

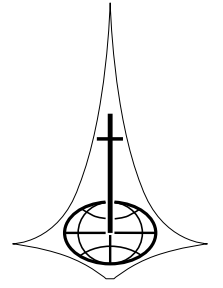
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# THE SOURCE

JULY 27, 2003

FOR THE HEALING OF THE WORLD

No. III



## Visa accordé



Christian Kempf

Enfin, la voilà ! Flore Ramantsoa est arrivée de Madagascar à Winnipeg ce vendredi soir tard, après plus de 22 heures de voyage. Il faut dire qu'elle est l'une des quelque cinquante personnes attendues à la dixième Assemblée de la FLM et à qui le visa d'entrée au Canada avait été refusé. Or, réagissant en professionnelle des médias – elle est présentatrice d'émissions de télévision – Flore a tenté le tout pour le tout : elle a pris l'avion malgré tout !

Passant par Paris, elle est arrivée à New York (États Unis) et a cherché à passer de là vers le Canada. Flore se rend à l'Office luthérien pour une Communauté mondiale, l'un des responsables va avec elle en ville à l'ambassade du Canada. Là, Flore est soumise au feu roulant des questions : que vient-elle faire au Canada ? a-t-elle des liens qui la rattachent suffisamment à son propre pays pour qu'elle y retourne en tous les cas ? a-t-elle un emploi à Madagascar ? un mari, des enfants, de la famille ? pourquoi sollicite-t-elle à New York un visa d'entrée au Canada alors que le Consulat du Canada au Kenya le lui a déjà refusé (il n'y a pas de représentation canadienne à Madagascar) ?

Flore répond patiemment à toutes les questions. Au bout de trois heures, elle ressort avec son visa. Encore une après-midi d'attente, puis elle saute dans l'avion pour Winnipeg où elle atterrit en fin de soirée.

Cela fait une personne de plus, une journaliste de langue française, présente à l'Assemblée, une de moins sur la liste des refus de visa. La bienvenue lui a été souhaitée par un petit comité international danois-français-papoua-néo-guinéen-canadien ! Mais pas de journalistes locaux : la presse de Winnipeg a rendues publiques des « sources ministérielles » suggérant que les refus de visas concernaient des personnes « suspectées de meurtre, de détournements de fonds et autres criminels », mais n'a pas jugé bon de rencontrer Flore Ramantsoa, au moment où elle posait enfin le pied sur le sol canadien.

Eh ! bien, sur place, Flore est devenue une déléguée de l'Église luthérienne de Madagascar. Bonjour, Flore ! Et bienvenue !

## Healing for Body and Soul



LWF President-elect Mark S. Hanson and ELCA pastor Susan Peterson pray with a participant at an Assembly healing service.

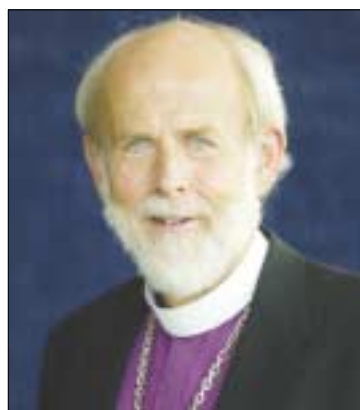
## Sunday Celebration

"The Forks" in downtown Winnipeg has been an important meeting place for more than 6,000 years. The city's name, which in the Cree language means 'muddy waters,' flows from that history. The Forks is where the waters of the Red River and Assiniboine River come together—churning up muddy water—as part of a vast continental network of waterways

that has encouraged trade, transportation and settlement.

The Forks is a dynamic setting in downtown Winnipeg where people gather for celebrations, recreation and to meet one another. This is where a Sunday ecumenical celebration will take place during the Assembly. For the participants of the Assembly the day will start with worships in different local congregations. In the afternoon the Sunday Celebration will take place where the 700 participants meet the people of Winnipeg.

## Assembly Elects US Bishop Mark S. Hanson



Lutheran World Federation delegates elected as their new president the Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, the largest

Lutheran church in the United States.

The final vote was 267 for Hanson and 111 for the other candidate, the Rev. Susan C. Johnson, assistant to the bishop of the Eastern Synod and vice president of the Evangelical Lutheran Church in Canada.

"I accept this election with a great spirit of humility," said Hanson.

He currently serves on the executive board of the National Council of Churches. He is the author of *Faithful Yet Changing: The Church in Challenging Times*. (Augsburg Fortress Books)

## Noko Demands Explanation for Visa Denials

Robert Blezard and Elizabeth Hunter

As Canadian immigration continued to deny visas to 50 assembly participants, 26 of them from India, Lutheran World Federation General Secretary Ishmael Noko faxed an urgent letter to Canadian Immigration minister Denis Coderre on July 25.

Noko demanded to know if immigration officials were the unnamed "federal sources" who told a reporter that LWF delegates denied visas included "alleged murderers, embezzlers of church funds and other criminals."

"I ask you to urgently inform me if these reported allegations are indeed emanating from Citizenship and Immigration Canada, and if they correctly represent the position of your Ministry," Noko wrote, continuing: "If so, I ask you to provide full particulars of the allegations and the individuals concerned, so that they may have the opportunity of responding and so that those whose reputations have been damaged by association may take the appropriate action."

Coderre defended his min-

istry's actions in a letter to the editor in the July 26 Winnipeg Free Press. "Visas were denied for very good reasons," he said. But Coderre said his office is prohibited from discussing specific cases unless the parties involved give written consent. "In fact, Citizenship and Immigration officials have worked diligently to facilitate the entry of Lutherans to Canada to attend the Winnipeg assembly."

Meanwhile, two more participants—one from India and one from Madagascar—originally denied visas arrived in Winnipeg late last week. Others denied visas come from Bangladesh, Cameroon, the Democratic Republic of Congo, Ethiopia, Indonesia, Liberia, Philippines, Rwanda, Senegal, Sierra Leone and South Africa.

At the July 25 press conference, Noko said immigration officials first told him visas were denied to delegates out of a concern that "there was not sufficient reason for them to return." Visibly upset, Noko continued: "Now we are given to understand that they are being called embezzlers of church funds, murderers and all kinds of things. ...It is not only a smear on the Indian delegation, but a reflec-

Continued on page 2



Continued from page 1  
 Visa Denials

tion on us who have invited them to participate.”

