. God's Story (List answers as a group to the following questions on a white board or butcher paper.)
  - If God's story is all-inclusive, who are we missing?
  - What stories have been hidden? Unheard? Suppressed?



- What kinds of storytelling do we tolerate?

#### C. The Role of Storytelling

- Narrative paradigm handout. (On page 8.)
- Ethics, values and governance.
- What we co-create. (Reflect with two partners on the meaning of something in your community that a guest may not know without some history. How could this lead to conflict?)

#### **Notes:**



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## UNDERSTANDING HOSPITALITY AND WHAT MAKES IT RADICAL

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### Learning Objective

By the end of this session, participants will have:

- examined our practices of hospitality.
- noticed the patterns and objects of our hospitality.
- considered and created examples of radical hospitality.

### Radical Hospitality

#### A. Hospitality

- Where did you learn what hospitality is? (Share with a partner for 2 minutes each.)
- When have you been shown hospitality?
- When have you been unwelcome?

#### B. Our Stories about Hospitality

- What do our stories have in common? (List on board)
- What do our stories of hospitality tell us about the practice (ethics) of hospitality?
- Who is powerful in these practices?

#### C. Radical Hospitality (Group conversation)

- What would be different?
- What feelings do we have when we consider these ideas?
- What prevents the implementation of these ideas?

### Notes:



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## UNDERSTANDING POWER AND ITS ROLE IN OUR COMMUNITIES

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### Learning Objective

By the end of this session, participants will have:

- reflected on the forms of power in our communities.
- assessed the ways privilege is active in our life together.
- traced how power privileges hide, promote and affect our lives and actions.

### The Storytelling of Power

#### A. Power

- What is power?
- Who has power in our communities? (Draw a church council meeting if you're a part of one, or other committee or family meal, etc., and represent the different people with various sized circles. If the person wields a lot of power in those meetings, draw their circle big. If they have little power, draw it smaller and so on. Looking at your table, what is it about those people with larger circles that amplifies their power? What mutes the power of those with smaller circles? Are there patterns?)

#### B. Our Stories about Power

- What are we told about power?
- What kind of power is privileged? What power has been hidden? Unnamed? Oppressed?
- How do we participate with those practices and privileges?

**Notes:**

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## ACCOMPANIMENT THROUGH THE LENS OF RADICAL HOSPITALITY

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### Learning Objective

By the end of this session, participants will have:

- learned the values of accompaniment.
- applied the values to practical situations.
- articulated an approach to living out the values of accompaniment in radical hospitality.
- named the risks involved in radical hospitality.

### Accompaniment and Radical Hospitality

A. Accompaniment in Action Handout (On page 9.)

- Resource sharing
- Expertise recognizing
- Storytelling
- Network building
- Decision making

B. The Lens of Radical Hospitality

- Power, privilege and access.
- What does radical hospitality have to say about accompaniment in action? (List together.)
- Putting accompaniment into practice. (Which question do you want to take with you?)

C. The Risks of Radical Hospitality

- “Nothing changes till it changes ...” – Dr. Jeanette Rodriguez
- Who has to learn what?
- Who has to lose what?

### Closing:

Listen to this description of The 99 Collective (on the next page).

What do you want to bring with you from today’s workshop?

What does today’s workshop tell you about what the ELCA is becoming?

How do you want to participate?

### Notes:

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## ABOUT THE 99 COLLECTIVE

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The 99 Collective is a young adult-led movement of the church that seeks to struggle for and practice radical hospitality for all people.

**The 99 Collective is more than just a name; it is a way of being:**

Jesus told a parable\* about a shepherd who left the 99 sheep alone to go find the one who had become separated from the group. When we interpret the parable, we often project ourselves into the story as the shepherd. We believe it's our job to go find the lost sheep. Sometimes we think of ourselves as the ones who know the way. We place ourselves in a position of authority and power over the lost that need to be pitied or rescued.

We also sometimes feel like the sheep that is lost or has been separated one way or another from the group. Sometimes it's our own actions or choices that separate us. Sometimes it's the 99 who have marginalized or shunned us. One way or another, we're out of community.

We believe most of us who read the parable are most likely one of the 99 who are left behind while the shepherd seeks those who are separate or marginalized. But what does that mean? First of all it means that we are incomplete. Whoever we are, whatever we achieve, we are not whole unless we are together. This is not to emphasize the righteousness of the 99. Nor is it to place shame or guilt on the 1. Instead, it is a call to recognize that the call for the 99 is to celebrate the 1 who has been separated or marginalized. It is to long for restoration not only of the 1 to the 99, but also of the 99 to the 1. We are to prepare a place for one another, not for assimilation, but for reconciliation.

So The 99 Collective is an effort to be ready for the restoration of we who have been separated or marginalized, reform ourselves where needed, and take joy in the reality of the diversity of God's creation. We constantly need to ask ourselves: Who's not here; who's not included; who has been turned away; who has been left alone?

The line isn't always that clear. Sometimes we're the status quo; sometimes we're not. Sometimes the status quo is good; sometimes it's oppressive. What is clear is that God loves the 99 and the 1 the same. But God wants desperately that we be made one. Here's to that becoming reality...

(\*Taken from an interpretation of scripture by the Rev. Philip Huber)

Learn more at [www.the99collective.com](http://www.the99collective.com).

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## RESOURCES FOR FURTHER READING AND STUDY

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Altman, W. (1992) "Luther and Liberation: a Latin American Perspective," Minneapolis: Fortress Press.

Block, P. (2009) "Community: The Structure of Belonging," San Francisco: Berrett-Koehler.

Crossan, J.D. (2007) "God and Empire: Jesus Against Rome Then and Now," San Francisco: Harper.

De La Torre, M. (2004) "Doing Christian Ethics from the Margins" Maryknoll, N.Y.: Orbis Books.

Douglas, K.B. (2005) "What's Faith Got to Do with It? Black Bodies/Christian Souls," Maryknoll, N.Y.: Orbis Books.

Holland, J. & Henriot, P. (1983) "Social Analysis: Linking Faith and Justice," Maryknoll, N.Y.: Orbis Books.



- Law, E. (2000) "Inclusion: Making Room for Grace," St. Louis: Chalice Press.
- Law, E. (1993) "The Wolf Shall Dwell with the Lamb," St. Louis: Chalice Press.
- Lederach, J.P. (2005) "The Moral Imagination: The Art and Soul of Building Peace," New York: Oxford University Press
- Palmer, P. (2004) "A Hidden Wholeness: The Journey Toward an Undivided Life: Welcoming the Soul and Weaving Community in a Wounded World," San Francisco: Jossey-Bass.
- Rivera, M. (2007) "The Touch of Transcendence: A Postcolonial Theology of God," Louisville, Ky.: Westminster John Knox Press.

**Websites:**

- [www.the99collective.com](http://www.the99collective.com)
- [www.elca.org/What-We-Believe/Social-Issues.aspx](http://www.elca.org/What-We-Believe/Social-Issues.aspx)
- [www.ipjc.org](http://www.ipjc.org)
- [www.sojo.net](http://www.sojo.net)

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## UNDERSTANDING OUR NARRATIVES AND THEIR POWER

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### **The Power of Storytelling**

When trying to understand how cultures are formed and behaviors, values, and other norms become internalized, it is important to understand the role of storytelling in human interaction. Storytelling is done in many ways by many people according to cultural and contextual norms, but the result is often the same. We begin to internalize the truths communicated by our stories and we re-tell our stories as we try to make sense of our world. This retelling is an important part of acculturation and can be done so in every kind of communication we create, from body language to direct verbal sharing.

### **The Lens a Story Creates**

We co-create a shared way of seeing the world by the retelling of these stories. The factuality of the stories is less important than the fact that the stories we create are true for us. As these stories are internalized and shared both explicitly and implicitly, they become our lens through which we measure the truthfulness, value, or validity of all other stories. They are our "way of knowing."

### **Narrative Paradigms**

These stories are known in communication theory as Narrative Paradigms and have incredible power in how we make sense of our world. Our Narrative Paradigms are not "good" or "bad" in and of themselves, but the values they reinforce will have consequences for how we interact in the world. Those consequences have the potential to be love, justice and peace, but also have the potential to create violence, hatred or isolation.

### **Placing Our Story On Someone Else**

Part of the challenge we face living in a diverse world is that we are not always aware of the Narrative Paradigms we operate under let alone are prepared to try to understand the many Paradigms that our neighbors locally and globally use to make sense of the world. When we don't understand the narrative that our "other" tells, we insert our own in order to simplify the relationship. Unfortunately, overlaying our narrative or meaning-making onto the actions, values and ways of knowing that our "other" uses is at best a recipe for miscommunication and at worst can set up a path to violent interaction. We can each only tell our own stories.



**Knowing Our Narratives**

While listening to the stories of others is an important practice, the first step in navigating Narrative Paradigms is to examine the ways in which we know our own “truths.” If we are not aware of how our stories inform the way we listen or evaluate the validity of other “ways of knowing,” then we can quickly build hierarchies of “knowing.” We may speak carefully or with political-correctness, but remain hostile to our “other” in our hearts. That hostility can become poisonous.

**Paradigms Are Not The Enemy**

The point of understanding our Narrative Paradigms is not manipulation of our narrative or that of someone else. Reconciled and restored community is the Dream of God and examining our narratives will allow us to come to relationships ready to encounter the indwelling of God in each other.

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**ACCOMPANIMENT IN ACTION**

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**Accompaniment Values**

- Mutuality
- Inclusivity
- Vulnerability
- Empowerment
- Sustainability

**Equity Areas**

**Accompaniment**

- Resource Sharing
- Expertise Recognizing
- Storytelling
- Network Building
- Decision Making

How do our **values** inform the way we accompany one another in each **area of equity**?  
(i.e. What questions might we ask about how we share resources in light of our value of mutuality?)

**Resource Sharing:**

(Ex.) Who decides what a resource is? What defines a resource? Are certain types privileged?

**Expertise Recognizing:**

**Storytelling:**

**Network Building:**

**Decision Making:**



## Presentation Scripts & Supplemental materials





**Acoustic guitar**

**Michael:**

“Welcome! This presentation will help you and your congregation gain a hands-on understanding of ecumenism in the life of your church.”





*Ecumenism  
and the  
Evangelical Lutheran Church in America*

“The joyous experience of the unity of Christ’s people and the serious task of expressing that unity visibly.”

- Ecumenism: The Vision of the ELCA

**Melanie**

“Ecumenism is the healing of the brokenness of the body of Christ. It is the activity of understanding and overcoming Christian division in the world. The ELCA’s vision for ecumenism includes “The joyous experience of the unity of Christ’s people and the serious task of expressing that unity visibly.” (“Ecumenism: The Vision of the ELCA”). This vision was adopted by the ELCA Churchwide Assembly in 1990.

## *What is Ecumenism?*

Oikonomia/Ecumenism – “The known world”

From the same root as:

- *Economy*
- *Ecology*

The order and well-being of the church in the world

### **Michael**

“So, what is ecumenism? Ecumenism is the work of the church toward visible Christian unity. Oikonomia is a rich biblical word that uses the same root as we know from other words, such as economy and ecology. Economy in fact means the order, say, of a household, and ecology refers to the well-being of that household. When it comes to Christian unity, ecumenism means the order and well-being of the Church in the world.”

