

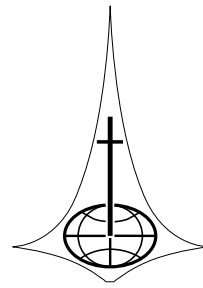


# THE SOURCE

JULY 25, 2003

FOR THE HEALING OF THE WORLD

No. II



## Facts & Highlights

• The government leader of the Canadian province hosting the Lutheran World Federation (LWF) Tenth Assembly has vowed to get to the bottom of a controversy surrounding the refusal of visas to international participants in the event. "We're going to follow this up with the federal government and the group here to make sure that whatever went wrong won't go wrong again", said Manitoba Premier Gary Doer.

• Virginia Ivañez, representante de la Iglesia Evangélica Luterana de Venezuela, presenta perspectiva latinoamericana sobre como ser instrumentos de Dios "Para la Sanación del Mundo", mediante la superación de las condiciones estructurales que mantienen al "Sur" sumido en la pobreza, la exclusion y la desventaja, agravados por la globalización. (pág. 3)

**HEY YOUTH!!**  
Come check out the new and improved "Wuasi de Huaynas"—the Youth Home located at Room 13 on the main level of the Convention Centre. Listen to some music, play games, grab some candy, talk with other youth... even have a nap!!! This is your place to relax and do what you like to do. Come see the latest addition of a FOOS BALL TABLE and start an international tournament!! Hope to see you there!

## The Nations Shall Celebrate



Dancers waving their scarves during LWF Presents Itself.

### Songs and Dances Highlight the Work Done since Hong Kong.

The Tenth Assembly is not only about work and theology: it's also a unique occasion to be entertained, inspired and informed—everything the "LWF Presents Itself" event was about last Wednesday. Color and multimedia took center stage in the Plenary Hall as the Federation highlighted its accomplishments during the past six years, since the last Assembly in Hong Kong.

Opening the show to an appreciative audience, who clapped and

danced for a change of pace, was the band Krystaal.

Then the LWF General Secretary Rev. Dr Ishmael Noko spoke a few words of introduction before the presentation, voiced by journalists Niels Thure Krarup, from Denmark, and Diana Mavunduse, from Zimbabwe, started in earnest.

For the next hour and a half, dancers from all over the world, narration in 12 languages, video and audio clips and group singing took the stage in succession, to account for what the LWF had accomplished following the man-

dates handed down at the Hong Kong Assembly.

Snapshots of the past six years included sponsored activities, actions and programs—such as the signing of the *Joint Declaration on the Doctrine of Justification* in Augsburg, Germany in 1999, scholarship assistance for theological education in poorer nations, and the actions of churches to end violence against women. Pauli Rantanen, Director of the Office for Finance and Administration, sounded a note for the future by pointing to the LWF Endowment Fund.

After the event, delegates were invited to break into groups and join different interest groups organized around the LWF departments and offices. In one such group, delegates were able to have an insider's look at how the Office for Communication Services prepares and produces a publication—in this case, the *Assembly Update #3*—and in the Department for World Service's group, the director of the Balkan Program, Hermine Nikolaisen reported on the work in the field. (LWF)

More on page 5: A Reflection...



### Miriam's Well

Priscilla Singh, LWF executive secretary, Women in Church and Society, said Miriam's Well is a place where women can meet, grow in fellowship and discuss issues or thoughts that need to be tabled for deliberations.

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### Quelle unité ?

Le Cardinal Walter Kasper, président du Conseil pontifical pour la promotion de l'unité des chrétiens, a fait le voyage depuis Rome et s'est adressé à l'Assemblée. Il s'est réjoui de pouvoir « saluer ici un grand nombre d'ami(e)s ».

→ p. 8



### Vulnérables

«Notre monde est blessé, il crie ! Dieu lui-même est vulnérable et crie, Dieu s'est rendu vulnérable.» «Il y a un profond désir de salut, et nous pouvons, dans ce contexte, transmettre la parole de Dieu qui guérit.»

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### Kaempfe in Liberia

Mehr als tausend Menschen sind aus Angst um ihr Leben auf das Gelaende der lutherischen Kirche St. Peter in Monrovia gefluechtet, berichtete Bischof Sumoward E. Harris den Delegierten in Winnipeg.

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"We have good reasons to be skeptical of genetic treatment, but we have a responsibility to be with people who deal with health care and not burden them with guilt. ...We as Christians and Church should stay in that dialogue."

Anders Wejryd, Church of Sweden

"As an indigenous person I have felt excluded ... our legacy with the church has been fundamentally one of rejection by the powerful. ...Are we willing to address the questions of cultural and theological hegemony in our Lutheran Church?"

Tore Johnsen, Church of Norway

We have extended our hands to each other, and we are not willing to let go again.

Walter Cardinal Kasper

Extensive coverage of the Assembly can be found at [www.lwf-assembly.org](http://www.lwf-assembly.org)





PHOTO BY RAINER LANG

Chief Miswagon and Women's Chief Eugenie Mercredi.

## Hydro is Breaking Our Hearts

Rainer Lang

“We love our children. They cannot eat money. They need to breathe; they need water,” John Miswagon said at the Tenth Assembly of the Lutheran World Federation (LWF) in Winnipeg, Canada. “Hydro is breaking our hearts,” said the Chief of the Pimicikamak Cree Nation, a group of about 6000 Indigenous people living in the area of Cross Lake (north of Winnipeg). They are raising their voices against the impact of the hydroelectric energy transformation in Canada’s Northwest. “Forests, rivers and the people who depend on them have been profoundly damaged,” Miswagon and his people say.

Eugenie Mercredi, Women’s Traditional Chief, burst into tears as she appealed to the participants of the Assembly to open their hearts. “Our people cry,” Mercredi said describing the miseries of her people. Rampant poverty and unemployment cause the breakup of relationships because the situation is so confusing, they start to fight each other.

Pimicikamak is an Indigenous Cree Nation in the boreal forest<sup>1</sup> of northern Manitoba. They experience the impact of the hydroelectric projects which are being expanded for domestic supply in Canada and for export to the U.S.A. About 40% of the energy is sold to the neighbor in the south. Although the energy is marketed as “environmentally clean” it has devastating effects on the boreal ecosystem. The people from Canada’s First Nations warn that it will not long survive the continuing assault of hydroelectric development.

