

**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

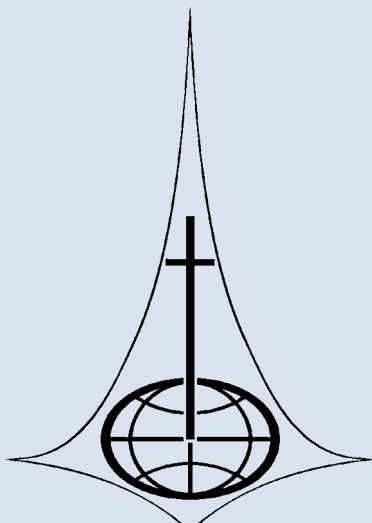
Stéphane Gallay
sga@lutheranworld.org

Circulation/Subscription

Janet Bond-Nash
jbn@lutheranworld.org

The Lutheran World Information (LWI) is the information service of the Lutheran World Federation (LWF).

Unless specifically noted, material presented does not represent positions or opinions of the LWF or of its various units. Where the dateline of an article contains the notation (LWI), the material may be freely reproduced with acknowledgement.



Churches Play Key Role for Indigenous Peoples



“An Indigenous Communion” was the title of a Lutheran World Federation (LWF) international consultation that brought together representatives of indigenous communities and churches to Karasjok, northern Norway, in September. The participants urged the LWF to establish an advisory group to outline guidelines for an indigenous program in accordance with a 2003 LWF Assembly action on Indigenous Peoples.

(Photo) Worship in a Sámi tent. © LWF/D.-M. Gröttsch

(see pages 4–5)

Highlights

Namibian Lutheran Bishop Urges Churches to Tackle Poverty Head-On3

Bishop Dr Zephania Kameeta, vice president of the Lutheran World Federation for the Africa region, has called on churches in Africa “to tackle poverty head-on [...] not by becoming neutral but by being in critical solidarity with the governments and civil societies in the community.”

Church Leaders Discuss Challenges in AIDS Response6

The word ‘stigma’ in Spanish (*estigma*) means ‘wound or scar’ and is used when referring to the wounds of Jesus Christ. “Therefore, a stigmatized person is actually Christ,” Argentine Lutheran pastor Lisandro Orlov made these remarks when he addressed participants in an ecumenical and interfaith pre-conference of the 16th International Aids Conference, 13–18 August, in Toronto, Canada.

Second Congress of the Leaders of World and Traditional Religions Convenes in Kazakhstan 11

“Political conflicts can no longer be solved exclusively on the political level,” Kazakhstan’s President Nursultan Nazarbayev remarked in his opening speech at the Second Congress of the Leaders of World and Traditional Religions.

FEATURE: LWF-Run Refugee Camp Intensifies Initiative to Stop Sexual Exploitation..... 15

When staff of the Lutheran World Federation Department for World Service in the Kakuma Refugee Camp, northern Kenya, received some of their pay slips last year, they included information urging employees to report all cases of suspected sexual exploitation and abuse in the workplace.

Contents

Communio

- 3 **Namibian Lutheran Bishop Urges Churches to Tackle Poverty Head-On**
- 4 **Churches Play Key Role for Indigenous Peoples, Norway's Sámi Leader Says**
- 5 **Lutheran Indigenous Group Calls for Program to Address Their Concerns**

LWF Secretariat

LWF's Participation in the 16th AIDS Conference

- 6 **Church Leaders Discuss Challenges in AIDS Response**
- 7 **IAC Co-chairperson Stålsett Urges Faith Leaders to Speak More Openly about AIDS**
- 7 **LWF President Hanson Stresses Unity in Diversity in AIDS Response**
- 8 **Churches Called to Engage More, Make Their Work Visible**

- 11 **Second Congress of the Leaders of World and Traditional Religions Convenes in Kazakhstan**
- 12 **Dialogue, Cooperation "Greatest Means" to Religious Solidarity, Co-Existence**
- 13 **Lutheran Churches Urged to Intensify Theological Reflection among the People**

Features & Themes

- 15 **FEATURE: LWF-Run Refugee Camp Intensifies Initiative to Stop Sexual Exploitation**

News in Brief

- 2 **Canadian and Icelandic Churches Sign Agreement**
- 10 **New Church of Sweden Archbishop Installed**
- 10 **Duane Poppe Is DWS Program Officer for Sustainable Development**
- 10 **Elsa Moreno Joins LWF/DWS as Program Officer for Emergencies**
- 14 **Over USD 80 Million for LWF Projects and Programs in 2005**
- 16 **Mozambican Church Appoints New Leader**

Canadian and Icelandic Churches Sign Agreement

The Evangelical Lutheran Church in Canada (ELCIC) and the Evangelical Lutheran Church of Iceland (ELCI) have signed a "Letter of Understanding" which will allow for pastors and deacons/diaconal ministers from either church to exercise their calling in either country.

The agreement was signed during the 14–16 September meeting of the ELCIC National Church Council in Winnipeg, Manitoba.

"Our two churches, while members of different regions of the Lutheran World Federation (LWF), have many attributes in common, not the least of which is size of membership," noted ELCIC National Bishop Raymond Schultz. He said he expected the relationship "to go far beyond the exchange of clergy" and that both partners would "learn new ways from each other to be effective agents for the gospel in the larger context."

The ELCI Bishop Karl Sigurbjörnsson said, "I am grateful for the milestone that the ELCIC and ELCI are at now. Entering into an agreement will deepen our relationship. I pray that God will bless our journey beyond this milestone."

The ELCI has 250,661 members, representing over 80 percent of Iceland's population. It joined the LWF in 1947. The

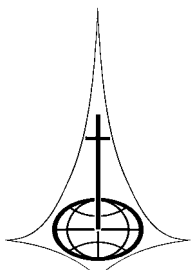


Canadian Bishop Raymond Schultz (left) and Bishop Karl Sigurbjörnsson (right) from Iceland sign the "Letter of Understanding" between the two Lutheran churches in Winnipeg, Manitoba, Canada. © ELCIC/T. Gallop

ELCIC, Canada's largest Lutheran denomination with 182,077 members, has been an LWF member church since 1986.

The "Letter of Understanding" between the Canadian and Icelandic churches can be accessed on the ELCIC Web site at: www.elcic.ca/ELCICandELCIagreement.pdf

(ELCIC News)



Namibian Lutheran Bishop Urges Churches to Tackle Poverty Head-On

LWF Consultation on Poverty and the Mission of the Church in Africa

ARUSHA, Tanzania/GENEVA, 8 September 2006 (LWI)

– Bishop Dr Zephania Kameeta, vice president of the Lutheran World Federation (LWF) for the Africa region, has called on churches in Africa “to tackle poverty head-on [...] not by becoming neutral but by being in critical solidarity with the governments and civil societies in the community.”



Bishop Thomas Laiser, ELCT Arusha diocese, addressing participants in the LWF Consultation on Poverty and the Mission of the Church. On his left, Rev. Dr Musa P. Filibus, LWF/DMD; Namibian Bishop Dr Zephania Kameeta; and Hon. Mizengo Pinda, Tanzania’s Minister for Regional Administration and Local Government. © LWF/ELCT

Delivering the keynote address at the LWF Consultation on Poverty and the Mission of the Church in Africa, held from 4 to 8 September in Arusha, northern Tanzania, Kameeta pointed out that churches in Africa were not adequately addressing the real problems on the ground. Instead, they were “busy” supporting the status quo, which in most cases only perpetuated poverty, he said.