## *The blessings of growing closer to other Christians*

Learn from each other

Accomplish more together

Discover who we are

Witness the power of Christ's cross



### **Michael**

“Why is ecumenism essential for the church’s well-being? By working toward Christian unity, we learn from each other, we accomplish more together in our communities and in the world than we do alone, we discover who we are by being in conversation with those who are different from us – What does it mean to be Lutheran? What does it mean to be Christian? What do the answers to these questions mean in relation to our neighbors? And most importantly, ecumenical life is essential to our well-being because through it, we witness the power of Christ’s cross that overcomes human division.”



**Melanie**

“Through our ecumenical efforts, how do we witness the power of the cross to overcome human division? There are many ways!

We assist each other through disasters, we share pastors and ministries, we help alleviate poverty together, we engage in cooperative missionary work, we advocate for peace and justice in the nation and the world, we participate in joint worship services, and we open our doors to meet the needs of those who are hungry, displaced, hurting, and alone.”

*Jesus prays the night before he died ...*

*- John 17:21*



### **Melanie**

Why do we witness in this way? Because this is what Jesus wants for us. The night before he died, Jesus was praying alone in Gethsemane – “**I ask not only on behalf of these. But also on behalf of those who will believe in me through their word, that they all be one. As you, father, are in me, and I am in you, may they also be in us so that the world may believe that you sent me.**”



*“You will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”*

*-Acts 1.8*



### **Michael**

It is difficult for us to explain to non-Christians that Jesus is the One who reconciles all things to God when Christians are not reconciled to one another.

In our recent history, we know the consequences of division. Throughout the 20<sup>th</sup> century alone, our families have witnessed serious division and loss. In World War I, Christians killed other Christians in large numbers. In World War II, we witnessed the devastation of the holocaust, and the confusion it wrought for whole communities thereafter. We know the feeling of division when it affects our families and our communities. The Lutheran World Federation tells us that one-fifth of Lutherans in the world were displaced through World War II alone. Division can change the whole world.

*“So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God.”*

*- Ephesians 2.19*



### **Melanie**

Division makes us strangers and alienates us from one another. Before Vatican II, Catholic and Protestant friends were unable to officially participate in each other's weddings. But in Christ, we are no longer strangers and aliens, but citizens and members of the household of God. It is in view of the well-being of this household that ecumenism makes strides. For instance, today millions of Christians in the United States hear the same lessons and say similar prayers every Sunday. Thanks to a common lectionary, liturgical renewal, and shared scholarship, ecumenical efforts have brought us into a greater unity that we did not share even fifty years ago

## *The Good News of Unity*



*Christ is our peace; in his flesh he has ... broken down the dividing wall, that is, the hostility between us. ... that he might create in himself one new humanity in place of the two ... and might reconcile both groups to God in one body through the cross ...*

*- Ephesians 2.14ff*

((dove??))

### **Melanie**

As much as division and brokenness can affect our lives, Christ is our peace. The Good News is that we are One in Christ. Ecumenism is the effort to live-out this oneness for the sake of the church and the sake of the world.



## *Conversation Starter*

1. Can you think of examples of when division hindered our Christian witness?
2. Can you think of a time when your congregation worked with another congregation in ways that fostered Christian unity? Please explain.
3. Why is ecumenism important to the Church?

Please press the space bar when you're ready to proceed to the next section.

**Michael**

Consider the following questions to start conversation:

Q1

**Melanie**

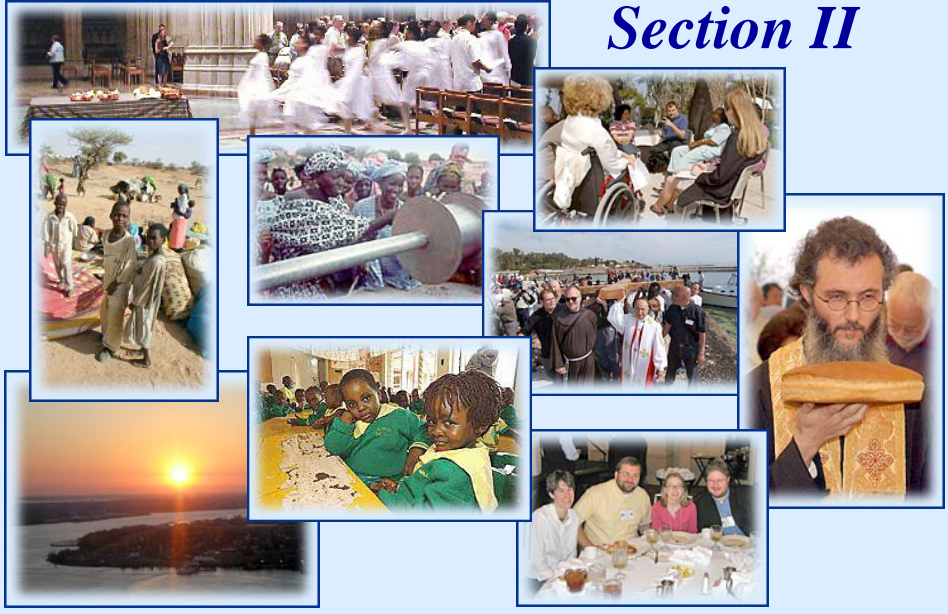
Q2

**Michael**

Q3



# Section II

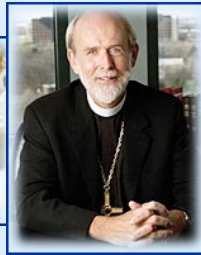


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## *The ELCA: An Ecumenical Church*

### *We seek ...*

to manifest the unity given to the people of God by living together in love, joining with other Christians in prayer and action, and preserving the unity which the Spirit gives.



### **Michael**

As written in its Constitution, the ELCA seeks “to manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.”

The ELCA works with other faith communities to heal the divisions within Christianity through dialogue and mutual activity.



## *American Lutherans Come Together*

### 265 Lutheran churches bodies in US in 1800s

- Ethnic, theological, and geographical divisions separated Lutheran bodies.

### Mid-1800s, U.S. Lutherans start to unite

- English becomes standard
- Common liturgies developed

### **Michael**

Did you know that Lutherans were once represented by 265 different church bodies in the United States alone? Many of these differences were based on ethnic, theological, and geographical divisions that kept Lutherans separated. Ecumenical work in the life of the Church is not only across denominational lines. For Lutherans, this good work has united us with ourselves. By the time of the merger of the ELCA in 1988 most of these earlier divisions were healed.

Today the ELCA has over 5 million members. Lutherans in the United States have been direct bearers of the importance of ecumenical work, and of coming together as the Body of Christ.

## **Ecumenical Commitment**

### ***Ecumenism: The Vision of the Evangelical Lutheran Church in America***

“Ecumenism is the joyous experience of the unity of Christ’s people and the serious task of expressing that unity visibly and structurally to advance the proclamation of the Gospel for the blessing of humankind.”

- Adopted at the 1991 Churchwide Assembly

#### **Melanie**

In 1991, the ELCA adopted a document titled “A Declaration of Ecumenical Commitment: A Policy Statement of the Evangelical Lutheran Church in America.” This declaration begins: “The Evangelical Lutheran Church in America is a confessional church.” (ELCA Constitution, 4.03.d and 4.03.f). The declaration continues: “The unity of the church, as it is proclaimed in the Scriptures, is a gift and goal of God in Christ Jesus.” The ELCA is both confessional and committed to unity.

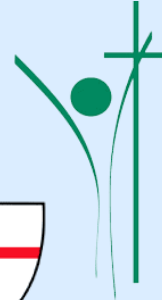
The document titled, “Ecumenism: The Vision of the Evangelical Lutheran Church in America” was written in order to explain this relationship. How we confess the unity of Christ’s church under the Gospel, and the truth of the Gospel in our lives, is essential to the life of the ELCA.

## *ELCA Ecumenical Commitments*

Commitment

Relationship

Full Communion



### **Michael**

Through the ELCA's "Declaration of Ecumenical Commitment," this church had to find a way to speak about unity. You might think this would be an easy task. But think of your own family: How do you clearly speak about unity if you experience daily division? The same problem is true for denominations, so long divided.

We had to find a way to talk about the common goal of unity toward which the churches were striving. The term, "Full Communion" was chosen to express this way. Full Communion refers to a commitment and a relationship between churches.

### **Melanie**

This *relationship* includes sacramental unity.

The *commitment* of Full Communion is to stay in relationship and witness to God's liberation and reconciliation in the world.

Full Communion, though ambitious and heartfelt, really points to the complete communion and unity of all Christians that will come with the arrival of the kingdom of God.

## ***Full Communion Characteristics***

***-a summary***

Share - Gospel  
Lifting Condemnations  
Service  
Exchange Pastors  
Joint Worship  
Evangelism  
Sacraments  
Common Decision-Making  
Witness

### **Melanie**

Much more can be said about Full Communion as a way toward unity over division. Above all else, our Full Communion relationships mean that the ELCA will act ecumenically for the sake of the world, and not for itself alone. What are the characteristics of a Full Communion agreement with another denomination where we act together?

### **Michael**

Characteristics of Full Communion include:

- A common confessing of the Christian faith
- A shared understanding of the Gospel
- A shared understanding of the sacraments
- Joint worship
- Exchangeability of ordained ministers
- A common commitment to evangelism, witness, and service
- A means of common decision-making on critical common issues of faith and life
- A mutual lifting of any condemnations that exist between churches

## *Full Communion Agreements*

We are in Full Communion with:

- All Churches in the Lutheran World Federation
- The Episcopal Church (*Called to Common Mission*)
- The Moravian Church (*Following Our Shepherd*)
- The Presbyterian Church (U.S.A.), The Reformed Church in America, and The United Church of Christ (*Formula of Agreement*)

### **Michael**

The ELCA currently has Full Communion agreements with:

- All churches in the Lutheran World Federation
- The Episcopal Church, USA
- The Moravian Church
- The Presbyterian Church, USA
- The Reformed Church in America
- The United Church of Christ.



## *Other conversations...*

Orthodox

Disciples of Christ

African Methodist Episcopal

Mennonite

Lutheran Church-Missouri Synod

Roman Catholic

United Methodist Church

(ELCA Churchwide Assembly approved Interim Eucharistic Sharing, August 2005)

Lutheran-Jewish Relations

Lutheran-Islamic Relations



### **Michael**

The ELCA is likewise in conversation with other churches. These conversations have and are currently taking place with the Orthodox church, the Disciples of Christ, the African Methodist Episcopal Church, the Mennonite Church, the Lutheran Church Missouri Synod, the Roman Catholic Church, and the United Methodist Church.

### **Melanie**

Part of our overall ecumenical commitment is to respond to the needs for inter-faith conversation as well. We have to respectfully treat questions about what it means to be Christian and Lutheran. Ecumenical Affairs in the ELCA has spent the last number of years working with our Jewish neighbors through the Consultative Panel for Lutheran-Jewish Relations. The ELCA Division for Global Mission currently works with the Islamic communities. We have also participated together to promote peace in the Middle-East, and most recently between Palestine and Israel.

