



ONWARDS Together

10 YEARS
INTERNATIONAL MASTER OF ARTS
DIACONIC MANAGEMENT (IMADM)

EDITOR:





Deutscher Akademischer Austauschdienst
German Academic Exchange Service



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Foreword

International, interdisciplinary, intercultural.

These are the characteristics of the International Master of Arts Diaconic Management (IMADM), which is ten years old this year. This is a good time to look back and see what this course of study has achieved across continents and what it could do in the future. With this anniversary publication, we, as the ICDM Board, want to provide a view of the academic versatility of IMADM and present how it has influenced and empowered its students.



Ten years ago, member churches of the United Evangelical Mission (UEM) registered their need for international capacity building for the administration of their diaconal programs. In response, **Angelika Veddeler**, head of the German Region and member of the board of the UEM, and **Prof. Martin Büscher**, deputy director of the Institute für Diakoniewissenschaft und Diakonie Management/Kirchliche Hochschule Wuppertal/Bethel (IDM), developed an extraordinary academic concept linking five universities in Africa, Asia and Europe: The birth of the **International Master Course Diaconic Management**. These two people were the visionary initiators of this unique degree program, and they deserve a heartfelt thank you. To this day, their idea moves an international caravan of people that travels across the continents and grows every two years by more enthusiastic students. In the meantime, a **global network of about 50 diaconal managers** has emerged. They work worldwide in their churches, church organizations and diaconal cooperations in Cameroon, China, the Democratic Republic of Congo, Germany, Ghana, Hong Kong, Indonesia, Namibia, the Philippines, Rwanda, South Africa, Sri Lanka and Tanzania.

In 2014 Angelika Veddeler and Martin Büscher got the idea to apply at the German Academic Exchange Service (DAAD) for financial grants to support Alumni-Conferences and Alumni-Networks. This application leads to founding the **International Community for Diaconic Management (ICDM)** in 2015. Since then the DAAD-application has thankfully been renewed for conference financing in 2017 up to 2022. As a result, the networked international transfer of knowledge and mutual collegial exchange can be sustainably ensured.

Since then, the ICDM Board, consisting of seven elected individuals, has organized annual alumni network meetings. So far, face-to-face meetings have been held in Colombo, Bielefeld, Windhoek, Jakarta and Kigali. They are planned and organized in cooperation with UEM/IDM on a voluntary basis by the respective ICDM members on site. The ICDM is primarily concerned with the topic of poverty reduction in different international contexts. Due to the pandemic, only one zoom conference could be organized last year. This year it is planned to hold a hybrid meeting in Cameroon. (www.icdm-alumni.org)

This Anniversary Publication is also a project of ICDM. Implemented by an editorial team: Corinna Lee (Project Manager), Tioria Sihombing (Editor), Claudette Williams (Administration), David Sihite (Layout). In this Anniversary Publication, all those people who feel connected to IMADM and ICDM now have their say: Students, lecturers, course councillors. In their reports it becomes clear that this interdisciplinary program of study involves much more than academic learning. This program means personal development, intercultural awareness, and empowerment for reflection. In addition, it is clear from the reports that there is a diaconal spirit in the international community that has led to transformation not only in the students themselves, but especially in their places of ministry:

- "What drives us is the will to serve, to fight to give for a better society and as close as possible to the will of God. This is what we have become at the end of our training: a transformed person." (**Adolphe Parfait Ekoume, Cameroon**);
- "Diakonia is not to help the people but also to avoid the suffering and injustices experienced by them." (**Jenny Purba, Indonesia**)
- "The success of this course can be seen in the number of former graduates who have assumed leadership positions in their home churches." (**Katharina Kleine-Vennekate, Germany**)
- "The organization has grown in number as in governance structures, so did I in my leadership." (**Mathilde Umuraza, Rwanda**)
- "I will never forget the value of our diversity, the beauty of our cultures." (**Louis Bruiners, South Africa**)
- "Thinking interdisciplinarily has become so natural. The contact with diaconic management has, in a nutshell, given me the opportunity of analyzing the church otherwise as just a gathering of believers. More so, it should be a place of empowerment for justice; a place where the spiritual vocation simply kindles the burning zeal for social engagement, individually, but also collaboratively." (**Félicité Ngnintedem, Cameroon**)

On the occasion of the 10th anniversary of IMADM, interviews were conducted on the history of its development and the IMADM concept. **Articles on diakonia-related topics or personal testimonials were written by alumni and their instructors, former course councillors and ICDM board members.** Each author is responsible for his own text. The commemorative publication concludes with a look at the challenges of diakonia and the importance of IMADM in the future from the perspective of Matthias Boerner, head of international diakonia at the UEM. Thanks to the cooperation of all authors this commemorative publication could be produced. We would especially like to thank Susanne Werner, head of the scholarship department of Bread for the World, for her welcoming address.

The International Community of Diaconic Management looks back with gratitude to the past ten years and with excited confidence to the future. The International Master of Arts Diaconic Management program has shaped leaders who have been empowered to share their respective expertise with people from other disciplines and to learn from other cultures. Whether we work in churches, congregations, or diaconal enterprises, we are all united in our network by **a common faith and a common goal**: to join together across continents to work for peace and justice with God's help!

Onwards IMADM - Oboso ICDM!

Corinna Lee

Vice Chair Person

Editorial Team of the ICDM-Board

Germany, November 2021

Vorwort

International, Interdisziplinär, Interkulturell

das sind die Kennzeichen des Internationalen Masterstudiengangs Diakonienmanagement (IMADM), der in diesem Jahr zehn Jahre alt wird. Ein guter Zeitpunkt, um rückblickend festzustellen, was dieser Studiengang über die Kontinente hinweg bewegt hat und in Zukunft gestalten könnte. Mit dieser Festschrift wollen wir, als ICDM-Vorstand, einen Einblick in die akademische Vielseitigkeit des IMADM geben und vorstellen, wie er die Studierenden geprägt und befähigt hat.

Vor zehn Jahren meldeten die Mitgliedskirchen der Vereinten Evangelischen Mission (VEM) ihren Bedarf an einem internationalen Kapazitätsaufbau für die Verwaltung ihrer Diakonienprogramme an. Daraufhin entwickelten **Angelika Veddeler**, Leiterin Region Deutschland und Vorstandmitglied der VEM, sowie **Prof. Martin Büscher**, stellv. Institutsdirektor des Instituts für Diakoniewissenschaft und DiakonienManagement (IDM), ein außergewöhnliches akademisches Konzept, das fünf Universitäten in Afrika, Asien und Europa miteinander verbindet: **Die Geburtsstunde des Masterstudiengangs Internationales Diakonienmanagement**. Diese beiden Menschen waren die visionären Impulsgeber für diesen einzigartigen Studiengang, ihnen gebührt ein tief empfundener Dank. Bis heute bewegt ihre Idee eine internationale Karawane an Menschen, die über die Kontinente zieht und alle zwei Jahre um weitere begeisterte Studierende anwächst. Mittlerweile ist ein **globales Netzwerk** von ca. 50 Diakonienmanagerinnen und -managern entstanden. Sie wirken weltweit in ihren Kirchen, kirchlichen Organisationen und diakonischen Unternehmen in China, Demokratischen Republik Kongo, Deutschland, Ghana, Hongkong, Indonesien, Kamerun, Namibia, Philippinen, Ruanda, Südafrika, Sri Lanka und Tansania.

Im Jahr 2014 hatten Angelika Veddeler und Martin Büscher die Idee, beim Deutschen Akademischen Austauschdienst (DAAD) einen Antrag auf finanzielle Unterstützung für Alumni-Konferenzen und Alumni-Netzwerke zu stellen. Dieser Antrag wurde bewilligt und führte zur Gründung der **International Community for Diaconic Management (ICDM)** im Jahr 2015. Seitdem wurde dankenswerterweise der DAAD-Antrag für die Finanzierung von Konferenzen im Jahr 2017 bis zum Jahr 2022 erneuert. Dadurch können der vernetzte internationale Wissenstransfer und der gegenseitige kollegiale Austausch nachhaltig gesichert werden.

Seitdem organisiert der ICDM-Vorstand, der aus sieben gewählten Personen besteht, jährliche Alumni-Netzwerktreffen. Bislang fanden Präsenztreffen in Colombo, Bielefeld, Windhuk, Jakarta und Kigali statt. Sie werden in Kooperation mit VEM/IDM ehrenamtlich von den jeweiligen ICDM-Mitgliedern vor Ort geplant und organisiert. Das ICDM beschäftigt sich vor allem mit dem Thema Poverty reduction in different international contexts. Aufgrund der Pandemie konnte im vergangenen Jahr nur eine Zoomkonferenz veranstaltet werden. In diesem Jahr ist geplant, ein Hybrid-Meeting in Cameroon durchzuführen. (www.icdm-alumni.org)

Diese Festschrift ist ebenfalls ein Projekt der ICDM. Verantwortlich dafür ist das Redaktionsteam bestehend aus Corinna Lee (Projektleitung), Tioria Sihombing (Lektorat), Claudette Williams (Administration) und David Sihite (Layout). In dieser Festschrift kommen all jene Menschen zu Wort, die sich mit dem IMADM und der ICDM verbunden fühlen: Studierende, Dozenten, Kursbegleiter. In ihren Berichten wird deutlich, dass dieses interdisziplinäre Studium weitaus mehr als akademisches Lernen beinhaltet. Dieses Programm bedeutet **persönliche Entwicklung, interkulturelle Sensibilisierung und Befähigung zur Reflexion**. Darüber hinaus wird in den Berichten deutlich, dass in der internationalen Gemeinschaft ein diakonischer Geist zu spüren ist, der nicht nur in den Studierenden selbst, sondern vor allem auch an ihren Wirkungsstätten zu einer Transformation führte:

- "What drives us is the will to serve, to fight to give for a better society and as close as possible to the will of God. This is what we have become at the end of our training: a transformed person." (**Adolphe Parfait Ekoume, Cameroon**);
- "Diakonia is not to help the people but also to avoid the suffering and injustices experienced by them." (**Jenny Purba, Indonesia**)
- "The success of this course can be seen in the number of former graduates who have assumed leadership positions in their home churches." (**Katharina Kleine-Vennekate, Germany**)
- "The organization has grown in number as in governance structures, so did I in my leadership." (**Mathilde Umuraza, Rwanda**)
- "I will never forget the value of our diversity, the beauty of our cultures." (**Louis Bruiners, South Africa**)
- "Thinking interdisciplinarily has become so natural. The contact with diaconic management has, in a nutshell, given me the opportunity of analyzing the church otherwise as just a gathering of believers. More so, it should be a place of empowerment for justice; a place where the spiritual vocation simply kindles the burning zeal for social engagement, individually, but also collaboratively." (**Félicité Ngnintedem, Cameroon**)

Anlässlich des 10. IMADM-Geburtstages wurden Interviews zur Entstehungsgeschichte und dem IMADM-Konzept geführt. **Artikel zu diakonierelevanten Themen oder persönliche Erfahrungsberichte** wurden von den Alumni und ihren Dozenten, den ehemaligen Kursbegleitern und ICDM-Vorständen verfasst. Jeder von ihnen ist für den eigenen Artikel verantwortlich. Die Festschrift schließt mit einem Blick auf die Herausforderungen der Diakonie und die Bedeutung des IMADM in der Zukunft aus der Sicht von Matthias Boerner, Leiter internationale Diakonie der VEM. Dank der Mitwirkung aller Autorinnen und Autoren konnte diese Festschrift entstehen. Wir danken besonders Susanne Werner, Referatsleiterin Stipendien von Brot für die Welt, für ihr Grußwort.

Die International Community of Diaconic Management schaut voller Dankbarkeit auf die vergangenen zehn Jahre und mit gespannter Zuversicht in die Zukunft. Der Masterstudiengang Internationales Diakonienmanagement hat Führungspersönlichkeiten geprägt, die befähigt wurden, ihr jeweiliges Fachwissen mit Menschen aus anderen Disziplinen zu teilen und von anderen Kulturen zu lernen. Ganz gleich, ob wir in Kirchen, Gemeinden oder in diakonischen Unternehmen arbeiten, in unserem Netzwerk verbindet uns alle **ein gemeinsamer Glaube und ein gemeinsames Ziel**: Wir wollen uns über die Kontinente hinweg zusammenschließen und mit Gottes Hilfe für Frieden und Gerechtigkeit eintreten!

Onwards IMADM - Oboso ICDM!

Corinna Lee

Vice Chair Person

Redaktionsteam ICDM-Vorstand

Germany, November 2021

Greetings from ICDM-Chairperson



Praise the Lord!

It is really privilege for me to write a word of greeting on the big occasion of 10th Anniversary of the International Master of Arts in Diaconic Management (IMADM). On behalf of the Board of the International Community Diaconic Management (ICDM), I want to convey that we are all very proud and grateful for the successful of the IMADM Study Program which have given birth to many qualified and professional Masters of Diaconic Management. It has been a wonderful journey during the study as well as in putting the theory into practice in our various responsibilities.

We would like to share our joyful and express our gratitude to IDM, UEM, all partner universities, all powerful lecturers as well as generous donors who open the gate and opportunity for enhancing and shaping the students to “think globally, manage contextually and act responsibly”. We also want to express our deepest sincere gratitude to Prof. Martin Buscher, Angelika Veddeler and Rev. Matthias Börner who have been guiding and equipping both as lecturers and as mentors as well as friendly friends. All these successes in all these years would not have been possible if this Diaconic Management course didn’t have committed persons like you leading us from the front.

Congratulations!

It is not just the Anniversary of IMADM, it is an anniversary of a big family that grew strong defying the odds to be transformational agent in giving a meaningful for others. Let’s hope for the best in the coming years.

“Happy 10’t Anniversary of the International Diaconic Management”

Congratulations for all efforts and accomplishment!

May this journey of success continue in the coming years. May God be with us.

Respectfully yours,

Debora Suparni, MA
Chairperson

Historical IMADM-Documents

By: Angelika Veddeler, Martin Büscher



Studying Globally, Managing Contextually, Acting Responsibly

IMADM: Innovation, Competence, Ambition

What can we say in a ten-year review that may summarize our ambitions, thoughts, and feelings about the IMADM-program? The member churches of UEM had stated their need for international academic capacity building for the management of their diaconia programs. From this starting point, new ways of studying evolved: Inter-disciplinary, international, connected across the continents, intercultural.

Until today, the caravan moving over five universities in Asia, Africa and Europe is unique in its program and its people. The people that are the 50 students and the lecturers and organizers at the same time. The passion in studying and the satisfaction in teaching and organizing created “Related globality”. All academic innovation of interdisciplinarity (Theology, Ethics, Management, Economics), relating Theory and Practice (field research and competence building in leadership) and interculturality (studying and praying together) flourished over the years. The alumni organisation International Community of Diaconic Management (ICDM) expresses the vitality of this pilot.

We look at the ten years with pride!

We have selected five historical IMADM document, indicators of IMADM-profile

- 2011 : The initial IMADM concept
- 2013: The classic paper St. Gallen Management Model (SGMM)
- 2015: Interview about “Humanitarian Management”
- 2017: IMADM Documentation “Mutual Empowerment”
- 2019: Outcome “Global Learning in Ecumenical Perspective” (GLEP)

We look forward to continue inspiring growth.

2011

The initial concept: Studying in three continents

International Master Course "Diaconic Management" starts in Bielefeld

On May 9th 2011, a new Master Course in International Diaconic Management will start in Bielefeld, Germany. Twelve students, four women and eight men, from Tanzania, Ghana, the Democratic Republic of Congo, Indonesia, the Philippines, Hong Kong, and Sri Lanka, will take up the two-year course offered by the Institute of Diaconic Science and Diaconic Management (IDM), which is part of the Protestant University of Wuppertal/Bethel. The students dispose already of university degrees in theology or social sciences and leadership experience of at least three years.

The programme subtitled "International Contextual Studies in Normative Governance" ends with a Master of Arts degree (M.A.). It has been developed in cooperation with the United Evangelical Mission (UEM) and focuses on the situation of church and diaconia outside Europe. The programme provides academic and practice-oriented competences. In order to implement a completely international approach, IDM and UEM established contracts with universities in the Philippines, South Africa and Tanzania. A curriculum which has been in existence in the IDM/Germany since 2004 was jointly adjusted. It pursues the integration of the different components which shape contemporary diaconia, thus balancing theological, ethical and management competences. As a climax it interweaves elements of economic and business ethics and in the international context intercultural competences.

The programme consists of five modules of four weeks each. The modules will be taught at the IDM in Bethel/Germany, the University of Stellenbosch/South Africa, the Silliman University Dumaguete/Philippines, and the Sebastian Kolowa University College in Lushoto/Tanzania. The programme ends in Bethel in April 2013 after writing a master thesis and final exams. During the modules the students will be living together as a "Learning Community". In between modules they will remain connected via electronic communication. The close international and trans-cultural exchange with each other will enrich and shape the studies. In between the modules the students will continue working in their professions in their home countries – albeit with a reduced workload, since they will also be doing structured field research programmes. Thus, the studies can be directly applied and reflected upon on the basis of professional experience.

Scholarships have been made available by UEM, the World Council of Churches (WCC), the Protestant Development Service/Germany (eed) and different churches and organisations. IDM and UEM will provide close academic, educational and organisational company and counseling of the students throughout the course. The course is headed by Prof. Dr. Martin Büscher, IDM, and Angelika Veddeler, UEM-Programme on International Diaconia.

2013

Paper Modul 1 - St. Gallen Management Model (SGMM)



International MA-Course Diaconic Management, 2013-2015

End of Term Paper Modul 1

**Describe systematically
through the eyes of St. Gallen Management Model (SGMM)
the Organization
you are working in.**

*Is there a set of issues that especially has to be looked at?
How do you observe the orientation on normative management?*

Date due: August 15th 2013

9-max. 10 pages (Appr. 2400 signs, 30 lines à 80 signs per page; 1,5 lines distance in 12 pitch, Footnotes distance 1 line, no empty line between footnotes)

Send per mail to:

Vennekate@diakoniewissenschaft-idm.de and

Buescher@diakoniewissenschaft-idm.de

2015

"There is a world outside the Churches: How to learn humanitarian management"

Interview with Angelika Veddeler and Prof. Dr Martin Büscher

The concept of this course is brand new: interdisciplinary, international, contextual. The international approach of the programme posed a particular challenge. What have your experiences been so far?

Angelika Veddeler:

In the conceptual relation phase, as we tried to structure this programme, we became more and more international in our thinking. First, it was clear that the student groups would be international. We then thought of dealing with partner universities, and we visited them. Next, we found that we had to make the whole curriculum international in such a way that there is not one context determining what is being learned, but rather that the 13 students learn from the beginning that diaconia is always embedded in a certain context and can only be understood and structured if this context is well observed and taken into consideration. This was really the starting point and the basis of the idea to make it international. The student group is international, the lecturers are international – internationally composed and interdisciplinary – and the places of study are different worldwide. The students get to know diaconia in different international settings and become acquainted with international academic styles and ways of thinking. That was one of our experiences in the first course: that it was absolutely broad and enriching, but also sometimes difficult to deal with because of its internationality on all levels.

Martin Büscher:

You start out feeling confusion and alienation: you don't know where you are or where your head and your heart is. You meet so many different people. As an economist, you learn about theology; as a theologian, church staffer, and social worker, you learn about economics; and that's why, in the beginning, confusion had to be part of it, which deeply and substantially confused our students. We have a quote our students say in the introductory round that has become notorious: I hate economics. Because by the end of the programme, they will profess to being economists themselves. They'll say: I am competent using economic language and I know to integrate, and what was an enemy before has become a friend if I can use it adequately. And that integration that you have been talking about is the positive learning effect that we hoped for in the end, but it's not there from the beginning. Which is why we said that with all the different stages and different cultures we encounter during the programme, there has to be an attentive and competent commitment by the lecturers at all times. It's why we decided that there had to be at least one UEM person there, and at least one from our institute. So that is the pedagogic challenge in the pluralism of competencies we offer.

Combining theology with economics is exciting but also creates tension. What kind of disputes followed, and what did the students learn?

Martin Büscher:

For the majority of the students, the economic instruction was most alienating in the beginning. We have a special friend. His name is the St. Gallen management model, and when the students started to learn about this, it was very new to them. They argued that new thinking was not necessary in reading a balance sheet or making a master plan, but this model offers more structural thinking than theology does. Human beings not only live as individuals, but also exist in political, economic, organisational, and social structures, and this view greatly influences their thinking.

The other moment, of course, is the understanding of theology. Those from the Methodist Church in Sri Lanka see the South African church as very different. Both have experiences of war, but they come from very different societies and have very different influences as churches. They (especially theologians) were able to learn that theology is not universal, it's not the same everywhere. That, I think, had an effect late in the second phase, when students could integrate at different levels and see that management isn't just directing and counting, it's a value-based thing. Our students were able to learn something I would call value-oriented management, or, in more secular terms, humanitarian management. That good refugee work requires not only compassion of the heart, but also a structure in how it is executed. Our bishop says, "I know what stakeholders are, and how to deal with different stakeholders: that, I learned in the programme." So, the most intensive insight is seeing management and public advocacy in economic issues, but in an embedded form of management. Not just functional management, but management that considers values.

What kinds of practical experiences did the students get?

Angelika Veddeler:

It was field research. We had these field exposures to diaconic work at each university location around the world. In Germany, e.g., the way diaconia is funded by the government and has its own structures where sometimes the church background is not very obvious. In the Philippines, for example, the churches' fight against poverty on many different levels, projects to aid young women who are living as sex workers. In South Africa, they were in congregations situated in areas with high levels of violence. All of these were very different situations and programmes. And the important thing was not only to see them, but to look at them through a certain analytic lens. This is where the connection to the theory is so important. The students in the programme worked with a questionnaire based on the St. Gallen management model so that they learned how to reflect on what they saw and analyse it, instead of just observing it and being impressed, or liking it or disliking it. This was a very important part of the learning process, which connected the theory and the practice.

How did students react to being in international study teams at different universities worldwide, what were their experiences?

Martin Büscher:

When we call the programme contextual, what we mean is not only taking context into account, but also looking at the competencies you can use in that context. The philosophy is not only that you challenge and demand, and then later can use it. We want our students to know about care and discover public advocacy. We want to educate them in the direction of taking a public responsibility. That's why in South Africa, we had public lectures about theology, for example. And what it means for our students is that the university is an institution that enables systematic thinking about experiences on the one hand, and on the other hand that it is not the ivory tower, but must have a social impact as well.

The picture we like to use is the African pot. The African pot needs three stones not to fall. We have three stones: one is university teaching, the second is research, and the third is social impact, which was developed by Stellenbosch University in South Africa. It means our students come in with an attitude of wanting to make a difference and see the consequences. If I look at the 24 who have graduated so far, this has not been realised for everyone, but we have a significant number of cases where things like this appear. The most prominent is the one who used his management competencies in a refugee work after a volcano eruption. His team organised well, and they were appreciated in Indonesia for their public responsibility and sustainable management. The other graduates are working in areas where they can use their experiences. What we discovered is that it is good to have somebody with a similar mind. We have our third Sri Lankan student coming in, after the two who have already graduated. This one will know where to find a friend. Other people don't know what they want: they don't understand the differentiated forms of management because the others have not studied the programme. That's why it is good to have partners, and that's one of the secrets why we think it is so valuable to have an alumni organisation: they can work together over the long term and encourage each other in their competencies.

Angelika Veddeler:

Referring to the example of the two or three Sri Lankan students: in the case of the Sri Lankan church, the church leader deliberately asked us to take one or even two Sri Lankan students into each course, because he wanted to use that knowledge. He was aware that these people would come out with new understanding and new competencies, and that was exactly what he wanted. So, he organised it like that: he had one student in each course, and they would support each other and have an impact on their church as more than just individuals. We have another example where a church leader, a general secretary of one of our students, personally participated in two or three sections during the course of the programme. People have realised that if there is an understanding in the church leadership of what the competencies are that the

students have worked in, they will be better and more appropriately used. So, this encourages us to involve church leaders more, possibly in the alumni programme, and to bring them together from time to time with the graduates. This way, the church leadership will really know how to find competencies they can use.

In a nutshell, what insights did students gain?

Martin Büscher:

The one our students should be most aware of is that there is a world outside the churches. It is a world with which they have learned to communicate. They have learned to see that good intentions require good execution, which means humanitarian management. Those are the three in practical terms.

Angelika Veddeler:

An example is that many students said in the recent alumni meeting that when they come back to their churches and tell people that they have studied, they often get the question why management is needed at all. Diaconia is to help people to stretch out a helping hand, so one of the reasons we call it diaconic management is that we wanted that provocation in the name. Because the understanding is so widespread that diaconia is just individual help for poor people. We want to spread the knowledge that diaconia and management are not contradicting each other, but need each other. This is what we wanted to say in the title.