Kameeta, bishop of the Evangelical Lutheran Church in the Republic of Namibia (ELCRN), called on the church to speak out when things go wrong instead of shying away from its responsibility to serve and be accountable to the people.

Some 80 people including representatives from the 30 LWF member churches in Africa attended the consultation organized by the LWF Department for Mission and Development (DMD) Africa desk, and hosted by the Evangelical Lutheran Church in Tanzania. Also participating were representatives from other LWF regions, and from ecumenical and LWF partner organizations. The consultation provided a starting point for the work of a participating team of theologians, who are continuing with a two-day intensive seminar centered on a program of the LWF Department for Theology and Studies titled, “Confessing and Living Out Faith in the Triune God ... in the face of death and injustice.”

Accountability to the People

Kameeta also spoke out against an emerging type of leadership in Africa, which he said was good at “beautiful talk” but was isolated from the people it was supposed to serve. He cautioned that if the churches were not accountable in taking up their responsibilities, they too would find themselves so dependent on outside support that they would implement programs determined from outside, but irrelevant to the local situation.

“We limit ourselves in what we do and work for and by so doing we are also limiting the hopes and expectations of the poor toward a better life and the achievement of social justice,” noted Kameeta, who served as deputy speaker of the National Assembly of Namibia from 1990 to 2000.

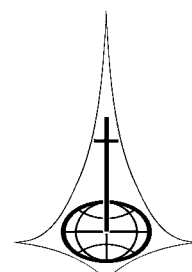
He continued, “If the church is called to preach the good news to the poor ... we have to seriously get involved in the fight against poverty in Africa. We cannot preach the good news from the pulpit while not being connected, attached and most importantly touched by the everyday life and suffering of the people living in poverty.”

Kameeta urged churches that enjoy donor support to critically examine their tendency toward “business as usual,” cautioning that the churches should not just carry out projects but also learn to be players in the society as a whole. “We need participatory research to become true ambassadors of our people by advocating for solutions from the people and supported by them,” he stressed.

He then cited examples of the ELCRN’s efforts to attain sustainability and of how it collaborates with the government in various ways to fight poverty.



The consultation participants witnessed the impact of the global free market economy. Far right, Bishop Nils Rohwer (South Africa) listens to members of a cooperative society in Arumeru district explaining why they prioritized quick cash-earning crops like bananas over coffee trees. ©LWF/K. Bloomquist



Holistic Approach

Commenting on the theme of the consultation: “That the poor may have hope, and injustice shut its mouth,” (paraphrased from Job 5:16), Rev. Dr Kjell Nordstokke, DMD director, noted that poverty in Africa had become a scandal both at ethical and political levels.

Rev. Dr Musa Filibus, the LWF/DMD area secretary for Africa, pointed out that addressing poverty in Africa calls for a holistic approach, including creating an atmosphere for justice, peace and freedom. He added

that the major aim of the consultation was to enable the LWF member churches to reflect theologically on the self-understanding of the church and its public responsibility within the context of poverty in Africa.

(By LWI correspondent Elizabeth Lobulu, communications coordinator, ELCT.)

“*Confronting Poverty and Injustice in Africa*,” the official message from the Arusha Consultation is posted on the LWF Web site at: www.lutheranworld.org/News/LWI/EN/1932.EN.html

Churches Play Key Role for Indigenous Peoples, Norway’s Sámi Leader Says

“An Indigenous Communion”—LWF International Consultation

KARASJOK, Norway/GENEVA, 26 September 2006 (LWI) – The president of Norway’s Sámi Parliament has emphasized the important role of the church, and religious communities, in promoting indigenous issues in her own country, and internationally.

“The Sámi parliament is deeply indebted for the work that religious communities perform locally, nationally, and at the international level to promote indigenous issues,” Aili Keskitalo said at the 20 September opening of a Lutheran World Federation (LWF) consultation in Karasjok, northern Norway, the seat of the Sámi parliament.

The Sámi are a group of indigenous people, most of whom inhabit the northern part of Norway, but who also stretch across Finland, Sweden and the Russian Federation. Some 40,000 of them live in Norway, most inhabiting the Finmark region.

The 20–24 September consultation titled, “An Indigenous Communion” was organized by the LWF Office for International Affairs and Human Rights. It brought together representatives of indigenous communities within, or related to, LWF member churches from a wide geographic spectrum. “The goal [is] that participants, living in similar situations, meet and share their experiences to improve their conditions of life, each in their own communities,” said Peter Prove, LWF Office for International Affairs and Human Rights (OIAHR).

Participants also included the European region members of the LWF international training program for young adults “Towards a Communicating Communion – A Youth Vision.” The program is a joint

undertaking of the LWF Department for Mission and Development and Office for Communication Services. A communication workshop for the group was held 24–26 September, also in Karasjok.

Keskitalo spoke of the importance to the Sámi people of the 1997 apology by the Church of Norway for the discrimination suffered by her people. “While such an apology implies acknowledgement of historical relationships, it also engenders expectations that the church’s activities will show respect for the communities in which they operate,” she said.

Compared with the situation of indigenous people in other parts of the world, the Sámi were a “privileged indigenous nation,” she said. “We live in a society and a part of world where we are not susceptible to persecution or tortured because of our affiliations.”

Keskitalo, 38, is the youngest person and first woman president of the Sámi. She was elected in 2005 for four years. She holds a master’s degree in public information and has authored two books.

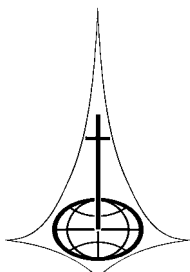
(From the Ecumenical News International (ENI) & Svetlana V. Feldy, a member of the LWF youth communication training program.)



Aili Keskitalo, president of Norway’s Sámi Parliament addressing the LWF consultation. © LWF/D.-M. Gröttsch



The European region members of the LWF international training program for young adults, during their training workshop in Norway. The program is a joint undertaking of the LWF Department for Mission and Development and Office for Communication Services. © ENI/P. Kenny



Lutheran Indigenous Group Calls for Program to Address Their Concerns

Emphasis on Land Rights, Indigenous Theology

KARASJOK, Norway/GENEVA, 29 September 2006 (LWI)

—Representatives of indigenous communities and churches from all over the world have urged the Lutheran World Federation (LWF) to establish a program to help address the concerns of indigenous people, a group that still does not enjoy full inclusion in church and society.

They called on the LWF to establish an advisory group in 2007 to outline guidelines for the indigenous program in accordance with a 2003 LWF Assembly action on Indigenous Peoples.

The question of land rights was strongly debated as “crucial to the identity of indigenous people and are fundamental rights.”

In a final message, the group also called for “the elaboration of an indigenous theology” “involving ideological change, and changing the way of looking at traditional Christian beliefs (contextualization),” “incorporating ethical values from indigenous perspectives,” and “including indigenous women’s perspectives in the formulation of indigenous theologies.”



Participants including Rev. Tore Johnsen (far right) and Samco Chose (second from right) discuss their contribution to the final message. © LWF/D.-M. Gröttsch

Ruben Chacon of the Lutheran Costarican Church, said he was satisfied with the final resolution, but that “much more work will still have to be done.” He noted that the Latin American participants managed to have their key points relating to the critical link between land rights and human rights included in the final message.