## *Conversation Starter*

1. How do the “Full Communion” characteristics mentioned earlier help heal division?
2. The ELCA pursues church unity over division through “Full Communion” relationships with other churches. Where are some “Full Communion” churches in your area?
3. Has your congregation sponsored joint activities with Full Communion churches in your community? If so, what were some things you learned?

Please press the space bar when you're ready to proceed to the next section.

**Melanie**

Consider the following questions to start conversation:

Q1

**Michael**

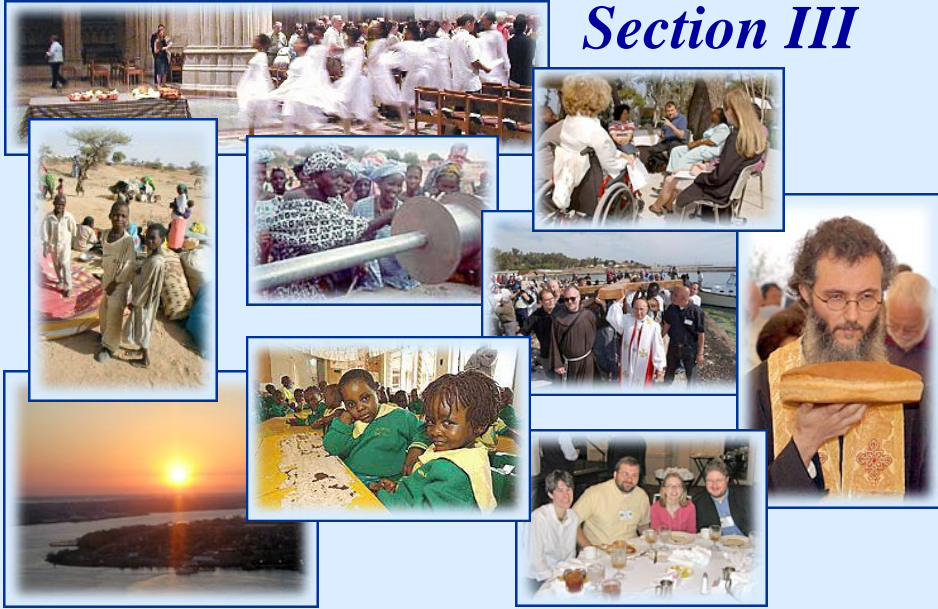
Q2

**Melanie**

Q3



## *Section III*



**No audio**

## *The ELCA*



National

International

Ecumenical leader



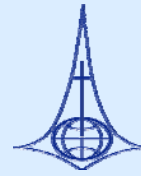
### **Michael**

The ELCA is a national and international ecumenical leader. Most modern ecumenical efforts began in 1910 at Edinburgh, Scotland. The ELCA's national and international relationships didn't begin overnight. In fact, as a church we have built on the solid work of our predecessor church bodies before the formation of the ELCA in 1988. As a case in point, through our efforts with the Lutheran World Federation, our work on human rights has been influential to the human rights efforts of the United Nations.

We have striven to work with other Christians not only in our own cultural contexts, but throughout the world. In what ways has our ecumenical work been expressed nationally and internationally?

## *Conciliar Bodies*

- Lutheran World Federation (LWF) – 1947
- World Council of Churches (WCC) – 1948
- National Council of Churches (NCC) – 1950
- Churches Uniting in Christ (CUIC) – 2002
- Christian Churches Together in the USA (CCT) – 2005



### **Melanie**

Our ecumenical work has been expressed in participation and involvement with “conciliar bodies.” A “conciliar body” is a collection of Christians from multiple backgrounds, geographies, or faith families. The World Council of Churches and the Lutheran World Federation were formed shortly after 1945 and the devastation of World War II.

In the United States, the National Council of Churches of Christ was formed in 1950.

The ELCA is also a partner in mission and dialogue” with Churches Uniting In Christ, a grouping of nine denominations in the United States.

Most recently, the ELCA is a founding participant in Christian Churches Together in the USA. Christian Churches Together is an ambitious and important new effort in the United States that brings Catholic, Pentacostal, Evangelical, racial/ethnic, and historic Protestant churches together.

Why is our participation in these conciliar bodies important to us as an ecumenical church? Our participation is important because the well-being of the Church requires multiple voices who hear and truly understand one another.

Conciliar bodies facilitate this kind of understanding. When we understand one another, and work together, we make a greater contribution to the witness of the Gospel in the world.

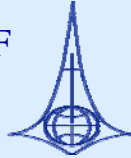
## *Lutheran Fellowship Worldwide*

**138** Lutheran churches in the LWF

**77** countries

**65** million Lutherans worldwide

Assists over **400,000** refugees worldwide



*- ELCA Presiding Bishop Mark Hanson is  
the current president of the LWF.*



### **Michael**

The Lutheran World Federation is a global communion of Christian churches in the Lutheran tradition. Founded in 1947 in Lund, Sweden, the LWF now has 138 member churches in 77 countries representing nearly 65 million Lutherans worldwide. The LWF acts on behalf of its member churches in areas of common interest such as ecumenical and interfaith relations, theology, humanitarian assistance, human rights, communication, and the various aspects of mission and development work.

One of the things the LWF does best is long term assistance to refugees and internally displaced persons. The LWF Department for World Service is the second largest resettlement partner of the United Nations High Commissioner for Refugees. At any given time, the LWF is providing assistance for over 400,000 refugees.

In 1992, at the request of the UN, the LWF began managing Kakuma camp in the far northwest corner of Kenya. In its earliest days, the camp cared for 30,000 refugees, mostly young boys from Sudan.

The global offices for the LWF are located in Geneva, Switzerland. The regional office for North America is located in Chicago.



## *Joint Declaration on the Doctrine of Justification*



“We held out our hands to each other as Churches and we do not wish to let go ever again.” Walter Cardinal Kasper

### **Melanie**

In 1999, the LWF and the Roman Catholic Church reached a pioneering ecumenical agreement. This agreement, titled the Joint Declaration on the Doctrine of Justification, or the JDDJ, was based on reading Scripture together, rather than condemning one another, as was the case over much of the past five hundred years. What these churches reached in the JDDJ was an agreement on the core understanding of how we are justified before God. The JDDJ states: “**Justification** is the work of the triune God . . . . By grace alone, in faith in Christ’s saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works.”

### **Michael**

At the celebration of the fifth anniversary of the Joint Declaration on the Doctrine of Justification in Chicago, Walter Cardinal Kasper, who signed the JDDJ, stated to the ELCA Conference of Bishops: “We held out our hands to each other as Churches and we do not wish to let go ever again.”

### **Melanie**

In this image of three young adults processing through the streets of Augsburg, Germany, on the day the JDDJ was signed, we see on the wall to the right the word “traum.” Traum in German means “dream.” How we dream about Christian unity today will determine who we become together in the future.

## *Conversation Starter*

1. In what ways has the ecumenical work of the ELCA been expressed nationally and internationally?
2. Why is our participation in conciliar bodies important to us as an ecumenical church?
3. How does the LWF make a difference in the world? And how is this difference worthwhile to us as Lutherans?
4. Do you have friends or family members who are Roman Catholic? How do you think the JDDJ makes a difference in the relationships between Lutherans and Catholics?

**Please press the space bar when you're ready to proceed to the next section.**

**Michael**

Consider the following questions to start conversation:

Q1

**Melanie**

Q2

**Michael**

Q3

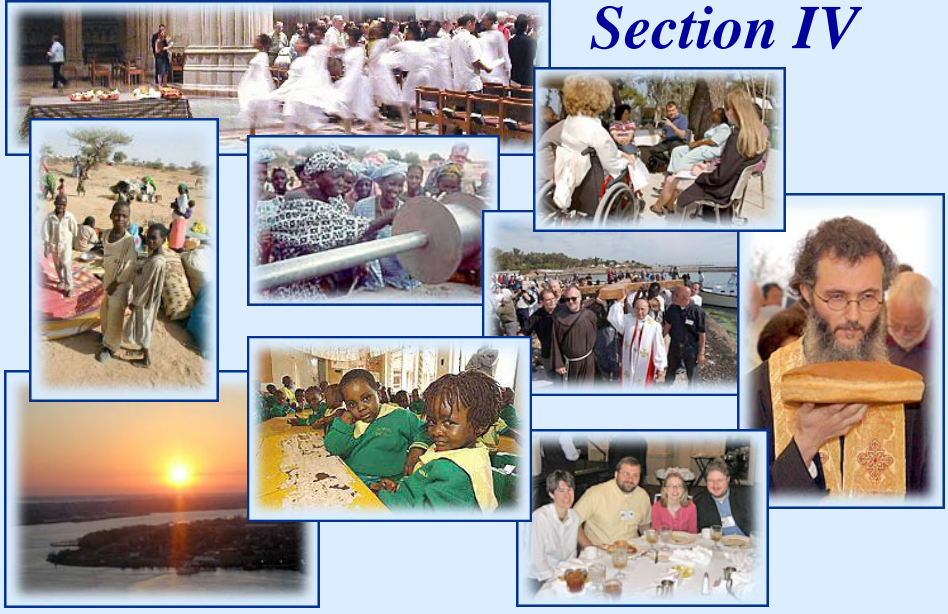
**Melanie**

Q4





# *Section IV*



**No audio**



## *Ecumenical Affairs in the ELCA*



The ELCA seeks to foster unity between the children of God for the sake of the world.

### **Melanie**

We said earlier that the ELCA's vision for ecumenism from 1991 includes "The joyous experience of the unity of Christ's people and the serious task of expressing that unity visibly." ("Ecumenism: The Vision of the ELCA"). Churchwide efforts in Ecumenical Affairs are developed to assist the ELCA as a public church, alive in Christ, and present for the sake of the world.

## *The Mission of Ecumenical Affairs*

Encourage ecumenical life in ELCA.

Enhance our public commitments in Christian and interfaith discussions.

Promote understanding and greater unity.

To heal brokenness and overcome division.

Cooperation

Facilitation

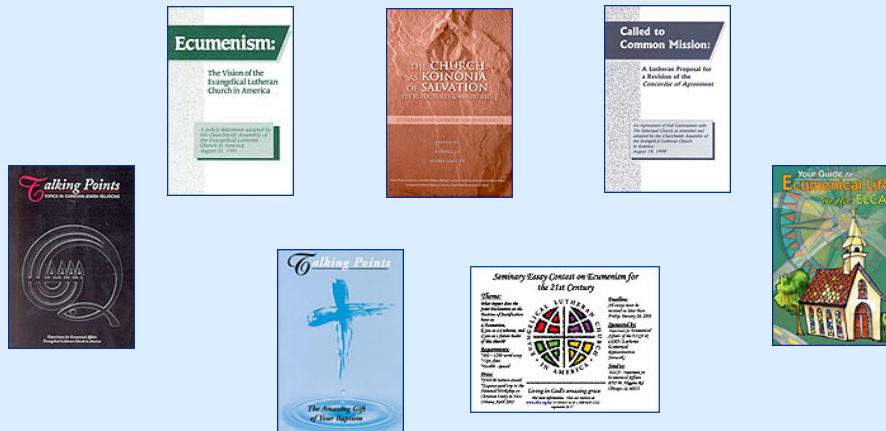
Accompaniment

### **Michael**

The ELCA is committed to fostering unity between the children of God, for the sake of the world. Ecumenical Affairs at the Churchwide office is responsible for encouraging the activity of ecumenical life in the ELCA, and for enhancing the public commitments of this church in Lutheran, ecumenical, and interfaith discussions. Ecumenical Affairs works to promote understanding among Christians and greater unity among Christ's people. Brokenness can be healed and division can be overcome. To this end, the activity of Ecumenical Affairs in the ELCA is one of cooperation, facilitation, and accompaniment within this church and with our ecumenical companions.



