



Campo Grande, October 8, 2015

“God will wipe away every tear from their eyes, because it will never exist anymore death, nor mourning, nor crying, nor pain will be no more. Yes! Old things are gone!” (Ap. 21.4)

Ñhanderu commanded to say: the time is now”
(Guarani-Kaiowá)

On days 07 and 08 October, Service Ecumenical Coordinating (CESE), National Council of Christian Churches of Brazil (CONIC) and Center of Biblical Studies (CEBI) coordinated the “Ecumenical Mission in Support of the Guarani-Kaiowá”. These churches participated of this mission: Anglican Episcopal Church of Brazil, United Presbyterian Church of Brazil, Baptist Alliance of Brazil, Roman Apostolic Catholic Church. Faith-based organizations also have joined this pilgrimage for justice, including ecumenical organizations and grassroots religious organizations, most of them affiliated to the Ecumenical Forum of Brazil (FEACT-Brazil). These ecumenical organizations were present: Latin American Council of Churches (CLAI-Brazil), KOINONIA - Ecumenical Presence, Action and Dialogue Platform (PAD), Ecumenical Network of Youth (REJU). Grassroots religious organizations participated too: Diakonia Lutheran Foundation (FLD), Council of Mission Among Indigenous People (COMIN), Land Pastoral Commission (CPT), South Jubilee Network, Caritas-Brazil, Missionary Indigenous Council (CIMI), Kerkinactie-Netherlands. Besides these



organizations, the Mission received the support of international partners: World Council of Churches (CMI), Misereor, Bread for the World (PPM) and HEKS, whose support was essential to carry out this Mission.

The purpose of the Mission was to provide unconditional solidarity to Guarani-Kaiowá people, repudiate the Parliamentary Commission of Inquiry (CPI) against the Missionary Indigenous Council (CIMI) and claim a Indigenous People Genocide CPI in Mato Grosso do Sul State.

In those days, we saw and heard testimonies of suffering, but also stories of hope of the Guarani-Kaiowá people. The communion which we experienced with our brothers and sisters Guarani-Kaiowá made us responsible to denunciate and announce to every corner of the world the dream, the pain and the hope of the traditional people of Mato Grosso do Sul. It also commits us to strengthen movements and concrete actions in favor of these people. We can not allow the silence and indifference make us become accomplices of one of the greatest atrocities committed against an indigenous ethnic group in the XXI century.

The Guarani-Kaiwoá dream

Having their Tekohá back, ie, the Common Home: it is an ancient right of the people Guarani- Kaiowá. These people do not recognize themselves like foreigners or invaders because "we were here before the white people and our ancestors have taught us that we have our territory. Who have invaded our lands were white people. We do not want all the Mato Grosso do Sul State, we



just want what is ours for the future of our children”.

The Guarani-Kaiwoá pain

Besides the right to Tekohá be recognized by them like a divine right, this right is provided in the Constitution of 1988. The spirituality and identity of the Guarani-Kaiowá are directly related to land, preservation of nature. The Guarani-Kaiowá need land to live and connect with their God and their ancestors. However, this harmony was broken and violated long time ago. This rupture was caused by the gradual transformation of the land and its natural resources into commodities. The Earth was reduced to a mere element for the production of goods: thereby are destroyed the identity ties and the various representations and meanings attributed to the Earth. The situation is aggravated by the performance of financial capital to buy land to livestock production, soybeans and sugarcane. This logic is promoting one of the great ethnic massacres in South American continent in the twenty-first century.

The massacre, as complaints heard during the mission, is promoted by people and groups linked to agribusiness, whose practices are unjustifiable and unacceptable. They use means like armed militias, which attack villages and the areas that indigenous had back, practice sexual violence against children and women, running over, aerial spraying of poison, destroy sacred symbols and spaces, and use the mainstream media to disseminate prejudice and intolerance against traditional people. We are witnessing at Mato Grosso do Sul total disregard and disrespect



for the Brazilian Constitution, which guarantees indigenous people the right to territory.

We have seen these days that traditional people live confined in small lands. Illustrative is the case of the Dourados reserve: 14.000 indigenous people are forced to survive in an area of only 3.000 hectares.

Despite the absolute disregard for minimum rights, the dream to have their Tekohá back make the Guarani-Kaiowá resist until their death: "No fear of gunmen and the machines of the farmers which are directed to massacre us. Here we come and we will not back down. Here we will bury our dead. We are not going to give up. Let them come and then kill us, until there was not anyone. "

The Guarani-Kaiowá hope is our hope

In those days, we lived moments of deep spirituality, through songs, dances and Guarani-Kaiowá prayers. We learned that the fight for Tekohá is the struggle for the Common Home. The hope that God will wipe away every tear from our eyes is sure Guarani-Kaiowá that "Ñhanderu commanded to say: the time is now".

In our position of faith-based organizations, we pledge to strengthen the fight by:

- Punishment of those who promote genocide against the Guarani-Kaiowá, as in the case of the attack on Ñhanderu Marangatu Tekohá, which resulted in the death of Semião Vilhalva;
- Unconditional protection to traditional and accountability of the



public agencies that violate the mandate to protect these groups

(just at the last month, were carried out 16 attacks on traditional communities, with the connivance or omission of the State);

- Continuity of identification and regularization of Guarani-Kaiowá territory by Indigenous National Foundation, the Ministry of Justice and the Presidency. This is the only concrete way to prevent an even greater genocide;
- Fair compensation agreements for social interest to landowners who are on indigenous lands;
- The ending of CPI against CIMI of Mato Grosso do Sul State;
- That the Indigenous Genocide CPI of Mato Grosso do Sul state really visibilizes the causes of violence, investigate the probable involvement of public security forces in armed militias and punish the actions perpetrated by those who do not respect the rule of law;
- The mobilization of an international boycott of buying meat and soy produced in Mato Grosso do Sul. These meat and soy have the blood of indigenous children!

“Ñhanderu commanded to say: the time is now”

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nor pain will be no more” (Ap 21.4b)