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## **FOREWORD**

This Report is presented to the Assembly of the Lutheran Communion in Southern Africa by the Interim Executive Director on behalf of the outgoing LUCSA Council elected in the year 2010 at the Assembly held in Maputo. It is an accountability document outlining the activities of LUCSA implemented during the period 2010-2013 under the watch of the outgoing Council.

One of the key fundamental purposes of LUCSA is to promote unity for the sake of the Gospel of Jesus Christ. Towards this end this Report attempts to integrate the various programmes and activities funded by different churches, partners etc. However, it is important for the sake of unity that coordination and unity of purpose be prioritised in whatever is done at the level of the secretariat and governance.

One of the major projects authorized by outgoing Council during the period under review was the coordination and a possible construction of a private Lutheran University. The report on the University Project is presented separately.



***LUCSA COUNCIL MEETING- Cape Town 2012***

# 1. Christian Education Programme



*Round Table Meeting on Climate Justice – Emseni  
Retreat Centre Bonaero Park 2012*

## 1.1. Introduction

This year's General Assembly theme, *Baptism: A Call to Mutual Accountability*, presents an opportunity for the Lutheran Communion in Southern Africa (LUCSA) and its member churches to consider the role and significance of the Christian Education Programme



seriously. The Assembly represents a moment in time when we should hold each other accountable for the success or failure of the various programmes.

Baptism establishes the bond of unity that exists between all baptised people. It is therefore the sacramental basis for moving towards visible unity. Baptism is a gift and with this gift comes a call to participate as members of LUCSA to carry out the mission of God for the sake of all life. Baptism defines who we are and creates a new, inclusive relationship of grace with God. This relationship puts our God-given diversity, weaknesses, and gifts into perspective. Learning and teaching are thus not optional, but instead are integral to daily life in the form of ongoing symbolic dying and rising to new life (in the form of confession, forgiveness, conversion, and transformation). The Christian Education Programme provides the vehicle we need as baptised people to live out our mandate received by God set out in Matthew 28:16-20.

## **1.2. Christian Education Programme Activities**

Three years ago, we gathered in Maputo, Mozambique for the first LUCSA General Assembly after the General Meeting. The theme for this assembly was based on the Lutheran World Federation (LWF) Assembly theme, ‘Give us this day our daily bread.’ Some of the key points of the Maputo Assembly were the following:

- Bread is a matter of life and death in Africa.
- Jesus said ‘Give us our daily bread’ instead of ‘Lord, give me my daily bread’ because he is not selfish – we should therefore follow his example and pray for all people to be provided for equally.
- It should be kept in mind that there are selfish and greedy people in the world.
- The challenge set for the member churches was to look into the implications of the prayer for ‘us’.

Most Lutheran churches face tremendous challenges, not only from non-Christian religions such as Islam, but from false teachings and practices from within the churches. Therefore is disappointing that a vision and action plan could not be outlined for the Christian Education Programme at the Maputo Assembly. The current context of global economic and environmental crisis has, in part, been provoked by greed and a lack of mutual accountability. This context calls for us to reflect on the theme of this meeting. Important questions to ask while keeping this theme in mind are the following:

- How can and how should we live together in this global village?
- How can and how should we recognise and reflect the interconnectedness of all people?
- How can and how should we show responsibility and love to our neighbours?
- How can and how should we sustain, nurture, and strengthen the Communion together?

- How can and how should we as churches hold our political and economic leaders accountable?

### 1.2.1. Resource Development

LUCSA emphasises the fact that Christian education is a lifelong journey for all Christians. Its primary purpose is to provide people of all ages in the Church a way to participate in God's mission for the sake of all people. LUCSA's aim is thus to develop a dialogical approach to learning where all people are both learners and teachers in the community. To help achieve this goal, LUCSA began developing resource material for the Christian Education Programme. With the support of the Christian Education's coordinator, a team of writers from different LUCSA member churches produced three resource books for Sunday school and a manual for confirmation. Sunday school and confirmation class teachers were trained on how to use the books through training of trainers (TOT) workshops. Over the past year and half, 150 sets of these books have been printed. The Practical

Theology Department of Stellenbosch seems interested in using these books together with the resources they develop for preachers each year.

### 1.2.2. Translations

The Christian Education Department, together with Evangelical Lutheran Church in Southern Africa (ELCSA), has embarked on a project to translate the introduction of these books into the various vernacular languages. The Lutheran Church in Cameroon has requested permission to translate the books into French and a soft copy has been sent to them.

### 1.2.3. Development of Book 6

In 2012, a new team of writers was selected to develop Book 6 – a resource for mission leaders and churches. The team met in May and November 2012 and this book is progressing well. The writing team was appointed by the Evangelical Lutheran Churches in Zimbabwe, Namibia, Malawi, South Africa, and the Moravian

Church in Southern Africa. The final editing workshop for Book 6 was scheduled in June 2013.

#### 1.2.4. Book 5

Funding has been secured for Book 5 – a youth resource as per the Livingstone Council’s Resolution of July 2011. It is important that we honour the commitments made by the Council. If the books are used by all of LUCSA’s member churches, then the possibility of some member churches using their own materials instead of LUCSA’s resources will be avoided.

#### 1.2.5. Roundtable Meeting

A meeting was called as part of holding each other mutually accountable for the environment with the theme, ‘Redefining Christian Education to Empower Churches to Become Inclusive Communities of Hope, Justice and Peace’. Twelve member churches participated in this discussion. The aim of this meeting was to create an awareness of climate change issues and

to help the churches rediscover their role in saving the environment according to the mandate given by God in Genesis. In connection with this meeting, water can be identified as a key issue as it makes all life possible. We are cleansed and our relationship with God is restored through the waters of baptism. However, our water resources are threatened by pollution and by not taking care of our rivers. Water is thus becoming a scarce commodity, especially in rural areas.

### **1.3. The Way Forward**

Christian education in general is the main concern and foundation of the Church. It is the reason for many of the Church's projects, for example, the HIV and AIDS Programme, and the Diakonia Programme. As part of holding one another accountable, we ask the member churches to ensure that Christian education departments are formed. We also ask that material resources are made available to implement the programmes. The member churches are also requested to take ownership of the Programme by helping the delegates to attend workshops

and meetings. The help of member churches is essential because of funding constraints.

As we move forward, it is important that we develop sustainable and valuable programmes for the member churches. Some ideas for such programmes are capacity building workshops for Christian education programme teachers and the clergy. We are also exploring the possibility of creating a youth development programme in collaboration with all the departments of LUCSA. Another suggestion is that all of the other programmes should consider contributing 1% of their annual budgets towards the Christian Education Programme. An important aspect to focus on during this assembly is to develop accountability mechanisms to ensure that the goals of the Christian Education Programme are met.





***Round Table Meeting on Climate Justice- Emseni  
Retreat Centre, Bonaero Park***

## **2. Communications Department**



### ***Member Churches Communication Network (MCCN) Capacity Training-Lubango, Angola 2012***

#### **2.1. Introduction**

God is in constant communication with all things. He has spoken to us through a burning bush, a crucified son, the fires of the Holy Spirit, and the waters of baptism. Our God is a God of connection, companionship, and relationships. Once we are born, God gives us great

responsibility to become active caretakers and co-creators in the life and work of His creation.

Our baptism brings us to one place – a place of shared commitment, shared values, and shared love. We are washed daily in these waters of renewal just like the hands and feet of Christ were washed in the Bible. We are also bound to one another to serve all people with mutual purpose and to strive towards a fully reconciled and just creation. The waters of our baptism free us to spread the lessons of the Old Testament and the New Testament, as well as to combine law and gospel within ourselves. We are messengers of these lessons and are responsible for one another as bound members of one body in Christ.

Through the waters of our baptism we are welcomed into the body of Christ as mutual members of a family committed to Christian love. Baptism is thus the mandate for Christian communication and mutual dialogue. The way in which we interact with one another as members of this body should be developed in

meaningful and holistic ways as we continue to struggle to find ways to communicate. Just as God desires continued dialogue with us, we also want to be interconnected with all people. In 2013, this interconnection means that we find ourselves at a moment of transformation and an opportunity for developing our communication structure as a regional body.

## **2.2. LUCSA's Communication Path from Maputo to Windhoek**

LUCSA has gone through many changes since meeting in Maputo, Mozambique in 2010. The communication structures and strategies have shifted as LUCSA has taken steps towards a new understanding of interconnectedness. In October 2010, LUCSA began working on a revised communications strategy with learning and listening as the main focuses. The organisation's assets and its potential were used to develop a comprehensive strategy. From November 2010 to February 2011, the communications section

engaged in a targeted process of assessing communications to learn more about the environment in which LUCSA operates. During this period, LUCSA also explored new ways to develop its regional communications capacity.

A communications strategy was developed during this time as a foundation for a sustainable communications structure. This strategy emerged from a request made at the Maputo Assembly to develop a better communications system within and amongst LUCSA's members. The work on the renewed communications strategy began in the first quarter of 2011 with the following four areas of focus:

- internal communion office communications development;
- media development (including print, electronic, and social media);
- member church communication network (MCCN) development; and

- LUCSA partner/companion communication development.

The first two areas were achieved by the end of the second quarter of 2011. Internal communication assessments resulted in developing and accepting communication tools within the Communion Office. These tools include the Staff Activity Board and programme activity reports. These tools help to link the staff to one another regarding both action and purpose. In addition to these tools, LUCSA began to rebrand itself by developing a new visual identity to link LUCSA, its programmes, and its projects.

In April 2011, LUCSA launched a new regional website. The website was developed from February to March 2011 and marked a new era in information sharing within the regional context. The new website has a comprehensive and streamlined structure which enables the organisation to interact with its members on a global scale. Although the launch of the new site is a positive step, it will need to be developed and refined constantly

to maintain its meaningful role in the overall communication structure.

In June 2011, LUCSA made further progress with its launch of the LUCSA Facebook Page. A long-term aim of LUCSA and its member churches is developing young people and interacting with the youth. The Lutheran World Federation (LWF) has also made communicating with young people a priority. The Facebook Page has made consistent interaction with the youth in the region and across the world possible over the past two years. It enables the Communion to connect with partners and regional bodies through social portals. It also enables collecting of important information as well as developing and sharing unique content. In addition, LUCSA launched a Twitter feed in September 2012.

The revised LUCSA Communications Strategy was presented and formally adopted at the LUCSA Council in Livingstone, Zambia. A large part of this strategy was the founding of the new Member Churches Communications Network (MCCN). During this

meeting, each member church was asked to determine if they would join the proposed network. If they decided to join this network, then they had to nominate a communications liaison to represent their church within the network. This person serves as a communication link between the Communion Office and the other regional member churches.

The first MCCN workshop was held in October 2011 in Johannesburg. Fourteen of LUCSA's 16 member churches were represented. This workshop was the first of three workshops presented in the proposed 'foundation phase' of MCCN development. This workshop's focus was the need for targeted capacity training at a member church level. The training was conducted from March to September 2012 and another training session was scheduled for June 2013 for the Evangelical Lutheran Church in Malawi (ELCM). The training included all of the MCCN members. It was held either on a one-to-one basis or through multiple member church cluster training sessions (as was the case in South Africa and Zambia). Target areas in the training were



information gathering and distribution, story writing, website building, social media development, and strategic planning.

The regional development of the MCCN continued in March 2013 with a second network-wide foundation workshop. Thirteen of LUCSA's 16 member churches were represented at this workshop. The focus of this workshop was the first year of developing internal communications within each member church. Another focus of the workshop was the recommitting and refining of the MCCN's overall aims. A third foundation workshop is planned for November 2013.

### **2.3. Milestones**

The following milestones have been reached:

- developing and launching LUCSA's Communications Strategy (November 2010 to February 2011);

- launching the new LUCSA communion-wide website (April 2011);
- launching LUCSA's Facebook Page (June 2011);
- adopting the new Communications Strategy (June 2011);
- launching the Member Churches Communications Network (MCCN) (August 2011);
- holding the first MCCN Regional Capacity Workshop;
- establishing the member churches targeted capacity training (March 2012 to June 2013);
- launching LUCSA's Twitter feed (September 2012); and
- holding the second MCCN Regional Capacity Workshop (March 2013).

At the time of submission, five member churches had launched their own websites and seven more churches

were aiming to launch their websites by the end of 2013. In addition, six member churches had launched their own Facebook Pages and four more such pages are planned to be launched by the end of 2013.

#### **2.4. The Way Forward**

Although many steps have been taken over the past three years to develop more effective communication, it remains an ongoing and challenging process. Further progress needs to be made in the areas of LUCSA/partner communication sharing as well as electronic, radio, and media development. A suggestion is to emphasise the development of inner-continental communication between and amongst our sister regions, the Lutheran Communion in West Africa (LUCWA) and the Lutheran Communion in East Africa (LUCCEA). The African Lutheran Communication and Information Network (ALCINET) model was re-launched in April this year, which will hopefully aid this process.

The church leaders throughout the LUCSA region should also help the LUCSA Communion Office and

MCCN members to create the necessary support structures and platforms. These support structures need to be created to increase visibility and to help create a sustainable network. A lasting network will enable our members to share the life and work of Christ throughout the region.

