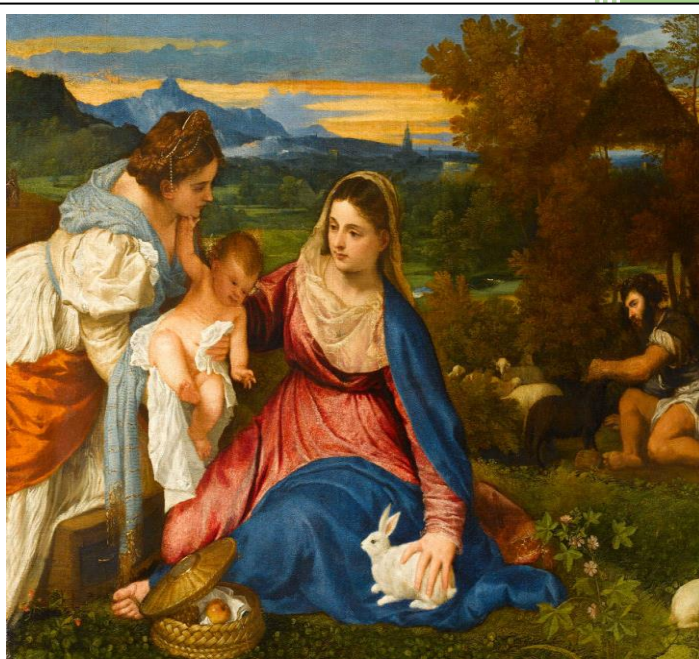




Courier 2021/1 Mar - May



Newsletter of Martin Luther
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Imagine it's Easter, and no one knows why!?

Every year, at the beginning of spring, Jews all over the world remember anew a central event in Jewish history. At the beginning of the evening, the youngest participant in the Seder meal asks the crucial question, "What makes this night different from all other nights?"

The father answers with the story of the Exodus from Egypt. After this the various symbolic foods are consumed. Finally, the seder meal leads to a festive meal. The evening ends with a concluding prayer. Pessah this year is in the week between March 27 and April 4. Whenever we celebrate Easter (April 4, 2021).

And our children might also ask this question on Easternight, "What makes these night different from all other nights?"

It was in this night that the miracle of Jesus' resurrection occurred. When the women came to the tomb in the morning -as Luke writes: very early- to anoint Jesus' body, they found the tomb empty. Jesus was no longer there, he had risen.

Easter is the most important - and highest feast of Christianity! On Easter, we Christians believe, has

happened what actually cannot be true: Jesus Christ, crucified and dead, rose from the dead on the third day. The Faith in the resurrection of Christ is the heart of our faith. And the Apostle Paul expresses it very drastically: „And if Christ has not been raised, than our preaching is in vain and your faith is in vain.“ (1 Corinthians 15:14).

This resurrection message is to shape our whole life, and that is why the Church celebrates Easter for 50 days until Pentecost! For 50 days, so to speak, we may breathe in the paschal breath. For 50 days we may let the paschal Hallelujah sound within us. For 50 days we may listen to the message of Christ's triumph.

The Lord is risen!

He is risen, indeed!

With this Easter Statement the services begin on Easter morning and this is also the message of this feast: Jesus is risen!

He did not remain in death, the tomb is empty and in the next days the Risen Christ will meet different people: the women at the tomb, the mourning disciples on the way to Emmaus, the doubting Thomas... They all testify that Jesus is really, truly risen.

Jesus' resurrection is the foundation of the Christian faith. If he had not risen, then there would be no reason

to believe. Then Jesus death would have been the end of a great and unique man. His resurrection makes him once more the Son of God. Through his resurrection Jesus gives us hope beyond death.

And by the way, in Christian theology, the Easter egg and the Easter bunny have also testified from the resurrection since ancient times. In general, in European art history, the egg is considered a symbol of the resurrection - in paintings of Mary, it appears in the background or as a marginal motif as a reference to the virgin birth.

In Titian's painting of the Madonna with the infant Jesus (Frontpage), the "hare" can be seen. Also a symbol of resurrection. Just as the hare sleeps with its eyes open (because it has no eyelids), Jesus did not fall asleep in death.