In a letter the ministry sent Noko, “there is no question of misuse of financial resources or embezzlement or murderers,” he said. “Now, I’ve taken that letter of the minister very seriously. It’s the basis on which I operated.”

In a July 7 letter to Noko, Coderre called Canada’s immigration process “universal and non-discriminatory,” saying that applicants must demonstrate that they “will return home at the end of an authorized visit.”

According to Noko, he was not saying the allegations had come from Coderre’s office, but rather, asking what the ministry’s position was. “I need to know where the ministry stands on this matter,” he told the press.

Other Lutherans questioned the implication that participants denied visas were criminals.

“I do not think it is credible to say that 50 participants in the LWF Assembly could fall into that category,” said Peter Prove, assistant to the general secretary for International Affairs and Human Rights.

The executive secretary of the United Evangelical Lutheran Church in India called the allegations of criminality “mean-spirited” and unfounded. “Somebody has decided to discriminate against us and exclude us,” the Rev. Chandran Paul Martin told the July 25 Winnipeg Free Press.

While he regretted that many delegates would not be present because of the visa problems, Noko said the Assembly would proceed as planned and that some stewards from the same countries as the absent delegates have been accredited to serve in their place. Noko said vote by proxy or email wouldn’t be possible.

“As a communion of churches, every church has a right to express its views and cast a vote,” he said.

Saying he hoped to find a way to resolve the matter of the visa denials with the Canadian government, Noko said: “It’s a wound that needs to be closed, a sore that needs to be healed.”

But in his letter to the Free Press, Coderre disagreed. “To suggest that Lutheran delegates will return home with a bad taste in their mouths about Canada is yet another sensationalist distortion.”

Noko characterized the Canadian immigration problems as “the tip of the iceberg” of a larger worldwide issue. “There is a fortress mentality, not only in Canada, but other countries,” Noko said. “Many people travel with difficulties today. ... These visa problems are part of the barriers that

make communion not function properly.”

But Noko said religious groups need flexibility. “The church by its very nature is called ecclesia—the assembled ones. In order to be a church, you have to assemble. Therefore there is a need for us to begin conversations with governments.”

Visa problems notwithstanding, Noko praised the hospitality of the people of Canada, saying he hoped Assembly participants would return home as “good ambassadors” for Canada.

The Evangelical Lutheran Church in Canada is planning a prayer vigil over the visa denial issue. LWF participants are invited. The prayer vigil will take place Tuesday evening at the Forks.



Winnipeg Mayor, Glen Murray welcomes the Lutheran World Federation at the unveiling of a commemorative stamp issued by Canada Post.

## Delegación latinoamericana asume retos de Asamblea

Raúl Gutiérrez

La delegación de América Latina en la Décima Asamblea de la Federación Luterana Mundial (FLM) dejó muy en claro su posición sobre los desafíos que enfrentan los luteranos y luteranas de ese continente para convertirse en instrumentos de Dios y contribuir al postulado de la Asamblea: “La Sanación del Mundo”. La Asamblea se lleva a cabo en Winnipeg del 21 al 31 de julio.

En su ponencia, la Vice-presidenta de la Iglesia Evangélica Luterana de Venezuela, Virginia Ivañez de Neyeloff, puntualizó que dicha región aún padece de “heridas y frustraciones” dejadas por la conquista y la conversión al cristianismo impuesta por los conquistadores españoles y portugueses: La corrupción, la exclusión y la injusticia.

Ivañez de Neyeloff también reconoció que al caminar por Latinoamérica “nos encontramos que podemos cambiar el nombre a los países, pero los problemas son similares y tienen nombres comunes”. En cuanto a la ola de globalización que recorre el mundo “La idea inicial de libre intercambio de la economía, cultura y tecnología sólo es posible cuando ambas partes se benefician... para que el Norte reciba productos terminados a bajo costo, el Sur tiene que pagar salarios de hambre a quienes los producen”, sentenció la venezolana. La delegación de América Latina está

conformada por 27 delegados y delagadas, de las cuales 13 son mujeres y provienen de 10 países, quienes en su mayoría, se inclinan porque la FLM y sus iglesias se pronuncien ante la realidad Latinoamericana, muchas veces relacionada con la denuncia de las condiciones estructurales que mantienen a millones sometidos a condiciones de pobreza, persecución y exclusión social. El español y el portugués (Brazil) son los dos idiomas que predominan en la delegación latinoamericana.

Como parte de la delegación del continente, también destaca la participación de la Iglesia Evangélica Luterana de Bolivia, la cual está conformada mayoritariamente por indígenas Aymaras, Quechuas y del área del Amazonia. Muchas de sus celebraciones se realizan en al menos tres lenguas, incluyendo el Castellano. La Iglesia Luterana de Perú participa como invitada a la Asamblea luterana en Winnipeg.

Los representantes latinoamericanos han mantenido un fuerte interés para que los temas de la globalización y la deuda “ilegítima” (deuda externa) se discutan ampliamente durante todo el curso de la Asamblea de la FLM.

A los delegados y delagadas de América Latina, también se suman voluntarios y voluntarias, miembros del Consejo de la FLM y asesores, procedentes de esa región, quienes participan en la Asamblea.

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 our alumna, the Reverend Dr. Prasanna Kumari who is Vice President of the Lutheran World Federation and professor at Gurukul Lutheran Seminary in Chennai. She recently received a Doctor of Divinity (honoris causa) in 2003 from LTS.



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# For the Healing of the World



Don Engel as Martin Luther during the Exhibition at the Winnipeg Convention Centre. PHOTO BY RAINER LANGA

## Martin Luther—The Reformer

The German Martin Luther attained world fame as the leading Reformer of the Christian Church. He helped renew Western Christianity. As a poet, writer and translator he laid the basis for the German language in a way that he can be considered the father of the modern German language. His life is inseparably connected with the Reformation, first in Germany, then across Europe, and ultimately on to America, Africa and Asia.

Martin Luther was born on November 10, 1483 in Eisleben, Saxony, a son of German peasants. His belief was first shaped by the powerful medieval Roman Catholic Church. As a young man he was deeply affected by the church's teaching about confession. Private confession of sins to a priest, followed by prescribed acts of penance, were said to secure forgiveness and release from punishment after death.