What further developments are becoming apparent?

Martin Büscher:

It's about two points. The first is that we teach substantially more than we teach by our standards of 60 credit points. That's why we want to extend the programme 120 credit points. We discovered that we need more time for reflection and understanding. All the academic lectures sometimes come like a shotgun, staccato, too strong. This is the main pedagogic change we're implementing. We have also started to organise some more impetus for cultural understanding and the relationship between theory and practice. We have two sections which concentrate more on that. The structural element of how we organise the programme is changing as well: for the fourth course in 2017, we want to have a second Asian partner university that is likely to be the STT theological seminary in Jakarta, Indonesia.

Angelika Veddeler:

As for the impact on the UEM, I would say that in this course the UEM has gone a step ahead to further its international setup by making the internationality perceptible in a study situation. I think this international composition of the student group determines the students' daily routine, their studies, and their further lives. We saw in the alumni meeting that graduates are internationally related, culturally aware. This is an impact of the course on us at the UEM, and an impact of what the UEM constitutes in the international communion of churches, making it practical.

Thank you for the interview!

The interview with Angelika Veddeler und Prof. Dr Martin Büscher was conducted by Petra Vennebusch, freelance journalist, Dortmund (Germany)

2017

IMADM Documentation “Mutual Empowerment”

Editors` Foreword (Angelika Veddeler, Martin Büscher)

“Mutual Empowerment” – this title seems to suggest that empowerment is a status, which, once it has been reached, remains permanently. It can sound static. But this is not our experience. Empowerment is an ongoing and ever-changing mutual process. Therefore, we would rather formulate “Empowering Mutually” – if only grammar rules would allow such a wording. Empowering each other is a dynamic giving and taking and walking together. This process is stronger, more intense, and more challenging, when it is done in internationally composed groups and in different cultural contexts.

Advocacy, charity, spirituality are the dimensions of diaconia which make sense in joint, intertwined ways. Yet, diaconic work needs to be reminded of this. A soup kitchen in the township AND joint prayers in the Sunday Service. Prayers for healing AND negotiations for a more just governmental health care system. 100 Euros for a person in dire need AND information about the interconnectedness of environmental destruction and poverty.

In this documentation we present insights and experiences of mutual empowering processes, collected in three courses of the university program MA “Diaconic Management”, 2011-2018. Empowerment here takes place on different levels: Concerning different dimensions of diaconia itself and concerning individual attitudes and convictions which are challenged, widened, and enriched through international encounter and community in **academic competence building**.

Learning jointly about the consequences of a “Theology of Struggle” in the Philippines. Getting to know soup kitchens led by volunteers in the townships of Cape Town/South Africa. Questioning each other about the individual attitudes of leadership in diaconia and the traditions which have shaped these attitudes in different contexts in Bethel Foundations, Germany. Fighting with texts, reaching an understanding together, after a joint and hard struggle with authors’ formulations about management and economics. Asking each other. Explaining to each other. **Praying together**. Consoling each other in times of challenge, giving each other encouragement, celebrating success. Cooking and eating together, Tanzanian Ugali, Indonesian rice, Cameroonian Fufu.

All these are dimensions which give ground to mutual empowerment. With this documentation we invite you to share our experiences. The texts were presented during the international consultation “Empowering Mutually”, 12/13 May 2017 in Bielefeld-Bethel. Empowering mutually is a process. It is never fully completed, but continues. If the texts arouse your curiosity, please contact us and find out where you can join in and share mutual empowering!

2019

Global Learning in Ecumenical Perspective (GLEP), UEM

In the UEM, the IMADM – and other programs with a similar international set up - have instigated an overall reflection on education and learning. UEM has become more aware that living and learning together, internationally, has been a strong tradition of UEM since its early years. In 2017, the UEM Council therefore asked for a review of all educational work of UEM, following the principle to avoid any thought or practiced separation into “we here” and “they there”. The concept which evolved is called GLEP: “Global Learning as Ecumenical Praxis”. GLEP is a praxis of participatory and inclusive globality in all work areas of UEM. learning and education is one of them. Organizing educational programs consistently together is the guiding idea of GLEP – globally, regionally and locally, across existing contexts, borders or differences. In 2021 the program was renamed to “Global Learning as Ecumenical Praxis” (GLEP).

The concept bases on five principles:

1. Joint Ownership

In the UEM, the IMADM – and other programs with a similar international set up - have instigated an overall reflection on education and learning. UEM has become more aware that living and learning together, internationally, has been a strong tradition of UEM since its early years. In 2017, the UEM Council therefore asked for a review of all educational work of UEM, following the principle to avoid any thought or practiced separation into “we here” and “they there”. The concept which evolved is called GLEP: “Global Learning as Ecumenical Praxis”. GLEP is a praxis of participatory and inclusive globality in all work areas of UEM. learning and education is one of them. Organizing educational programs consistently together is the guiding idea of GLEP – globally, regionally and locally, across existing contexts, borders or differences. In 2021 the program was renamed to “Global Learning as Ecumenical Praxis” (GLEP).

2. Organizing and practicing every step in the teaching-learning process together

The setting of the goals and aims, the choice of lecturers and resource persons, the definition of the key terms, the program planning and the methodological decisions are all done on an internationally composed team which usually steers the program. This team organizes and accompanies the learning process, but does not mainly function as teachers themselves.

3. Avoiding solely homogenous groups

Learners’ groups are internationally and diversely composed. This is possible even when no personal international participation is possible in a learning program. Learners can be connected worldwide by electronic forms of communication, and methods can be worked out that allow learners to learn and live together without being physically together.

4. Allowing closed, safe spaces where necessary

There are themes which call for separated discussions. Own experiences of violence, suppression, racism or exclusion can make it impossible to learn in completely mixed groups. Where necessary, separated spaces must be organized to ensure that all participants can speak in an environment which is safe for them. To respect such needs is an integral part of GLEP, not a contradiction.

5. Making participation possible: Engaging for freedom of thought and justice in education

Global Learning in the described way is only possible in an environment where freedom of thought and expression are provided and where access to education is guaranteed. Engaging for such conditions by cooperating with NGOS and global political organizations is part of the GLEP concept. The online summer school “Peace Building & Human Rights Protection” is part of these endeavors.

Finally, all educational programs aim at facilitating “communities of practice” which provide spaces for the continuation of professional exchange and mutual consultancy and advice among the participants. In UEM, a good number of such international communities already exists.

2021

IMADM K5 starting for the next decade

IMADM and MADM-Alumni's Church/Organization Affiliations and Fields of Responsibility

By: Tioria Sihombing

The Alumni of the Master Course are found in various positions of leadership in church and diaconic institutions in Tanzania, DR Congo, Ghana, Rwanda, South Africa, Namibia, Cameroon, the Philippine, Indonesia, Hong Kong / China, and Germany. These includes church boards, executive directors of district pastors with more than five congregations, heads diaconic departments, congregations, schools, seminaries and hospitals, team leaders in project and programs.

Below is the information about the church/organization of affiliation as well as the fields of responsibility of the alumni from the 1st to 4th Batch (2011 – 2020) that have benefited from the International Master Diaconic Management. Besides that, is the information about the three alumni of the German study program on Diaconic Management who are members of the ICDM:

KURS-1



KURS-1 (2011-2013)	CHURCH/ ORGANIZATION OF AFFILIATION	FIELD OF RESPONSIBILITY
Rev. Issay Amasia Mweta	The Evangelical Lutheran Church in Tanzania – North Eastern Diocese	Assistant District Pastor with oversight responsibility of 18 parishes plus his parish
Mrs. Christine Musongya Katsirabwenge	The Community of Baptist Churches in Central Africa (CBCA)	Directress of the Diaconia Development
Rev. Dr. Francis Yao Amaglo	The Evangelical Presbyterian Church Ghana.	Seminary Principal – leadership & Management and Teaching
Deacon Peter Mponga Imponge	The Association of Evangelical Churches of the Lulonga River (CADELU).	Head of Parish Diaconia in CADELU Kinshasa

Rev. Willbroad Samuel Mastai	The Evangelical Lutheran Church in Tanzania – Eastern and Coastal Diocese	Deputy General Secretary in charge of Administration at the ELCT-ECD
Mrs. Lydia Mulokozi Christone	Evangelical Lutheran Church in Tanzania, North Western Diocese in Bukoba	Hospital administrator at Izimya Hospital
Mrs. Lilian Hazel Corro-Navarra	The United Church of Christ in the Philippines (UCCP)	Service Director of the Research and Community Extension at Brokenshire College in the Philippines, PhD candidate
Deaconess Tioria Sihombing	Huria Kristen Batak Protestant (HKBP)	PhD candidate
Rev. Nofia Hudaya	Gereja Kristen Protestan Indonesia (GKPI) in Indonesia	Lecturer at the Cipanas Theological Seminary, PhD candidate
Rev. Frederick Wong Lap Lay	The Chinese Rhenish Church Hong Kong Synod	Pastor of in the Chinese Rhenish Church Hong Kong Synod
Rev. Arulnathan Nadarajah	Methodist Church Sri Lanka	Principal of the Theological College of Sri Lanka, an Ecumenical Seminary for Protestant Churches in Sri Lanka, Ph.D. candidate
Rev. Agustinus Pangarapen Purba, S.Th, MA (1966 – 2020) †	Gereja Batak Karo Protestant (GBKP)	Chairperson (Moderator) 2015 – 2020

KURS-2



KURS-2 (2013-2015)	CHURCH/ ORGANIZATION OF AFFILIATION	FIELD OF RESPONSIBILITY
Ms. Mathilde Umuraza	The Presbyterian Church in Rwanda (EPR)	PhD candidate
Rev. Joyce Sosthenes Kibanga	The Evangelical Lutheran Church in Tanzania - North Eastern Diocese (ELCT-NED).	Director of Social Services ELCT-NED

Rev. Jeremiah Rugimbana	The Evangelical Lutheran Church in Tanzania – Karagwe Diocese	Hospital Administrator
Rev. Brian Handel	Uniting Reformed Church in Southern Africa (URCSA)	Pastor of congregation in Bishop Lavis Community in Cape Town and a member of the Academy for Theological and Historical Research of URCSA
Rev. Geneveve Janine Van Wyk	The Evangelical Lutheran Church in the Republic of Namibia (ELCRN)	PhD candidate
Rev. Félicité Ngnintedem Ep. Dongmo Ouanda	The Evangelical Church of Cameroon	Research Assistant at the Institute for Diaconic Science and Diaconic Management-IDM in Bielefeld, PhD candidate
Mrs. Louise Barenize Bruiners	Uniting Reformed Church in Southern Africa (URCSA)	Office manager for Congregational Witness within Witness Ministry and a member of Organization Board of an NPO called Community Development
Rev. Jenny Rossy Christine Purba	Gereja Kristen Protestan Simalungun (GKPS) in Indonesia	PhD candidate
Mrs. Debora Suparni	Gereja Kristen Jawa Tengah Utara (GKJTU) in Indonesia	Director of Sion Foundation Salatiga and Executive board member of Disaster Management of Indonesia
Rev. Rama Yanti Simorangkir	Huria Kristen Indonesia (HKI)	Head of Diaconia Department
Rev. Rein Justin Gultom	Huria Kristen Batak Protestant (HKBP) in Indonesia	Superintendent
Rev. Sujithar Sivanayagam	The Methodist Church in Sri Lanka.	Superintendent, PhD candidate

KURS-3



KURS-3 (2016-2018)	CHURCH/ ORGANIZATION OF AFFILIATION	FIELD OF RESPONSIBILITY
Rev. Claudette Williams	The United Reformed Church in Southern Africa – URCSA	Program Director of a church-based NPO called the Christian Dependency Ministry, part-time minister at the Bonteheuvel URCSA congregation, and PhD candidate
Mrs. Faraja Samwel Mwakapeje	Evangelical Lutheran Church of Tanzania -Eastern Coast Diocese (ELCT-ECD)	Co-worker of UEM as Ecumenical Co-worker and Coordinator for Intercultural Church Project based in Lippe Church in German
Rev. Juliet Solis-Aguilar	The United Church of Christ in the Philippines (UCCP)	The National Program Coordinator for the United Church of Christ's Community Ministry Program in the Philippines
Rev. Jackson Jonathan Lugayana	Pastor of the Evangelical Lutheran Church in Tanzania - North Western Diocese	Consultant of Church's Planning & Projects in the Department of Planning, Economic & Development for the North Western Diocese of the ELCT
Rev. Adolphe Parfait Mathieu Ekoume Ngangue	Evangelical Church of Cameroon	Moderator of the Parish in Douala
Mr. Viateur Ntarindwa	The Anglican Church of Rwanda	Executive Secretary of Rural Development Inter-Diocesan Service
Mr. Napoléon Safari Bakulage	The Baptist Church in Central Africa/ Democratic Republic of the Congo	Head of the Diaconic and Development of the Kalungu Church District
Rev. Godwin G.D. Ampony	The Evangelical Presbyterian Church, Ghana (EPCG)	Coordinator of International Diaconia, course mentor of IMADM, and PhD candidate
Rev. Yusuf Tarigan	Gereja Batak Karo Protestan (GBKP) in Indonesia	Executive Director of "Ate Keleng Foundation" responsible for Community Development Service

Rev. David Obertua Sihite	The Protestant Church in Western Indonesia (GPIB)	Lecturer-Jakarta Theological Seminary. Ad interim/caretaker of the Dean of Public Relations (2021-2022)
Rev. Aman Saud Purba.	Gereja Kristen Protestan Simalungun (GKPS)	Pastor and member of synod assembly
Mr. Kenneth Ku	Partnerships for Community Development (PCD)	Program Manager
Rev. Asiri Prasad Perera	Methodist Church in Sri Lanka	Secretary of All Island Youth Department, Superintendent Minister, Standing Committee Member, and a Governing Board Member of the Methodist College of MCSL
Xie Xiaoxuan (Shine)	Amity Foundation	Church and Social Service- Amity Foundation

KURS-4



KURS-4 (2018-2020)	CHURCH/ ORGANIZATION OF AFFILIATION	FIELD OF RESPONSIBILITY
Mr. Amani Ainekisha Nteboya	The Evangelical Lutheran Church in Tanzania	Health Sciences Administrator
Ms. Anna Lucas Nyumba	The Evangelical Lutheran Church in Tanzania-Eastern Coastal Diocese (ELCT-ECD).	Diaconia Desk Coordinator and Project Assistant in Mlandizi Vocational Training Centre for the Children's/Youth with Mental Disabilities, and part-time basis as a Project Coordinator for the Church Community Mobilization Process
Mr. Boaz Ariho	The Anglican Church of Rwanda Cyangugu Diocese	Diocesan administrator
Rev. Bongangalo Mbeneghe	The Uniting Reformed Church in Southern Africa (URCSA)	Parish minister, a board member of George Provisional Hospital, an Executive member of finance and administration for General and Regional Synods of URCSA

Mr. Johnny Eley	Association of Evangelical Churches of the Lulonga River (CADELU)	Legal expert, church secretary and member of the Committee of Justice Peace Integrity of Creation (JPIC) in his church
Rev. Nicky Widyaningrum	The Gereja Kristen Jawi Wetan (GKJW) Church in Indonesia	The Secretary of Witness and Service Department at the Synod Office
Mrs. Priscilla Geizi Pascua-Quezon,	The United Church of Christ in the Philippines (UCCP)	Coordinator of Church Recognized Organization of the UCCP Batangas City
Rev. Hotmaida Malau	Gereja Batak Karo Simalungun (GKPS) in Indonesia	Staff of Community Based Rehabilitation of GKPS focuses on assisting people with special abilities
Rev. Yusni Rut Mentina BR Pandia	Batak Karo Protestant Church (GBKP)	Congregational pastor
Ms. Annika Huneke	Protestant Church of Westphalia (EKvW).	Research assistant at the Protestant University of Applied Sciences Rheinland-Westfalen-Lippe
Mrs. Mirjam Michalski	Diakonie Wuppertal	Operative Manager of the Company Social Participation
Richard Jothisorooban	Methodist Church in Sri Lanka	Pastor

ALUMNI OF GERMAN-MADM



GERMAN-MADM	CHURCH/ ORGANIZATION OF AFFILIATION	FIELD OF RESPONSIBILITY
Corinna Lee	Protestant Church of Westphalia (EKvW)	PhD candidate
Thomas Batsch	Diakonie Wuppertal	The business management director
Muliathy Briany	Gereja Kristen Pakpak Dairi (GKPPD)	Vicar at the Diaconia Department of GKPPD

International Community of Diaconic Management (ICDM) and Profile of its Members

By: Godwin Ampony and Tioria Sihombing



In August 2015, 24 graduates of IMADM met for the first time in Colombo, Sri Lanka. To accommodate the wishes and needs of the alumni for an international network for diaconic managers the **International Community of Diaconic Management (ICDM)** was founded on August 14, 2015. Since then, ICDM has become a place for networking, sharing knowledge and experiences, collegial counselling, and support, promote and to develop the knowledge about diaconic management in different contexts to foster a contextual Diaconia.

Its logo describes ICDM:



The logo portrays four elements, which are highly essential for the existence of ICDM. They are: **the globe in green color**, expresses the commitment to engage in global diaconia together with the United Evangelical Mission (UEM); **the triangle in blue color**, symbolizes the Institute for Diaconic Science and Diaconic Management (IDM) as an educational institution which is strongly engage in the empowerment of diaconic managers with interdisciplinary competences in theology, ethics, management and economics; **the shaking hand in red color**, reflects the loving and serving attitude of diaconia; **the church in magenta color**, depicts the united of churches as one body of Christ. These above mentioned aspects shape a cross, which connects all these four elements. The cross shows that the foundation of this community is the love of Christ to all creations. The rectangular forms an open book, which symbolizes a community of continuous learning.

Thank to the German Academic Exchange Service (Deutscher Akademischer Austauschdienst /DAAD) who sponsored the alumni meeting 2015 and further on the annual conference of ICDM:

- 2016 in Bielefeld, Germany, theme: “Multirational Management”.
- 2017 in Windhoek, Namibia, theme: “Poverty Reduction”
- 2018 in Jakarta, Indonesia, theme: “Networking for Poverty Reduction and Interreligious Dialogue”.
- 2019 in Karongi, Rwanda, theme: “Private Public partnership (PPP) for Sustainable Development Goals (SDG)- PPP4 SDG-Networking for Poverty reduction, Good governance and the role of the Churches”
- 2020 virtually, theme: “Poverty Reduction in terms of Covid-19”
- 2021 in Mbouo- Bandjoun, Cameroon, theme: “Public Private Partnership for Poverty Reduction”.

Until November 2020 ICDM had 52 members who committed and commit to their important responsibilities in church and humanitarian organizations. 49 of them graduated from the International Master of Arts in Diaconic Management of IDM and 3 from the German Master program. One of its members holds a doctor degree in Organization & Management while eleven are completing their PhD studies.

Below is the profile of the members of ICDM:

Kurs-1: 2011-2013

1. Rev. Agustinus Pangarapen Purba, S.Th, MA (1966 – 2020)



Rev. Purba was Indonesian by nationality and minister of the Gereja Kristen Batak Protestan (GBKP). He held a Bachelor's degree of Theology (1991) and Master of Diaconic Management (2013). Under his work as the Head of Diaconia of Department of GBKP, in 2014 his church was awarded the “Humanitarian Affairs Award” (Reksa Utama Anindha) from the National Disaster Management Agency in Indonesia for outstanding humanitarian work toward the victims of Sinabung-eruption. In 2015 Rev. Purba, also well known as “Sahabat Sinabung” (“Friend of Sinabung”) was elected as the Chairperson (Moderator) of GBKP in Indonesia for the leadership period 2015 – 2020. His passions were to organize the community, to develop the economy through microcredit and to empower the victims of natural disasters.

The Title of his Master Thesis was **Poverty Eradication and Community Empowerment: Partisipatory leadership in the context of GBKP**. Rev. Agustinus Pangarapen Purba passed away on 19th of November 2020 on Corona. He left his wife Rosmeri Perangin-angin and three children.

2. Rev. Issay Amasia Mweta



Rev. Mweta comes from Tanzania and is a minister of the Gospel in the Evangelical Lutheran Church in Tanzania – North Eastern Diocese. Before his enrollment in the IMADM, he holds a Teacher Certificate 'A' and Bachelor of Divinity. He graduated from the IMADM program in 2013. Rev. Mweta's interest includes advocating on empowerment for women, youth, and children, advocating and lobbying on peace and justice for a peaceful society. He believes that advocacy and lobby are important tools by which diaconic practitioners can use to engage policymakers to better the underserved community. Before his IMADM studies, he was a pastor of a parish. Upon his completion, he has been appointed as an Assistant District Pastor with oversight responsibility of 18 parishes plus his parish.

Rev. Mweta Master's Thesis topic in the IMADM was **"Diakonia in the North Eastern Diocese of the Evangelical Lutheran Church in Tanzania: context analysis, stakeholder analysis and organizational learning"**.

3. Mrs. Christine Musongya Katsirabwenge



Mrs. Katsirabwenge from the Democratic Republic of Congo- DRC, and she is a diakonia expert by profession. She holds from her previous studies Bachelor of Health Institution Management and Diploma of Technics of Sewing. Mrs. Christine Katsirabwenge graduated from the IMADM in 2013. Her diaconic focus is on accompanying marginalized people and helping them to become self-reliant. She has an interest also for institutional development, which will ensure sustainability for diakonia services. Mrs. Katsirabwenge has previously worked as a hospital administrator and diakonia officer for CBCA. Six years after Mrs. Christine Musongya Katsirabwenge graduation from the IMADM, she has been appointed as the directress of the diakonia development in CBCA. Mrs. Christine Musongya Katsirabwenge by this position is responsible for coordinating all diakonia and development work in the church as well as the project and production unit of the church; planning and monitoring the implementation of action plans and budget for services and projects; innovating and taking opportunities to meet the socio-economic needs of the community, and finally appraisal and approval of programs, projects, and services for implementation by the different districts and units of the church.

Mrs. Christine Musongya Katsirabwenge's Master Thesis topic in the IMADM was **"Youth Victims of War: Context Analysis, Spiritual Socio-economic support and stakeholder Management in the CBCA/Goma DR Congo"**.

4. Rev. Dr. Francis Yao Amaglo



Rev. Amaglo is Ghanaian and a minister of the Gospel in the Evangelical Presbyterian Church Ghana. He holds from his previous studies: Bachelor of Divinity, Bachelor of Arts in Sociology and Diploma in Religion. Rev Amaglo graduated from the IMADM in 2013. He is passionate about engaging in social policy analysis, advocacy and lobbying for ecological justices, intergenerational care, and occupational safety & Health Management Systems in Ghana.

He has worked for many years as a teacher and a chaplain of two different senior high schools and teaching in his church's seminary. Since completing the IMADM, he had taken up many new positions and furthered his education. Rev. Amaglo was appointed to the Church's Strategic Plan Committee and acted as the Strategic Plan coordinator. Currently, he is the Principal of the Church's Seminary with full management and administrative responsibilities.

Rev. Dr. Francis Yao Amaglo had his Doctoral studies in Organization & Management. His dissertation title was "**The Church's Engagement in Occupational Safety & Health Management Systems in Ghana**". Rev. Francis Amaglo's Master Thesis in the IMADM was "**Business Activities, Corporate Social Responsibility and African Ethics: Socio-Economic Contexts, Moral Attitudes and Advocacy Diaconia of the Evangelical Presbyterian Church in Ghana**".

5. Deacon Peter Mponga Imponge



Mr. Imponge comes from the Democratic Republic of Congo – DRC he is a financial and development expert in the Association of Evangelical Churches of the Lulonga River (CADELU). He holds a bachelor's degree in applied economy, Financial Management section. He completed the IMADM in 2013. Mr. Imponge has worked previously as an advisor in the diaconia department, consultant for Justice, Peace, and the Integrity of Creation and financial manager. Mr. Peter Mponga

Imponge is currently the head of Parish Diaconia in CADELU Kinshasa. He is leading currently the diaconia service of the parish. He was ordained as a deacon in May 2021. Mr. Peter Mponga Imponge's Master Thesis topic in the IMADM was "**The Financial Management of the Church: financial behavior, mechanism of control and criteria of transparency in the CADELU Church in DRC**".