Communication is important because it is the root of unity and companionship. God created us to be partners in an ever-changing process of learning, rebirth, and renewal. It is through baptism that we are reconciled with God and one another, which emphasises the importance of this assembly. Our focus should be on God's call of rebirth, reconciliation, and unity at this time.



***Member Churches Communication Network (MCCN)  
Capacity Training- Gaborone, Botswana 2012***

### 3. LUNODIA Programme



*Boitumelo Project- Hillbrow (Johannesburg), South Africa 2010*

#### 3.1. Introduction

The theme of this assembly draws our attention to two crucial issues in our journey from Maputo to Windhoek – that the Church should take the issues of Diakonia seriously and that it should work together in the southern

region of Africa<sup>1</sup>. There is an ongoing need for collaboration, cooperation, and unity in confronting poverty and the mounting economic injustices affecting millions of people in the region. As diaconal actors, we are continuously challenged to act together to enter into a diaconal relationship of belonging to one another and of being mutually accountable to one another. We have a mutual obligation to confront the above issues in our region.

Diakonia, in the context of baptism, is therefore not an event of passing interest, but marks a new beginning and an opportunity to review the diaconal ministry critically. This review should take the mission of the Church in Southern Africa in dealing with poverty into account. The theme creates new and wider viewpoints for appreciating and understanding the importance of working together in the diaconal ministry. There is a need for mutuality and supporting one another in our

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<sup>1</sup> Comments and recommendations from page 23 of the Maputo Assembly Report.

diaconal obligation. The mutual accountability represented in baptism is encouraged and stimulated globally by the Church on an ongoing basis. Mutual accountability is created through communion, unity, and commitment to one another on a quest for effective diaconal ministry in the mission of the Church.

### **3.2. LUNODIA Activities**

LUNODIA's objective is to encourage the LUCSA member churches to take responsibility in addressing human crisis in the region. The purpose of the Programme is to empower the member churches to carry out their diaconal mission effectively in supporting people in need. The training sessions and workshops that took place during the review period are discussed below.

#### **3.2.1. Advocacy Workshops**

At the Maputo Assembly in 2010, it was reported that the LUNODIA Programme is to empower the LUCSA member churches with regard to advocacy. A combined



advocacy workshop for both church leaders and women leaders from the LUCSA member churches was held from 5 to 9 February 2012 at Lakeview Lodge in Bonaero Park, Kempton Park. This workshop followed two separate advocacy workshops that took place between 23 and 27 October 2011 (ten women leaders attended) and 14 and 17 November 2011 (ten church leaders attended). The combined advocacy workshop ensured that the church leaders and women leaders were jointly trained in techniques and tactics of advocacy. The training encouraged cooperation regarding advocacy campaigns.

The participants were trained in advocacy skills and strategies to identify issues regarding active support in the region. The training ensured that the voice of the Church remains heard in Southern Africa. The purpose of the training was to increase the understanding of the leaders' role in an advocacy context. Another aim was to enhance the presence of the Church in the communities. It is vital that all people involved in advocacy are mutually accountable to one another. It is also important

that they cooperate with one another to make sure that advocacy campaigns are effective. The current focus of the Programme is to ensure that LUCSA and its member churches (both nationally and regionally) recognise their role as spokespeople for vulnerable communities.

### 3.2.2. Capacity Building through Training of Trainers (TOT)

In 2010, we reported that we would conduct capacity building for project and financial management. Three capacity building workshops took place (22 August 2011, 28 November to 2 December 2011, and 4 to 9 March 2012). Fourteen participants from the member churches were trained with regard to a range of the following aspects: leadership, project management, participatory and prophetic Diakonia, budgeting, presentation and facilitation skills, conflict awareness, and resolution mechanisms. Six women (three pastors and three diaconal actors) and eight men (all pastors) were trained in total.

It is important to note that all of the 14 participants started and finished the pilot TOT modules. Their graduation took place on 10 March 2012 and was held at Lakeview Lodge in Bonaero Park. The 14 participants graduated and were awarded Certificates of Attendance. These 14 participants from the LUCSA member churches were nicknamed the ‘Diakonia Champions’<sup>2</sup>. They were also told to return to their respective churches to report back on what they had learnt. This report back also helped them to share the knowledge and skills they had acquired through the training sessions.

From 21 to 26 October 2012, a diakonia roundtable meeting/workshop was held at Lakeview Lodge in Bonaero Park. The Diakonia Champions were invited from the various countries in Southern Africa to share the member churches’ diaconal challenges and success stories. This meeting culminated in further training

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<sup>2</sup> The Diakonia Champions are diaconal actors mandated through the LUNODIA Programme to be at the forefront of challenging issues that affect the communities in Southern Africa.

regarding community action-based learning for empowerment (the CABLE approach), resource mobilisation, and participatory diakonia approaches. The ongoing interaction with the Diakonia Champions regarding their various contexts in the region demonstrates the importance of being mutually accountable to one another. It is equally important that the Diakonia Champions are also empowered to interact with other stakeholders within the Church.

### 3.2.3. Diaconal Mentoring Visitations

In March 2012, a strategic decision was taken to provide diaconal mentoring to the Diakonia Champions. This decision involved visiting the Diakonia Champions in their respective countries to accompany them on their diaconal journeys to ensure they develop and grow as diaconal actors. The visits further provided opportunities to interact with the leadership of member churches and to assess their diaconal situations and structures. During the visits, training workshops were held on leadership, prophetic diakonia, and budgeting.

LUNODIA visited five countries in Southern Africa in 2012, which helped to create an awareness of Diakonia. We plan to continue the mentoring visits until 2014 to ensure continuity. The theme of this assembly is thus important in demonstrating the importance of working together as diaconal actors in the region.

### **3.3. Training of Church Leaders**

LUNODIA trained church leaders and the LUCSA Secretariat in resource mobilisation from 23 to 24 October 2012 after the council meeting in Cape Town highlighted the importance of fundraising strategies and resource mobilisation. There were 12 participants from six of the member churches. The expected outcome of the training was to ensure future self-reliance and sustainability of the churches in Southern Africa (this included identifying local sources).

### **3.4. Conclusion and General Suggestions**

Member churches in the region should acknowledge the importance of unity in carrying out their responsibilities. We can minimise the diaconal challenges faced by the region if we act together. We suggest a closer working relationship characterised by mutual accountability between the Pastoral Ministry and the Office of the Deacons. All congregations are encouraged to establish diaconal desks to confront poverty and economic injustices. The congregations should explore ecumenical expressions and collaborations on an ongoing basis to deal with diaconal challenges. If there is increased collaboration and a possible merging of the programmes within LUCSA, then a positive impact on the communities could be made. The diaconal role and mission of the Church in Southern Africa will be heightened and intensified by collaborating in the quest to explore synergistic benefits for the communities.



*LUDIBO Garden Project- Botswana 2012*

## **4. LUCSA HIV and Aids Action Programme (LAAP)**



*Evangelical Lutheran Church in Namibia (ELCIN)  
Clinical Pastoral Care and Counselling Workshop-  
Namibia 2011*

### **4.1. Introduction**

The LUCSA AIDS Action Programme (LAAP) was established in 2002. LAAP was established after the launch of the LWF 2002 AIDS Campaign in Nairobi to



break the silence surrounding HIV and AIDS. It is responsible for developing and strengthening the capacity of the member churches to respond to the HIV and AIDS epidemic in Southern Africa. If all of the member churches can respond effectively to the challenges of HIV/AIDS, LAAP's aim will be reached.

The Lutherans' belief in God's grace and love of humanity enables us to live together, united in Christ through baptism, which is this year's General Assembly theme. We thus proclaim and share in one ministry. In the past decade, it has become apparent that individualistic country response as opposed to regional involvement is ineffective in controlling the spread of HIV infection. We have united by coming from our isolated 'pool of fear' into a pool of communities and resourceful people providing social spaces to create non-stigmatised HIV and AIDS responses. Baptism makes it possible for us to be held accountable for our actions because we are gathered together in unity for better, or for worse.

Jesus allowed himself to be baptised to demonstrate solidarity with us, his people, through and by the writings set out in the four Gospels. Baptism is therefore the entry point into mission work and proclaiming the gospel. Through baptism, we are born into a new life in Christ. We assume a new identity as beloved children of God who are entrusted with bringing Good News to the world. Thus, we have also accepted a new responsibility that makes us accountable to God and our communities. Our solidarity in the discipleship and servant hood in God's mission empowers us to hold one another accountable for promoting life in abundance. Such accountability thus implies alleviating people's suffering from social ills/injustices, including HIV and AIDS. A life in Christ and the Holy Spirit is inseparable from Christian life in the community.

## **4.2. The Lutheran Communion's Responsibility to Respond to HIV/AIDS and Other Social Problems**

LUCSA's mandate is to build the capacity of its member churches to enable them to respond efficiently and effectively to HIV and AIDS. The aim is to restore life in its abundance as in John 10:10b. Jesus came to serve the world so that people can have life in abundance. In the context of HIV and AIDS, 'life in abundance' refers to all aspects of human life, including physical, spiritual, mental, emotional, and socio-economic issues. Therefore, we are responsible for addressing the challenges posed by HIV and AIDS by concentrating on the whole person. Accountability is the public face of responsibility that is illustrated in our willingness to submit our actions to the judgement of others.

## **4.3. Outcomes of the Maputo Assembly 2010**

The following is a list of the outcomes of the Maputo Assembly in 2010:

- approval of the amended HIV and AIDS Policy in line with the mainstreaming concept to serve as a guide in mainstreaming;
- approval of a curriculum for mainstreaming HIV and AIDS in theological training institutions;
- recommendations for reworking the Draft Gender Policy; and
- sensitisation of church leaders to a comprehensive approach in responding to HIV and AIDS to enhance mainstreaming, including an introduction to
- SAVE Model: “SAVE” stands for:
  - Safe Practices (A+B+C + PMTCT + Safe blood + Safe injections + Safe circumcision + Safe Microbicides & Vaccine Research, etc.);
  - Access to treatment (universal access to information and treatment

for Opportunistic infections, PEPE, STIs, & ART) and to nutrition);

- Yoluntary and routine, stigma-free counselling and testing for HIV;
- Empowerment(spiritually, socially, economically, educationally, technologically & politically) of vulnerable groups such as HIV-positive people, people affected by HIV and AIDS, families, children, youth, women, men, and communities against vulnerability to preventable and controllable infections, illness, and death; and

- SSDDIM (stigma, shame, denial, discrimination, inaction, and mis-action).

#### **4.4. Progress in Capacity Building**

The sections below discuss the progress made with regard to capacity building.

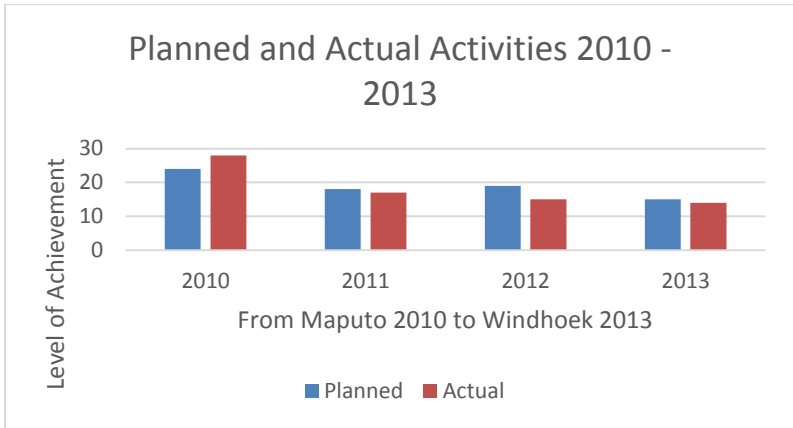
##### 4.4.1. Areas of Capacity Building

The LUCSA member churches were supported in the following areas from 2010 to 2013:

- principles of the mainstreaming approach;
- project management and response;
- couples communication;
- community capacity enhancement;
- staff development;
- clinical pastoral care and counselling;
- principles of the mainstreaming approach;
- sexual and reproductive health;
- human rights-based approaches;

- shared learning opportunities through exposure visits for church leadership;
- Linkages between HIV and AIDS, TB and gender;
- TB and gender mainstreaming;
- resource mobilisation;
- positive masculinities;
- result-based management;
- strategic planning; and
- curriculum development for theological training institutions and church leagues to mainstream HIV and AIDS, TB, Gender and Development principles.

The figure below shows the planned and actual activities for 2010 to 2013.



**Figure 1: Bar graph showing the planned and actual activities from 2010 to 2013**

Although there were many planned activities, we also responded to requests from member churches and partners. Examples of such requests are the following:

- capacity building for the Igreja Evangelica Luterana Em Mozambique (IELM) Church Assembly delegates and church leaders in the northern districts;
- training in mainstreaming approaches for the Portuguese-speaking countries;



- collaboration with the LWF and Global Fund to deal with HIV and gender mainstreaming and resource mobilisation;
- Inter-Faith Action for Peace in Africa (IFAPA) conference of different faiths in dealing with political issues and world peace; and
- LUCSA's Organisational Strategic Planning with church representatives.

As a result of these requests, the actual number of activities in 2010 was more than the planned number of activities. In 2011 and 2012, the difference between the number of planned and actual activities is very little, despite some activities being postponed because of insufficient funding or delayed funding from partners.