Having gone regularly to confession since the age of seven, Luther still remained troubled by a deep sense of despair. While he was studying law at the University of Erfurt, a friend unexpectedly died. An accidental leg wound brought Luther in contact with sick and dying patients in a primitive hospital. Then, in the summer of 1505, a violent thunderstorm surprised him as he was hiking from his parents' home in Mansfeld back to Erfurt. "Help, St. Anna," cried Luther as lightning struck nearby, "and I will become a monk!"

He became an exemplary and dedicated monk. He began study to become a Professor of Holy Scripture at Wittenberg University.

Luther began teaching in 1513. It was through his study and teaching of the Bible that the insight came: Faith in Christ, not one's own ambi-

tious moral or devotional efforts, promised salvation from sin and life with God. Luther felt "born again" when he read "the righteous will live by faith". He began to see that the church of his time stressed human merit rather than trust in God. This was vividly illustrated by the sale of "indulgences"—printed permits or coupons listing the monetary value of a personal confession of sin.

Luther issued a public call for theological debate on the sale of indulgences by posting ninety-five theses on the door of the Castle Church in Wittenberg on the eve of All Saints' Day, October 31, 1517.

The reform movement, nicknamed "Lutheran" by opponents, found broad support in Germany and abroad. All of Scandinavia had become Lutheran by the 1530s. Rome attempted to stem the tide of Lutheranism by creating a "counter-reformation." The Thirty Years' War (1618-1648) changed the map of Europe by granting freedom for Lutheran and protestant territories.

Luther wrote more than 30 hymns, enjoyed married life and six children, and was known for his spicy speech and good humor. His basic teachings were published in about 450 treatises, 3000 sermons, 2600 letters, and 5000 "table talks." He died on February 18, 1546, in Eisleben.

### A Traveling Exhibition

A North American debut of a traveling Exhibition from Luther Centre in Wittenberg is being held in conjunction with the Tenth Assembly of the Lutheran World Federation. This exhibition is open, free to the public, daily, 9 am to 9 pm, July 22 to 26, 28 to 30 (closed July 27) at the Winnipeg Convention Centre.



## The Lutheran World Federation Tenth Assembly

Over 350 delegates from the Lutheran World Federation (LWF) member churches are gathered in Winnipeg, Canada, for the LWF Tenth Assembly, hosted by the Evangelical Lutheran Church in Canada (ELCIC).

Assemblies, considered milestones for, and manifestations of the whole Federation, take place normally every six years. They hold highest authority over LWF policy and activity.

A theme is chosen for each Assembly. "For the Healing of the World" is the theme for the 21-31 July 2003 Assembly.

As well as delegates, an Assembly includes a wide range of other participants—representatives of associate member churches, observers from LWF national committees and related agencies, official visitors, ex-officio participants, advisors, guests, LWF and local staff including co-opted persons, interpreters and translators, stewards and accredited press.

Every Assembly elects a President and a 48-member Council to lead the Federation

## A significant role

Rainer Lang

A key element of the Tenth Assembly are the over 700 volunteers who offer their help so that the event runs smoothly. Most volunteers are from the Evangelical Lutheran Church in Canada ELCIC, the Assembly host church; others have come from the Evangelical Lutheran Church in America (ELCA) and the Anglican Church of Canada. An additional corps of 100 youth volunteered to assist in the July 27 Sunday celebration event. Rhonda Lorch, ELCIC Director of Administration, commented, "the commitment of time and talent by our volunteers has been astounding."

The host church, the ELCIC has established a close relationship with the Anglican Church. On 6 July 2001 in Waterloo, Ontario, the Anglican Church of Canada (ACC) and the ELCIC formally adopted *The Waterloo Declaration*. It was hailed as a major step forward in expressing

through its annual meetings. The Assembly is also responsible for the LWF Constitution, gives general direction to the work of the Federation and acts on the reports of the President, General Secretary, and Treasurer.

### Previous Assemblies:

- 1947 Lund, Sweden  
**The Lutheran Church in the World Today**
- 1952 Hanover, Germany  
**The Living Word in a Responsible Church**
- 1957 Minneapolis, USA  
**Christ Frees and Unites**
- 1963 Helsinki, Finland  
**Christ Today**
- 1970 Evian, France  
**Sent into the World**
- 1977 Dar es Salaam, Tanzania  
**In Christ—A New Community**
- 1984 Budapest, Hungary  
**In Christ—Hope for the World**
- 1990 Curitiba, Brazil  
**I Have Heard the Cry of My People**
- 1997 Hong Kong, China  
**In Christ—Called to Witness**

the visible unity of the Church. The full communion does not mean that the churches fully merged. But it affirms their mutual recognition of each other's orders of worship, sacraments and ordained ministries while each National Church maintains its district identity, structures and governance. Now the two churches are exchanging clergy so that clergy of each denomination are serving congregations in the other, but also, in many kinds of local events happening at the grassroots.

Many members of the Anglican Church are involved in the LWF Tenth Assembly. They sat on the planning committees and assisted and organized various events. Bishop Schultz points out that the Anglican Church in Winnipeg has taken over a significant role. Many of their volunteers are at the Winnipeg Convention Centre every day to help the participants. The Catholics are also involved, especially the Diocese of Rupertsland by offering their facilities.

## Logo

On flags, files, postcards, bags, badges, documents and so on you can see the Assembly logo. It invites curiosity and comment. A broken landscape, a cross on the left and an olive branch with three large leaves on the right. The Assembly theme, "For the Healing of the World," cradles it. The cross implies movement. One of the leaves is leaning over the earth while the others are reaching toward the sky as a sign of creation and healing. You are invited to meditate on the meaning of the logo.

The logo was designed by two artists from the Canadian prairie city of Regina, Saskatchewan, the ELCIC members Erik Norbraten and Richard Nostbakken.

## The Assembly Theme "For the Healing of the World"

The apocalyptic vision in Revelation 22:2 of the river and tree of life: "...and the leaves of the tree are for the healing of the nations" inspired the Executive Committee of the Lutheran World Federation (LWF) to choose "For the Healing of the World" as the theme for the Tenth Assembly of the LWF.

We cannot ignore a world that is festering with poverty, divisions, despair, sickness, violence, injustice and situations of many kinds desperately in need of healing. When we assemble together as a communion, it will not be primarily to lament the state of the world. We gather because of our conviction and proclamation that the God we know in Jesus Christ through the power of the Holy Spirit is "For the Healing of the World." This is the distinct witness we as Christians bring to this widely shared concern for healing.