6. Rev. Willbroad Samuel Mastai



Rev. Mastai is Tanzanian and a minister of the Gospel in the Evangelical Lutheran Church in Tanzania – Eastern and Coastal Diocese. Before his enrollment in the IMADM, he holds a Bachelor of Divinity, Postgraduate Diploma in Social Work, and Master of Arts in Sociology. He completed the IMADM in 2013. Rev. Willbroad Samuel Mastai has served as a pastor in many parishes of the ELCT-ECD and the last been the Kimara Parish in Dar es Salaam. Rev. Mastai has an interest in the

implementation of diaconic actions geared towards the community. After serving many years in the parish, Rev. Mastai has been appointed as the Deputy General Secretary in charge of Administration at the ELCT-ECD. He is also acting at the time of this writing as the deputy General Secretary in charge of Planning and Finance. All these appointments came after his completion of the IMADM.

Rev. Willbroad Samuel Mastai's Master Thesis topic in the IMADM was **“Diaconia in Metropolitan Areas: Public Theology and Management of Community Services in the Eastern Coastal Diocese in Dar es Salaam Tanzania”**.

7. Mrs. Lydia Mulokozi Christone



Mrs. Christone is a Tanzania by nationality and a social worker expert by profession. Before her IMADM studies, she had a bachelor's degree in social work and Diploma in Community Development. She finished the IMADM in 2013. She has worked in advocacy for the rights of children, women, and people with special needs. She is the hospital administrator at Izimya Hospital – Evangelical Lutheran Church in Tanzania, North Western Diocese in Bukoba. Mrs. Christone's Master Thesis topic

in the IMADM was: **“Psychosocial Support for Youth in Mourning and Grieving: A Normative Fundamental Form of Support and Strategic Support Development in North Western Diocese of Evangelical Lutheran Church in Tanzania”**.

8. Mrs. Lilian Hazel Corro-Navarra



Mrs. Lilian is a Filipino by nationality and a Development Expert. She holds a Bachelor of Arts Major in Political Science. She completed the IMADM in 2013. She is zealous about Mission with strong people management, Culture builder and innovator, General management capacity, Women, and Environmental advocacy. Mrs. Lilian Corro-Navarra has worked for many years in the Church and Community Development experience in progressively responsible positions.

She has practical experience in community development, health, women and children, and environmental endeavors with functional experience in program management,

innovations, human resources management, environmental & ecumenical education, strategic planning, and operative management. She sees these engagements as an opportunity to share and learn through dialogue and engagement with churches, organizations, and communities in other parts of the world; providing participation with churches, institutions, communities, and organization to provide international presence or fulfill task based on the objectives of the receiving body of ecumenical networks; and initiated interfaith dialogues, Peacebuilding, Gender Studies, and liturgical celebrations of milestone events. She is currently the Research and Community Extension Service Director at Brokenshire College in the Philippines. .

The Master Thesis topic of Mrs. Lilian Hazel Corro-Navarra was “**Economic Performance & Social Mission: An Evaluation Performance on the Relation of Economic Performance and Educational Ministry of Brokenshire College Philippines as Social Enterprise**”. Currently, she is also a Ph.D. candidate focusing her research on “Research and Development Administration”.

9. Deaconess Tioria Sihombing



Ms. Tioria is Indonesian by nationality and an ordained Deaconess in Huria Kristen Batak Protestant (HKBP) in Indonesia. She graduated from the Deaconess School of HKBP (2004), a Master of Divinity from the Lutheran Theological Seminary – Hongkong (2009), Master of Arts in Diaconic Management (2013). Her commitment is to contribute as an academician for the development of the society. Her emphases are youth / adult education and research on the issues of

Diakonia. Her vision is the establishment of an interdisciplinary and interdenominational Diakonia Network in Indonesia. IMADM has specially proofed to her the necessity to network locally as well as internationally to scholars and practitioners of diakonia.

Deaconess Tioria Sihombing’s Master Thesis topic in the IMADM was “**Corporate Social Responsibility and Batak Values: Good Governance, Business Ethics and the Advocacy of the Huria Kristen Batak Protestan- HKBP, Indonesia**”.

Currently, she is a Ph.D. candidate in the Institute for Diaconic Science and Diaconic Management in Bielefeld with the research focus on **the future development of the deaconesshood of the HKBP based on its historical and present constructions**.

10. Rev. Nofia Hudaya



Rev. Nofia Hudaya comes from Indonesia and an ordained minister of the Gospel in GKPI in Indonesia. Before his IMADM studies, he holds a Bachelor’s degree in Christian Dogmatic. He completed the IMADM in 2013. Rev. Nofia Hudaya has a deep interest in learning and observing various social religious events and phenomena in society and to this end, very much inspired to teaching and interacting with different communities and groups of people across diverse cultural backgrounds.

This he believes is the way to go in building up a community of people understanding and respecting each other's values, faith and norms. Rev. Hudaya currently serves as a Lecturer at the Cipanas Theological Seminary where he teaches the History of Christianity in Indonesia, Christian Leadership, and Church Management as well as Church Development. As an ordained minister of the Gospel, he gives sermons in churches and institutions as well.

Rev. Nofia Hudaya's Master Thesis topic was "**Interreligious Dimensions of Diaconia: Theological Fundamentals and Forms of Muslim-Christian Cooperation in Indonesia**". Currently, he is a Doctoral student in Missiology, and his research topic is the contextualization as mission strategy in Java – Indonesia with emphasis on the local theology developed by indigenous missionaries in the early 20th century.

11. Rev. Frederick Wong Lap Lay



Rev. Frederick Wong is a Hong Kongese and a minister of the Gospel in the Chinese Rhenish Church Hong Kong Synod. He holds a Bachelor's degree in Social Work before his IMADM. He completed his IMADM in 2013. And after completion of the IMADM, he also had a Master's degree in Divinity. He has worked previously upon the completion of the IMADM as the Executive Secretary in the Chinese Rhenish Church Hong Kong Office. Rev. Frederick Wong is passionate about Youth Ministry,

and Training young leaders, providing spiritual direction and pastoral care to people, Cross-border Mission Ministry, and the Music Ministry. He believes that equipping the youth is the sure and secure path of rooting the future of the Church in the world. The crucial role of diaconia in the 21st century cannot be underestimated.

Rev. Frederick Wong Lap Lay's Master Thesis topic was "**Diaconia for the elderly in the Chinese Rhenish Church Hong Kong Synod: Context in Diaconia, Theological Challenges and Strategic Response of Church**".

12. Rev. Arulnathan Nadarajah



Rev. Nadarajah is a Sri Lankan by nationality and a minister of the Gospel in the Methodist Church, Sri Lanka. He holds a Bachelor's degree in Theology, Bachelor's degree also in Divinity before his IMADM enrollment. He completed the IMADM in 2013. He is fascinated about finding a common platform where the church and the secular/corporate world could engage regarding Professionalism and Management. And additionally, focusing to achieve sustainable diaconal praxis of

the church in living the mission of God through the church. Rev. Nadarajah is the Principal of the Theological College of Sri Lanka, an Ecumenical Seminary for Protestant Churches in Sri Lanka.

Rev. Arulnathan Nadarajah's Master Thesis topic was **"Prophetic Diaconia for Reconciliation in Contemporary Sri Lanka: A study of Diaconic Theology, Normative, and Strategic Management within the Methodist Church, Sri Lanka"**.

Currently, he is also a Ph.D. Candidate with a research topic on **"Sustainable Diaconia: The Impact of Professionalism on Diaconal Praxis of the Methodist Church, Sri Lanka"**.

Kurs-2: 2013-2015

13. Ms. Mathilde Umuraza



Ms. Umuraza is of Rwandan nationality and a social scientist by profession. Before her IMADM, she held Master's in Public Health and specialising in Epidemiology. She completed the IMADM program in 2015. Her main interest spans social justice and human rights. This is demonstrated in her working field, including HIV&AIDS, Disability inclusion and mainstreaming, gender and women, and human rights, especially with minority rights: disabled women, vulnerable &

marginalised populations such as the indigenous groups and known in Rwanda as "historically marginalised group". Upon completion of the IMADM, she was promoted to become Projects Coordinator till end 2016. Ms. Umuraza, then, led a team of 23 other staff, and managed five projects with an estimated annual budget estimate of 500,000.00 USD.

Ms. Mathilde Umuraza's Master Thesis topic in the IMADM was **"The Presbyterian Church in Rwanda (EPR) and Persons with Disabilities: Contextual Analysis, Structures and Strategies to Develop an Inclusive Church"**. Since October 2017, she is a PhD candidate in diaconic sciences with a research focus on **the role of the mainline protestant churches in poverty reduction in Rwanda: transformative diakonia**.

14. Rev. Joyce Sosthenes Kibanga



Rev. Joyce Kibanga comes from Tanzania and a minister of the gospel in the Evangelical Lutheran Church in Tanzania - North Eastern Diocese (ELCT-NED). She holds a Bachelor of Arts in Social Work, Diploma in Community development and Management, and Diploma in Theology. As a student of the second course, she completed the IMADM in 2015. Rev. Kibanga work experiences focused on human dignity and human rights activities. These are observed from her active engagement in

social services to the poor, the oppressed, and the marginalized. Rev. Joyce Kibanga believes that the church exists as an institution to assist. Rev. Joyce Kibanga is the Director of Social Services ELCT-NED and responsible for managing and overseeing

diaconic institutions that provide direct social services to the people of their creed or ethnicity.

Rev. Kibanga's Master Thesis topic in the IMADM was **"From Charity to Empowerment, transforming Congregational-Based Diaconia for Addressing the Needs of the poor people in North Eastern Diocese of the Evangelical Lutheran Church in Tanzania"**.

15. Rev. Jeremiah Rugimbana



Rev. Jeremiah Rugimbana comes from Tanzania and is a minister of the gospel in the Evangelical Lutheran Church in Tanzania – Karagwe Diocese. He holds a Bachelor of Divinity degree and Teacher Grade III 'A' certificate before his IMADM, which he completed in 2015. Rev. Rugimbana's previous work experience includes teaching and parish pastor. Upon completion of the IMADM, Rev. Jeremiah Rugimbana was appointed as the hospital administrator in Karagwe.

He is very passionate about seeing that social services are made accessible to all people. All people irrespective of their religion or ethnicity. Rev. Rugimbana is a strong advocate for self-reliance by acquiring the technical and vocational skills to make the youth independent through self-initiated job creation ventures.

Rev. Rugimbana's Master Thesis topic in the IMADM was **"Micro-Entrepreneurship and Vocational Training Schools in the Karagwe Diocese of ELCT/Tanzania- Responsibilities and Concept development for Employabilities"**.

16. Rev. Brian Handel



Rev. Brian Handel is a South African by nationality and a minister of the Gospel in the Uniting Reformed Church in Southern Africa (URCSA). He holds a certificate in Adult Education, a Bachelor of Theology, and a Master of Divinity from his previous studies. He completed the IMADM in 2015. Rev. Handel's interest is in advocacy as a diaconic action, particularly in cross-cultural work, including contextual Bible reading training in promoting intercultural projects, especially

in the community where racial division still exists. Rev. Brian Handel works as a pastor and is currently serving in the URCSA congregation in Bishop Lavis Community in Cape Town. He is also a member of the Academy for Theological and Historical Research of URCSA, where his focus work is on assisting congregations in documenting their archival histories as well as teaching the Lay Preacher's Course. Rev. Brian Handel's Master Thesis topic in the IMADM was **"Gang violence in Bishop Lavis community: A Stakeholder Approach to the Missional Ministries of the Uniting Reformed Church Cape Synod in Southern Africa"**.

17. Rev. Geneveve Janine Van Wyk



Rev. Geneveve Janine Van Wyk is Namibian by nationality and a minister of the Gospel in the Evangelical Lutheran Church in the Republic of Namibia (ELCRN). From her previous education, she holds a bachelor's degree in economics as well as a Bachelor's degree in theology. Rev. Van Wyk completed the IMADM in 2015 and is currently a doctoral student at the Institute for Diaconic Science and Diaconic Management in Bielefeld/Bethel.

Poverty in Namibia and the response of the Church has been an important focus in her research. She has a special burden for the plight of children in her country, hence Rev. Van Wyk's Master Thesis topic in the IMADM was **"Child Poverty in Namibia: Contexts, Structures and Strategies for ELCRN in Expanding Financial Support"**. Currently, she has expanded her research on poverty eradication on a national level, therefore for her doctoral work, she is researching on **economic policies and poverty eradication in Namibia to critically analyse the Namibian context in terms of poverty, normative dimensions of the different policy documents, and the role of the Church in poverty eradication in Namibia**.

18. Rev. Félicité Ngnintedem Ep. Dongmo Ouanda



Rev. Félicité is Cameroon by nationality and a minister of the gospel in the Evangelical Church of Cameroon. She holds a Bachelor's degree in Bilingual Letters, a Bachelor's degree in theology, and a Master's degree in theology. She completed the IMADM in 2015. Currently, Rev. Ngnintedem is a Research Assistant at the Institute for Diaconic Science and Diaconic Management-IDM in Bielefeld, Germany. Additionally, she is a PhD candidate at the same Institute.

Rev. Félicité's Master Thesis topic was: **"Transformative diaconia: consciousness awareness, advocacy and empowerment as a response to growing economic inequalities in the Evangelical Church of Cameroon"**. For her doctoral work, she focuses on **"Ideologies of Economic Growth Human Dignity: Public Diaconia in Cameroon"**.

19. Mrs. Louise Barenize Bruiners



Mrs. Bruiners is a South African by nationality and office manager expert. Before her IMADM studies, she had a Bachelor's degree in Religion and Theology. She completed the IMADM in 2015. Mrs. Louise Barenize Bruiners has a special interest in the empowerment of women to be change agents and promotion of gender and human dignity, the enhancement of quality of life through the implementation of sustainable projects towards poverty reduction

Mrs. Bruiners has worked extensively as a facilitator for HIV and AIDS prevention education with the organization of workshops in local congregations for awareness creation and pastoral support. She is currently serving as office manager for Congregational Witness within Witness Ministry, which is focused on building capacities of the missional calling of congregations. Mrs. Louise Barenize Bruiners is also part of the Organisation board for Community Development, a non-profit organization with a strong focus on holistic youth development.

Mrs. Louise Barenize Bruiners' Master Thesis topic in IMADM was: **“Leadership development amongst youth in the Western Cape: Empowerment Strategies for agents of change in URCSA”**.

20. Rev. Rein Justin Gultom



Rev. Gultom is an Indonesian and a minister of the Gospel in Huria Kristen Batak Protestant – HKBP Church. His previous education included Bachelor's degree in Theology and Asian Rural Institute. He completed the IMADM in 2015. He is enthusiastic about improving upon the economic lives of the people in the rural areas he serves in. He sees Diaconia vehicle for community economic development to better the lives of women, youth, and children who fall within the marginalized groups in society. He also stands to advocate and uphold the right of peasant and indigenous farmers and people. Rev. Rein Justin Gultom is currently the superintendent of Samosir-church district of HKBP.

Rev. Rein Justin Gultom Master Thesis topic in the IMADM was **“Response to Growing Socio-Economic Inequality within the congregation, Strategic Plan for expanding the Cooperative Credit Program of HKBP”**.

21. Rev. Jenny Rossy Christine Purba



Rev. Jenny Purba is Indonesian and a minister of the Gereja Kristen Protestan Simalungun (GKPS) in Indonesia. Before her admission into IMADM, he holds a Bachelor's degree in Theology. She completed the IMADM in 2015. She has previously worked as the Head of one of the units in the Diaconia Department, where she directly supervised two diaconia related institutions. Upon completing the IMADM, she was appointed as the Head of division in the Research and Development Department to oversee donor-funded projects. Rev. Jenny Purba is passionate about Diaconia Advocacy, sharing about the needs of Diaconia to co-workers, strategic planning, and aspires to become a Political Economy Analyst. Rev. Jenny Rossy Christine Purba's Master Thesis title was **“Social Effects of Proliferation of Palm Oil Trees in Indonesia, Context Analysis and Advocacy Strategies for GKPS Church in Indonesia”**.

She is currently a Doctoral student researching the topic “**Global Diakonia and Proliferation of Palm Oil Industry in Indonesia, Embedded Economics as Principle for an Interdisciplinary Ecclesiological Model of Bridging the State, Business and Society**”.

22. Mrs. Debora Suparni



Mrs. Debora Suparni is Indonesian by nationality. She is a Development Expert in the Gereja Kristen Jawa Tengah Utara (GKJTU) in Indonesia. She holds a Bachelor's degree in English Literature. She completed the IMADM in 2015. For Mrs. Suparni, she loves working with people, working on community organization and development, committed to the church and community mobilization as a platform to reaching out to the people and church-based disaster risk reduction.

Mrs. Debora Suparni is currently the Director of Sion Foundation Salatiga and Executive board member of Disaster Management of Indonesia. She has oversight responsibility for the day-to-day operation of the organization, including leading the staff, handling the finance, and maintaining quality management. Additionally, she is a Trainer of the Program for Church and Community Mobilization of Southeast Asia. As a result, she's had many encounters with many churches in Southeast Asia. Mrs. Debora Suparni's Master Thesis topic in the IMADM was “**Corporate Governance for organizational stability: Case study of Sion Foundation Salatiga**”.

23. Rev. Sujithar Sivanayagam



Rev. Sujithar comes from Sri Lanka and a minister of the Methodist Church in Sri Lanka. He holds a Bachelor's degree in Theology and a Bachelor's degree in Divinity. He has completed the IMADM in 2015. He has a flair for Human Rights activism by promoting and advocating and offering support to those with their rights violated. He has an interest in Administration which he sees as an asset for the effective operation of the organization. Furthermore, imparting knowledge to others

through lecturing is also his heartbeat. Rev. Sujithar Sivanayagam is currently the Superintendent Minister of the Kalmunai Circuit, Ampara District of the Methodist Church Sri Lanka.

Rev. Sujithar Sivanayagam's Master Thesis topic in the IMADM was “**Human Rights Promotion in Trincomalee Methodist Church Sri Lanka: Context Analysis and Advocacy Development Strategies**”. He is presently reading his doctoral studies (Doctor of Theology) at UNIVERSITAS KRISTEN DUTA WACANA (UKDW), Yogyakarta.

24. Rev. Rama Yanti Simorangkir



Rev. Ramayanti hails from Indonesia and a minister of the Gospel in the HKI in Indonesia. She holds a Collegium Pastoral Education and a Bachelor's degree in Theology. She completed the IMADM in 2015. Currently, she is the Head of the Diaconia Department of HKI and the Project Coordinator for Eco-Theology HKI-LWF. She has an affection for diaconia based empowerment and entrepreneurship. She is preoccupied with organizing events at the community level, working

together in context and background of diversity, and actively participating in the themes of Ecology. For Rev. Rama Yanti Simorangkir, the theory and practice of Ecological themes should go hand-in-hand, and the Church should be seen actively responding to ecological issues.

Rev. Rama Yanti Simonrangkir's Master Thesis topic in the IMADM was **"Church-based Trauma Healing Centers in North Sumatera, Indonesia – Context Analysis and Diaconic Development Strategies"**.

Kurs-3: 2016-2018

25. Rev. Claudette Williams



Rev. Claudette is South African by nationality and an ordained minister of the Gospel at Uniting Reformed Church in Southern Africa – URCSA. Before IMADM, she holds Master's in Theology in Practical Theology, Licentiate in Theology, Master's in Divinity in Theology, and Bachelor's degree in Theology. She completed the IMADM program in 2018. Upon completion, she was appointed in 2019 as the church-based Non-Profit Organization program director called the Christian Dependency

Ministry. It is a diaconic organization that focuses on preventing and aftercare of substance abuse users and their families. Her responsibilities include conducting Youth Empowerment Camps, organizing workshops on topics related to Substance abuse, assisting families to send their dependents to rehabilitation centres, behavioural change communication material development, providing administrative and team leadership. She reaches out to more than 700 youth and adults with this program. Rev. Williams doubles up as a part-time minister at the Bonteheuwel URCSA congregation on the Cape Flats. A very poor community but also a very unsafe community due to gangsterism. Rev. Williams is a PhD candidate at the University of Stellenbosch. Rev. Claudette Williams' Master Thesis in the IMADM topic was: "Transformative Diakonia after Apartheid: Social, political context, Historical Developments and Effective Management in the Uniting Reformed Church in Southern Africa."

26. Mrs. Faraja Samwel Mwakapeje



Mrs. Mwakapeje hails from Tanzania and a teacher as well as a social worker by profession. Before her IMADM studies, she holds a Bachelor's degree in Special Needs Education specializing in Speech Disorders, a certificate in Special Needs Education specializing in hearing disorder, and a Teaching college certificate focusing on Primary education. She graduated from the IMADM program in 2018. She has worked as a teacher for disabled children, Matron/Caregivers

supervisor for ELCT-ECD a Diaconic center for children with special needs.

Mrs. Mwakapeje since she was youth, has a passion for working with minority groups in society. Upon completing the IMADM, Mrs. Faraja Samwel Mwakapeje was appointed as the Diocesan Diaconia Coordinator for Evangelical Lutheran Church in Tanzania Eastern and Coastal Diocese (ELCT- ECD). She worked for the same Diocese as part-time project coordinator for the church community mobilization process. Currently, her Church agrees to grant Mrs. Mwakapeje leave of absence to work as Co-worker of UEM in the position of Ecumenical Co-worker and Coordinator for Intercultural Church Project based in Lippe Church in German. Mrs. Mwakapeje's Master Thesis topic in the IMADM was **"Empowering Street Children Sustainably. A Context Analysis and Management of Transformative Diaconia of Evangelical Lutheran Church of Tanzania -Eastern Coast Diocese (ELCT-ECD)"**.

27. Rev. Jackson Jonathan Lugayana



Rev. Jackson Jonathan Lugayana is Tanzanian and a minister of the Gospel in the Evangelical Lutheran Church in Tanzania - North Western Diocese. Before his admission to the IMADM, he holds a Bachelor of Divinity and Master of Theology. He completed the IMADM in 2018. Rev. Jackson Jonathan Lugayana has worked previously as a parish pastor, a district pastor, college students' chaplain, and a hospital secretary. Upon completing the IMADM course, Rev. Lugayana was

appointed as the Church's Planning & Projects Consultant in the Department of Planning, Economic & Development for the North Western Diocese of the ELCT. Key among his responsibilities are programmes and projects activities organization within the diocese, innovative planning for the church development, prepare and make available the church's strategic plan make a follow up of its implementation and evaluation, and monitoring the development projects implementation to assure planning, implementation, evaluation & reporting standards are observed within the church. Rev. Lugayana is passionate about doing research, especially on current global social settings of various ethnic groups, their challenges, and their various ways of responding.

Rev. Jackson Jonathan Lugayana's Master Thesis topic in the IMADM was "**Advocacy for Children Rights; Contextual Analysis, Transformative Diaconia and Strategies for Empowerment in the North-Western Diocese of the Evangelical Lutheran Church in Tanzania**".

28. Rev. Adolphe Parfait Mathieu Ekoume Ngangue



Rev. Ekoume Ngangue is Cameroonian by nationality and a minister of the gospel in the Evangelical Church of Cameroon. Before his admission into IMADM, he holds Professional Master's Degree in Human Resource Management, Bachelor in Theology, and High National Diploma in Computer Science. He graduated from the IMADM in 2018 and, in the same year, also graduated with Master's degree in Anthropology. Currently, Rev. Ekoume Ngangue is the Moderator of the Parish in Douala, Cameroon. He is also responsible for the church youth organization.

Rev. Ekoume Ngangue's Master Thesis topic in the IMADM was "**Prophetic Diaconia**

against Corruption: Contextual analysis and strategic plan for Evangelical Church of Cameroon".

29. Mr. Viateur Ntarindwa



Mr. Viateur Ntarindwa is Rwandan by nationality and development expert. Before his IMADM, he holds a Certificate in Agriculture and Bachelor's degree in Development Studies. He graduated from the IMADM program in 2018. Mr. Viateur Ntarindwa is the Executive Secretary of Rural Development Inter-Diocesan Service, a non-governmental organization established by four Anglican Dioceses in Rwanda. He has oversight responsibility for providing leadership, management,

and direction for the organization, managing partnerships between the organization, partners, and investors. Mr. Ntarindwa also works as the local representative for Exchange Expertise Programme -Commission Project/Belgique. His interest is in innovation and breaking unproductive ways of thinking. Sustainability and modernization are his heartbeats as a channel to providing critical and life-transforming diaconal services to the 'bottom billion people in Rwanda. He is also interested in anti-terrorism activities, child protection, working against Gender-based violence, and vulnerable adult protection such as the elderly in society. For Mr. Ntarindwa, unless and until social services make a lifetime impact on lives, the world cannot give up on its rescuing humanity's agenda from poverty.

Mr. Viateur Ntarindwa's Master Thesis topic in the IMADM was "**Unemployment of Women and Girls in Rwanda-Transformative diaconic strategies for the Anglican Church of Rwanda**".