#### **4.5. Successes and Significant Changes**

The following sections discuss the successes and the significant changes of LAAP.

#### 4.5.1. Enhanced Institutional Capacity

Some church leaders have become more responsive to and more willing to act against HIV and AIDS after a visit to the Evangelical Lutheran Church in Malawi (ELCM) HIV and AIDS Programme in Malawi in June 2011. The visit motivated the church leaders to establish defined programme structures instead of the non-coordinated arrangements for programme management and coordination.

A concept paper titled ‘Taking LUCSA into the Future Concept Note: Making the Links: LUCSA Mainstreaming HIV & AIDS, TB, Gender and Development Principles’ informed the development of the LUCSA HIV and AIDS Strategic Plan (2013-2017). The Strategic Plan was adopted in Livingstone in Zambia in 2011. The Strategic Plan has four thematic programmes: institutional development; internal and external mainstreaming; empowerment and monitoring; and evaluation.

LAAP contributed to strengthening the capacity of the leaders of the member churches and their resource people. The church leaders had their capacity strengthened to plan, coordinate, implement, monitor, and evaluate their HIV and AIDS activities and services effectively. Furthermore, LAAP also contributed to increasing the knowledge of mainstreaming in all of the member churches.

In addition LAAP helped to create an organisational environment to break the silence surrounding HIV and AIDS in the churches. This environment has also helped many programmes to succeed. One of the churches in South Africa has changed its once fragmented response to HIV and AIDS into a well-coordinated, Diocesan response. The church's new response shows that its church leaders are involved and interactive.

LAAP has also been involved with both church and community leaders, including other religious leaders, to identify factors that together increase the spread of HIV. These community conversations created an opportunity

for LUCSA member churches to collaborate with the various leaders to implement relevant intervention strategies.

#### 4.5.2. Strengthened Prevention of HIV Transmission through Internal and External Mainstreaming

The result-based LUCSA HIV and AIDS Strategic Plan (2013-2017) was developed by the member churches and LAAP. It acts as a roadmap to identify the root causes and consequences of HIV and AIDS to create a comprehensive response to the disease. The causes and consequences identified here include gender-based violence and inequality.

In contributing to Zero- new HIV infections, LAAP focused on increasing the knowledge of HIV prevention amongst couples. In turn, this has increased parent-to-child interaction regarding HIV prevention.

LAAP also contributed to improving the ability of the church and community leaders to identify issues that increase the community's risk and vulnerability regarding HIV and AIDS. We used community conversations for this purpose.

#### 4.5.3. Improved Care, Treatment and Support to People Infected with and Affected by HIV and AIDS through Empowering Vulnerable Groups

LAAP trained 42 pastors and deacons in clinical pastoral care and counselling to support the care and treatment of people infected and affected by HIV/AIDS. In addition, the following areas have improved at a member church level:

- adopting strategies (such as mainstreaming) that comprehensively address HIV and AIDS;
- promoting the de-stigmatisation of people infected and affected by HIV/AIDS by increasing the support skills and

involvement of the PLHIV in programme planning;

- engaging the community in livelihood projects (such as beekeeping projects, fish farming, poultry projects, and gardening);
- increasing participation of local leaders in issues relating to HIV and AIDS;
- creating community-driven responses by encouraging local authorities to participate in the maintenance of clinic structures and by encouraging church members to contribute food and clothing to the poor; and
- increasing male participation in all aspects of HIV and AIDS programming and activities, which is crucial for further progress (especially for the prevention of mother-to-child transmission (PMTCT) programmes by gradually increasing male involvement in some member churches).

#### 4.5.4. Increased Monitoring Visits and the Availability of Technical Support to Member Churches

LAAP enhanced the on-site capacity building of the member churches to enable them to prepare for mainstreaming HIV and AIDS, TB, gender, and other development principles. Each member church had to do a baseline situational analysis to make it possible for them to document the starting point for each indicator. The analysis also made it possible for them to track the changes made during the process.

LAAP, together with the member churches, reviewed data collection tools, including the knowledge, attitude, and practice (KAP) tool for TB and HIV/AIDS; gender analysis; HIV and AIDS impact assessment; and HIV and AIDS stigma index assessment. We also realised the need for a resource mobilisation strategy and finance policy to enhance the sustainability and accountability of two of the member churches mentored in 2012.

## **4.6. Challenges**

Language issues in some of the member churches limited the level of efficient communication. Such issues also affected the rate of skills transfer to people selected to lead the projects. A lack of commitment and engagement of leadership in some of the member churches led to a negative operating environment. These issues also caused the HIV resource people to receive little support. It was found that limited resource mobilisation skills threaten the sustainability of member church initiatives.

Part-time resource people (more than 50%) have multiple roles and responsibilities, which has a negative impact on implementing a church-wide response. This effect is mostly found in cases where the church leaders offer limited support to HIV and AIDS programmes. Another problem identified is a lack of funding for the LUCSA HIV and AIDS Programme. This problem also links to the late release of funds from some partners,



which in turn leads to programmes starting later than expected and activities being postponed.

#### **4.7. Lessons Learnt**

We have learnt the following important lessons over the review period:

- Church leaders should be committed to being involved in programmes because it ensures programme prioritisation and improved ownership of the programme.
- Local communities should be involved in programmes to expand the funding base and to improve sustainability.
- All people involved in programmes should be mentored to improve the success of the programmes as mentoring helps people to understand and contextualise activities.

- ‘Kick-start’ grants should be made available to support and to enable activities if necessary.

#### **4.8. Reaction and the Way Forward**

It is critical for the Communion to reflect constantly on its diaconal and mission services. Such reflection allows us to re-strategize and to create effective, efficient, and relevant responses to social ills. Reflection will also assist LAAP to realise its aims and to make the Church visible and competent in its service delivery.

We should therefore continue on-site capacity building through mentoring to support member churches to produce relevant responses to social problems. This approach reaches and engages more people in each of the member churches than other approaches. The approach used thus increases the chance of skills retention and therefore also enhances the effectiveness, efficiency, and sustainability of the HIV and AIDS Programme.

Through mentorship a wide range of programme issues can be covered, such as the following:

- LUCSA's member churches recommitment to the HIV and AIDS Programme

The leaders should be willing to support their mission and vision to the point where these are finally realised. There has to be a conscious effort to include new church leaders. The Programme should also try to be resilient to setbacks which might prevent achieving the set goals. Such setbacks may include declining funding, the political environment, misconceptions, and complacency.

- Increased accountability  
Discipleship and servant hood in God's mission will ensure effective and efficient use of resources for programme implementation, proper documentation, and timeous reporting. Churches with comprehensive and updated knowledge on

social problems such as HIV and AIDS and who are willing to submit their actions to the judgment of others will be successful in implementing their initiatives.

- **Prophetic voice and support (Advocacy)**  
Member churches, with the assistance of LAAP should develop an ability to analyse the challenges around social problems and to find appropriate responses. Leaders who can take a stand (especially in supporting vulnerable groups to ensure that policies protect and uphold their rights) are essential.
- **Resource mobilisation**  
We should develop a resource mobilisation strategy to create a sound resource base for sustainable responses to social ills/injustices. We should also use existing skills for programme planning, design, implementation, monitoring, and evaluation.

- Monitoring and evaluation  
LAAP should use an evidence-based approach to surveying, operational research, and environmental assessments as well as ongoing programme monitoring and evaluation.

#### **4.9. Conclusion**

In connection with the theme of the Windhoek Assembly, the last command Jesus gave to his disciples was to baptise and teach all nations (Matthew 28). Baptism has ethical implications which not only call for personal dedication, but which also motivate Christians to strive to achieve the will of God. Jesus holds us accountable to promote life in abundance through baptism, which may be achieved through people who reach out in unity and discipleship to as many people as possible.

With regard to HIV and AIDS responses, mainstreaming creates an opportunity to engage many people at the

same time. It also addresses the root causes and risks of HIV infection. Mainstreaming further reduces people's vulnerability to the impact of AIDS and thus also makes responses to such problems relevant, efficient, effective, and sustainable.

Since 2003, the AIDS-specific response of the LUCSA member churches has been appropriate and relevant in trying to reverse humanity's suffering, especially in Southern Africa. We acknowledge that HIV and AIDS will continue to be a social problem for some time to come. We thus have to use strategies that are multidimensional to give this response a chance to contribute effectively to the global goals of 'zero new HIV infections, zero stigma and discrimination, and zero AIDS-related deaths' (*UNAIDS Declaration 2011*). Mainstreaming HIV and AIDS responses (and the compounding TB, gender, and development issues) will increase the general response to this pandemic in an effective and sustainable manner. Mainstreaming will also reduce the pandemic's negative effect on humanity and will thus contribute to producing life in abundance.

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*Diakonia AIDS Ministry (DAM) Home-Based Care –  
Soweto, South Africa 2011*



*InfoHut Project- Njube (Bulawayo), Zimbabwe 2010*

## **5. Regional Malaria Programme**



*Evangelical Lutheran Church in Zimbabwe (ELCZ)  
Malaria Programme-Burure, Zimbabwe 2012*

### **5.1. Introduction**

#### **5.1.1. Background and Purpose**

Since the Maputo Assembly, the LUCSA/ELCA Regional Malaria Programme has gone through many

different phases. These phases include the launching of field activities during the last quarter of 2010, which can be described as ‘breaking ground’ and starting the first elements of the Programme. These highlights marked the first phase of the Programme. The main feature of the first phase was raising awareness of this programme amongst the target population in the five countries represented. Community campaigns were used to create this awareness.

The Programme has since entered its second phase, the ‘take-off’ phase. This phase is marked by a special focus on the household as a unit of practice. In 2013, we have been trying to intensify the key elements of the second phase as seen in the adoption of the behaviour change-centred programming approach. The most significant changes have been a shift in focus and the activation of the fourth strategic priority (pillar) – sustainable livelihood. A further notable change in focus is that the household is seen not only as a unit of practice, but also as a unit of solution.

The theme of this year's LUCSA General Assembly, 'Baptism: A Call for Mutual Accountability', fits in well with the Regional Malaria Programme's journey since the Maputo Assembly. In the context of this theme, the Programme has experienced the paradox represented by change. In other words, change follows the common saying, 'What you put in is not necessarily what you get out.' If we apply this saying to the past three years, it can be seen that the participating countries who were highly rated in terms of the desired changes at the beginning of the process have not met their expectations of success.

We have also, in the context of the theme, experienced what is described in Matthew as 'the first shall be last, and the last first'. This concept can be applied to the Zambian Programme. Two churches in this Programme initially did not agree, which caused this programme to be the last one to start. Hence it was not expected to succeed. However, it has since over-delivered and has become an ideal example for the other countries to follow.

This contribution begins with an overview of the Programme and then discussed the responses by the member churches. Major activities are then discussed, including partnership as a tool of influencing resources. The remaining part of the contribution then highlights the most significant changes. It concludes by emphasising the mutual and supportive relationship nurtured through the Programme. It is this relationship which has been developing into a built-in system of mutual accountability, specifically peer review.

#### 5.1.2. Goal and Overall Objective of the Regional Malaria Programme

An overall goal of the LUCSA/ELCA Regional Malaria Programme is to contribute to reducing the number of infections and deaths caused by malaria. The Programme aims to reduce malaria infections and deaths particularly amongst vulnerable groups such as children under five years old and pregnant women.

Another overall objective of the Programme is to empower congregations and the surrounding communities to reduce their risk and vulnerability to malaria infection. We also aim to alleviate the impact of the disease on the affected households by focusing on children under five years old, pregnant women, and disadvantaged people from hard-to-reach areas. The five targeted countries are Angola, Malawi, Mozambique, Zambia, and Zimbabwe.

The Programme thus also aims to improve the health and socio-economic status of people infected and affected by malaria. This aim is achieved by strengthening the capacities of the communities and households to prevent, control, and manage malaria. These groups are also encouraged to participate actively in livelihood promotion initiatives aimed at alleviating the socio-economic impact of the disease.

The Programme presents LUCSA with an opportunity to contribute to strengthening the member churches' capacities to develop and to organise their responses to this disease more efficiently and effectively. The LUCSA

and Evangelical Lutheran Church of America (ELCA) Regional Malaria Programme consists of four strategic priorities or pillars, namely institutional capacity building; malaria prevention and control; treatment; and sustainable livelihood.

## **5.2. Transformative Shift towards a New Spirit of Solidarity, Cooperation, and Mutual Accountability**

Perhaps the most important shift is a transformative shift towards a new spirit of solidarity, cooperation, and mutual accountability. The focus of the Programme has been on the priorities discussed below with the aim of not only making the member churches participate more effectively in the process, but also making them more accountable. These focus points have been identified because of the different contexts and challenges found in implementing the Programme.



### 5.2.1. Enhancing the Church's Capacity for Programme Planning and Implementation

The Programme is gradually enhancing the member churches' capacities to plan and to implement strategies. Their enhanced capacity to plan and to implement strategies has resulted in improved project reporting, monitoring, and evaluation. The Programme has also contributed to enhanced documenting and sharing of experiences amongst the member churches, projects, partners, and local authorities. The member churches have also started to share best practices amongst themselves. The challenge is currently to involve the member churches, beneficiary communities, and partners in developing an acceptable exit strategy. However, the major lesson has been the need to develop a viable community entry strategy for future interventions.