## Daily Life of Ecumenical Affairs



For additional resources call 1.800.638.3522 ext. 2610  
Email at [eainfo@elca.org](mailto:eainfo@elca.org)

### Melanie

How does Ecumenical Affairs in the ELCA facilitate, accompany, and cooperate with congregations, synods, and ecumenical companions to promote Christian unity in the world? First, we create resources that explain how you can work with churches in your communities [Your Guide], and we likewise create resources so you can talk with one another about ecumenical topics such as baptism [Talking Points: Amazing Gift of Your Baptism]. We help with ecumenical formation by sponsoring courses for seminary students, provide workshops for clergy, and facilitate events such as an annual seminary essay contest. We are currently in the process of raising funds for the sole purpose of creating scholarships for ecumenical formation. We cooperate with other churches in order to provide you with information about education opportunities that promote understanding. For instance, FaithandWisdom.org is a free, cooperative website where you can locate ecumenical events and education, and also promote your own events and activities.

## ***Lutheran Ecumenical Representatives Network (LERN)***

- Bishop appoints synod representative
- Collaborates with Ecumenical Affairs
- Encourages ecumenical reception in synods
- Raises up new ecumenical leaders

[www.elca.org/ecumenical](http://www.elca.org/ecumenical)



*LERN Executive Board*

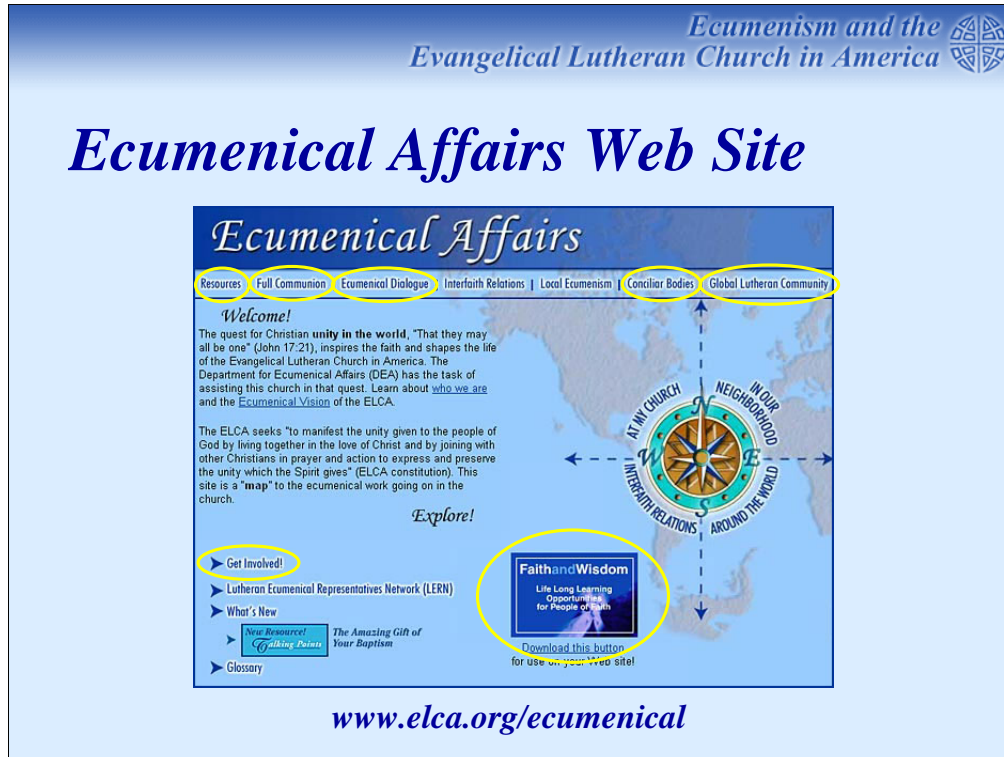
### **Michael**

The Lutheran Ecumenical Representatives Network, or LERN, is a network comprised of ELCA clergy and laypeople appointed by their synod bishops throughout the ELCA to conduct ecumenical activity on local and regional levels. LERN representatives meet annually throughout the country at the National Workshop on Christian Unity.

These LERN representatives meet the challenge of the ELCA's strategic directions to authentically "step forward as a public church," "support congregations," "assist synods," produce "wise and courageous leaders," and "deepen and extend our . . . ecumenical relationships."

Ecumenical Affairs in the ELCA churchwide offices is committed to the activity of ecumenical life and relation in the ELCA, and to the full and vibrant role of LERN as a companion in these ecumenical efforts. You can view the directory of LERN representatives by ELCA region and synod, and contact them! Simply visit the Ecumenical Affairs website at [www.elca.org/ecumenical](http://www.elca.org/ecumenical)

## Ecumenical Affairs Web Site



### Melanie

This is the ELCA Ecumenical Affairs website. This website is an invitation to step through a new doorway and learn about how the work for Christian unity is taking place in your church. As you look through the website:

- take advantage of opportunities to get involved in your community
- learn about our Full Communion relationships
- Explore the ELCA bilateral dialogues
- discover the way that the WCC, NCC, and other conciliar bodies are working for Christian witness and unity in the world,
- Educate yourself about commitments of the LWF through the regional office in Chicago and around the globe
- and
- acquire resources waiting for you in our office that will help you better understand the work we do together.

### Michael

Finally, you can also learn about ecumenical events throughout the nation by pushing the blue FaithandWisdom box on the screen. FaithandWisdom is a website that assists others, like yourselves, so we aren't always reinventing the wheel alone. But FaithandWisdom, as a website, goes one step further. It allows your congregation, synod, and region to write-down and submit your own ecumenical events right on line! This means that others will also be learning from the way your congregation works toward Christian unity. Take time to explore FaithandWisdom and discover the ways it can enhance your ministries

## *Conversation starter*

1. What ecumenical topics do you find interesting? Which would you like to know more about?
2. How can the work of churchwide Ecumenical Affairs assist your ministry?
3. Do you know who your LERN representative is? How can this person assist you in your ministry?
4. Who are your ecumenical partners in your community?

Please press the space bar to continue.

**Melanie**

Consider the following questions to start conversation:

Q1

**Michael**

Q2

**Melanie**

Q3

**Michael**

Q4

Lord, make us instruments of your peace.

Where there is hatred, let us sow love;  
where there is injury, pardon;  
where there is discord, union;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
where there is sadness, joy.

Grant that we may not so much seek  
to be consoled as to console;  
to be understood as to understand;  
to be loved as to love.

For it is in giving that we receive;  
it is in pardoning that we are pardoned; and  
it is in dying that we are born to eternal life.

Amen

***Thank you, for  
your sharing in  
the gospel!***

***Let us pray the  
Prayer of St Francis***

**Acoustic guitar**





*Living in God's amazing grace*

[\*www.elca.org/ecumenical\*](http://www.elca.org/ecumenical)

**Acoustic guitar**

## **Communion, Congregations and Communities**

### **The Lutheran World Federation – A Communion of Churches**

Main Objective: Connecting the FIVE Accompaniment Values to the shared model of mission: Accompaniment.

A short introduction about the presenter – highlight connection or experience to the Global Communion if any

#### **I. Our Relationship- Expressions of the Church (5 minutes)**

- a. ELCA Understanding of the relationships of the three expressions and how it relates to the Global Lutheran Communion
  - i. Churchwide
  - ii. Synod
  - iii. Congregation
  - iv. The LWF – “Fourth Expression?”
- b. The main goal is to understand that though LWF seems to only engage church leadership or projects that we support – OUR RELATIONSHIP – keeps all of us included in this communion relation.
- c. Slides 2 -7
  - i. Global view of LWF membership
  - ii. Regional view of LWF membership
  - iii. The communion in North America
  - iv. Communion is a gift
  - v. Communion is a task

#### **II. Accompaniment Model in the Journey to Emmaus (Luke) - 10 minutes**

*The Accompaniment mission model is not a linear process but a spiral movement where we experience the interplay between context, theology and practice.*

Activity:

- a. Read the Emmaus passage (Slide 8) (note: the passage is not on the slide – you’ll need a Bible or printout)
- b. Reflect on these questions: What was the context of the story? If Jesus were to ask us “What things?” what are we going to say? How can we going to describe our context today? (3 minutes in small groups)
- c. Slides 9 – 12
  - a. Discerning the Global Context – What else could you add?
  - b. Theology and Practice of Mission
  - c. Our Holistic Mission
  - d. Mission in Context Information – just share where they get a copy

#### **III. Accompaniment Values in our Global Communion (12 minutes)**

*The LWF is a gift and a task. Finding ways to work faithfully towards where God is calling us to be is a journey. Living out the model of communion is not easy – in fact, it is very hard – and we cannot do it on our own. It may take us to “places where we have never been”, it leads us to the cross - baring our vulnerability - and it also will let us experience walking in shadow of the cross – showing us the power of grace.*

*Let us discuss where we are coming from and where we are going to...*

Slides 13-26

1. Becoming a Federation – LWF’s beginning (Slide 13)
2. Becoming a Communion – LWF turning point (Slide 14) – Ask: what were the significant global events in the early 1990s? (Slide 14)
3. From Federation to Communion – **MUTUALITY** and **SUSTAINABILITY**  
*Sub-themes:* independence and interdependence, bilateralism (companion) and multilateralism (communion) - Slide 15 - 18
4. From Paternalism/Colonization to Table of Equality/Freedom – **VULNERABILITY** and **INCLUSIVITY** – Slides 19 - 22  
*Sub-themes:* self-sufficiency and dependence, donor/rich/able (here)/recipient/poor/vulnerable (out there) and mission out there/mission in here
5. From Naiveté to Conscientization  
**EMPOWERMENT** and **VULNERABILITY** – Slides 23-26

Note : Paulo Friere is a Brazilian educator and one of the most influential theorists of education of the 20<sup>th</sup> century. His book, “Pedagogy of the Oppressed”, published in 1970, was written based on his experiences with the peasants, learning how to read through his interactive methodology or critical pedagogy. He was also influenced by accompanying the workers as labor lawyer. One of them responded to him as he explained theories from Jean Piaget, a prominent psychologist of education, saying ““You talk from a background of food, comfort, and rest. The reality is that we have one room, no food, and have to make love in front of the children.” How will North Americans describe our reality vis a vis our encounter with our global companion?

#### **IV. Conclusion: Living in the Global Communion (3 minutes)**

6. Slide 27 – The Global Communion is where we are!
7. Slide 28 – Identity – Communion, Congregation and Communities – the identities of these groups are intertwined with one another – a gift and task. Imagine...What would mission look like...?