Together with the basket of bread and wine, a symbol of Christ's sacrificial death, this representation can be read as a reference to Christ's resurrection after death.

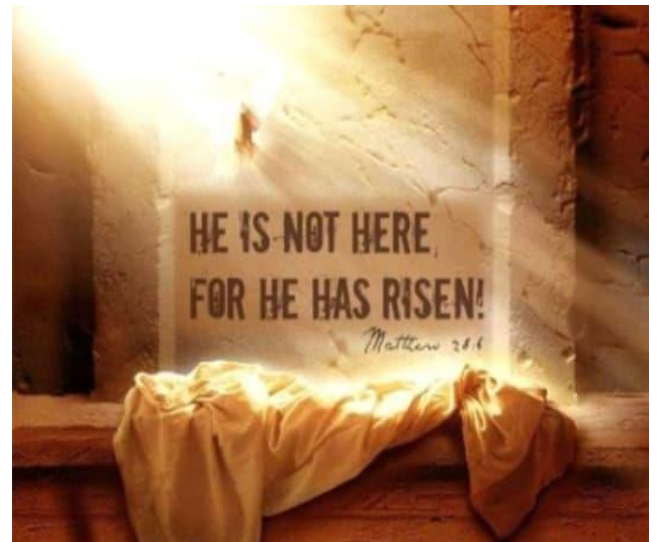
Do you know more Easter pictures, in which these christian resurrection messages are hidden?

Let us also bear witness to this and tell it to our children, shouting out the Good News:

"The Lord is risen!

He is risen, indeed!"

Your Pastor Judith Kierschke



President Report

Dear Congregation

Here we are in a new year having survived a very different Christmas and New Year. The Christmas services with attendance only with prior registration were the best we could do but what a change from previous years. And no New year's eve service and reception was also a painful change from previous years. And of course the new lockdown and closing of the church has really interrupted our church life.

Fortunately as of Feb 21 we will be able to reopen with socially distanced service i.e. no more than 24 persons per worship Service.

You council has met via Zoom video conferencing and have made the following several decisions:

1) WE decided , at pastor Kierschke's suggestion to donate the Christmas Eve donations to charity. A cheque for \$ 3500 was send to the Canadian Lutheran World Relief to be used for relief to Rohynga refugees in Bangladesh. We may complain about Covid 19 but just imagine how that disease is running among in a crowded refugee cam. Hopefully our donation will do some good there.

1. We had also applied to ELCIC for a contribution to install

electronic panels on each side of the altar on which we could project the text of songs to sung, pictures to illustrate the sermon and/or general announcement. The ELCIC granted us \$ 2000 towards the total cost of panels (\$ 4500) to be installed. The panels have since been installed, a laptop to house the necessary program was donated and Klaus Moritz spent a lot of time installing the necessary feeder cables. Many thanks Klaus, to the donor and to Steve Thornton, who is setting up the program. The system should be up and running when we resume services. You can see the panels when you listen to the Sunday services that pastor Kierschke puts on youtube each Sunday.



2) The four stained glass panels were finally installed on 2 feet high panels on the back wall behind the altar. They are screwed into the wall and cannot be moved. At Christmas and Easter when we hang the dorsal curtains they will only cover the panels depicting Mary and Jesus.

3) You will recall we had a fifth window at Preston St, depicting the Jesus of the Good Shepherd. It is 4 feet wide and approximately 10 feet high. (See attached picture) We really have no room for it at Smyth Rd, in addition it requires some repair. So with the consent of the Bauer family, which originally donated the window, the council has decided to donate it to another church which is in the process of building or renovating a church.



4. The church's heating system was performing very purely. Upon examination we found that there were two openings in the boiler room which let the cold air in. They have been closed. The heating ducts that had not been cleaned for years were also emptied and now the system works much more efficiently and the church is warm.

5. Upon removal of the Christmas tree Heidi and Heather sorted out the various Christmas decorations, got rid of unnecessary and stored them in orderly fashion. Thank you both, this will make next Christmas much easier.

Given the Pandemic there is not much more to report. Let us all be careful, keep social distancing and especially now that the lockdown is gradually relaxed be vigilant and let's try everything possible to avoid a third wave.