Many rivers have already been altered by hydroelectric developments. In Manitoba alone, hydroelectric development has resulted in flooding or clearing

of roughly 600,000 acres (242,811 hectares) of boreal forest. That is roughly ten times the area lost to clear-cutting in Canada annually. In addition, an unknown area of forest is lost each year as destabilized land is dumped into rivers and lakes by erosion.

William Pruitt from the University of Manitoba says, “the boreal forest is now the most threatened of all major landscapes on our planet.” The hydroelectric system includes dams, generating stations, river diversions, flooded forests, reservoirs and transmission lines. The effect is that the boreal shoreline ecosystem is destroyed, the water is polluted and the fish and beaver in the water are dying.

Standing side-by-side with Chief Miswagon, Women’s Chief Eugenie Mercredi presented samples of unsafe water from the polluted rivers and lakes. Chief Miswagon said, “In 1960 there were 30 fresh water lakes in the area, today there are only twelve.”

“There are so many sick people,” says the Women’s Chief. “Our water is the basis to life, but our mother earth is being destroyed. We abuse it too much,” she adds. The Chief said that humanity has to think in a holistic way. He is an advocate for a simple life and a non-scientific explanation of nature. “What can be done?” he asks. The Chief points out that the Native people were given the responsibility to take care of the earth and nature by the Creator. “We can never make it right again, but we can make it better,” is his message for the over 700 participants of the Tenth Assembly of the LWF.

<sup>1</sup> The boreal forest, located in the Northern US and Canada, is a northern forest belt of sugar maple, beech, birch and conifers.

## Flüsse sind Adern von Mutter Erde

Alexandra Jaenicke

### Staudämme in Nord-Manitoba gefährden Lebensgrundlage der Pimicikamak Cree

Wasser als Quelle allen Lebens – das symbolisiert die blaue Farbe, die in der Fahne der Pimicikamak Cree vorkommt. Und um Wasser streitet sich dieses indigene Volk Kanadas mit der zentralkanadischen Provinz Manitoba und und ihrem Energieunternehmen „Manitoba Hydro“.

Die grossen Flüsse und Seen von Manitoba sind für die Pimicikamak Cree die „Adern von Mutter Erde“. Für die Provinzregierung sind sie aber eine begehrte Quelle zur Stromerzeugung. 14 Staudämme sind bereits gebaut, zwei weitere sind geplant.

85 Prozent des Churchill-Flusses wurden in den parallel laufenden Nelson-Fluss umgeleitet, um die dortigen Wasserkraftwerke zu speisen. Dadurch wurden bereits mehr als 1.5 Millionen Hektar Land überflutet, auf dem traditionell die Pimicikamak Cree lebten.

### „Unser Volk weint“

Zwei VertreterInnen der 6.000 Pimicikamak Cree, die in Manitoba leben, berichteten aus Anlass der Zehnten Vollversammlung des Lutherischen Weltbundes (LWB) von den Folgen, die die Nutzung der Wasserkraft für ihr Volk habe. Die Staudämme beeinträchtigten ihre natürliche Umgebung, ihre Wirtschaftsgrundlage und damit ihre Art zu leben. „Hören Sie zu, was wir zu sagen haben, denn unser Volk weint“, sagte die Vorsitzende der Pimicikamak-Frauen, Eugenie Mercredi, selbst den Tränen nahe. „Ohne Wasser können wir nicht überleben“, betonte der Häuptling der

Pimicikamak, Chief John Miswagon. Was für sein Volk gilt, betrifft genauso die anderen vier Gruppen von Cree, die im Norden der Provinz Manitoba an den Flussläufen von Nelson und Churchill leben. Sie alle sind auf die Flüsse angewiesen, sie fischen vor allem Störe, ausserdem sind es wichtige Verkehrswege für sie.

Doch durch die Staudämme wird das ökologische Gleichgewicht der Flüsse verändert. „Jeder Baum, der ins Wasser stürzt, produziert Methangas“, erklärte Miswagon. Dadurch verändere sich auch die Zusammensetzung des Wassers, vor allem reagiere Quecksilber zu einer chemisch aktiveren und sehr giftigen Form, schreiben die Pimicikamak in einer Stellungnahme.

Deshalb wurden die Cree davor gewarnt, in den Überflutungsgebieten weiterhin zu fischen. „Sie nennen Wasserkraft eine saubere Energie. Wir nennen es Zerstörung“, sagte der Chief.

Die Pläne der Provinz für Staudämme und Wasserkraftwerke stammen aus den siebziger Jahren. Es ist ein lukratives Geschäft für den Konzern, nicht nur auf dem kanadischen Markt. 40 Prozent seines Stroms verkauft „Manitoba Hydro“ in die USA.

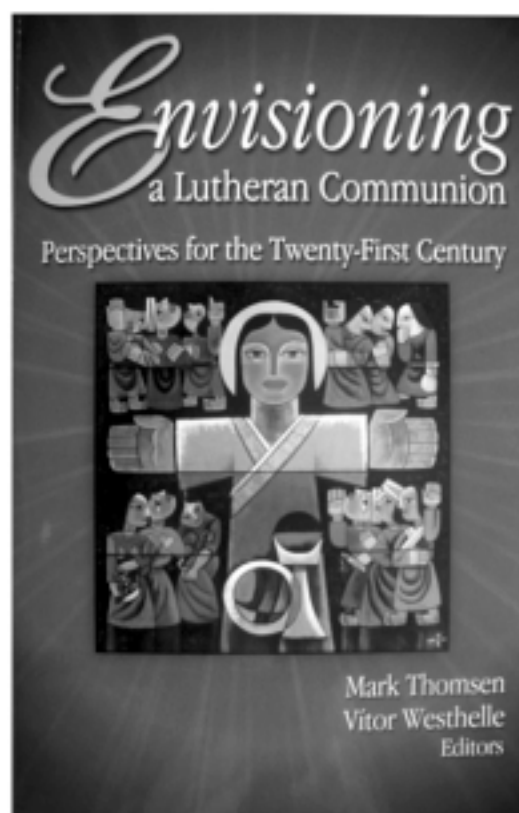
Der Streit in Manitoba, so die Cree, sei nur ein Beispiel von vielen im Norden Kanadas. Das Land ist der weltgrösste Produzent von Wasserkraft. Die Pimicikamak verlangen ein Umdenken in der Energiepolitik. „Wir dürfen nicht so gierig sein, wie wir es sind“, sagte Miswagon.