Prepared by Rev. Tita Valeriano, LWF NA

## **The Lutheran World Federation – A Communion of Churches Overview Powerpoint Narrative**

### **1. Opening Page**

Content:

The Lutheran World Federation A Communion of Churches

Suggested Comments:

- a. Introduce yourself and perhaps add about your own story of being connected with or sense of belonging to the LWF.**
- b. What to expect from the powerpoint presentation?**
  - a. An overview of who we are and what we do as the Lutheran World Federation, A Communion of Churches, to which you belong**
  - b. At the end of the presentation, the hope is to extend an invitation to embody what it means to belong to a global communion relationship, and how one can live it locally in our community/congregation --- each one can design their own expression.**
- c. Reminder – Each participant will get a CD of this powerpoint presentation and it will also include a two and half minute LWF 11<sup>th</sup> Assembly theme video magazine that you can use in your congregation.**
- d. Introduction Questions**
  - a. How many have heard about LWF?**
  - b. What do we hear about it?**

**The LWF is known as an organization that works on our behalf in many social services or development projects worldwide, but we know that we are more than that...**

### **2. Who we are? LWF general statistics**

Content:

Over 70 million people  
140 member churches  
79 countries  
Seven regions  
Five continents

Suggested Comments:

**This is a snapshot of our current composition...  
So where are we?**

### **3. Where are we?**

Content:

- Africa: 31 churches in 23 countries**
- Asia: 47 churches in 18 countries**

- **Europe: 43 churches in 25 countries**
  - **Central West, Central East and Nordic Regions**
- **Latin American and Caribbean: 16 churches in 14 countries**
- **North America: 3 churches in 2 countries**

Suggested Comments

**The five continents and seven regions are...**

**These do not include some countries where there are no Lutheran churches, but where we are present and known through LWF World Service projects.**

**So let us learn more about our region, North America...**

#### **4. In North America...**

Content:

- The Member Churches in North America are
  - Evangelical Lutheran Church in America
  - Evangelical Lutheran Church in Canada
  - Estonian Evangelical Lutheran Church Abroad
- North America holds five seats out of 48 in the LWF Church Council
- The North American Region has the largest number of non-LWF Lutherans, including Missouri Synod

Suggested Comments:

**Regional expressions were introduced when we became a communion of churches. Our Regional Office was established only in 1998. The office is based in Chicago, working and serving with the three member churches to coordinate together on common concerns. Some of these projects include theological education, leadership training for mission developers, visiting each other's youth gatherings, Conference of Bishops Academy. Our region has also two programs on Leadership Communion Formation, one for seminarians and one introduced only last year for Synodical Staff. These are intensive classes/seminars in Geneva, Switzerland where participants met with LWF, WCC and WARC leadership, visitations at Bossey, United Nations, Old Town, Taize and Evangelical Lutheran Church in Geneva.**

**Part of our hope is that we can learn about who we are and that we embody this by receiving the gift of our relationships. How did we begin?**

#### **5. Our Shared History**

Content:

- Founded in 1947 in Lund, Sweden
  - 47 churches in 26 countries, 8% of the Delegates from the Global South
- Originally focused on the aftermath of World War II
  - Refugees in Europe
  - Future of European missions in Africa and Asia

Suggested Comment:

**At the heart of our common witness of the Gospel is service or diakonia. We came together right after World War II. Most of the churches that came together were from North America and Europe, but a few of what were then called daughter churches from the Global South (which means Asia, Africa and Latin America) also came.**

**From this humble beginning, our understanding of our relationship grew and matured, grounded in our ever deepening theological and biblical understanding of communion – we grew to recognize this...**

## **6. Becoming a Communion**

Content:

- 1990: Assembly in Curitiba, Brazil: New Constitution and New Structure as a Communion of Churches
  - 110 Member churches
  - Adequate representation from Asia, Africa, Latin America, and Eastern Europe
  - 43% Voting Delegates were women
  - First time including Delegates from the then-Soviet Union

Suggested Comments:

**Although the talk about being a communion began even in the 1970s, at the 1984 Assembly in Budapest, the intention was laid out. In 1990, we formally changed our constitution to acknowledge ourselves as a communion of churches. This is of course was expressed in the beginning as a pulpit and altar relationship. I want you to also remember that this was the time when our world was addressing apartheid in South Africa and the fall of Berlin Wall impacting the whole world in many ways. What does it mean for us to move from being a federation to becoming a communion?**

## **7. From Federation to Communion**

Content:

- From **free association of churches** to **acceptance of *koinonia*** (relationship as a gift of God)
- From **charity-based giving** to **interdependent sharing**
- From **an agency** to **an instrument for shared vision and common tasks** – giving and receiving
- From **paternalism** (mission *for*) to **mutual and holistic mission** (mission *with*)

Suggested Comments:

**Relationship changes and participating in God's mission has to change as well to reflect this. We continue to evolve as we continually strive to embody God's vision of who we are...**

## **8. Communion is a gift**

Content:

- A shared faith
- A common history
- Sense of belonging to the global Communion and growing Regional expressions
- Diakonia (service) is at the heart of being a church

*“The **communio** is God’s gift... We do not choose these relationships, nor may we determine to share with some and neglect others.” –Global Mission in the 21st Century, ELCA, 1999*

Suggested Comments:

**Our communion is a first and foremost a gift...**

**Our communion is not only our identity...it is our calling...**

## **9. Communion is a task**

Content:

- The Lutheran World Federation acts on behalf of the member churches in areas of shared concern, such as
  - Ecumenical and interfaith relations
  - Promotion of peace, human rights, and care for God’s creation
  - Humanitarian assistance and community development
  - Theology
  - Mission (United witness to the Gospel of Christ)

Comment:

**These are common concerns we have identified...and since we have become a communion...mission understanding and practice has evolved as well. How do we understand mission today?**

## **10. Accompaniment: A Shared Model of Mission**

Content:

- Emmaus Road encounter (Lk 24:13-49)
- Interaction between contexts, theology, and practice
- Where do we discern our context?
  - Globalization
  - Economic inequity
  - Technological change
  - Threats to global health
  - Violence (religious, cultural, and political)
  - Ecological imbalance

Comment:

**Regional communities gathered and shared our stories of understanding and practice of mission and culminated in a global consultation on mission, which identified Accompaniment as the model of mission based on the Emmaus Road Encounter. Our understanding of**

**mission does not begin with theology, but with answering Jesus' question to the disciples. Can you remember Jesus' question as he joined the two disciples on the road..."What is happening?" Can we answer that question? Reading the "signs of times" is important in the discernment that shapes our theology and practice...**

## **11. Theology and Practice of Mission**

Content:

*The Trinity is a communion in mission, empowering and accompanying the One who is sent, the beloved, to impact the world with **transformation, reconciliation, and empowerment.**\**

- God, the Creator, transforms
- Jesus, the Redeemer, reconciles
- The Holy Spirit, the Sustainer, empowers

Comment:

**Our mission is grounded in the Trinitarian faith and God's interaction with the world.**

## **12. Our Holistic Mission**

Content:

- The Mission of The Lutheran World Federation is *holistic* – addressing the whole person, the whole Gospel, and the whole of humanity and creation
- The holistic mission:
  - Proclamation – sharing the Good News in Christ
  - Diakonia – service to all in Christ
  - Advocacy – working to change power structures and relationships

Comment:

**God's mission is holistic and addresses all of who we are and how we live together.**

## **13. Mission in Context**

Content:

- Learn more about the mission of The LWF from *Mission in Context*, published in 2004
- Forthcoming: *Diakonia in Context*, Spring 2010
- Available online at [www.lutheranworld.org](http://www.lutheranworld.org)

Comment:

**The Mission in Context document is available online for downloading.**

## **14. Instruments of Action**

Content:

*The different departments...*



Comment:

**How do we work together using the tools of organizational structure?**

## **15. Common work**

Content:

- **Programs**
  - emanate from member churches
  - are multi-church endeavors at a global and regional level
  - facilitated by various LWF departments
- **Projects**
  - initiated, planned, implemented and coordinated by an individual member church
  - coordination, assessment, and fundraising by The LWF

Comment:

**We need some instruments to implement our work together globally, regionally and locally, and the departments of the LWF each take on different aspects of this responsibility.**

## **16. Department for Mission and Development**

Content:

- Coordinates work shared and guided by member churches
  - More than 50 projects approved every year
  - Up to 300 projects simultaneously
- Global and regional programs on issues such as illegitimate debt, diakonia, sustainable development, capacity building, poverty, theological education
  - Focus on inclusion of youth and women
- Global campaign against HIV/AIDS

Comment:

**This Department facilitates the member churches relationships...where we are and what we do. There are global desks that deal with women, youth, leadership development through scholarships and capacity building, mission and development projects of member churches. There are many examples: (next slide)**

## **17. DMD – Example**

Content:

Manasibu Wareda Food Security

(The Ethiopian Evangelical Church Mekane Yesus)

- More than 6000 households benefit
  - Soil and water conservation, distributing seeds
- India, HIV-AIDS Awareness, Cure and Prevention
- Care and support programs for more than 4500 individuals.
  - 34 training programs covered 1209 leaders.
  - Continued educational support and accompaniment for sex workers.

Comment:

**These are implemented by the local people themselves...and through the LWF staff, you are present in accompanying them in their journey.**

## **18. Department for World Service**

Content:

- 36 Field programs
  - Focus on leadership by local people
  - 40 International and 5,700 Local staff/HQ Coordinating Staff
  - 4 Regional, 20 Country-level, and 12 Associate Field Programs
- 112.3 Million dollars (2008)
- Emergency relief and long term commitment for long term development

Comment:

**The Department for World Service has been active in the world since the beginning of LWF. It is our humanitarian arm...known in Tanzania as LUWAF...or the Lutherien in Mauritania. Not only Lutherans know about our work and ministry through world service. We are one of the most trusted partners of the United Nations in responding to refugee emergencies worldwide, and currently are operating two massive refugee camps in Northern Kenya.**

## **19. DWS – Example of our work**

Content:

**Kenya and Tanzania:** Long-term refugee camps in areas of persistent food shortages and violence

**Mauritania:** Train local women how to build simple solar generators for remote villages

Comment:

**One of the refugee camps, Dadaap, is bigger than many cities...200,000 people have come and been served in this community.**

**In Mauritania, where women have not been treated as leaders, women solar engineers are assisted by men and women to construct solar panels in villages.**

## **20. Department for Theology and Studies**

Content:

- Deepening faith through engaging theology
- Facilitates regional and global conversations between theologians
- Current focus on “Theology in the Life of the Church”
- Publishes books, pamphlets and position papers on issues of concern to Lutherans around the world

Comment:

**And we cannot be Lutherans without talking theology...A list of publications are also downloadable and can be ordered locally through the Lutheran Press University.**

## **21. International Advocacy**

Content:

- The LWF is a United Nations-recognized non-governmental organization through:
- Office for International Affairs and Human Rights (IAHR)
  - Located in Geneva, Switzerland
  - Works with United Nations on refugee issues and human rights
- Lutheran Office for World Community (LOWC)
  - Located in New York City
  - Works with United Nations Security Council and the UN Commission on the Status of Women

Comment:

**Advocacy is part of our mission understanding and practice, where we raise the voices of those systematically excluded or unheard to order to change systems that affect our lives together.**

## **22. Office of Ecumenical Affairs**

Content:

- **Joint Declaration on the Doctrine of Justification** (1999) – a new doctrinal understanding with the Roman Catholic church
- Final stages of formal apology to Anabaptist churches (Mennonites) for violence during Reformation
- Developing relationships with the Independent Lutheran Council (Missouri Synod)
- Ongoing dialogue with Roman Catholics, Baptists, Anglicans, Methodists, Orthodox, Reformed, and Seventh-Day Adventists

Comment:

**To be Lutheran is to be ecumenical. As North Americans, we are very ecumenically active with full communion relationships. Can you name the full-communion relationships of your church?** *(Please see the Evangelical Lutheran Church in America and Evangelical Lutheran Church in Canada website for this information. The Estonian Evangelical Lutheran Church Abroad has no known full communion relation with other denomination.)*

**These relationships contribute and are enriched by our global communion's ecumenical engagements. You add the following:**

- a. The Joint Declaration on the Doctrine of Justification with the Roman Catholics brings us together again at the table to address other issues including the Holy Eucharist. We celebrated the 10<sup>th</sup> Anniversary of**

**this relationship last 2009 and the United Methodist also signed on to the JDDJ.**

- b. The formal apology to the Anabaptist churches will be finalized at the 11<sup>th</sup> LWF Assembly in Stuttgart, Germany in July 2010.**
- c. The International Lutheran Council and LWF leaders meet at least once a year to continue to engage each other and address shared concerns.**

### **23. Governance: Growing in Communion**

Content:

- Assembly held every six to seven years
- Each Member Church sends Delegates
- Between Assemblies, the Church Council makes executive decisions based on guidance of Assembly
- Ongoing Renewal Process in The LWF continues to find ways to better serve God's mission
- **Next Assembly: Stuttgart, Germany, July 2010**

Suggested Comments:

**Member churches are very intentional in directing our work together through the Assembly.**

### **24. Inclusive in Governance**

Content:

- Communion of equals
- All Decision-making Bodies must include:
  - 50% women, 50% men
  - 50% from global South, 50% from global North
  - Among these, 20% must be youth (18-30)

Suggested Comments:

**Being inclusive is not only about leadership, but it is part of our challenge as a church to bring people together where all are heard and no one is excluded. This is a commitment not only of representation but most importantly of meaningful participation and contribution.**

### **25. Be A Part of...**

Content:

LWF 11<sup>th</sup> Assembly  
Stuttgart, Germany  
July 2010

Suggested Comments:

**You can download the Assembly Bible study and other materials you can use from our website. There will also be real time internet video in July**

**while the 140 member churches delegations are gathered in Stuttgart that you can watch...and you can be involved in the preparation, too.**

## **26. LWF Assembly in your community**

Content:

- **Pray** – for our leaders, delegates, staff, volunteers, and global community
- **Learn** – with Assembly Bible Study on the Assembly theme
- **Sing** – use the Assembly theme hymn in your worship
- **Eat** - a meal together inspired by *Food for Life: Recipes and Stories on the Right to Food* (NA edition)
- **Listen** - messages from five regional and two global Pre-Assemblies
- **Watch from home** – live online from July 20-27

**[www.lwf-assembly.org](http://www.lwf-assembly.org) and [www.elca.org/lwf](http://www.elca.org/lwf)**

## **27. Food for Life**

Content:

- All people have a right to food – The LWF works in many countries towards food security
- A unique recipe and story book reflecting the work of The LWF in serving the hungry and dispossessed
- Special North American edition available from Augsburg Fortress
- Accompanying resources and reflections available from our website at [elca.org/lwf](http://elca.org/lwf)

Suggested Comments:

**This is a good resource not only for our kitchens but for our whole communion as we address hunger locally and globally. You can also learn about what we do together as a communion in different parts of the world through the beautiful pages full of stories, images, recipes and prayers. The accompanying resources will help you in your congregation use this LWF resource in various ways. They were written by Lutherans both in Canada and United States from different backgrounds: missionaries, pastors in congregations and campus ministry, youth, women and men. They are free from our website.**

## **28. Share: LWF Endowment Fund**

Content:

**The LWF Endowment Fund** supplements financial support for the work of the Lutheran communion.

- In the ELCA, please send checks payable to  
The LWF Endowment Fund  
c/o ELCA Foundation  
8765 W Higgins Road  
Chicago, IL 60631
- In the ELCIC, please contact  
Trina Gallop, Director of Communications and Stewardship

tgallop@elcic.ca  
204.984-9172

**Suggested Comments:**

**North Americans are generous givers. Sustainability of our work together lies on the hands of the 70 million members in our sharing of resources. You may participate in the sustainability of our communion's work through giving to the LWF Endowment Fund. Please check with your respective churches so that your contribution could be tax deductible.**

**29. Share – LWF programs and projects**

Content:

- To support LWF Projects and Programs, individuals or congregations can give a tax-deductible donation through
  - ELCA [www.elca.org](http://www.elca.org)
  - ELCA World Hunger [www.elca.org](http://www.elca.org)
  - ELCIC [www.elcic.ca](http://www.elcic.ca)
  - Canadian Lutheran World Relief [www.clwr.org](http://www.clwr.org)
- Please specify that your donation is intended for LWF
- You may also specify which project or program you would like to support

**30. Act**

Content:

- Celebrate LWF Sunday with the global Communion
  - United States: first Sunday in October
  - Canada: last Sunday in October
  - Each year's focus and worship resources are highlighted in Lutheran World Information (LWI) Special Edition for LWF Sunday
  - Sermons, prayers, songs, studies...be creative!

Suggested Comments:

**We are a part of a communion that is active not only “out” there but wherever you are ...Join the over 70 million Lutherans in celebrating LWF Sunday.**

**31. Act**

Content:

- Pray for the Communion and its member churches
- Celebrate belonging to the Communion
- Subscribe or get the news from *Lutheran World Information*, online at [lutheranworld.org](http://lutheranworld.org) under “news”
- Practice holistic mission in your local context
- Here in North America, when you act, The LWF acts – you are the face of The Lutheran World Federation

**32. Be a Multiplier**

Content:

- Share this resource
- Tell your Communion Story -
- Show your connection and support a program with an LWF Wristband – learn more at [www.elca.org/lwf](http://www.elca.org/lwf)
- **Let people know you belong**

Suggested Comments

**WE North Americans are not only givers...we are receivers of the gift of being in communion. Tell how your life and faith are enriched by your engagements and encounters with those from diverse backgrounds locally and globally.**

### **33. The Communion is Here....**

Content:

making a difference with one another in living out God's holistic mission – **transforming, reconciling and empowering.**

Suggested Comments:

**North Americans are privileged to receive people from different parts of the world...this is our gift and our task. What does that mean for us and for our local communities?**

### **34. How do we receive?**

Content:

What would mission look like in North America...  
if our identity is understood and lived as part of a global Communion of Churches?

Suggested Comments:

**How does mission have meaning in a global communion?**

### **35. A Communion that receives and gives...**

Content:

- What do North Americans receive from The Lutheran World Federation as a member church?
- Why is it important to belong to a communion?
- Who do we (the member churches in North America) become as we mature and act in our communion relation, within our region and beyond?

Suggested Comments:

**Here are some more questions to ponder.**

### **36. We Belong...**

Content:

*St Matthew's Lutheran Church,*

A Congregation of the *Evangelical Lutheran Church in Canada*,

**A Member Church of  
The Lutheran World Federation - A Communion of Churches**

Suggested Comments:

**With a deeper acknowledgment of the gift of relationship of communion – and the recognition that we are part of this global Lutheran family, which means that our work together is happening wherever we are – IMAGINE that sense of belonging and participation in God’s mission to our respective communities...IMAGINE...and realize that it is our reality.**

### **37. Credits**

**Prepared by: The Rev. Tita C. Valeriano**



Slide 1 - **The world is really different than it was a century ago . . .** <click>

Slide 2 – **accompaniment. To accompany is to "go with another" ...** <click> **to be entwined together . . .** <click>

Slide 3 – **in God's mission – God's work of restoring community –** <click>

Slide 4 – – **in community with God in Christ Jesus . . . and one with another.** <click>

Slide 5 – **Accompaniment is both the theological foundation** <click> **and the methodological scaffolding** for our church's engagement with global companions. <click>

Slide 6 – **Accompaniment is about how Christian communities live out the faith** <click>: **with mutuality** <click>, **with deep respect** <click>, **both challenging and encouraging each other** <click>. **God provides the assets for the mission in which companions are *both givers and receivers*** <click>. **Our accompaniment *has a purpose* - to enable God's mission. So the ELCA and companion churches discern together what God is calling them to proclaim and serve** <click> - **and decide how best to bind themselves together in the scaffolding of mission** <click>, **with the church *on the territory* taking the lead in determining what will be done.** <click>

Slide 7 – **The mission scaffold may look different depending on the context.** <click> **But the foundation is the same.** <click>

Slide 8 – **The world is really different than it was a century ago . . .** <click>

Slide 9 – **or even 25 years ago . . .** <click>

Slide 10 – **And so is our scaffolding, the way we engage with companions.** <click>

Slide 11 – **By God's grace, companion churches, seeded by those early missionaries are now strong, vital – and growing – churches . . .** <click>

Slide 12 – . . . **and all expressions of the ELCA now engage in global mission . . . from companion synod relationships** <click>

Slide 13 – . . . **to congregational mission trips.** <click>

Slide 14 – **The old era of the centralized global mission board is over.** <click>

Slide 15 – **But being *one church* means we *accompany each other* in global mission, with the actions of all parts of the ELCA contributing to a commonly agreed-to missional whole.** <click>

Slide 16 – **ELCA Global Mission exists because our church knows that *both* the part <click> and the whole are important to God’s mission <click>**

Slide 17 – . . . **that individuals, congregations, and synods benefit from GM’s support as they connect global and local, <click> seeing both the particular and the big picture: through Glocal Mission Events <click>**

Slide 18 – . . . **where congregational teams build skills in accompaniment <click> for local *and* global mission . . . <click>**

Slide 19 – . . . **through the larger Global Mission Events . . . <click>**

Slide 20 – . . . **and through engagement with synods to develop a “common mind and vision” and coordinated practice for our *whole church*’s companion synod engagement. <click>**

Slide 21 – **At the same time, the Global Mission program unit acts on behalf of other ELCA expressions when common action is needed . . . <click>**

Slide 22 – . . . **and as we engage in “church-to-church” relationships through: <click>**

Slide 23 – . . . **scholarship support for leaders identified by companions . . . <click>**

Slide 24 – . . . **the sending and support of 250 missionaries, volunteers, and Young Adults in Global Mission to serve *at the request of companion churches* in such ministries as evangelism, health care, education, and administration. <click>**

Slide 25 – . . . **and grants that enable companion churches to carry out core ministries. <click>**

Slide 26 – **Around half of Global Mission's budget comes from the ELCA World Hunger Appeal. GM participates in sustainable development and disaster response as a member of the Lutheran World Federation <click> – our worldwide family of 70 million Lutherans. <click>**

Slide 27 – **Through Lutheran World Relief, we work with the Lutheran Church-Missouri Synod . . . and through Church World Service and Action by Churches Together we work ecumenically to meet human need, primarily through community-based partners. <click>**

