



Courier 2022 March - May



Newsletter of Martin Luther
Church Ottawa
933 Smyth Rd
Ottawa, ON K1G1P5
Ph (613) 733-5804
[lutherinfo\(AT\)gmail.com](mailto:lutherinfo(AT)gmail.com)
www.glco.org

Devotion about the Verse of the year 2022



There is a special Bibel verse for every year in the German-speaking countries. These Bible verses have been published since 1970 by the Ecumenical Office for Bible Reading. This year it is a saying from the Gospel of John, and as a devotional for this church newsletter, there is a pictorial reflection on the 2022 year's motto:

"Jesus Christ says, 'Whoever comes to me, I will not turn away.'"

John 6:37

Welcome

What a special moment! The door opens wide, the host spreads his arms: Welcome! Many have come: The brave and the cautious, the joyful and the burdened. And somewhere here we ourselves are also standing. The host looks over at us - and smiles. Exclusive for everyone.

Each of the people standing in front of the open door has its own color scheme. Everyone has their own life story.

There is the person on the bottom left. The upper body, kept in light brown, is leaning back a little. Is the right hand casually shoved a little in the pocket? Or is it rather a certain insecurity that the person radiates? Curiously, the child with the light green upper body seems to have placed his hand in that of an adult. The slightly tilted head suggests that it is waiting to see what exciting thing is hidden behind the open door. It is as if we are behind all these people. We are invited, too. The door is wide open for everyone: a special, an exclusive invitation for everyone! There are people with a life story that seems to have gone straight and happy. And there are those who cannot lift their eyes because the weight of the years weighs so heavily and disappointment and sadness paralyze them. There are doubters and those who have faith. And among all these people there are also us. With our life story. With our happy moments and our worries.

Where do I find myself? Maybe in one of the persons?

Which colors would suit me and my life story?

The host Jesus says: "Whoever comes to me, I will not turn away" (John 6:37). It is not just any host who opens his doors, but in Jesus God himself meets us. This is how the Gospel of John tells it. And at the same time, Jesus is a host who has himself experienced what it means to be rejected. At first people cheer him, but then many turn away. So that Jesus asks his disciples, "Will you also go away?" (John 6:67) In the end, he is deported to the execution hill outside the gates of Jerusalem. When Jesus dies on the cross, more happens than people rejecting him.

In a mysterious way, he makes our lives his business: he takes over what we owe to God and people - where we reject and do not trust God and where we reject and leave people behind. Jesus holds out what we can no longer make good - and in doing so, he takes it out of the world.

The figure in the doorway spreads his arms invitingly, "Welcome!"

On the bright body there are also other traces of color, a shadow plays around the person. He is a special host: who lets his life be touched by our shadows.

What triggers the inviting attitude of the bright person in the door trigger in me? Where do I wish for an open door in my life - towards God or towards other people?

A warm welcome!

It is a special moment when the door opens to the light-flooded hall. Because in this moment it will be decided who of the invited guests will dare to enter or who will stand waiting.

The host stands in the doorway with his arms outstretched: everyone is welcome. There is no need for an admission ticket or entrance fee. There are no barriers or conditions that must be met. The host does not say, "You are welcome if you ...". No!

Unconditionally welcome. But it will not be without consequences if we enter. Because the closeness of this host Jesus will change us. What is sore can be healed. Tears will be dried and bitter features will soften. Because the love of the host has the power to change people.

The question is: Do we go and step through this door? And perhaps we feel: It is not a question of dignity or conditions, but a question of trust.

Remember our Advent Coffee?



Report of the Presidents:

Dear congregation

Covid and its awful variant Omicron has meant that our church was closed for most of the time since the last time we reported. Following the edict of the ELCIC we closed the church until February 1, 2022. We are now continuing under restrictions until hopefully in spring these will all be lifted. Our approach is very simple, we follow Ontario government restrictions and recommendation of the ELCIC. Here is our slender report.