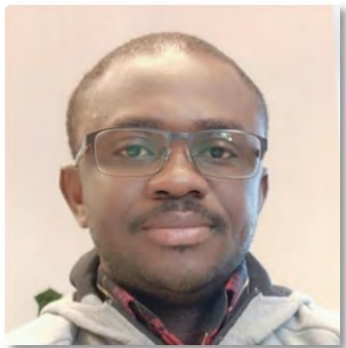
30. Mr. Napoléon Safari Bakulage



Mr. Bakulage comes from the Democratic Republic of Congo – DRC and teacher for children with special needs expert. Before his study in IMADM, he holds a Bachelor's degree in Development Management. Mr. Napoléon Safari Bakulage work experience includes teaching at primary school of vulnerable children, teaching at the secondary school level deaf and mute students, and training trainers in this same field. Mr. Napoléon Bakulage completed his IMADM in 2018. Mr. Bakulage

has a passion for the capacity building of people with special needs and abilities. Mr. Bakulage is the responsible person for the diaconic and development of the Kalungu church district of the Baptist Church in Central Africa. Key tasks of this position include organizing different programs and activities for poverty reduction, working in the elderly center, working with people with epilepsy, and widows in the church district. Mr. Napoléon Safari Bakulage's Master Thesis topic in the IMADM was **“From Dependency to Self-Reliance: Socio-Political context and Transformative Diaconia in Post war Kalungu District of the Baptist Church in Central Africa/ Democratic Republic of the Congo”**.

31. Rev. Godwin G.D. Ampony



Rev. Ampony comes from the Republic of Ghana and a minister of the gospel formerly in the Evangelical Presbyterian Church Ghana. He is also a development and diaconia expert. He holds from his previous studies a Bachelor in Theology, Bachelor of Science in Integrated Development Studies, and intermediate certificate from Chartered Institute of Bankers, Ghana. Rev. Godwin G.D. Ampony completed the IMADM in 2018. He has worked previously in public health on HIV and AIDS,

Tuberculosis, and Malaria prevention programmes. His interest is deeply rooted in diaconic actions for addressing social and economic determinants of health outcomes, trauma healing training programs, and ageing programs in the local context as diaconic actions. Upon completing his IMADM, Rev. Ampony took up a position with the UEM as Coordinator International Diaconia and served as the Master Program's course mentor and worked on the above interest areas. He is also studying for his PhD.

Rev. Godwin G.D. Ampon's Master Thesis topic in the IMADM was **“Remuneration and Welfare System for Church Agents: Context Analysis and Strategies: Case of the Evangelical Presbyterian Church, Ghana (EPCG)”**. His doctoral research topic focuses on **“Social and Economic Impact Measurement of Lymphatic Filariasis, Soil – Transmitted Helminthiasis, Schistosomiasis, and Onchocerciasis: A study on Ghana's Impact toward Sustainable Development Goal – SDG Agenda 2030”**.

32. Rev. Yusuf Tarigan



Rev. Tarigan is an Indonesian by nationality and a minister of the Gospel in the GBKP church in Indonesia. He is also a Development Expert. He holds a Bachelor's degree in Sains Theology. Rev. Tarigan completed the IMADM in 2018 and is currently having his Magister Management. As a development orientated person, he believes in optimizing Social/Diaconic Institution focusing on management processes. Advocacy actions for social policies and environmental issues will propel the Sustainable Development Goals – SDGs 2030; Democratic Economy focusing on the community-based economy and empowering the grass-root people and Micro Finance Management to support the establishment of small and medium scale businesses. Rev. Yusuf Tarigan is currently the Executive Director of Ate Keleng Foundation, responsible for Community Development Service.

Rev. Yusuf Tarigan's Master Thesis topic in the IMADM was **“The Power of Money”. Alteration of life purpose, Good Governance and Financial Management in the context of Ate Keleng Foundation of GBKP service in Indonesia”**.

33. Rev. David Obertua Sihite



Rev. Sihite is an Indonesian and a minister of the Gospel in the Protestant Church in Western Indonesia (GPIB). He holds a Bachelor's degree in Theology, Master in Theology and MA Diaconic Management in 2018. Before he graduated from the IMADM, Rev. Sihite worked as a Secretary to the President of the Jakarta Theological Seminary and facilitator of mission trip programs. After he graduated from the IMADM, he underwent ordination as a minister of the Gospel and successfully ordained two years later. In his participation in social organization, he became interested in managing people, partnership, community communication, and leadership. Rev. Sihite believes that being creative, communicative, collaborative, and humility should be the hallmark of a leader. He has an interest also for Digital Ministry and Urban Diaconia. Currently, he is a Seminary lecturer and Ad interim/caretaker of the Dean of Public Relations (2021-2022) of Jakarta Theological Seminary.

Rev. David Obertua Sihite's Master Thesis topic in the IMADM was **“MANY A LITTLE MAKES A MICKELS”: A Normative Analysis of Leadership in Intercultural Narratives and Philiarchy as Contemporary Leadership Style”**.

34. Rev. Aman Saud Purba



Rev. Aman Saud Purba comes from Indonesia and a minister of the Gospel in the GKPS. Before the IMADM, he holds a Bachelor's degree in Theology. Rev. Aman completed the IMADM in 2018. His areas of interest include empowering the community for Diakonia action concerning sustainable management relating to social, economic, and environmental and empowering and advocating for people with disabilities. Acting as a voice for the voiceless and people in need is central to human service. Rev. Aman Saud Purba is currently working as pastor and member of synod assembly of his church. Rev. Aman Saud Purba's Master Thesis topic in the IMADM was **"Empowering Simalungen Coffee Farmers for Competitiveness in Global Markets: Socio-economic Supply and Chain Analysis and Diaconic Strategies for GKPS Church in Indonesia"**.

35. Rev. Juliet Solis-Aguilar



Rev. Juliet Solis-Aguilar is a Filipino and a minister of the Gospel in the United Church of Christ in the Philippines. She holds a Bachelor's degree in Theology before her enrollment in the IMADM. Rev. Solis-Aguilar graduated in the IMADM in 2018. She is enthusiastic about Community Organization and Development, Disaster Preparedness and Response. The Philippines are well known to be prone to natural disasters. She is also working on the Peace and Human Rights Advocacy work, second to her nature. Rev. Solis-Aguilar has demonstrated severally in

organization and participation in demonstrations against the government's human rights violations and political abuses. She has a passion for HIV & AIDS Program Management and, finally, Environmental Advocacy which includes promoting renewable energy and implementing environmentally friendly projects. Rev. Juliet Solis-Aguilar is currently the National Program Coordinator for the United Church of Christ's Community Ministry Program in the Philippines. Also, she is an administrative Pastor in one of the urban slum areas in Manila. Additionally, she is the current President of the United Church Workers Organization of the UCCP. Rev. Juliet Solis-Aguilar's Master Thesis topic in the IMADM was **"The role of UCCP Leadership in Peace Building Processes in the Philippines: Situation Analysis, Normative Leadership and Strategies"**.

36. Xie Xiaoxuan (Shine)



Xie Xiaoxuan (Shine) comes from Nanjing, China and working in Church and Social Service-Amity Foundation. Shine completed the IMADM in 2018. Her Master Thesis topic in the IMADM was **"Who should lead this internet era? Media competence Building for public diaconic leadership in the context of Amity Foundation"**.

37. Mr. Kenneth Ku



Mr. Kenneth Ku is a Hong Kongese and a development expert, and previously worked as a journalist. He holds a Bachelor's degree in Science and a Master's degree in Arts. He completed the IMADM in 2018. Mr. Ku has a passion for Social Justice which seeks to promote equity and fairness in society and reduce the large gap between the different classes in the community. Feminist Theology and Gender Justice are also his heartbeats insisting that women have a crucial role and position in society and should be respected and accordingly allowed to be put in place. Again, Mr. Kenneth Ku is an advocate for Eco-Theology, calling for human actions and inactions to be consistent with the sustainability of the beautiful world given to humanity by God. Additionally, his deepest reflection is on the topic of Disability and God. He explores how the power of an omnipotent and omniscient God relates to people living with different forms of Disability. Mr. Kenneth Ku is currently a Program Manager with Partnerships for Community Development (PCD). Key among his responsibilities is developing strategies for programs and projects to materialize the organization's vision; and to explore sustainable ways of living with communities to bring harmonic relationship between people and nature. Mr Kenneth Ku's Master Thesis topic in the IMADM was **"Eco Theology and Diaconia: Reflection of eco-theology: rethinking relationships between human and other creations – Praxis of sustainable livings"**.

38. Rev. Asiri Prasad Perera



Rev. Asiri Prasad Perera is a Sri Lankan by nationality and a minister of the Gospel in the Methodist Church, Sri Lanka (MCSL). Before his enrollment in the IMADM, he holds Higher Diploma in Counselling and a Bachelor's degree in Theology. Rev. Perera graduated from the IMADM in 2018. His interest areas include Youth and Children Ministry, which he sees as the root, the pillar, and the Church's future and society. Inter-religious relationship and dialogue with other Creeds and

Faiths which are also deeply rooted in different cultural settings; Pastoral Ministry and Social relationship which focuses on diaconic actions of reaching out to the under-served populations.

A Strong Advocate against Youth Substance Abuse and nonsubstance addictive behaviour are steadily increasing across the globe. Rev. Asiri Prasad Perera currently occupies a position as the All Island Secretary of Youth Department of the MCSL, a Superintendent Minister of the MCSL, Standing Committee Member, and a Governing Board Member of the Methodist College of MCSL. Rev Asiri Prasad Perera's Master Thesis topic in the IMADM was **"Youth and peace building in the Methodist Church in Sri Lanka (Biblical Orientation and Strategies concepts development for Interreligious Dialogue: Towards Cohabitation without Debate (Based on the Panadura Buddhist vs Christian Debate in the 19th Century)"**.

Kurs-4: 2018-2020

39. Mr. Amani Ainekisha Nteboya



Mr. Amani Ainekisha Nteboya is a native of Tanzania and an Administration and Management expert by profession in the Evangelical Lutheran Church in Tanzania. He holds Bachelor's degree in Public Administration from his previous studies. He finished the IMADM in 2020. Mr. Amani Ainekisha Nteboya previous work experiences were focused more on teaching at different educational levels. He has interest in providing capacity building to staff to reach their goals.

He was the hospital administrator at ELCT Ndolage Hospital from 2014 to 2020 with responsibilities including maintaining the work structure by updating job requirements and job descriptions for all positions, ensuring planning, monitoring, and appraisal of employees work results by training managers to coach and discipline employees, ensuring legal compliance by monitoring and implementing applicable human resource policies.

He also had to ensure that all monies collected are logged in the bank, ensuring that all resources and properties are in good order, organizing workshops and seminars at the hospital for the employees, facilitating annual budgeting at the hospital, and facilitating strategic planning for the hospital, among others.

From 2020 to date he works as Ndolage Institute of Health Sciences Administrator and thus holds the office of the Deputy Principal Administration and Finances. As the administrator he has to ensure that all organization processes are fully executed as required. He also teaches leadership, management, policy, social work, and research related subjects. Mr. Amani Ainekisha Nteboya's Master Thesis topic in the IMADM was **"Corporate governance in Faith Based Organizations (FBOs) a case of the North Western Diocese of the Evangelical Lutheran Church in Tanzania"**.

40. Ms. Anna Lucas Nyumba



Rev. Ms. Anna Lucas Nyumba is a Tanzania and a social work expert by profession in the Evangelical Lutheran Church in Tanzania-Eastern Coastal Diocese (ELCT-ECD). She holds a Bachelor's degree in Community Development before enrolling in the IMADM. She completed the IMADM in 2020. She is currently working as Diaconia Desk Coordinator in the Evangelical Lutheran Church in Tanzania Eastern and Coastal Diocese (ELCT- ECD).

Also, she works for the same diocese as Project Assistant in Mlandizi Vocational Training Centre for the Children's/Youth with Mental Disabilities and part-time basis as a Project Coordinator for the Church Community Mobilization Process. Ms. Anna Lucas Nyumba

tasks, among others, include planning, coordinating, and implementing social welfare programs, designing and implementing social welfare and development projects, coordinating and managing the provision of humanitarian assistance and services to needed communities, and establishing as well as pursuing empowerment opportunity for women, children, youth, elderly, widows and people with physical disabilities. Ms. Nyumba has a passion for serving people physically and spiritually and promoting the ideals of diaconia services in society. Ms. Anna Lucas Nyumba's Master Thesis topic in the IMADM was: **"Sustainability of elderly life in the midst of social - economic changes: A management-based assessment of old age care in Kisarawe district in Tanzania"**.

41. Mr. Boaz Ariho



Mr. Boaz Ariho is a native of Rwanda and an Accounting and Finance expert in the Anglican Church of Rwanda Cyangugu Diocese. He holds a Bachelor's degree in Business Administration, accounting, and finance option.

Mr. Ariho Boaz completed the IMADM in 2020. He has worked previously as a secondary school teacher, deputy head-teacher, diocesan chief accountant, and finance administrator.

Mr. Ariho Boaz is focused on result orientation performance, teamwork, learning from others, self-motivation, and motivating others. He is currently the diocesan administrator in the Anglican Church of Rwanda Cyangugu diocese. Mr. Ariho's responsibilities contribute to the visionary leadership and development of the Diocese and act as an advocate with external stakeholders. He leads the Diocesan staff in developing and delivering Diocesan-level strategic thinking and working with heads of departments, Archdeacons, and other senior managers as appropriate to ensure the effective and efficient stewardship and commitment of diocesan resources to secure diocesan plans, among others.

Mr. Boaz Ariho's Master Thesis topic in IMADM was **"Financial Sustainability of Church Diaconic Institutions in a Competitive Social Service Market: An Empirical Study of Management Systems in Schools under Anglican Church of Rwanda-Kigeme Diocese using The St. Gallen Management Model"**.

42. Rev. Bongangalo Mbenege



Rev. Bongangalo Mbenege is a native of South Africa and a minister of the Gospel in the Uniting Reformed Church in Southern Africa (URCSA). He holds a Bachelor in Theology and Master in Divinity before the IMADM. He graduated from the IMADM in 2020. He has worked previously as a Business consultant for a Non-Profit Organization. Rev. Bongangalo Mbenege is interested in African Economic Development and making the continent world-class in trade and business

concerning progressive, inclusive economic policies. Rev. Mbeneghe believes the African continent has a huge financial, competitive advantage in terms of the numerous natural resources that it is endowed with compared to any other continent. Changing African and the world's economies should begin with prudent economic policies that address the core needs of humanity.

He is the parish minister at Uniting Reformed Church in Southern Africa (URCSA)-Thembaletu George. Additionally, he is also a board member of George Provisional Hospital and an Executive member of finance and administration for General and Regional Synods of URCSA. Rev. Bongangalo Mbeneghe's Master Thesis topic in the IMADM was: **"Ubuntu Economics: Community, Inclusivity, And Participation: Ubuntu Economics in Contrast to Neo-Liberalism in South Africa"**.

43. Mr. Johnny Eley



Mr. Johnny Eley, a legal expert, hails from the Democratic Republic of Congo – DRC. He holds a Bachelor in International Public Law. He completed the IMADM in 2020. Mr. Eley has worked as a Lawyer and Human Right Activist in the cabinet of minister for Social Affairs and Humanitarian Actions and then as a study officer for legal and administrative questions in the same cabinet. His key interest is researching general culture. He believes culture impact business either nationally or

internationally and, to a greater extent, influences successes or otherwise of any venture. Diversity, he noted, presents both challenges and opportunities for cohesion at all levels of the Society and therefore thinks that Society should give Diversity the needed recognition and promotion.

Mr. Johnny Eley works as a volunteer for his church as the secretary and a member of the Committee of Justice Peace Integrity of Creation – JPIC in his church. In this position, his tasks involve preparing proposals for the working session concerning development projects and making recommendations of the various resolutions of the committee to the church leadership for onward action. Mr. Johnny Eley's Master Thesis topic in the IMADM was **"The role of the church in environmental education in Africa: case of the commune of Maluku in the Democratic Republic of Congo"**.

44. Rev. Nicky Widyaningrum



Rev. Nicky Widyaningrum is an Indonesian and a minister of the Gospel in the Gereja Kristen Jawi Wetan (GKJW) Church in Indonesia. She holds a Bachelor's degree in Theology. Rev. Widyaningrum graduated from the IMADM in 2020. She has served on many Executive Boards at the congregational, regional and Synod levels of her Church. Some of them include vice president for the Executive Board of Partnership Department at the Synod level, President for the

Executive Board of Women Department at the Synod level, Secretary for the Witness Commission at the Regional level, vice president for the Executive Board of West Surabaya Region and President for the Executive Board of a local congregation among others. The main topic of interest for her is Diaconia and Gender issues. To see how diaconia can be used as a tool in addressing gender issues, particularly concerning the role of the Church.

Upon graduation from the IMADM, Rev. Nicky Widyaningrum was appointed as the Secretary of Witness and Service Department at the Synod Office. Her main tasks include compiling books, digital broadcasts, and training modules for the witnesses and service department that the congregations can use. Responsible for planning, implementing, monitoring, and evaluating strategic programs in the field of witnesses and service. And finally, in charge of the execution of the annual Synod program for Witness and Service of the GKJW. Rev. Nicky Widyaningrum's Master Thesis topic in the IMADM was **"Justice for LGBT: An empirical analysis of the role of GKJW to advocate justice for LGBT"**.

45. Mrs. Priscilla Geizi Pascua-Quezon



Mrs. Priscilla Geizi Pascua-Quezon, a Filipino, is a professional teacher. She holds a Bachelor's degree in Secondary Education with a Major in English and a Post Baccalaureate Certificate in Music Education. She graduated from the IMADM in 2020. Previously, Mrs. Priscilla Quezon has worked as an Elementary Teacher, Grade School Principal's Secretary, and South-North Mission Co-Worker with the United Evangelical Mission-UEM in Bielefeld.

She was also a UEM South North Youth Volunteer placed in Duisburg Germany. She is very preoccupied with the theme of Diaconia from the perspective of Intercultural Learning since the world has become globalized and need to develop and adapt to living together as a community. She believes that Leadership and Management are normative assets through which the administration would achieve an organization's desires and aspirations. She is also concerned with Fair Trade and Labour Justice where sustainability and responsible living are accepted and practiced by many. Inclusion of peoples of the world irrespective of creed, faith, race, colour, ethnicity, religion or social and economic status and Art, Music and Dance as a form of self-expression, social participation, therapy, and reintegration mechanism are also relevant topics for her. Mrs. Priscilla currently holds a position as Church Recognized Organizations Coordinator of the UCCP Batangas City. Her main tasks are coordinating the various programs of each church organization for children, youth, young adults, women, and men. She is also in-charge to lead the newly found diaconic ministry of UCCP Batangas City COVID-19 Pandemic Response for church and community. Mrs. Priscilla's Master Thesis topic in the IMADM was **"Church based Reintegration Service for Returning Filipino Migrants: An Exploration of Possibilities, Conflicts and Cooperation"**.

46. Rev. Hotmaida Malau



Rev. Hotmaida Malau is Indonesian by nationality and minister of Gereja Batak Karo Simalungun (GKPS) in Indonesia. She graduated from IMADM program in 2020. Title of her Master Thesis: **“EMPOWERMENT TOWARDS INCLUSIVE COMMUNITIES FOR PERSONS WITH DISABILITIES (Cultural Contexts and Diaconic Strategies for Community-based-Rehabilitation (RBM) Program of GKPS in Indonesia)”**. After graduated from IMADM she worked in the RBM GKPS program in assisting people with disabilities (PWD). Her vision is to empower persons with disabilities and advocate for their rights. Currently she is working as a staff at Diaconia Department in Synod Office of GKPS.

47. Rev. Yusni Rut Mentina BR Pandia



Rev. Yusni Rut Mentina BR Pandia is Indonesian by nationality and a minister of the Gospel in Batak Karo Protestant Church – GBKP in Indonesia. She holds a Bachelor’s degree in Theology. Rev. Rut Pandia graduated from the IMADM in 2020. She has served previously as a Pastor in the Perbulan congregation in GBKP. The interest of Rev. Pandia is Parish-based Diaconia which seeks to contribute to alleviating poverty and suffering of the vulnerable and the poor who are often left underserved. She believes that ecumenical diaconia will create the platform for inter-denominational and international engagements leading towards poverty reduction. Rev. Yusni Rut Mentina BR Pandia is currently serving as a Congregational Pastor in GBKP. In this position, and she leads the congregational leadership for working on charitable works. Yusni Rut Mentina BR Pandia’s Master Thesis topic in the IMADM was **“Disaster Management in GBKP, Empirical and Conceptual Analysis of Ecclesiological Challenges in the View of Sinabung Eruption in Karo Land North Sumatera Indonesia”**.

48. Ms. Annika Huneke



Ms. Annika Huneke is a German by nationality and a Presbyterian of the Protestant Church of Westphalia (EKvW). She holds a Bachelor’s degree in Social Work, a Bachelor’s degree in Diaconic Science and a Master of Arts degree in Educational Science – Migration and International Education. Ms. Huneke graduated from the IMADM in 2020. She has previously worked as the Coordinator, Youth Adults Network of the United Evangelical Mission – UEM and a Youth Worker of the Protestant Church of Westphalia in Bielefeld District.

Ms. Annika Huneke has a passion for addressing Climate Justice and taking actions to mitigate its impact, Gender Justice by believing in giving equal opportunities to both women and men in society, Social Justice by speaking up for the right of the vulnerable in society. She is interested in Ecumenism as a platform where denominations can harness their strengths to work for God and humanity. Social Theory to understand how the different theories could positively change society or otherwise. Ms. Huneke is also enthusiastic about the questions relating to issues of use and abuse of power, theology, and its relevance to addressing the needs and challenges of the world, and communication as the pivot for connecting all other elements. She is currently the research assistant at the Protestant University of Applied Sciences Rheinland-Westfalen-Lippe. Ms. Annika Huneke's Master Thesis topic in the IMADM was **"Diversity in the migration society: A critical analysis of structures, concepts, and practices for the development of strategies towards inclusive protestant youth work in EkvW"**.

49. Mrs. Mirjam Michalski



Mrs. Mirjam Michalski is a German by nationality and a management expert by profession. She holds a Master's degree in education with a specialization in Education and Speech Therapy. She has worked previously as the Head of department speech therapy at the Centre of therapy Medifit- Helios Hospital, Head of Centre of therapy, Centre of Therapy (Das Physioteam-Ergo-Log), and Head of Centre of Rehabilitation, Regional Centre of Therapy (RTZ).

Mrs. Mirjam Michalski graduated from IMADM in 2020. She is passionate about meeting and working with people of various backgrounds, which she believes is one of humanity's greatest strengths. At the heart of her management interest is financial Management, which also encompasses all other management principles like planning, organizing, directing, and controlling financial activities of the enterprise. Second to her nature is diverse Management topics, including but not limited to Personnel Management, Financial Management, Project Management, Diversity Management, and Strategic Management. Mrs. Mirjam Michalski sees Management as the crucial lifeline of any cooperate organization and without which productivity cannot be achieved. If Management is right, employees will be right and cooperate mission and vision could be easily attained.

Mrs. Mirjam Michalski is currently the Operative Manager of the Company Social Participation, a subsidiary of Diakonie Wuppertal. Her main tasks and responsibilities include Strategic Planning, Project Management, Financial Controlling, and Personnel Management. Under her supervision are some hundred (200) employees and many diaconia projects and services. Mrs. Mirjam Michalski's Master Thesis topic in the IMADM was **"Challenges and opportunities of religious diversity: Theoretical analysis and strategic approaches of religious diversity using the examples of Diakonia Wuppertal"**.

Alumni of German the Study Program of Master of Arts in Diaconic Management

50. Corinna Lee



Corinna Lee is German and a Dipl. Theologin. Over twenty years she made the public relations for diaconic and church companies. From 2011 until 2013 she studied DiaconicManagement in Bielefeld/Bethel and finished with a Master Degree. She is a founding member of the ICDM-Network. Since 2015 she acts as the Vice Chairperson for the Region Germany. Corinna Lee has an interest in communication leaded by theology and values. Therefore, her Master Thesis

Topic was **“Values in the internal communication of an diaconic company”**.

Currently, she is a PhD candidate in diaconic sciences with a research focus on the relation between **theology, management and communication for the purpose of diaconic companies**.