### 5.2.2. Developing an Effective Human Resource Development Strategy

The initiative remains focused on developing a human resource strategy that is able to respond effectively to the emerging challenges and demands of the congregation and surrounding communities. Special, customised courses have been organised or sourced to train member churches to focus on the training of trainers (TOT). An effective system of measuring staff performance is also being developed.

### 5.2.3. Strengthening the Financial Planning and Management System

We have identified sound financial management practices and systems as an area of need amongst the member churches. We conducted a needs assessment in 2012, followed by the first round of training involving all the participating member churches. Development of further training modules and the second phase of training has been scheduled for June to November 2013.

The emphasis is on creating an efficient and effective system of financial accounting which is closely linked to

the activities and expected results. The system should result in increased accountability, improved financial monitoring and management, and improved financial performance. The member churches have already made some progress in releasing programme funds on time.

#### 5.2.4. Enhancing the Church's Capacity to Engage in Active Support

The Programme is working towards ensuring that an increased number of church leaders are able to support their target communities effectively. The focus is on strengthening the member churches' leadership capacity to organise and to mobilise communities around identified problems and issues of concern. We also aim to increase the leaders' ability to lobby amongst partners (including the countries' governments) and to use campaigns as a support strategy effectively.

#### 5.2.5. Strengthening Local Community Support Structures

One of the Programme's major achievements so far has been to make the leaders of the member churches see a direct link between the existence of effective community support structures and effective implementation of planned initiatives. We have taken every opportunity to increase the capacity of the congregations and surrounding communities to take the initiative to begin organising, planning, implementing, and monitoring their own projects.

More specifically, we aimed to increase the capacity of the congregations and surrounding communities to participate in sustainable livelihood improvement initiatives (especially those related to dealing with the socio-economic impact of malaria and HIV/AIDS on vulnerable people). The level of household participation in malaria prevention and control activities has also increased. However, the Programme continues to emphasise the need to see the household both as a unit of practice and a unit of solution.

### **5.3. Responses by Member Churches**

The member churches in the five operating countries have all embraced the Malaria Programme. However, the integration of the Programme is at varying stages in each of the countries. Zambia, Zimbabwe, Mozambique, and Malawi are all doing well in areas of advocacy/support, awareness and sensitisation, and in behaviour change communication (BCC). The Curriculum Development Workshop held in July 2012 in Johannesburg was facilitated by a BCC expert from Zambia and focused on BCC. The aim of the workshop was to add to member church skills in developing BCC strategies and activity plans focusing on behaviour change.

The representatives from Angola had problems with visas and were therefore unable to attend the workshop. Zambia has done particularly well in creating and nurturing partnerships. The benefits of Zambia's success can be seen with regard to their increased access to learning materials, increased access to capacity

development and training (by the Ministry of Health and other key actors), and the honour of participating in implementing rapid diagnostic tests (RDTs) at a community level. By November 2012, all of the five participating countries had conducted baseline surveys. They used the findings of these surveys to improve their indicators for quarterly monitoring.

To date, all of the five operating countries have bought project vehicles. Both Zambia and Malawi have taken the lead in dealing with the sustainable livelihood component. These countries promise to be the centre of the Regional Malaria Programme with consistent financial and technical support. In the 2012 financial year, two additional positions for field officers were created in each country (three positions were created in Malawi because they did not have any positions focusing on malaria). One of the new field officer positions includes being directly responsible for the sustainable livelihood component of the Programme. Four of the five countries have recruited the necessary staff – Angola has not yet managed to do so.

Zimbabwe has had some political challenges, particularly in the Mberengwa (Central Diocese) and Gokwe (Eastern Diocese) areas. Therefore some activities have not been implemented as planned. The Church has had to re-focus itself by leaving one of the original sites (Mberengwa) and moving to Gokwe South (in addition to Gokwe North which has always been one of the targeted sites). The Ministry of Health has finally communicated with the Church to roll out its programme after initial identity problems. The Lutheran Church was initially seen as a political organisation in Zimbabwe, which caused many problems. The third site for the Malaria Programme is Hwange, which is where the baseline survey was conducted.

Angola has also accepted the Programme, but at a much slower pace than the other churches. They have been slower to implement the Programme largely because of a lack of capacity. They were also unable to use the budget in line with the Work Plan. Angola was also unable to translate the Work Plan into Portuguese. These problems were made worse by the fact that the church leaders did

not show initial interest in the Programme (apparently). However, a monitoring visit made by both the Malaria Department and Communications Department in August 2011 showed that positive progress had been made. We are confident that with continued support Angola will be successful in implementing the Programme.

LUCSA's senior bookkeeper had the opportunity to make an on-the-spot study of the financial system of the churches in Angola. The bookkeeper gave immediate advice and suggested plans to take Angola through a systematic strengthening of its financial system to make it more accountable and efficient in terms of reporting. These suggestions are currently being applied. It is significant to note that Angola has been giving the Programme's radar system special focus in 2013. Angola is therefore benefitting from intensive capacity building, including developing basic computer and English language skills.

Mozambique held a 'training of trainers' workshop in 2010, but as this workshop was new, not much focus was



given to pastors. The current focus is on supporting the training of pastors as trainers of trainers (TOTs). Mozambique was the first to benefit from a special visit by LUCSA's senior bookkeeper. There has been a remarkable improvement in their financial accounting and reporting since this visit.

Zambia had a late start in 2011 because of disagreements between two member churches – the Evangelical Lutheran Church in Zambia (ELCZa) and the Lutheran Evangelical Church in Africa (LECA). Each of these churches wanted to have their own separate malaria programme. However, through encouragement and guidance from the Malaria Department, they were able to prepare a Memorandum of Understanding (MOU). The signing of this MOU in June 2011 resulted in a single malaria programme for Zambia. The project coordinator and field officer run the Programme in Zambia. The greatest challenge is the distance between their targeted communities – for example, it takes more than two days to get to the Zambezi zone. However, the Programme has taken off well and human interest stories from these

areas show its success. The congregants are happy with Zambia's progress so far.

LUCSA's communications officer conducted a technical support visit in the Zambezi area where 35 participants, namely 26 pastors, some church elders, and evangelists, were trained as trainers in BCC using pictorial malaria participatory tools. It was noted that Zambia did not really have malaria activists. They were encouraged to focus on this issue during their next training activity so that remote areas could also be reached. Member church communications officers have also been trained within the churches. LUCSA's bookkeeper also conducted a support visit which was positively met by the churches. Zambia accepted most of the ideas introduced by the bookkeeper and they have made positive progress. One such suggestion was opening a separate bank account for the Malaria Programme.

## **5.4. Collaboration and Partnership**

The Regional Malaria Programme's purpose is to contribute to ongoing activities by governments and other key actors. Thus, the Programme creates and nurtures partnerships and networks that are central to its approach. We believe that effective partnerships and networks not only add value to the content of our work, but they also allow us to control the impact of our investments more effectively.

## **5.5. Most Significant Changes**

### **5.5.1. Mozambique**

Malaria activists and focal people who have been trained as TOTs are currently able to conduct door-to-door campaigns. These campaigns teach families to identify and to recognise malaria symptoms and signs. The TOTs are also able to show people the correct use of mosquito nets through acting out dramas and making house-to-house visits. The leaders in these churches are

engaging young pastors and evangelists from Maputo, Gaza, Sofala, Nampula, and Chimoio who have been trained in malaria prevention and control. These people are then able to train other members of parishes, congregations, activists, and community members, including other faith-based leaders in the context of ecumenism and Christian unity.

According to verbal autopsies and discussions with communities in the areas of operation, the cases of mortality and morbidity amongst children under five years old and pregnant women have been reduced significantly. Success in this area can be attributed to the combined efforts of the government and other partners. Success can also be attributed to a significant increase in the number of pregnant women who attend prenatal care classes and who are therefore able to benefit from intermittent preventive treatment during pregnancy (IPTp).

#### 5.5.2. Zimbabwe

*5.5.2.1. An Increase in the Proper Use of  
the Provided Long-Lasting Insecticidal  
Nets*

The community in general agrees that they abused the long-lasting insecticide treated nets (LLINs) provided to them before the Malaria Programme had been introduced. They would use these nets for fishing and for constructing fowl runs. After the Programme was implemented, they became aware of the importance of the nets and how to appreciate them. The community members attribute the decrease in malaria cases in their area to the proper use of LLINs. The Headmaster of Burure Primary School praised the Programme for involving school children in its campaigns as this has increased malaria knowledge levels. He observed that as a result of these campaigns, the school did not record any deaths caused by malaria in 2011. Approximately five to seven children from the school would usually die from malaria each year. One congregante from Semchembo said that the number of malaria cases decreased in 2011 because of the proper use of LLINs.

She gave her own family as an example. In 2010, two of her children contracted malaria twice, but in 2011 no one from her family was affected.

*5.5.2.2. High Acceptance of the Indoor Residual Spraying Programme*

Mr Shumba, a teacher at Burure Primary School, said, ‘Before you conducted the 2010 Malaria field day, we used to think the IRS programme wastes our time but now we know its importance. We allowed the spraying team to spray our houses this year.’

*Increase in Uptake of Malaria Treatment and Reduction in Visits to Herbalists*

According to Mrs Masukume, an elder in the Semchembo Congregation, the Programme has helped them to dispel myths regarding malaria and to seek treatment earlier. She said that they used to associate malaria symptoms with witchcraft in the past. This myth led them to seek the help of herbalists, which complicated the malaria cases. As a result of the

awareness raised almost every Sunday at church, complicated cases of malaria are rare.

#### *5.5.2.3. Involvement of Church Leadership in Community Development*

Pastors from different denominations in the Hwange District impact area have realised their role in community development. The secretary of the Pastors' Fraternal Board acknowledged the role that the ELCZ Malaria Project played in making them find their calling. The churches are involved in deciding their own development. In the Hwange District, the churches mobilised to clean their environment to manage mosquito breeding.

#### *5.5.3. Malawi*

According to verbal autopsies and data collected from the Kapiri Health Centre in Nkhota Kota by health surveillance assistants and community-based educators (CBEs) during 2011 and 2012, maternal mortality rates

are decreasing. A similar trend was observed in the Village Health Register with children under the age of five. Village clinic reports and follow-ups by the CBEs show that an increased number of patients comply with the regimen of prescribed malaria drugs (ACT – Artemisinin Lumefantrin).

The ability of mothers to explain the signs and symptoms of malaria during clinic visits shows that there is an increase in their knowledge of malaria. There is an increase in the number of mothers who take their children to healthcare facilities when they contract malaria, which also shows the increase in their knowledge of malaria. Clinic reports also show that more mothers comply with the 24-hour requirement within which to present cases of malaria. Village clinic registers and outpatient statistics point to a decrease in cases of severe malaria amongst children under the age of five.

Records at health centres show that people living with HIV and AIDS are able to distinguish between the usual



fever caused by their condition and the fever caused by malaria. They are then able to take appropriate action. Health centre records and reports, as well as records at feeding centres, district hospitals, and village clinics, all show that the number of women receiving IPTp according to the National Policy is increasing. Village Savings and Loans Association records point to an improvement in the living standards of the community. These records also show an increase in the capacity to purchase the necessary medicine when it cannot be provided at an existing healthcare centre.

#### 5.5.4. Zambia

The responses below show the success of the Programme in Zambia. A mother in Simaubi, Zambia said the following about the Programme:

The malaria campaign program has really helped. There has been [a] notable reduction in the burden of the disease in the area. Before the program started, people only slept under the mosquito nets during rainy seasons when mosquitoes are plenty but now we all sleep under the mosquito nets throughout the year and this

has reduced the number of malaria cases in our village. For example my son will never go to sleep not until he is covered with a mosquito net. We now know how to protect ourselves and we are not spending on medicines anymore.

An elder in the Dipalata Congregation in Zambia said the following regarding the Malaria Programme:

It is very encouraging to see our headman calling for Malaria sensitization meetings at his home. Since the time our headman came from the training workshop which was conducted by the ELCZa/LECA Malaria Campaign Program in Zambezi so far he has held about three Malaria Campaign meetings. He is also involved in the teaching and he tells us that he doesn't want to see anyone in his village die of malaria because it's a disease that is curable, treatable and preventable.

#### 5.5.5. Angola

The responses below show the success of the Malaria Programme in Angola. Deonisa Mongela said the following:

The Malaria Program of the Evangelical Lutheran Church of Angola (IELA) brought to us a lot of information related to our health issues

that we were facing in the community. Some of us were not aware that malaria can be cured, for me it is good news to know that one can prevent oneself from getting malaria and that the disease is treatable. One lady said to us that one can get rid of the mosquito through using the mosquito nets, burning leaves from certain trees, lighting the coil, cleaning, closing the water bodies, and covering up the rubbish or burning them.

Otilia Shehama from the Kunene Province said the following:

Today when one enters the clinics rooms most of them have mosquito nets it is all the efforts of the project. In terms of mortality here in our community we have been registering few case of malaria it because we have clinic and free medication for those who cannot afford the private clinic and pharmacy.