“We have learned a huge amount by meeting other indigenous people from everywhere in the world,” said Samco Chose, an elder of the Evangelical Lutheran Church in the Republic of Namibia, who belongs to the San community at Gobabis near the Botswana border. “We know now how to ask the church to work for the acceptance of the San people into Namibian society. Many of us suffer inhuman treatment in our country,” he noted.

Commenting on the consultation’s message, Rev. Tore Johnsen, a Church of Norway pastor from the Sámi people said, “It will move the process forward as we articulated our expectations from the LWF ... I



Representatives of indigenous communities at the LWF consultation. © LWF/D.-M. Gröttsch

am quite satisfied with the outcome as the discussion brought some important contributions.”

William Loh of the Basel Christian Church of Malaysia said, “The LWF should be more concrete in actions that are needed to promote the living conditions of indigenous people. We face the same struggle worldwide.” He belongs to a group of Dajaks, one of 64 indigenous communities in Malaysia.

Graciela Chamorro, born in Paraguay and living in Brazil, where she is a university lecturer to a group of indigenous students, said the Karasjok consultation was useful in gaining knowledge about the situation of the Sámi people in Norway, and other indigenous groups worldwide.

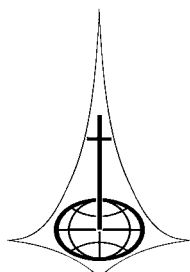
Peter Prove, LWF/OIAHR summed up his impressions: “At the LWF’s Tenth Assembly in 2003, indigenous participants demonstrated their great capacity to articulate their own vision and priorities for the LWF. At this consultation, that vision has been further developed, and the LWF as a whole presented with a very constructive challenge in terms of relating to the indigenous identity within the churches.”

The participants came from 20 different countries, including Argentina, Australia, Brazil, Canada, Costa Rica, India, Indonesia, Malaysia, Namibia, Nepal, New Zealand, Philippines, Sweden and the United States. The Church of Norway hosted the consultation, convened by the LWF/OIAHR.

The consultation’s message can be downloaded from the LWF Web site at: www.lutheranworld.org/What_We_Do/OIAHR/Documentation/Karasjok_Statement-2006.pdf

The LWF communication group’s blog for the consultation is at: <http://anindigenouscommunion.blogspot.com>

(A contribution from ENI and the LWF communication group.)



LWF PARTICIPATION IN THE 16TH AIDS CONFERENCE
 13-18 AUGUST IN TORONTO, CANADA

**Church Leaders Discuss Challenges
 in AIDS Response**

TORONTO, Canada/GENEVA, 16 August 2006 (LWI) – The word ‘stigma’ in Spanish (*estigma*) means ‘wound or scar’ and is used when referring to the wounds of Jesus Christ. “Therefore, a stigmatized person is actually Christ,” Argentine Lutheran pastor Lisandro Orlov made these remarks when he addressed participants in an ecumenical and interfaith pre-conference of the 16th International Aids Conference (IAC), 13–18 August, in Toronto, Canada.



Rev. Lisandro Orlov
 © United Evangelical Lutheran
 Church in Argentina

Orlov, the Latin American regional coordinator of the Lutheran World Federation (LWF) HIV and AIDS campaign is among 21 coordinators of AIDS work in the LWF member churches and field programs of the Department for World Service (DWS) attending the IAC under the theme, “Time to Deliver.” The Christian Host Committee, Canada, and the Geneva-based Ecumenical Advocacy Alliance (EAA) hosted the pre-conference, titled “Faith in Action: Keeping the Promise.”

During an LWF-led workshop, “Getting Churches and Their Leaders on Board,” Orlov spoke of his experiences in AIDS work. He said he initially encountered major problems when he started visiting people living with HIV in 1986, because his church leaders did not understand why he would get involved in the issue. He was concerned about the church often not respecting the dignity of people living with HIV, he said.

“Maybe we cannot heal the virus itself, but we need to heal the dignity,” he said, pointing out that it was not only women and children who were among the most vulnerable HIV-affected groups. “Churches need to speak for all those who are vulnerable,” including “men who have sex with men, drug users and others.”

Rethinking Theology

Dr Sheila Shyamprasad, the HIV and AIDS consultant in the LWF Department for Mission and Development (DMD) explained the history of LWF’s involvement in the issue. From 1987 onward, DMD supported AIDS projects in the LWF member churches. The church structures, she noted, were initially “an impediment to our work, [and it] was a difficult job to sensitize and train [church leaders] who



Dr Sheila Shyamprasad, LWF
 consultant for HIV and AIDS.
 © EAA

had little knowledge about the pandemic.” It was important for the church leadership to rethink their theology in order to build “AIDS competent churches,” she said.

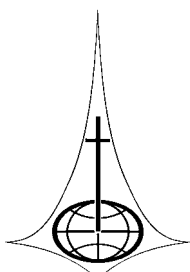
“But still in 2000, the churches mostly were teaching a distorting and excluding theology, they were poor witnesses,” Shyamprasad recalled. Two years later, in 2002, the LWF action plan “Compassion, Conversion, Care – Responding as Churches to the HIV/AIDS Pandemic” was launched with the aim to engage the member churches in an open discussion about the issue. An important aspect of the campaign is the accompaniment of church leaders and churches through training in the form of technical and funding support.

In addition, the LWF has assisted churches in establishing new structures and systems, employing people living with HIV in the church, and starting sensitization processes about AIDS in confirmation classes and Sunday school, among other initiatives. Shyamprasad described as encouraging, the results of a recent LWF survey on active church leadership concerning the AIDS issue. “We can see that the church leadership has now become more active, especially in Africa,” she said.

Call to Face Up to Reality

Rev. Dr Ambrose Moyo, executive director of the Lutheran Communion in Southern Africa, pointed out that over 90 percent of the church leadership in Africa is involved in the response to the AIDS pandemic. As a church leader, he acknowledged that “we are not leaders of saints, we know that people have pre-marital sex, we don’t like it, it is not good. But it’s happening. And we also know that a condom can save lives.”

Anglican pastor Desmond Cox, chairperson of the board of directors of the St John’s Cathedral HIV Education Center in Hong Kong, China, said he advocates an early HIV training for pastors. “We need to take the HIV issue already into the theological colleges, where it has to become an integral part of the curriculum. We need to examine scripture, to see that HIV and AIDS are not a punishment.”





Representatives of faith-based organizations met in ecumenical and interfaith pre-conferences. A group discussion during a workshop titled, "Helping the church to communicate its story of response in ways that we all understand." © EAA/M. Engle

Orlov agreed, saying that "including HIV and AIDS in our theological work is also a way to sustain the people who are already on board. That is a long-term commitment."

Attended by over 20,000 participants from more than 170 countries, the 16th International AIDS Conference, organized by the International AIDS Society and the AIDS 2006 Toronto Local Host, is the biennial gathering of the global AIDS community.

(All articles in this section were written by LWI correspondent Julia Heyde, who attended the 16th IAC in Toronto, Canada. More information about the proceedings at the ecumenical pre-conference and the 2006 International AIDS Conference is at <http://iac.e-alliance.ch/index.php>)

IAC Co-chairperson Stålsett Urges Faith Leaders to Speak More Openly about AIDS

TORONTO, Canada/GENEVA, 16 August 2006 (LWI) – "Time to Deliver" – the theme of the 16th International Aids Conference (IAC) was chosen carefully. It "expresses a certain sadness about the gap between what's been said and what's actually done," said Rev. Dr Gunnar J. Stålsett, co-chairperson of the Leadership Program Committee for the conference.

