

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

150, route de Ferney
P.O. Box 2100
CH-1211 Geneva 2, Switzerland

Telephone +41/22-791 61 11
Fax +41/22-791 66 30
E-mail: info@lutheranworld.org
www.lutheranworld.org

Editor-in-Chief

Karin Achtelstetter
ka@lutheranworld.org

English Editor

Pauline Mumia
pmu@lutheranworld.org

German Editor

Dirk-Michael Gröttsch
dmg@lutheranworld.org

Layout

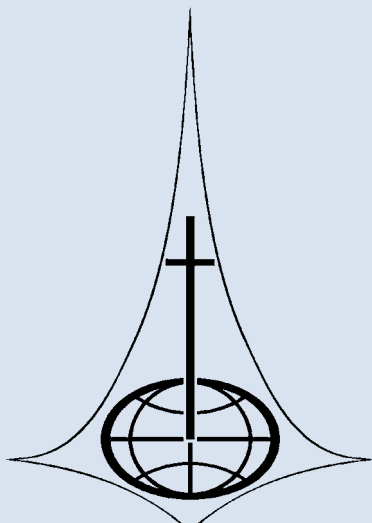
Stéphane Gallay
sga@lutheranworld.org

Circulation/Subscription

Janet Bond-Nash
jbn@lutheranworld.org

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LWF at the 7th World Social Forum



A Lutheran World Federation (LWF) delegation comprising church leaders, program coordinators, and staff of the LWF Department for World Service (DWS) field offices from Africa, Asia, Europe and Latin America, participated in various activities at the 7th edition of the World Social Forum (WSF) in Nairobi, Kenya, 20–25 January. Under the WSF theme, “Another World Is Possible,” the LWF co-organized workshops on refugees’ repatriation, debt cancellation and caste-based discrimination.

(Photo above) A group of activists from India show support for Dalits’ rights at the 7th WSF. © WCC/J. Michel

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“We are changed agents in the church, but what that means will involve a long process.” Adam Dichsen of the Lutheran School of Theology at Chicago, Illinois, USA, made these remarks in a group discussion following a two-week study tour to church organizations based at the Ecumenical Center in Geneva, Switzerland.

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The General Secretary of the Lutheran World Federation, Rev. Dr Ishmael Noko, has strongly condemned the Zimbabwean government’s unprecedented brutality, oppression and attacks upon its own people, in their mounting calls for political change.

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"Grace, Care and Justice" – LWF Handbook for HIV and AIDS Work

Grace, Care and Justice is the title of a Lutheran World Federation (LWF) handbook for HIV and AIDS work, published in March 2007.

The 114-page resource was developed with input from a variety of persons including church leaders, doctors, nurses, social workers, counselors, and others who have been actively involved in AIDS work in the LWF member churches. It is intended to help people especially all those who work in and on behalf of the churches to become more active and effective in accompanying persons who are living with and affected by HIV and AIDS.

Through six chapters, the handbook brings together the theological and pastoral perspectives that shape how a Lutheran communion should approach people living with and affected by HIV and AIDS. The subjects include Medical Facts and Prevention; Gender, Sexuality and Truth Telling; Responding to Questions of Faith; Ministry of Care and Counseling; Home-Based Care; and, Advocacy.

The LWF Department for Mission and Development will encourage and assist the member churches to organize a reception and discussion process, preferably through pastors



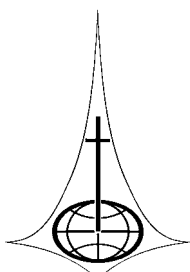
meetings in synods, dioceses or church units. A planned second part of the handbook to specifically address the prevention challenges for churches and best practices in care and counseling will be shared in the reception phase.

In the handbook's foreword, LWF General Secretary, Rev. Dr Ishmael Noko expresses his hope that the handbook will be a "helpful resource, not only for Lutheran churches and their related programs, but also for those from other Christian traditions." He notes that "many of the perspectives and recom-

mendations are shared with those of other faiths and with secular organizations."

Noko emphasizes the LWF's deep commitment to working collaboratively with ecumenical, interfaith, governmental, and civil society partners.

For further information on how to order copies of "Grace, Care and Justice," please contact the LWF Department for Mission and Development at: sni@lutheranworld.org or The LWF Department for Mission and Development, 150 route de Ferney, P. O. Box 2100, CH-1211 Geneva 2, Switzerland, Tel. +41/22-791 61 11, Fax +41/22-791 64 01.



LWF Delegation at 7th World Social Forum

NAIROBI, Kenya/GENEVA, 22 January 2007 (LWI)

—A Lutheran World Federation (LWF) delegation comprising church leaders, program coordinators, and staff of the LWF Department for World Service (DWS) field offices from Africa, Asia, Europe and Latin America, is participating in the 7th edition of the World Social Forum (WSF) in Nairobi, Kenya, 20–25 January.

“The best thing the WSF can be is a forum for meeting others who are working in similar issues to yours and making contacts with resource people outside our family—people who can be useful to your work,” Mr Peter Prove, Assistant to the LWF General Secretary for International Affairs and Human Rights told the 40-person LWF delegation at a briefing in Nairobi on 20 January.

He pointed out that the LWF does not “set up a common theme for our delegation” and urged the representatives of LWF member churches and DWS field programs to follow issues that relate to their work so as to obtain maximum benefits from “this enormous [market place] for civil society networks.” Church-related groups are presenting their events under an ecumenical pavilion.

Under the WSF theme, “Another World Is Possible,” members of the LWF delegation will participate in debates focusing on poverty, HIV and AIDS, environment, human rights, economic globalization, governance issues, debt cancellation, repatriation and the rights of women, among others. Activities that are co-organized by the LWF and its partners include a 22 January discussion on human rights, universality and culture. On 23 January under the topic “Human Rights and Mobility and Citizenship Challenges,” some of the LWF



Representatives of various organizations including the LWF gather at an ecumenical ceremony to mark the 7th World Social Forum opening on 20 January in Nairobi, Kenya. © WCC/J. Michel

delegation members will contribute to a discussion on the implications of refugees’ repatriation.

Some of the delegates hope that the WSF would provide an opportunity to strategize on crucial concerns at national level. “The issue of social justice which calls for national leaders to turn national resources to development and education instead of war is very particular for me, as I come from a war-torn country,” Bishop Sumoward E. Harris of the Lutheran Church in Liberia told *LWI* in Nairobi.

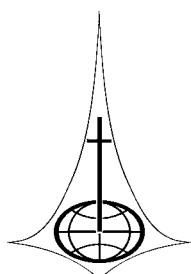
Mr Kishore Kumar Nag, associate director of the Division of Social Action, United Evangelical Lutheran Church in India (UELCI), said the UELCI wanted to establish more networks with groups concerned with indigenous peoples’ land rights, interfaith dialogue and the water crisis. “Many multinational corporations are involved in this [water] business. It is becoming a big commercial issue. Ordinary people are losing their water,” he said.