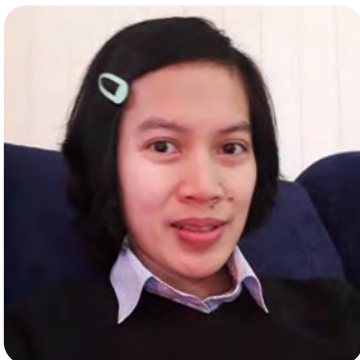
51. Thomas Bartsch



Thomas Bartsch was born 1963 in Germany. He has been working for various diaconal services of the Protestant Church in Wuppertal since 1985. Initially, he worked as a volunteer for 15 months in a facility for young ex-prisoners. Since 1987 he has been working on the economic aspects of diaconal operations. After completing a commercial apprenticeship, he studied business administration. Today, he is the business management director of Diakonie Wuppertal. In 2015, he completed the

diaconia master's program in Bielefeld. The topic was **“The future of the Diakonie Wuppertal under economic, legal and theological aspects”**.

52. Muliaty Briani



Muliaty Briani is Indonesian by nationality. Currently, she is doing her vicariate as Diaconia staff in the Gereja Kristen Pakpak Dairi (GKPPD) in Indonesia. She is responsible for the foreign relations and church partners bureau. Mrs. Briany field of interest includes Diversity Management, Personal development, and Gender equality. 2019 she completed her Master studies on Diaconia from IDM in Bielefeld. Her master's title was **“Diversity Management and intercultural**

competence for Personal development in Management of Kindergarten.”

Testimonial from Professor: International Master of Diaconic Management (IMADM): 10th year

*By: Dr. Victor R. Aguilan
(Divinity School - Silliman University Dumaguete City, Philippines)*



The partnership started when Rev. Angelika Veddeler, Dr Martin Buscher, Dr. Karel August and I met in Namibia during the Basic Income (BIG) conference in February 2010. The proposal to offer a master's degree program in diaconic management with an innovative approach of conducting classes (modules) in different countries (caravan and culturally diverse) got my interest. Another thing that challenged me was the integration of diverse courses – theology, economic and management. The response

from UEM member churches was an indicator that there was a need to offer an academic program like. Member churches recognized the importance of developing and equipping young men and women for leadership in Church-related diaconic institutions. I was challenged to provide the knowledge, skills and shape the attitudes of the students that would meet the challenges of a globalized world. Churches have to train and prepare men and women, lay and clergy, to be equipped both in theology and economics, ethics and management, to face the challenge of the 21st century.

There were many difficulties that had to be overcome as a professor. One is becoming culturally sensitive and open to new learning. Having diverse students is a challenge in crafting a lesson that is respectfully of the student context but would make them be critical of the situation. The emphasis on multidisciplinary approach has provided a rich context in learning. Students were exposed to economic, development theories, globalization, theology of struggle, culturally sensitive management, leadership theories and normative management.

One element that stand out for the last ten years was how we integrated in the Silliman module the Lecturer-Student Relationship. The lecturers were encouraged to make themselves available for consultation and advising during the stay of the students. Some students have approached the lecturers about their thesis or research topics asking for guidance. I also tried to provide opportunities for our students to interact with Filipino students to build connection and friendship.

What about after 10 years? I hope the International Master of Diaconic Management will continue. And I am optimistic that the program will continue because it continues today despite the COVID pandemic. The International Master of Diaconic Management program with the new batch of students will start in September 2021. The future of the program would depend on its alumni and partners (individuals and institutional). And I could only consider myself as an effective mentor of program when I see my former students putting into practice what they have learned from the program.

Testimonials from Partner: Scholarships of “Bread for the World” for IMADM

By: Susanne Werner (Head of Scholarships Unit BftW, Berlin)



Since 2011 the Scholarships Unit of “Bread for the World (BftW)” continuously granted scholarships for the International MA Programme Diaconic Management (IMADM). Starting with 1 female scholarship holder in 2011, the number of scholarships gradually increased over time up to a maximum of 6 scholarships in the course 2016-2018. Overall 15 scholarship holders (10 women, 5 men) of BftW were successfully trained in the Master

Programme while 4 scholarship holders (2 women, 2 men) are currently pursuing their studies in the ongoing course 2021-2023. Almost all scholarship holders finished their studies (only one person did not complete) and are now working in BftW partner organisations, some of them holding key positions in the diaconical departments of their churches.

Why is a programme on diaconic management attractive for a church development organization like BftW? Diaconia is a word of Greek origin meaning doing service to your neighbor. “Love thy neighbor as thyself” is written in the bible. Churches in Africa and Asia are important actors for development and diaconic work. Through their schools churches do offer education, through their hospitals they offer health care, they work for inclusion, they are engaged in Advocacy and combat poverty. Churches are close to the community members and know about their hardships. In order to efficiently improve the daily life of the poorest and marginalized members of society churches need qualified personnel with skills in organisation and management. Member churches of VEM and partner organizations of BftW both feel the urgent need to enhance their knowhow in this field. Due to the lack of suitable study courses in their countries diaconic work of the churches remains precarious.

The Master Programme Diaconic Management fills a gap. It offers an international, interdisciplinary academic training for practitioners of all kind of fields (theologians, economists, social workers etc.). The study course is designed as on the job training. Following the concept of blended learning some modules are held in presence and some as E-learning. The modules are consolidated, there it close guidance of the students and exposure to diaconic work on other continents. Students are invited to reflect their previous practical experience.

All scholarship holders of BftW found the course very helpful. Since they pursued the course while they were working they could at any time implement the new knowledge. In this way they constantly build up professional diaconic work in their churches which finally benefits the poor and most vulnerable members in their communities. Helping the poorest of the poor is the mission of BftW. In order to help the poorest of the poor professionalism and sound knowledge is necessary and this knowledge is provided by IMADM. On these grounds the course has been supported by BftW for many years. We do hope that this unique programme can be continued.

Testimonials from Alumni: ICDM and I Have Grown Together

By: Mathilde Umuraza

For 3 years, I have served on the board of the International Community of Diaconic Management- ICDM- first as deputy chairperson for Africa and in the third year as the chairperson. During my tenure, I have experienced moments of joys and rewards but also challenging moments. But in one word, I would say that I witnessed a lot of growth. The organisation has grown in number as well as in governance structures, so did I in my leadership.



All began in Colombo- Sri Lanka.

In August 2015, graduates of Master of Diaconic sciences and Diaconic Management -German und international- met in the first meeting of the alumni and they resolved to form a continuous learning community. The “Community” aims to become a network of competent experts on Diakonia management and leadership in context, to promote interculturality and to foster collegial counselling. Therefore, they set up a board made of 6 people to lead the “Community”.



Building together

For the first 2 years, my primary task was to coordinate the implementation of the annual plans on the African continent. As tasked by Colombo conference, the board should come up with governance tools of the nascent organisation: first the constitution, the logo, the communication strategy among others. Therefore, I organised the discussions for the development of those instruments, collected suggestions and reported back to the board. I ensured that not only the voice from African members is heard, but also that the voices from other members -Asians and Germans- reach to Africans and blended together to reflect the interculturality and promote the inclusion. Despite the low ICT infrastructures, regular communication was maintained through social media such as WhatsApp and Facebook as well as through emails.

Blossom

As I took the overall leadership of ICDM in 2017, a lot of grounded work has been done thanks to my predecessor and his leadership. The challenge ahead was to put together all the pieces of the puzzle and let the organisation thrive. A year later, ICDM would unveil its website, produce its communication materials, and finally have its own constitution. Personally, I participate in fund proposal writing as well as reporting for the previous funding to DAAD. Furthermore, as I handover to my successor in Jakarta-Indonesia, ICDM membership has grown from 24 members to 36 members.

Yet, ICDM is busy

Members of the ICDM are leaders in the Church and diakonia as executives, managers, moderators, pastors, students and researchers. Those responsibilities take much of their time unless all. In spite of their commitment and their wish to be involved, yet, the daily workload remains a big barrier. Hence, communication flows slowly, delays or never comes. Tasking and commissioning have reduced individual accountability to ascribed team leaders, while fostering effective individual participation.

is led from “remote”

To me, I would characterise leading ICDM as leading from a distance. The challenge of this type of leading lies in the fact that the leader cannot influence directly the members. It is time consuming. The ICT and social media have facilitated the coordination of the programmatic implementation from remote.

expectations are high

ICDM members and partners are very competent and highly experienced people, so are also their expectations. It has been a big challenge during my term in the office to converge the expectations from all the stakeholders and specifically to gain their trust in building a community which responds to their needs in context. Working innovatively, consulting, delegating, diplomatising and negotiating have been key strategies in moulding the present identity of ICDM.

And now

This retrospective account has shown how for the first 3 years, ICDM and I have been challenged to grow in a unique environment. Today, ICDM has its own structural infrastructures and is recognised in and outside of its membership in three continents. As for me, I have acquired new skills and competencies in managing highly demanding stakeholders as well as leading from “remote” which I will not



have otherwise earned. Thanks to the trust and collaboration of ICDM board, members and partners.

Testimonials from Alumni: IMADM – A Ten Year Journey

By: Rev Dr Francis Yao Amaglo (D.Mgmt) (K1: 2011 – 2013)



Introspection

All too soon, are we counting a decade? When twelve of us started as pioneers (k1) for the International Master of Arts in Diaconic Management (IMDAM) Program in Bethel from May 2011 – April 2013; We give glory to God, celebrate UEM – IDM while we appreciate our mentors - Prof Martin Buescher, Angelika and Katharina. We fondly remember Co-Workers like Gunda, Jörg, Petra, Matthias etc.

Vision

The IMADM Vision is fascinating and second to none. It is multi-discipline with diverse global contextual primary personal experiences embedded.

Competencies

We have been shaped to think globally, manage contextually and act responsibly. We can now understand economic issues, put church's Diaconia projects into structures with the new St Gallen Management Model, lead, and advocate on public concerns for integral mission.

Professional Networking

We were not left to our local areas, but the philosophy of a Global Community dovetailed into the formation of our professional association called International Community of Diaconic Management in 2015 at Negombo Sri Lanka. This was to enhance our Networking, Peer Review & Counseling, sharing individual experiences, updating on changes in IDM academic and UEM. Arul and Mathilde led us to create the structures. We have the ICDM Constitution with regional structures in Asia, Africa, and Germany. Our communication network through social media e.g. Facebook and Google drive were initially vibrant but later declined. We developed a website which is being hosted by third party because of our inability to fulfill the legal and funding requirements. The periodic physical meetings sponsored by UEM-DAAD were rather our core connecting force. These took us to Bielefeld/Berlin-2016, Windhoek/Namibia-2017, Jakarta/Indonesia-2018, Kibuye/Rwanda-2019 and the upcoming Cameroon-2021. Our publicity started on a low key with the production of bags, stickers, and notepads.

Diaconia in Action

During my tenure in 2019/2020, T-shirts and file covers were added for publicity. Kimara Parish of ECD-ELC- Tanzania sponsored our trip to Rwanda. For our practical action in Diaconia, the Africa region mobilized limited funds to sponsor K-4 student from Germany and two wheelchairs donated to persons in Goma-DRC. We wrote Solidarity message to the Hongkong people in their struggles. During the start of COVID-19, we were sending hundreds of cartons of nose marks to Hongkong and Indonesia before we were all caught up with the pandemic.

Limitations

Our major handicap is the inability to gather the levies due to high wire transfer cost, without operating ICDM own account. Same for Event for Regional Meetings. Our sub-committees for specific tasks did neglect their tasks and majorities were stressed out by their jobs. The General Assembly received, yet to endorse the concern of granting honorary status to Organizations and individuals who are inclined to Diaconia.

Projections

The virtual meetings in the wake of COVID-19 is a wakeup call, the Corinna-led publications that had started should be sustained with collections on projects/programs initiated by members of ICDM in their communities, Thesis Abstracts, themes, topical concerns written by members.

Long live IMADM, ICDM, UEM, IDM and Long live Diaconia!

Testimonials from Alumni: The IMADM-Study Program has Changed Me Deep from Within

Interview with Ramayanti Simorangkir (K2: 2013 – 2015)

When did you finish your IMADM-study?

In 2014.

What changes did you realize happened in you after attending this study program?

I have observed some changes in three aspects:

compassionate heart, mindset, and action. Firstly, when I see somebody in need, I spontaneously think, what can I help? But

this compassion is no longer “just to give something”, but to think, what potentials this person has, how can I empower him / her, what to be managed, etc. I call it “wise compassion”. It means, I think more from management point of view. Secondly is the change of mindset. I think strategically. When I see threats, I know that threats can also bring opportunities for the ministries. I am no longer afraid of difficult situations. I feel encouraged to be sent anywhere by the church. Thirdly, the action. In doing my ministry, it is important for me to be able to work together with people from different backgrounds. To encourage them, that our differences can bring the best for the ministry. All these changes have made me not to be grudges and jealous. For me Diaconia is greater than only to preach on the church pulpit. The IMADM-study program has changed me deep from within.



What challenges and opportunities are you facing in doing your responsibilities amidst this Covid-19 pandemic?

One of the challenges is to learn. We should continue to learn because the situation has changed and is changing. Not only to learn, but to learn quickly! We must be active in observing issues, collecting information, and looking for strategies. We have to read! Including to read what other people do. Books and other source of information are our “friends to think”. Indeed, the threats of Covid-19 are challenges to the church, but it is also an opportunity for the church through her diaconia. This pandemic has moved us to find ministries which are more creative. It encourages us to introduce and spread love. It forces us to adapt to today’s context. As an example, my church Huria Kristen Indonesia (HKI), this pandemic is a big challenge for our society. So many people complain. At the same time, this is also an opportunity for HKI to show the presence of the church through pastoral care and assistance to the community.

Woman as the Head of the Diaconia Department of the church. I think this is special. Is there anything you want to say about this?

I observed, especially in the beginning that people are pessimistic. “Is she able?”, “O, she is a woman, a wife, and a mother of two babies!” People may say: women can lead, but in the reality, many are still skeptical. We are influenced by ingrained patriarchal culture. I have the feeling that as woman, I have more “walls” to be crossed than my male colleagues.

Could you give examples of those "walls"?

For example, as a mother I have to wake up early morning to firstly prepare my baby's food and then breastfeed. I cannot share these tasks because my children are still baby. Besides that, I am also a wife. Fortunately, my husband is an open-minded person. I can do what I want to do, but as a wife I also want to accompany him to become a better person. As a Batak woman I automatically have the feelings; what can I do to make my husband happy? Those are some challenges at home. Challenges at work: first because I am a woman and second, I am young. In the beginning people thought that I have no experience. The expectation of many people is that the person in leading position should have been working or ministering for at least 15 years. Especially that I am appointed by our church leadership. It also generates some negative assumptions of the people. In my church the Head of Diaconia Department is not elected in the General Synod like some of our neighboring churches do.

But this pessimism has been shattered, precisely during this pandemic. I listened to those challenges. The characteristic of a woman as the Head of Diaconia Department is that she hears a lot. For example, when there are many negative responses from people, she does not immediately get angry. She first keeps it in her heart and then thinks about it. She does not hate. She approaches.

In my context, many people underestimate young women. The quality of a person is often measured from the age, not from the achievements or quality of the thinking or action. Female and young are indicators of being trivial. Yet, especially during this pandemic, people have seen through the diaconia programs we have done. Thanks to the IMADM! I now can quickly map and look for strategies which contextual to this Covid-19 period. For example, first I initiated a program of "granary of funds" to help people who have to do self-isolation due to Corona infection. We organize churches to do "public kitchen" to help them. Second, I observe our relations with our partners. Then I submitted a proposal to United Evangelical Mission (UEM), Evangelical Lutheran Church of America (ELCA) and our church partner in Hamm, Germany. The supports we get will not only be used to help people during self-isolation, but also sensitize and motivate people to care for their neighbors.

This fund is kept on the bank account of the "Majelis Pusat" of HKI. I always emphasize that the management of these funds must be transparent, accountable, and honest. We must not deceive the partners and individuals who gave and will give us the funds. What the office of Diaconia Department can take is only operational costs. Due to the policy of the Indonesian government to restrict the activities of the citizens, we are not allowed to travel from one to another region. Therefore, we coordinated through a jointly meeting with superintendents, secretary, and the coordinators of diaconia of each church districts to formulate together a strategy for distributing the funds. A common decision was then reached that each region or district would submit a proposal to the Diaconia Department. Why did we decide on a regional proposal? Because we want a contextual diaconia. So, not the Diaconia Department that think and decide what the region or districts needed. From their proposals we know that the challenges in region Java and Pekanbaru, one big town in Sumatra are different.

We want the aids to meet their needs. For example, the church District in Java applied for certain amount of money. We reminded them, that those money will not be enough to help all needy people in the region. But that money can become “five breads and two fishes”. It means, when the congregation members see that the church moves to help the needy people, in this regard the people who are doing self-isolation because of Corona infection, they are also willing to share to their neighbors. The diaconia actions will encourage people not to be selfish. The church district Java decided that they would not help the people on self-isolation through the church’s “public kitchen”, but to collaborate with the small food sellers whose stalls have been closed, because they cannot sell out foods due to this pandemic. They cook foods and the church buy and distribute them to people. So, the church helps not only the infected people, but also the small traders. When this news shared in the congregation, many people wanted and want to help. The situation in Batam Island is different. They told us, that the number of Covid transmission has decreased. Therefore, less people are doing self-isolation. They then applied in their proposal less money than the Java district. The aid will be used so that the congregation members doing the health protocols continuously. So, through the proposals we know the needs of each region. The fund we grant is based on their proposal. In implementing the project, we apply the principle: “thinking globally, act locals, managing contextually”.

So, it has shattered the pessimism. I do not fight through words to the prejudice of some people to me of being a woman and young. Instead, I sit together with people to think and manage together. I do not approach people with “bossy” and arrogancy. How can each region be proud of their program and own it as the result of their thoughts, works, and sincerity? These are important for me.

IMADM made me not greedy and self-centered. For example, I don’t only focus on my department. I always think how we can move and survive together. And I do not only think of my church HKI, but also another churches. And it goes beyond that, think about other religions. The IMADM-study program has touched shaped important personal values. That is what I feel. The two years studies have brought “color” to the ministry of HKI.

To close this interview, **is there something you want to say regarding 10 years of IMADM?**

I want to say: thank you to all who have given me the opportunity to join IMADM program. When the UEM through IDM gave the opportunity to a young woman, it gives the opportunity to advance not only to a church, but to a community. I graduated from IMADM; I feel that I have become a little candle. I hope that more and more people will complete their studies from IMADM and become small candles so that more people can light the worlds from the closest circles.

(This interview was conducted by Tioria Sihombing on 7th of September 2021)

Testimonials from Alumni: Like Some Light from The Graveyard!

By: Félicité Ngnintedem (K2: 2013 – 2015)



On a sunny afternoon of early June 2013, I sought refuge in the flowery alleys of the “Abendfriede Friedhof” (Graveyard) along the roadside to the former IDM campus. Only the silence of the dead could “speak” so distinctively to me, as I was so swept away by confusions arising from within the academic program. In a few days, the joy of a journey had subtly become a complex and stressful academic experience. Leadership, Economics, and precisely the “Homo oeconomicus” and the

“Ceteris Paribus-Clause”, Management with the dimensions of the Saint Gallen Management Model, had been like knives piercing me endlessly. I had thought that Diaconic Management was just a formal and conventional way of giving us a biblical insight on how to organize and distribute alms to the poor. Do I really need the “Ceteris Paribus-Clause” to say: my brother/ my sister, this is bread for you in the Name of our Lord Jesus Christ!?

As time went on, and from module to module, I started finding not only my balance, but also figuring out the necessity of approaching Diaconia from a multidisciplinary perspective in order to offer a more insightful, professional and transformative Diaconia in context. And here am I, years after, still in the “emblematic” field of Diaconia, as a PhD candidate. Surprisingly, it all really started, not in the corridors of the airport for the first module, but as a sort of “mystical walk” in the alleys of a graveyard. Walking through these alleys, I could recall that just some days back, Prof Matthias Benad led us on a historical tour that effectively included this graveyard. He read names on some graves, related them to the entire church history, to the Bethel Foundation and then to Diaconia in Germany, Africa and Asia through the Sisterhood. Then I thought as I silently walked: “these people are long gone, yet they are still “writing” history. Bethel and diaconia were telling their stories to races and people they never knew.” Their names, their passion, kindled courage in me. I left that graveyard different: I didn’t understand the paribus ceteris clause; I didn’t understand the complexities of management models in depths; I still had to fight with all the literature around public theology and leadership styles, but there was already a difference....I wanted a breakthrough, I had the courage and the determination to succeed. There was finally some light in the graveyard just for me!!

As I completed my Masters in 2015, I was delighted of my little contributions in writing down the work descriptions of deacons in my church, the Evangelical Church of Cameroon. I grasped all conference opportunities to present the transformative power of diaconia with passion and conviction. I referred continuously to the advice: “think globally, act locally”. I therefore understood that I didn’t need a new title nor an official venue to talk about diaconia: every little gathering, every group meeting, was a good and perfect opportunity.

Today, as a PhD candidate, I can sense better what Diaconia means in a rapid changing world, where injustice, environmental threats, cultural shocks and exclusions, famine and pandemics are “outstanding”. Diaconia specifies the work of a church organization like mine in Cameroon, by reminding the prophetic mission of the church. My research topic, titled “Ideologies of Economic Growth and Human Dignity: Public Diaconia in Cameroon” is an attempt of mapping the ecclesiological contours of church engagement in public discourse in Cameroon amidst misleading theological and spiritual tendencies on the one hand, and incomprehensible ideologies of economic growth sustaining economic injustice on the other hand.

Since September 2018, I am working as the Academic Assistant of the academic chair of Business Ethics, occupied by Prof Martin Büscher, at the Institute of Diaconic Management and Diaconic Science in Bielefeld, Germany. Being at this position, I can better tell that this academic field of Diaconia is paramount to the perception and enhancement of the work of Church institutions, Faith-Based Organizations and Social Work in general, whatever the context.

Thinking interdisciplinarily has become so natural. The contact with diaconic Management has, in a nutshell, given me the opportunity of analyzing the church otherwise as just a gathering of believers. More so, it should be a place of empowerment for justice; a place where the spiritual vocation simply kindles the burning zeal for the social engagement, individually, but also collaboratively. For this to happen, the Church needs leaders who are not only theologically equipped, but who are capable of blending their theological knowledge with other disciplines and also associate themselves with people who have in perspective a world of freedom and dignity, a haven of peace, togetherness and justice.

Testimonials from Alumni: My Journey as ICDM Member

By: Louise Bruiners (K2: 2013-2015)

Background

My name is Louise Bruiners, was born in Grabouw in 1971 as the eldest daughter of Stefanus Hoon who a welder and maintenance manager at a farmstead company and the youngest child of late Elizabeth Parnell was, a factoryworker. I matriculated in 1990 at Macassar Senior Secondary School. Most of my formation was during High School and youth activism during apartheid era. Due to circumstances I had to work and leave the hope to study as a social worker. Work as a caregiver at Old Age Home and later in hospital. My dream to complete my studies never fade. It was during that period the urge to study theology with the aim to bring change and be a prophetic voice in social justice issues which is a church mandate from the word of God to create a better life for God's children.



In 2009 I obtained my Bachelor of Theology degree at University of Western Cape. I have two children Roland and Lisa-Maree Bruiner. I served the church from the Youth office of the Uniting Reformed Church in Southern Africa at Belhar headquarter office in the Western Cape, South Africa. In 2010 I was asked to join the Aids Task group to create awareness in Uniting Reformed Church in Southern Africa (URCSA) and thus I started to join in writing on devotional booklet for small groups to use in congregations with the specific focus on HIV & AIDS. From there the training as HIV facilitator in 2010. Apart from that, I was part of the Belhar Theological Forum. The forum was established in the conviction that URCSA needs a concerted effort to strengthen its leadership development and increase the formal reflection of the church leadership and lay leaders on critical theological and societal issues. The BTF have in principle the inclusion of both man and women and youth. From this platform arose the opportunity to apply for the International Course of Master of Arts in Diaconic Management.

Prophetic word in action

“You will travel abroad and in Africa, but it will be in years to come”. These prophetic words were spoken by a pastor on a spiritual women's camp in 2003.

I did not really take keen attention to it, but it came to surprise when the call to do a study course in the International Master of Arts in Diaconic Management. Only when I was on my way to Germany that I realize the prophetic word that came true. Prayer is a strong element in my spiritual life and never He leaves me nor forsake... I trust God in all and everything for “I know the plans that I have for you declares the LORD, plans to prosper and not to harm...” Jeremiah 49:11. This was a very difficult time in my life, and I had to trust God in all efforts. New journey, huge challenge, and a new experience. This course was in God's mind and heart long before we could ever think of it. He was the one that decide. This is for me the wow! Even if there are so many role-players, the truth is that God already wrote this program and course for purpose in mind to equip his

children to lead in justice, to be key role-players in context and a voice for the poor and marginalised.