Let us all pray that this pandemic is soon over

You Co-Presidents

Konrad and Sonny

„Observations“ on the Situation

By: Joachim Moskau

Honestly, how about it – Are we really coping with this?

For example this: by now there is talk of at least five specific mutations of the Covid-19 virus. And who, to be precise, expects to be vaccinated where and when? Or, when do we expect to be able to do some real shopping or go to the movies or attend a concert?

Another example: does anyone really have a genuinely reliable overview on what we can expect by way of money market innovations and novelties? In Sweden, for example, genuine good old cash is only used in transactions covering about one percent of the Gross Domestic Product of Sweden. In North America, by contrast, we still employ plain cash to manage about eight percent of GDP transactions. And who, for that matter, can really explain to us just exactly what crypto currencies are, how they operate, who governs their use etc. In short, what are we really talking about?

And still one more example: you get a phone call, out of the blue. You are told that because of some unpaid tax debt you are about to be taken into custody! How about that? It's almost a laughing matter if, ten minutes later, there's another call. Is it true – someone asks you - that you have just

run up several significant credit card purchases.

The list of these anxiety inducing events grows longer and ever longer these days and we are well beyond simple nervous laughter.

All the more so because we no longer really know where to turn for simple answers. There were simpler days, for sure. When we felt reasonably assured of simple day-by-day competence.

These days it can happen that we just can't remember the right password for the PC or that our User ID is suddenly invalid. Who on earth knows what's really going on these days?

On top of all this we run into another difficulty lately: we are complacent. Instead of an angry reaction we just shunt these irksome events aside. Let's worry tomorrow morning.

By now you are perhaps tempted to ask what does all this have to do with our congregation, why am I reading this in the 'Courier' edited for our benefit on Smyth.

At first and instinctively perhaps we might say these modern challenges don't concern anyone other than myself and I myself need to work my way through this haystack.

But isn't it true that this mounting sum total of daily irritants is getting worse and worse. And if all we do is to try and toil away in our very own

very personal little vegetable garden, the sheer number of little pinpricks just adds to our individual isolation. And the more this happens, the more we lose that essential lubricant of social communication, day-to-day networking.

And will this paucity not automatically lift 'social distancing' to levels unheard of in the literal sense?

Frankly, this is already happening on altogether too many levels. Ottawa used to have an enviably rich choral culture. That's on hold for now. Will it be truly revived and measure up to earlier standards. Various book clubs are dormant. So are theatre groups. Saturdays schooling isn't on the agenda either.

The question has to be raised whether this is not a perfect time to reach out to create informal contact groups to tackle the fast rising pile of nagging daily questions. Can't we start advisory circles to deal with money market issues, consult to deal with irritating nuisance calls, help one another to locate the right number and person to get that crucial vaccination appointment.

Praying in times of pandemic

What can the church, what can the individual believer do in times of a pandemic? How can faith remain alive even when churches are closed?

How should we Christians deal with this pandemic? Does it come from God? Would God do such a thing? Can't God just make it go away? Is God trying to tell us something with this?

These are questions we can certainly ask ourselves, but we won't get an answer. What we do know is that this is not the first time that humanity has been struck by a pandemic. It is not the first time that the whole world has been turned upside down. In the history of mankind, similar things have happened many times and comparatively much worse.

How can Christians respond to such crises? Do they accept everything as it is? Do they wait until it is over? Do they blame God?

I think of many Christians in terrible historical times and what is common to them, and what connects them with us until today, is their faith. Their faith has grown in these exceptional situations. Beautiful texts, songs and prayers were written in those times. Not prayers full of resentment and depression,

but prayers full of faith and hope in God.

I'm thinking of Dietrich Bonhoeffer, who wrote the following lines in prison in 1944: "By gracious pow'rs so wonderfully sheltered, and confidently waiting come what may, we know that God is with us night and morning and never fails to greet us each new day."



I'm thinking of Paul Gerhard, who lived in Germany during the 30 years war (1618-1648). When he was still a child, his parents died, only 1 of his 5 children survived, during his lifetime he experienced plague and smallpox and also his professional path as a pastor was not straightforward and easy. Despite all these terrible circumstances and experiences, he wrote songs like:

- All my heart again rejoices
- O Lord, how shall I meet you
- Awake, my heart, with gladness

-Evening and morning

-If God my Lord be for me

With his songs he wants to inspire confidence in people in an ecclesiastical and personal piety.

