Visa accordé

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 FML et à qui le visa d'entrée au Canada avait été refusé après qu'elle ait obtenu en professionnellement 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 (Etats-Unis) et a cherché à passer de là vers le Canada. Flore se rend à l'Office lutherien 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 ? Y a-t-elle des liens qui la rattachent suffisamment à son propre pays pour qu'elle y retourne en tous les cas ? Y a-t-elle un emploi à Madagascar ? Un mari, des enfants, de la famille ? Pourquoi refusée-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 attend 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 rendu publique des « sources ministérielles » suggérant que les refus de visas concernaient des personnes « soupçonnées de meurtre, de détournement de fonds et autres criminels », mais n'a pas jugé bon de rencontrer Flore Ramantsoa, au moment où elle pouvait enfin le pied sur le sol canadien.

Enfin, enfin, sur place, Flore est devenue une déléguée de l'Église luthérienne de Madagascar Bonjour, Flore ! Et bienvenue !

Healing for Body and Soul

Christian Kempf

"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 worship services 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 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 Fairly Yer 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 ministry'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.

SUNDAY CELEBRATION

The Forks is a dynamic setting in downtown Winnipeg where people gather for celebrations, recreation and to meet one another. Sunday Celebration will take place where the 700 participants meet the people of Winnipeg.
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 Ivaréz de Neyeloff, puntualizó que dicha región aún padece de “heridas y frustaciones” dejadas por la conquista y la conquista a cruces con sus hermanos españoles y portugueses. La corrupción, la exclusión y la injusticia. Ivaréz de Neyeloff también reconoció que al caminar por Latinoamérica “nos encontramos que podemos cambiar el nombre a los países, quienes en su mayoría, se inclinan porque la FLM y sus iglesias se pronuncian ante la realidad Latinoamericana, muchas veces relacionada con la denuncia de las condiciones estructurales que mantienen a millones sometidos a condiciones de pobreza, participación y exclusión social. El español y el portugués (Brasil) son los dos idiomas que predominan en la delegación latinoamericana.

Como parte de la delegación del continente, también destacó la participación de la Iglesia Evangélica Luterana de Bolivia, la cual está conformada mayoritariamente por indígenas Aymaras, quechuas y del área del norte del país. 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 por que los temas de la gloria y la justicia, “ilegítimas” (clauda externa) se discutan ampliamente durante todo el curso de la Asamblea de la FLM.

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

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,” he said.

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 eclesial—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.

Lutheran Theological Seminary Saskatoon (LTS) welcomes all delegates and visitors to the 10th 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.
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 milestone stores 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.

A key element of the Tenth Assembly is the over 710 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 volunteers assisted in the July 27 Sunday celebration event. Rhonda Lorh, ELCIC Director of Administration, commented, “the commitment of time and talent by our volunteers has been astounding.”

A Traveling Exhibition

A North American debut of a traveling exhibition from Lutheran 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 31 (closed July 27) at the Winnipeg Convention Centre.

A significant role

Rainer Lang

A key element of the Tenth Assembly is the over 710 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 volunteers assisted in the July 27 Sunday celebration event. Rhonda Lorh, ELCIC Director of Administration, commented, “the commitment of time and talent by our volunteers has been astounding.”

The Assembly Theme "For the Healing of the World"

The apocalyptic vision in Revelation 22:19–21 of the river of life ..."...and the leaves of the tree are for the healing of the nations” inspired the theme of the Lutheran World Federation (LWF) to choose “For the Healing of the World” as the theme for the Tenth Assembly. We cannot ignore a world that is beset with poverty, division, war, disease, violence, injustice and ecological disaster. Despair in so many is desperate 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 4:18 Jesus is acclaimed, 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 dioceses in the local Anglican congregation invite the guests from all over the world to experience traditional in liturgical healing services among a caring, healed, and welcoming community. In the laying on of hands and anointing, we prophesy the Church that God desires us to be healthy and one body in Christ. During healing services, we also see a sign of healing and wholeness in the name of the triune God.

For the Healing of the World

The Anglican Church of Canada, and the ELCIC, have co-hosted the Tenth Assembly of the Lutheran World Federation. The Assembly logo was designed by two Winnipeg artists from the Canadian prairie. The logo was inspired by the words of Revelation 22:1. The logo consists of healing leaves from a tree, a river, and the words “For the Healing of the World,” cradled 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. White is the sacrificial color in Christian faith. The logo is open ended on the meaning of the logo.
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 the variety of music from all corners of the globe widely available for purchase.

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 docu-
mentation files and material bags
on the way to their sessions: the peo-
ple 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
biblical 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 heal-
ing 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 missions,
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 sin-
cere debates. Thus they develop
the substance of the Assembly
message and commitments.

Canadian Lutheran World Relief
Canadian Lutheran World Relief is the service delivery arm for development pro-
gramming 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).