Bishop Dr Paul K. Fynn, Evangelical Lutheran Church of Ghana, said he hoped for a good forum where “we will talk about our joys, as well as problems like HIV and AIDS.”

Since the first WSF in Porto Alegre, Brazil in 2001, civil society movements and activists worldwide engaged mainly in advocacy for economic justice gather annually in the January forum which provides a people-centered alternative to the Davos (Switzerland) World Economic Forum. The 2001–2003 and 2005 WSF editions were held in Porto Alegre, while Mumbai, India, hosted the fourth edition in 2004. The 2006 edition was held in different cities—Caracas, Venezuela; Bamako, Mali; and Karachi, Pakistan. Over 50,000 delegates are attending the Nairobi forum.



Speakers at a panel discussion on caste-based discrimination included, left to right: Prof. Penda Mbow (Senegal); Ms Nimalka Fernando (Sri Lanka); and Mr Peter Prove (LWF). © WCC/J. Michel



Nobel Laureate Stresses Churches' Role in Debt Cancellation Campaign

NAIROBI, Kenya/GENEVA, 24 January 2007 (LWI) – At the 7th World Social Forum (WSF) in Nairobi, Kenya, the 2004 Nobel Peace Prize laureate Prof. Wangari Maathai challenged church leaders to rally their large numbers and moral authority to urge the world's developed countries to cancel the foreign debts owed by poor countries.

"The [churches] can. They are the spiritual leaders of the people. They have the moral authority to challenge injustices, and churches throughout history have stood up for the poor, the marginalized and [the] humiliated," Maathai said in her keynote address at one of the WSF seminars titled, "The Illegitimate Debt Dialogue."

She pointed out that the churches "sometimes have not made the sound as loud as they should." The panel debate at the WSF's ecumenical pavilion was co-organized by Norwegian Church Aid (NCA) and the African Forum and Network on Debt and Development – AFRODAD. Mr Peter Prove, Assistant to the General Secretary for International Affairs and Human Rights at the Lutheran World Federation (LWF) moderated the session.

In her call to poor countries to demand debt cancellation, Maathai said, "We cannot tolerate these debts, because they are not only illegitimate, but they are also killing our people."

Argentine Lutheran pastor Ángel F. Furlan, one of the panelists at the seminar, said churches in Latin America were working toward a common understanding of the illegitimacy of foreign debt, and had reached consensus that it was a burden that violates human rights. "The debt is responsible for real genocide. There is also a consensus in terms of its analysis in relation to dictatorial regimes and corruption," he said.



At the launch of the ecumenical presence at the 7th WSF, left to right: Patriarch Abune Paulos, Ethiopian Orthodox Tewahedo Church; South African Nobel Peace laureate Archbishop emeritus Desmond Tutu; Kenyan Roman Catholic Archbishop Zacchaeus Okoth and Kenyan Nobel Peace laureate Prof. Wangari Maathai © WCC/J. Michel

According to Furlan, the churches and governments had worked very closely to achieve progress that includes the opening up of "new horizons" between churches and their partners in Latin America and those in the North. Furlan, a former president of the United Evangelical Lutheran Church (IELU) in Argentina, is responsible for an LWF advocacy program on illegitimate foreign debt in the Latin American region. Supported by the LWF Department for Mission and Development and coordinated locally, the program aims at raising awareness about the illegitimacy of foreign debt at various church levels in the developed and developing countries.

"These (our) governments face a lot of pressure and threats and will need a strong political will and mutual support," Furlan said. "Even though we are talking about illegitimate debt, it is also important to talk about mutual responsibility." He had cited failed responsibility in the case of Argentina with regard to fraud, corruption and crimes against humanity.

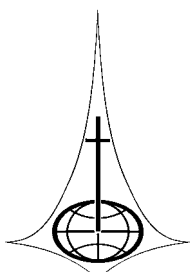
Speaking at an ecumenical ceremony to mark the opening of the WSF on 20 January, the 1984 Nobel Peace Prize laureate Desmond Tutu, former Anglican Archbishop of Cape Town, said, "When we ask you to cancel unpayable debts, we are not asking you to do us a favor, it is the best form of self interest."

But as activists continued to call for debt cancellation, the issue of mutual accountability emerged from most of the discussions. Many people questioned how some of the developing countries could ask for debt relief yet their governments condoned corruption, and those who lend the money knew about it.

"If they cancel the debt, it is their responsibility to ensure that the money reverts to address the needs



Retired Anglican Archbishop of Cape Town Desmond Tutu, addresses participants at the WSF ecumenical opening ceremony. © WCC/J. Michel



of the poor,” said Bishop Martin Kivuva of the Roman Catholic Diocese of Machakos, Kenya.

Concern was also raised about the impact of the sustained advocacy for debt cancellation. “Despite

the campaigns and efforts to raise the issue of illegitimate debt, we have, in fact, achieved very little,” said Gunstein Instefjord, head of NCA’s Department for Development Policy.

FEATURE: Afraid to Return Home

NAIROBI, Kenya/GENEVA, 26 January 2007 (LWI) – Two years after the January 2005 signing of the Comprehensive Peace Agreement between the Government of Sudan and the South-based Sudan People’s Liberation Movement/Army, hope for the repatriation of Sudanese refugees has been dwindling by the day. In South Sudan, conditions do not favor their return, and the refugee camps in neighboring countries do not offer a long-term solution.

Miles away in Liberia, people who fled the long civil war there, are still in Guinea, Sierra Leone, Nigeria, and some small groups in Ivory Coast, yet peace has been restored. Liberian church representatives have visited these countries to persuade the refugees to return home, but only a small number has gone back.

With this scenario, the question as to why refugees were not returning home, even after civil wars and conflicts in the countries have ended, became a key subject at the 20–25 January World Social Forum (WSF) in Nairobi, Kenya.

“Generally there is fear of the unknown, but we urge them to ‘go and see, and come and tell,’” said Mark Lever, director of the Tanganyika Christian Refugee Service (TCRS), the associate program of the Lutheran World Federation (LWF) Department for World Service (DWS) in Tanzania. He was speaking at a WSF seminar focusing on the “Challenges of Return from a Human Rights Perspective,” including implications on the protection of women’s rights.

The LWF, the Aprovech Rights and Development Group, Church of Sweden and Christian Aid jointly organized the seminar.

Economic Growth Is Impossible

James Manyiel, a Sudanese refugee living at the LWF-run Kakuma refugee camp in northern Kenya, said it was difficult to return home if parts of the country were still experiencing conflict. “Once the refugees return, they are vulnerable to many militias. These [armed groups] rape and abduct women. In some cases they forcefully marry the women and girls to repay the killing of kin,” he told participants in a workshop on “Human Rights and Mobility and Citizen Gap,” co-organized by the LWF and Mazingira Institute, a Kenyan non-governmental organization.