Er verlangte, dass keine weiteren Staudämme gebaut werden sollen. „Wir müssen schützen, was noch vorhanden ist. Unsere Kinder brauchen Luft zum Atmen und Wasser zum Trinken, sie können schliesslich kein Geld essen.“

Monday, July 28, James Kenneth Echols, President of the Lutheran School of Theology will present:

### Envisioning a Lutheran Communion: Perspectives for the Twenty-First Century

Mark Thomsen & Vitor Westhelle, editors.



The voices gathered in this volume, “issue a challenge and call for a faithful response,” in the context of “who we claim to be as a communion.” They envision a transforming church that is dedicated to the healing of the world.

The papers were shared at the colloquium celebrating the 50th year of the Lutheran World Federation held at the Lutheran School of Theology at Chicago October 1-5, 1998.

The book is dedicated to the LWF Tenth Assembly.

Mark Thomsen, and Vitor Westhelle are members of the faculty of the Lutheran School of Theology at Chicago

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#### Sie wünschen Fotos der Zehnten LWB-Vollversammlung?

Der LWB Foto-Service bietet Fotos zur Vollversammlung an! Sie finden uns im Erdgeschoss des Winnipeg Convention Centers, direkt im Buchladen. Die letzten Bestellungen für Printabzüge werden am Montag, 28. Juli, entgegengenommen.

#### Would you like photos of the LWF 10th Assembly events?

The LWF photo service will provide them! You can find us on the ground floor of the WCC, inside the bookshop. Print orders may be placed until Monday, 28 July, latest.

#### Voulez vous des photos de l'Assemblée?

Le service de photo de l'Assemblée vous offre les photos de l'Assemblée! Vous pouvez les trouver au rez-de-chaussée du WCC, à l'intérieur de la librairie. Les photos peuvent être commandées jusqu'au lundi 28 juillet.

#### ¿Desea Usted fotografías de la Décima Asamblea de la FLM?

El Departamento de Fotografías de la FLM te ofrece fotografías de la Asamblea! Usted pueda encontrarlas en la librería, localizada en el primer nivel del Centro de Convenciones de Winnipeg. El último día para recibir sus ordenes es el lunes 28 de julio de 2003.

# Who Wants to Heal has to Listen



Margot Kaessmann

## Poser des signes de guérison

Christian Kempf

« Si les chrétien(ne)s veulent contribuer à la guérison du monde, ils devront s'investir dans ce monde, de toutes leurs forces et avec toute leur espérance, pour que nous puissions vivre ensemble dans la justice et dans la paix » : Madame Margot Kaessmann, évêque luthérienne de Hanovre (Allemagne), n'a pas mâché ses mots, mercredi 23 juillet, quand elle s'est adressée à l'Assemblée de la FLM à Winnipeg (Canada).

Intervenant comme principale oratrice sur le thème de l'Assemblée « Pour guérir le monde », elle a lancé en introduction : « Notre monde est blessé, il crie ! », ajoutant que « Dieu lui-

nous invite à penser dans un même temps la toute puissance de Dieu et son absolue faiblesse ». Cette conviction est, pour elle, source de confiance « pour supporter la fragilité de la vie » : « Ce n'est qu'en reconnaissant que la vie a des limites que je saurai la recevoir comme un cadeau, à la considérer, à la percevoir comme un temps limité pour lequel je devrai un jour rendre compte à Dieu. »

En fait, c'est dans la communion fraternelle que Margot Kaessmann voit la source et le ferment de la guérison que l'Église est appelée à offrir au monde : « Lorsque nous partageons le pain

“Anyone who wants to heal must listen again to these searching and challenging questions,” he said. “Adam, where are you? ‘Cain, where is your brother Abel?’”



Bishop Wesley Kigasung

## Where are we? What have we done with our brothers and sisters?

Elizabeth Hunter

### Kigasung asks Lutherans to be healers.

Calling the Assembly keynote address “thought-provoking,” LWF delegate Wesley Kigasung, bishop of the Evangelical Lutheran Church of Papua New Guinea, thanked Bishop Margot Kässman for challenging the church to listen to the cries of a wounded world.

“The greatest healer, Jesus Christ, used a very simple process of healing,” Kigasung told Assembly delegates. “He stopped, he looked, he listened, he felt moved, he reached out and he touched. He healed.”

“I agree with the speaker that the Last Supper has an eschatological meaning, but it also has an existential dimension,” he added, saying that whenever we take the communion cup, we hold, feel, see, lift and drink from it. “It includes the joy and the suffering. The early Christians shared that cup, but also shared action.”

Kigasung offered three suggestions for the church: look at early experiences between God and humanity described in Scripture, have “courage and the desire to live out” the experience of the cross in a wounded world, and acknowledge that both Christians and Christian countries cause many of the world’s wounds.

“The process of healing required the experience of pain,” he said. “[God] had to have Adam take responsibility for what

happened. God approached Adam in the form of a question: ‘Adam, where are you?’” Unfortunately, Adam’s response, “the passing of the buck,” still continues to be used today, Kigasung said.

“Anyone who wants to heal must listen again to these searching and challenging questions,” he said. “‘Adam, where are you? ‘Cain, where is your brother Abel?’ ‘What have you done? Listen: your brother’s blood cries out to me from the ground!’”

Yet Kigasung also reminded those gathered: “Human disobedience did not destroy God’s love, and God’s love continued to be experienced in the process of healing.”

Kigasung said, we must not only “put up with the brokenness of life and accept the experience of the cross as part of our lives,” but gain “the courage and the desire to live it out in the world that is full of ‘the cry of the wounds.’”

Finally, he described ways the world is wounded with injured children, hungry people, victims of rape and domestic violence, homeless people, lonely individuals and more. “We are challenged to participate in the healing of our broken relationships with God and one other, and thus the healing for the world,” Kigasung said. “Only by doing so can we find meaning and significance in our contributions towards the healing process in the world.”