In an interview with the *Lutheran World Information* (LWI) Stålsett, former bishop of the Oslo Diocese, Church of Norway, expressed concern that the conference's approach would be "not to shame politicians or leaders for what they have not done but place the question: What would it take to achieve that which you actually have promised to achieve?"

But it would not be an easy process, noted the former general secretary of the Lutheran World Federation (LWF), 1985–1994. He expected the 2006 IAC to lead to more action in HIV and AIDS response. "To move from words to action and find the mechanisms by which you move from words to action is not simple. It has to do with commitment, to stand up and be counted and to say, ok, enough of words! People need my presence, actions, and decisions."



Rev. Dr Gunnar Stålsett speaks during a plenary session at the IAC's ecumenical pre-conference. © EAA/M. Engle

Stålsett pointed out that faith-based organizations were recognized for delivering the majority of services in communities. But "what people are expecting from faith-based organizations and people representing them is a sense of honesty about the driving forces of this pandemic. There is a certain awkwardness among religious leaders and people in general to speak about the realities and to name them."

He stressed the need for forthright communication when addressing HIV and AIDS issues. "We need to say what it is about. It is about sexuality, it is about drugs, about [commercial sex work], about homosexuality. It is about unfaithfulness and promiscuity. People representing faith organizations need to use these words in order to be heard and be connected to the real issue."

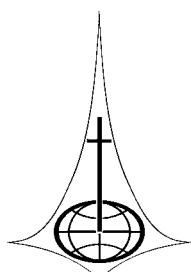
Asked about the influence of religion and faith in this year's IAC, Stålsett said that it was important to keep in mind that the representatives of faith-based organizations were not the only believers present at the conference. "We are not the only ones representing faith and commitment. We are interlocutors with people of faith in other positions."

the Lutheran World Federation (LWF) told representatives of faith-based organizations attending the 16th International Aids Conference (IAC), in Toronto Canada.

LWF President Hanson Stresses Unity in Diversity in AIDS Response

TORONTO, Canada/GENEVA, 16 August 2006 (LWI) – "HIV and AIDS is an issue where we find our unity within our diversity but our unity will transcend our differences," Bishop Mark S. Hanson, president of

the Lutheran World Federation (LWF) told representatives of faith-based organizations attending the 16th International Aids Conference (IAC), in Toronto Canada.





Bishop Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America and LWF president, addressing the ecumenical pre-conference.
© EAA/M. Engle

Addressing an interfaith pre-conference, Hanson, presiding bishop of the Evangelical Lutheran Church in America, named what he sees as the three main global challenges when facing the AIDS pandemic, namely distrust, disregard and self-interest. He went on to explain that “Because we come as people of faith, we know that we come as people whose identity has been shaped by deeply-held convictions and practices. But that also makes collaboration very difficult because we tend to distrust the faith and religious practices of the other.”

The LWF president also criticized world leaders for fostering an environment of distrust for the sake of their ideologies. “When we live in a time when the reality of terrorism is now becoming the defining reality for decisions made, we succumb to letting one reality become the defining reality that fosters a culture of fear amongst all of us,” he said. As an “antidote” to distrust, he recommended “listening, listening, listening.”

Phramaha Boonchuay, chairperson of the Asian Interfaith Network on AIDS, explained how the network promotes inter-religious cooperation through some 60 temples, mosques, and churches that serve as community centers. Buddhism, Christianity, Islam and

other religions, he noted, have important teachings “about loving kindness and compassion towards the other.”

Father Robert J. Vitillo, special advisor for HIV and AIDS for the Roman Catholic relief organization, Caritas Internationalis, spoke of his conviction that “we as people of faith can no longer allow ourselves the luxury of our separated and segmented responses to AIDS.”



Fr Robert J. Vitillo, Caritas Internationalis.
© EAA/M. Engle

Churches Called to Engage More, Make Their Work Visible

TORONTO, Canada/GENEVA, 21 August 2006 (LWI) – “Time to Deliver,” the theme of the 16th International AIDS Conference (IAC) echoed the need for action and not just words in responding to the global HIV and AIDS pandemic. Discussion during the conference focused on prevention strategies, especially for women, universal access to treatment, new leadership in galvanizing response to the pandemic as well as the fight against stigmatization. The faith-based and inter-religious community was well represented among the 24,000 participants.



Ms Karen Platter, chairperson of the IAC Christian Host Committee. © EAA/M. Engle

“The conference has given a lot of opportunity to people to share their practices and raise awareness to the general public once again, about HIV and AIDS,” said Karen Platter, chairperson of the Christian Host Committee for the IAC. “In that sense, the conference has been successful. It re-energizes people who are working on HIV and AIDS to go back and continue the fight.”

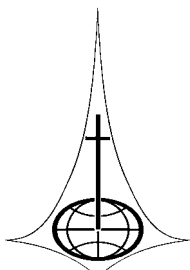
Bishop Johannes Ramashapa from the Botswana Diocese of the Evangelical Lutheran Church in Southern Africa noted that “the conference has managed to bring in more people living with HIV, [and] served as a platform for them. That was a big achievement.”

He continued, “The conference has brought more hope: the research looks promising, even though we are still far from developing a vaccine against HIV. Going back to my ministry, I will scale up the fight against stigma, especially among pastors.”

In order to prepare their participation in the IAC, representatives of faith-based organizations had met prior to the conference in ecumenical and interfaith pre-conferences, during which they affirmed their commitment and called for concrete action.

Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America and president of the Lutheran World Federation (LWF) was candid throughout the conference. “As a global religious leader of 66 million Lutherans in the world and the religious leader of 5 million Lutheran Christians in the United States, I publicly promise to stand in solidarity with you and let the commitments made here and articulated here shape my leadership and my rhetoric,” he said during one of the panel discussions.

“When it comes to a time to deliver for religious communities, I believe that there are at least four dimensions to what this delivery looks like for us





Buddhist participants meditate at the IAC's Multifaith Networking Zone.
© EAA/M. Engle

in religious leadership. It means first of all that we confess our complicity; secondly it means that we claim our capacity; third it means that we name our responsibility; and fourth is that we submit to public accountability and transparency," the LWF president told journalists at a press conference.

Recognition

The LWF was represented by a 21-member delegation of AIDS coordinators from its member churches and the Department for World Service field programs. The group's coordinator, Dr Sheila Shyamprasad, the HIV and AIDS consultant in the LWF Department for Mission and Development said the team members had benefited from the information sharing and networking at the conference. While the participation of faith-based groups in the IACs "has developed immensely," she noted, they still need to enhance their visibility at such conferences "considering what we do in the field."

The absence of political leaders at this major event did not go unnoticed. "Government representatives were missing at the conference, yet in the end they are the policy makers," said Betty Makoni, director and founder of "Girl Child Network," a grassroots organization in Zimbabwe, which counsels and supports girls in rural areas, including victims of sexual abuse. The network received the IAC's inaugural "Red Ribbon Award," for the best practice in overcoming women's inequality.