The transformative theological voice as women within the structures of URCSA

I was clear about what I want to do with my theological studies. I was in love with the context of the Bible with the aim to use it with responsibility in good sermon preparation. Use it as a medium to bring change in society and to help the church to work on models that can help the church to have a stronger voice in Community. That stems from my activism role during apartheid era and whereby the youth played a major role to combat apartheid. The youth was a strong movement in South Africa. Churches was the meeting point, the debate centre, the educational hub, the safe space to listen to each other and more to the voice of God. We were educated and empowered to speak against evil and for the common good of all people. My theological studies did give me a voice. It did open in some way a door and it did help me to sit on different chairs. There is however a need for voices of women to be heard in leadership position within our church structure. I learn to network and to use my minimal resources to bring change. The strong focus on youth development, facilitation of Christian education amongst youth and children. A keen eager to let the voice of women be heard in our church. I was invited to take part in the annual conferences of the Synodical Commission for Doctrine and Current Affairs of the Uniting Reformed Church in Southern Africa (Cape Synod) and the Beyers Naude Centre for Public Theology, focus upon the broader theme of Congregations and Public Life. Together to explore the potential of congregational practices for the transformation of all walks of life. In my capacity in our youth office, we had to recruit young people and women to join these conferences.

The journey towards new horizons

UEM and IDM thus came up with a wholly designed and unique Master Programme of International diaconic managers that would fill in the gaps as far as diaconia is concerned and equip members churches with professionals in diaconic management. This was an opportunity to broaden my knowledge and skills. The hope to be an ongoing change agent in context and to do what God ordained us to do.

The same journey but different context

We as international students in respective fields coming from different continents Africa, Asia and Europe, journey together in the same course. The uncertainties and insecurity and yet the excitement to learn and explore. One feels very blessed and privileged. The one thing that came to mind: Who do I represent on this course and what are the expectations and expected outcomes after these experiences. I usually consider projects and structures, not individual actions. But that can lead you to do nothing. I was challenged in hearing what my fellow students' shares within their proactive roles in their countries and continents despite the harshness of conditions as we travelled and did field research.

The intercultural experience

This I will never forget: the value of our diversity. The deep root of our inheritance. The beauty of our cultures. All my senses came into play. It's like a paint brush in your hand and doesn't matter what colours one uses the imperfect painting is a masterpiece. The food, the language, the singing, dancing, music. The sharing of rooms, the Jingle and Jungle between books. The introducing of who you are. The differences and at times struggles to comprehend and yet it was the face of God telling us ,This is I AM...

The challenges to overcome - an academic paper

The IMADM course with multi-disciplinary concepts, integrating theological ethical and economic management perspectives was a tuff academic course. It brought tears and internal conflicts. Tuff as may be. It was a learning not only to me as individual but as a group. The low was the St. Gallen Management Model and to apply the theory to praxis on paper. It was tuff and thank goodness for group discussions, mentors and course counsellors who assisted. The Germans have a very high academic standard. We knew it and therefor more tensed for me as a scholar. One measures your own capabilities in terms of academia, language, and context you come from. Finding yourself between performing and giving your best, between cultural differences, the believing in yourself was conflicting and challenging. To stay focussed was not easy for many reasons. I knew this was to overcome and press on. The Field Research was a very good experience at global level where we could learn from each other's institutions and diaconic programmes.

Empowerment through UEM/ICDM

To study globally, managing contextually, acting Responsibly enhance the quality of my understanding of diaconia in action. It challenges us who represents our churches and it renew my spirit for the commandment of God who send us to serve his people in a dignified manner. It helped me to comprehend the uniting aspects of care, management, advocacy, and our Christian response to issues like poverty, equality and social transformation and gender issues. I realized the lack of skills within our churches to manage diaconic programmes. The reason why we fail and not succeed in projects. The lack of leadership and good governance. The mindshift from charity work to professionalism in service to the poor. The poor outcome when we have to be transparent as an organisation who take responsibility for managing finance and resources. The course introduced me to a new level of thinking. This was beyond my expectations. It awoke in me the hidden possibilities and capabilities. It opened my eyes to have a Birds Eye View. I Still remember how Mrs. Angelika Veddeler introduced us to the "3 BIRDS EYE VIEW".

Managing Contextually

The hope was that we will come to our respective workplaces and implement what was learn. Needless to say, it was not as hope to have a fitted position to fill. The church's structures do not yet made provision for the new Diaconic Managers. The challenge was thus to create awareness on congregational level. What I could do was to create a

platform of learning and sharing between diaconic program leaders and church leaders. I start to facilitate workshops with the theme: The role of the church and diaconical work. The outcome was positive, and it gave the members a change to evaluate their role and positions as diaconical workers within their congregations. Diaconical work has to do with our relationship with our neighbours. The aim in mind to fulfil God's commandment as seen in the life and ministry of Jesus Christ. Diaconia is the praxis of church on concrete manner in the world.

New Opportunities and networks

Currently, I serve as Office Manager for Congregational Witness within Witness Ministry. A joint Ministry between the Dutch Reformed Church (DRC) and URCSA. Our Focus is to give capacity to the missional calling of congregations which include training of congregational facilitators. Support congregations without a minister. Currently, we run a project Contextual Bible Reading (CBR) in relation with Protestante Kerk in Actie, Netherlands. Through CBR methodology of SEE, JUDGE and ACT congregations will be able to address the contextual concerns of their local communities. This is a great network opportunity between church and society.

I serve as treasurer on the board of Organization for Community development (OCD) a non- profit organisation. The organisation is in 'baby-shoes' and was impacted by the pandemic as well. However, OCD could assist the National Development Agency (NDA) in collaboration with the South African Social Security Agency (SASSA), a national agent of the government to distribute a special Covid-19 social relief of distress grants on behalf of Social Development. OCD had to recruit and trained volunteers to worked in rural communities where there is poor Wi-Fi, internet to help our people to apply for this grant.

Covid-19 pandemic impacted our country tremendously. The gap between rich and poor more visible. The loss of jobs and the uncertainties. Unemployment and causing more people in need for food security. Corruption and mismanagement of funds under the name of Covid-19 pandemic. The flaws within our government and the powerplay between political leaders. The economic crisis and the inability of government to deal with the pandemic crisis.

Conclusion

Our Confession (The Belhar Confession of the Uniting Reform Church in Southern Africa)

Article 4 of Belhar Confession says we believe that God has revealed God self as the one who wishes to bring about justice and true peace on earth. That in a world full of injustice and enmity GOD is in a special way the God of the destitute, the poor and the wronged and God calls the church to follow.

My prayer that we as Diaconic Managers do what we are trained, equipped, and called for in a professional manner to act responsibly.

Testimonials from Alumni: A Whole Life Transformed by the International Master of Diaconic Management Study Program

By: Adolphe Parfait Ekoume Ngangue (K3 2016 – 2018)



Since my early childhood, I had already decided to become a pastor to announce the word of God from the pulpit in the different parishes where I will be assigned. In my twentieth year I was recruited by my church and two years after, which was 2007, I began my theological training, which culminated in a bachelor's degree with the thesis "Computerized Management of a Christian Community: Case of a Parish of the Evangelical Church of

Cameroon". As a holder of a diploma and computer skills, my initial goal was to computerize the Church by integrating new information and communication technologies into its management and operation. But, the heaviness of the system and the lack of interest of the leaders very quickly discouraged me. In 2011 I was consecrated as pastor and the ministry experience gave me an interest in the human resources management, which I found ineffective in the Church. And then I continued to study and gained a Master in Human Ressources Management. My second project for the Church after the computerization was therefore the establishment of the processes of objective management of the personnel of the Church. Without the hidden, the secret ambition was to climb the echelons of pastoral ministry to reach positions that are sources of prestige, honor and considerable financial income. Why not, even become president of my Church.

Until then I didn't know much about diakonia. We understood it as the help that we bring to the poor, people in need, to the disaster victims, to the sick, to the bereaved ... For us at the time and for most of our contemporaries until now, the diakonia is the money we contribute, the clothes we collect, the notebooks we bring, the subsistence products we collect in order to redistribute them to those who lack them. The diakonia was also for us the visit of the sick and the bereaved families to sing and pray in order to comfort them. It is in this logic that I was selected in 2015 for the International Master of Diaconic Management training program after an unsuccessful first attempt in 2013. This two-year program has brought me an accumulation of knowledge and skills that my thirty years of life and study had not yet provided me. In two years, I discovered four different countries. In two years, I have lived in fraternity with eleven different nationalities and so many cultures. In two years, I visited almost 25 organizations from various social and economic activities. In two years, I studied at four prestigious universities.

In two years, I have met over 30 different lecturers and as many training modules. Yes, I learned a lot and it transformed me more. In Germany, I learned that every human being deserved as much as possible to live an adequate life to the full, regardless of their economic, social, physiological, psychological and mental situation. In Tanzania,

I learned that there are no disabled people but people with specific needs that must be identified and met. In the Philippines, I discovered the theology of struggle that in the face of oppression and injustice, peacemaking is not just about prayer in temples, but also mobilization and advocacy demonstration in the street. In South Africa, I discovered "Ubuntu", I am because you are: unity is strength. thus, no trauma is above community life. And that is not all I know.

In two years I really understood what it means to "serve", what "diakonia" means. I understood that diakonia is not only the help that one brings to the one who is in need. It is also all the measures taken to make it autonomous by strengthening its capacities and skills. It is above all the fight that we lead for the respect of his rights and the consideration of his person by the preservation of peace, the protection of creation and the reestablishment of justice. So diakonia is charity, empowerment, and advocacy. We speak for this last case of prophetic diakonia and this is the area that interested me the most. Indeed, one of the main questions posed by diakonia is that of knowing what puts certain people in a situation of need and what favors the vulnerability of others. The diakonia therefore does not look only at where we have fallen in order not to get up. It also looks at the cause of our fall in order to remove it. This diakonia is therefore prophetic, because it occurs before the disaster. It intervenes upstream of the problem. It is a preventive and not a curative diakonia. We all know that prevention is better than cure.

Cameroon, my beautiful country, is not only Africa in miniature: geographically, climate, demographically and culturally. It is also Africa in miniature by the number of scourges that one meets there: unemployment, precarious health, undernourishment, violence against women, environmental degradation, pollution, under- schooling, rural exodus and so on. Several reasons can be at the origin of this deplorable situation. Among these reasons, corruption occupies a prominent place. In Cameroon, in fact, we meet corruption everywhere. Corruption is encountered in the health-, the judicial-, the education-, the social system, and in tax regulations. In short, no sector is spared. Worse yet, even the deployment of diakonia meets corruption like a wall in its path of action. Sometimes, to do ministry to the prisoners we have to bribe the manager, to give scholarship for the education of poor students we have to give the director's share, to create a business we have to divert taxes. We therefore understood, from the perspective of prophetic diakonia that in Cameroon corruption deserves to be fought with courage and determination, but also with strategy and evaluation. This is what motivated me to choose the topic of my Master Thesis: Prophetic Diakonia against corruption ; contextual analysis and strategic plan for Evangelical Church of Cameroon.

Now the fight against corruption has become my main concern. For me now, doing diakonia in Cameroon is reducing corruption to its simplest form. Since the end of my IMADM-study, it is no longer just a question of making proposals to the Church as an institution, but it is also the object of a lot of weight. We also want to act on our own. We want to create a specialized organization, association, whose mission will be the education and sensitization of young people for the eradication of corruption.

It will not be an easy task in a country where the evil is deep, but we are as ready as we are preparing for adversity of the very numerous enemies of justice and transparency. To succeed, we are not going to act blindly or without a benchmark, we will then use all the tools that we have learned throughout our studies, including the Saint Gallen management model. Therefore, knowledge of the environment sphere of Cameroon through its nature, society, technology level, economy is a major asset for us. We have clearly identified our stakeholders, among which young people are our main target and the government our major partner. We are now putting in place our structuring force because our strategy, our structure and our culture need to be clear for us and for our partner. As soon as possible we are going to elaborate our different processes among others management, business and support processes.

The choice to invest myself personally beyond the requests of the Church stems from my awareness of having received a lot. The Lord Jesus asks His disciples to give freely because they have also received freely (Matthew 10 :8). In other words, we must give as we have received. But we have received a lot, we have even received everything. We therefore want to give everything, our time, our intelligence, our courage for the reestablishment of the reign of God, a reign of peace and justice in a society, where corruption has become a rule of management. Our IMADM study program was very expensive, it deserves to be made profitable by our social commitment. This is why deep down inside, we made the decision to reimburse. We will not be able to refund the the study cost and that is not even what is expected of us. We will repay by putting ourselves at the service of our neighbor and of our society. Now, what drives us is no longer the desire to have a position of prestige and obtain the honors linked to any position. What drives us is the will to serve, to fight, to give for a better society and as close as possible to the will of God. This is what we have become at the end of our training: a new man, a transformed person.

I would therefore like to express my gratitude to the Evangelical Church of Cameroon who recommended me to apply for this prestigious program. I would like to say thank you to the United Evangelical Mission for finding my study scholarship. I express my gratitude to Bread for the World who funded my training. I am grateful to the Protestant University of Wuppertal / Bethel, which trained me with the help of other universities. Thanks to all of you. My life will never be the same again, because now it has a meaning, that of diakonia; a well thought out, well developed and well implemented diakonia.

Testimonials from Course Counsellor: Report on my activities as a course Mentor and counselor in the International Master of Diaconic Management

*By: Katharina Kleine Vennekate
(Course Counselor K1 and K2)*



10 years ago, in 2011 the International Master of Diaconic Management started. For me, as for others, it was a special highlight of my professional and also personal life to be a part of this study program. It opened my eyes to a global world and the intercultural experiences gained in this course have decisively changed my life. But let's start from the beginning.

I had just spent half a year as a research assistant at the IDM when I received an offer from Prof. Dr. Martin Büscher to work for the International Master's program. I gladly accepted, because I saw a great opportunity to complement the team with my experience in teaching, my consulting qualifications, and my diverse practical experience in the diaconia. And so the three of us, Prof. Martin Büscher, Angelika Veddeler from the UEM and I, started out as a good team, also because we covered such different fields with our professional experience.

When the first course started in Bethel, I was at least as excited as the students. My job was to organize and run the seminars in the background in collaboration with the leading team and to accompany the students in their learning process. How often have I spent time at the copy machine, how often have I shown students the library, helped them edit Word documents, discussed master thesis topics, explained seminar topics again and just listened to them talk about themselves and their situations at home. Especially during the first parts of the program, I saw it as my task to support the students in working through the existing learning and knowledge differences between the students, but also regarding the requirements profile of a German master's program. This required a lot of individual coaching. I really enjoyed supporting the students individually.

My tasks also included visits to the diaconal organizations in the various countries. It was really exciting to see and experience the whole variety of diaconal work in different countries. I have always considered it a special privilege to visit diaconal work settings with this interculturally mixed group. This opened up different perspectives and discourses for me, because here it was primarily people from the Global South who exchanged ideas, who as experts for their life contexts questioned each other, discussed with each other, and looked for solutions. There was often a good atmosphere in our van when we were on the road. There was singing, dancing, and laughing. At the same time, the learning content of the last study unit was discussed as well as the situations in the home churches of the individual participants. I often felt like a learner and learned a lot myself.

Last but not least - I was the one from the leadership team who lived with the group on site all the time. We shared some conflicts, many joys, and difficulties together: the cold and wet weather in Tanzania, the coconuts in the Philippines, the visit to Robin Island in South Africa, the visit to my home town Lemgo. It was always important to me to also include relaxing activities in between like hikes, sightseeing or small celebrations. That this variety and intensity was possible still fills me with deep gratitude and I still feel connected to the people and the program. Many thanks to you all for all your sharing and friendship.

After two courses I had to say goodbye to this work. It was a good and correct decision that the task of the study mentor was now placed in the hands of the former master's student Tio Sihombing from Indonesia, so that the management team of the International Master's degree became more intercultural. The success of this course can be seen in the number of former graduates who have assumed leadership positions in their home churches. Congratulations to everyone. The regular exchange at international meetings enables the sustainable implementation and further development of the course content. It is a lively international community of learners that is convincing. I wish this future-oriented course and its people continued success and God's blessings.

Testimonials from Course Counsellor: IMADM as a Multicultural Community

By: Tioria Sihombing (Course Counsellor K3)



Edgar Schein illustrates the organization's culture with the analogy of an iceberg. He defines that organization's culture is structured by three levels: artifacts, values, and basic assumptions. The artifacts level is observable, such as architecture, office design and rituals in the organization. The level value such as norms, philosophy and regulations of the organization are less observable. The level basic assumptions are fixed on the mind of the individuals or members of the organization, unconscious and mostly cannot be changed.

My name is Tioria Sihombing, an Indonesian. 2013 I graduated from the 1st Course IMADM and was humble to be entrusted to work as the Course Counselor of 3rd Course IMADM 2016 – 2018. In this short article, I want to consider one of important elements I have observed during my study and work: the multicultural aspect of IMADM.

In my observation, the theory of culture described by Edgar Shine is noticeable in IMADM. It has developed its common cultures based on the fixed individual's cultures of its members. The group has formed certain classroom designs, regulations, rituals, attitudes, famous terminologies, etc. Yet, there are also fixed cultures that differ from individual to individual. Mostly they lay unconscious and unobservable.

I for example was shaped by my cultural beliefs that a woman, more over a single younger woman, does not supposed to lead. In the beginning, I was not confident to speak in front of the classroom because majority of the students were male and older than me. Me too has believed that I, as a colour-skinned person, am not able to co-lead with the "white-skinned" Professors and colleagues. Thank the challenging yet supported colleagues, especially Prof. Martin Büscher, Rev. Matthias Börner and Mrs. Angelika Veddeler, as well as all 3rd Course master students, I have developed new "cultural beliefs" which have enriched me personally and professionally.

15 students have been accepted to enroll in Course 3 IMADM. They came from different countries in Asia and Africa. 14 of them have remained and graduated in 2018. They did not only study for four to six weeks of each session together, but also live together. Either in Haus Horeb or Kolpinghaus during the session in Bielefeld-Germany, in the student dormitory in Lushoto-Tanzania, in Caledon Villa in Stellenbosch-South Africa, or in Oriental Hall in Dumaguette-the Philippine. It was a normality that they shared rooms and kitchen. During the field research in Davao, four male students shared a tiny hotel room.

The design of the study program, at least until Course 4, created certain uniqueness which in one hand enrich the learning process. The students could observe and live personally with fellow students from other cultures. It gave references on how people in other cultural context deal with social problems. As result, besides the academic achievement, the students have also developed certain competences in managing multicultural team. IMADM-alumni have shaped not only social analytical competences but also their soft skills.

I think, cultural dilemmas is therefore part of the IMADM studies. Already during my IMADM study, I personally experienced and observed some irritations and conflicts that probably were related to this aspect. For example, Indonesian students often interpreted speaking and closing doors loudly were forms of disrespect. While fellow students from other contexts might not see this sensible. Some students appeared to not understand that Asian eat rice three times a day. Not only that, they also enjoy cooking in group and spent longer time in the kitchen. Therefore, for me building a trustful community of learning was / is a crucial aspect of the academic progress of IMADM students. IMADM is a space where we are open to irritation, questions, and insecurities and at the same time to motivation and encouragement. If the IMADM alumni have at the end formed a certain bond to each other, like a “family”, it was the result of a process of trust to journey together as a multicultural community.

Happy 10th Year Founding Day IMADM!



Sleeping room in Caledon Villa was also a dining room 😊 Arulnatahan (alumnus Course 1 IMADM) visited and had dinner together with us.

Classroom activities



Parfait was happily adjusting his legs during our way to field research in South Africa



"Watching TV plus sleeping"

Group debate: YES or NO to foreign investors (South Africa)



Prof. Martin Büscher was giving a souvenir to a lecture (South Africa)



Testimonials from Course Counsellor:

"Let's not only talk from the classical perspective of Diakonia: care for the victims. Yet Diakonia should find a way of how to prevent the existence of the victims."

By: Jenny Purba (Course Counsellor K4)



From Indonesia to the Philippines and South Africa, our caravan has journeyed together as K4- IDM. I am grateful to be assigned as the course counselor to the dedicated students from Asia, Africa, and Germany. Looking back to those years, one of the most imprinted moments in my memory is the tears of the students during our visitation in a slum area in Manila. Joyful waves of laughter when we sang the Taruna Tama hymns of one school in Salatiga. The amazement of

listening to the courageous acts of fellow friends working in the field. A shock after visited a nightclub in Manila and many more exciting stories.

Those are the moments and one of a privilege of this program: the field research. It is an entrance to the academic rooms and the lectures, which will build competencies and knowledge. With reflections carried deep in the heart compounded with the interdisciplinary and multi-rationalities have enriched every one of us. As an outcome, we are aware; it is not enough to help the victims; Diakonia also builds awareness to bridge-building between all relevant actors and stakeholders to work together for justice and peace.

We know where we are going; Diakonia is not only to help the people but also to avoid the suffering and injustices experienced by them. Happy 10th-anniversary, ICDM!

Testimonials from Course Counsellor: Celebrating 10 years of Studying Globally, Managing Contextually, and Acting Responsibly!

By: Godwin Ampony (Course Mentor K4-K5)



It was and still is an academic journey filled with excitement onside and suspense and anxiety at the other side. As one of the products of the Master Course, I feel obligated and empowered to give to society my competencies through my service and work. Writing about my experiences as a former student, as UEM Coordinator for Diaconia and as course mentor in IMADM for me is a pleasure. I cannot over emphasis the name Caravan ascribed to the Master course due to its nature of moving from one University campus to

the other in Africa, Asia and Germany indeed it is an academic caravan. Of course there have been situations where the picture of a caravan have been taken too literally like in IMADM K4 in their section in the Philippines: Firstly, we arrived in Manila and after the field research travelled to Dumaguete to a Cottage, then the students moved to Student Hall and finally to the regular hosting Hall for the IMADM – four accommodations within a week while days were staffed with teaching, learning and additional appointments. It was one of the most exhausting challenges both for students and accompanying officials from UEM and IDM. Interculturality is lived rather than a taught subject and each of the Cohort courses have their own identified and built community culture. The field researches have been an exciting moments starting as a student, getting aware of the richness of diaconia in funds, forms and creativeness or restriction and limitation, what has become common saying in K3 as the “Poor BADISA” and the “Rich BADISA”. From the afternoon Soup Kitchen in South Africa to Accommodation under bridge (Tondo Community) in the Philippines were real life encounter with poverty levels that cannot be described in any textbook. The journey with K4 both as co-worker and course mentor has been exciting in our “Villa” in Stellenbosch with our rich breakfast, and cooking together.

In Bethel, K4 was troubled with the absence of Priscilla and Amani who could not come early due to flight and visa issues but they finally joining the Team. I will always remember the surprise Birthday Cakes and parties for me with K4 in Dumaguete and Bethel and of course so many birthdays we celebrated together for others in the group and Professors. In all these moments, our daily morning devotions were inspiring and my favourite liturgy,” Liturgy Model 3” I still use in other contexts, feeling of take back in IMADM times. IMADM K5 has just began unfortunately via digital due to the Coronavirus pandemic but already we are building a new form of community digitally. K5 is made of twelve students with seven women and five men from Africa, Asia and Germany. As we are celebrating the 10th Anniversary of IMADM, cheers up to us and the very best for K5 we are looking forward to welcoming them into ICDM in 2023. Ayeeko UEM! Ayeeko IDM! Ayeeko ICDM! Aza looooo!!!

CONTEXTUALIZATION AS A STRATEGY FOR CHRISTIAN MISSION IN INDONESIA (JAVA)

By: Nofia Hudaya (K1: 2011 - 2013)

1. Introduction

First of all, I would like to thank God for His grace for the *United Evangelical Mission* (UEM) and the *Institute for Diaconic Science and Diaconic Management* (IDM), *Kirchliche Hochschule Wuppertal/ Bethel* which has become a place to equip churches in Asia, Africa and Europe in struggling with the mission and diaconia of the church. The experiences while studying Diaconic Management at the IDM also motivates the writer to continue to work on the fields of mission and diaconic from various aspects or interdisciplinary. It is a precious opportunity for me to write this short reflection as part of the 10th years anniversary of the *International Master of Arts in Diaconic Management* (IMADM). Currently, I serve as a lecturer at Cipanas Theological Seminary (*Sekolah Tinggi Teologi Cipanas*), West Java – Indonesia, while occasionally serving the preaching of God's word in my churches, the *Christian Protestant Church in Indonesia* (GKPI) in Jakarta and surrounding areas.



On this occasion I would like to write a short reflection on contextualization as a strategy for Christian missions in Indonesia. This theme is part of research I am currently working on, specifically on the history of Christian missions in Indonesia by local missionaries in Central and East Java in the early 20th century.

