



Transforma mundo

World Council of Churches 9th Assembly |

Porto Alegre, 17 February 2006

#4

WCC/Igor Sperotto

Today in Porto Alegre



10:00 The president of Brazil, Luiz Inacio Lula da Silva, will greet the Assembly.

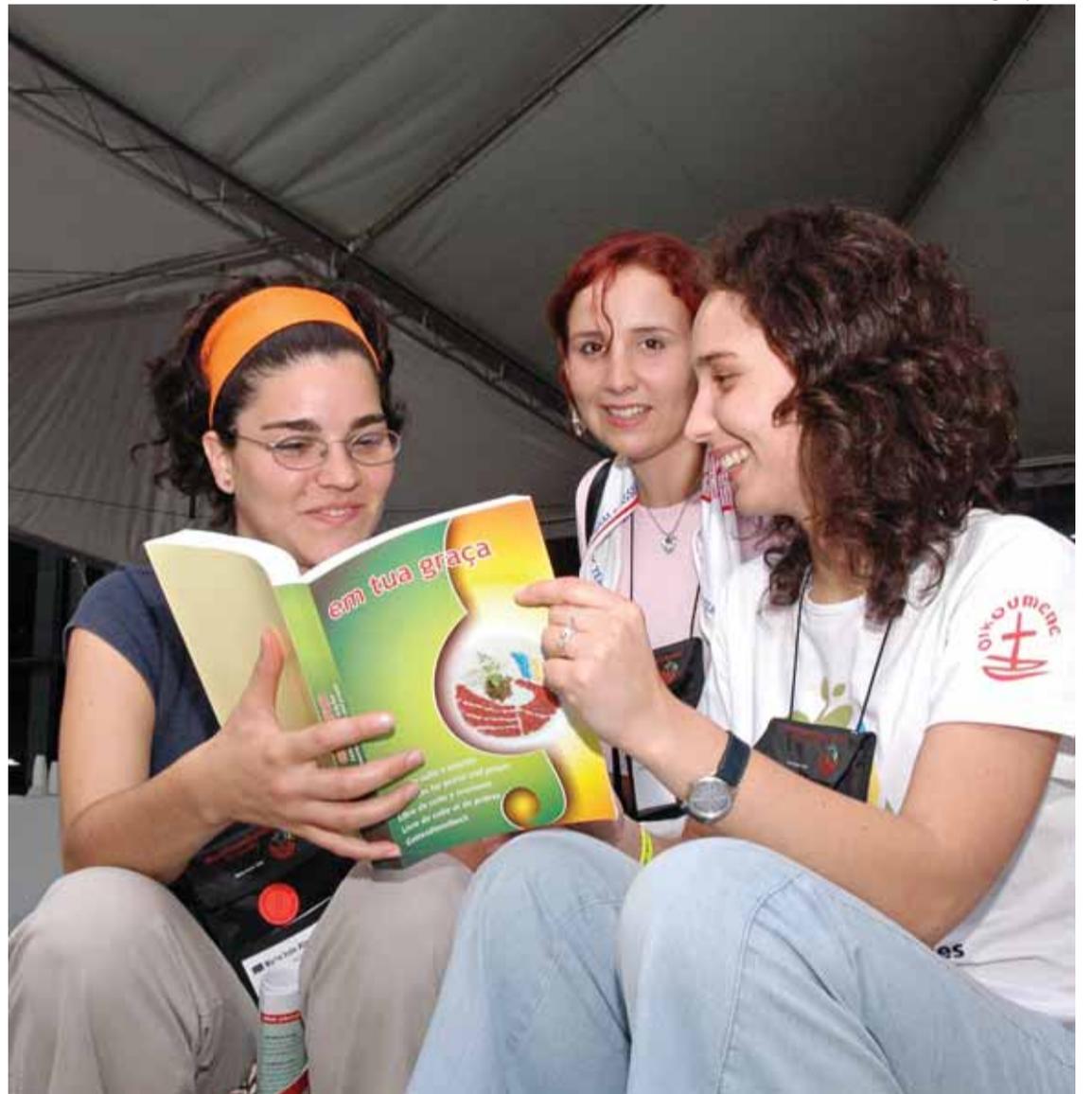
All delegates are requested to be at the plenary hall at 9:30 promptly. Special security checks will be in use and all participants should bring their Assembly badge and a passport, and should avoid carrying metal objects.

11:00 Ecumenical Conversations II

15:00 Plenary on Christian identity and religious plurality
The Most Rev. Dr Rowan Williams, Archbishop of Canterbury, will address the Assembly.

Presentations will be made by Prof. Dr Assaad Kattan (Orthodox Church of Antioch, Lebanon), Dr Anna May Chain (Myanmar Baptist Convention, Myanmar), and the Rev. Dr George Mulrain (Methodist Church in the Caribbean and the Americas, Trinidad and Tobago).

Following the plenary, guests of other faiths will be welcomed and will give messages.



Número
del día

1.369

latinoamericanos registrados
en la Asamblea

True hospitality

From the Bible

"For from the rising of the sun to its setting my name is great among the nations, and in every place incense is offered to my name, and a pure offering; for my name is great among the nations, says the Lord of hosts."