## **5.6. The Way Forward**

The Regional Malaria Programme's design is such that it offers an opportunity for developing mutual accountability. The participating countries are joined together by a kind of invisible bridge. These countries must therefore be seen as representing a mutuality or

common goal. The initiative not only offers an opportunity to share best practices, but it also provides an opportunity for sharing criticism and disappointments. There is also an opportunity for establishing a built-in system of peer review.

It can be concluded that the Programme has gone beyond its immediate accountability to the congregation. It currently represents nurturing accountability to the larger community and civil society. The critical question of how to bring social, economic, and environmental issues together in a coherent, effective, and sustainable way remains. Baptism makes it possible to achieve these outcomes as discussed here. Baptism also helps us to transgress into a space where these outcomes can be achieved.

The Programme has made it possible to give new life and new meaning to the existing structures (such as the Pastors Fraternal Board) in the Victoria Falls District and the Hwange District in Zimbabwe. These structures are not only instruments of nurturing a common purpose, but

they are also potential vehicles of delivering and enforcing mutual accountability.

It is unrealistic to suggest that malaria can be completely eradicated from the tropical regions of Africa. However, it is reasonable to assume that the burden can be reduced so that malaria will no longer be considered a priority public health problem. Our journey will therefore not be complete until the following happen:

- cases of malaria in the coverage areas are no longer caused by a lack of information on the prevention, control, and management of malaria amongst the target households;
- cases of malaria are no longer caused by the underlying causes of poverty and social injustice;
- the Regional Malaria Programme has contributed significantly to blocking the transmission cycle by making sure that there is a 75% insecticide-treated net

coverage and consistent effective use of the nets; and

- the culture of testing before treatment is integrated into society.



***Igreja Evangélica Luterana em Moçambique ( IELM)  
Malaria Programme –Caia, Mozambique 2012***



***Igreja Evangélica Luterana de Angola ( IELA)  
Malaria Programme- Awareness Raising and  
Sensatisation Workshop, Angola 2012***



## **6. Theological Institute for Advocacy and Research in Africa (TARA)**



*Diakonia Centre- Babylon (Windhoek), Namibia 2011*

## **6.1. Introduction**

The TARA Programme began in April 2010 and was briefly introduced to the LUCSA Assembly in Maputo in June 2010. The minutes of this meeting only briefly mention TARA – ‘TARA: New Programme’. Despite this rather brief introduction, much ground work and consideration went into planning TARA by previous LUCSA councils and the ELM.

### 6.1.1. History and Background

Persistent levels of mass poverty and inequality challenge the theological foundation of the Church in Africa. There is a need for leadership training and capacity building in applied social research and advocacy to achieve meaningful social development involving the Church in Africa.

It is widely accepted that the Church needs to play a pivotal role in development in Africa because of its

theological self-understanding as well as its social acceptance and infrastructure throughout society. In Southern Africa, the Church has a long tradition of social involvement. It was an integral part of the struggle for political freedom and thus individual churches became platforms where human rights and social issues were directly raised. The Church could often voice such concerns when the liberation movement was silenced.

After achieving political freedom, the Church understood its role in society as one of social involvement. This role was expressed through, for example, the involvement of the Church in income generation projects. However, there was also often a withdrawal from the political sphere to avoid being seen as opposition to the newly established governments<sup>3</sup>.

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3 For a detailed discussion see: Kameeta, Z., Haarmann, C., & Haarmann, D. 2007. *Church-State Relations as an Ecumenical Issue: A contribution from Africa*. Paper presented at the 41<sup>st</sup> International Ecumenical Seminar at the Institute for Ecumenical Research, Strasbourg, 4-11 July.

A critical reflection and assessment of the Church's involvement in development during the past few years has identified that poverty cannot be tackled on an individual basis or community project basis only. Many churches in Africa are currently still faced with extreme levels of poverty and inequality. Thus people are denied their God-given right to live in dignity and in God's image.

Mass poverty thereby challenges the divine mission of the Church in Africa. The issue of poverty requires a spiritual and practical renewal to allow people to again become prophetic witnesses and meaningful actors on a societal level in order to combat this wide-spread problem<sup>4</sup>.

The development debate is often removed from the reality of the people affected. Therefore, in order to be

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<sup>4</sup> See also: Kameeta, Z. 2008. *Capacity Building for Churches in Africa Towards Prophetic and Professional Engagement in Social Development*. Paper presented at the meeting of the Lutheran Council in Africa in Johannesburg, May.

effective and to become a meaningful player in this debate, the Church needs to develop an in-depth sociological and economic understanding. It also needs to develop the ability to conduct quality research in order to use its advantage of being a people-centred organisation to benefit local development.

Thus, there is an urgent need for capacity building within the LUCSA member churches to combine theological reflection, a professional understanding of economic structures, and the ability to conduct participatory learning and action research<sup>5</sup>. TARA intends to address this process of capacity building within the member churches.

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5 Participatory learning and action research refers to learning processes involving both insiders (community members) and outsiders (facilitators/researchers) that enable people to share, analyse, and enhance their knowledge. Information is generated by the communities, which enables them to own the information, recommendations, and activities formed by the process.

The above-mentioned social development approach has become a central theme in the discussions of the member churches. The Lutheran World Federation LWF's Arusha Poverty Task Force's work and establishment shows that social development is an important concern.

In 2003, the DfSD of the ELCRN developed a new model for the role of the Church regarding social development. This model states that the role of the Church is to engage in capacity building, participatory research, and prophetic advocacy<sup>6</sup>. The work of the DfSD mainly focused on the Namibian context, but the need for similar approaches and work in the other member churches was expressed. For example, this need

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6 The BIG Pilot Project implemented by the ELCRN is an example of how the Church can engage prophetically. See also: Haarmann, C., Haarmann, D., Jauch, H., Shindondola-Mote, H., Natrass, N., Van Niekerk, I. & Samson, M. 2009. *Making the difference! The BIG in Namibia. Basic Income Grant Pilot Project Assessment Report, April 2009.*[Online]. Available at [http://www.bignam.org/Publications/BIG\\_Assessment\\_report\\_08b.pdf](http://www.bignam.org/Publications/BIG_Assessment_report_08b.pdf).

was recognised when the LWF Assembly, held in Lund in 2007, identified the ELCRN's approach to poverty (as represented by the work of the DfSD) as a 'best practice model' and recommended it as a model for the member churches to follow.

The Church Leadership Conference held in Windhoek in 2005, together with the Arusha Poverty Task Force and the Lutheran Council in Africa, also identified the need for a more concrete and prophetic approach to poverty in Africa. This conference stipulated key components in creating a more prophetic approach to poverty. Examples of such components are professional capacity building for church leaders and lay people as well as building qualified research and advocacy teams to engage in social development actively. The specific key components are the following (Church Leadership Conference, 2005):

- establishing management and leadership training programmes for senior church leaders (continuing education);
- focusing on lay leadership training and

empowerment in line with a Lutheran understanding of the priesthood of all believers; and

- establishing an advocacy team consisting of representatives of the sub-regions to work with the member churches to support, encourage, advocate, and sometimes challenge the various countries' governments.

At a LUCSA seminar and council meeting in Bonaero Park (6-10 July 2009), Bishop Kameeta presented the idea of a leadership training and development centre. The Council decided to establish a Church leadership development training programme to address theological, economic, and action research and to conduct participatory learning. LUCSA then approached ELM for support in establishing this programme. This programme became known as TARA.

#### 6.1.2. Aim



LUCSA started TARA to support the prophetic and professional engagement of churches in the field of social development. TARA's focus is on the structural aspects of poverty and the prophetic voice of the member churches in this context. TARA aims to build the capacity of the member churches to expose the economic structures and forces that cause poverty and that prevent meaningful and sustainable social development.

TARA trains and builds capacity locally amongst church leaders, pastors, and co-workers. Hence, TARA is a research and resource institute that assists and professionally supports the research, analysis, and advocacy work of the local churches. The training courses focus on theological debate, socio-economic competency, and cutting edge analytical and technical research skills in development.

Through TARA, LUCSA is able to create a space where church leaders and committed lay people can equip themselves with skills and knowledge to enable them to

take ownership of the social development agenda and to become effective in advocacy work.

TARA has the following objectives:

- Capacity building through training: Capacity building for church leaders and lay people (continuous education) is taught during a two-week intensive course and thereafter through one-week follow-up courses each year. About six to ten people attend these courses at a time.
- Research, outreach, and advocacy: The churches are involved in research and advocacy work by building up regional teams with people trained to work together on research projects and advocacy campaigns. The research projects include design, data collection, analysis, and report writing. The advocacy campaign builds on this process. In addition, TARA is also responsible for the LWF poverty focal work within LUCSA.

The TARA directors have been appointed as poverty focal people for the region.

- Theological reflection: Theological reflection regarding development is an ongoing study process organized and coordinated by TARA. TARA draws church leaders and lay people together to develop, reflect, and exchange theologically on development. This process occurs either during training workshops or via electronic communication. The aim of the process is to develop material to use on a wide scale.

### 6.1.3. Current Support

TARA is currently financially supported by ELM in the form of a renewed contract from April 2013 until March 2016. The Programme is supported by BftW (€33 000.00 per year from 2012 to 2014), LWF (€50 000.00 per year for 2013 to 2015), and the Church of Sweden (R200 000.00 for 2013 and possibly R100 000.00 for 2014).

Since January 2012, TARA has been responsible for auditing its finances. LUCSA has appointed Grant Thornton Neuhaus to audit the TARA account in Namibia. While the funds are channelled as lump sums via the head office in Johannesburg, the dedicated TARA account is in Namibia. Hence, for administrative reasons, the audits are done in Namibia. The ELCRN, as a member church of LUCSA, provides administrative assistance in financial and administrative procedures.

#### 6.1.4. Description

##### *6.1.4.1. Office and Fundraising*

TARA's office was established in April 2010. TARA received support from ELM and EED with regard to office equipment such as a computer and printer. TARA and ELM approached VELKD for support during its first year of operation as a short-term measure to begin the programme and to enable TARA to conduct church visitations. TARA currently employs a junior researcher

in addition to the directors.

#### *6.1.4.2. Visits in 2010*

TARA visited numerous Lutheran churches and other partners in six countries of the SADC region. TARA used these visits to introduce its aims in more detail and to have discussions with the leaders and people working in the development field. The idea behind TARA and its suggested programmes received overwhelming support. During these visits, the Lutheran churches, other councils, and ecumenical partners expressed the need to train the member churches in development principles.

## **6.2. Activities and Results**

### 6.2.1. Capacity Building through Training

#### *6.2.1.1. Training Workshops to Establish a Research Team*

Between November 2011 and July 2013, TARA conducted a series of workshops to train participants in research, advocacy, and theological reflection regarding poverty and development. The workshops established strong research teams for these areas of work for the LUCSA member churches. The participants were from seven different countries and 12 different churches (or dioceses in the case of ELCSA). Training in these areas of concern is ongoing.

The workshops combined theory and practical aspects of research as well as analysis of poverty, unemployment, and development. These workshops taught quantitative and qualitative research methodology to the participants to enable them to communicate with poor and marginalised people. Practical exercises were carried out to enable the participants to apply the various methods.

The advocacy and media strategy components included teaching the background and theory of different approaches, presenting concrete examples, and conducting practical exercises on how to design,

implement, and execute an advocacy strategy. The workshops also catered for computer and software skills (such as how to make PowerPoint presentations, how to do photo editing, how to create mind maps using the computer, how to use email, and how to develop Internet research skills).

As part of the workshop series, the participants carried out their research projects in their own contexts. During the second part of the training, the participants presented the results of their research and planned advocacy and lobby work (see also Case Studies and Advocacy Strategies by Lutheran Churches).

The participants learnt from one another by sharing their experiences and discussing their research results regarding the situations in other countries. For example, the Dean of Bulawayo shared his experience of the interviews he conducted on a dump site in Bulawayo. A researcher from Mozambique revealed findings regarding the situation of young males in Mozambique. These men leave Mozambique to search for work in

South Africa, which in effect is an example of a modern form of the migrant labour system. The gender dimension of this phenomenon shows that the women who are left behind experience many hardships. These women effectively have absent, but often domineering husbands. This phenomenon is crucial in understanding dependency and poverty in this case.

Furthermore, a case study by a former radio employee in Zambia showed how economic insecurity, which is aggravated by the lack of unemployment benefits and social security programmes in the country, causes poverty.

Intensive participatory Bible study formed a key part of the workshops. Bible study provides an opportunity to engage in deep theological discussions about poverty and development. It also produces a tool which the participants can apply in their own context (see also Theological Reflection).



### 6.2.1.2. *Training of Churches*

TARA assisted various churches with concrete training and discussions on theology, poverty, and development. The following activities took place:

- TARA conducted a scenario planning workshop for the ELCRN by using scenario planning to structure and simplify complex interrelated situations and to equip the leaders to plan possibilities proactively to prepare for future events.
- TARA advised ELCIN-GELC during their development of new mission and vision statements for the Windhoek congregations.
- TARA was invited to the ELCSA (Western Diocese) Synod and conducted a contextual Bible study workshop on poverty, development, unemployment, and advocacy.