2. Contextualization and Mission of the Church

J. Andrew Kirk said that one of the challenges of mission since the time of the early Church was how the gospel could penetrate every barrier and distinction shaped by culture.¹ Thus, one of the fundamental issues for the mission of the church is how to communicate Christ in the context of pluralistic and changing society.² Along with the development of sociology and cultural anthropology, a new awareness emerged about the relationship between the Bible and culture. Every knowledge must be contextualized; thus, every theology is local theology. Nowadays, it is generally understood that every text is an interpreted text. According to Peter C. Phan “the text is not simply ‘out there’ to be interpreted but ‘become’ as we engage with it; that the reader in some sense ‘create’ the text in reading it; and that such a hermeneutic act is not only a literary but also a socio-political and an economic exercise.”³ Since the early church Christian missions have always looked for ways to ‘incarnate’ the gospel into the culture of the evangelized society. This includes not only translating the Bible into

¹ J. Andrew Kirk, *Apa itu Misi: Suatu Penelusuran Teologis (What is Mission? Theological Explorations)*, (Jakarta: BPK Gunung Mulia, 2015), 102.

² David J. Hesselgrave, *Mengkomunikasikan Kristus secara Lintas Budaya (Communicating Christ Cross-Culturally)*, (Malang: Literatur SAAT, 2013), 104-105.

³ Peter C. Phan, *In Our Own Tongue: Perspectives from Asia on Mission and Inculturation*, (Maryknoll: Orbis Books, 2003), 25-26.

local languages, but also 'adapting' the gospel message into local cultures. This new approach to understanding then underlies every church's effort to indigenize, localize, inculturate or contextualize Christianity. For example, Liberation Theology is a form of contextualization of Christianity in Third World countries through the praxis of solidarity with the poor and oppressed.⁴

Historically, the term 'contextualization' was first introduced by Shoki Coe at the 5th Christian Conference of Asia (CCA) in Singapore in 1973 and was subsequently used within the Commission for Theological Education of the World Council of Churches. Contextualization then developed into a theological method that is open to cultural insights in the past and the future, as well as a critique of the use of the terms indigenization and native which are considered only oriented to the past and geographically limited (foreign mission).⁵ In its development, various perspectives, approaches, and methods emerged by theologians such as David J. Hasselgrave⁶, Stephen B. Bevans⁷ and Richard Niebuhr⁸. David J. Bosch admits that context has an important role in theology but should not be considered as the only authority and basic thing for doing theological reflection, because any attempt at contextualization always contains a danger where the context then determines the nature and content of theology for the context.⁹ One of the important principles for contextualization efforts is to take the church context seriously as a theological framework. It means placing the Bible at the center where all interpretations of the Bible are interpreted according to the real cultural, religious, social, and political context of the church.

3. Contextualization as a Mission Strategy in Indonesian Context.

Darrell L. Whiteman said, *"When Christianity is not contextualized or contextualized poorly then people are culturally offended, turn off to inquiring more about who Jesus is, or view missionaries and their small band of convert with suspicion as cultural misfits and aliens"*.¹⁰ This is why Christianity is often seen as a foreign religion in most parts of Asia and Southeast Asia. Michael W. Goheen asserts that no superior culture is superior to other cultures. He said, *"There is no 'super cultural theology' that stands above every culture and is universally true for all. All theology is expressed in a*

⁴ Peter C. Phan, 26-27.

⁵ Richard A.D. Siwu, *Misi dalam Pandangan Ekumenikal dan Evangelikal Asia 1910-1961-1991* (Mission in Ecumenical and Evangelical View of Asia 1910-1961-1991), (Jakarta: BPK Gunung Mulia, 1996), 185.

⁶ David Hesselgrave dan Edward Rommen, *Kontekstualisasi: Makna, Metode dan Model* (Contextualization: Meaning, Method and Model), (Jakarta: BPK Gunung Mulia, 1996), 178-180.

⁷ Stephen B. Bevans, *Model-model Teologi Kontekstual* (Contextual Theological Models), (Maukere: Penerbit Ledalero, 2013), 58, 63-248.

⁸ H. Richard Niebuhr, *Christ and Culture*, (New York: Harper and Row, Harper Torchbook, 1956). David Hesselgrave, 111-112.

⁹ David J. Bosch, *Transformasi Misi Kristen: Sejarah Teologi Misi yang Mengubah dan Berubah* (Transforming Mission: Paradigm Shifts in Theology of Mission), (Jakarta: BPK Gunung Mulia, 2016), 649, 652-651.

¹⁰ Darrell L. Whiteman, "Contextualization: The Theory, the Gap, the Challenge" in *International Bulletin of Missionary Research*, January 1997, (New Haven: Overseas Ministries Study Center, 1997), 3.

certain language with certain cultural categories addressing specific issues. Only the Scripture can carry universal authority.”¹¹

Therefore, Rahmiati Tanudjaja mentions contextualization as a strategy in carrying out missions where there is an ongoing process so that the gospel can be accepted and understood by the recipients of the gospel in their dynamic culture.¹² As a mission strategy, contextualization has an important role in determining the success of Christian missions. “Contextualization is a necessary task for the Church’s mission in the world so that the Gospel can be ever more deeply rooted in diverse local cultures.”¹³ That’s why Peter C. Phan emphasized that churches in Asia should not only be in Asia, but become part of Asia, or in other words, really become churches that are local.¹⁴ Several theologians and missiologists such as David J. Bosch, Lesslie Newbigin, David Hasselgrave, Wilbert R. Shenk, Peter C. Phan have criticized the theology and practice of Christian missions from the Middle Ages to the early 20th century which only emphasized *saving souls* and *church expansion* (church extension or church planting). As a result, the understanding of the mission of the church tends to ignore other aspects of the mission such as: social transformation, local culture, and dialogue with other religions.

Conceptually it is not easy to separate Christianity from the values of Western society from which the gospel came. But linking the gospel to new societies that have been shaped for so long in their own culture and belief systems is no less difficult. In fact, people who are willing to become Christians will be considered a traitor to the traditions of their families, tribes, groups, and nations so that the life of the churches becomes alienated from the life traditions of their ethnic groups. David J. Bosch suspects that Western Christians are not aware that their theology has been culturally conditioned to assume their theology is supra-cultural and universally valid. And because Western culture is implicitly considered Christian, Western culture must be exported along with the Christian faith.¹⁵ The impact of understanding missions with the *spirit of conquest of other religions* results in the emergence of hostile attitudes between Christianity and other religions.¹⁶ This situation has gradually encouraged the development of two kinds of theology in Indonesia, especially in Java, namely: *Western theology* which was born and developed in Europe, and *local theology* which emerged as a response to Western theology.¹⁷ Western theology was propagated by

¹¹ Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History and Issues*, (Illinois: InterVarsity Press, 2014), 292.

¹² Rahmiati Tanudjaja, ‘Kontekstualisasi sebagai sebuah strategi dalam menjalankan misi: Sebuah ulasan literatur’, (Contextualization as a strategy in carrying out missions: A literature review), in *Veritas: Journal of Theology and Ministry*, Vol. 1/1 (April 2000), 27.

¹³ James A. Scherer and Stephen B. Bevans (ed), *New Direction in Mission and Evangelization*, Vol.3, Faith and Culture, (Maryknoll: Orbis Books, 1999), 182.

¹⁴ Peter C. Phan, 15. The local church referred to here is a church incarnated in the community, an indigenous and inculturated church (a church indigenous and inculturated).

¹⁵ David J. Bosch, 689, 690, 693. In the end, it is recognized that cultural plurality also presupposes a theological plurality which then encourages Third World churches to make efforts to ‘inculturate’ by abandoning a European-centric approach.

¹⁶ Widi Artanto, *Menjadi Gereja Misioner dalam Konteks Indonesia* (Becoming a Missionary Church in the Indonesian Context), (Yogyakarta: Kanisius dan Jakarta: BPK Gunung Mulia, 1997), 90-91.

¹⁷ Ronald Adam, *Teologi Kontekstual Kristen menentang penjajahan di Jawa* (Christian Contextual Theology Against Colonialism in Java, <https://crcs.ugm.ac.id/teologi-kontekstual-kristen-menentang-penjajahan-di-jawa/> accessed April, 25, 2021.

Western theologians and evangelists, mostly from the Dutch Protestant church, with the exception of a number of figures sympathetic to local theology. For Western missionaries, the church system, architecture, organizational structure, rituals of worship, liturgy, musical instruments, and even baptismal names must conform to church traditions in the West.¹⁸ While local culture is considered contrary to Christian doctrine, any intrusion of local culture into the church will be considered as syncretism, so depaganization and deculturation must be carried out.¹⁹ To respond to this Western theology, local theology was born which was taught by local theologians and evangelists such as: Kiai Tunggul Wulung and Kiai Sadrach who based their theology on the social conditions of the local community so as to produce different interpretations of Christian teachings by Western missionaries.²⁰

This different experience then gave birth to a unique contextual theological style, although not completely out of the European church tradition, but trying to answer the struggles of the people who were experiencing colonialism. In developing their local theology, Kyai Tunggul Wulung and Kyai Sadrach explored the concept of Jesus as *Ratu Adil*²¹ as a form of 'decoloniality' practice, namely an attempt to separate themselves from colonial power and from a *eurocentric theology* based on local experience.²² Kyai Sadrach (1835-1924) together with the Christian community of *Kang Mardika* (Free Christians) aimed at two things: freedom to express Christianity based on the local experience of the Javanese and independence from subordination by the colonialists both culturally, economically, and politically.²³ The resistance of Sadrach and the Christian congregation of *Kang Mardika* was more of a symbolic resistance than a physical one, but it had a broad impact on instilling indigenous awareness to oppose the colonialists. The mission strategy applied by Kyai Sadrach is not merely to bring Javanese people into Christianity and enter the church or make them his followers but to bring Javanese people to know the greatness and majesty of God.²⁴ History records that Kyai Sadrach has achieved mission success far beyond the results of Western missionaries.²⁵ Despite all the accusations of syncretism by the Dutch mission, Kyai Sadrach and his community succeeded in preaching the Gospel among the Javanese by contextualizing the mission through local theology which he

¹⁸ David J. Bosch, 449-450, 454.

¹⁹ *Depaganization* means the eradication of cultural practices that are seen as forms of idolatry. *Deculturation* means the uprooting of a community from a culture (local culture) to enter into a new culture (European culture).

²⁰ Michael W. Goheen, 264. David J. Bosch, 286.

²¹ The concept of *Ratu Adil* (The Righteous King) emerged in Java during difficult times due to the policy of forced cultivation by the Dutch colonial government. *Ratu Adil* is believed to bring people out of the shackles of oppression and chaotic socio-economic conditions.

²² C. Guillot, *Kiai Sadrach: Riwayat Kristenisasi di Jawa*, (Jakarta: PT. Grafiti Pers, 1985), 81.

²³ Ronald Adam, *Teologi Kontekstual Kristen menentang penjajahan di Jawa* (Christian Contextual Theology Against Colonialism in Java, <https://crcs.ugm.ac.id/teologi-kontekstual-kristen-menentang-penjajahan-di-jawa/> accessed April, 25, 2021).

²⁴ Silas Sariman, "Strategi Misi Sadrach: Suatu Kajian yang Bersifat Sosio-Historis" dalam Jurnal ABDIEL, Vol. 3 No. 1 April 2019, 28. Soetarman Soedirman Partonadi, *Komunitas Sadrach dan Akar Kontekstualnya: Suatu Kekristenan Jawa pada Abad XIX*, (Jakarta: BPK Gunung Mulia, 2001), 366-367.

²⁵ C. Guillot, xx. Jan S. Artonang and Karel Steenbink, *History of Christianity in Indonesia*, (Leiden: Brill, 2008), 675. Soetarman Soedirman Partonadi, *Komunitas Sadrach dan Akar Kontekstualnya: Suatu Kekristenan Jawa pada Abad XIX*, (Jakarta: BPK Gunung Mulia, 2001), 366-367.

developed from Javanese culture so that it also colored the development of Christian missions in Indonesia.

Conclusion

The church's mission in the midst of a pluralistic Indonesian context will be effective if it is carried out with respecting local religious and cultural values. It will not diminish the truth of the Gospel preached by the church. Therefore, the missionary work of the church must be harmonized with the actual situation, so that the contextualization of the mission becomes very important strategy for the church.

BUILDING INCLUSIVE AND SAFE COMMUNITIES

A South African diaconic management perspective

By: Brian Handel (K2: 2013 – 2015)

As we celebrate the 10-year journey of the International Master of Diaconic Management (IMADM) the saying of Rev Friedrich von Bodelschwingh (1831-1910) *"Big new needs demand big new ideas"* ⁽¹⁾ still inspires me.

The town Bethel in Germany with its current vision of *"putting community in to practice"* had begun in 1867 as a Christian community for people with epilepsy. By 1900, Bethel included several facilities that cared for 1600 disabled persons. In today's Bethel the services vary, making it the biggest diaconal service provider community in Germany. Services include mental healthcare facilities, employment agencies for the homeless, the Bank of Bethel ⁽²⁾, numerous training facilities, a hospice, hospitals, a special needs school, university and a leisure centre. All these institutions work together to put community into practice. All who love and work and visit these centres in this town value these life giving encounters. It speaks of a transformational attitude of *"nothing about me, without me"*



Bethel was the base community of our studies in 2013-2015 at the Institute for Diaconic Science and Management at the Protestant University Wuppertal/ Bethel and I marvelled at how this town puts community into practice: Living together in a natural way, learning and working together whatever their differences.

My IMADM journey has been a transformative experience where new goals, shifts in epistemologies and new praxis ⁽³⁾ were guiding signposts. These signposts continue to influence my current work in building inclusive and safe communities in South Africa.

New Goal

How do you put a Cape Flats community, like Bishop Lavis ⁽⁴⁾ in to practice as you constantly juggling the social exclusions ⁽⁵⁾ of unemployment, poor skills, low incomes, poor housing, high crime environments, bad health and family breakdown. IMADM's interdisciplinary learning, the intercultural edge of interpreting texts and contexts and the field research in different countries has shaped a first response to this question. My Master thesis ⁽⁶⁾ as a result of the studies focused on how a local church can mitigate gang violence by engaging the recidivist culture of so many young people in conflict with the law as well as assisting young people coming out of prison.

My common pastoral responsibility in Bishop Lavis community is still with drug- dealing, unemployed, troubled, broken, at- risk, wounded, parolees, branded, marketed, and commodified young men. But as we struggle week after week to find their stories and voices again, connecting them to their mothers and fathers as Jesus has done to John and Mary (John 19:26-27), leading them to what Francis Schaeffer used to call true truth.

We draw from the spiritual wisdom of our ancestors, the Khoi- Khoi who called God *Tsui//Guab: God is the God with the wounded knee*. God “limping beside” his wounded children, standing between them and destruction⁽⁷⁾. These young men and many other marginalised people in South Africa needs to be listened to. Their voices need to be heard lest they became more invisible.⁽⁸⁾

As we yearn for a moral economy amid the coronavirus pandemic of 2019 and with our current and growing levels of inequality, it remains discouraging to see economics now being elevated to the position of ultimate justifier. As if it is the explainer of all the affairs of our daily lives and competition enshrined as the sovereign principle and as the ecumenical teacher Richard Rohr says how very little economics have to say about community, compassion and mutual help. It was Martin Büscher ⁽⁹⁾ amongst others who advocates for better communication between the disciplines of theology and economy.

He notes that in many instances loose points of connection between these two disciplines, highlighting the moralising and functional natures of engagement for theology and economics respectively persists. He further argues that this need not be so as in Protestant ethics religious attitudes gives meaning to achievement, productive action and efforts at world improvement. He states that religious sense the economy grow. In economics, there is a serious lack of normative fundamentals of ethical reasoning often reducing the discipline to the pursuit of unrestrained self – interest. ⁽¹⁰⁾

With our current and growing levels of inequality, poverty and unemployment in South Africa the communication between theology and economics is necessary, urgent and possible. Büscher offers the following pointers for such an interdisciplinary communication stating that churches today want and need to play a more influential role in confronting and solving challenges to the economic good: *That church leaders need to realise that economics and business are means to supply people with goods and services that can be done in either a life- serving or destructive way. The competency to understand, reflect and contribute to the public economic sphere that can translate into a comprehensive, interdisciplinary and transdisciplinary encounter is needed by church leaders. The ecclesiological communication about the means and ends of good business, the interactive notions of the market system and the role of the State for the common good is needed. Value driven and value oriented management competencies are needed.*⁽¹¹⁾

27 years into democracy South Africa still has a dual economy with one of the highest inequality rates in the world. On the one hand we have an economy comparable to that of industrialised nations and on the other hand we have an economy characterised by large numbers of low skilled people operating in a low productivity environment. ⁽¹²⁾ The economy still finds itself in a “low- growth trap”, the unemployment rate is the highest in the world, the nation’s public finances are in a parlous state and corruption still persist. ⁽¹³⁾ Poor communities are locked into poverty as their development projects are directly tied to the tax revenue that their municipalities are able to raise.⁽¹⁴⁾

In 2012 the South African government adopted the National Development Plan (NDP) which is the roadmap guiding South Africa's development agenda until 2030. Recognizing that safety has a direct impact on sustainable development and that high levels of violence have slowed down South Africa's economic growth and transformation, the NDP identified community safety as one of the fundamental components of achieving sustainable development. Chapter 12 of the NDP speaks to "Building Safer Communities" and includes the following objectives:

- Using an integrated approach to safety by addressing the underlying drivers of crime and violence.
- Building community participation in community safety and
- Strengthening the criminal justice system and professionalism/ demilitarising the police.

The 2016 White Paper on Safety and Security is grounded in an understanding that building safer communities is the responsibility of everyone in society. It instructs all spheres of government and organs of state to align their strategic plans and budgets to the vision and mission of the White Paper in order to achieve a safer South Africa.

In the beginning of this year (2021) we as the church community have taken up this responsibility. I am the current chairperson of the Bishop Lavis Religious Leaders Forum and we have engaged the local Police as stakeholder, drafted a community safety plan with the hope of more efficiency of service delivery by different government departments. The community safety Plan sets out all the stakeholder's contribution to making the community a safe and resilient place to live, visit, work and study. It describes our commitment to safety and our areas of focus for the next five years. The plan sets out three priority areas for action: *Safe streets and spaces, crime prevention and response and resilience.*

New epistemology

A theological prophetic epistemology grounded in the God of Justice and Life, and the St Gallen Management Model has been my constant companions.⁽¹⁵⁾

This journey constantly highlights the different story of justice in Scripture. It is a story of God's justice and the justice God loves (Psalm 99:4). It is a story of one who hears the cries of those who hurt and rescues them, a story of exodus and the liberation of slaves, a story of manna in the wilderness and an economy in which none had too little and none too much, a story of covenant.

As Scottish economist, Adam Smith once said: "*Justice is the main pillar that upholds the whole edifice. If it is removed the great, the immense fabric of human society must in a moment crumble into atoms*"⁽¹⁶⁾ The edifice that Smith spoke about was an orderly, peaceful society. Smith saw justice as an answer to social cohesion. His views on the importance of justice for a peaceful society would later influence the United Nations in

its drafting of the Charter and Universal Declaration of Human Rights and more recently, the Sustainable Development Goals.

Smith's influence also extends to our current management of our institutions and projects and churches and agencies. The SGMM (a model that considers the environment of society, economy, and nature (the socio- economic context) as well as management levels) helps with its normative management edge, value added production chains as well as constantly checking whose interests are being served at most.

Concepts such as theology of Struggle, multi- Rational management, special need education, mutual empowerment, stakeholder management, has shifted my thinking tremendously.

New praxis

South Africa remains largely a welfare – driven state. There are some public monthly welfare monetary support for poor households in the form of cash transfers. These are targeted at children, the aged and the disabled. As a result, there is no meaningful public welfare for able bodied unemployed adults ⁽¹⁷⁾ The mass looting of malls and food warehouses in July of this year in some provinces in our country came as no surprise to me given the high level of poverty, inequality, and unemployment that we still experience.

Our local church have started as a new praxis and as an expression of building a safer community the *Gender Based Violence Interrupters Project*. We have started with 8 young men aged between 14 – 21 who have joined our church community as members on Easter Day of this year to make a commitment to journey with 8 young men from outside our church community for the next 5 years to become our community's Gender Based Violence Interrupters. Gender based violence (mostly violence against women) remains our top priority crime in our communities. It is more devastating than the Covid- 19 pandemic.

Our local church has also partner with a neighbouring church to embark on an *intercultural Widow Care Project* as an expression of building inclusive communities. In South Africa communities are still seeking to articulate identity, but unfortunately disintegrating into ethnic enclaves. Part of the Southern African reality is that communities are taking time to cross the racial barriers that were enforced on us.

The *Inkathalo yomhlokokazi- Widow Care* is the first intercultural programme of the Uniting Reformed Church in Southern Africa: Lavis and Langa congregations in Cape Town, South Africa which combines the rich experiences from the Xhosa Christian Women's Gatherings (Manyano) and the Khoi- Afrikaans Christian Women's Ministry (Vrouediens). Both these two ministries has been in operation and have been caring for women, especially widows for over 50 years. These two congregations will jointly

embark on a five-fold care model mission for widows in two separate cultural communities. The five-fold ministries and their objectives are:

- Communicare (*a shift from caring for individual members to a caring model which will be done in groups*)
- Hybrid Care (*we are attending to the needs of widows as multi- cultural agents of transformation. Xhosa and Xhoi widows will continually learn from each other's rich heritage and traditions*)
- Mental Health Care (*a shift from individual mental health care to where widows engage each other in sharing and appreciating their resilience*)
- Spiritual Care (*this is a shift from an individual sermon based bible study care model to Intercultural Contextual Bible Reading Groups*)
- Feeding Care (*this is a shift from an individual feeding schemes to elderly and widows to a Serving Justice Feeding Care Model where widows will prepare and serve food to people in need*)

May IMADM grows from strength to strength as we build inclusive and safe communities everywhere.

Brian Handel

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1. Johanna Will- Armstrong "Innovation must go on" in Documentation of the International Symposium on Diaconic work Bielefeld- Bethel, Germany 12 May 2017, pg 8
 2. The bank of Bethel has its own currency called the Bethel Euro. A special voucher that grants 5% discount in most of the shops in Bethel)
 3. See the work of Ignacio Martin- Baro. Also Liberation Psychology in Pastoral care with young people suffering from depression in the context of Soweto: HTS Theological Studies: Mwansa C. Kimpinde & Yolanda Dreyer. Faculty of Theology and Religion. University of Pretoria, South Africa
 4. One of the Cape Flats communities created to further isolate people of colour during apartheid. Bishop Lavis was named after Warren Sydney Lavis an Anglican cleric who campaigned for the improvement of slum conditions in the early 1900's.
 5. Malusi Mpumlwana: On the challenges of Social Exclusion in Motte, J & Rathgeber, T (eds). 2016. Inclusive communities and the churches- Realities, Challenges and Visions. Documentation of the UEM International Conference in Stellenbosch, November 2014. Foedus- Verlag, Solingen, Germany, pg. 38.
 6. Handel, B. 2015 Gang violence in Bishop Lavis community. A Stakeholder approach to the Missional Ministries of the Uniting Reformed Church Cape Town Synod in Southern Africa. Protestant University Wuppertal/ Bethel. Germany. Unpublished.
 7. Boezak, W. 2016. So Glo ons. Die Khoi-san van Suid Afrika. Bidvest Data, Kaapstad, pg. 291-292)

8. Fukuyama, F.2019. Identity. Contemporary Identity Politics and the Struggle for recognition. Profile Books. London. Pg. 178
9. Martin Buscher was our accompanying Professor in our study modules, and he is the current Rector of the Protestant University Wuppertal/ Bethel in Germany. See also Buscher, M. 2017. Theology and Economics. Communication between two worlds. The Presbyterian Outlook, 21 March.
10. Buscher, 2017.
11. Buscher, 2017
12. Mthunzi Mdwaba and Mothunye Mothiba : Productivity: The catalyst for competitiveness and sustainable growth in Parsons R (eds) 2020 Recession, Recovery and Reform. South Africa after Covid-19, Jacana Media, South Africa, pg. 163-164
13. Parsons R (eds) 2020 Recession, Recovery and Reform. South Africa after Covid-19, Jacana Media, South Africa, pg. xxv
14. Mxolisi Makhubo – Johannesburg: An emblem of the Constitution’s limitations? In Jean Meiring (eds) South Africa’s Constitution at twenty- one, 2017 Penguin Books, pg. 129
15. I have joined the IMADM journey in 2013 as part of the second Course.
16. Thuli Madonsela: Law and the economy through a social- justice lens in Parsons R (eds) 2020 Recession, Recovery and Reform. South Africa after Covid-19, Jacana Media, South Africa, pg. 1
17. Antony Altbeker and Ann Bernstein: A jobs policy for greater inclusion in Parsons R (eds) 2020 Recession, Recovery and Reform. South Africa after Covid-19, Jacana Media, South Africa, pg. 53

Youth Economical Inclusion in South Africa

By: Bonganjalo Mbenenge (K4: 2018 – 2020)

Introduction

On the 3 February 2005 at Trafalgar Square in London, former president of the Republic of South Africa Nelson Mandela delivered a speech for the campaign to end poverty in the developing world. He made a remarkable statement that pierced through the illusion regarding poverty when he said “Like slavery and apartheid, poverty is not natural. It is man-made and it can be overcome and eradicated by the actions of human being. Overcoming poverty should not be a gesture of charity. It is an act of justice. It is the protection of a fundamental human right, the right to dignity and a decent life”¹. This truth needs to be carried by the church unapologetically especially when it comes to the youth residing in South Africa, for poverty is violent, as Mahatma Gandhi once said “poverty is the worst form of violence”². In South Africa the face of poverty is depicted in its youth; for the youth is excluded in the economical participation in the country as they represent 70% of the unemployed ages between 15-24 years according to Statistic South Africa (STATS SA)³.