(Malachi 1:11)

Webcasts, texts, photos and more on www.wcc-assembly.info

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Today Christians in almost all parts of the world live in religiously plural societies.

Persistent plurality and its impact on their daily lives are forcing them to seek new and adequate ways of understanding and relating to peoples of other religious traditions. The rise of religious extremism and militancy in many situations has accentuated the importance of inter-religious relations. Religious identities, loyalties and sentiments have become important components in so many international and inter-ethnic conflicts that some say the "politics of ideology,"

which played a crucial role in the 20th century, has been replaced in our day by the "politics of identity."

How should Christians respond in light of the generosity and graciousness of God? "Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it" (Hebrews 13:2). In today's context the "stranger" includes not only the people unknown to us, the poor and the exploited, but also those who are ethnically, culturally and religiously "others" to us.

The word *stranger* in the

Scriptures does not intend to objectify the "other" but recognizes that there are people who are indeed "strangers" to us in their culture, religion, race and other kinds of diversities that are part of the human community. Our willingness to accept others in their "otherness" is the hallmark of true hospitality. Through our openness to the "other" we may encounter God in new ways. Hospitality, thus, is both the fulfillment of the commandment to "love our neighbours as ourselves" and an opportunity to discover God anew.

By the way...

Just call it Doxology

"Praise God from whom all blessings flow . . ." This hymn, set to a solemn 16th-century Genevan psalm-tune, is known to many Protestants, especially in the English-speaking world, as "The Doxology." At the Edinburgh World Missionary Conference in 1910, all present spontaneously rose and sang it when the resolution to set up a continuation committee – usually credited as the start of what eventually led to the WCC – was unanimously passed. Today, reflecting the more truly worldwide and ecumenical fellowship, there is a much richer variety of doxologies available. Many of us would vote for the joyous, swinging Argentinean *Gloria* sung at this Assembly's opening prayer. But it's good to reflect that what we call the modern ecumenical movement was born in doxology.

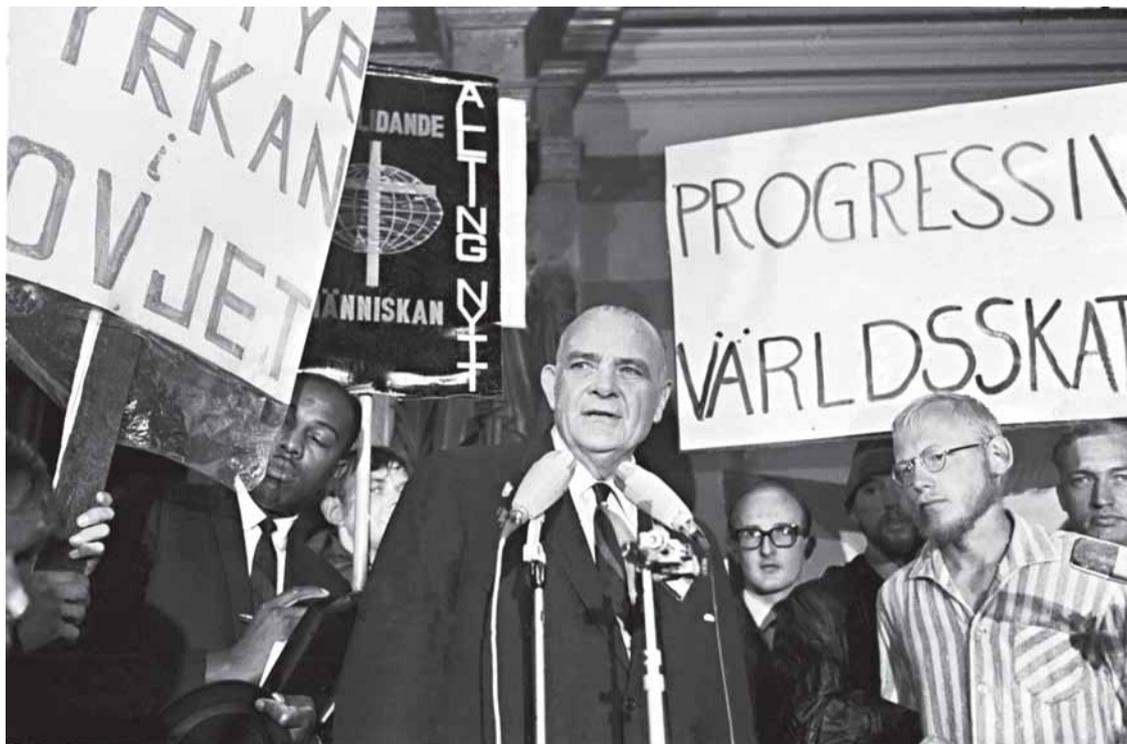
Everyone is aware of how, since Harare, the issue of prayer and worship at ecumenical gatherings has been central to the work of the Special Commission on Orthodox Participation in the WCC, and how carefully the Assembly worship committee has prepared the material for use in this vital aspect of Assembly life. Sensitivities have had to be recognised on all sides, right to the point of the terms used to describe what we are doing when we gather to encounter God together. It would be unfortunate, however, if this recent preoccupation gave the impression that it's only in the last eight years that there has been ecumenical discussion of worship, or that its entire focus has been on "ecumenical occasions."