Charles Otieno, a community service officer working with the LWF/DWS Kenya/Sudan program at the Kakuma camp, said emphasis on repatriation was affecting the

refugees’ lives. “This is supposed to be a gradual process, but it is not,” he said, pointing out that refugees face daily challenges related to human rights. “They have little freedom. They face insecurity. Yet they need to grow in all sectors of life, but this is difficult in the encampment life. Economic growth is also impossible,” he explained.



Mr Charles Otieno, senior community services development officer, at the LWF/DWS-run Kakuma Refugee Camp in northern Kenya. The camp has over 94,000 refugees, mainly from Sudan, Somalia and Ethiopia. © A. Kekäläinen

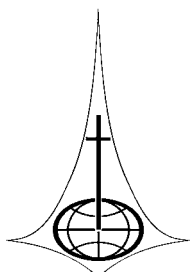
High Cost of Repatriation

In the case of Liberia, there has been gradual return, but there are still challenges including the high cost of bringing people back home. “We have been to [the neighboring] countries encouraging refugees to return home. One of the problems we [face] is how to repatriate them,” said Bishop Sumoward E. Harris of the Lutheran Church in Liberia. “When someone has been away for 10 years and everything has broken down [back home], they will not agree to return without bringing the things they have,” he added.

The Liberian Lutheran church leader noted that refugee women, who had lost their spouses in militia attacks were particularly finding it more difficult to return home. “Many are single parents, the country has been destroyed. There are no businesses around, although some are [slowly] coming up,” he said.

Ms Angela Melo, Special Rapporteur on the Rights of Women in Africa for the African Commission on Human and Peoples’ Rights, stressed the need for African governments to ratify the protocol on women’s rights, saying it offers a chance for the equal treatment and protection of women refugees.

(Nairobi-based journalist, Fredrick Nzwili contributed all the WSF articles in this LWI issue.)



North American Seminarians Speak of Changed Perspectives after Geneva Ecumenism Course

LWF Director Hopes Global South Students Can Participate

GENEVA, 26 January 2007 (LWI) – “Ecumenism involves learning to work through the scrapes and bruises. We are changed agents in the church, but what that means will involve a long process.” Adam Dichsen of the Lutheran School of Theology at Chicago, Illinois, USA, made these remarks in a group discussion following a two-week study tour to church organizations based at the Ecumenical Center in Geneva, Switzerland, including the Lutheran World Federation (LWF).



North American students at the third annual course on “The Ecumenical Church in a Globalized World” at the Ecumenical Center in Geneva, Switzerland. © LWF/K. Bloomquist

He was among a group of over 20 students from seminaries of the Evangelical Lutheran Church in America (ELCA) who participated in the 7–19 January third annual course on “The Ecumenical Church in a Globalized World.” The course’s overall objective is to develop a deeper appreciation of what it means to be part of a global communion of churches within an ecumenical and global context, and to analyze the overall implications for ministry especially in the North American contexts.

Participants, ranging in age from 20 to mid-60s, spent most of their days in discussion forums with staff persons from the LWF, World Council of Churches (WCC), World Alliance of Reformed Churches and the Conference of European Churches, among others.

Presentations and discussions focused on current ecumenical dialogues and the future of the ecumenical movement, on social, economic and political is-

ssues including globalization, as well as interfaith and intercultural challenges.

The students expressed appreciation not only for the subjects’ content but also for the challenges of listening to and interacting with people whose life experiences and realities were different from their own. As Rev. Dr Martin Robra, WCC program executive for ethics and ecology pointed out in one of the sessions, “ecumenism is God’s one story, but with particular stories that need to be woven together.”

Patricia Payne from the Lutheran Theological Seminary at Gettysburg, Pennsylvania, who has worked for several years in state government, said she “became even more alarmed about the impact of neo-liberal globalization, and the difficulty in holding multinational corporations accountable.”

The North American students also spent a day with students from different churches and cultures at the Ecumenical Institute at Bossey, and visited the United Nations Geneva offices.

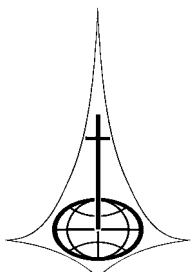
The course co-ordinator, Rev. Dr Karen Bloomquist, director of the LWF Department for Theology and Studies (DTS) stressed the importance of the learning process for seminarians not only in North America but throughout the global Lutheran communion. She referred to a message received from Susan

Williamson, a student in the 2005 course, who said: “I cherish what I gained in Geneva ...when I am ordained in February, I will be designating the offering for the LWF. Rural America will continue to learn about the LWF as long as I serve there.”

The DTS director said she hoped funds could be secured to enable a number of students from the global South to participate in the course next year. Dr Michael R. Trice, associate director, ELCA Ecumenical and Inter-Religious Relations, co-organized the program. A teaching team comprising Dr Paul Chung (Wartburg Theological Seminary, Dubuque, Iowa), Rev. Jessica Crist (ELCA Montana Synod), Rev. William Strehlow (Geneva-based pastor) and Rev. Debra Wells (Luther Seminary, St Paul, Minnesota) also accompanied the group.

For further information, please contact Rev. Dr Karen Bloomquist at: kbl@lutheranworld.org

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Lutheran Leader Stresses Namibians' Commitment to Fight against Poverty

Bishop Kameeta Addresses UN Commission on Employment

NEW YORK, USA/GENEVA, 22 February 2007 (LWI) – Namibia's Lutheran Bishop Dr Zephania Kameeta has stressed the commitment of civil society to the fight against poverty in the country, despite criticism that a proposed basic income grant (BIG) they are advocating would encourage people to be lazy.

Responding to questions after his presentation at a panel session of the 45th session of the United Nations Commission on Social Development in New York, Kameeta highlighted the opportunity of skills' improvement and job creation in the BIG process, contending that the grant would enable the poor to break the scandalous circle of poverty. He pointed out that skepticism about the scheme did not discourage him and others in the campaign, and they would continue with cautious optimism to struggle together for the sake of the poor.

Kameeta is bishop of the Evangelical Lutheran Church in the Republic of Namibia (ELCRN) and vice-president of the Lutheran World Federation (LWF) for the Africa region.

The Commission's annual session was held from 7 to 16 February in New York, USA, under the theme "Promoting full employment and decent work for all." It evaluated plans and programs of action for social groups including older persons, youth and persons with disabilities. Kameeta's presentation on 9 February was titled, "Promoting employment and decent work for all - Towards a good practice model in Namibia."

'Decent work,' a concept coined by the International Labor Organization, means work that is productive and delivers a fair income, provides social protection for families, and is done in a safe environ-



At the launch of the BIG coalition in April 2005, from right to left: ELCRN Bishop Dr Zephania Kameeta; Rev. Angula Kathindi, then general secretary, Council of Churches in Namibia; Mr Peter Naholo, then general secretary, National Union of Namibian Workers; Mr Sandi Tjaronda, then chairperson, national NGO forum board; and Ms Alwina Awases, Namibia Network of AIDS Service Organizations. © C. Haarman

ment under conditions of freedom and equality for men and women.