Slide 28 – **Three major Global Mission foci, mandated by past ELCA churchwide assemblies are: <click> continued engagement with companion churches in HIV and AIDS response <click> and the new Lutheran Malaria Initiative.**

Slide 29 – . . . **along with the ongoing accompaniment of the Lutheran church in the Holy Land, as it struggles to survive under continuing Israeli occupation. <click>**

**Slide 30 – Global Mission operated within its budget from two funding sources: the Current Fund and the ELCA World Hunger Fund <click>**

**Slide 31 – A significant portion of the Current Fund revenue comes from Mission Support [56.9%] <click>**

**Slide 32 – About half of the total revenue of just over \$27 million comes from the ELCA World Hunger Fund [50.1%] <click>**

**Slide 33 – Ecumenical companions receive in grants over 40% of the total expenditure, and Africa is the area where most of the Global Mission fund is directly spent [22%]. All personnel and grants attributed to each region are included in the total percentage. <click>**

**Slide 34 – Because more than half of all Global Mission revenue comes from the ELCA World Hunger Fund, Development and Relief are the largest of all of the activities in which the Global Mission program unit is engaged [45.1%]. <click>**

**Slide 35 – In 2009, Global Mission spent \$31.8 million from various funding sources in addition to Current (Program Budget) and ELCA World Hunger Funds. <click>**

**Slide 36 – Accompaniment is the key for ELCA Global Mission – all of us, with one mind and heart, together in mission for the sake of the world that God loves so dearly. <click>**



## Important Teaching Techniques

*A quick overview of 16 tips to remember when introducing music from another culture to a singing assembly and other related resources*



## ***Important Teaching Techniques***

### ***A quick overview of 16 tips to remember***

### ***when introducing music from another culture to a singing assembly***

#### **Get people to sit close together...**

This helps people sing together better, because they can more easily hear one another. If you can find a non-threatening way to pack people in more closely, you'll improve assembly singing on just about anything you attempt to teach. Sitting closer together is also something we can learn from other churches around the world, particularly in Africa and Latin America, where worshippers often gather as a close-knit community rather than as isolated individuals.

#### **Teach at the right time...**

normally *before* the worship service has started, in order to not interrupt the flow of the liturgy. Set aside the traditional Prelude spot as "Gathering Music" or "Musical Preparation" and teach anything new during this time. If the assembly learns something before they sing it during worship, it will be in their short-term memory and will be recalled more easily when the time comes to sing it.

#### **Don't teach too much new music at one time.**

Worshippers sometimes feel alienated if there is nothing familiar to them in a service. As you are expanding the assembly's repertoire, intersperse familiar hymns or chants that allow people to feel "at home" again. It's appropriate to challenge a congregation to learn new music, but don't create an atmosphere where people always feel uncomfortable.

#### **Don't treat your congregation as though it were a choir.**

This includes grimacing if something goes wrong, referring to bar numbers and asking the altos or tenors to write in a breath mark in the third system. And try not to point to a section of the assembly and say "I think one or two of you over there are singing out of tune." Think *less* about being "the knowledgeable musician" and *more* about being "the enthusiast" who would like to hear a congregation sing well together.

#### **Concentrate on using your voice to introduce a new song.**

The human voice is easier than another musical instrument to imitate. Worshipers will be much more willing to sing if you actually sing it first and ask them to repeat after you. Adding a lot of instrumentation during the teaching of a song will not necessarily help the assembly learn it.

#### **Encourage paperless teaching.**

Don't use printed music unless you feel you have to. About 70% of the world learns music through the oral tradition; many of the songs from other cultures that you learn were never taught with printed music. Even if you eventually *do* have people turn to a hymn number, see if it's possible to teach some of the song without worshippers having their nose in a book.

#### **Use your choir...**

both as guinea pigs (by teaching something new to the choir first to see how it goes), but also as a secret source of power: Plant your choir members within the congregation and have them prompted to help the assembly respond to your teaching. It can be a huge advantage to have 10-20% of the overall group already know a new song before it's taught.

#### **Share something about the song.**

If you know more about the song's origin or style or purpose, or perhaps an insightful line in the text, work out a succinct way to share that with the assembly so they have a context for singing it. Knowing more about a song will help them enter into it with you. At the very least the assembly should know what country it comes from and what language it was written in.

**Don't sing a song only once.**

Unfamiliar songs—especially those from other cultures—need to be sung over and over again in order to be known and loved. So find a good reason to teach the song—beyond just doing it on Global Mission Sunday—and sing it the following week, so it can get into people's bones. Think about introducing a short chant *seasonally*, so that it's appropriate to sing for the four Sundays of Advent, or for five Sundays during Lent.

**If the song is in a language unfamiliar to most of the assembly,**

you might choose to *speak* each phrase in the language and have people repeat it back before you start with any of the music; or you might teach the melody first using the syllable "la" instead of the unfamiliar words. Learning both a new language and a new melody at same time can be difficult, unless it's just a few words.

**Teach a song in short, manageable pieces.**

Break a song down into two, three or four smaller parts, if necessary. Don't be afraid to repeat a line again, if they're having trouble getting it—sometimes you might have to sing a section twice, if they're having trouble with it.

**Be clear with your instructions.**

Most North American Lutherans are fairly obedient if you just tell them what to do. If you want to sing something first while they listen, just say "Listen once while I sing it for you" or "Sing back what you hear" or "First I'll sing, then you." And remember, with assemblies that are primarily European American, if you want them to move their bodies, you usually have to show them how!

**Outline the tune in the air.**

Many people can pick up the pitch and rhythm of notes when they are marked in the air much more easily than when they are simply sung. Use hand and arm gestures large enough (and over your music stand, if you need one) to be seen in a big room. In a smaller setting, you can use smaller gestures.

**Teach with encouragement and expectation.**

We only get from a congregation what we expect it to give. If we don't expect much, our behavior as song leaders will indicate that. But if we can look relaxed, smile and clearly anticipate a good response, we're more likely to get it. Never start with an apology or with mumbling. Instead exude *confidence*, both in yourself and in the people's ability to sing this song with you. Don't scold, but be *forgiving* if they don't get it at first. If they need help, you might say "that's a good first effort; let's try it once more."

**If a song is call and response, sing the call only.**

As the leader, you are the *caller*, *not* the *responder*. Let others in the assembly take the response. It's similar to the liturgy where the presider says: "The Lord be with you" and the assembly responds: "And also with you." As in liturgy, it's a dialogue, of which you have one part, not both.

**Get out of the way once the song is learned.**

Once you have taught people to sing the song, it should be theirs to sing. It's not necessarily the time for you to be a star performer, or to dominate the song by being the loudest. If you are not playing a critical role as cantor or caller, back off the mike, or disappear into the assembly so they can own the song as their own.

*Credit: Thanks to John Bell, from the Iona Community, Scotland, for helping to articulate some of these techniques. See his tips outlined more fully in the book, **The Singing Thing Too**, available through GIA Publications, Inc. (Product #G-5510) [www.giamusic.com](http://www.giamusic.com) or 1-800-GIA-1358.*

## HELPFUL RESOURCES

### Resources about singing, song-leading and teaching songs to singing assemblies:

#### *The Singing Thing*

by John Bell, Iona Community, Scotland; published by GIA Publications, Inc.  
(Product #G-5510) [www.giamusic.com](http://www.giamusic.com) or 1-800-GIA-1358.

John L. Bell of the Iona Community explores the reasons we, as humans, are compelled to express ourselves in song. John has compiled a list of charming introspections about what motivates us to sing or prevents us from singing. Whether we sing to tell stories or don't sing because someone once told us we can't, this engaging and enlightening book examines why everyone can sing and why everyone should. A must-read for choir directors, cantors, and song leaders.

#### *The Singing Thing Too*

by John Bell, Iona community, Scotland; published by GIA Publications, Inc.  
(Product #G-6918) [www.giamusic.com](http://www.giamusic.com) or 1-800-GIA-1358.

In the first volume of *The Singing Thing* John Bell explored the reasons why people sing. In the long-awaited second volume his concerns are learning and teaching. How do people pick up new music? How do you encourage a congregation to learn a new song? How can you breathe new life into quality hymnody that has gone stale? With both tact and irreverence, John Bell shares insights culled from over 20 years in which he and his colleagues in the Wild Goose Resource and Worship Group have taught new songs in venues as diverse as homes for the elderly with half a dozen hearing-impaired people to the Greenbelt Festival with over 10,000 gathered for worship. *The Singing Thing Too* is a great resource for pastoral musicians interested in improving the participation of their congregations.

#### *Gather into One: Praying and Singing Globally*

by C. Michael Hawn; published by Eerdmans, 2003.

C. Michael Hawn explores the work of five of the most influential global church musicians found in North American hymnals: Pablo Sosa (Argentina), I-to Loh (Taiwan), David Dargie (South Africa), Patrick Matsikenyiri (Zimbabwe), and John Bell (Scotland). Hawn discusses the biographical background of each of these composers and elucidates the meaning of their music within their respective cultures. Having studied global song himself on site throughout the world, Hawn sees this music as a valuable gift from other cultures to our own - sung prayers that can broaden the ways we pray and sing together in corporate worship. His extensive research leads to some intriguing proposals, with Hawn encouraging diverse expressions of worship, endorsing the church musician as a worship "enlivener," and making a case for "polyrhythmic worship" in our churches. This unique resource demonstrates the spiritual riches to be gained through multicultural worship and makes a concrete contribution toward realizing the worldwide unity of the Christian church.

### ***Drums in the Church: A Practical Guide for Percussion in Christian Worship***

A DVD resource by Marc Anderson. Published by GIA Publications, Inc.  
[www.giamusic.com](http://www.giamusic.com) or 1-800-GIA-1358.

A hands-on guide to the effective and creative use of percussion instruments in the context of Christian worship services. This essential DVD covers fundamental rhythms and techniques for a wide range of musical styles. Marc Anderson, accomplished performer and instructor of percussion, has traveled the world teaching and worshipping in hundreds of churches, temples, and synagogues. This wealth of life experience provides the foundation for *Drums in the Church*. Using the songs of the church, Anderson teaches Latin and African styles on hand drums, American folk style on the dumbek, and Irish or Northern European styles on the bodhran. Experienced percussionists, choir directors, and music ministers can all benefit from the easy-to-follow, step-by-step instructions, which are reinforced by the accompanying booklet. Features a picture-in-picture window for a front-row view of the different drumming techniques, which are demonstrated from several angles.

### ***Leading the Church's Song***

Augsburg Fortress Publishing. 164 pages. (Item #9780806635910)  
[www.augsburgfortress.org](http://www.augsburgfortress.org) or 1-800- 328-4648.

A practical introduction to leading congregational song in a variety of musical styles and with various instrumental accompaniments. This helpful guide, with audio CD included, will help church musicians master the skills necessary to confidently lead congregational song with stylistic integrity and cultural sensitivity.

### ***Musician's Guide to Evangelical Lutheran Worship***

Augsburg Fortress Publishing, 480 pages. (Item # 9780806653891)

An essential resource for any musician who leads the assembly using *Evangelical Lutheran Worship*. This practical and useful text includes an introduction to how music serves worship, an interpretation of the rubrics related to music, a look at the various styles of music in *Evangelical Lutheran Worship*. This volume features specific suggestions for each piece of service music, hymn, and song in the pew edition with the aim of assisting music leaders enrich meaningful worship.