In fact, study of the understanding and practice of worship in all its expressions (liturgical, sacramental and prayer in general) has been an important strand in ecumenical life and thought from the early 1950s onwards. It has not been without its difficulties, but there has been, for example, a basic recognition that worship is grounded in the life of the triune God and that it is the Holy Spirit who is the real actor in worship, leading us into participation in the divine life, glorifying and glorified. This enables a proper freedom for different cultural expressions in worship and a recognition, too, of the link between unity and worship. Following the 5th World Conference on Faith and Order at Santiago Compostela, 1993, a consultation produced the report "Towards Koinonia in Worship." There are many other examples of resources that should not be forgotten.

Moreover, for countless participants over the years, it has been their experiences in services at ecumenical events that has prompted new and deeper personal commitment. Supremely, the aim of all prayer, praise, worship and liturgy is the glorifying of God, which is also the goal of the quest for unity. That is why doxology and ecumenism have been together from Edinburgh onwards.

As was said by one commentator over 30 years ago: "Doxology is at the beginning and at the end of all striving for unity. It also accompanies it at every stage of the way." So why not simply call what goes on in the worship tent, DOXOLOGY?

Angelos



Uppsala, Sweden, 1968

"Behold, I make all things new." The 4th WCC Assembly highlighted prophetic witness against political, racial and economic oppression, calling the churches to "a new openness to the world" in its struggles for justice and the unity of humankind. Youth participants protested vigorously against the role assigned them in the Assembly! Several new programmes followed Uppsala, including the Programme to Combat Racism.

The earth and all who dwell in it are the Lord's



Andrés Martínez (Argentina)

Bate-Papo

The dialogue goes on

The theme of today's half-hour *Bate-Papo* gathering is "Being church in a globalised world." The conversation and questions, on behalf of the younger generation, will be initiated by a youth delegate to the Assembly from Indonesia. Peggy Mekel is a professor of Economics and Vice-President for Youth Fellowships in her church - Gereja Masehi Injili di Minahasa.

Responding to her will be the Archbishop of Canterbury, the Most Reverend Dr Rowan Williams.

Bate-Papo sessions will take place from 12:45 to 13:15 daily, from 15th to 22nd (except Sunday), in the theatre of building 40.

Plenary speakers call for economic justice

WCC/Paulino Menezes



Bishop Wolfgang Huber

Churches must “act together for transformation of economic injustice,” said a document presented at an Assembly plenary session on Thursday. The “AGAPE call,” in the form of a prayer, invited Assembly participants to recommit themselves to work for the eradication of poverty and inequality, for justice in international trade relations, for responsible lending and the control and regulation of global financial markets.

The “AGAPE call” - standing for Alternative Globalization Addressing Peoples and Earth - is intended to stimulate thought and action and came at the end of the plenary session on economic justice.

The session was introduced by Bishop Wolfgang Huber of the Evangelical Church in Germany, who said, “In the World Council of Churches, we are not a global player but a global prayer. It is through the power of prayer that we work for economic structures that benefit all.”

The Rev. Dr Nancy Cardoso Pereira, a Methodist pastor from Brazil, said the world trade in agricultural products is controlled by no more than 20 groups of transnational corporations. Globalised capitalism is punishing farmers in poor countries, who are being

treated as permanent debtors, while at the same time the debts of agriculture in rich countries are being cancelled in the form of subsidies, tariffs and free trade treaties.

She continued: “No economic system that produces injustice and dishonest dealing can be blessed or legitimised or tolerated in the name of God.”

Giving examples of alternative action by churches, Ms Teraungo Beneteri from Kiribati spoke of “The Island of Hope,” the Pacific churches’ response to globalisation. Professor Vera Araujo told of the “Economy of Communion Project” in Brazil, whereby profits from businesses are used to help those in need. Archpriest Vsevolod Chaplin related how, at the initiative of the Russian Orthodox Church, the World Russian People’s Assembly had adopted “The Code of Moral Principles and Rules in Economy.”

Ugandan economist Yash Tandon then described the exponential growth of global inequality, saying, “We are at the crossroads between continuing to live or die with our earth. I therefore challenge the churches, who are a custodian of ethics and morals, to show the way of promoting a just and participatory world, where resources can be shared and the earth cared for. We need a world without poverty, and this should be possible if we rethink the way we consume, produce and distribute resources.”

At a press conference earlier in the day, Dr Nancy Pereira said that the task of theologians is to “unmask the incestuous relationship between capital and profit.” At another briefing on the diverse options for economic change, the Rev. Atle Sommerfeldt from Norwegian Church Aid argued for the need to work through the World Trade Organization. Mary Corkery from KAIROS: Canadian Ecumenical Justice Initiatives said the battle also had to be fought on a broader front, taking on those who want to cut taxes and privatise education and water.

Religion can be both positive and negative, say church leaders

WCC/Paulino Menezes



Rev. Dr Mvume Dandala, general secretary of AACC (left) and Metropolitan Kyrill of Smolensk during the press conference

Religious leaders from two hemispheres discussed the edges where cultures and civilisations clash at a 9th Assembly press conference Wednesday afternoon. Metropolitan Kyrill of Smolensk and Kaliningrad, Russia, and the Rev. Dr Mvume Dandala, from South Africa, each noted challenges in an increasingly globalized world.