Healing is a pervasive theme in Scripture. In Luke, Jesus is conceived, baptized, and sent forth in ministry through the power of the Holy Spirit. Jesus healed people by restoring wholeness or integrity to them.

Through God's Spirit we participate in the divine pathos, present in human history and throughout creation. We enter into communion with the crucified and risen Christ, in whom God's Spirit has been made visible and tangible. Through that same Spirit, we enter into deeper communion with one another. For Luther, this was grounded especially in the Sacrament of Holy Communion, which we celebrate daily at the Assembly.

In Winnipeg, Lutheran churches from several countries and the local Anglican congregation invite the guests from all over the world to experience healing in liturgical healing services among a caring, healing and welcoming community. In the laying on of hands and anointing, we proclaim the good news that God desires us to be healthy and one body in Christ. During healing services you receive a sign of healing and wholeness in the name of the triune God.



## Youth

Youth are active participants within the work and leadership of the Federation. They comprise 20 percent of delegates to each Assembly and 20 percent of members in the LWF Council, the highest decision-making body of the Federation between Assemblies.

The commitment that 20 percent of Assembly delegates from each LWF geographical region be youth remains essential. For each Assembly all churches are urged to adhere and nominate youth delegates, as requested, to ensure the commitment is upheld.

## Women's Participation in the LWF

At the Seventh Assembly in 1984, a milestone resolution affirmed the theological basis for the full participation of women in the life of the church and society. With women's participation at 43 percent in the Eighth Assembly and 49 percent in the Ninth Assembly, women continue to see the difference their increased presence makes.

When the Council, meeting in 2001, approved the study document, *Churches say "NO" to Violence Against Women*, people in other world communions asked how the Federation was able to achieve such a commitment on a global basis. The answer is simple. Women make up 50 percent of the LWF's decision-making bodies—the Assembly and Council—and with them come the necessary expertise and experience to act decisively reflecting accountability far beyond mere participation.



## Who are the Delegates ?

The allocation of delegates for the Tenth Assembly provide for at least two delegates from each member church. About 436 delegates (see map on page 5) planned to come to the Assembly, with the provision that 50 percent would be women and 20 percent of the total would be youth (under 30). Final numbers show 369 delegates from the 133 member churches with full membership and three associate members.



## "Agape"—The New Assembly Songbook

In preparation for its 2003 Tenth Assembly in Winnipeg, Canada, the Lutheran World Federation has produced a new international, ecumenical songbook, *Agape*, which will not be restricted to the Assembly's use. The songbook was published by Oxford University Press in England, making its variety of music from all corners of the globe widely available for purchase by churches, other groups and individuals. One of the songbook compilers, British freelance music writer Maggie Hamilton, talks about the ethos behind the book, and a song written especially for the Assembly.

Hamilton points out that in music, like in other fields, so many things are called "love" that the word is in danger of losing its meaning. She continues: "St Paul, in his first epistle to the Corinthians, contributes toward a definition of this love that transforms individuals and heals the world."







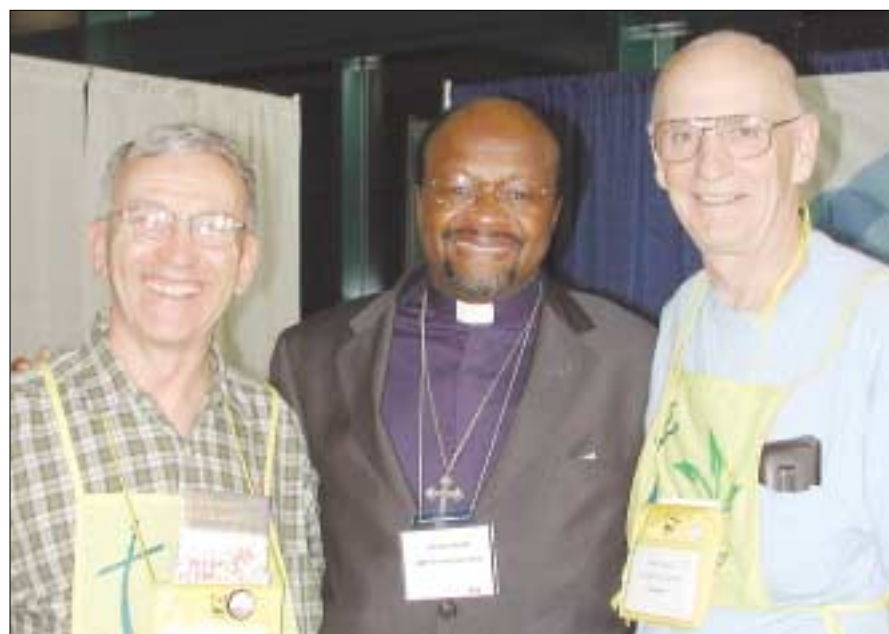
## Village Groups

You can see them carrying their documentation files and material bags on the way to their sessions: the people of the Village Groups. Before and after lunch, continuing into the late afternoon, Assembly participants meet and sit together as a group and also around smaller tables to discuss bible study and the theme of the Village Group of their choice.

They share their opinions and their life experience referring to the main theme "For the Healing

of the World". Together they try to find out, what steps are to be taken by the LWF member churches to bring justice and healing in families, to remove barriers that exclude, to share the healing gift of communion, to overcome violence and to heal creation. These are some of the ten themes of the Village Groups. Challenging questions have arisen in the group dealing with "Healing Divisions within the One Church." On a very high level the group struggled with questions like: What is the quality of the communion between the LWF member churches today, sharing in ministry and mission, in joy and in sufferings? What is the ecumenical calling of the LWF as a communion of churches?

The participants take their work seriously and engage in sincere debates. Thus they develop the substance of the Assembly message and commitments.



Above (center) LWF General Secretary Rev. Dr Ishmael Noko with two of the volunteers. (left) Georg Steciuk and (right) Cliff Patzer.

## Canadian Lutheran World Relief

Canadian Lutheran World Relief is the service delivery arm for development programming and overseas relief for the Evangelical Lutheran Church in Canada and Lutheran Church-Canada. CLWR facilitates and supports development programs in Africa, Asia, Latin America and the Middle East. It also provides emergency relief in cases of disaster and enables sponsorships for refugee resettlement in Canada. CLWR's main partner in service delivery is LWF Department for World Service. Funding for the work of CLWR comes from the Lutheran churches, congregations and individuals, the province of Saskatchewan, and the Canadian International Development Agency (CIDA).