The award which will be presented every two years, is designed to honor and celebrate outstanding community leadership and action that has helped curtail the spread and impact of HIV and AIDS. Makoni expressed concern that the conference had not focused enough on the urgency for universal treatment access. "There are a lot of people on the ground still waiting for treatment. The number of lives lost is worrying. The urgent

need [to make] drugs available as soon as possible did not really come out at this conference."

2008 in Mexico City

For the next International AIDS Conference to be held in August 2008 in Mexico City, Mexico, there was a wish for more Latin American presence and an increased faith-based involvement. Richard Fee, General Secretary of the Presbyterian Church of Canada said, "I would urge especially the faith-based organizations in Mexico to be much more inclusive. (...) I have felt that there are gaps in the representations from other faith-based organizations. I hope that could be expanded."

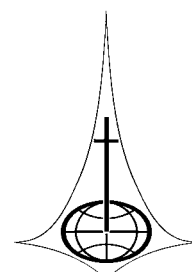
Platter emphasized the need for faith-based communities to become more integrated in different areas like the women's, children and youth networking zones, and in the main conference itself. "I would like to see us joining hands with people who are in the fight against AIDS, and setting aside our differences, whether they may be in theology or morality, and looking at what's best," she said.

Looking ahead to the next IAC, Rev. Lisandro Orlov from the United Evangelical Lutheran Church in Argentina, said, "We need to reflect more about the critical questions—we need a more positive approach to condoms, to sex workers, to men who have sex with men. We need to approach the difficult topics and cannot only speak about women and children, because society has no problem with that." He believes in the ability of the church to transform itself—*semper reformanda*—and expects the conference in Mexico to be another call for the renewal of church and society.

Linda Hartke, coordinator of the Ecumenical Advocacy Alliance concluded, "If we take anything away from this conference, it's that we need to work together. We need to find ways to strengthen our collaboration and that includes with faith communities."



The IAC's women and girls' march. © EAA/M. Engle



New Church of Sweden Archbishop Installed

On 2 September, **Archbishop Anders Wejryd** was installed as the Archbishop of the Church of Sweden.

The service to receive the new leader of the Swedish Lutheran church took place in the Cathedral of Uppsala, and was witnessed a very large congregation, a press release from the church stated. Invited guests included the King and Queen of Sweden, bishops from some 50 countries and leaders of other churches in Sweden as well as representatives from the Lutheran World Federation (LWF) and the World Council of Churches. The LWF General Secretary, Rev. Dr Ishmael Noko attended.

Wejryd, 58, was elected Archbishop of Uppsala, effectively head of the Church of Sweden, on 30 March. He has been a member of the LWF Council and chairperson of the LWF Project Committee since 2003. As the 69th archbishop, he succeeds Archbishop K. G. Hammar, who has led the Swedish Lutheran church since 1997.



Church of Sweden Archbishop emeritus K. G. Hammar (left) and the new Archbishop Anders Wejryd. © J. Elfström/IKON

Wejryd and his wife Kajsa, a school inspector, have three grown-up children.

The Church of Sweden has nearly 7 million members, and is the largest LWF member church.

Duane Poppe Is DWS Program Officer for Sustainable Development

Mr Duane Alan Poppe assumed the post of Program Officer for Sustainable Development and Environment in the Lutheran World Federation (LWF) Department for World Service (DWS) on 1 October 2006, for an initial period of four years. He succeeds Mr Rudelmar Bueno de Faria, currently DWS Program Coordinator.

Before taking up his new position at the LWF Secretariat in Geneva, Poppe, 56 and of US nationality, had served in several positions in DWS field offices over a period of 18 years. He was seconded from the LWF/DWS as management adviser to the Tanganyika Christian Refugee Service (TCRS), when it became an autonomous national non-governmental organization, and an associate LWF program in 2005.

He was representative for the LWF/DWS Tanzania country program and director of TCRS from 1998 until 2005. He was also country representative for the LWF/DWS Nepal program from



*Mr Duane Poppe
© LWF/Securitas*

1994 until 1997, and from 1991 until 1993, LWF/DWS program coordinator there. He first joined the program from 1988 until 1990 as project manager for two LWF/DWS rural development projects.

In Nepal before joining the LWF, from 1981 until 1984 Poppe directed Andhi Khola, an integrated rural development project. From 1975 until 1978, he also worked there as a water engineer on various small-scale hydroelectric, rural drinking water supply and irrigation schemes.

From 1985 until 1987, he was a resident engineer in Canterbury, England, and a design engineer for water distribution system extension schemes in California, USA, from 1979 until 1980.

Married and parent of two children, Poppe holds a Master of Science degree in water resources planning and management, and a Bachelor of Science degree in civil engineering, from the University of California.

Elsa Moreno Joins LWF/DWS as Program Officer for Emergencies

Effective 1 November, **Ms Elsa Moreno** joined the Lutheran World Federation (LWF) Department for World Service (DWS) as Program Officer for Emergencies, Refugees and Internally Displaced Persons (IDPs), succeeding Mr Neville Pradhan from India, who left the LWF last June.

Before taking up her new position, Moreno, 52, and from Colombia, was working with the Action by Churches Together (ACT) International coordination office in Geneva, Switzerland, as program officer responsible for the preparation and follow up of appeals for humanitarian assistance, as well as fundraising among other tasks.

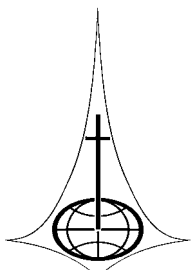
Prior to joining ACT in November 1999, she worked as a program officer for Norwegian Church Aid in Guatemala from March 1998 until July 1999. From 1994 until 1997,



*Ms Elsa Moreno
© ACT International*

she was a social researcher with the Latin American Faculty of Sciences (FLACSO) in San José, Costa Rica. She was a special adviser for the European Union in Costa Rica from 1987 to 1991. Other key assignments included director and chief financial manager of two cooperative societies in Bogota, Colombia, between 1975 and 1987.

Moreno holds an international diploma in humanitarian assistance from the University of Geneva (2002). She pursued a post-graduate course in gender and development at the University of London in 1997. From 1972 until 1976, she studied economics at the University of Bogota, followed by a post-graduate diploma in the management of social enterprises at the St Thomas Aquino University, Bogota.



Second Congress of the Leaders of World and Traditional Religions Convenes in Kazakhstan

Political Conflicts No Longer Solvable Exclusively on the Political Level

ASTANA, Kazakhstan/GENEVA, 14 September 2006 (LWI) – “Political conflicts can no longer be solved exclusively on the political level,” Kazakhstan’s President Nursultan Nazarbayev remarked in his opening speech at the Second Congress of the Leaders of World and Traditional Religions. The two-day congress, which took place in the country’s capital, Astana, began 12 September and was attended by some 180 participants. Religious movements and their leaders are now a decisive factor in maintaining peace and security in the world, he stated.

Expressing his pleasure in meeting with the leaders of world and traditional religions gathered at the congress, the Kazakh president said their most important task was to call on the people of the world to strive for peace, compassion and harmony. He suggested that the United Nations declare an “International Year of Religious and Cultural Tolerance.”

The congress brought together 27 delegations from 20 countries to debate a common Declaration on Religion, Society and International Security, discussing principles of inter-religious dialogue, religious freedom and the role of religious leaders in enhancing international security.