Kyrill, chairman of the Department for External Relations of the Russian Orthodox Church, said that relations between religions have been “very peaceful” in his nation, but require close attention and care to maintain that mutual respect. Kyrill said that while most of Russia is Orthodox, 10 percent is Muslim, and other religious traditions comprise another 10 percent.

Kyrill also addressed the divide between the religious and secular worlds. Noting that the “most important question of the 21st century” is “whether it is possible or not to balance religious values and secular values,” he pointed to the recent Danish cartoon controversy as an example. “I still have an idea that these values may be balanced,” he said. “Of course, that requires very hard work, but I think it’s something which may be done.”

Dandala, general secretary of the All Africa Conference of Churches, said globalization poses a major threat for his continent. “The question is asked often in Africa: Does globalization have the prospect for us of the annihilation of our culture, annihilation of our languages?”

For example, he pointed to studies looking at the disappearance of languages. “When a language disappears, it often goes with the culture and heritage of a people. The question for us is very real: How do we preserve our heritage?” He said that the All Africa Conference has worked with its member churches to reflect theologically on such issues.

Dandala also noted the ability of religion to be both a positive and negative force in such situations. He said it had played a “devastating role of dividing” in apartheid, but it could also be something that “affirms people” and demonstrates that “we are all human beings and should care for one another.” Diversity should be celebrated, he said. “What matters most today is using diversity for the enrichment of all the people.”

WCC



Cardinal Walter Kasper

Catholic leader reaffirms commitment to ecumenism

Even though the Catholic Church is not a member of the World Council of Churches, it is strongly committed to the ecumenical movement, said Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, at a press conference on Thursday morning. Kasper said he has seen much progress toward Christian unity in his lifetime.

“In my own childhood and youth,” he said, “I never would have stepped into a Protestant church.” Now he is the Vatican’s main point person for promoting dialogue with Protestants and other Christian groups, including Orthodox and Pentecostals.

Kasper emphasized the importance of face-to-face meetings with representatives of other Christian communions. “It’s not just a matter of exchanging documents,” he said. Interfaith dialogue is also important, he added, especially conversations with Islam, “because we don’t want a clash of civilisations.”

Marchers calling for an end to violence against women and children wore purple as a sign of resistance



Marching against violence

Midday rain did not dampen the enthusiasm of the scores of women in purple T-shirts and others who marched on Thursday to end violence against women and children in church and society. The campus sidewalks quickly filled with men, women and young people singing to the beat of drums and carrying colorful signs and banners. They marched past the youth tents, then stopped for a moment of prayerful silence.

Why purple? A brochure advertising the march explains that purple is a colour of resistance in Latin America. Brazilian women organizing against violence wear purple to symbolize their solidarity with survivors of violence.

Among the marchers were Helen Hood and Penny Stuart, coordinators of the Edinburgh, Scotland, office of the WCC's Project on Overcoming Violence Against Women. The project, which officially ends after this Assembly, is part of the WCC's Decade to Overcome Violence. They have put together a book called

Streams of Grace, which contains examples of concrete things churches all over the world are doing to counter violence against women and children.

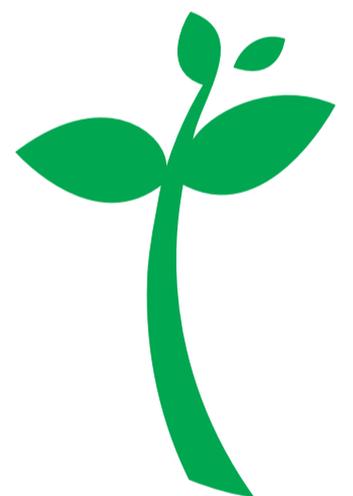
"It's just a snapshot," Hood says. "People can be encouraged by seeing what's already happening." For example, church groups are organizing seminars on preventing sexual harassment and offering litur-

gies of healing for violence survivors. The book includes examples of projects from a wide variety of churches - from Orthodox to Seventh-Day Adventist. Contact information is included, to help users of the book find out how to replicate these projects in their own communities.

Hood explained that delegates to the WCC's 8th Assembly in Harare, Zimbabwe, ap-

proved a statement calling violence against women a sin. She and other women around the world have been translating that statement into action.

The book, *Streams of Grace*, is available in the Assembly Shop (building 41), until supplies run out. It also may be downloaded in pdf format at this website: <http://wcc-coe.org/wcc/what/jpc/women.html>.



Helen Hood and Penny Stuart, left, of the WCC's project on Overcoming Violence Against Women. On the opposite page are more scenes from the march against violence.

Good news for the oppressed?



"If the gospel fails in India, we have no gospel to preach."



These were the words of the Rt Rev. Dr V.Devasahayam, bishop of the Church of South India, at a *Mutirão* session on Dalit perspectives on the Assembly theme.

A panel of theologians moderated by the Rev. Chandran Paul Martin spoke of the oppression suffered by Dalits, members of the lowest caste in Hinduism, who make up more than three-quarters of the Christian church in India. The session was introduced with a film entitled "Journey to Justice," which focused on the experience of Muthu Mari, a Dalit woman. Assaulted by an upper-caste landowner, Mari was further victimised when she complained.