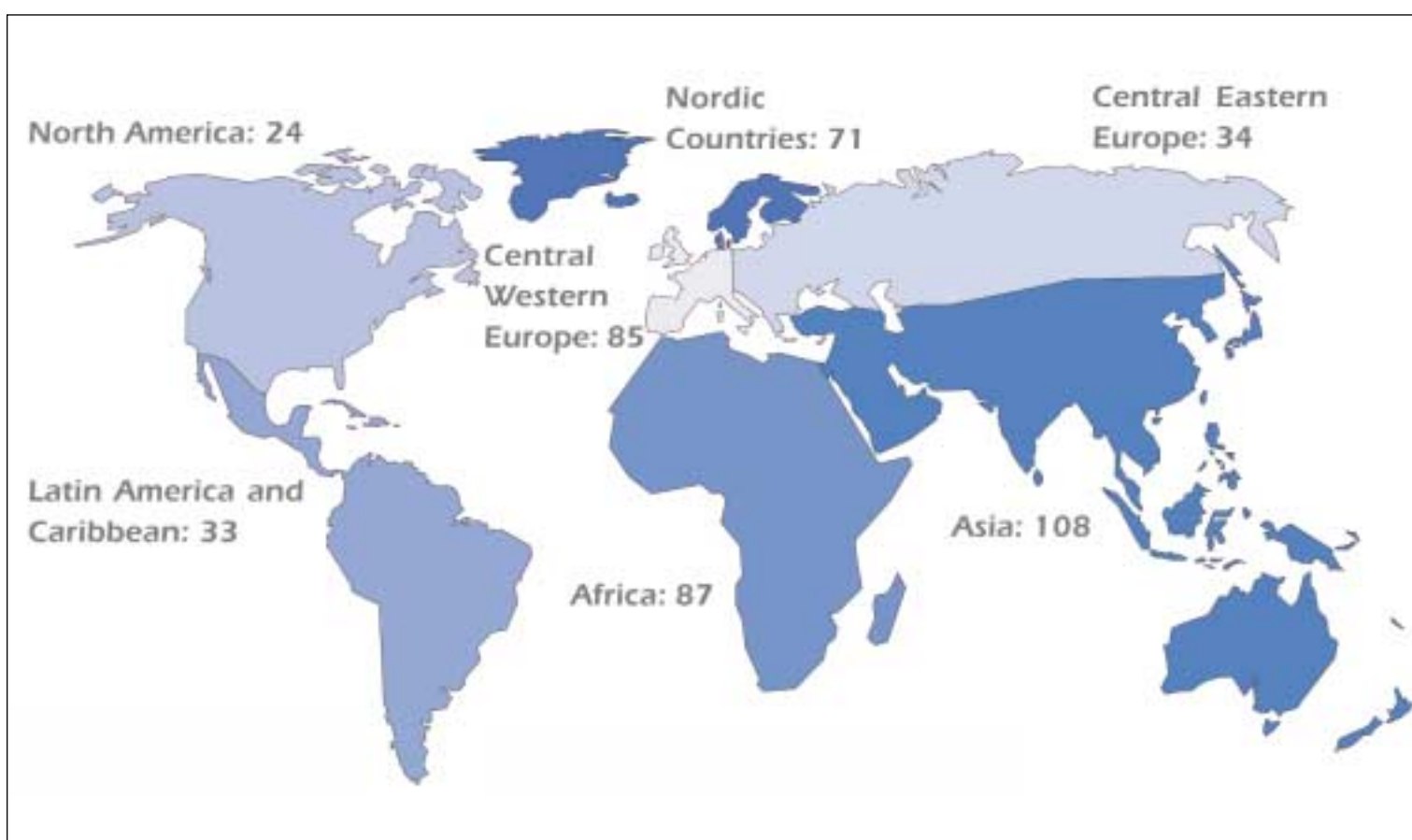


## Qui êtes-vous ?

Un participant à l'assemblée avait oublié dans sa chambre sa pochette à accrocher autour du cou. Il a voulu entrer dans le bureau du secrétaire général de la FLM. Mais un bénévole, un monsieur d'un certain âge déjà, l'arrête : « Vous n'avez pas de badge, vous ne pouvez pas entrer. » Le participant explique qu'il l'a oublié, mais qu'il travaille dans cette pièce. Le bénévole : « Oui, mais qui êtes-vous ? » Rien à faire, le participant a dû retourner chercher sa pochette-badge. Revenu chez le bénévole, il lui a dit : « Merci ! Maintenant je sais que je suis ici en sécurité ! » Il a pu entrer dans son bureau sans problème : c'était le secrétaire général de la FLM lui-même, Ishmael Noko.

## Remember Your Nametag

How seriously do they take security? Deeply impressed is LWF general secretary Rev. Dr Ishmael Noko with the untiring efforts of the nearly 700 volunteers. Even the general secretary must retrieve his nametag, if he arrives without it. One morning a volunteer guarding the entrance of the Assembly meeting area in the WCC would not let Noko in, no matter which arguments he gave. Noko had forgotten his official badge in his hotel room. "I had forgotten my badge," Noko remembers. "An elderly gentleman stopped me, and asked 'Where is your badge?' Who are you?" So the only way to the plenary was via the hotel. After he went and got his nametag, he thanked the volunteer profusely, saying: "I know I am safe in your hands." Later he said in a press conference: "Such a sense of duty makes me feel very safe." One of the volunteers who heard it added with a smile: "And it may help him feel humble, too!"





## “Worship Will be a Powerful Experience of Being One Body in Christ”



Margaret Sadler

### Assembly Host Church Bishop Talks about Local Preparations

Excitement about hosting the LWF Tenth Assembly is building as members of the Evangelical Lutheran Church in Canada (ELCIC) become aware of its potential impact on their lives. “Hosting the Tenth Assembly in Winnipeg gives us the opportunity to see ourselves against the background of worldwide Lutheranism,” says the ELCIC National Bishop Raymond Schultz. “This will help us to understand who we are. With whom we belong is part of who we are as people in Christ.”