This economic exclusion of young people in South Africa is a ticking time bomb for our democracy, as mentioned by Busi Mavuso who the CEO of Business Leadership South Africa is: “The Covid 19 pandemic has exposed how fractured South Africa’s democracy is and just how unequal we are as society. The biggest ticking time bomb we have in this country is inequality.”⁴ This paper seeks to highlight the impact of economical exclusion of the poor youth of South African and the negative impact it has on local communities, specifically the one I inhabit in Thembaletu George South Africa.

Unequal South African Society

South Africa has one of the most unequal societies in the world, as the gap between the rich and the poor widens day by the day. South Africa has a past of segregation famously known as apartheid which excluded the majority black from economic emancipation leading to this group to live in poverty. Despite the new dispensation of democracy in 1994, the gap between the rich and the poor has dramatically increased the rich have become even richer whilst the opposite is true for the poor. This has been displayed by the recent sporadic looting that took place in KwaZulu Natal and some parts of Gauteng province where people invaded malls, storehouses, warehouses in their thousands stealing goods and causing damages amounting to billions of

¹ “In Full: Mandela’s Poverty Speech,” February 3, 2005, http://news.bbc.co.uk/2/hi/uk_news/politics/4232603.stm.

² “A Quote by Mahatma Gandhi,” accessed September 10, 2021, <https://www.goodreads.com/quotes/16271-poverty-is-the-worst-form-of-violence>.

³ Statistics South Africa, “Youth Still Find It Difficult to Secure Jobs in South Africa | Statistics South Africa,” accessed September 10, 2021, <http://www.statssa.gov.za/?p=14415>.

⁴ “Inequality in South Africa Is a ‘Ticking Timebomb,’” accessed September 10, 2021, <http://www.news.uct.ac.za/article/-2021-05-21-inequality-in-south-africa-is-a-ticking-timebomb>.

dollars. Those who participated in the looting was mostly by the youth of South Africa which represent the most unemployed in the country, as the youth feels no sense of nothing to loose and therefore their actions are inconsequential.

Professor Vimal Ranchhod, deputy director of the Southern Africa Labour and Development Research Unit (SALDRU) at University of Cape Town is of the view that “inequality in South Africa is directly attributed to the high levels of unemployment. This leads to income inequality, which largely impacts the most vulnerable group: Black South Africans which are adversely affected”⁵.

This means that the South African human capital is not used to its potential to grow the economy, living young people who are born within the democratic period in despair and desperation. As most unemployed young people of South Africa have no substantial education nor skill to be able to be employable. They have to find other ways and means to survive; this leads them to the crime economy. Most South Africans have to some degree experienced being the victims of crime from petty crime to violent crimes mostly at the hands of young people.

In my area of Thembaletu in George in the Southern Cape of South Africa, crime that impacts most people is done by the youth. Most crimes in our township are robbery of mobile phones by unorganised gangsters called “amaphara”. These are young boys between the ages of 15 to 24 who rob and steal people properties. Most of these boys did not finish school and come from impoverished homes. This life of taking people’s possessions by force is how they make living. The church by no means is spared from these criminal activities.

As the local church we have Ubuntu Diakonia that seeks to feed and educate people in our community. Every month in our church kitchen we experience some breaks in whereby food is stolen. These foods are used to cook and serve the poor within the community. These foods are stolen to be sold to local stores so that these young people can buy tik. Tik is a drug that these young boys are addicted. To feed their habit they have to rob, steal and sometimes kill to meet their appointment with their next fix. The crime that our community is experiencing is a result of our young people not having access to opportunities resulting in them terrorising impoverished communities.

Thuli Madonsela former Public Protector of South Africa understands the effect of inequality, as she says “structural inequalities translate into structural inefficiency in utilisation of human capital”⁶. The greatest asset of any country is its people especially its young who are full of energy and imagination, that is why it’s important that everyone participates in the wellbeing of the greater community. Therefore, when you have your human capital dormant in the economy that does not just lead to inequality, but it impacts the potential of the fiscal of the country, for the country is not running on its full capacity living the youth outside the economy participation. In this regard “The International Monetary Fund and the World Bank, among others have conducted studies that prove conclusively that leaving women and youth behind socially and economically weighs down a country undermines its gross domestic product”⁷ everyone who is able to work should work if not improve one’s skills or education.

⁵ “Inequality in South Africa is a ‘Ticking Timebomb.’”

⁶Michael Nassen Smith, *Confronting Inequality: The South African Crisis* (Fanele, 2019), 16.

⁷Smith, 16.

The danger that our democracy faces is to undermine what Moloetsi Mbeki calls the underclass or the unemployed whose focus is to survive. "The underclass is economically marginalised, unskilled and not engaged in any significant commercial activity, they are largely dependent."⁸ The underclass is outside the national and international economy what tends to happen the underclass becomes violent and passive this happens when their immediate environment and conditions of the underclass deteriorates, precipitating social unrest but this usually spills over to the larger society. One should keep in mind is the underclass that feeds the growing illegal or crime economy as they are seeking a sense of belonging and form of participation in the economy

Bread For the Youth

One of the most known and recited prayers within the Christian faith is the Lord's prayer which is found in Matthew 6:9-13 and Luke 11:2-4. My focus will be Luke 11 verse 3 "Give us each day our daily bread".⁹ This is an enriching inclusive statement or prayer with deep theological sentiments. The plural sense of inclusion is key to this verse. Dr Myles Munroe in his book "Prayer" explains this well when he says "The plural tense used in this statement is tied to "Our" in Our Father. If you tell God that you are coming to him with the concerns of other people, then when you ask for bread, you have to ask for bread for everybody"¹⁰. The Father is seen as the providing God for all not just for a selected few. God does not just provide for the just or the righteous. It is the teaching of Jesus in Matthew 5:45b when he says "He causes his sun to rise on the evil and the good and sends rain on the righteous and the unrighteous"¹¹. In other words, God provides for all his children no matter how they are perceived (whether good or bad) rich or poor. He provides this notion must be extended to our youth as well despite their past transgressions. When Jesus says "Give us our daily bread", Dr Munroe continues to explain that "you are not only praying for food, but also for the whole process that is necessary to make the food possible"¹².

The term daily bread encompasses the notion of interconnectedness and how the whole chain comes together to sustain life. Namely from nature (environment), to the seed, to ground, sun or rain (Climate), harvest (Labour), baking (Manufacturing), (logistics) transportation to the shops and finally to the family's table. Therefore, how can the church make sure that young people are included in the process and to participate in delivering the bread for everyone. The term daily bread was a cultural idiom that refereed to everything necessary for making the bread for all.

The "us" implies everyone should have a sit at the table with no prerequisites or despite one's background. One dares to say a country or nation or world that has a system that is structured in such a way that it produces people who are starving whilst others are throwing food away. That system is corrupt and should be classified as crime against humanity. This is true of our

⁸ Mbeki and Mbeki, 102.

⁹ "Luke 11 NIV - Jesus' Teaching on Prayer - One Day - Bible Gateway," accessed July 24, 2020, <https://www.biblegateway.com/passage/?search=Luke+11&version=NIV>.

¹⁰ Myles Munroe, *Understanding the Purpose and Power of Prayer*, Underlining edition (New Kensington, PA: Whitaker House, 2002), 121.

¹¹ "Bible Gateway Passage: Matthew 5 - New International Version," Bible Gateway, accessed July 24, 2020, <https://www.biblegateway.com/passage/?search=Matthew%205&version=NIV>.

¹² Munroe, *Understanding the Purpose and Power of Prayer*, 121.

current situation of the youth of Thembaletu and of South Africa who have been excluded from participating in the economy, leaving them no choice but to participate in various forms of crime. The current system is one of making a lot of bread for a handful, for the means of production are in the hands of the few in South Africa, the Government with its neoliberal policies has led to great marginalization and exclusion of many SA citizens more especially its youth.

Recommendation

Most churches in our community are opened mostly two to three times a week at maximum of three hours per time. In other words, churches are perceived as these white elephants. The question is how these buildings can be converted to youth centres to empower and give hope to the youth. Most young people within our community have a mobile phone, but most do not have data whereby they can access the internet or information. The future will encamp those who are able to be self taught and learn new skills through the internet especially YouTube and the like. What Covid-19 has taught us is that teaching, and learning can happen through the internet. In other words, education can be relieved via internet, and this has been proven in when education centres like schools and tertiary institutions had to close and do E-learning.

Most young people today have phones, but most do not have data or Wi-Fi access as data in South Africa is one of the most expensive in the world. Churches should be turned into internet café, E-learning centres for the youth in the community to access during the week for which the UEM can support these centres by assisting with data or Wi-Fi and training for the young people. Trainings that will be practical in the new age of artificial intelligence. These could include the projects regarding recycling and green energy that can collaborate with the local environment. This kind of service to the youth reintroduces the church to the young people. This is the new missiology of our time. To facilitate learning inside the church building can create a worthwhile experience that can also create an opportunity for the youth to get to know Jesus without imposing the Gospel to them.

The local church through the Ministers of the word can provide counselling sessions for the young people who would want to engage the Pastor regarding the challenges that young people face. The church hall can have stand up banners with various messages which are full positive messages. So, through these centres churches should form youth clubs that young people can join, the E-learning centres should have mentors that could mentor these youth to meet their potential.

Conclusion

The Church has played a critical role in the development of young people throughout the centuries. In recent times it seems the church has left most of the development of young people at the hands of government. There is a gap that is building between the church and the youth of the day. The church must not wait for the young people to come to them, but rather the church must take the initiative and invite young people and open a world of new possibilities through E-learning centres that can empower young people through information and training. This gives an opportunity to the youth to participate in the economy as they will be empowered to pioneer their economical paths.

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Alumni in New Responsibilities: Ordination as Deacon

By: Peter Imponge

"My vocation as a Deacon goes back a long way"

It was since 2010 that I had to be ordained as a Deacon. But given the time that did not allow me to take things in hand, I always told my parish pastors to wait when the time came. Being ordained as a deacon is not an easy thing for a Christian because it requires a lot of sacrifice.



Since March 2021, I have followed the training of deacons in my parish where I serve my God as Head of Diaconia. This was under the direct supervision and guidance of the Parish Pastor of CADELU Kinshasa / Limete, Reverend David Bobuya.

After a month and a half, on 23rd of May 2021, I was ordained as a deacon with four other people including a mother from my parish. The long-awaited dream was fulfilled, and today we must continue to serve the Church of God with much anointing and spirituality for the edification of his work.

My master's degree in Diaconic management had opened several doors for me on a scientific and professional level. The knowledge acquired at IDM allowed me to face the intercultural and professional realities which have enabled my Church to benefit much knowledge from a managerial point of view and diaconal work.

On the ICDM side, I am delighted that it is a platform that not only allows us to exchange new knowledge and raise our level but also it allows us to create a communion with the newcomers of the different batches that follow one another. It also allows us to visit different churches and institutions that do diaconal work.

May Almighty God fill us with his Grace. Many thanks to my Pastor and to the whole church of Kinshasa / Limete. Also thanks to IDM, UEM and ICDM.



Alumni in New Responsibilities: Head of Diaconia Department

By: Ramayani Simorangkir

Since, May 04, 2021, Rev. Rama Yanti Simorangkir (Indonesia, K2) has been appointed as Head of Diaconia Departement in Huria Kristen Indonesia (HKI). She is responsible for all units of ministry under the Diaconia Department, namely: a) **Social services**, consist of: Capacity Building of HKI Diakonia Team, Zarfat-Orphanage, Disaster Response Unit, Diffable programs,



Drugs and HIV / AIDS-Ministry. b) **Education services**: Managing and integrating all HKI Schools. c) **Health services**: Health and Employment Insurance for full-timer of HKI. d) **Ecology**: Advocacy and Empowerment base on Eco-Theology. e) **Community Development Vocational Training Centre, Credit Union, Community Development Bureau**. f) **Pension Fundraising Program**. g) Beside this, she has responsibility also in **building networking in domestic, national, and international level that has related to diaconia issue**. Ramayanti shared that the Diaconia Management studies has enabled her in conducting strategy and formulating work programs in all units of Diaconia Services.



Spiritual Impuls: Disability – God’s Blessing

By: Sujithar Sivanayagam (K2: 2013 – 2015)



I am one among the millions of viewers of the talent show “Sa Ri Ga Ma Pa” which was telecasted on Zee Tamil channel in 2019. At the last talent show, the channel proudly introduced a young, talented, mesmerizing youngster to its senior season. Whenever he was on the stage for his performance, there was a ‘WOW’ factor in the audience. This young chap made sure divine happiness is enriched on the stage, in the audience, and even in the hearts of the viewers at their homes through his gifted singing talent. There was no doubt that everyone who witnessed the moment when he first got on to the stage with the assistance of his mother for his maiden performance, must have raised thousands of questions in their minds.

Of course, Karthik has been a differently-abled person since his birth. However, to everyone’s surprise he was outstanding in his each and every performance. Everyone who watched this talent show would have realised that each of his performance was a reflection of the God’s efficiency. Each and every moment Karthik performed on the stage the whole world felt the fulfilment of joy and was in merry. The world we are living today is such a cold, selfish rather than having concerns of selflessness. Mankind had infinite happiness and fulfilment when they lived in extended families for generations, yet they now have new concepts of lifestyle which takes them away from extended family to live in nuclear families. There they tend to think only about themselves, their own family, their pleasure, and their success rather than ‘we’ or ‘us’ in it.

According to the basic principle of Anthropology, “We are not born as humans, later we have bound in interrelationships in this universe. However, humanity must be well-maintained and safe guarded.” But unfortunately, we have completely forgotten the same and live for only ourselves. We do not care about others’ need, happiness, security etc. We have forgotten the responsibilities of safeguard of the humanity in the course of hectic lifestyle.

Although Karthik cannot be himself as a complete man to lead a social life in this egocentric society, he completely makes others cherish with his remarkable talent that brings joy and happiness to all. From these we can realise the true blessings of Almighty. He completes His potency, fulfilments, and purpose through these gifted souls. Once I raised a question among the teachers who are committed to serve the differently abled children with ‘Autism’. I asked, “The children whom you are serving cannot think or function on their own. During the Second World War, people like these were considered

purposeless in living, and therefore, Hitler ordered his men to kill thousands of differently abled people. While you work with these gifted children, how do you believe that the society is benefitted from them?”

The reply was quite amusing from a young brave teacher who responded like this: “Sir, these gifted children were hidden within the societies as they were considered incapable. While they were not allowed to socialize with the society, the families of these children did not have any kind of happiness, instead pain and embarrassment is left with them. Not only within the family but also in the society people encountered discomfort and uncertainty thinking of the future of these innocents. However, the initiation and the implementation of ‘Concept of Inclusion’ had created a major difference in their families and also in their societies. Moreover, it has given the members of the family and the community a hope, contentment, and fulfilment. This has even opened doors for teachers like us to serve these blessed ones. Even though the differently abled ones cannot realise the circumstances, they have given joy to their loved ones, aspiration to the mankind and job opportunities for us to work with them, and these are absolutely remarkable”.

The differently abled is reflected in the society as God’s completeness, His supreme power, and His blessings when a person assures his responsibility (guarantee) to completely transform.

Karthik’s mother found fullness in her son’s inability. The moment when she realised that it was her responsibility and assurance to introduce her son to the world, Karthik’s community had its completeness in his potentiality.

Quality of God is to manifest satisfaction and exhilaration. He always guides us to lead a complete life filled with joy.

An abled (complete) human being who can perform in his/her full potential, fail to think, and work for the betterment of his/her fellow human being, but they are always self-centred and worried much about their pleasures. In comparison, differently abled people who cannot perform anything on their own, still guarantees fullness and make sure happiness is surrounded wherever they are.

Overall, differently able means it is God’s potential and His blessings. To witness this quality of his holiness, we in the society must change our attitude to think selflessness and should assure that the responsibility which entrusted on us must be used for imminent change in the societies.

Let us allow ourselves to be used as little tools by God to reveal His efficiencies through differently abled people which brings joy, happiness, and fulfilment in the societies.

Once Francis of Assisi says, “start by doing what’s necessary; then do what’s possible; and suddenly you are doing the impossible”

Yes, God always wants ordinary people to do extra ordinary work. Let us be ordinary to fulfil His purpose through the differently abled societies.

A look ahead: Challenges of diakonia and the importance of IMADM in future

*By: Matthias Börner
(Head of International Diaconia of UEM)*



Diakonia is the vital characteristic, expression of life and mission of the church. Both diakonia, the deed, and evangelization, the word, require specific competencies and must require an academic study. For the ministry of the word this is a matter of course. Thanks also to the IMADM, the awareness for a specific academic qualification in the field of diaconal work has grown

significantly in the last 10 years - not only within the members of the UEM. However, it remains a challenge to establish the profession of the diaconate and the diaconal manager alongside the pastoral profession in the churches. Only then, qualifications acquired by programs like IMADM can be used meaningful manner. Large social institutions such as hospitals or foundations but also local and national diaconal departments of the churches belong under the management of appropriately qualified personnel - also in order to remain competitive and economical. Many IMADM graduates are now successfully employed precisely in these areas. The study of theology does not offer the necessary qualifications and interdisciplinarity.

With all the necessary professionalization, self-confidence and independence of diakonia, word and deed, church and diakonia, must not fall apart. Diakonia turns the word of Christ into action and is therefore not only differently motivated but also differently located and qualified than the social work of the state or private sector. A diaconal study (or social work theologically reflected in this way) is thus an essential and compelling part of the study portfolio of church universities.

Creating opportunities for academic qualification and establishing a corresponding diaconal profession are the long-term goals of the United Evangelical Mission in the field of diaconal work. The development and implementation of the IMADM was a first and essential contribution to this aim. Together with the International Community of Diaconic Managers (ICDM), it is important to continue lobbying for the profession within the church and, above all, to expand the local training opportunities at the universities. The fact that about 20% of the ICDM members doing a doctorate or employed in academic teaching is a good sign. The long-term aim must be to establish local courses of study in diaconal science and management, from certificate-programs, BA and MA, up to PhD programs in order to expand the professional competencies of the churches in diaconal work.

Once such an international academic network on diaconia have been established, the unique feature of the current IMADM study program can and has to be compensated too: its consistent internationality by lecturers, students and locations of study. Such an active international network of universities and colleges will enable to have intensive academic exchange of experts and expertise, through encounter, guest professorships, exchange semesters and joint (virtual) teaching offers. This kind of mutual international learning is not only a key concern of UEM concept of “Global Learning in Ecumenical perspective”, it is a key requirement of professionalization within the field of Diakonia. Thinking outside the box and acquire intercultural competence is indispensable to deal with integration, diversity and migration in a globalized world. These diaconical competences ensure that church is enabled to be an inclusive community in a fragmented world.

Ultimately, it would be my wish that in the next 10 years the IMADM and the growing network of ICDM continues to be so successful, that the study program itself will become obsolete in its current form.



GALLERY



Batch 1 at the Cape of Good Hope, South Africa 2011



Field Research at a slum area in South Africa



IMADM Batch I attended morning devotion in St. George Cathedral in Cape Town led by Archbishop Desmond Tutu and had a short meeting with him.



Graduation of Batch 1 in 2013



Graduation - IMADM Suma Cum Laude



Prof. Karel August, Prof. Russel Botman (Rector and Vice-Chancellor of Stellenbosch University 2007 – 2014), Prof. Martin Büscher



1st session IMADM Batch I in Bielefeld – Germany



Indonesian students Nofia Hudaya, Tioria Sihombing and late Bishop Agustinus Purba on their arrival in Bielefeld, May 2011 attending the 1st session IMADM



Classroom in the old IDM-campus in Bethel



Batch 1 during field research in Bethel – Germany



Attending Sunday Service in Zion Church, Bethel



Batch 2- 2013-2015



Batch 2- Relax, chit-chat during breaktime in Sekomu – Tanzania



Graduation-Batch 2 in 2015





IMADM Batch 3 in Bielefeld – Germany



Sports-Footbal team Batch 3 in The Philippines



Batch 3 visiting Robben Island in South Africa

Batch 3- at Lutindi Mental Hospital in the Usambara Mountain, Tanzania



Graduation of Batch 3 in 2018



IMADM Batch 4 (2018-2020)



South Africa



Germany



South Africa



The Philippines



Indonesia



Germany

ICDM alumni meeting (Colombo-Sri Lanka, 2015)



ICDM alumni meeting (Bielefeld and Berlin-Germany, 2016)



ICDM alumni meeting (Namibia, 2017)



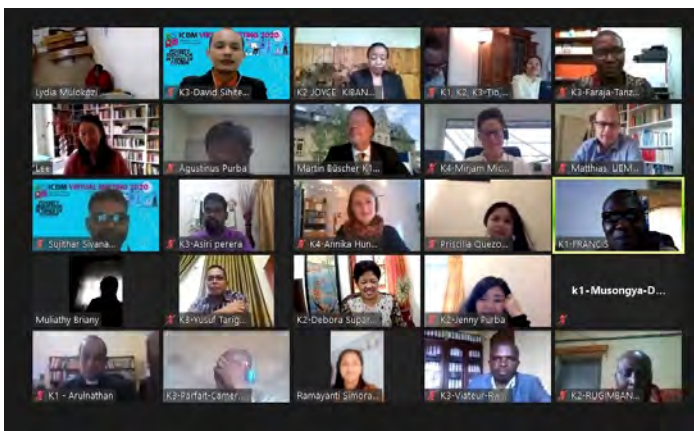
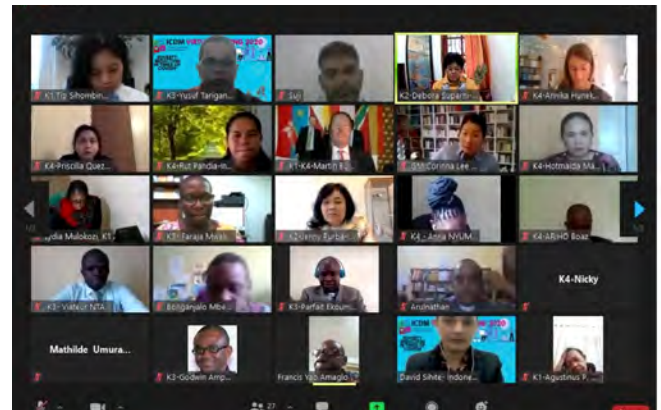
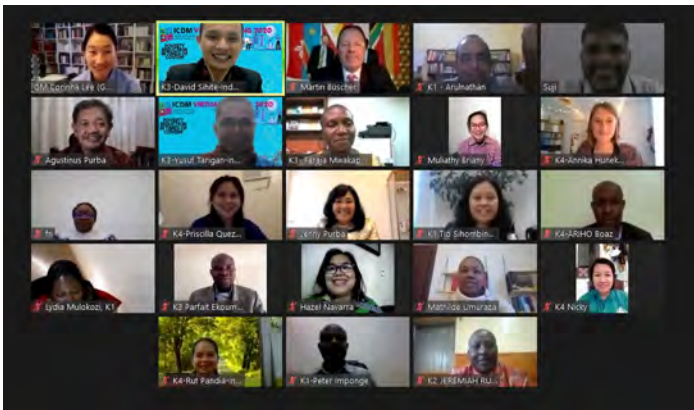
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ICDM alumni meeting (Rwanda 2019)



ICDM alumni meeting (Virtual, 2020)





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