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## **Song Collections**

***Agape: Songs of Hope and Reconciliation.*** A collection of 111 songs, hymns and chants from across the globe, all used at the 2003 Lutheran World Federation (LWF) Tenth Assembly gathering in Winnipeg. Many songs include piano accompaniment. Book includes liturgical and biblical indexes. Published by Oxford University Press in association with the LWF. ISBN: 0-19-100013-2.



***Come All You People: Shorter Songs for Worship.*** A collection of brief chants, choruses, and responses from Wild Goose Worship Group that can be used in liturgies where printed music isn't used. *There is One Among Us* is the sequel – a second collection of shorter songs for worship that help us to strengthen our prayer by allowing everyone in an assembly or crowd to sing short, easy-to-learn pieces in harmony, without accompaniment. Accompanying each song in these two music collections is an indication of how it may be used in creative liturgy. Also, the books concludes with a number of prayers that may be used in conjunction with the songs. Both songbooks and accompanying CDs with a sampling of songs found in the books are available from GIA Publications, 7404 S. Mason Ave., Chicago , IL 60638 , 1/800-442-1358

***Global Praise - 1.*** A 1996 collection of 68 hymns and songs from the global Methodist connection and the ecumenical community - a mixture of contemporary and traditional texts and music. A companion CD has 14 songs recorded, and a Program and Resource Book helps provide background and useful suggestions for use. A production of the General Board of Global Ministries, GBGMusik, The United Methodist Church. Order from Cokesbury, 1-800-672-1789.

***Global Praise - 2.*** Sequel to Global Praise 1. Also has a companion CD or cassette with 16 of the 127 songs in the songbook. A production of the General Board of Global Ministries, GBGMusik, The United Methodist Church. Order from Cokesbury, 1-800-672-1789.

***Global Praise - 3.*** Another sequel with 180 more songs in a songbook. Also has a companion CD with a smaller number of songs recorded. A production of the General Board of Global Ministries, GBGMusik, The United Methodist Church. Order from Cokesbury, 1-800-672-1789.

***Global Songs/Local Voices.*** Bread for the Journey's first song book, a companion to the compact disc. 17 songs and hymns from the church in Africa, Latin America, Asia, Europe, and North America. Includes all the songs on the recording, including keyboard accompaniments, background and performance notes for each song. *Global Songs 2 - Bread for the Journey* is Bread for the Journey's second song book collection, and companion to a compact disc of the same title. Twenty-one more songs from the church around the world. Also, the third in the series is called: *Pave the Way: Global Songs 3*, again a songbook and CD with another 16 songs. All three are available from Augsburg Fortress Publishing: [www.augsburgfortress.org](http://www.augsburgfortress.org) or 1-800- 328-4648.

***Halle , Halle: We Sing the World Round.*** C. Michael Hawn compiled this 1999 collection of 36 songs from the world church for children, youth, and congregation. Available is a singer's edition songbook, teacher's edition songbook, and CD recording. The teacher's edition contains all you need to successfully teach this music to choirs and congregations. An extensive introduction contains theological, world and sung-prayer perspectives, as well as musical performance practices, background on writers and countries, liturgical context, and ideas for use in worship. The teacher's edition also includes full scores with indigenous instrumental suggestions. Published by the

Choristers Guild, and distributed by the Lorenz Corporation, 501 E. Third St., Box 802, Dayton, OH 45401. (ISBN #1-929187-16-5).

***Libro de Liturgia y Cantico.*** Developed by and recommended for use in the ELCA, a 1998 collection of Spanish language hymns, liturgical music and songs. Includes music from all over Mexico, Central and South America. An appendix helps identify styles, suggested rhythms, and use of specific percussion instruments. Published by and available from Augsburg Fortress Publishing, [www.augsburgfortress.org](http://www.augsburgfortress.org) or 1-800- 328-4648.

***Many and Great: Songs of the World Church-Volume One.*** Twenty-five songs from Argentina, Brazil, Cameroon, the Caribbean, Czechoslovakia, China, Hungary, India, Malawi, Nepal, Nigeria, Philippines, South Africa, U.S.A., USSR, and Zimbabwe. All have withstood the test of time in their own communities, and all include performance notes, English translations, and guitar chords where appropriate. *Volume Two - Sent By the Lord: Songs of the World Church.* Twenty-five more songs from all over the world, ranging from Argentina to South Africa, Russia to Korea. With performance notes, English translations, and guitar chords where appropriate. Each volume also has a companion CD available. Both volumes are available from GIA Publications, [www.giamusic.com](http://www.giamusic.com) or 1/800-442-1358.

***Sound the Bamboo - 2000.*** The most comprehensive collection of hymns and songs from churches in Asia. Available from the Christian Conference of Asia, email: [cca@pacific.net.hk](mailto:cca@pacific.net.hk); or Web address: [www.cca.org.hk](http://www.cca.org.hk)

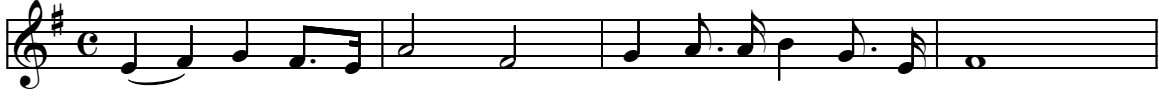
***Taizé I and II.*** A collection of responses, litanies, acclamations and canons in basic Latin text, written by Jacques Berthier for use in the Taizé ecumenical community in France. Three editions, including peoples', vocal, instrumental. Available from GIA Publications, [www.giamusic.com](http://www.giamusic.com) 1/800-442-1358. Also *Cantos de Taizé: Vol I* (GIA, G-2974) and *Songs and Prayers from Taizé.* Available from GIA (G-3719).

***This Far By Faith: An African American Resource for Worship.*** A diverse collection of resources from and for African American worship. Three hundred hymns and psalms, plus several liturgies. Includes a good introduction on Worship and Culture, and on Leading African American Song. Published by and available from Augsburg Fortress Publishing [www.augsburgfortress.org](http://www.augsburgfortress.org) or 1-800- 328-4648.

***Worshipping Ecumenically.*** A 1995 release from the World Council of Churches that includes orders of service from WCC and other global meetings with suggestions for local use. Per Harling's introduction, "The Liturgy of the World: Ecumenical Worship with All Senses," is worth the price alone. In addition to the many services, including the Lima Liturgy, there are more than 100 pieces of liturgical music from all over the world printed within the services. Available from: World Council of Churches, 150 route de Ferney, 1211 Geneva 2, Switzerland ISBN 2-8254-1141-8.

# Yarabba Ssalami

Palestine



Ya - ra - bba ssa - la - mi am - ter a-laya - na ssa - lam,



ya ra - bba ssa - la - mi im la' qu-lu - ba-na ssa - lam.  
im' nah bi - la - da-na ssa - lam.

Translation:

*God of peace make it rain upon us peace.*

*You, God of peace, fill our hearts with peace.*

*(Verse 2: ...fill our land with peace.)*

# Le lo le lo lai lo

William Loperena O.P.: Puerto Rico

The musical score is written for voice and piano. It consists of three systems of music. Each system has a vocal line and a piano accompaniment. The piano accompaniment is written in treble and bass clefs. The key signature is one flat (B-flat major), and the time signature is 2/2. The score includes various musical notations such as notes, rests, and dynamic markings. The lyrics are written below the vocal line. The score is divided into sections by bar lines and includes a 'Fine' marking at the end of the second system. The first system has two measures of music with lyrics 'Le lo le lo lai lo.' and 'Le lo le lo lai lo.' The second system has two measures of music with lyrics 'Le lo le lo lai lo lo le lo le lo lai.' The third system has two measures of music with lyrics 'San-to, san-to, san-to Dios de glo-ria\_y po-der.' and 'Ho-ly, ho-ly, ho-ly God of pow-er and might.' The first measure of the third system is marked '1st time: Leader 2nd time: People'. The second measure of the third system is marked '1C'. The first system has a 'C' above the first measure and an 'F' above the second measure. The second system has a 'G' above the first measure and a 'C' above the second measure. The third system has a 'C' above the first measure, an 'F' above the second measure, a 'G' above the third measure, and a '1C' above the fourth measure.

*C* *F*

Le lo le lo lai lo. Le lo le lo lai lo.

*G* *C* *Fine*

Le lo le lo lai lo lo le lo le lo lai.

<sup>1</sup> *1st time: Leader 2nd time: People* *C* *G* *C*

San-to, san-to, san-to Dios de glo-ria\_y po-der.  
Ho-ly, ho-ly, ho-ly God of pow-er and might.

*C* *1st: Leader 2nd: People* *F* *G* *1C*

Cie - los y tierra pro - cla - man tu glo - ria.  
Hea - ven and earth are full of your glo - ry.

Pronunciation in English is "lay, loh, lay, loh, lay, loh, lye, loh etc.

2 *Leader* F C Dm G

glo - ria. Ho - sana en los cie - los, ho - sana en los  
 glo - ry. Ho - sanna in the high - est. Ho - sanna in the

C *People* F C Dm G C

cie - los. Ho - sana en los cie - los, ho - sana en los cie - los.  
 high - est. Ho - sanna in the high - est. Ho - sanna in the high - est.

C *1st time: Leader 2nd time: People* F G 1 C

Ben - di - to a - quel que vie - ne en el nom - bre de Dios.  
 Bless - ed is the One who comes in the name of the Lord.

Spanish text and tune: Puerto Rico, William Loperena, O.P.

English text: traditional

Arrangement: United States, Tom Witt

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2 *Leader* F C Dm G C *People*

Ho - sana en los cie - los, ho - sana en los cie - los. **Ho -**  
 Lord Ho - sanna in the high - est Ho - sanna in the high - est **Ho -**

The first system of the musical score consists of three staves. The top staff is a vocal line with lyrics. Above the staff, the word 'Leader' is written above the first measure, and 'People' is written above the last measure. Chord symbols F, C, Dm, G, and C are placed above the vocal line. The lyrics are: 'Ho - sana en los cie - los, ho - sana en los cie - los. Ho -' on the first line, and 'Lord Ho - sanna in the high - est Ho - sanna in the high - est Ho -' on the second line. The middle and bottom staves are piano accompaniment, with the middle staff in treble clef and the bottom staff in bass clef. The piano part features a steady rhythm with chords and moving lines in both hands.

F C Dm G C

sana en los cie - los, ho - sana en los cie - los. *Le lo le lo*  
 sanna in the high - est, ho - sanna in the high - est.

The second system of the musical score continues the vocal line and piano accompaniment. The top staff is a vocal line with lyrics. Above the staff, chord symbols F, C, Dm, G, and C are placed above the vocal line. The lyrics are: 'sana en los cie - los, ho - sana en los cie - los. Le lo le lo' on the first line, and 'sanna in the high - est, ho - sanna in the high - est.' on the second line. The middle and bottom staves are piano accompaniment, with the middle staff in treble clef and the bottom staff in bass clef. The piano part continues with a steady rhythm and chordal accompaniment.