Schultz sees worship during the event as a very positive way of lifting up the Assembly theme, “For the Healing of the World.” He anticipates worship to be a powerful experience of being one body in Christ. “We are going to be reading the same scriptures, celebrating the same Eucharist, and praying the same prayers that Lutherans all over the world share in common. In a world that is so divided and fractured, this is very hopeful witness,” he says.

### Multicultural Experience

Also, Schultz is enthusiastic about the diversity expected to be part of both the Assembly and its worship. “This event enhances the opportunity to experience music, stories, cultural habits, humor, and an introduction to other languages. Even what people will wear will be interesting.”

Canada is often portrayed as a mosaic of people where multicultural experience and expression is valued and encouraged.

A multicultural dimension also presents some challenges for the ELCIC in providing worship resources. Although English is the primary language in the ELCIC, congregations worship in at least 14 different languages. “The Assembly is an opportunity to identify some fresh resources for meeting this challenge,” according to Schultz.

Schultz says that the Assembly is already providing significant opportunities for many talented people in his church. “Some of the best artists of our LWF churches are contributing to this experience,” he explains. “That means that the creative talent in our church can also find expression.”

The Assembly provides a tremendous learning experience for ELCIC members, says Schultz, who begins to cite a number of other benefits for the church as the Assembly host.

On a personal note, he points out that he has been national



National Bishop Raymond Schultz of the Evangelical Lutheran Church in Canada

bishop for “a very short time (elected in July 2001) and I came to my office with very limited international experience because, there had been few opportunities for me to gain that experience. So for me, and probably for a number of other church members, this is a kind of crash course.”

### Global Perspective

Schultz describes international relationships as “complex and sometimes hard to explain.” Having a representative sample of the entire international family present is a quick way to view these complex issues in a single experience. “In one place at one time, we are going to be able to develop relationships with a large number of people who we don’t normally have the opportunity to get to know.”

At the Assembly, he expects to gain “global perspective on doing theology. As I learn how people read and interpret the confessions in their context, that helps to broaden my understanding of our theology.”

Schultz is also enthusiastic about the impact that he expects the Assembly to have on the ELCIC’s vision of its mission. “This will be a tremendous call to mission for our church because, it will globalize our vision of who we, as God’s people, are called to be.”

### About the ELCIC:

- 188,654 members, spread across five different time zones
- 627 congregations
- The five synods of the ELCIC British Columbia Synod, Synod of Alberta and the Territories, Saskatchewan Synod, Manitoba/Northwestern Ontario Synod and Eastern Synod.
- A clergy who are 20 percent female
- Worship services in at least 14 different languages.
- Its origins in the 1986 merger of the former Evangelical Lutheran Church of Canada and the Lutheran Church in America-Canada Section.
- website (www.elcic.ca)

## A Sign of Forgiveness and Healing



© EPP-BILD/NORBERT NEETZ

Elizabeth Hunter

Last Thursday, some familiar folks bearing yellow name tags stood just inside the open gates of Holy Trinity Anglican Church. These Assembly volunteers welcomed about 120 worshippers to an Assembly healing service at the church. They offered smiles, bulletins and *Agape* songbooks.

The pre-service gospel music was punctuated by discussions, rustling paper and people shifting restlessly in pews. The mood seemed to settle after the congregation rose and sang “O God we call” (*Agape* 65), and Susan Peterson, pastor of Gloria Dei Lutheran Church, a congregation of the Evangelical Lutheran Church in America (ELCA), St. Paul, Minn., led a corporate prayer for healing, comfort and mercy.

Then ELCA Presiding Bishop Mark S. Hanson gave a meditation based on Luke 5:17–25, the story of the paralyzed man lowered through a roof to Jesus. Hanson shared how in Tanzania, he was instructed to exit a vehicle so that a sick, hemorrhaging woman’s family could quickly get her to a medical center. “People were waiting for us in a church many hours away,” Hanson said. “It did not matter, for a sense of urgency and persistence had taken over when there was a person in need of healing.”

That same determination was present when the paralyzed man’s friends lowered him through the roof to Jesus, Hanson said, asking: “Could it be that the faith of the community, which persistently brought one in need of healing to Jesus, moved Jesus to speak a forgiving, healing word?”

“We as a communion will not be deterred by barriers of class, gender, race, visa or by divisions within the Body of Christ,” Hanson said. “The Lutheran World Federation is called to evangelical persistence. But I think the Gospel text also calls us

Pastors listen to a worshipper’s request for prayer, then place their hands on the person’s head and shoulder.

to evangelical resistance. ...Jesus’ determination to extend God’s grace and mercy to those whom the religious establishment judged unworthy is an act of evangelical resistance. Jesus invites us tonight as weary as we may be from a full day, to deny ourselves, pick up the cross and follow him. Will not the way of the cross inevitably bring us into confrontation with those who believe the world finally must be united by one economic system, and one nation’s military might?”

Hanson warned believers not to focus on our own action instead of God’s, not to proclaim the good news in a way that prevents poor or oppressed people from hearing it as good news, and not to become “so burdened down” with church work and global suffering “that we fail to hear and believe Jesus’ word of forgiveness spoken to us.”

A bit later, Peterson invited worshippers to come forward for prayer and anointing, reminding them of “the good news that God desires us to be healthy and one in the body of Christ.”

One by one, worshippers filed to

several stations around the church. At each station, pastors listened to a worshipper’s request for prayer, then placed their hands on the person’s head and shoulder as they prayed quietly with them for healing.

Down upon forehead after forehead came the gentle swoop of a finger moistened with olive oil, tenderly tracing the cross. And then those welcome words: “Receive this oil as a sign of forgiveness and healing in Jesus Christ.”

“Amen,” people whispered, wept, sighed.

Reluctant to leave despite the late hour, many worshippers stood around after the service, some talking in small groups.

“Margot Kaessmann spoke about the theology of the cross,” said assembly visitor Patricia Lull, ELCA. “It’s about being small and weak. This is it.”

Said Marjorie Giese, a member of the Evangelical Lutheran Church in Canada: “I wish all the world could feel the peace we feel here tonight.”

## Gestärkt und getröstet

Gerhild Cosoroaba (*German*)

Erst zögerlich, dann immer sicherer erklang der Gesang der bunt gemischten Gemeinde beim ersten von vier Heilungsgottesdiensten in der anglikanischen Heilig-Geist-Kirche, zu denen lutherische Kirchen verschiedener Laender und die anglikanische Gemeinde in Winnipeg einladen. Den ersten hatte die Evangelisch-Lutherische Kirche in Amerika (ELKA) vorbereitet.