Virginia Ivañez de Neyeloff

## Latinoamerica desnuda desafíos para la Sanación

Raúl Gutiérrez

Las “respuestas” o comentarios a la ponencia de la Dra. Margot Kassmann, obispo alemana, sobre su llamado a contribuir a “La Sanación del Mundo”, fueron contundentes este día. La representante de la Iglesia Evangélica Luterana de Venezuela, Virginia Ivañez de Neyeloff, reconoció claramente la profundidad del discurso que la Dra. Kassmann realizó hace dos días ante los 700 participantes de la Asamblea General de la Federación Luterana Mundial (FLM), que se desarrolla en Winnipeg, Canadá del 21 al 31 de julio.

Aunque la participación de la venezolana, mas que una respuesta a lo dicho por la Dra. Kassmann fue un planteamiento en sí mismo, éste no dejó dudas sobre el significado para América Latina del lema oficial del encuentro luterano “Para la Sanación del Mundo”.

En una ponencia clara y sin rodeos, ante más de 500 delegados y delegadas, Ivañez, aclaró que lo hacía principalmente en nombre de las mujeres laicas de América Latina, y resaltó que dicho continente padece de heridas y frustraciones, pero también cuenta con “seres humanos a los que les duelen las injusticias, la corrupción, las muertes innecesarias y claman por un cambio”.

En forma clara pero ponderada presentó una breve reseña sobre la colonización del continente Latinoamericano y las consecuencias del sometimiento, usurpación de riquezas y esclavitud que dejó a las culturas aborígenes Aztecas, Incas y Mayas padeciendo su conversión al cristianismo, que sólo benefició a sus conquistadores españoles y portugueses.

Al recorrer Latinoamericana, insistió Ivañez, nos “encontramos que podemos cambiar el nombre a los países o a la gente, pero los

*sigue en página 7*



Karin Achtelstetter, LWF Director of Communication and Margot Kaessmann during the press conference.

### Devant la presse

Margot Kaessmann a précisé lors d'une conférence de presse que dans ses efforts pour contribuer à la guérison du monde, l'Église ne peut pas faire l'économie de la confession de ses propres fautes. D'ailleurs, a-t-elle fait remarquer, chaque dimanche l'Église confesse sa faute, non pour se disculper, mais pour prendre conscience de la réalité dans laquelle elle vit. Or, l'Église a autant de mal que tout chrétien ou toute chrétienne

pour réaliser en quoi elle est pécheresse. Ce qui est indispensable pour ce processus, a souligné Madame Kaessmann, c'est d'écouter les victimes raconter leurs souffrances, et de prendre pour cela le temps nécessaire.

Quant à la guérison des relations entre Églises, à commencer par les relations entre Églises luthériennes, l'évêque de Hanovre est catégorique : « Nous avons à revenir à la Bible pour la lire ensemble, malgré nos divisions. »

même est vulnérable et crie, Dieu s'est rendu vulnérable. » Son propre contexte, celui de l'Europe, est celui d'« continent qui a de la chance », mais où nombreux aussi sont « ceux qui sont intérieurement épuisés ». Et les Églises, bien que touchées par la désaffection, doivent, a insisté l'évêque, se battre « avec engagement et courage... par le témoignage, le service et la proclamation ».

« Il y a un profond désir de salut », analyse-t-elle, « et nous pouvons, dans ce contexte, transmettre la parole de Dieu qui guérit. Nul besoin de fuir ni de fermer les yeux face à la réalité. »

Une réalité dont Margot Kaessmann dresse un tableau poignant qui va du meurtre et du viol aux enfants soldats et aux victimes de la faim en passant par les guerres et l'endettement des pays du Sud. « Ces blessures », affirme-t-elle avec force, « sont aussi des blessures de Dieu. » Car, précise-t-elle, « l'histoire de Jésus-Christ

et le vin, toutes les querelles, tous les conflits, tout ce qui nous pèse, toutes les hiérarchies peuvent passer à l'arrière plan, car nous faisons à nouveau l'expérience de l'appartenance qui nous lie les uns aux autres. »

Aucune division, aucune frontière de temps et d'espace, aucune encyclique ne peut « arrêter ce qui est en train de croître en commun ».

C'est à cette condition que, pour l'évêque Kaessmann, « la communion est signe de guérison, invitation de Dieu à guérir le monde ».

Elle exhorte les délégué(e)s des 136 Églises membres à « lutter pour rendre visible, ici et maintenant déjà, une société différente, une société qui ne se plie pas aux lois du plus fort, du pouvoir et de l'arrivisme, mais qui pratique la solidarité, qui aime la justice, crée la paix et sauvegarde la création ».



# Der Tag beginnt mit dem Tanz der Vergebung

Gerhild Cosoroaba

**Die Einführung in die Bibelarbeit veranschaulichte den Gedanken der gegenseitigen Annahme.**

Am Donnerstag wurden die TeilnehmerInnen der Vollversammlung in die Geschichte der Salbung im Hause des Pharisäers mit hineingenommen. Nachdem der Bibeltext aus Lukas 7, 36-50 auf den Saalbildschirmen zu lesen gewesen war (englisch und deutsch), zeigte eine grosse Gruppe von VertreterInnen der lutherischen Kirchen aus Mittel/Westeuropa den Empfang Jesu im Hause des Pharisäers.

Jünger und Jüngerinnen, Gastgeber, Gäste, Diener, alle waren da und nahmen am Geschehen (stumm) Anteil. Als optischer Kontrast dazu erschienen auf den Bildschirmen moderne Bilder, meist von Frauen, die das Frauenbild der Gesellschaft hinterfragten. „So eine, wie die...“.

Die Frau tritt ein und salbt Jesus die Füße, zum grossen Missfallen des Gastgebers. Jesus aber richtet die Frau auf, segnet sie mit deutlichen Gesten, auch mit dem Kreuzzeichen. Dann jedoch umarmt er sie auch und gibt somit das Zeichen, dass sie angenommen sei. Sie hat nun einen roten Umhang um und bewegt sich gelöst im Raum.