1. We have held all congregational council meetings online and of course Pastor Kierschke has in a wonderful way delivered worship services in both languages online. We really are blessed to have a pastor who feels so at ease with new technology and so talented to deliver warm and personal sermons over the internet.
2. We renewed the snow plow contract and the contractor has done a great job during this last snowy month. Unfortunately new management at the BMO means they no longer pay our snow removal in return for parking spots. Due to Covid their need for parking spaces has drastically been reduced. This has meant significant new costs.
3. Klaus Moritz has installed outside lights at the entrances to the church so that at night people do not stumble or fall by reason of lack of light. Many thanks Klaus.
4. The hot water to the new kitchen takes forever to warm up. A relay pump, installed on the hot water tank which is supposed to accelerate the hot water transport, was installed but not connected. Unfortunately we cannot locate the plumber who was supposed to install it, and we have now engaged our

regular plumber to fix it. So hopefully once we fully reopen the church and use the kitchen , we will have hot water immediately.

5. We have renewed the insurance for the church. Like many of you, we saw an unpleasant rise in premium expenses. This coming at a time when our income is significantly reduced is of considerable concern.
6. We have decided to hold our annual general meeting on May 15, 2020. Due to Covid we did not hold it for two years. By May 15 hopefully the pandemic is over, or if not we can hold it outside.

Finally we need to remind all of you, that even when the church is closed by reason of Covid the cost of running the church (salaries, building upkeep, services, utilities etc) keep running. Unfortunately lack of in person services has also meant a decrease in donations. We therefore urge all of you to kindly make donations via the web by pushing the “donations” button on our website or sending a cheque by mail addressed to the treasurer.

Looking forward to seeing you in person in church without Covid restrictions.

Konrad and Sonny

Christmastree Decoration in Covid times. Do you know these guys?



Confirmation in Martin Luther Church



On **May 22 at 2pm**, 6 confirmands will be confirmed in our Martin Luther Church. On the photo you "see" from left to right:

Rebecca & Isabella Mallet, Jakob Kierschke, Even Mehari (and his brother Simon who is not confirmed this year) and Aleah Shoemaker. Not in the picture, but still confirmed is Freda Bohnkamp.

You have seen the confirmands in the Christmas videos for the past two years. Because of Covid, no nativity plays were possible in the church, our confirmands took over the task to create the Christmas story on film.

But of course that was not all they did.

The last 2 years they had lessons with Pastor Martin Malina and me and these were really extraordinary lessons.

Because of the pandemic, the first year we only met on Zoom on Saturday evenings. When we met in person for the first time as a group last year after the summer, it was a different way of working and of course much more personal. I have to really compliment the confirmands for staying with us so faithfully these 2 years. Especially the last 2 years were and still are very difficult for the young people.

They were torn out of their familiar environment of friends and school from one day to another for an indefinite period of time. You might think that young people can easily cope with this. But this is not true. We have had many conversations

with the young people, also about how they are doing in the Corona time and we have talked a lot about our fears. Especially the fear of losing family members to Corona.

And then the friendships that are missing. The contact with people of the same age, the normal everyday life. Friends are so important at that age. Many were not allowed to see each other for months. Even the grandparents could not be visited for a long time.

And then everything online! In addition to online school, online confirmation classes.

Extraordinary 2 years, extraordinary confirmation class, but thanks to these great young people we managed that well too. Maybe this extraordinary time showed them that Christianity is about hope. That God is there even in difficult times, that we can pray to him when things are going badly for us - but of course also when things are going well for us.

And it's nice to say - in the two Corona years I had confirmation class and learned more about God during this time. That makes you strong for the rest of your life.



Comforting songs in hard times

Do you remember the online sermons in January. It was a sermon series entitled: Many gifts - one Spirit. Based on the Bible passage from 1 Corinthians 12.

Now here is another fictional interview in the familiar style and it is with Paul Gerhardt. Paul Gerhardt wrote many songs in our hymnals. He lived in the 16th century, during the 30 year war. He experienced a lot of bad things, but his songs are full of hope, faith and confidence. I thought, this fits well in our time, maybe we can draw hope and faith for us from his songs.



Paul Gerhardt *1607 in Gräfenhainichen - † 1676 Lübben, was a German, Evangelical Lutheran theologian and hymn writer. In our German Evangelical Hymnal of 1993 there are 26 of his songs, in the English still 9.

He was a Pastor in Mittenwalde, Berlin and Lübben.