Best Practice Model

A government tax commission initially proposed the BIG. Civil society including the Council of Churches in Namibia, trade unions, youth and women's organizations, and other non-governmental organizations now actively advocate the grant for all Namibians.

"We in Namibia are not interested in the story of a dishwasher who became a millionaire—this for me is not a best practice model," Kameeta said in his presentation. "When I think of a best practice model I want to stress the small but crucial two words, 'For All.' This means asking for and demanding a heavenly kingdom on earth, or what politicians call a turn-around strategy ... but in a concrete and tangible [way]," he noted.

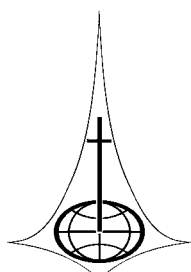
The ELCRN bishop spoke of the daily lives of unemployed people in Namibia, who often must look for firewood and water, and care for other family members. The time and labor spent on these tasks diminishes the chances of the poor ever building up their own employment opportunities, he said.

"Human beings living under bridges, and those who search in dumps for their daily bread are not doing that by choice, but are forced to do so by unjust economic forces and systems combined with economic greed," said Kameeta.

The Lutheran leader said decent employment "is a matter of survival for the people" in a country which



An ELCRN-organized Bible study session on the BIG, in Keetmanshoop, southern Namibia. © D. Haarman



“holds the sad record of being the most unequal society in the world.” Despite Namibia’s ranking as a lower middle-income country, about two-thirds of its population lives below the poverty line. Having a job “is a question of ‘to be or not to be’ as there are scarcely any safety nets and virtually no possibilities of making a decent living outside the formal sector,” Kameeta said at the UN panel.

The 2005 Human Development Report of the United Nations Development Program indicated that 34.9 percent of Namibia’s 2 million people live on one US dollar per day, while 55.8 percent live on two US dollars.

The ELCRN bishop has taken up a leading role in the BIG campaign. In October 2006, Namibia’s NGO consortium appointed him as one of the ambassadors to lead the national campaign against poverty under the Global Call to Action against Poverty (GCAP).

Human Dignity, Empowerment

According to Namibia’s labor ministry, the country’s unemployment rate had risen steadily to 36.7 percent by 2004. Young people, in particular, face enormous obstacles to finding decent work, with over 57 percent of youth aged 20–24 unemployed.

The basic income grant would provide every Namibian citizen with not less than 100 Namibian dollars (USD 14) per month. It is envisaged that the universal grant would be recaptured from the rich through direct or indirect taxation.

Kameeta described the scheme as “more than an income-support program. It provides security that reinforces human dignity and empowerment. It has the capacity to be the most significant poverty-reducing program in Namibia, while supporting household development, economic growth and job creation at the same time,” he said.

The GCAP ambassador and his fellow campaigners are currently planning to launch a BIG pilot program in Namibia to show the positive aspects of the grant scheme and prove that it is indeed feasible.

The annual meeting of the UN Commission on Social Development reviews the implementation of the 1995 World Summit for Social Development in Copenhagen. An LWF delegation attended the summit and its five-year review in 2000 in Geneva. The LWF continues to follow the implementation of the Copenhagen Declaration on Social Development and Program of Action.

Emily Freeburg at the Lutheran Office for World Community in New York contributed this article for LWI.

Diakonia: An Essential Part of the Church’s Mission in the World

LWF Member Churches in Central America Hold First Workshop in Series

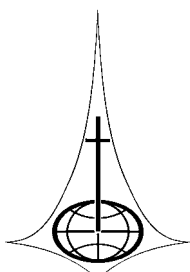
SAN PEDRO SULA, Honduras/GENEVA, 11 April 2007 (LWI) – Rev. Ilo Utech of the Nicaraguan Lutheran Church of Faith and Hope (ILNFE) has said he views the current series of workshops on diakonia as a positive sign for the Lutheran churches. The series is run by the Lutheran World Federation Department for Mission and Development (LWF/DMD) in cooperation with LWF Department for World Service (DWS) regional and country programs. A first such workshop, organized by the LWF/DWS regional program in Central America with DMD, took place 29 January to 3 February in San Pedro Sula, Honduras.

According to Rev. Martin Junge, DMD Area Secretary for Latin America and the Caribbean, the workshop constituted an important milestone in the already close cooperative relationship between DWS and DMD in the region. He said it served to confirm the clear agreement between the programs and projects of the two LWF departments in Central America. While DWS has a regional program there, focused on expanding the churches’ diaconal services, DMD has worked on articulating an understanding of diakonia that will be made available to LWF member



Diakonia, HIV awareness: Listening to life stories, engaging in dialogue. © ICLH

churches, in the form of a discussion paper, at the end of the series of regional workshops and consultations. DMD is thus continuing on the path that was begun during the process that led to the 2004 publication of the LWF Mission Document “Mission in Context: Transformation, Reconciliation, Empowerment – An LWF Contribution to the Understanding and Practice of Mission.”





Diakonia: Face-to-face communication to raise HIV awareness. © ICLH

The results from the workshop will also be discussed at the Latin American Church Leadership Conference, 16 to 21 April, in Santiago, Chile, where further steps to be taken by the Latin American LWF member churches in relation to diakonia will be decided.

Utech, who also represents the Latin American LWF member churches on the LWF Project Committee, said that the churches in Latin America were appreciative of and interested in the focus of the workshop series, which makes it possible for “church and service to coincide more closely within the LWF, thus corresponding better to our fundamental understanding that they are well intertwined.”

“We are comparatively young churches—this constitutes great potential for the renewal and further development of diaconal services. At the consultation, I was able to clearly see what still needs to be done if we are to be better witnesses to God’s love. I feel encouraged to take these steps within the Lutheran communion.” These were the words of a participant in the workshop, which included representatives of the four LWF member churches in Central America, as well as a delegation from the Guatemalan Lutheran Church (ILUGUA) and observers from member churches in South America.

As part of the consultation, each of the Central American churches presented two diaconal projects, which were evaluated in group discussions. They were analyzed with reference to their orientation, with particular emphasis on their diaconal profiles and their own self-understanding.

Junge said that observations from past years were also borne out in the course of the consultation, while new perspectives for church diakonia in Central America opened up as well. “The churches remain firm in their conviction that diakonia is an essential

part of the church’s mission in the world, and that diakonia and the ministry of the word adhere and interact closely together,” he explained. The churches continued to view respectful assistance to the needy, and support for their initiatives that serve to overcome suffering and oppression, as the best way to carry forth Jesus’ practice into today’s world. “All churches strive to bear prophetic witness to their hope as derived from Jesus’ acts,” Junge pointed out.

Working intensively together in groups, the representatives of the Latin American churches first analyzed the profile of their diaconal work. In a second step, they focused on the question of the methodology followed in the course of setting forth a clear understanding of diakonia. This

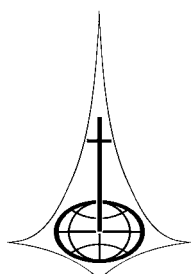
included an intensive discussion on the required qualifications for diaconal workers in churches and parishes.