Auch die Jüngerschaft, die erst sehr skeptisch zusah und debattierte, kommt nun in Bewegung. Ein Reigen beginnt, ein Tanz, in den alle hineingenommen werden, auch der Pharisäer und seine anderen Gäste, ja, und auch das Publikum im Saal.

Vom blossen Zuschauen kann keine Rede sein. Dort, wo die gute Nachricht Menschen verändert und aufrichtet, da sind wir mithineingenommen und ergriffen. Auf dem Bildschirm erscheinen die Worte: Geht hin in Frieden; und was zuweilen an einen Stummfilm erinnerte, wandelt sich zu echtem Leben.

Die anregenden griechischen Melodien taten das ihre und brachten Menschen in Bewegung. So beschwingt brachen die Delegierten dann in ihre Dorfgruppen auf, um da die Bibelarbeit im Gespräch und Austausch zu vertiefen.



## Village Groups

The Village Groups are a central feature of the Assembly. Here the delegates discuss, for example, how to transform economic globalization or to overcome violence. This work develops the substance of the Assembly message and commitments. Ten groups: *God's Healing Gift of Justification; God's Healing Gift of Communion; Healing Divisions within the One Church; The Mission of the Church in Multi-faith Contexts; Removing Barriers that Exclude; The Church's Ministry of Healing; Justice and Healing in Families; Overcoming Violence; Transforming Economic Globalization; Healing Creation.*

## Get Ready for Election Day!

One of the tasks of the Tenth Assembly of the Lutheran World Federation is the election of a new president and a new council. To that effect, the LWF General Secretary invited all member churches, earlier this year, to nominate candidates for the presidency, and Pre-Assembly Consultations chose candidates for council positions.

The Nomination Committee, that received and reviewed all candidate nominations, has presented its first report on Thursday; the Assembly floor can also designate its own candidates, which have to be submitted 24 hours



before the Committee's final report, on Saturday (Plenary VII). The LWF president and council members will be elected in the next plenary session following the Nomination Committee's final

report. Three-quarters of the registered delegates must be present at the time of voting for the election to take place.

If only one candidate is nominated, an "affirmative majority" vote (more than half of the votes; blanks and spoiled ballots counting as "no") is required for his or her election. If there are two candidates, an affirmative majority vote is required to have a candidate elected on the first round; failing which, a second round takes place, with the candidate with the greater number of votes getting elected. In case of a tie, the chairperson shall draw lots to deter-

mine the winner.

In the case of more than two candidates nominated, there is a first-round ballot, with affirmative majority required for the election of a candidate.

If a second round is necessary, it will be held between the two candidates with the larger number of votes, in the same way as for the second round of the two-candidates scenario.

The new president and new council members will be announced in the plenary. The members of the new council will meet immediately after the end of the Assembly.



# A Reflection of Christ in the Darkness



Fabian Lwamba, a member of Krystaal, spoke of his experience as a refugee in an LWF camp for displaced people.

Elizabeth Hunter

"It's hard to tell you how we survived. There wasn't enough water or food when we got there," said Fabian Lwamba, a member of Krystaal, a band that played live music for *The LWF Presents Itself*. Krystaal's founders, Fabian and his two brothers, escaped from the Democratic Republic of Congo in 1989, but spent years living in refugee camps in Kenya. They believed each other dead, before they reunited in Canada.

Those years spent living in The Lutheran World Federation (LWF) camps were difficult ones. "But I tell you what," Lwamba said earnestly. "We met someone there; someone we'd never seen with our

eyes. I'm talking about the LWF. Through the LWF, we were able to survive, and eat every lunch, every supper. ...For us, the LWF is a reflection of Christ in the darkness. Thank God for LWF."

The group Krystaal has a book and a CD for sale at the Augsburg Fortress Bookstore in the Convention Centre.

Lwamba's personal testimony was part of "*The LWF Presents Itself*," a multimedia presentation led by journalists Diana Mavunduse (Zimbabwe) and Niels Thure Krarup (Denmark) on the progress of the LWF programs and ministries since the 1997 Assembly.

Other highlights included the *Joint Declaration on the Doctrine of Justification*, actions to end violence against women, and scholarships for seminarians from countries with fewer economic resources.



## Winnipeg—Living Together in Harmony

Juergen Gressel-Hichert

From all continents participants came to this Canadian city, to discuss the future of a world, which is drifting apart more and more. The LWF community, which gathers daily in both worship services and plenary, is as colorful as the city in which the delegates from more than 70 countries are gathering.

When you walk through the city you discover two things. First, at nearly all major intersections in the center of the city there is a church and second, Canadian society is a multi-ethnic one with a very special character.

Winnipeg is a city that has grown through migration, explains Mayor Glenn Murray: "We live here with the idea that we all belong to a minority. Nobody wants to dominate and that makes it interesting."

That the Canadian authorities have denied visas for some of the participants from Africa and Asia for this conference, Murray finds disappointing, because openness is considered a Canadian principal for both the secular and religious communities.

Many churches have an ethnic background, for example, a congregation of immigrants or a congregation, which serves a specific group in society, says sociologist Kenneth Kuhn during a drive through the city. There is for example a Holy Place for the Aboriginal peoples. Churches in the past attempted to reeducate Aboriginal people—whether they wished to be or not—in order to assimilate them into the society.

Today the Canadian churches work closely with Native peoples; some of the people are the poorest in society.

One has to be very respectful, says Sandra Couseman. One has to know their culture very well.

A small Northend social center was decorated by aboriginal artists. On the walls are Native religious objects just beside the cross—and phrases from the Bible beside words of wisdom by North American Chiefs. In the neighbouring school, children nowadays are also taught in their own language.

Even the white Canadian caretakers know the rituals. For example for cleaning body and soul, you take a bunch of grass and caress face, eyes and the whole body—for many a daily ritual.

What the participants of the Tenth Assembly are discussing in the Winnipeg Convention Center under the theme "For the Healing of the World," seems to have become a reality in some of the communities on the outskirts of Winnipeg.