Remember Your Nametag
How seriously do they take securi-
ty? Deeply impressed is LWF gen-
eral 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 meet-
ing area in the WCC would not let
Noko in, no matter which argu-
ment he gave. Noko had forgotten
his official badge in his hotel room.
"You’re not in, no matter which argu-
ment you give." Theunteer
explained qu’il l’a oublié,
mais qu’il travaille dans cette
pièce. Le bénévole : Oui,
mais qui êtes-vous ?
"Rien à faire, le
participant doit retourner cher-
cher sa pochette-badge. Revenu
chez le bénévole, il lui a dit :
"Merce! 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.
"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, “First of the Hairies 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, same eucharist, and talking about 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 see in their daily work will be a tremendous learning 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.”

As 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 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 hear how people read and interpret the scriptures 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 globalization our vision of who we are, 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)

Elizabeth Hunter

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

Gestärkt und getrööstet

Gerhild Cosoroba (German)


Ogohonpaul und Klavierspiel waren verklinkt und die Erwartung gross. Susan Peterson, Pfarrerin der lutherischen Gemeinde in St. Paul, Minnesota, leitete das gemeinsame Gebet, das auf dem Gedanken der Heilung hinlief. In seiner Besinnung griff Bischof Mark S. Hanson von der ELKA die Geschichte des Gelähmten auf, der von seinen Freunden zu Jesus gebracht wurde, damit er ihn heile. So kann sich auch die Gemeinde verstehen als die Freunde, die ihn 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.

A Sign of Forgiveness and Healing

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 worshipers to an Assembly healing service at the church. They offered smiles, bulletins and Agape songs.

The pre-service gospel music was punctuated by discussions, rustling paper and people shifting restlessly in pews. The mood seemed to settle after the congre- gation 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 noted how in Tanzania, he was instructed to exit a vehicle so that a hemmorhaging woman’s fami- ly 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 lived 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 fail to hear and believe Jesus’ word of forgiveness spoken to us.”

A bit later, Petersen invited worshipers 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.”

“On one by one, worshipers 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 fore- head came the gentle swoop of a finger moistened with olive oil, ten- derly tracing the cross. And then those welcome words: “Receive this oil as a sign of forgiveness and heal- ing in Jesus Christ.”

“Amens,” people whispered, weit, sigtend.

Reluctant to leave despite the late hour, many worshipers stood around after the service, some talk- ing 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.”

“Erwartung gross. 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.”

© EPD-BILD/NORBERTNEETZ
Montag, 28. Juli:

The Lutheran World Federation Tenth Assembly

For the Healing of the World

ressentir la paix qui est en moi ce soir
Je voudrais que le monde entier puisse
culte de guérison en Jésus Christ.

Suivit une invitation à s’avancer vers l’un des pasteurs disposés tout autour de l’église, et le moment venu il demandait à todos, en un temps de prière. Après avoir écouté, celui-ci imposait alors ses mains et reprenait dans une prédication marquée les demandes de guérison formulées un peu plus tôt. Puis, d’un doigt trempé dans l’huile d’olive, il traçait un signe de croix sur le front pénché 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 ! »

Suivi d’une invitation à avancer vers l’un des pasteurs disposés tout autour de l’église, et le moment venu il demandait à tous, en un temps de prière. Après avoir écouté, celui-ci imposait alors ses mains et reprenait dans une prédication marquée les demandes de guérison formulées un peu plus tôt. Puis, d’un doigt trempé dans l’huile d’olive, il traçait un signe de croix sur le front pénché devant lui tout en disant : « Reçois cette huile en signe de pardon et de guérison en Jésus Christ. »

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Prier, résister, guérir

Christian Kempf

Je voudrais que le monde entier puisse ressentir la paix qui est en moi ce soir, dit Marylou (Canada) à la sortie du culte de guérison, vendredi dernier à la Trinity Anglican Church (Église anglicane de la Trinité). Ils étaient nombreux à croire qu’ils ne pourraient jamais quitter les lieux, après ce temps de prière. Que s’était-il passé ?

L’évêque Mark S. Hansen, de l’église évangélique luthérienne en Amérique (USA), a médité sur le récit de Luc 5, celui du paralytique que ses amis avaient tué, laissant sans pouvoir quitter les lieux, après ce temps de prière. Que s’était-il passé ?

L’évêque Mark S. Hansen, de l’église évangélique luthérienne en Amérique (USA), a médité sur le récit de Luc 5, celui du paralytique que ses amis avaient tué, laissant sans pouvoir quitter les lieux, après ce temps de prière. Que s’était-il passé ?

Jesuites, résister, guérir

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Christian Kempf
Choir: Tree of Life -

The LORD went in front of them in a pillar of cloud by day, Earth, Air, Water, Fire; Earth, Air, Water, Fire; God, Send Out Your Spirit - John Foley, SJ

(choir) Shine, Jesus, Shine

(choir) River in Judea -

Is it not enough for you to feed on the good pasture, but you must tread down with your feet, and drink what you have trodden with your feet, and drink what you have trampled with euren Füßen, so that people may drink? (Exodus 17:6)