I'm thinking of Henry Francis Lyte, an Anglican pastor. He too did not have an easy life, was in poor health all his life. On the deathbed of a friend, he is said to have written the song, "Abide with me " The lyrics are one single prayer to God, asking that God accompany the person praying throughout his or her life, in all trials and ultimately in death.

There are still so many songs and lyrics that were written especially in times of crisis. They are all speaking of a faith and trust that we would often wish for.

In the Bible there is a whole collection of songs for this purpose. The Psalms. There are 150 psalms in the Bible. They are prayers for all situations in life. Especially also prayers for hard times. Particularly impressive and appropriate for this time of the corona pandemic are, for example, Psalm 13 or 46. Have a read!

Let's come back to the initial questions: "What can the church do, what can the individual believer do in times of pandemic? How can faith remain alive even when churches are closed?"

We can and should PRAY.

We can pray with our own words or with words of others who have experienced similar things as we have. With words that are centuries or millennia old.

All these texts are given to us so that we can get through hard times with their help and faith. That we can have hope. That God helps us, that God is with us. Faith and hope are stronger!

Prayers can carry us through all times, through the good and happy times, through the normal times when you think nothing is happening, but especially prayers can carry us through hard times when we don't know what to do.

Your Pastor Judith Kierschke

Discussion group



Dear sisters and brothers in Christ, since it is still Corona time and we can't meet in groups, there is an online conversation zoom meeting since January every second week.

We have already talked about church buildings, the liturgy in the service and much more.

You are all welcome to join us. So far we are more of a small discussion group.

You can just drop in on a topic that might interest you. This is also a possibility to stay in contact and meet other church members, even if it is only online.

The invitation always comes by mail, if you do not get an invitation, please contact me and I will send you one.

I'm looking forward to perhaps seeing you at one of the upcoming discussion groups as well.

Here are the dates and topics for the coming weeks:

-March 04, 6 pm

WOMEN'S WORLD DAY OF PRAYER

Since we cannot meet together this year and cook, pray and sing together, we want to learn at least here something together about the country VANUATU and this year's World Day of Prayer.

-March 18, 6 pm Topic: Jesus' disciples - who were they?

-April 1, 6 pm Maundy Thursday -.

"Night of extinguishing lights."

Instead of a communal meal and communion, which is customary on Maundy Thursday, in memory of Jesus' Last Supper, this year we will meet online and share in the thoughts of Jesus' disciples, just before his death.

-April 15, 6 pm Topic: Who actually wrote the Bible?

-April 29, 6 pm Topic: Jesus' "signs" in John's Gospel

-May 06, 6 pm Topic: The prophet Isaiah

-May 20, 6 pm Topic: What do we celebrate at Pentecost?

HE IS EATING PEBBLES

By: Gunther Bauer

In July 1976 it was the first time that our family spent a year in Brazil. I had a sabbatical year from my university in Ottawa and the University of Paraiba offered me a teaching position for graduate students for that year. The university there provided us with a furnished house and the use of a car. Paraiba is the the most easterly of the twent-two provinces of Brazil .The provincial capital, Jãoa Pessoa, is located at the Atlantic Ocean at a latitude of six degrees south of the equator. But the university campus for the Faculty of Engineering, is located in Campina Grande, a city of 350,000 people, 100 kilometres inland at an altitude of 600 metres above sea level. The climate is sunny and dry all year. The people are friendly and very helpful. The north-east region of Brazil could be paradise, if it were not so poor. Besides agriculture and livestock, there is little industry.