### *6.2.1.3. LWF Virtual Conference on Diakonia*

TARA delivered three lectures and conducted a workshop on prophetic diakonia during the first LWF Virtual Conference on Diakonia held in May 2013. This was an exciting learning event and an opportunity to connect with others on a global scale.

## **6.2.2. Research, Outreach, and Advocacy**

### *6.2.2.1. Case Studies and Advocacy Strategies by the Lutheran Churches*

Based on the case studies researched and presented during the training workshops (see Capacity Building Through Training), the participants came up with their own advocacy strategies within their various churches. The advocacy strategies were created from the specific issues identified by the research. These issues included problems such as poverty, gender issues, and people living on dump sites. Participants then designed their

advocacy strategies to address the prevailing issues. These strategies have been implemented in the various contexts and act as tools in addressing poverty and unemployment. They also assist the Church to play a central role in this regard.

A series of important advocacy topics relating to unemployment and poverty emerged from the various countries and the case studies. These topics include the following:

- Mozambique and Namibia: The issue of gender inequality and the consequences of rural-urban labour migration were identified.
- Zimbabwe: The problem of the many people living in extreme conditions on dump sites of the bigger cities was identified.
- Swaziland: The fact that children are not provided for by their fathers was identified. This problem places the burden of childrearing on the mothers.

- South Africa: The situation of the Bafokeng people and the difficulties they have regarding land ownership were identified.

In detail, the countries came up with the following topics of concern:

- Mozambique: gender issues and gender relations.
- Namibia: pensioners raising grandchildren with their pension money.
- Botswana: the issuing of identification cards for ingenious people and difficulties of accessing grants.
- Zambia: the floods in the Kanyama Compound.
- Zimbabwe: the situation of the people living on and from dump sites.
- Swaziland: the lack of maintenance of children by their fathers.
- South Africa: parents not taking care of

their children, no support of grandparents who take care of children, the situation of the Bafokeng people, and the problems with the platinum mines around Rustenburg.

These workshops showed enormous success and a high level of commitment from the participants. In 2013, TARA continues to work for and to assist with the implementation of the advocacy strategies in the participating countries. At the end of 2013, TARA will also conduct a workshop together with the bishops of the participating countries to strengthen the advocacy approach at a leadership and individual church level.

#### *6.2.2.2. Economic Security – BIG Coalition*

TARA supports the work of the BIG Coalition in Namibia to promote the implementation of the National Basic Income Grant. TARA supports this initiative to help create increased economic security in Namibia and

in the region as a whole. The work of the BIG Coalition can serve as an example for other churches in the region. It demonstrates networking and advocacy. As part of supporting the BIG Coalition, Bishop Kameeta and Rev. Dr C. Haarmann led a delegation from Namibia to the Ecumenical Church Day held in Germany in May 2010 to present the idea behind the BIG Coalition at various forums.

In February 2011, TARA assisted the BIG Coalition of Namibia to organise Senator Suplicy (from Sao Paulo, Brazil) to visit Namibia for a week to develop international links for the introduction of the Basic Income Grant. TARA translated the *Basic Income Grant Report: 'Making a difference'* into German to make it more widely accessible for discussions on the topic in Germany. In addition, TARA re-designed, updated, and administered the Namibian BIG Coalition website.

#### 6.2.2.3. *Solidarity Economy*

From April 2011 to April 2012, TARA conducted a study on the topic of solidarity economy in collaboration with ESSET. The study explored the concept as an alternative development and economic model to the current profit-orientated capitalist model. The study included an exposure visit to learn more about the concept and to see how it works in practice as applied by groups and organisations in Brazil. This visit was conducted in July 2011 by TARA and representatives of the informal traders in Brazil. TARA published a booklet based on the study and the experiences in Brazil. This booklet covers the topic of solidarity economy and its possible lessons for Southern Africa

*6.2.2.4. Implementation of Cash Transfers  
for the LWF Drought Relief  
Programme*

Namibia has been hit by the worst drought in the last 30 years. The Namibian churches have appealed to the LWF for drought relief in this dire situation. It is planned to use cash transfers as part of the response. TARA has

been asked to assist with the implementation of the Drought Relief Programme from July 2013 to the beginning of 2014 because of their expertise in cash transfers. This activity is a very important learning experience for the LUCSA churches and for the LWF as it is the first time cash transfers have been used in an emergency situation. The trained TARA researchers will be part of the research team used during the Drought Relief Programme.

#### 6.2.2.5. *University of Cape Town*

TARA is part of the three year research project of the Centre for Social Science Research (CSSR) at the University of Cape Town (UCT). The research analyses how to influence social policy in Africa effectively. The topic is of importance for the churches in the region to enable them to design their political activities more effectively.

#### 6.2.2.6. *Outreach*



TARA has various outreach activities (including outreach through networking, presentations, lectures, and publications) for example:

- TARA was part of the KASA (*Kirchliche Arbeitsstätte Südliches Afrika*) workshop titled 'Poverty Addressing Wealth' from 4 to 7 October 2012 held in Johannesburg. The conference brought together 33 representatives both from the region and from Germany to discuss how to achieve a just distribution of wealth in Southern Africa.
- The TARA directors contributed a chapter in an anthology on social protection that was edited and published by the Church of Sweden. The background to this publication includes the Church of Sweden's involvement in a campaign for social protection in the development context as a new advocacy issue.
- The TARA directors also wrote a chapter in *Horizon of Reforms – Basic Income*

*Solutions Around the World*, which is a Palgrave MacMillan publication in the *International Political Economy Series* published in 2012.

- On invitation of the *Fraktion 90/Die Grünen* in the German Parliament, TARA presented a paper in Berlin in May 2011 during a symposium titled ‘Social Protection as a Tool in Poverty Alleviation and Prerequisite for Social and Economic Development Worldwide’.
- In 2011, TARA and the Sociology Department assisted in organising and facilitating a public lecture series at the University of Namibia titled ‘Social Protection in Namibia’.
- TARA presented a lecture at the Berlin University on economic security and the lessons learnt from Namibia’s pilot project in 2013.

### 6.2.3. Theological Reflection

TARA conducted various contextual Bible studies together with Bishop Kameeta during the training workshops. The ? is in the process of publication. The topics include various parables and stories from the New Testament which concretely relate to the member churches and discussions on development, for example:

- Mark 6: The feeding of five thousand – the miracle of sharing and solidarity.
- John 5: Jesus heals on a Sabbath – alternative development models.
- Luke 14 and Matthew 22: The big banquet – have the churches missed the invitation?
- Acts 3: Peter heals a crippled beggar – what does development mean?
- Luke 19: Zachheus – from observer to co-worker.
- John 2: Jesus cleanses the temple –

inequality and greed.

#### 6.2.4. Matsimbe Water Project

At the LUCSA Council Meeting in Livingstone in July 2011, a proposal for a pilot project in Malawi was presented by the LWF. The project proposal was developed from the LWF's Task Force process. The meeting discussed the need to re-examine and to re-work the proposal in its current form.

Based on this meeting, LUCSA organised a workshop in Lilongwe, Malawi. The aim of this workshop was to re-examine and re-work the proposal to establish common ground in the LUCSA family on the concept of the project as well as its aim and objectives. Another aim was to find a practical way forward to implement the project. The workshop process identified serious methodological problems with the initial concept. It was then proposed that an innovative diakonial project be implemented instead.

However, this proposed project was never implemented because of a variety of reasons. In the beginning of 2013, LUCSA therefore evaluated the process and the following lessons were identified, which can be applied to future projects as well:

- The research tools need revision before being implemented by the churches. This guideline is based on the following grounds:
  - the piloting of the tool did not produce the results required for a baseline or planning for an intervention; and
  - the research exercise raised the expectations of the chosen community too much and therefore a true participatory process was made impossible.
- It is very easy to become too involved in a traditional project-type intervention that leaves the structural issues unresolved. For example, the Task Force initially

aimed to address structural poverty and global players such as the World Bank and International Monetary Fund (IMF).

- The theological motivation of an intervention is important. If a project begins with a theology which turns against reformatory achievements, the project cannot empower people, but can only be a charity project at best.
- A consultancy is not in the position to implement a development process. Fundraising on the basis of a proposal developed by a consultant without a true participatory process is likely to frustrate the funders and the target community. The deliverables of projects need to be cross-checked in terms of actual new work achieved, relevance, and appropriateness.
- A pilot project does not originate from piloting a questionnaire, but it requires a genuinely new approach to be tested. A

pilot project is only useful if it has a vision of the approach it wants to test and achieve.

- A pilot project should prove that it is replicable and that its scale can be increased both in terms of finance and the human resources involved.

Despite these painful lessons, LUCSA still attempted to begin a project to assist the community in Matsimbe. A joint meeting between LUCSA and the Malawian churches was organised in early 2013 to agree on a way forward. The representatives consented to stalling the process because the problems with the project created a situation where participatory research, community consultation, and ownership became impossible.

Nevertheless, a project concentrating on the provision of water to the community was to be implemented. The Church would keep its promise of providing water to Matsimbe to make a difference to the members of the community. It was decided that the water provision

project could be completed within a period of three months (from mid-April to mid-July 2013). However, at the end of June 2013, LUCSA was informed that the project could not begin as Matsimbe was scheduled to receive boreholes through local government structures.

### **6.3. The Way Forward**

Baptism is the celebration of God's affirmation that we belong to Him. We are made part of the body of Christ and hence part of the communion of believers. It is thus by God's grace that His love is unconditional and unfailing. This belief is the foundation of our faith and our lives. However, the question of how we respond to this unconditional love remains.

We have to ask what it means to accept the gift of baptism in our daily lives. The Apostle Paul answers these questions in Romans 6:2-4:

2 We died to sin; how can we live in it any longer?

3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his



death?

4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

Through baptism, we gain a new life where sin, division, injustice, and greed no longer have a place. We are liberated so that we may live a new life. In this context, Luther urges Christians to renew their baptism on a daily basis by striving to live this new life. Likewise Calvin acknowledges the temptations of evil and sin, but encourages us by reminding us that baptism is the foundation for the new life which we should pursue every day. Our baptism requires a proper answer in our lives. The Apostle Paul explains the process as the following: ‘You have been set free from sin and have become slaves to righteousness’ (Romans 6:18).

The struggle for God’s justice is not a choice or an interesting addition to our faith. However, it is baptism that binds us to righteousness. In the area of poverty and development work, this call for a new life urges us to

discover new paths. It requires us to go far beyond the concept of charitable work and the wrongs of the current system. Instead, it requires us to challenge the unjust political and economic structures with the aim of achieving a more righteous world.

TARA attempts to give meaning to this calling by examining the structural side of poverty and economic exclusion. The World Council of Churches (*Sao Paulo Statement: International Financial Transformation for the Economy of Live*, 2012) point to the following criteria in this area:

We affirm that the only choice that Jesus offers us is between God and Mammon (Matt. 6:24), as those who desire to be faithful followers; we have no choice but to do justice, love mercy and walk humbly (Micah 6:8). Therefore, ... We are called to find a new and just international financial architecture oriented towards satisfying the needs of people and the realisation of all economic, social and cultural rights and human dignity. Such architecture must be focused on reducing the intolerable chasm between the rich and the poor and on preventing ecological destruction. This requires a system which does not serve greed but which embraces alternative economies

that foster a spirituality of enough and a lifestyle of simplicity, solidarity, social inclusion and justice.

Our baptism calls us to strive towards a world that is governed by justice, peace, and the protection of God's creation. TARA therefore seeks to make a meaningful contribution to this quest.



***Community-Based Income Generating Project-  
Oshakati, Namibia 2011***

# **Women in Church and Society (WICAS) Programme**



***“Women Of Purpose” Female Theologians Forum (FTF)  
Consultation- Destiny Hotel, Bredell Johannesburg.***

## **Introduction**

The theme *Baptism: A Call to Mutual Accountability* makes us think about our fundamental understanding of the Sacrament of the Holy Baptism. It uplifts our teachings and understanding of the Holy Baptism in a very simple way. For example, we could ask the following:

- What is Baptism?

- What does Baptism offer us as Christians?
- How can water do such great things?
- What significance does the water denote in the Holy Baptism?
- What does the call to mutual accountability signify and provide to us not only as an inclusive communion of Lutheran churches maintaining and upholding our identity as a Church in Africa, but also as an ecumenical and global stakeholder?

According to Romans 6:1-14, ‘we are sinners, yet we are alive in Christ Jesus,’ and also according to Romans 6:14-23, ‘we have been set free from sin, and have become slaves of Righteousness’. Thus, as a communion of churches, we are called to reassess our understanding of being the Church of Christ Jesus by referring to the vision of the Lutheran World Federation as documented in its Strategic Plan (2012 to 2017). This vision is to be ‘[l]iberated by God’s grace, a communion in Christ living and working together for a just, peaceful and reconciled world’.

As the Women in Church and Society (WICAS) Programme, we are thus called to live and work in Christ to address injustices and oppression. We are also called to create transformed realities and communities of good life with just gender relations that nurture all people and that benefit all human beings within our member churches in Southern Africa.

### **Activities of the WICAS Desk**

The LUCSA 2010 Maputo Assembly met under the theme *Give Us this Day our Daily Bread*. The WICAS Programme presented its work plan for the period 2010 to 2013 at this meeting. The work plan was unanimously accepted by the LUCSA Council and no recommendations or further proposals were made.