Devasahayam said that Dalits had become Christians in large numbers, but the caste system was still entrenched in the church. Missionaries made an effort to attract upper-caste Hindus, and "when the leadership of the church passed into upper-caste Indian hands, Dalits realised

that their rights were being denied within the Church itself," he said. "Christian faith has to interface with the caste culture and say, 'This is inconsistent with the gospel of Christ. It is a denial of the concept of the church.'"

Dr Mohan Larbeer, principal of Tamil Nadu Theological Seminary, said that the fact that missionaries had not challenged the caste system was a continuing problem for Dalits. "We Dalits continue to see the God who sanctifies this," he said.

Elizabeth Joy, Executive Secretary for Mission Education of the London-based Council for World Mission, told of Dalit children punished for taking water without asking for it, which was relevant to the Assembly focus on water for all.

The bishop challenged the WCC to be more robust in its interfaith dealings with Hindus who, he said, were represented by the Brahmin caste and not by Dalits.

Spiritual life

Have a laugh and study the Bible

The Assembly's *Mutirão* Bible studies opened on Wednesday with a reggae song and lessons in making noises and punching the air.

To help participants look at Bible readings in a different light, each day's study features audio-visual elements, from movement based on the text, to movie clips and images of recent world catastrophes. One of the coordinators, the Rev. Dr Jione Havea, says the studies are to provide a welcoming and joyful space where people can have a good laugh while looking seriously at the Biblical text.

The Bible studies have been coordinated by a team of 10 of the world's best Bible study leaders using texts published for the Assembly in *Springs of Living Water: Bible Studies on Grace and Transformation*.

Pictures of prayer

The exhibition hall has stalls focusing on human rights, the work of the church in the world, and its educational and social work. But visitors also



notice one stall lined with vividly coloured icons that would not look out of place in an Orthodox church or home. They have been created by four Brazilian Roman Catholics.

For Cica Anawate, Clarice Jaeger, Ismael Alves and Niura Arnt Fernandez, painting is a form of prayer. "We paint praying," says Cica, explaining that they listen to Gregorian chants as they work.

Each of the paintings is created with a particular person or situation in mind. "It transmits a great peace to us," she says. Their work also becomes a blessing for those who take one of the paintings home.



Presidente Lula visita 9ª Assembléia

O presidente Luiz Inácio Lula da Silva visita, hoje, a 9ª Assembléia do Conselho Mundial de Igrejas (CMI). Lula falará aos delegados, convidados e representantes das igrejas membros do CMI em uma reunião às 10 horas.

Justiça Econômica: um mundo sem pobreza é possível!

Mais de 3 bilhões de pessoas vivem em situação de pobreza no mundo, com menos de 2 dólares (ou R\$ 4,30) por dia, representando a situação de 50% da população mundial.

A riqueza – ou pobreza – das nações está na pauta da 9ª Assembléia do Conselho Mundial de Igrejas (CMI) e foi tema de conferências de imprensa, discursos, artigos e também da Plenária da tarde de ontem.

A globalização continua a promover crescimento desenfreado e sem limites, embora as igrejas e os movimentos sociais alertem o mundo sobre estes perigos, especialmente na questão econômica. Mais de 3 bilhões de pessoas vivem em situação de pobreza no mundo, com menos de 2 dólares (ou R\$ 4,30) por dia, representando a situação de 50% da população mundial.

É neste contexto que a Assembléia acontece: com o objetivo de promover discussões e buscar alternativas a serem implementadas, ao invés de seguir a cartilha dos modelos econômicos imperialistas vigentes.

O bispo dr. Wolfgang Huber

concentrou-se nos diferentes aspectos da globalização, no texto “Os sinais dos tempos”, apresentado à plenária da 9ª Assembléia. Alguns positivos, como a rápida ajuda dada às vítimas do Tsunami, no Oceano Índico. Outros, negativos, especialmente no que diz respeito às relações econômicas, que cada vez mais promovem isolamento e egoísmo, elementos contrários à Justiça Econômica. “Qualquer um que saiba interpretar os sinais dos tempos precisa conhecer os dois lados: as oportunidades e os perigos do desenvolvimento mundial”, disse.

Para ele, a fé cristã deve assumir seu posicionamento ao que diz respeito à Justiça Econômica. “A fé cristã não pode ser neutra. (...) Decisões econômicas não podem criar valores morais. Solidariedade não pode ser criada pelo mercado. Justiça Econômica é apenas possível qual a sociedade civil mantém sua própria in-



Bispo Huber em visita à exposição: “a fé não pode ser neutra”

dependência e desenvolve sua força”, disse Huber.

O professor ugandês Yash Tandon, diretor-executivo do Centro-Sul, em Genebra, acredita que existe um caminho para promover a justiça e a participação mundial, onde os recursos possam ser divididos e a terra seja melhor cuidada. “Precisamos de um mundo sem pobreza e isto será possível se repensarmos a forma como temos consumido, produzido e distribuído os recursos”.