We had rented a cottage directly at the ocean with four bedrooms and eight beds in Cabedelo, a small fishing village that is the most easterly point of North-and South America. The beds in our cottage were always occupied on weekends, since our three daughters had girlfriends invited. The vilaage had a

beautiful beach. As I walked along the beach one day, I saw a boy, maybe twelve years old, sitting in the sand with his feet in the water. The boy seemed to be very poor. He wore nothing in the hot midday sun, but a worn-out bathing trunk that was too large for his skinny body. He had half of a coconut shell in one hand. With the other hand he searched for little pebbles in the water. Being a geological engineer, I was interested, what type of pebbles he was collecting. After he had a few small pebbles in his nutshell, he picked one up, put it into his mouth and swallowed it. He repeated this procedure until the cup was empty. Then he started collecting more pebbles. I was ready to ask him, why he was doing this, when a lady from the next house appeared and said to me: “Esse é o Paulo, ele é louco” (This is Paulo, he is crazy). I asked her, why is he doing this. She explained, that Paulo is from the Favela (slum area) and the children there do this when they very hungry and have nothing else to eat. Having at least pebbles in their stomach gives them the feeling of being less hungry. I asked the lady, if Paulo did not have a home and parents. She told me, that his mother is living allone with her five children. Nobody seems to know who their fathers are and she does not have a man right now to support her. When Paulo

realized, we were talking about him, he jumped up and ran away. I did not see Paulo again. But a week later, I saw the lady again and she told me that Paulo's mother has gone away with a new boyfriend and left the children with a neighbour. The social service that picked up the children, could not find Paulo and his older brother.

Brazil, is one of the riches countries with a population of 210 million people and, according to UNICEF (United Nations Children's Fund), has about 12 million street children. These are children, under the age of sixteen. They do have parents, but the children were either abandoned or ran away from home. Now they live literally on the street, mostly organized in bands by Mafia-type characters that force them to steal and to beg. Girls are especially vulnerable, since many are forced into the sex trade. Children under fourteen years of age are not punishable in Brazil for criminal acts, but their parents are. If the parents cannot be found, nobody can be charged. Unfortunately, the Brazilian government has not sufficient social agencies to handle the millions of street children. There are, however, private, national and international organisations, that try to alleviate that problem to some extent. But they run into two difficulties, firstly, how to reach the millions of these

children living on the street and, secondly, there are just not enough private homes, institutions and sponsors to provide the needs of these children. Especially now with the pandemic, these children are twice as vulnerable to ill health, violence and discrimination, also since many of the shelters had to be closed because of the virus crisis. The Martin Luther Church, as well as some church members of our congregations, have for many years financially supported needy children in Brazil through an international organisation. To support a needy child in the world costs about \$ 30 per month, about a cup of coffee a day at McDonald. For that money, these charitable organisations will provide the daily needs of a child including education.

Where was Jesus as a young Man ?

Gunther Bauer

Jesus was twelve years old, when he made a pilgrimage with his parents and siblings to Jerusalem to celebrate the Pessah in the Temple (Luke 2:42). The Temple was by far the largest religious structure in the world at that time. It was known for its magnificence and was the focal point of worship by the Jewish people. The travel by foot from

Nazareth took about five days. The family stayed in Bethany with two widowed middle-aged sisters, Martha and Miriam, relatives of Mary's family. The town of Bethany is about two miles from the Temple. Seeing the Temple sitting on Mount Zion must have made an overwhelming impression on the family, especially on Jesus. This is the place where God lives, when HE comes down from heaven, Jesus thought. His two step-brothers, John and James, had gone ahead to the Temple to buy a sheep to be sacrificed on the altar. The roasted meat will be given to the poor of the city. After the festival the family was on their way back to Nazareth, when they realized that Jesus was missing. They had assumed, he went ahead with friends. The parents went back to Jerusalem and after three days found Jesus in the Temple listening and speaking to the teachers (Luke 2:46). Of course his parents were worried and asked him where he had been. And Jesus gave his parents a strange answer: *"Why did you seek me? Did you not know I must be about my Father's House?"* (Luke 2:49). We know, of course, that Jesus did not mean his biological father Joseph, but his Abba, his heavenly Father. Luke tells us in the next two verses, that Jesus was an obedient son and went back with his parents to Nazareth, where he spent his

formative years. *"And Jesus increased in wisdom and stature, and in favor with God and men"*(Luke 2:52). In chapter 3, Luke presents Jesus as a grown man with John the Baptist. *"When all the people where baptized, it came to pass that Jesus was also baptized..... Now Jesus himself began His ministry at about thirty years of age as the son of Joseph"* (Luke 3:21-23).