The delegations represented the world’s major religions, including Buddhism, Christianity, Hinduism, Islam, Judaism, Shinto, and Taoism, as well as representatives of the UN, the UN Educational, Scientific and Cultural Organization (UNESCO), European Parliament, and other institutions.

Rev. Dr Ishmael Noko, general secretary of the Lutheran World Federation (LWF), among attendees,



LWF General Secretary Rev. Dr Ishmael Noko (left), with Dr Pra Darmokosadzhan (Thailand), a member of the Buddhist delegation to the Second Congress of the Leaders of World and Traditional Religions in Astana, Kazakhstan. © LWF/R. Karasch

had also taken part in the first such congress held in September 2003. At this second meeting, he expressed his conviction that, “Faith community leaders must themselves define the agenda for their interfaith relationships, rather than allowing political interests to dictate the agenda. An example is the current predominance of the issue of terrorism.” Noko, who also initiated the Inter-Faith Action for Peace in Africa process, underscored that “religious leaders must recognize their own responsibility,” and understand “the importance of not abrogating this responsibility to governments alone.”

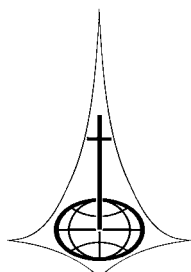
The congress took place at the “Palace of Peace and Accord,” also known as the “Peace Pyramid,” which was built between 2004 and 2006 according to designs by the renowned British architect, Norman Foster. President Nazarbayev plans to create a center for religious studies at the site.

As well as Noko, the LWF delegation included Bishop Yuri Novgorodov of the Evangelical Lutheran Church in the Republic of Kazakhstan (ELCRK), LWF Area Secretary for Asia, Rev. Dr Ginda Harahap, Dutch journalist Mr Praxedis Bouwman, and Ms Regina Karasch, public relations officer of the LWF National Committee in Germany. After the congress, the delegation’s schedule included an invitation from Bishop Novgorodov to visit several ELCRK congregations in Astana and Kokshetau.

(Contributed by LWI correspondent Ms Regina Karasch, LWF National Committee in Germany, Main Board for Church Cooperation and World Service, Stuttgart, Germany.)



Participants in the Second Congress of the World and Traditional Religions Leaders inside the “Palace of Peace and Accord” in Astana. © LWF/R. Karasch



Dialogue, Cooperation “Greatest Means” to Religious Solidarity, Co-Existence

Interreligious Tension a Major Threat to Peace and Justice,
LWF General Secretary Noko Says

ASTANA, Kazakhstan/GENEVA, 19 September 2006 (LWI) – Interreligious dialogue and cooperation across religious boundaries are the “greatest means of promoting religious co-existence and solidarity,” Rev. Dr Ishmael Noko, general secretary of the Lutheran World Federation (LWF) stated at the Second Congress of the Leaders of World and Traditional Religions in Astana.



Members of the delegation of Jamyang Losantsyumay Tudanzyuezinima, the deputy chairperson of the All China Buddhist Association. © LWF/R. Karasch

With interreligious tension a major threat to peace and justice, the reduction of such tension and of intolerant tendencies is a matter of “urgent priority for all religious leaders and communities,” he said in his speech on “Freedom of Religion and Recognition of Others.”

Noko stressed that faith was an inherent characteristic of the human condition, and a fundamental basis for the fulfillment of human dignity. “That which attacks our freedom to believe in what we believe and to profess those beliefs, threatens the essence of our human dignity,” he noted.

The LWF general secretary cited the incorporation of the principle of freedom of belief and religion in the international human rights law, and stressed “it is one of those core human rights that may not be derogated from even in times of public emergency.” He cautioned, “In these difficult and dangerous times many authorities would do well to remember this unconditional obligation.”

While there are many forums for interfaith dialogue, Noko pointed out, one must examine the extent to which “these dialogues are received

by and impact the perspectives and experiences of our respective constituencies.” It is indeed urgent, he continued, that we “move beyond dialogue to what we have called ‘diapraxis’—a dialogical relationship of practical cooperation between different faith communities in addressing common challenges.” Noko expressed his conviction that the “experience of working together to resolve a common problem is much more productive of mutual understanding and solidarity than any amount of academic discourse or legal proscription.”

The general secretary mentioned that one of the LWF’s significant experiences in diapraxis was its participation in the Inter-Faith Action for Peace in Africa (IFAPA) process, an initiative founded by Noko himself. IFAPA is a continent-wide network of national and local interfaith councils and groups, religious leaders and communities, committed to working together for peace in Africa. Representatives of African Traditional Religion, Baha’i, Buddhism, Christianity, Hinduism, Islam, and Judaism all participated in the First (2002) and Second (2005) IFAPA Summits in Johannesburg, South Africa. Beyond interfaith dialogue, IFAPA “focuses on promoting practical interfaith action for peace and the building of a decent society,” he explained.

“One important lesson from the IFAPA process has been the importance of a fully comprehensive interfaith engagement,” the LWF general secretary continued in his speech. He underscored the vital importance of no faith community being “excluded or excused from the challenge of interfaith cooperation and the promotion of mutual understanding, since all faith communities must also address intolerant tendencies within their own traditions.”

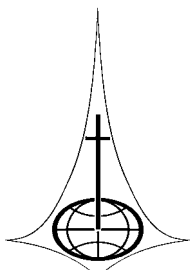
Noko concluded that the “only path toward peace in our fractured and troubled world” consists of co-existence and “dialogical cooperation in addressing the problems that confront us all, regardless of faith affiliation.” He urged that in the face of “the difficult global context in which we now live, our commitment to that path should be redoubled, not reduced.”



The Sephardic Chief Rabbi Shlomo Amar (left) and a member of his delegation during the congress. © LWF/R. Karasch

Common Declaration

The congress participants in the concluded the meeting with a declaration in which they condemned all forms of terrorism “on the basis



that justice can never be established through fear and bloodshed and that the use of such means in the name of religion is a violation and betrayal of any religion.” The delegates called for the abandonment of “enmity, discord and hatred” to be replaced by “common respect and generosity.”

In the declaration, they expressed their concern in regard to “increasing interreligious and interethnic tensions,” deriving from “the exploitation of religious and national differences,” which could be used as a justification for violence. The declaration stresses that “extremism and fanaticism find no justification in a genuine understanding of religion.” It is, moreover, within “the vocation of all religions” to refuse violence and to respect and peacefully co-exist with other peoples and religions.

Lutheran Churches Urged to Intensify Theological Reflection among the People

First Seminar of LWF Program on Theology in the Life of the Church

ARUSHA, Tanzania/GENEVA, 22 September 2006 (LWI)

– “We as churches are sometimes so busy doing things that we fail to deepen our theological reflection and bring it to the people. If they are not taught, they will go to other places. Our people are struggling, but we are not giving them good theological substance.”

This observation by Rev. Dr Thomas Nyiwe, president, Evangelical Lutheran Church of Cameroon, underlines the significance of the “Theology in the Life of the Church” program of the Lutheran World Federation (LWF) Department for Theology and Studies (DTS). He was among theologians from different African countries, Germany, and the United States, who met 9–11 September in Arusha, Tanzania, for the first seminar of the LWF program, focusing on “confessing and living out faith in the triune God in the face of death and injustice.”