### **Activities of the Female Theologians Forum (FTF)**

Maputo, 2010: Women of Purpose

At the Female Theologians Forum Consultation held in Maputo in 2010, a new executive under the chairpersonship of Rev. L. Kasper was elected with Bishop Dr J. Ramashapa acting as the electoral officer. Rev. L. Kasper could not complete her term as Chairperson because of the fact that she became a fulltime employee of LUCSA. This decision was conveyed to the LUCSA Council in Zambia in 2011. Rev. G. Gombo, the Deputy Chairperson at the time, thus became Acting Chairperson of the Female Theologians Forum.

Female Theologians Forum Consultation 2012,  
Johannesburg: Women of Purpose –  
Resolutions and Recommendations

The following are the resolutions and recommendations of the FTF Consultation held in 2012:

- The Policy Document of the FTF should be visualised as a document of empowerment and should be used as such.

- The Policy Document should be reviewed with regard to the composition of the FTF, the co-opting of members, and its member church representation.
- The issue of sustainability should be a priority, especially with regard to the future of the FTF within the life of LUCSA and its member churches.
- A clear and concise communication strategy should be developed which includes not only members of the FTF, but also all female theologians within the region.
- Members of the FTF should become more proactive and should be held accountable to their member churches.
- The activities of the FTF should be included in the budgets and activity plans of the member churches.
- The LUCSA Gender Policy should be used by member churches as a tool to promote equality and should be used as a working document.
- Member churches should be urged to implement the Gender Policy within their constituencies.
- Doctrinal and theological issues should be examined.



## Strengths

### *Female Theologians Forum*

The Female Theologians Forum, the first recognised forum of its kind with regard to LUCSA, was successfully introduced and accepted at the Maputo 2010 Assembly, along with its own Terms of Reference. The FTF has grown to such an extent that some of its members are regularly invited to present academic papers at both local and global theological consultations.

### *Dialogue: A Lutheran Theological Journal*

Rev. L. Kasper has been elected to serve on the editorial committee of the above-mentioned journal which is published twice a year in the United States of America.

### *Network*

At the previous two FTF Consultations, representatives of LUCWA and LUCCEA were invited to attend with the aim of establishing an Africa Lutheran Female Theologians Forum. This forum would enable the creation of platforms for continuous discussion regarding theological education and formation.

### *LUCSA Gender Policy*

The LUCSA Gender Policy was presented and accepted at the Maputo 2010 Assembly. This policy serves as an instrument for LUCSA and its member churches, communities, congregations, groups, and organisations to assist in achieving equality between women and men. The Gender Policy encourages the implementation of contextualised measures to promote justice and dignity by offering tools that contribute to fostering gender justice in order to achieve inclusive and sustainable communities and churches.

### *LWF Gender Justice Policy*

LUCSA's acceptance of the LUCSA Gender Policy resulted in the LUCSA WICAS Regional Coordinator being included in the Lutheran World Federation's Gender Advisory Group (as per the LWF Assembly 2010 decision). The initial Terms of Reference document included developing a contextualised Gender Justice Policy to be implemented at all levels of the member churches within LUCSA. This policy was made mandatory for the LWF Secretariat. The Gender Justice Policy was formally accepted at the LWF Council in 2013.

### **LWF WICAS Activities**

#### Regional Coordinators Meeting, Columbia 2012

The 13 WICAS Regional Coordinators met before the LWF Council in Columbia in 2012 to review the restructuring of the LWF WICAS Desk and the subsequent implications thereof. An introduction and progress report were also presented to the Gender

Advisory Group with regard to development of the LWF Gender Justice Policy.

Lutheran Theological Network (LUTEN)

Rev. L. Kasper represented the FTF at the formation of the LWF Global Lutheran Theological Consultation held in Wittenberg in 2012. Rev. L. Kasper was elected to serve as a member of LUTEN to represent LUCSA's FTF.

### **LWF Activities**

Africa Lutheran Pre-Assembly, Abuja 2010

Mrs C. Cunningham, WICAS Regional Coordinator for LUCSA, was nominated to become a member of the LWF Council. This nomination was approved at the LWF Stuttgart Assembly in 2010. Mrs Cunningham was also appointed as a member of the Meeting of Officers representing the Women of the Communion.

## **LUCSA WICAS Regional Activities**

### **LUCSA Regional Women's Programme**

The WICAS Programme falls under the jurisdiction of the Executive Director. Thus, because of internal occurrences which were beyond our control, only the following three consultations could take place during this period:

- 2010 gender justice training of 55 delegates held in Johannesburg;
- 2010 Female Theologians Forum Consultation held in Maputo; and
- 2012 Female Theologians Forum Consultation held in Johannesburg.

### **Financial Sustainability**

In order for the Programme to reach its full potential, serious considerations should be given to its funding and funders. At present, the FTF Consultations, such as those mentioned above, have been funded by the LWF WICAS Programme as well as by the Executive Director

of LUCSA. However, a new methodology needs to be developed whereby programmes are allowed to explore ways and means of sourcing their own funding in order to become fully sustainable.

### **Female Theologians Forum (FTF)**

This forum is seen as a strong point within LUCSA as well as within the African regional expression. However, if member churches do not become more accountable and proactive in establishing forums within their own communities, financial sustainability cannot be ensured. Thus, the longevity of the WICAS Programme at a LUCSA level will be jeopardised.

### **LUCSA Gender Policy and LWF Gender Justice Policy**

With the acceptance of the LWF Gender Justice Policy at the LWF Council in 2013, LUCSA and its member churches were called upon to form a task team to develop a specific Terms of Reference document to

realign the LUCSA Gender Policy to the LWF Gender Justice Policy.

### **Issues Within WICAS Requiring Attention**

In order for the WICAS Programme to achieve its intended outcome, namely to be a transformed, gender-just Church in society, the following issues require attention:

- a network of African female theologians should be initiated via the LUCSA FTF;
- a Terms of Reference document should be formulated to realign the LUCSA Gender Policy to the LWF Gender Justice Policy;
- the Terms of Reference document of the LUCSA FTF should be reviewed;
- the WICAS Programme should be repositioned within LUCSA for the efficacy and sustainability of not only the Programme, but also the implementation of its tasks;
- theological formation and Christian education components should become core or pivotal areas;

- a fully sustainable, new methodology should be created whereby programmes are allowed to explore ways and means of sourcing their own funding;
- more doctrinal and theological issues should be presented and discussed at FTF consultations;
- the member churches should become more involved in the activities of the WICAS Programme; and
- member churches should invite the Coordinator, where possible, to conduct presentations at the Women's League Conferences and other such events.

## **Conclusion**

When the Church and society are committed to reaching just gender relationships, both will flourish simultaneously. Therefore, the focus of both should be on contextual thematic issues such as the following: gender justice, women's empowerment, advocacy, theology, and gender cross-cutting priority.



Continuous theological formation, Christian education, and the creation of a network of theological institutions both locally and globally should be prioritised in order to advance and strengthen female theologians and leadership within the sub-regional expression.

LUCSA is a collection of believers founded on Peter 2:9, ‘But we are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should show forth the praises of him who has called us out of darkness into his marvellous light’. Thus, responsibility is given to all of God’s people – male, female, and lay and ordained – to preserve and propagate the Gospel and the Church.



***“Women Of Purpose” Female Theologians Forum (FTF)  
Consultation- Destiny Hotel, Bredell Johannesburg.***

## **7. The LUCSA Financial Situation**

### **7.1. Introduction**

We are called to be the ‘stewards’ or guardians of the treasures and responsibilities that God has given to us. Baptism is the foundation of stewardship and thus one cannot be a steward without being accountable. Accountability requires mutual understanding, particularly because we are all children of God. The Collins Gem English Dictionary describes the word ‘accountable’ as to be ‘responsible to someone or for something’. It simply means that you cannot be accountable if you are not responsible for something. Accountability is also a mutual concept – for example, if people have different goals, these goals cannot be achieved properly or efficiently because there is no single focus. Therefore, it is essential that we identify a common goal to produce mutual accountability as part of the focus of this assembly’s theme. The goal is the mutual accountability as we are called upon to be the

stewards of Gods treasure that we are endowed with particularly as a church of God.

LUCSA's members should be mutually accountable, specifically regarding the finances of the organisation. LUCSA mainly depends on international grants. Therefore, LUCSA is not immune to the effects of the ever-changing global economic trends. About 10% of the funds are raised locally in the form of membership fees from the 16 member churches. These local funds support the LUCSA administration wing which covers the Finance Office, the Executive Directors Office, and General Administration. There have been many challenges and difficulties in the past three years as outlined below.

## **7.2. LUCSA Administration**

LUCSA Administration is the foundation of LUCSA as an organisation. Without this administration, LUCSA programmes and projects cannot exist. The table below

represents a summary of the income and expenditure for LUCSA’s Administration from 2010 to 2012.

**Table 1: Table representing Administration’s income and expenditure for 2010 to 2012**

<b>Details</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>Total</b>
Total income	1 261 286	1 709 086	1 571 456	4 541 828
Total expenses	1 185 270	1 556 405	1 667 116	4 408 791
<b>Surplus (or loss)</b>	<b>-76 015</b>	<b>152 681</b>	<b>-95 660</b>	<b>133 037</b>

### **7.3. Membership Fees**

The membership fees are meant to encourage the member churches to take ownership of LUCSA. These fees are currently the only local fundraising initiative

supporting LUCSA's Administration in particular. LUCSA constantly struggles to get membership fees from most of the member churches.

#### **7.4. Bursary Fund**

This fund has been shrinking over the past few years. The Evangelical Lutheran Church in America (ELCA) is currently the only partner contributing to this project. The main beneficiaries of the fund are theology students. Students studying other courses or general studies also benefit from this fund to some extent.

The table below is a summary of the income and expenditure of the Bursary Fund from 2010 to 2012.

**Table 2: Table representing the income and expenditure of the Bursary Fund for the period 2010 to 2012**

<b>Details</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>Total</b>
Balance b/f (income)	311 129	174 285	109 065	–
ELCA's contributions	129 675	94 985	113 930	338 590
Interest	28 033	8 499	4 054	40 586
<b>TOTAL</b>	<b>468</b> <b>837</b>	<b>277</b> <b>769</b>	<b>227</b> <b>049</b>	<b>379</b> <b>176</b>
Expenditure	294 552	168 704	27 803	491 059
<b>Surplus (or loss)</b>	<b>174</b> <b>285</b>	<b>109</b> <b>065</b>	<b>199</b> <b>246</b>	<b>-111</b> <b>883</b>

### **7.5. Justice and Reconciliation Fund (J & R)**

The United Evangelical Lutheran Church of Germany, or Vereinigte Evangelisch-Lutherische Kirche Deutschlands (VELKD), has been very committed to and faithful over the years in sustaining this fund. The main aim of the fund from the beginning was to mitigate the

issues of justice and reconciliation. This aim is, in fact, the origin of its name. The fund's aim originates from the injustices of the apartheid era, but still plays a major role in LUCSA, particularly regarding LUCSA's member churches.

The table below is the summary of the income and expenditure of this fund.



**Table 3: Table representing income and expenditure of the Justice and Reconciliation Fund**

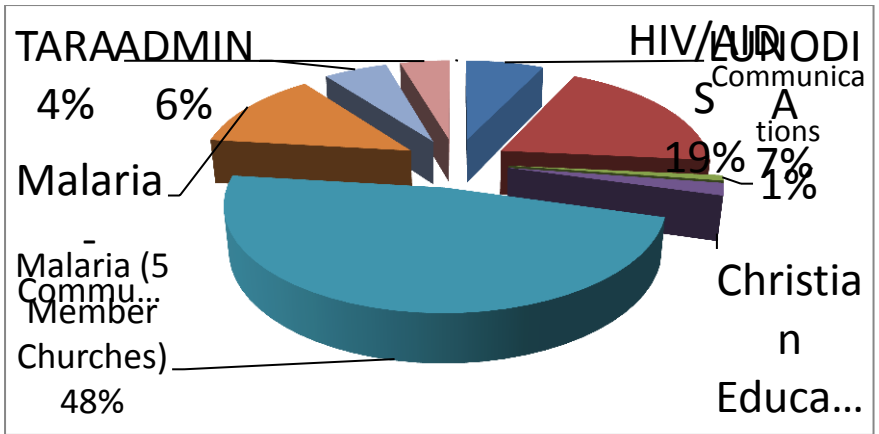
<b>Details</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>Total</b>
Balance b/f	348	1 090	337	
(income)	181	238	529	–
North	1 132	400	669	2 202
Elbian	635	537	042	214
ELC	341	315	332	989
Hannover	512	495	658	665
EMW	–	–	12 719	12 719
Interest	31 372	53 158	12 546	97 076
<b>TOTAL</b>	<b>1 853 700</b>	<b>1 859 428</b>	<b>1 364 494</b>	<b>3 301 674</b>
Expenditure	763 462	1 521 899	644 135	2 929 496
<b>Surplus</b>	<b>1 090 238</b>	<b>337 529</b>	<b>720 359</b>	<b>372 178</b>