If we believe Luke that Jesus went back to Nazareth with his parents, why is there not a single mention in the gospels, or by the historians, how Jesus spent these "silent years" in Nazareth? Did Jesus continue his apprenticeship with his father? One would expect from a young village man, that he would settle down and raise a family.

Historians call it the „silent years“ of Jesus life. Such gaps offer much cause for speculation. So there are many different considerations what could have had happened in these years.

Some historians think the following might be one possibility:

Jesus did not go back to Nazareth, but stayed in the city close to the Temple and his Abba. In Nazareth, Joseph's fatherhood of Jesus was doubted by the village elders and Jesus was shunned as a Mamzer according to the law (Deuteronomy 23,2). Jesus was not allowed to go in

the Synagogue on Sabbath or participate in religious festivities. Also he was not allowed to marry a women from Israel. According to these conditions, Jesus had no desire to go back to Nazareth, the village that hardly accepted him. The Mamzer of Nazareth has finally found the place, close to his Abba, where he is treated more acceptable than in Nazareth. Here is the place he was searching for. Jesus had decided to stay in Jerusalem and his parents would not see him for many years. Jesus remained in Jerusalem, at that time a city of fifty-thousand people. He stayed close to his heavenly father. When his parents looked for him after three days, he knew where to find shelter and a place to sleep. In the Old Testament (Deut 15,11) God commands: *"You shall open your hands wide to your brother, to your poor and to your needy in your land"*. During the religious festivities, wealthy Jewish families offer pilgrims room and board. They even built huts on their roofs to accommodate pilgrims. Perhaps Jesus asked pilgrims for alms. He probably had considered to ask his grand aunts, if he could stay with them. But they would have insisted that he returned to Nazareth. Jesus could have suffered from hunger and cold. But he was convinced that the Kingdom of God was near. Then there would be an end of hunger,

misery and war as Isaiah had prophesied (Isaiah 2,2-4). These prophecies made a strong impression on the young Jesus to stay close to the Temple. It could have been that Jesus met disciples of John the Baptist at the Temple during the festivities and he went with them to join John. He found him at the Jordan River with his disciples baptizing pilgrims. Perhaps Jesus knelt before him, to show his vulnerability, using the common greeting, *"Shelama Rabbi"*. After he had told John, why he could not return to Nazareth, he might have said: *"Rabbi, I would like to stay with you and become your talmid (disciple)"*. John recognized in Jesus God's son and said to his disciples: *"Behold, this is the Lamb of God that takes away the sin of the World."* (John 1:29).

According to Luke Jesus and John the Baptist met. Then Jesus left John with two of his disciples (John 1:35-42). The name of one of the disciples was Andrew. Andrew took Jesus to his brother Simon and said: *"We have found the Messiah"* and when Jesus saw Simon, he said to him: *"You are Simon, the son of Jonah, I will call you Cephas"*, (Petros in Greek and Rock in English) (John 1:40-42). The two brothers, Peter and Andrew, followed Jesus until his death and Peter became the "rock" on which the Christian Church is founded.

How is our confirmation class doing right now?



After we have prepared the nativity play together for Christmas, and after the Christmas vacations, we are now looking at Jesus life.

We started with the baptism, because besides the story of Jesus' birth, this is the point where Jesus' public life begins. There is only one story of Jesus' childhood in the Gospels.

When Jesus is 30 years old, he is baptized by John the Baptist in the Jordan River. After that he calls his disciples and finally wanders around for 3 years, proclaiming the Kingdom of God, performing miracles and giving speeches.

But once again, back to baptism.

Why do we still get baptized today? What does it actually mean to me that I am baptized? We have asked ourselves these and other questions and have also found answers for ourselves personally.

Think for yourself, what does it mean for you that you are baptized? If you had to summarize it in a few words, what would they be?

In the cross above you will find the words that our confirmands found for baptism. I was very impressed by these words. They are full of theology (Salvation/ Church/ God/ Jesus/ Holy/ Presence) but also very personal (Love/ Family/ Friends/ Happiness).

I think the confirmands collected all the important words about baptism and realized what a precious gift baptism is.

Staying connected as a congregation,

get creative and find hope!

Community, creativity and hope, these topics are really neglected in corona times.