Orgelvorspiel und Klaviereinlage waren verklungen und die Erwartung gross. Susan Peterson, Pfarrerin der lutherischen *Gloria*

*Dei* Gemeinde in St. Paul (Minnesota), leitete das gemeinsame Gebet, das auf den Gedanken der Heilung hinlenkte. In seiner Besinnung griff Bischof Mark S. Hanson von der ELKA die Geschichte des Gelähmten auf, der von seinen Freunden zu Jesus gebracht wird, damit er ihn heile. So kann sich auch die Gemeinde verstehen: als die Freunde, die ihre Kranken zum Heiland bringen. Zugleich kann sie sich in die Rolle des Gelähmten versetzen, Alles, was uns belastet und betrübt, was uns krank macht, können wir vor Jesus bringen.

Die besonderen zeichenhaften Handlungen waren das Handauflegen und die Salbung mit Olivenöl. Die Geste der Handauflegung ist spürbares Zeichen der Segnung. Von Christus hören wir, dass er Menschen die Hände aufgelegt hat. Auch Kranke heilte er, indem er ihnen die Hände auflegte.

Die Salbung mit Öl schlägt eine Brücke zur Medizin. Öl war früher Heilmittel. Der barmherzige Samariter verwendete Öl, um die Wunden des Gewaltopfers zu behandeln. Öl ist auch Symbol dafür, dass Gott durch seinen Heiligen Geist wirkt.

Fast alle TeilnehmerInnen in der Trinity Church nahmen die Einladung an, sich segnen und salben zu lassen. Die Geistlichen waren in weisse liturgische Gewänder gekleidet und trugen grüne Stolen und waren behutsam, würdevoll und liebevoll.

Für mich war das Handauflegen hilfreich. Mit Namen angesprochen und mit sanften, festen Händen berührt, fühlte ich, angenommen zu sein. Die Salbung –

ein Kreuzzeichen auf die Stirn – bewirkte bei mir ein „Öffnen der Seele“: Verkrampfungen wichen, Sorgen verblassten, alles erschien in einem neuen Licht, freier und klarer. Auch anderen kamen Tränen, Tränen der Erleichterung, die einen Neuanfang ermöglichen.

Tränen im Heilungsgottesdienst sind keine Tränen der Trauer oder Verzweiflung, sondern der Läuterung und der Dankbarkeit. Dank der Gemeinde, die zu so heilsamen Handeln einlädt.

**Zu weiteren  
Heilungsgottesdiensten um 21  
Uhr in der Holy Trinity Church  
laden ein:**

- **Montag, 28. Juli:** afrikanische lutherische Kirchen
- **Mittwoch, 30. Juli:** Kirchen aus Mittel- und Westeuropa

## Prier, résister, guérir

Christian Kempf

« Je voudrais que le monde entier puisse ressentir la paix qui est en moi ce soir », dit Marjorie (Canada) à la sortie du « culte de guérison », vendredi dernier à la Trinity Anglican Church (Église anglicane de la Trinité). Ils étaient nombreux à rester là sans pouvoir quitter les lieux, après ce temps de prière. Que s'était-il passé ?

L'évêque Mark S. Hanson, de l'Église évangélique luthérienne en Amérique (USA), a médité sur le récit de Luc 5, celui du paralytique que ses amis ont fait descendre à travers le toit jusqu'auprès de Jésus : cet acte de foi est un appel à résister aux convenances, aux systèmes, aux préjugés qui nous tiennent loin du geste et de la parole évangéliques guérissants.

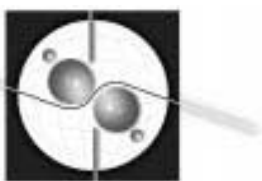
Suivit une invitation à s'avancer vers l'un des pasteurs disposés tout autour de l'église, et le moment venu à lui confier à voix basse des intentions de prière. Après avoir écouté, celui-ci imposait alors ses mains et reprenait dans une prière murmurée les demandes de guérison formulées un peu plus tôt. Puis, d'un doigt trempé dans de l'huile d'olive, il traçait un signe de croix sur le front penché devant lui tout en disant : « Reçois cette huile en signe de pardon et de guérison en Jésus Christ. »

« On se sent si faible et si petit », dit Patricia (État Unis) encore sous le coup de ce moment de profonde spiritualité, « la théologie de la croix, ça doit être ça ! »

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# HEALING THE LAND: Blessing-Lament-Hope

## PROCESSION

Canticle of the Sun - *Marty Haugen*  
Congregational Refrain:

**Words and Music by Marty Haugen**  
French Translation by Jean-Michel Molin  
German Translation by Rev. Charlotte Kalthoff  
Spanish Translation by Isidro Salaverría & Melame Whyte

The heav - ens are tell - ing the glo - ry of God, and  
Les cieux ra - con - tent la gloi - re de Dieu, et  
Die Him - mel er - zäh - len von Got - tes Pracht, die  
Los cie - los a - nun - cian la glor - ia de Dios, y

all cre - a - tion is shout - ing for joy. Come,  
toute la cré - a - tion en crie de joie. Viens dan -  
gan - ze Schö - pfung ju - belt auf. Komm,  
la cre - a - cion se a - le - gra al Se - ñor. Ven.

dance in the for - est, come, play in the field, and  
ser dans le bo - is, jou - er dans le champs, et  
tan - ze im Hai - ne, kömm spiel auf dem Feld, und  
jue - ga y dan - za en los ver - des cam - pos. y

sing, sing to the glo - ry of the Lord,  
chan - te, chan - te la gloi - re de Sei - gneur,  
sing, sing vor der Herr - lich - keit des Herrn,  
can - ta, can - ta a la glo - ria del Se - ñor.

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## EARTH

Reader: And God said, "...Let the dry land appear." (Genesis 1:9)  
**Speak with gestures:** Earth, Air, Water, Fire; Earth, Air, Water, Fire;  
Earth, Air, Water, Fire; Earth, Air, Water, Fire; Earth, Earth,  
Earth, Earth

## Drumming

## Kyrie

**Dinah Reindorf, Ghana**  
Music © 1987, Dinah Reindorf  
Used by permission of the Lutheran World Federation, Geneva

Ky - ri - e e - le - i - son, Ky - ri - e e - le - i - son,  
Ky - ri - e e - le - i - son, Ky - ri - e e - le - son.