The DTS gathering was held in conjunction with the Consultation on Poverty and the Mission of the Church in Africa, coordinated by the LWF Department for Mission and Development. The Evangelical Lutheran Church in Tanzania (ELCT) hosted both meetings. (See www.lutheranworld.org/News/LWI/EN/1925.EN.html).

Rev. Dr Anastasia Boniface-Malle, United Bible Society of Kenya, pointed out that “in our churches we usually don’t talk about people’s real life issues, but in the Old Testament this did occur. Luther also began there, including with lament.” Her perspectives on lament in the Psalms became a major focus of discussion at the seminar.

Naming What Is Wrong

“The laments enrich the community, through naming and transformation. Lament is to make public what otherwise would be despair. Naming what is wrong,

The participants, including the 130 members of 27 delegations from 20 countries, met at the two-day congress to discuss issues involving interreligious dialogue, religious freedom, and the crucial role of religious leaders with regard to international security. The delegates, who represented major religions, including Buddhism, Christianity, Hinduism, Islam, Judaism, Shinto, and Taoism, were joined by representatives of the United Nations, UNESCO, European Parliament, and other institutions.

The Third Congress of the Leaders of World and Traditional Religions is planned to convene in 2009.

(By LWI correspondent Regina Karasch, LWF National Committee in Germany, Main Board for Church Cooperation and World Service, Stuttgart, Germany.)



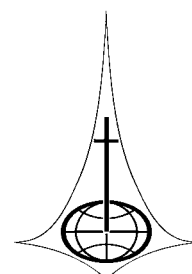
Participants in the LWF Department for Theology and Studies seminar on “Theology in the Life of the Church.” From left to right: Rev. Dr Thomas Nyiwe (Cameroon); Rev. Dr Gary Simpson (USA); Bishop Musawenkosi Biyela (Southern Africa); Rev. Dr Benjamin Simon (Germany/Tanzania); Rev. Dr Sylvester Kahakwa (Tanzania); Rev. Dr Anastasia Boniface-Malle, (Kenya/Tanzania); and Dr Teresa Swan Tuite (USA). © LWF/K. Bloomquist

within the context of the community, and crying out to God to right what is wrong—this leads toward transformation,” Malle explained.

Prof. Gary Simpson, Luther Seminary, St Paul, Minnesota, USA, pointed out that while the sick were prayed for by name in worship services, those living in poverty were not named. “Why not? How might that need to be challenged in light of our faith? That’s the particularity of lament!” he stressed. Mr Rodgers Sabuni, a lay theologian from the ELCT added, “If we allow space for that, will we be able to respond? There is a sense of responsibility attached to that prayer.”

Gracious Neighborliness

It was suggested that the key concern today may not be Luther’s question of how to find a gracious God, but how to find and *be* a gracious neighbor. “How can we as Lutherans increase our gracious neighborliness in



the context of poverty? After all, neighborliness is part of the very being of the church,” argued Simpson.

The participants noted that a culture of sharing in Africa had eroded, especially under the forces of globalization. Nyiwe, also vice-chairperson of the LWF Program Committee for Theology and Studies, commented, “When people move back to their tradition, then they start organizing themselves around ethnicity, thus reinforcing the group identity rather than the life of sharing in the church.” In contrast, said Simpson, “the triune god is an abundant triune community; we share in the communion of the trinity, for the sake of a shared-power world.”



Bishop Musawenkosi Biyela addressing the LWF/DTS seminar in Arusha, Tanzania. © LWF/K. Bloomquist

Bishop Musawenkosi Biyela, Eastern Diocese, Evangelical Lutheran Church in Southern Africa, pointed out that the neighborliness that comes after

justification, including through sharing and advocacy, is often forgotten. “How much of this do we preach amid the rich and poor?” he asked. He noted that “African Lutherans are weak [in] the area of symbols. We need to reshape our worship to address what is occurring in our societies.” Dr Teresa Swan Tuite, Yale University and Bates College, USA, said “practices such as the passing of the peace, need to be raised up for theological reflection. There are lots of ways in which ‘theologians’ in the community can do this.”

Focusing on the importance of churches’ participation in the realms of civil society and government in countering poverty in Africa, Rev. Dr Benjamin Simon, Makumira Theological Seminary, Tanzania, said, “Where political parties often fail, churches can activate and represent interests of marginalized groups who are difficult to organize and reach.”

Rev. Dr Sylvester Kahakwa, Makumira Theological Seminary, noted that “Lutheran identity is not widely known or appreciated among ordinary members, so they easily follow other appeals.” He stressed the need to “preach in new ways, interpreting Lutheran theology so that it becomes a lived life.”

A follow-up to this seminar will appear on the Web site www.luthersem.edu/lwfdiscuss. A theological consultation related to the second track of this program, entitled “Beyond Toleration: assessing and responding to the new challenges in Christian-Muslim Relations” will take place 1–3 December 2006 in Breklum, Germany. Please contact ssi@lutheranworld.org if interested.

More on the LWF/DTS “Theology in the Life of the Church” program at www.lutheranworld.org/What_We_Do/DTS/DTS-TLC.html

Over USD 80 Million for LWF Projects and Programs in 2005

Total income for the Lutheran World Federation (LWF) in 2005 amounted to USD 93 million compared to USD 102 million the previous year. Out of this amount, USD 11.9 million was allocated to the coordination budget of the LWF Secretariat in Geneva and USD 81.2 million for the LWF programs and projects, according to the recently published LWF Annual Report.

The LWF member churches and their related agencies provided financial support amounting to USD 55 million toward the organization’s administrative support and programs, together with USD 2.9 million by way of membership fees. Some USD 16 million was received from different governments, and United Nations’ agencies gave USD 7.4 million. The remainder came from local income in the field programs, as well as interest earned on short-term deposits.

Total expenditure in 2005 was around USD 92 million, compared to USD 105 million in 2004. Out of this amount USD 12.13 million was used for the Geneva Coordination budget, while USD 79.87 million went to LWF programs and projects. The General Secretariat spent a total of USD 4 million; Department for Theology and Studies, USD 1 mil-

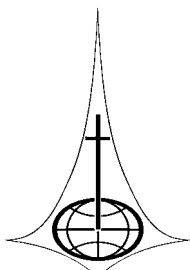
lion; and Department for Mission and Development (DMD), USD 14 million. The Department for World Service (DWS) expended USD 73 million for its work in 34 countries.

The Geneva Coordination expenditure in 2005 showed a deficit of USD 227,000. Some USD 136,000 was spent on program write-offs, resulting in a total deficit of USD 363,000. These amounts relate to programs and projects of the LWF Geneva Secretariat, as well as of DMD and DWS, but do not cover the so-called B-Budget (Statement of Needs for Programs and Projects).

By the end of 2005, the LWF’s reserves amounted to USD 9.67 million.

The LWF Foundation – Endowment Fund had an amount of CHF 9.3 million by the end of 2005. Formally established in 1999 to supplement financial support for the LWF’s work, the fund’s long-term goal is to build its retained assets to CHF 50 million.