Este também foi o tema de uma conferência à imprensa re-

alizada pela organização pela Aliança Ecumênica de Ação Mundial (Ecumenical Advocacy Alliance), no dia de ontem, e que reuniu as igrejas para discutir ações e campanhas realizadas pelas igrejas em prol da justiça no comércio mundial. Para a organização, a Campanha relata o comércio para as pessoas – e não as pessoas para o comércio – convocando todos a reconhecerem que os Direitos Humanos e os acordos sociais e ambientais são prioritários sobre os acordos comerciais e políticos.

Camponeses lutam pelo direito à terra no Paraguai

O Paraguai recuperou sua democracia há pouco mais de 15 anos, mas isto não significa que tenha melhorado a vida dos camponeses. Muito pelo contrário. Os conflitos pela terra têm se agravado. São milhares os camponeses que anualmente abandonam as zonas rurais e se refugiam nos bairros pobres das grandes cidades.

Falar sobre a situação dos camponeses paraguaios, suas lutas e seu trabalho nas igrejas foi o trabalho do Comitê de Igrejas Para

Ajudas de Emergência (CIPAE), órgão ecumênico paraguaio, criado em 1976, que luta em prol dos Direitos Humanos e está presente no Mutirão.

O objetivo foi tornar conhecida a forma como os pequenos produtores rurais, os moradores urbanos sem teto e os camponeses fazem frente à crescente marginalização e à pobreza de seus integrantes.

Expulsos de suas propriedades devido ao avanço das corporações agroindustriais, por força

ou coação, muitas vezes são obrigados a migrar para as cidades. “O índice de pobreza aumenta a cada dia no País e já alcança 32% da população”, afirma Ramón Jiménez, que trabalha no programa do CIPAE. “Na zona rural vivem 44,2% da população pobre e, nos últimos 10 anos, a pobreza extrema tem crescido”.

Jiménez disse, ainda, que a crise no Paraguai provocou a morte de cerca de 100 camponeses na luta por suas reivindicações e pelo direito à terra na última década.

Comenzaron las Conversaciones Ecuménicas

Veinte Conversaciones Ecuménicas comenzaron a desarrollarse. Durante tres días, cientos de asistentes a este evento tendrán oportunidad de dialogar sobre temas variados que hacen a la misión y al testimonio, a la presencia de las iglesias en las coyunturas políticas y sociales, al diálogo ecuménico y al rol que les cabe a las religiones en el mundo actual. La aceptación o no de la pluralidad religiosa; la sexualidad humana; las nuevas tecnologías de la información y la comunicación y el trabajo de las comunidades locales; los desafíos a la diaconía hoy; la respuesta de las iglesias a las nuevas amenazas a la paz y la seguridad humana; el escándalo de la pobreza y la desigualdad reciente; la cero tolerancia a la violencia contra las mujeres y los niños son algunos de los muchos temas en discusión.

Como parte del compromiso de abrir espacios a la juventud en el seno del CMI, los jóvenes tienen posibilidad de participar en estas discusiones.

Latinoamericanos soman 350 en estudios bíblicos diarios

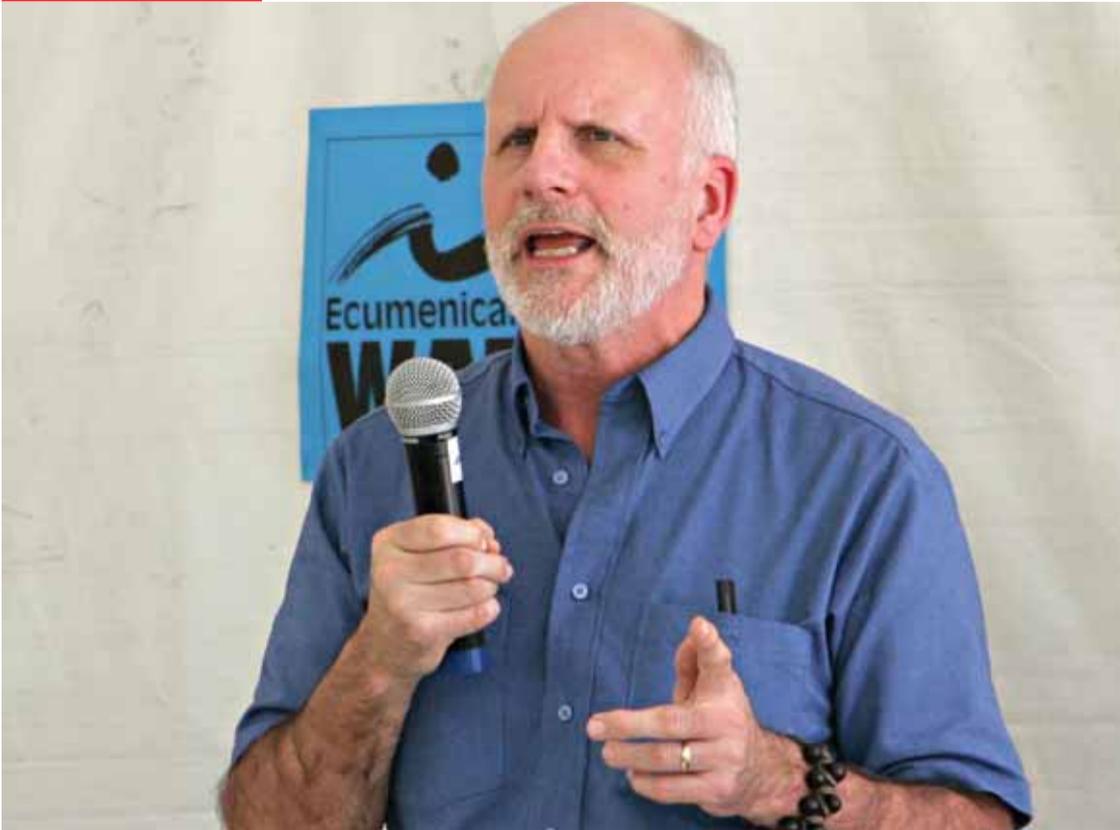
La vida devocional y de crecimiento espiritual de los asambleístas se refleja a diario en la concurrencia a los cultos, en la gran carpa montada para dar cabida a estas reuniones, y en la asistencia a los algo más de 70 grupos de estudio bíblico. Son 350 los latinoamericanos de habla castellana registrados para los estudios bíblicos que se imparten en su idioma. Los mismos tienen lugar en uno de los teatros en el predio de la PUC/RS. La temática se centra en la gracia de Dios y su poder transformador y durante siete jornadas se analizarán distintos pasajes bíblicos desde esta perspectiva.