Junge added “the churches were unanimous in that a democratic approach and the required participation at the grassroots level needed to be expanded and provided with a sound methodology.” He continued: “The need became evident as well for an improvement in the training of diaconal workers for qualified service, which would make diakonia more sustainable. The necessary training would need to be seen in an interdisciplinary light: from the theological basis through to techniques and methods in advocacy work.”

Dr Alois Möller, LWF/DWS regional representative for Central America, said he saw the workshop as offering new impetus for the further deepening and focus of the DWS regional program to expand diaconal service. He stressed that the “program will become more effective as a result of this consultation, in which the churches were able to articulate their needs and perspectives.” The regional program indicates “diaconal strengthening” as one of its focal points, which aims to assist churches in serving neighbors in need, by focusing on social transformation, gender equity, and ecumenical dialogue and cooperation.

Rev. Dr Kjell Nordstokke, director of DMD, said he was impressed by the “deep roots of the Central American churches’ diaconal organizations in spirituality, faith, and worship.” He also emphasized the ability of the churches to analyze their social and political contexts with a critical eye. “These characteristics constitute a great gift that the Central American churches can share both within the Lutheran communion and in the ecumenical context,” he added.

The second diakonia workshop is planned for Hong Kong, China, in early September 2007.



LWF General Secretary Urges Palestinian Parties' Commitment to Resolving Middle East Crisis

Noko Welcomes Agreement for Palestinian Unity Government

GENEVA, 14 February 2007 (LWI) – The General Secretary of the Lutheran World Federation (LWF), Rev. Dr Ishmael Noko has welcomed the 8 February agreement for a Palestinian unity government by the Hamas and Fatah political parties. In a statement issued today, he expresses the hope that this accord would also provide for a more secure basis to resume peace negotiations and dialogue with the State of Israel.

The agreement brokered by the Saudi authorities was signed in Mecca, Saudi Arabia by Mr Khaled Mechal of Hamas, which won the January 2006 Palestinian elections, and Mr Mahmoud Abbas, the Palestinian Authority (PA) president and leader of Fatah, the former ruling party. The accord is also aimed at ending violence between both parties and an international boycott.

Noko commends the parties' flexibility in reaching "this essential compromise" and stresses that the Palestinian unity government to be established under the agreement "must be committed, in practice as well as in theory, to the realization of a two-State solution to the longstanding crisis in the Middle East."

Statement by the General Secretary of the Lutheran World Federation on the Palestinian unity government agreement

I welcome the achievement in Mecca on Thursday 8 February 2007 of an agreement for a Palestinian unity government. This agreement will, I pray, bring to an end the inter-factional violence and bloodshed that has made the intolerable situation in the occupied Palestinian territories even more desperate. It will also—or it should be permitted to—provide a more secure basis for a resumption of dialogue and negotiations with the State of Israel for a permanent peace with justice.

I commend the Saudi authorities for the role they have taken in brokering this agreement. I encourage them to continue to maintain the stake they have built in the search for peace in the Middle East.

I commend the parties to the agreement for their perseverance and flexibility in reaching this essential compromise. The world has listened to the commitments the parties have made to each other, and looks for their full implementation in the spirit of the agreement. The religious communities of the region will have an essential role to play in ensuring the agreement is implemented with strong interfaith encouragement and support.

The Palestinian unity government established under the terms of this agreement is a government that must be committed, in practice as well as in theory, to the realization of a two-State solution to the longstanding crisis in the Middle East. Its chief and immediate priority

Its main and immediate priority "must be to pursue resumption of genuine negotiations with the State of Israel for the achievement of this end." He highlights the essential role of the region's religious communities in ensuring the agreement's implementation with strong interfaith encouragement and support.

The LWF general secretary reminds the international community of its urgent responsibility to support the signed agreement, saying it has the task "to sustain hope in the Holy Land, for the sake of both Palestinians and Israelis, and indeed for the sake of the whole world."

Noko notes that although the called-for benchmarks for this agreement may not have been attained "to the satisfaction of all," the alternative would be "more chaos, more bloodshed, and even less hope for the future." He calls for reconsideration of the "wisdom of economic blockades imposed on the Palestinian Authority," and urges neighboring states "to take a constructive role in ensuring that a healthier atmosphere is created for renewed dialogue between Palestinians and Israelis."

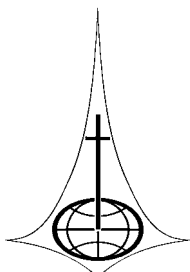
The full text of Dr Noko's statement follows:

must be to pursue resumption of genuine negotiations with the State of Israel for the achievement of this end. The world as a whole cannot be at peace unless and until a just peace can be achieved in the land that the three great monotheistic religions call holy.

The international community has now the urgent responsibility to support the agreement that has been achieved. Though the called-for 'benchmarks' may not have been attained to the satisfaction of all, the alternative to this agreement is more chaos, more bloodshed, and even less hope for the future. The wisdom of the economic blockades that have been imposed on the Palestinian Authority must therefore now be reconsidered. I also call on the neighboring states of the region to take a constructive role in ensuring that a healthier atmosphere is created for renewed dialogue between Palestinians and Israelis.

It must be the task of the international community as a whole to sustain hope in the Holy Land, for the sake of both Palestinians and Israelis, and indeed for the sake of the whole world.

Rev. Dr Ishmael Noko
General Secretary
The Lutheran World Federation
Geneva, 14 February 2007



The Lutheran World Federation Returns to Lund to Celebrate 60th Anniversary

Over 100 Lutheran Church Leaders Will Join LWF Council

GENEVA, 18 March 2007 (LWI) – The Lutheran World Federation (LWF) returns to the Swedish city of Lund, to celebrate its 60th anniversary at the place where it was founded in 1947.

“Living in Communion in the World Today” is the theme of the 20–27 March LWF Council meeting, which will also include a church leadership consultation.

The 49-member LWF Council governs the LWF between Assemblies, normally held every six years. It meets every 12 to 18 months. The current Council was elected during the July 2003 LWF Tenth Assembly in Winnipeg, Canada. It comprises the President, Treasurer as well as ordained and lay persons from among the 140 LWF member churches. As this year’s meeting includes the anniversary celebrations, over 450 participants are expected, among them 105 Lutheran church leaders.

The consultation between the Council and the worldwide Lutheran leadership will start on Wednesday, 21 March. Former Finnish President Martti Ahtisaari will address the participants during the 24 March session on the “House of Europe.” Sunday, 25 March, is dedicated to the festive anniversary celebrations, which will take place in the Lund Cathedral and at the Lund University campus.