In a non-discriminating atmosphere different religious ideas are becoming linked and with care are being integrated into traditional practices. Yussuf Abderraman is a Muslim from Tanzania and owns a small shop where other Muslims buy their food. He refers to the Bible, which is a holy book for him as well, when interpreting the theme of the Assembly. Healing of the World—that means: we should love our neighbor like we love ourselves. That means not only our next-door neighbor but also, the one who is far away. That means we should live together—in Harmony.



St. Mary's Roman Catholic Church in downtown Winnipeg, where morning eucharist services are held. PHOTO BY RAINER LANG

# Erfrischender Aufenthalt an Mirjams Brunnen

Gerhild Cosoroaba

Vertreterinnen der lutherischen Frauenarbeit aus Kanada und den USA bieten den Vollversammlungs-Teilnehmerinnen einen einladenden Ort zum Entspannen und für Gespräche an.

Das leise Rauschen des Zimmerbrunnens hat einen beruhigenden Klang. In einer Meditationsecke kann still gebetet werden, in einer anderen Ecke ist eine Masseurin tätig. In der dritten Ecke gibt es Kaffee und in der vierten ein anregendes Gespräch mit einer Mitarbeiterin der evangelisch-lutherischen Frauenarbeit. Auf ihrem Tisch liegt eine feine Quiltarbeit, und eingefleischte Quilterinnen können gleich losquilteln.

Der Raum ist wirklich einladend, denn in der Mitte ist ein Stuhlkreis um ein Birkenkreuz und Blumen aufgestellt, kleinere Sitztische laden zum Zeitunglesen ein (zum Beispiel in der Monatsschrift *Lutheran Woman* oder im Bericht von der Frauen-Vorversammlung in Montreux, November 2002), und auf den gemütlichen Sofas kann gerne auch ein Nickerchen gehalten werden. Überall stehen echte Pflanzen in Blumentöpfen.

Nicht immer ist es ganz still: Am Montag trat eine Kindertanzgruppe mit schottischen Tänzen auf und begeisterte die Zuschauerinnen. Montag am 28. Juli werden die jungen „Highland Hoppers“ um 13 Uhr wieder auftreten. Und letzten Mittwoch kam sogar ein chinesischer



Virginia Ivañ ez de Neyeloff (above, left) chats with another visitor at Miriam's Well, where the sounds of water, music, and conversation create a relaxing environment.

Auch für persönliche Gespräche bleibt hier Raum, Familienfotos werden gezeigt, und persönliche Geschichten und Erfahrungen erzählt. Schliesslich ist keine nur als Delegierte oder Vertreterin da, sondern auch als Person.

Frau Nancy Christian, Vizepräsidentin der Frauenorganisation in der Evangelischen Lutherischen Kirche Amerikas, ist auch mehrere Tage unter den Gastgeberinnen gewesen. Die evangelisch-lutherischen Frauenorganisationen aus Kanada und den USA arbeiten immer wieder zusammen. So hatten sie vor zwei Jahren eine gemeinsame Bibelarbeit, die durch die eigenen Publikationen an die Basis gelangte. In Vorbereitung auf die Vollversammlung des Lutherischen Weltbundes trafen sich Vertreterinnen der beiden Organisationen. Frauen aus den USA wollten mithelfen. In Kanada sind die Entfernungen zwischen den Kirchgemeinden sehr gross. Nancy Christian aus dem Norden Minnesotas ist da viel näher an Winnipeg als zum Beispiel Evangelische aus Toronto oder Vancouver.

Christian, die fünf Kinder und 14 Enkelkinder hat, freute sich besonders, hier einer Frau wiederzubegegnen, die sie in Malaysia kennen gelernt hatte, als sie von ihrer Synode aus bei einer Partnerkirche zu Besuch gewesen war.

Mirjams Brunnen ist ein Ort der Begegnung und der Entspannung. Das empfindet auch die Bischöfin Cindy Halmarson von der gastgebenden Kirche (Saskatchewan Synode), die hier nach einem vollen Versammlungstag einkehrte.



## Women's retreat offers rest, community, support

### Schedule for Miriam's Well

Miriam's Well is open from 8:30 a.m. to 9:00 p.m., until July 30. Special events include:

**Saturday, July 26**  
 10 a.m. to 3 p.m.      Massage therapy  
 1 p.m. to 2 p.m.      Pattern dancers  
 2 p.m. to 6 p.m.      Healing touch therapy

**Sunday, July 27**      Closed

**Monday, July 28**  
 10 a.m. to 2 p.m.      Massage therapy  
 1 p.m. to 1:45 p.m.    Scottish children's dance group

**Tuesday, July 29**  
 9:45 a.m. to 11 a.m.    Visitors program  
 10 a.m. to 3 p.m.      Massage therapy  
 1:15 p.m. to 2:15 p.m.    WICAS meeting

*Reflexology is also available. Come to Miriam's Well to make an appointment. Also, organizers are working to add additional massage therapists due to popular demand.*

Elizabeth Hunter

Sounds of running water, gentle conversation and the mellow notes of global music greet women as they enter Miriam's Well. Located in Rooms 9, 10 and 11 (Main Level) of the Convention Center, Miriam's Well is an oasis in the midst of the Lutheran World Federation (LWF) Assembly business.

Just as women throughout the ages have traditionally gathered at wells and water sources, all women delegates and participants are invited to stop in and refresh themselves anytime from 8:30 a.m. to 9 p.m. This women's retreat is sponsored by the LWF Women in Church and Society, the Evangelical Lutheran Women of the Evangelical Lutheran Church in Canada (ELCIC), the Women of the Evangelical Lutheran Church in America (ELCA), and the ELCA Commission for Women.

In a screened-off meditation area, one woman is absorbed in reading a

## „Keine der Frauen ist nur als Delegierte oder Vertreterin da, sondern auch als Person.“

tanzender Löwe auf Besuch.

Neben allem Entspannen und Basteln fehlt aber auch das gemeinsame Lernen und der Austausch nicht. An den Wochentagen lädt WICAS (Women in Church and Society), die Frauenarbeit des Lutherischen Weltbundes, zu moderierten Gesprächsrunden ein, die den Teilnehmenden die Möglichkeit geben, ihre Gedanken, Ideen und Vorschläge im Zusammenhang mit dem Thema „Zur Heilung der Welt“ einzubringen.