Hoje

• **Coro Cubano**, das 12h45 às 13h15, em local a ser anunciado

• **Madres y Abuelas de la Plaza de Mayo**, das 13h30 às 14h45, no Salão de Atos

• **Pastoral da Criança**, das 17h às 18h, no prédio 9, sala 209



Dr Tony Clarke speaking at an event sponsored by the Ecumenical Water Network

World's water supply awash with challenges

Dr Tony Clarke called this a “kairos moment” for the church to address water issues. These include the “deep disparities between water-poor and water-rich nations,” the exponentially growing demand for water, and the attempts to privatise water.

Water may be the earth's most precious resource, and the supply of it is rapidly shrinking.

“Water is now replacing oil as the commodity of the century,” Dr Tony Clarke told an Assembly gathering sponsored by the Ecumenical Water Network (EWN) on Wednesday 15 February.

Clarke, winner of the Right Livelihood Award 2005, kicked off a series of Network activities in Porto Alegre with an address under the EWN tent. “It's important that at this moment we recognize the serious questions confronting us on the planet over water,” said Clarke, who has been honored for his work with the global water justice movement.

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These are key concerns of

EWN, a fledgling network that only formally organized this past November after initial meetings in late 2004. It arose out of the World Council of Churches' working group on climate change, where activists began to look at the many linkages between climate change and water issues.

“It is in truth a network,” says Joy Kennedy of KAIROS in Canada, one of the EWN partners. “Like any network, you build it up in stages.”

Convened by the WCC, the Ecumenical Water Network is composed of an assortment of partners who share similar concerns. The religious context is significant because, as Clarke noted, water is an important symbol in virtually every religious tradition.

“Water and the access to water is a spiritual issue,” Kennedy says. “Yes, it's a human right, yes, it's a lot of things, but it's a spiritual issue. We need to address it at a spiritual level.”

In a pre-Assembly address, WCC general secretary the Rev. Dr Samuel Kobia called water access a “major issue,” one that will be “a major source of wars in the 21st century.” He expressed hopes that the Assembly would give significant attention to the issue.

Such attention would be welcome by EWN as well. Kennedy says the network is not looking for a WCC programme committee on water, but it does hope that it can be a focus that receives attention through the council's work.

Speaking in language the world can understand

Is there a future for Christianity in the 21st century? The *Bate-Papo* on Wednesday featured a young, lay Protestant woman telling a 70-year-old Catholic bishop that the future of Christianity lies in addressing grassroots problems. She also told the bishop that Christians should speak in language that those outside the church can understand.

The *Bate-Papo* is an informal half-hour conversation each day between a leading ecumenical personality and an up-and-coming young ecumenist.

In Wednesday's discussion Jantine Heuvelink, from the Protestant Church in the Netherlands, interviewed Bishop Richard J. Sklba, auxiliary bishop of Milwaukee and chairman of the United States Conference of Catholic Bishops' Committee on Ecumenical and Interreligious Affairs.

Heuvelink said people need to know what the church is doing in society: need to say what we do in language people understand. To be credible, we need to say in our own language why we go to church. To make myself understood is to make Christianity understandable. Grassroots people speak best for the church.”

Heuvelink said the future of Christianity is in the grassroots, but the church does not take into account grassroots problems. The church should be seen to care for people and ask about grassroots concerns. It should withdraw guidelines that do not apply to local situations. To thrive, she said, young Christians need an open space, rather than strict guidelines that make it even more difficult for them to explain to their friends why they are in the church.

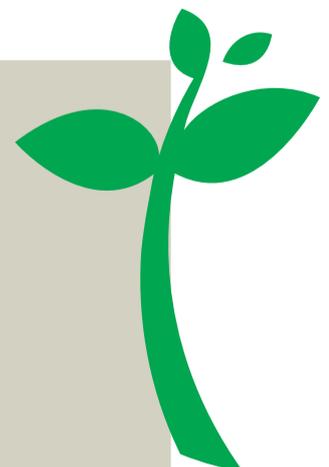
The starting point of theology should be in daily life, Heuvelink said. The church should have clear, jargon-free language that lay people and young people can understand.