Talking to *Lutheran World Information (LWI)* ahead of the Council and Church Leadership Consultation,



Procession at the LWF First Assembly in Lund, Sweden, in 1947. Left to right: Dr Franklin C. Fry (USA); Dr Abdel R. Wentz (USA); Bishop Hans Meiser (Germany); and Dr Johan A. Aasgaard (USA). © LWF archives

LWF General Secretary, Rev. Dr Ishmael Noko underlined the importance of the international consultation: “I hope we can continue to build and strengthen Lutheran identity for the sake of the one holy, catholic and apostolic church of which the Lutheran communion is an inseparable part,” he said.

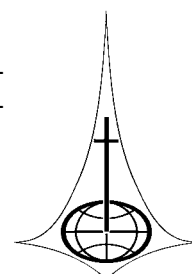


Dr J. P. van Heest, president, Evangelical Lutheran Church in the Kingdom of the Netherlands, signs the first LWF Constitution at the 1947 founding Assembly in Lund, Sweden. Others present included, left to right: Dr Abdel R. Wentz (USA); Bishop Dr Hanns Lilje (Germany); Dr W. J. Kooiman (Netherlands); Mr C. P. J. Bik, Dutch synod council member; Dr Rees E. Tulloss (USA); and Archbishop Erling Eidem (Sweden). © LWF archives

Special Focus on Task Force Report on Marriage, Family and Sexuality

The general secretary gave special attention to discussion with regard to the Report of the LWF Task Force on Marriage, Family and Sexuality. “In our pluralistic societies, issues under this topic are often regarded as belonging to the private sphere of human life, where they must be dealt with under moral responsibility by all of us as individuals,” he said.

He explained that the focus on this topic within the LWF has been brought about by discussions in different parts of the world on the issue of human sexuality involving same-sex partners. “As more and more societies establish legal frameworks for same-sex partnerships, the churches, which for centuries have



been instrumental in the establishment and blessing of marriages, are being challenged to consider their practices with reference to this development.”

In 2003, the Tenth Assembly acknowledged that this issue required attention as a pastoral and ecclesial matter in view of the potential for tension within and among the churches with respect to differing views and convictions. In response to the Assembly request, the LWF Council instituted the Task Force in 2004, whose report will be presented to the Council in Lund.

In this context, Noko stressed that the report is “not meant to settle the controversial issues as such, but aims to recommend, through guidelines, ways in which the churches may work through those controversies.”

For the LWF general secretary, the paramount questions are: “How do we live together in the church with incompatible differences in a sensitive ethical matter? How do we live together with the diversities that exist between and among us within the global Lutheran communion and within the individual member churches themselves? How does our Christian faith, and our confessional basis impact on the way we handle our different positions? How do we live communion when human beings generally react to strong disagreement by erecting barriers and reducing the views of others as sub-human.”

Noko urged the LWF member churches to break through the negative spiral, reflect together and build on the uniting power of Christ. “What binds us together in faith is our unity in Christ, which we receive from God, and cannot achieve on our own. The common basis of our faith in God’s atoning and justifying grace in Jesus Christ can sustain the communion of believers even with the existence of incompatible views on significant matters,” he stressed.

LWF General Secretary Condemns Zimbabwean Government Brutality on Its Own People

Noko’s Letter to African Union Chairperson Urges Intervention

GENEVA, 18 March 2007 (LWI) – The General Secretary of the Lutheran World Federation, Rev. Dr Ishmael Noko, has strongly condemned the Zimbabwean government’s unprecedented brutality, oppression and attacks upon its own people, in their mounting calls for political change.

In a 15 March letter to the African Union (AU) chairperson, Ghanaian President John Kufuor, the LWF general secretary pointed out that the recent attacks on participants in peaceful demonstrations and expressions of resistance “show that the government of Zimbabwe is prepared to use the instruments of State power against its own people in complete disregard for their human rights and for the government’s own constitutional responsibilities.”

Halfway Point Between Two Assemblies

The general secretary pointed out that the LWF is at halfway point between its 10th Assembly in 2003 and the 11th Assembly in 2010. “The Lund gathering provides the member churches with a good opportunity to deliberate with the Council on very important issues that have emerged, and that have impact on the Federation,” he said. He mentioned current issues such as “marriage, family and sexuality, and the ministry of episcopate within the apostolicity of the church.”

For Noko, the Lund meeting is also “a good opportunity for non-European participants to take note of the fact that this region is not only an important political and economic space but also an important ecumenical space. It is essential for us non-Europeans to hear the challenges this region faces at this particular time, for example, the issue of enlargement and integration. In this direction, we have invited former Finnish President Martti Ahtisaari to address the participants on the role of Europe.”

Noko also highlighted the need for the LWF churches to have “honest and transparent discussions about the status of women in the churches within the Lutheran communion.”

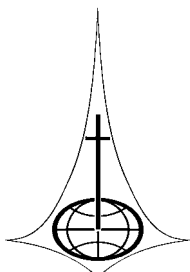
He underscored the significance of a symbolic ceremony at the Sunday festivities, during which the leadership from the elders who were present 60 years ago in Lund, will be passed on to the youth representatives participating in the Council events. “This will be an important ritual in recognizing the role of the young generation in the leadership of the Lutheran communion,” Noko explained.

LWI issues 04/2007 and 05/2007 will include more information on the LWF Council Meeting in Lund.

“Mr President, I appeal to you to do all in your power to exert influence upon the government of Zimbabwe to change its self-destructive course, to cease its attacks upon its own people, to correct its failed economic policies, and to reverse its aggressive isolationism,” wrote Noko, himself Zimbabwean.

The LWF general secretary expressed his hope and prayer that “the community of African nations can mobilize to help save Zimbabwe, to restore hope to its people, to revive Zimbabwe as the model and inspiration it once was, and to restore faith in African leadership in the world.”

The LWF has a member church in Zimbabwe, the 150,000-member Evangelical Lutheran Church in Zimbabwe (ELCZ). It also supports humanitarian and



development co-operation there as in many other countries.

H.E. President John Kufuor
 Chairperson, African Union
 The Castle
 Osu, Accra
 Ghana
 15 March 2007

Your Excellency,

I write on behalf of the Lutheran World Federation (LWF)—a Federation of 140 member churches in 70 countries, representing approximately 66.7 million people—to express the deepening concern and distress of our world-wide constituency with regard to the rapidly deteriorating situation in Zimbabwe. The LWF has a member church in Zimbabwe, and also supports humanitarian and development co-operation activities in the country (as in many other countries in Africa).

As an international organization of churches, we stood in strong solidarity with the struggle for freedom and independence for Zimbabwe. We have ever since sought to assist the people of Zimbabwe as they strove for human development for their communities and nation. It is therefore with a special sense of grief and loss that we observe the current circumstances in which Zimbabwean people must struggle for a dignified life.

The national economy is in a widely acknowledged state of collapse. Hyper-inflation is robbing the nation of its wealth and its people of the means to provide for their families, and seriously undermining the capacities of international organizations such as ours to offer help to the suffering people. Ordinary Zimbabweans no longer feel secure in their own country, and many are crossing the border and becoming refugees. The

The full text of Dr Noko's letter to the AU chairperson follows:

grievances of the people with regard to poverty, unemployment, security, and abuse of power represent fundamental failures of government.