## **7.6. LUCSA Programmes and Departments**

The programmes are mainly supported by the LUCSA partners. The partners' commitments each year determine the annual budgets of the departments. Even though there are activities that run for up to a three year

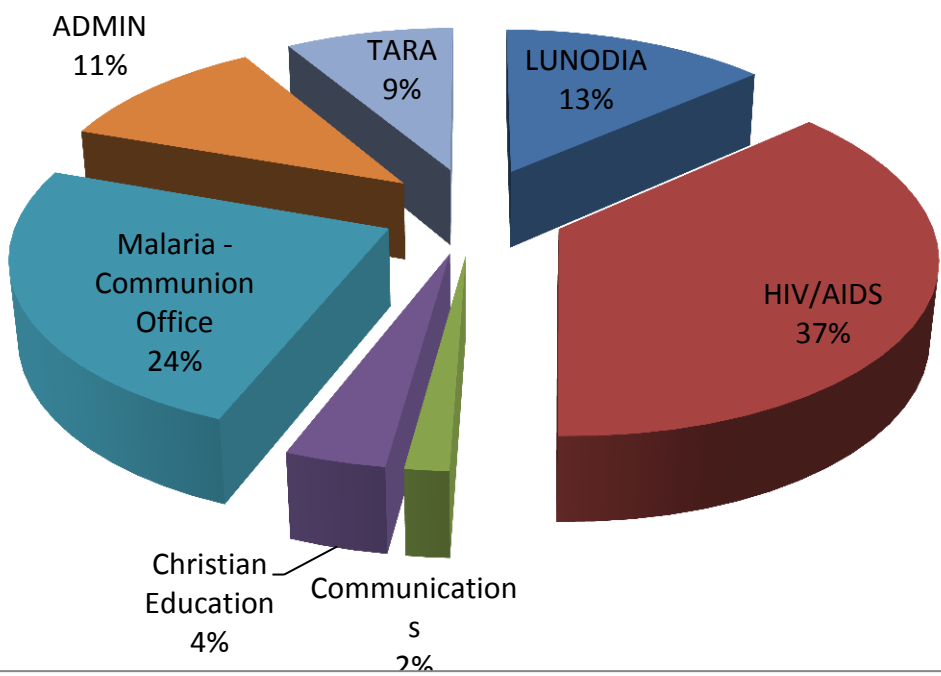
period for each programme, the partners (in most cases) still need to confirm their commitment on an annual basis.

The pie chart below indicates the budgets for all of the LUCSA programmes. This chart therefore also shows LUCSA's budget as a whole. The total LUCSA budget for 2013 is R25 000 000, which is shared according to percentages as seen in the chart below. The budget is shared out according to the partners and donors' commitments from phase to phase (or annually as is mostly the case). Note that the Christian Education programme budget figures are those of 2012. The 2012 figures are used for this programme because when the proposal for the current phase was approved, the budget was very small and the bulk of the funds covered personnel costs only. As a result, the Christian Education Programme's budget for 2013 has some complications related to what is stated above. Also, note that the chart includes five Malaria Programmes Countries.



**Figure 2: Pie chart representing the 2013 LUCSA budget (including the five Malaria Programme member churches)**

The pie chart below represents the LUCSA budget for 2013 without the five member countries.



**Figure 3: Pie chart representing the 2013 LUCSA budget (excluding the five malaria member churches)**

7.6.1. LUCSA Aids Action Programme (LAAP)

This programme aims to fight HIV/AIDS in the region. Below is a table summarising the income and expenditure of this programme from 2010 to 2012.

**Table 4: Table representing LAAP's income and expenditure for the period 2010 to 2012**

<b>Donor/Partner</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>Total</b>
Balance b/f	247 535	462 029	645 695	–
BftW	1 500 000	1 500 000	860 000	3 860 000
LWF	960 242	654 259	818 673	2 433 174
ELCA	1 371 505	1 595 243	1 615 235	4 581 983
J & R	300 000	300 000	300 000	900 000
Interest	22 303	22 528	24 001	68 832
LUCSA and other	3 100	–	–	3 100
<b>TOTAL</b>	<b>4 404 685</b>	<b>4 534 059</b>	<b>4 263 604</b>	<b>11 847 089</b>
Expenditure	3 942 656	3 888 364	4 045 110	11 876 130
<b>Surplus or loss</b>	<b>462 029</b>	<b>645 695</b>	<b>218 494</b>	<b>-29 041</b>

### 7.6.2. InfoHut Project:

This project falls under the LAAP programme. However, it maintains a separate account. Its current satellite office is based in Zimbabwe, as well as its coordinator. It is mainly funded by ELCA. Since 2012, funds have been sent directly to ELCZ (Evangelical Lutheran Church in Zimbabwe). The following is the brief financial picture for the project from 2010 to 2012:

**Table 5: Table representing the Infohut project's income and expenditure for the period 2010 to 2012**

Donor/Partner	2010	2011	2012	Total
Balance b/f	45	132	189	
	524	322	401	
ELCA	323	283		607 547
	978	569	0	
Interest	4	6	7	17 594
	102	452	040	
LOAN By			89 922	89 922
HivAids				
Transfer From	244	0	0	244013

ELCZ Infohut	013			
<b>TOTAL</b>	<b>617</b>	<b>422</b>	<b>286</b>	<b>1 326 323</b>
	<b>617</b>	<b>343</b>	<b>363</b>	
Expenditure	485	232	279	997 558
	295	941	322	
Surplus or <b>loss</b>	132	189	7	3285
	322	402	041	

### 7.6.3. Malaria Programme

The Malaria Programme is solely supported by ELCA. The table below shows a summary of the income and expenditure from 2010 to 2012.

**Table 6: Table representing the Malaria Programme's income and expenditure for the period 2010 to 2012**



<b>Donor/Partner</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>Total</b>
Balance b/f	691 226	1 825 554	1 316 139	–
ELCA	3 228 414	3 966 159	10 446 407	17 640 980
Interest	62 280	89 011	48 922	200 213
<b>TOTAL</b>	<b>3 981</b> <b>920</b>	<b>5 880</b> <b>724</b>	<b>11</b> <b>811</b> <b>468</b>	<b>17</b> <b>841</b> <b>193</b>
Expenditure	2 145 366	4 564 585	11 735 890	18 456 841
<b>Surplus or loss</b>	<b>1 825</b> <b>554</b>	<b>1 316</b> <b>139</b>	<b>75</b> <b>578</b>	<b>-615</b> <b>648</b>

#### 7.6.4. LUNODIA Programme

This programme is mainly funded by the Ministry of Foreign Affairs (MFA) in Helsinki through the Helsinki Deaconess Institute (HDO), as well as the Lutheran World Federation (LWF). The following table is a summary of the income and expenditure of this programme from 2010 to 2012.

**Table 7: Table representing LUNODIA’s income and expenditure for the period 2010 to 2012**

<b>Donor/Partner</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>TOTAL</b>
Balance b/f	13 764	173 392	-3 286	-
LWF	509 641	277 393	261 831	1 048 865
HDI	882 176	1 014 827	1 457 412	3 354 415
Interest	1 240	8 454	846	10 540
<b>TOTAL</b>	<b>1 406 821</b>	<b>1 474 066</b>	<b>1 716 803</b>	<b>4 413 820</b>
Expenditure	1 233 429	1 477 352	1 539 770	4 250 550
<b>Surplus or loss</b>	<b>173 392</b>	<b>-3 286</b>	<b>177 033</b>	<b>163 270</b>

#### 7.6.5. Christian Education Programme

This programme is supported by Evangelical Mission Work (ELM). The budget for this programme has

presented many challenges, as above-mentioned. Such challenges arise because this programme supplements its income by selling resource materials such as the Book of Concord and the Lutheran Study Bible. These activities help to expose the member churches to the Programme. The following table is a summary of the Programme's income and expenditure from 2010 to 2012.

**Table 8: Table representing the Christian Education Programme's income and expenditure from 2010 to 2012**

<b>Donor/Partner</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>Total</b>
Balance b/f	92 597	76 535	619 142	–
ELM	131 764	681 836	–	813 600
Resource material	48 954	16 200	6 900	72 054
ELCA	–	23 168	–	23 168
J & R	–	80 000	–	80 000
Interest	8 343	3 732	23 014	35 089
VELKD	–	–	121	121

			739	739
Lutheran Bibles	-	-	77 000	77 000
<b>TOTAL</b>	<b>281 658</b>	<b>881 471</b>	<b>847 795</b>	<b>1 222 650</b>
Expenditure	205 123	262 329	659 745	1 127 197
<b>Surplus or loss</b>	<b>76 535</b>	<b>619 142</b>	<b>188 050</b>	<b>95 453</b>

#### 7.6.6. Communications Programme

The Communications Programme used to have a separate budget as the other LUCSA programmes do. However, it merged with LUCSA Administration a few years ago. The Department had a severe lack of funds and thus had to merge with another department to survive. This department is mainly supported by the Justice and Reconciliation Fund. Below is a table showing a summary of the income and expenditure of the Communications Programme for 2010 to 2012.

**Table 9: Table representing the Communications Programme's budget for 2010 to 2012**

<b>Donor/Partner</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>Total</b>
J & R Fund	100 000	235 566	219 511	555 077
VELKD	–	100 442	–	100 442
LWF (campaign)	149 192	–	–	149 192
Interest	2 417	–	–	2 417
<b>TOTAL</b>	<b>251 609</b>	<b>336 008</b>	<b>219 511</b>	<b>807 128</b>
Expenditure	253 553	157 965	117 036	528 554
<b>Surplus or loss</b>	<b>-1 944</b>	<b>178 043</b>	<b>102 475</b>	<b>278 574</b>

### **7.7. Theological Institute for Advocacy and Research in Africa (TARA)**

TARA is one of LUCSA's many programmes and is based in Namibia. Although this programme is classified under LUCSA, it has a separate bank account and a separate bookkeeping system. It has been audited

separately from 2012. However, there are transactions made via LUCSA and therefore these become part of LUCSA's overall audit. According to TARA's 2012 Audit Report, R 681 149 was the income received in 2012 and R600 339 was the total expenditure. A surplus of R80 810 was left at the end of 2012.

## **7.8. Women in Church and Society (WICAS)**

The Female Theologians Forum (FTF) and Gender and Power fall under WICAS. These two projects are separated within LUCSA for accounting purposes. They are both funded by the Lutheran World Federation (LWF) and by the Justice and Reconciliation Fund, if necessary.

### **7.8.1. Female Theologians Forum (FTF)**

In 2010, the FTF received a grant of R121 888 from the LWF and had an expenditure of R117 274. This left a balance of R4 614 at the end of 2010. In 2011, the FTF's income was R54 000 (transferred as income from the

Justice and Reconciliation Fund) and its expenditure was R53 592.20. The balance at the end of 2011 was thus R481.08. In 2012, R131 918.40 (EUR12000) was received as income from the LWF, with a total expenditure of R160 460.17. This left a loss of -R26 560.69.

#### 7.8.2. Gender and Power

In 2010, Gender and Power received a grant of R121 888 (US16000) from the LWF as well as an air ticket refund of R10 059.25 (R131 947.25 in total). The total expenditure for the year was R127 333.54. This left a surplus of R4 613.71. In 2011, no income was received for this project. The total expenditure was R13 713.01, which left a loss of -R9 099.30. Again, no income was received in 2012. The total expenditure was R7 837.20, which left a loss of -R16 936.50.

### **7.9. Global Trends**

As LUCSA mainly depends on donor and partner funding, its financial status also depends on the status of the Rand in South Africa (see paragraph below for more information).

#### **7.10. The Overall Financial Situation of LUCSA**

LUCSA continues to exist on international grants. As the global economy keeps gradually shrinking, the budgets for the programmes are also decreased from year to year. The financial situation is also determined by the strength or weakness of the South African Rand. The effect of the Rand is seen on the Administration's budget which has been decreased over the past few years.

#### **7.11. Endowment Fund**

This concept has been discussed in recent years, particularly at the LUCSA council and assembly level. At the LUCSA Council in Cape Town in 2012, the



members established that this concept needs to be redefined in the context of LUCSA.

### **7.12. Challenges Faced from Maputo to Windhoek (2010 to 2013)**

There have been many challenges from 2010 to 2013. There have been some budget decreases and reduced commitment of some of the partners and donors. The global economic crisis and global recession can also be partly blamed for budget decreases. An increase in the expenditure of each donor or partner also cannot be ignored. These increases in the partners' expenditure mean that they cannot offer the same amount of financial support to LUCSA each year. These budget decreases and the reduced commitment of some of the partners have led to some activities being decreased in size and number. However, it must be stated that there has also been some consistency in terms of retaining donors and partners.

### **7.13. Conclusion**

While keeping the above discussion in mind, one can say that the overall continuity of LUCSA depends on the support it receives from its member churches. The member churches must take ownership of LUCSA as LUCSA cannot exist without its members. LUCSA's goal of financial independence can be reached as set out in the LUCSA Strategic Plan (2013-2017) under the section 'Fundraising and Resource Management'. It is also important to note that the partners will still play a significant role in financing and supporting LUCSA, even if LUCSA becomes self-sustainable in the future. These partnerships will continue to exist as they form an integral part of LUCSA as an organisation.