The 30 Years War (1618-1648), the effects of which he felt at first hand, took place during his lifetime. Hunger, plague, death - all these were part of Gerhardt's life.

His parents died when he was a teenager. Only one of his five children survived child age. He survived his brother and his wife.

Despite all this, he wrote songs full of praise and trust in God. Do we find traces of his life in his songs or do we find his theology in the songs?

Question 1:

Mr. Gerhardt, one of your most famous songs is an evening song "Now rest beneath night's shadow" It was written in 1647. What was going on in your life then and why did you write such an evening song?

Vers 1: Now rest beneath night's shadow the woodland, field, and meadow the world in slumber lies. But you, my heart awaking and prayer and music making: let praise your creator rise.

This song is one of my first songs to be published. After my studies in Wittenberg, I came to Berlin. I was not yet a pastor, so I worked as a teacher and wrote songs on the side. You have to imagine the time back then as really depressing. The 30 Years' War had been present for a long time. People were losing courage and hope, there was misery and hunger. Many people had died or suffered from diseases. With my songs I wanted to awaken new courage and hope. People should realize again that there is something else than only pain, hunger and hopelessness.

In Berlin I got to know Johann Crüger. He was cantor at the Nicolaikirche in Berlin at the time, and we became friends and worked together. Many of my later songs appeared in his hymnals. First, 18 songs in Crüger's 1647 reissued hymnal. It was not then a "real" hymnal as you know it; they were smaller booklets intended for personal devotion at home. In any case, my songs were now published here for the first time and in 1647 also this one: "Now rest beneath night's shadow".

As you will recognize, it is a very simple and pictorial, almost childlike language that was chosen here. First it is an evening reflection (verses 1-3), followed by a spiritual almost meditative reflection on the evening of life - on death (5-7)

*Verse 6: Ye weary limbs! now rest you, For toil hath sore oppressed you,
And quiet sleep ye crave! A sleep shall once o'ertake you
From which no man can wake you, In your last narrow bed—the grave.*

Finally, the song ends in a prayer, in stanzas 8 and 9.

Many of my contemporaries found this song too simple or pointed out that never "the whole world" can sleep at once, since the sun always rises somewhere. But, of course, that's not how you can interpret the song.

Remember what I said, what a terrible time we were living in. Sickness, death even in our own families, omnipresent. Only faith can help. Into this we pray with the soothing words of the 8th stanza:

*"Lord Jesus, Thou dost love me, Oh, spread Thy wings above me
And shield me from alarm! Though Satan would devour me,
Let angel-guards sing o'er me: "This child of God shall meet no harm!"*

These words give strength and comfort!

A few years later I prayed these verses myself at the deathbeds of my children

Question 2:

A few years later (1653) you wrote the beautiful summer song "Go forth my heart, and seek delight". What can you tell us about this song?

Vers 1: Go forth, my heart, and seek delight In all the gifts of God's great might,

*These pleasant summer hours: Look how the plains for thee and me
Have decked themselves most fair to see, All bright and sweet with flowers.*

This song was also first printed in one of Crüger's hymnals (1653). I myself was a Pastor in Mittenwalde at that time.

I wrote this song in the post-war period. Everything was destroyed and the wounds to body and soul were not yet healed. But it must go on, a new beginning must come: So the call, "Go forth and seek joy," because there are so many good God's gifts besides all the misery. These are described in the next stanzas: the trees, the birds, the flowers, the animals... Encouragement and praise to God, that's what I wanted to achieve.

From stanza 8 on, the content of the song changes. If everything is so beautiful here on earth, what must it be like in the hereafter with God? This comparison is expressed in stanzas 9-11.

*Stanza 9: I think, Art Thou so good to us, And scatterest joy and beauty thus
O'er this poor earth of ours; What nobler glories shall be given
Hereafter in Thy shining heaven, Set round with golden towers!*

But the song does not end here. It does not end in the hereafter, but comes back to our world, in which we carry our "yoke". Only God can help us to believe, to bear fruits of faith, to receive blessings, we can only ask. Therefore, this song also concludes with a prayer (the last 3 verses) that the singer may come to perfection in faith.