Sklba, agreeing on the need to clarify traditional theological language, said Christianity can offer a sense of belonging to community for people who feel they are on the outside. It can offer meaning—ways for people to look together for signs of God in today's world and begin to address new questions.

Learn more about the water issue

Members of the Ecumenical Water Network are planning several other presentations under the green EWN tent at the Assembly. Two *Mutirão* workshops are also planned. Check the *Mutirão* schedules posted in building 50 for workshop locations and times.

And be sure to carry your Assembly water bottle to these events. The Network was a sponsor of the bottles, which are available to all Assembly participants.



Announcements

Mutirão schedule changes: Saturday 18th

The workshop on "The churches' role in the Haitian crisis" (Handbook M21, #147) is now scheduled to take place in the auditorium of building 11.

The event titled "Ecological debt-who owes who" (Handbook M22, #37) has been moved to the auditorium of building 9.

The workshop on "Enough for everyone – Mobilisation for an ethical lifestyle and fair trade" (Handbook M23, #42) will now take place in room 901 of building 50.

O evento "Cual desarrollo ecumenico en America Latina" (Manual M24, #36) será realizado no auditório do prédio 7.

Anglican Eucharist

Anglican Eucharist will be celebrated in the University Chapel on Friday at 12:45.

Theatre: The ball is round

A comedy presentation about *Fair Trade*, built around the metaphor of football, will be presented in English on Friday 17th at 19:30 and in German on Saturday 18th (also at 19:30) in the theatre of building 40. The play is part of the "Fair play - fair trade" campaign of the Evangelical Churches of Rhineland and Westphalia.

Prayers for healing

Prayers will be offered in the university chapel during the Assembly at 16:30 daily (except on Sunday) by the Pastoral Care Team. This brief service is open to anyone seeking healing and wholeness in body, mind and spirit. All services are open to all. The confession of the presiding minister is listed in parentheses.

Friday 17th to be led by members of the Indian Orthodox Church.

Peace counts

This is a portrait of peace initiatives all over the world, done by German photographers and journalists. There will be guided tours through the exhibition at 14.00 and 16.00 daily, leaving from the entrance of the theatre in building 40.

Mission workshop

The Council for World Mission, which is a global fellowship of 31 churches, mainly in the Congregational and Presbyterian traditions, is holding a workshop on *Mission in the 21st Century* on Saturday 18th at 13.00 in room 802 of building 50

Economic measures for peace in Israel/Palestine

Representatives of Middle Eastern and other churches are reminded of the dinner forum on the issue on Monday 20th at

20:00 in the Ipanema Room at the Holiday Inn. Take bus 6 from the Assembly. Please confirm attendance by Saturday noon at room 509, building 40, or telephone Jonathan Frerichs at 3378-2727.

Universal day of prayer for students

An ecumenical service in the university chapel at 13:00 on Saturday 18th will be led by the Rev. Dr Philip Potter and Dr Kang Moon-Kuy, with students from around the world. This will be followed by a World Student Christian Federation reception between the chapel and building 5.

Korean prayers

A joint worship service of North and South Korean churches for peace and the reunification of the Korean peninsula will be held in the University chapel at 14:00 on Friday afternoon.

It is preceded at 13:00 by a service to mark the World Day of Prayer.

Reception tonight

OIKOSNET, the global network of academies and laity centres, is holding an informal reception for friends and alumni tonight from 18:45 to 20:45 at the Hotel Ritter, Largo Vespasiano Julio Veppo 55 (in front of the bus terminal 'Rodoviária').

Early warning!!!



Remember that all clocks in Brazil will be put back by one hour at midnight on Saturday. That means an extra hour in bed on Sunday morning or, for those who wish, an extra hour for prayer before Sunday services.

Sunday worship in Porto Alegre

On Sunday 19th, local churches in Porto Alegre will welcome Assembly participants to worship and prayer. More details about transportation and the locations of the congregations will be published in tomorrow's newspaper.

A local committee representing different confessions and congregations has been preparing to receive guests from the Assembly, mostly according to their church family as entered on the Assembly registration form.

The local committee is working with *Fellini Turismo*, so the same buses that bring you to and from the PUC each day will provide transportation on Sunday.

Those who signed up to attend Sunday services will receive a note from their host congregation at their hotels by noon on Saturday. The note will tell you which congregation you will be attending and when the bus will come and pick you up. Each bus is marked with the name of the congregation to which it will go. Please check the signs on the bus.

Those who would like to bring greetings or who have brought a gift from their home church to the congregation they visit should speak to the liaison person at the local church before the service begins.

Fellini Turismo will also provide return transportation from the congregations to the hotels. Some participants will be hosted for lunch by their congregations. If not hosted, please take your lunch at your hotel or in a nearby restaurant.

Thursday's people at the Assembly

WCC/Paulino Menezes



WCC/Paulino Menezes



WCC/Paulino Menezes



WCC/Paulino Menezes



WCC/Igor Sperotto



WCC/Sean Hawkey



WCC/Igor Sperotto



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9th Assembly Newspaper
"Transforma O Mundo"

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