At the same time, the government of Zimbabwe is responding to the mounting calls for change and reform with unprecedented brutality and oppression. The attacks upon opposition leaders, human rights workers and journalists are mounting daily in number and severity. The recent incidents on 11 March 2007 and subsequently, in which participants in peaceful demonstrations and expressions of resistance have been imprisoned, attacked, wounded and killed, show that the government of Zimbabwe is prepared to use the instruments of State power against its own people in complete disregard for their human rights and for the government's own constitutional responsibilities.

We are, in short, witnessing the destruction of the dream that led to Zimbabwe's freedom and independence. The suffering of the people is now such that no further delay can be contemplated. The insecurity threatening the people of Zimbabwe also threatens the whole region. And in addition to destroying his own people and the image of his country, Mr Mugabe's actions are destroying all possibilities for rebuilding the image of African political leadership in general.

It is noteworthy that the police action on 11 March 2007 was against participants in a peaceful prayer meeting. I draw your attention to the initiatives that churches in Zimbabwe are taking to promote justice and peace in such a difficult and dangerous context, including through the Ecumenical Peace Initiative which recently presented specific proposals to President Mugabe in a document entitled 'A New Vision'.

Mr President, I appeal to you to do all in your power to exert influence upon the government of Zimbabwe to change its self-destructive course, to cease its attacks upon its own people, to correct its failed economic policies, and to reverse its aggressive isolationism.

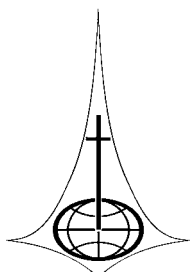
It is my earnest hope and prayer that the community of African nations can mobilize to help save Zimbabwe, to restore hope to its people, to revive Zimbabwe as the model and inspiration it once was, and to restore faith in African leadership in the world.

Yours faithfully,

Rev. Dr Ishmael Noko
 General Secretary



Water and food security are key focus areas of the Lutheran Development Service (LDS), the Zimbabwe associate program of the LWF Department for World Service. Upon completion, the LDS-constructed Chombuyana Dam in the southern district of Gwanda, will benefit households hoping to engage in fish farming and livestock production. © LWF/ELCZ



Margarita Martinez, Bishop of ELCA Caribbean Synod, Dies

Bishop Margarita Martinez of the Caribbean Synod of the Evangelical Lutheran Church in America (ELCA), died on 11 March of cancer in Bayamon, Puerto Rico. She was 59.

The Rev. Mark S. Hanson, ELCA presiding bishop and president of the Lutheran World Federation (LWF) said of Martinez: “[She] challenged us to confront the barriers we erect to divide us from one another and to cross those barriers for the sake of reconciliation. In her leadership of the Caribbean Synod she gave us a vision of a more inclusive and multicultural church. In ecumenical relationships she modeled the gifts of women in ministry and leadership. She was a strong mentor and spiritual friend to countless young people and newly ordained pastors.”

Born in New York, Martinez earned a bachelor’s and master’s degree in business administration from Universidad Mundial, Hato Rey, Puerto Rico, in 1979 and 1982 respectively, and a master of divinity degree from the Lutheran Theological Seminary at Philadelphia in 1989.

After her ordination in 1989, Martinez served as pastor at Iglesia Evangelica Luterana Bethel, Dorado, Puerto



*Bishop Margarita Martinez
© Mike Watson, The Lutheran (USA)*

Rico, and Iglesia Evangelica Luterana San Marcos, Guaynabo, Puerto Rico. She served as secretary of the ELCA Caribbean Synod from 1991 to 1993.

Martinez was a voting member at the 1995 ELCA Churchwide Assembly in Minneapolis, and she was elected an ELCA delegate to the 1997 LWF Ninth Assembly in Hong Kong, China. From 1997 to 1999, Martinez served as associate director for global events, ELCA Global Mission. The ELCA Caribbean Synod elected Martinez to a six-year term as bishop in 2001. At the time of her election she was a mission developer at Cristo El Senor Lutheran Mission, Cayey, Puerto Rico.

Martinez appointed the Rev. Francisco L. Sosa as acting bishop of the synod in

August 2006, when information about her declining health was disclosed. Sosa preceded Martinez as the synod’s bishop.

Martinez is survived by one adult child, a brother and mother.

The ELCA Caribbean Synod has 6,140 baptized members in 34 congregations in Puerto Rico and the United States Virgin Islands.

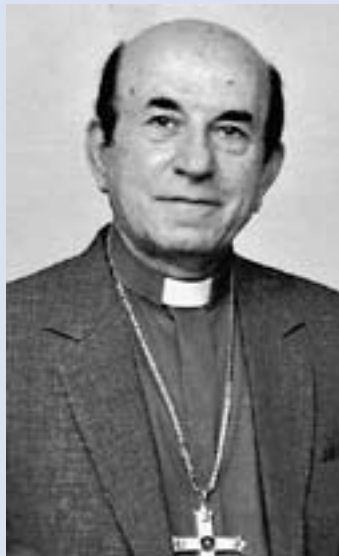
(ELCA News Service)

Palestinian Lutheran Church Mourns Its First Bishop

Bishop emeritus Daoud Haddad, the first bishop of the Evangelical Lutheran Church in Jordan (ELCJ) died on 19 March. According to a statement from the church, now the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL), Haddad died after suffering a brain hemorrhage.

Born in Lebanon in 1914, Haddad studied theology in Switzerland and Germany, and was ordained as a pastor in Jerusalem in 1940. He was consecrated as the first bishop of the then ELCJ in 1979, and served until 1986, when the late Bishop Naim Nasser succeeded him.

According to the ELCJHL statement, Haddad’s life was marked by trying and tumultuous moments. Two days after Propst Johannes Doering and Director Hermann Schneller ordained him at the Lutheran Church of the Redeemer in Jerusalem, the two Germans were deported, as the war in Europe had begun. When the 1948 Palestinian/Israeli conflict broke out, he was in Nazareth, and had to escort 15 boys from the Schneller School to Lebanon, because they feared the school would be dangerous for them. Upon his return to Jerusalem, he



Bishop Daoud Haddad © ELCJHL

focused on the overwhelming needs of Palestinian refugees.

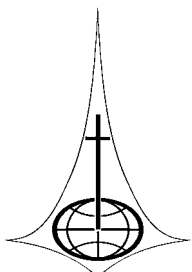
Gradually the ELCJHL grew in the West Bank of Jordan, in Jerusalem, Bethlehem, Beit Jala and Beit Sahour, and a congregation was started in Ramallah in 1954 to serve the many refugees who had fled from Jaffa, Ramleh and Lod. In 1959, King Abdullah of Jordan officially recognized the ELCJ, following which, a sixth congregation was initiated in Amman, in 1977. Upon his election and subsequent consecration as bishop, Haddad focused on the growing spirituality and development of the church as well as ecumenical and interfaith relations.