Common celebrations are not possible, no singing together, neither big, common festive services nor smaller groups meeting in the church, like the book circle. Not even drinking coffee together between services is possible at the moment. As a result, the fellowship suffers.

Also, many of us suffer from the fact that it is quite boring, always just at home. You can't do much, especially not in lockdown.

Together with a few other church members, we have two ideas for us as a congregation - to express connectedness during this time and not let our creativity wither. We invite all of you to participate. The more who participate, the better it is for everyone.

There are 2 invitations for you personally or as a family to liven up our church.

1) Get on the phone

We have received the new Church Directory. Almost all the members of our church are in it. Let's take advantage of it: Call three of your brothers and sisters in the coming weeks and ask how they are doing. We haven't seen each other for a long time! What has happened in the meantime? How is the family, how is the health? Maybe you will get a call, too.



If you don't have the Church Direktory or don't know who to call, you are welcome to call Pastor Kierschke and she will give you some numbers....

2) Get creative!

"Signs of hope"

is the title of this action.

In the Bible we have many visible signs of hope for hard times. So Noah on the ark got a branch from the dove as a sign of hope that there will be land soon. The people of Israel were given manna and quails during the 40 years of wandering in the desert to get through this time and also to realize God will not let us starve. Our greatest sign of hope of course is Christ. His words and deeds.

But what are "signs of hope" for us, right now? How can we also give hope to one another?

And this is where our creativity is needed. I invite you to take a photo, a picture, a text, a piece of art, whatever, on this theme and either send it to the church address or give it to me at one of the next services.

We want to look at these "signs of hope" together at the Pentecost service (May 23 at 3 pm outside).

Please send your signs of hope to the church till 16. May!

Some ideas:

Reflect on your life, what might have given you hope in hard times? Write a little story about it.

Is it the green in nature that comes back every spring? Take a beautiful picture!

Is it the knowledge about the vaccinations that is coming, is it a word of God from the Bible? Create it artistically.

What gives you hope?

It would be nice if we as a congregation can gather many signs of hope, for us and also for others! We can make a small exhibition in our church or write an article about it.

Of course, all this will only work if you share your "signs of hope" with us.



Did you know, that Grudrun Curri & Marianne Thornton wrote an article about our merger? Of course it is interesting for other congregations, here you can find a Summary:

‘Joining Together and Getting to Know You’ Case Study German Evangelical Martin Luther Church of Ottawa Inc. and Mount Calvary Lutheran Church Ottawa

The goal of sharing this study was to offer readers and students some insights to what is critical to a successful joining of two congregations based on feedback from members, pastors, councils and the synod. Although both congregations share the Lutheran faith and coming together was for mutual benefit, the approaches to culture, language, rituals, and outreach to the community differed.

The study revealed that overall, the merger was well-managed. Both pastors played a critical leadership role. Membership loss was relatively small and unexpectedly a few new members joined. The amalgamated church council is working well as does the monthly, amalgamated, bilingual service which combines features of both liturgies. However, joining the two congregations together is a challenge as some members focus on what they lost.

When respondents were asked what they would do different knowing

what they knew today they felt that more attention should have been paid prior to the amalgamation to the differing congregational cultures. It would have helped to have more conversations to explore the mission and purpose of the other congregation, more opportunities to get to know each other, to worship together and be comfortable as new partners. It would have been a benefit to have access to a consultant with experience in bringing congregation members together.

Those interviewed indicated other congregations experiencing declining membership and/or financial resources should talk to

each other, not wait until the last minute to come together. Members noted that it was important to manage feelings and value systems of both congregations. Soft skills, such as listening, asking for and providing feedback and managing emotions, are critical along with the hard skills, such as accounting, finance, and asset management. Creative thinking may help to get to know each other. You can read the whole article:

<https://scholars.wlu.ca/consensus/>

Gudrun Curri and Marianne Thornton

Notice from Heather Bent/ Tax Receipt:

If anyone has not received their 2020 Tax Receipt please get in touch with Heather Bent (613 – 248 0600)

Worship Services in Martin Luther Church (if the corona situation allows it)

In addition to the church services there will be online services available

Please register for Good Friday and Easter Services online in advance:

<https://ostern-easter-mlk.eventbrite.ca>

	English Service	Deutscher Gottesdienste
07.03.	9.30 Service	11.00 Gottesdienst
14.03.	9.30 Service	11.00 Gottesdienst
21.03	9.30 Service	11.00 Gottesdienst
28.03. Palm Sunday/ Palmsonntag	9.30 Service	11.00 Gottesdienst
01.04 Gründonnerstag Holy Thursday	6 pm Zoom Service „Night of the extinguishing lights“	6 pm Zoom Service „Nacht der verlöschenden Lichter“
02.04. Karfreitag Good Friday	3 pm Service	11 am Gottesdienst
04.04. Easter Sunday Ostersonntag	9.30am Service	11am Gottesdienst
11.04.	9.30 Service	11 Gottesdienst
18.04.	9.30 Service	11 Gottesdienst
25.04	9.30 Service	11 Gottesdienst
02.05.	9.30 Service	11 Gottesdienst
09.05.	9.30 Service	11 Gottesdienst
16.05.	9.30 Service	11 Gottesdienst
23.05.	-10 am Faith Lutheran Church Confirmation/ Outside -3 pm joined Pentecost Service Martin Luther Outside	-10 Faith Lutheran Church Confirmation/ Outside -3 pm gemeinsamer Pfingstgottesdienst draußen Martin Luther Kirche
30.05.	9.30 Service	11 Gottesdienst



Belong - become a member of our congregation!

We welcome you to join our congregation – even if you live in Ottawa only temporarily. Our church is and stays alive through those who belong to it and support it.

Yes, I want to belong to Martin Luther Church Ottawa:

Last name, first name:

Address:

Phone, Email:

Place and date of birth:

Place and date of baptism:

Place and date of confirmation (if applicable)

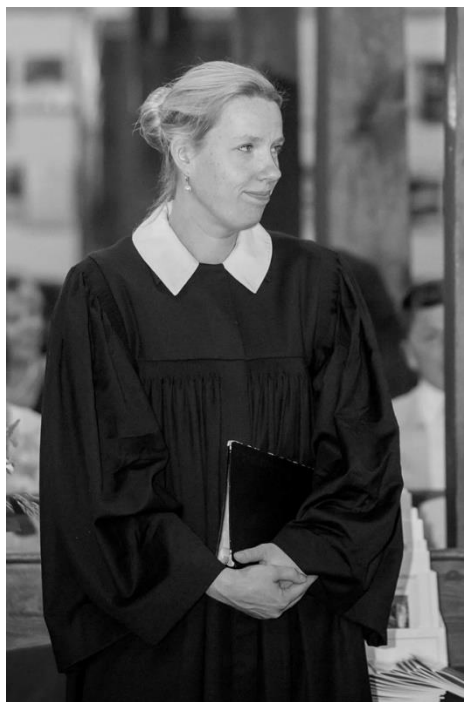
Date and signature:

We are here for you:

Contact: 933 Smyth Road, Ottawa ON K1G 1P5, (613) 733 5804 /
www.glco.org / Facebook: Martin Luther Gemeinde Ottawa



Pastor: Judith Kierschke, (613) 748-9745/ mobile: 613-552 9587
Confidential Email: [pastorkierschke\(AT\)gmail.com](mailto:pastorkierschke(AT)gmail.com),
Church office hours: Monday 3-5 pm and Thursday 10-12 am
Please call or send an Email if you would like a personal conversation.



Church musician: MaryAnn Foley 613-225-2522 / macfoley(AT)rogers.com

Council Co-Chairs: Konrad von Finckenstein, (613) 744-5856 / finckenstein(AT)gmail.com
Rolland Lapointe, (613) 692-5506 / rolland.lapointe(AT)sympatico.ca

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Treasurer: Marion Fraser 6132384648/ mdfraser(AT)bell.net
Klaus Edenhoffer, (613) 252 4325 / kedenhof(AT)gmail.com

Building Committee: Gunther Bauer, (613) 730 3495 / guntherbauer(AT)hotmail.com
Klaus Moritz, (613) 254 9893 / klausmoritz5(AT)gmail.com

Representative for the Martin Luther Kindergarten:
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Church secretary: Gail Smith; (613) 220-2264 / Smithga98(AT)gmail.com