A breakdown of the LWF finances is available in the LWF Annual Report 2005, which can be downloaded from the LWF Web site at: www.lutheranworld.org/LWF_Documents/LWF-Annual_Report_2005-low.pdf



FEATURE: LWF-Run Refugee Camp Intensifies Initiative to Stop Sexual Exploitation

Campaign Targets Employees, Community Members and Teachers

KAKUMA, Kenya/GENEVA, 18 October 2006 (LWI) – When staff of the Lutheran World Federation (LWF) Department for World Service (DWS) in the Kakuma Refugee Camp (KRC), northern Kenya, received some of their pay slips last year, they included information urging employees to report all cases of suspected sexual exploitation and abuse in the workplace. The employees were advised how and where to file complaints of sexual abuse, and how to promote a sense of confidentiality with regard to such cases. This is a relatively new initiative for the camp, which has been operating since 1992.

The DWS Kenya/Sudan program is the lead-implementing agency in the KRC, operating under a tripartite agreement with the United Nations High Commissioner for Refugees (UNHCR) and the Kenyan government. The camp is now home to over 94,000 refugees, mainly from Sudan, Somalia and Ethiopia.

Focus on the prevention of sexual exploitation and abuse in the refugee camp is part of far-reaching efforts by the LWF to reaffirm its commitment to initiatives by the UN and other international organizations to promote a code of conduct on the Prevention of Sexual Exploitation and Abuse (PSEA). As the internationally recognized humanitarian and development agency of the LWF, the DWS contributes to the work of the Inter-Agency Standing Committee Task Force on Sexual Exploitation and Abuse. A July 2002 plan of action by the task force elaborates recommendations aimed at preventing sexual exploitation and abuse in humanitarian crises, with an emphasis on prevention of sexual exploitation by humanitarian personnel and the misuse of humanitarian assistance for purposes of sexual exploitation.



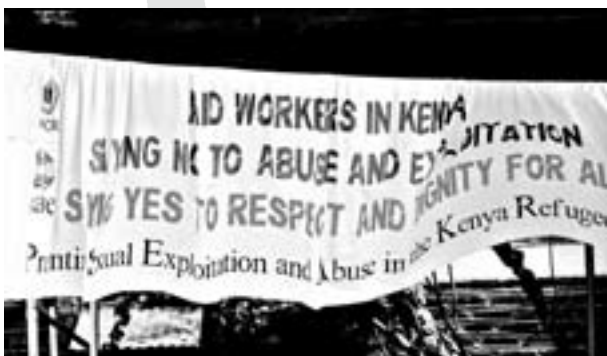
Oil distribution at the Kakuma Refugee Camp in Turkana, northern Kenya. © LWF/DWS Kenya-Sudan/B. Waddell

Within the LWF itself, a code of conduct in relation to the abuse of power and sexual exploitation was formally introduced for all LWF Secretariat and field office staff in 2005. The “LWF Staff Code of Conduct Regarding Abuse of Power and Sexual Exploitation” recognizes that the LWF works in an international and multicultural environment, often in complex local situations with vulnerable populations. The DWS’ presence in 34 countries includes over 3,000 staff persons working with local communities to provide much needed services.

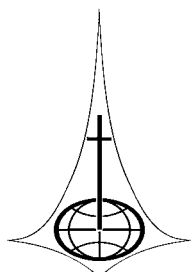
Training Focal Persons

At the KRC, the PSEA contact persons focus on the orientation of employees to the code, and information dissemination on related issues of which staff and the camp’s residents should be aware. Training on the PSEA, facilitated by the International Rescue Committee (IRC) has resulted in the formation of a steering group representing 24 implementing agencies working on the national campaign in partnership with the Kenyan government. With assistance from the International Council of Voluntary Agencies, one DWS Kenya/Sudan program staff member has been trained in conducting investigations of PSEA allegations.

During monthly PSEA coordination meetings, agencies provide reports on activities undertaken, discuss and coordinate planned initiatives, and share best practices on the different approaches to the issue. Data collected by the IRC for the period August 2005–July 2006 indicate an increase in the number of



A banner displayed at an International Women’s Day celebration at the Kakuma camp. © LWF/DWS Kenya-Sudan/B. Waddell



reported cases of sexual abuse and exploitation. Ten cases were reported in the Dadaab Refugee Camp in northeast Kenya and eight in Kakuma. A review of the past year's successes and challenges revealed that some agencies had the internal capacity to handle allegations on their own, while others required external investigators. The assessment also revealed that while agreed reporting procedures were not always consistently followed among the agencies, subsequent investigations were consistently conducted.

A draft training manual on the PSEA is currently being used for orientation of current and new staff in the DWS Kenya/Sudan program.

Awareness Raising

Information dissemination remains a major activity, as the general concepts behind the LWF Code and the PSEA campaign need to be continuously explained to all stakeholders. Through a so-called "messaging committee" various messages are promoted. The 2005–2006 slogan, "Let's kick sexual exploitation and abuse out of the Kenya Refugee Program" was printed on stickers, cups, posters and T-shirts, which were distributed throughout the KRC.

In a camp with 24 primary and four secondary schools, emphasis is also placed on awareness raising through the education system. In 2006, LWF/DWS conducted PSEA training seminars for school head teachers, including how to integrate the issue in the school curriculum.

As the lead-implementing agency in the KRC, LWF/DWS Kenya continues to promote discussions in the multi-cultural and multi-religious setting, advising community members what they should do with a view to reporting occurring cases. Community leaflets are



Primary school teachers at the Kakuma camp are being trained to integrate the PSEA into the school's curriculum. © LWF/DWS Kenya-Sudan/C. DeGruccio

distributed with definitions and explanations about the types of prohibited sexual or abusive contact.

An English version of community information leaflets on the PSEA has been distributed to the LWF/DWS Kakuma-based staff, which includes 184 national, 1,619 refugee incentive workers, and temporary employees carrying out tasks on short-term contracts. Also distributed are copies of the Code of Conduct for Kenya Humanitarian Workers in the five primary languages spoken in the camp—English, French, Kiswahili, Amharic, and Arabic.

More information about the DWS Kenya/Sudan Program can be accessed at: www.lutheranworld.org/What_We_Do/DWS/Country_Programs/DWS-Kenya-Sudan.html

(A contribution of the LWF/DWS Kakuma Refugee Camp PSEA program staff.)

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

Mozambican Church Appoints New Leader

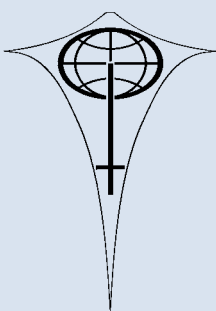
The Evangelical Lutheran Church in Mozambique (ELCM) elected **Rev. Jose Mabasso** to the position of ELCM Senior Pastor, during its general assembly on 5 August.

Mabasso, 48, will be accompanied by Dean Hendricks Mavunduse, a missionary pastor from the Evangelical Lutheran Church in Zimbabwe. The latter has been working with the church as acting senior pastor on the request of its general assembly with the support of its mission partners and the

Lutheran World Federation (LWF) – Joint Mission Board. Ordained in 1991, Mabasso pursued his theological training in Brazil and South Africa. He is married, and has five children.

The ELCM has 5,987 members organized in 62 congregations, across three districts. It has four male pastors, four deacons and two deaconesses, and four male evangelists. It joined the LWF in 1999.

(By Zelda Cristina Cossa.)



Published and distributed by:
The Lutheran World Federation
150, route de Ferney
P.O. Box 2100
CH-1211 Geneva 2, Switzerland
Tel. +41/22-791 61 11
Fax +41/22-791 66 30
E-mail info@lutheranworld.org
www.lutheranworld.org