Delivering the sermon at Haddad’s funeral on 25 March, ELCJHL Bishop Dr Munib A. Younan said, “God did not create

people just to live and die, but to carry a message of love and hope. Bishop Haddad was a living witness of that.”

Bishop emeritus Daoud Haddad is survived by his wife, Aida, five children and grandchildren.

The 3,000-member ELCHL joined the LWF in 1974.
(ELCJHL News)



FEATURE: Protest against a Fashionable Bottle

Water Rights Campaigns at World Social Forum

NAIROBI, Kenya/GENEVA, 29 January 2007 (LWI)

– It became fashionable for Linus Njoroge, a street boy at the 7th World Social Forum (WSF) in Nairobi, Kenya, to carry one bottle of water in his hip pocket and another in his hand.

He had gone to Moi International Sports Center, Kasarani to see “this big meeting” where thousands of people had converged to discuss the possibility of ‘another world.’ But what he found out was that everyone there carried bottled water, unlike his, which he had filled in a nearby tap.

Njoroge’s case could be isolated, but the anger that marked the protests on water rights at the 20–25 January 2007 WSF tells of a new conflict, which might catch many governments unaware, according to some of the WSF participants.

The story from Ghana to India and most of the global South is that of multinational companies in cooperation with local authorities targeting water sources, carving out indigenous land and forests for themselves, bottling the water and selling it to the poor communities, which once owned it.

People’s Right to Land, Resources

Mr Kishore Kumar Nag, a member of the Lutheran World Federation (LWF) delegation to the 2007 WSF said at a workshop that the water crisis was worsening in India as a result of government policy on privatization. Threatened by this development, the Lutheran churches in India have come together to try “to understand who are involved in the commercialization of water, the policy in this business, especially the privatization of people’s land,” said Nag, associate director,



A group of activists from India show support for Dalits’ rights at the 7th WSF in Nairobi, Kenya. © WCC/J. Michel

Division of Social Action at the Chennai-based United Evangelical Lutheran Church in India (UELCI).

The UELCI official said companies want to acquire a lot of land, especially land owned by the poor and marginalized people, through these “unexplained privatization policies.” But the churches argue that the people’s livelihoods depend on this land, and if that is taken away, the people will ultimately lose their life. “That’s why a lot of churches, ecumenical organizations and volunteer groups are coming together to fight these policies and to fight for people’s rights to water resources and land ownership,” he said.

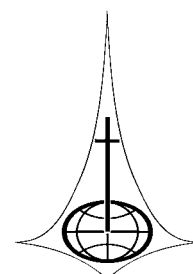
Movements at the WSF addressed this challenge through the launch of the African Water Network, aimed at guarding against the privatization of water. At the network’s inauguration in a workshop attended by people from 40 countries on 24 January, water activists said the global move to privatize water would worsen life for millions in Africa who are among the 1.1 billion with no access to water globally. Another 2.6 billion have inadequate water access.

“With this network, we are putting water privateers, governments and international financial institutions on [alert] that Africa will resist privatization,” said Hassan Adam, a Ghanaian activist who organized the network. In the West African country, four rivers have reportedly been destroyed as a result of mining activities.

Water access remains unpredictable and very precarious in most of the world’s poor countries. In this situation, anti-poverty campaigners stressed that access to water resources is a prerequisite to ending or alleviating poverty.



Girls fill their water cans at a tap in Kibera, Nairobi, one of Africa’s largest slum areas. © WCC/J. Michel





A human chain of women lifts water 15 meters out of a well in the bed of a sand river to provide water for livestock near Kalobeyei, Kakuma division of Turkana district, in northwestern Kenya. In this area, livestock take priority over people for water. © LWF/ACT/B. Waddell

Summing up the LWF's participation in this year's WSF, Mr Peter Prove, leader of the LWF delegation said, "Here in the World Social Forum, representatives of LWF member churches and field programs have the opportunity to gather information and build networks with

civil society partners on the pressing issues they confront in their respective contexts. In more and more places around the world, access to water is one of the most pressing of these issues."

This was the first time that the WSF has taken place in Africa. Some 70,000 registered delegates attended the annual forum of civil society movements and activists advocating against the negative aspects of globalization and their impact on the world's poor people, under the theme "Another World Is Possible."

The water issue is one of the cross cutting themes of LWF's work. A recent edition of *Lutheran World Information (LWI)* titled "Waters of Life," highlights some of the major debates about water including its privatization, accessibility and theological implications.

(Reported for *LWI* by Nairobi-based journalist, Fredrick Nzwili.)

***This article is part of the ongoing *LWI Features on Healing* focusing on the LWF Tenth Assembly theme, "For the Healing of the World."**

Sierra Leonean Bishop Welcomes Use of Krio Language to Fight Violence against Women

At the launch of the Krio language version of the Lutheran World Federation (LWF) document *Churches Say 'No' to Violence against Women*, Sierra Leonean Lutheran Bishop Tom Barnett said he particularly welcomed the use of this significant historical language to fight a societal evil.

"Krio language was born out of the evil and inhuman slave trade in this sub-region more than 200 years ago. It is only logical that it should be used to fight another evil—violence against women," said Barnett, bishop of the Evangelical Lutheran Church in Sierra Leone, at the launch of the document in Freetown, Sierra Leone on 21 February. The event coincided with a Lutheran Communion in Western Africa (LUCWA) sub-regional women's consultation.

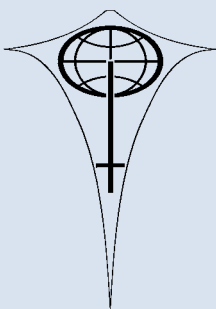
Titled *CHOCHSE "NO" TO BAD TRITMENT AGENS UMAN*, the Krio language version brings to 27 the number of translations made of the LWF document, originally produced by the desk for Women in Church Society (WICAS) in the Department for Mission and Development. Published in 2001, the LWF working document proposes ways in which

women, men and faith communities could work together to fight violence against women in church and society. It is an LWF contribution to the ecumenical "Decade to Overcome Violence: Churches Seeking Reconciliation and Peace (2001–2010)" and UN International Decade for a Culture of Peace and Non-Violence for the Children of the World."

The WICAS/LUCWA regional coordinator Rev. Marie J. Barnett, commended the LWF desk for enhancing inclusiveness within the Lutheran communion by reaching out to those who could not read the LWF official language versions—English, German, French or Spanish.

Ms Priscilla Singh, LWF/WICAS executive secretary emphasized the church leaders' role in publicly condemning violence against women.

To order copies of "Churches Say 'No' to Violence against Women" please contact Ms Priscilla Singh at: prs@lutheranworld.org or The LWF Department for Mission and Development, 150 route de Ferney, P. O. Box 2100, CH-1211 Geneva 2, Switzerland, Tel. +41/22-791 61 11, Fax +41/22-791 64 01.



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www.lutheranworld.org