Lutheran Theological Seminary Saskatoon (LTS) welcomes all delegates and visitors to the 10<sup>th</sup> Assembly of the Lutheran World Federation in Winnipeg MB CANADA. We especially welcome alumnus, the Reverend Dr. Ishmael Noko who earned a Master in Sacred Theology from LTS in 1974 and was granted the degree of Doctor of Divinity (honoris causa) from LTS in 1996.



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book. Nearby, another woman sleeps, curled up in a soft chair. A massage therapist works behind a screen on those who sign up for the free, soothing massage. There are quilting and wheat-weaving workshops. Anyone can pick up and play the guitar that rests against the sofa. Coffee and occasional treats sit on a long table against a wall. There are also free gifts—from homemade cards to sweet-smelling soap—that Lutheran women across Canada have made for the women at the Tenth Assembly.

Scattering ideas and laughter across a table piled with quilt squares, the executive directors of both the ELCIC and ELCA women's organizations chat about how the space came about. Their conversation, like this place, feels warm and comfortable.

"We wanted to make sure people could come here for retreat, silence and prayer, as well as bodily nurturing and caring," says Ruth Vince, executive director of the ELW.

"This is a place women can come and be themselves," says Linda Post-Bushkofsky, executive director for Women of the ELCA. "I think it's striking that not

all the Lutheran women in the world have the same power. So this is a place that conversation and strategies can go on—a safe place where women can talk about the real issues, and can be strengthened to say these things on the Assembly floor. ...It's important that the issues only women will raise, such as violence against women and clergy sexual abuse, be discussed."

Brianna Vince, 11, a volunteer from Winnipeg (and Ruth Vince's daughter), summarizes it best. "It's a very cool place," she says. "I think it's nice here."



## Sorge für die Seele tragen

"Das grösste Problem ist, dass wir uns nicht genug Zeit nehmen, den Opfern zuzuhören", sagte Margot Kaessmann bei der Zehnten Vollversammlung des LWB in Winnipeg. Zuvor hatte sie das Hauptreferat zum Versammlungsthema "Zur Heilung der Welt" gehalten. Darin forderte die hannoversche Landesbischoefin dazu auf, den Auftrag zur Heilung neu als Teil des Missionsauftrages zu verstehen und nicht nur als sekundaeren diakonischen Liebesdienst. "Seelsorge – das heisst gerade auch Sorge tragen fuer die Seele, die bei so vielen Menschen verwundet ist, Heilen in seelischem Leid. Beides zusammen denken,

zusammen halten, die Medizin und das Charisma des Heilens, das ist eine wichtige Aufgabe unserer lutherischen Kirche." Fuer Kaessmann ist klar, dass sich ChristInnen kraeftig in diese Welt einmischen muessen, wenn sie zur Heilung der Welt beitragen wollen. Heilsam fuer die Welt sei nicht eine Globalisierung von Waren und und Konzernen und Maerkten, die keinen Respekt vor unterschiedlichen Kulturen kennt. Heilung entsteht durch eine Globalisierung der Botschaft von der Liebe Gottes, eine Globalisierung von Gerechtigkeit, Frieden und Bewahrung der Schoepfung!" *Rainer Lang*

vienne de página 3: Latinoamérica desnuda desafíos...

problemas son similares y tienen nombres comunes".

Al hablar sobre el tema de la violencia intrafamiliar, la señaló como "la más cruda manifestación de violencia de género contra las mujeres y niños que conlleva terror, resentimiento y humillación... también en nuestras iglesias sentimos la violencia excluyente" y precisó que hay algunas iglesias "que aún no ordenan pastoras". Para ella, la frase bíblica: "Los últimos serán los primeros" ya no es consuelo.

Para Ivañez, si se quiere lograr la sanación del mundo es "imprescindible" que se reconozca la existencia de violencia contra las mujeres y que se pida perdón, además de buscar "nuevas formas de entendimiento con las iglesias para que las mujeres sean aceptadas".

Al referirse al tema de la globalización, la ponente, no fue menos contundente. Su perspectiva considera que las características negativas de la globalización en la región latinoamericana son tan preponderantes que los aspectos positivos a menudo pasan desapercibidos. "La idea inicial del libre intercambio de la economía, cultura, política y tecnología, sólo es equitativa cuando ambas partes se benefician... para que el Norte reciba productos terminados a bajo costo, el Sur tienen que pagar salarios de hambre a quienes los producen".

A manera de ejemplo sobre las consecuencias de estos males, la venezolana citó el caso de El Salvador, en donde la cuarta

parte de su población ha emigrado a los Estados Unidos. Son estos salvadoreños y salvadoreñas los que remesan 2 mil millones de "dólares de pobreza" al año para ayudar a sus familiares a sobrevivir. Con esto contribuyen a financiar casi el 90% del presupuesto nacional del país Centroamericano.

En cuanto a la eterna "deuda externa" de los países "en desarrollo", Ivañez puntualizó que los pagos de la deuda han sido y son todavía un mecanismo de transferencia de riqueza producida por el pueblo hacia sus acreedores". Y citó al escritor latinoamericano Eduardo Galeano en sus frases: "Más pagamos, más debemos y menos tenemos".

La representante venezolana también señaló sus preocupaciones por el deterioro del medio ambiente. Para ella, si no hay respeto para el ser humano menos lo habrá para el ambiente.

La sanación, según Ivañez, también requiere de un "reconocimiento de los valores humanos y eliminar sentimientos discriminatorios como los de superioridad, inferioridad y el racismo, que nos hacen olvidar que la raza humana es una".

En un cierre emotivo, la venezolana advirtió que estas alternativas pueden "ayudar a aliviar el dolor de las heridas de diferentes maneras, pero la real sanación la tendremos apenas cuando llegue el Día del Señor. Y lo único que podemos lograr aquí es hacer vivir el anticipo de este día cuando todos los que invoquen el nombre del Señor alcanzarán la salvación".

presentó Ivañez sobre el tema de la "Sanación del Mundo".

La Dra. Kassmann también llamó a evitar hacer análisis sobre realidades concretas cuando se desconocen, y a saber escuchar a los demás. Al mismo tiempo rechazó las voces que se oponen a que la iglesia se involucre en temas políticos. "Nuestra teología nos obliga a asumir estos temas políticos", dijo categóricamente.