(Lord, have mercy) (Herr, erbarme dich)  
(Seigneur, aie pitié de nous) (Señor, ten piedad de nosotros)

## Lament

"Is it not enough for you to feed on the good pasture, but you must tread down with your feet the rest of the pasture? When you drink of clear water, must you foul the rest with your feet? And must my sheep eat what you have trodden with your feet, and drink what you have fouled with your feet?" (Ezekiel 34:17-19)

Ist's euch nicht genug, die beste Weide zu haben, daß ihr die übrige Weide mit Füßen tretet, und klares Wasser zu trinken, daß ihr auch noch hineintretet und es trübe macht, so daß meine Schafe fressen müssen, was ihr mit euren Füßen zertreten habt, und trinken, was ihr mit euren Füßen trübe gemacht habt? (Hesekiel 34, 18-19)

¿No os basta con comer los buenos pastos, sino que también pisoteáis lo que de vuestros pastos queda, y cuando bebéis las aguas claras enturbiaís el resto con vuestros pies? Y así mis ovejas han de comer lo que vosotros habéis pisoteado y han de beber lo que con vuestros pies habéis enturbiado. (Ezequiel 34, 18-19)

Est-ce trop peu pour vous de paître dans le bon pâturage, pour que vous fouliez de vos pieds le reste de votre pâturage? de boire une eau limpide, pour que vous troubliez le reste avec vos pieds? Et mes brebis doivent paître ce que vos pieds ont foulé, et boire ce que vos pieds ont troublé! (Ézéchiel 34, 18-19)

**Word** "I am the vine, you are the branches." (John 15:5)

**Song** Choir: Tree of Life - *Marty Haugen*

## Blessing

## AIR

Reader: Then the LORD God... breathed into his nostrils the breath of life, and the man became a living being. (Genesis 2:7)

**Speak with gestures:** Earth, Air, Water, Fire (four times) Air, Air, Air, Air

## Drumming, Kyrie, Lament

**Word** [Jesus] breathed on them and said to them, "Receive the Holy Spirit." (John 20:22)

**Song** God, Send Out Your Spirit - John Foley, SJ  
Congregational Refrain:

**John Foley, S.J.**

French Translation by Jean-Michel Molin  
German Translation by Rev. Charlotte Kalthoff  
Spanish Translation by Edwing Juarez

God, send out your Spir - it, and re -  
Dieu, en - voi ton nen, Es - prit, re - nou -  
Dios, man - da tu e - spiri - tu, Geist, Gott, und der -  
new the face of the earth.  
vel - le la face de la ter - re.  
Er - - - de la Ant - de la neu -  
nue - va la faz de la tier - ra.

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## Blessing

## WATER

Reader: And God said, "Let the waters bring forth swarms of living creatures..." (Genesis 1:20)

**Speak with gestures:** Earth, Air, Water, Fire (four times)  
Water, Water, Water, Water

## Drumming, Kyrie, Lament

**Word** "Strike the rock, and water will come out of it, so that the people may drink." (Exodus 17:6)

**Song** (choir) River in Judea - *Marcus / Feldman; arranged by John Leavitt*

## Blessing

## FIRE

Reader: Then God said, "Let there be light"; and there was light. (Genesis 1:3)

**Speak with gestures:** Earth, Air, Water, Fire (four times)  
°Fire, Fire, Fire, Fire

## Drumming, Kyrie, Lament

**Word** The LORD went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light, so that they might travel by day and by night. (Exodus 13:21)

**Song** (choir) Shine, Jesus, Shine

## Benediction

## Sending

It is a Great Thing  
It is a great thing, to serve Jesus (x3)  
Walking in the light of God.  
Oh, walk, walk walking in the light (x3)  
Walking in the light of God.

## WORSHIP THEATRE

For the Healing of the Land is an ecumenically created worship experience especially designed for this venue and this audience. Thanks to all those who have contributed their time and talents to make this event possible.

## OFFERING

The free-will offering collected today will be invested in the LWF Endowment Fund. Earnings from the fund's assets ensure the continuation of LWF work without interruption so that people in need receive help, partnerships with member churches are strengthened in common mission, and commitment to Christian unity is enhanced. *Cheques should be made out to the Evangelical Lutheran Church in Canada. Canadian donors will receive income tax receipts for donations of \$20 or more, if full name and address of the donor is included. Envelopes are available from any volunteer.*

## CONCERT PERFORMERS

KRYSTAAL is an immensely talented group. "Inside of us is a song that plays deep within our souls," they say. "We believe that this comes from God. And music from God brings hope. It has the power to heal. We want to share that power with the world."

Juno award nominee Jon Buller is a worship leader who has the unique ability to tell his story in the context of God's story—through worship. Performing today with Jon is popular worship team, the band Freeman (Rob Mitchell, Aaron Klassen, Chris Rademaker) with guests Richard Hale, and Jolin.

CDs, by these artists are available for sale at the tent.

Ecumenical Readers, in order of languages read:

German:  
The Rev. Dr. Helmut Harder, former General Secretary, Conference of Mennonites in Canada Mennonite Church Canada

French:  
Sister Amanda Desharnais, former Provincial, Sisters of the Holy Names of Jesus and Mary Roman Catholic Church

Spanish:  
The Rev. Susan Tough, Minister of St. Mary's Road United Church, Winnipeg United Church Of Canada

English:  
The Rt. Rev. Donald D. Phillips, Bishop, Diocese of Rupert's Land Anglican Church Of Canada

Voice of Lament, in English only:  
The Rev. Paul N. Johnson, Assistant to the Bishop for Ecumenical Relations, ELCIC Chairperson, Assembly Local Worship Implementation Group

Blessing, in order:  
English:  
The Most Rev. Michael Peers,

Primate, Anglican Church of Canada, full-communion partner of the ELCIC

German:  
The Rev. Bärbel Wartenberg-Potter, Bishop, Diocese of Holstein-Lübeck North Elbian Evangelical Lutheran Church (EKD)

Spanish:  
The Rev. Margarita Martinez, Bishop, Caribbean Synod Evangelical Lutheran Church in America

French:  
The Rev. Etienne Fomgbami, ELCIC Good News Partner Evangelical Lutheran Church of Cameroon

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