## Kaessmann pide aprender a escuchar

La Obispo alemana, Dra. Margot Kassmann, una de las ponentes principales de la Décima Asamblea, luego de escuchar la reacción latinoamericana sobre su discurso realizada por la representante de la Iglesia Evangélica Luterana de Venezuela, Virginia Ivañez, se mostró agradecida por la óptica y perspectiva que

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# Concerned about Liberia

Rainer Lang

“Fighting in Liberia is still intensifying,” Sumoward E. Harris said. The bishop of the Lutheran Church in Liberia is taking part at the Tenth Assembly of The Lutheran World Federation (LWF) in Winnipeg as a delegate. Assembly participants are concerned about the conflict in the West African country.

The LWF General Secretary Rev. Dr Ishmael Noko told journalists on Wednesday that he thinks that the international community does not take the conflict seriously.

“It has been coming for a long time what happens today,” he said. Noko voiced regret that Liberia is not worth much economically to the rest of the world. He believes that intervention will come at a later stage when more people have died.

According to media reports, forces loyal to Liberia’s President Charles Taylor were still battling rebels in Monrovia, the Liberian capital, at press time. Harris said they were fighting for bridges in central Monrovia. About 1000 people fearing for their lives have fled to the compound of St. Peter’s Lutheran Church. The situation is ironic, since the Monrovia church was the site of a July 30, 1990 massacre, when rebels killed 600 people who took shelter in the church. For this reason, some displaced people had earlier avoided taking shelter there.

There is shelling and heavy machine-gun fire near the church, Harris said. A rocket killed 15 people three blocks away from the church. The bishop leads the Council of Churches in Liberia, is a member of the Inter-Religious Council of Liberia and is in touch with the churches at home.

But fear is rising as militia go around looting. Until now, the bishop says, his peo-

ple could prevent government troops from looting the church compound. There has already been an attempt to take away the cars of the church. This was prevented, but with the situation becoming more chaotic no one knows what will happen next. People still remember the July 1990 massacre during the last war. The most recent incursion is the third time rebels from *Liberians United for Reconciliation and Democracy* (LURD) have attacked the capital since June. More than 1000 people have died in the fighting.

Harris is supporting intervention by peacekeepers. None of the Liberian forces in the country can win, he says. He also said that the Inter-Religious Council has contacts in the United Nations and in the US pushing for intervention because the fighting factions keep murdering innocent people. Nigerian peacekeepers are on standby to intervene from nearby Sierra Leone. Nigeria is ready to deploy 1,300 troops as an advance guard of peacekeeping troops. The Economic Community of West African States (ECOWAS) announced on Wednesday that the leading regional power would deploy troops.

Noko thinks, as well, that an intervention is needed to restore peace. Liberians are hard-working people, he said. The Lutheran World Federation has been supporting the rebuilding of the country after the last civil war, which ended about seven years ago. At that time the LWF was also affected by the conflict. Two hundred LWF cars were confiscated for the purpose of war. Noko said that he is happy that Canada has extended Liberian visas and they can stay till the fighting in their country ends.



## Our Youngest Participant

Delegate Mette Geil holds her two-month-old daughter, Ingrid, the youngest participant at the Assembly. Ingrid was baptized by her mother, a pastor in the Church of Denmark, on July 13. Mette, a member of the LWF Council for the past six years, has had three children in that period. “Because I was breast-feeding, they’ve all been part of LWF gatherings,” Mette says. And Ingrid’s favorite part of the Assembly? “Singing and worshipping,” says her mother.

## L’Esprit de Dieu est fidèle

Rappelant la signature de la Déclaration commune sur la doctrine de la justification, en octobre 1999 à Augsburg (Allemagne), le Cardinal Walter Kasper a relevé que « les relations entre catholiques et luthériens ont, depuis, gagné en qualité ». Le moment est donc venu, estime-t-il, de poser la question : « Et maintenant, où allons-nous ? » Le thème de l’Assemblée, « Pour guérir le monde », donne une précieuse indication : la justification, même si le terme est difficile à comprendre par le monde actuel, est en fait la réponse dont Dieu nous fait cadeau pour guérir le monde, pointe le cardinal. Mais « il nous faut trouver le langage pour le dire au monde. C’est là notre tâche commune. »

Certes, ajoute-t-il, l’œcuménisme n’est pas une fin en soi, « mais si nous voulions guérir les blessures du monde, nous devons commencer par guérir les nôtres ». Et notre œcuménisme ne doit pas seulement être intellectuel (par la qualité de nos textes) ou activiste (par le nombre de nos conférences et rencontres), il doit avant tout être « spirituel », c’est à dire centré sur « la communauté, la prière et la réconciliation ».

Le cardinal Kasper a évité d’aborder le thème de la récente encyclique *Ecclesia de eucharistia* ainsi que l’affaire des prêtres allemands suspendus pour avoir participé à une « eucharistie sauvage » lors du *Kirchentag* de Berlin (Allemagne), en juin dernier. Cependant, il a porté son regard plus loin : « En 2017, le 500<sup>e</sup> anniversaire de la Réforme devra marquer un vrai progrès dans le processus œcuménique. » Sur cet horizon, reconnaît Walter Kasper, « nous aurons à nous demander ce que nous entendons par unité de l’Église. » Et pour cela, reprendre le terme de communion, « à

condition de clarifier les questions théologiques et ecclésiologiques qui restent ouvertes. »

Mais, a-t-il affirmé en conclusion, « l’histoire est entre les mains de Dieu. Le chemin sera peut-être long, mais l’Esprit de Dieu est fidèle. » Il a été longuement applaudi par les délégué(e)s. *Christian Kempf*

Walter Cardinal Kasper, the Chairman of the Pontifical Council for Promoting the Christian Unity, said to the LWF Assembly, referring to the 500th anniversary of the Reformation in 2017: “The healing of the wounds of our still remaining division arises with still greater urgency!”

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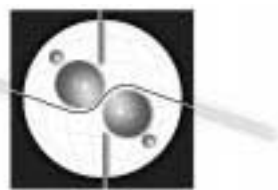
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