*But help me; let Thy heavenly showers Revive and bless my fainting powers,
And let me thrive and grow Beneath the summer of Thy grace,
And fruits of faith bud forth apace While yet I dwell below.*

Question 3:

Let's make a time jump of 15 years and look at your song "Be thou contented! aye relying On thy God" 1666/67. What had happened in your life in the meantime and how does this song fit in?

A lot has happened and, unfortunately, a lot of bad things have happened as well. Four of our five children died in childbirth and finally my wife. I was a Pastor in Berlin, but then there was an incident. I refused to sign the Edict of Tolerance of 1664.

The Brandenburg Elector Johann Sigismund had converted from the Lutheran to the Calvinist confession in 1613. At least he allowed that not the whole population now had to become Calvinist as well, although legally he could have done so. But of course there were difficulties - especially in Lutheran Berlin - and many discussions, in which I, as a Lutheran, took an active part.

On September 16, 1664, the Elector Friedrich Wilhelm I issued the so-called Edict of Tolerance. Some points of this edict included:

- Lutherans and Calvinists were not allowed to publicly criticize those of other faiths from the pulpit.

- The confessional writings of the Evangelical Lutheran Church were restricted in their validity with regard to demarcations from Calvinist doctrine. In fact, the validity of the Formula of Concord was abolished.

Since this was clearly a discrimination against Lutheran theology, I could not sign this edict. This eventually led to my dismissal from Berlin.

However, I soon found work again and was a Pastor in Lübben from 1668 on. A small, beautiful place in the Spreewald.

After my children and my wife had died and I was dismissed from Berlin, I wrote this song: "*I. Be thou contented! aye relying On thy God, who life is giving, For He hath joys soul satisfying, Wanting Him—in vain thy striving. Thy Spring is He, Thy Sun that ever Rejoiceth thee, And setteth never. Be thou contented!*"

I have painfully realized: Suffering is part of life. If we want our peace, we can only do it in God. There is simply no other way - and you realize, I know what I am talking about.

This song shows that in 15 stanzas. Our suffering is pointed out (stanzas 1.5.6.13), at the same time God knows us, he knows our suffering, knows how we are and is with us (stanzas 2.5.6). Sometimes in suffering, in agony, in pain, in great loss, we think God is not there or does not see us. But this is not the case. God is there. It takes faith and patience (stanza 10). Making peace, being satisfied even in the midst of discord is only possible with and by God (1).

Question 4: If we compare your songs with the songs of Martin Luther, we notice that in Luther's songs the congregation sings a kind of confession, e.g. "A mighty fortress is our God ". Your songs, on the other hand, seem more personal, subjective, rather devotional and emotional.

It was one of Martin Luther's great achievements that he brought singing back into worship service. In the liturgy, in the congregation, into private homes, for personal devotion. This was a great innovation in Lutheran worship. The faith is now sung as a confession everywhere.

I had something different in my mind, lived in a different time. My main concern in my songs was to give people comfort with the songs.

The Christian faith helps people to survive life with all its challenges and crises. That's what I wanted to proclaim. We have to look at our everyday life differently here, in the evening or in nature God's action becomes visible. Even in the gloomiest and darkest evenings or in summers full of hunger and death. God is there. My songs speak of subjective experiences of faith. Of course, my own experience resounds in the songs. In the time in which I have lived, most people will have had just as hard a time in life. A life marked by death, illness, pain, poverty. That was our everyday life.

The individual fate is brought before God and a bridge to faith is built.

All the horror of the war, the death, the illnesses, all this is found in my songs but - we have seen it, the songs do not stop there. All that is brought before God. There is a conversation with God, a prayer. This opens the door of faith and comfort.

At a time when consolation was urgently needed, I wanted to tell people: Just believe, you will find peace with God.

With my songs I want to comfort the mourning, give confidence to the worried, and in good times simply praise and thank God.

Question 5: If you had to put your life and work under one Bible verse. Which one would it be and why?

Psalm 37:5 "Commit your ways to the Lord and hope in him; he will do well."

That's all what matters in life. Trusting God! I have set this Psalm word into music in a song: Thy way and all thy sorrows give thou into His hand (1653).

Verse1: *Thy way and all thy sorrows, Give thou into His hand,
His gracious care unfailing, Who doth the heav'ns command;
Their course and path He giveth To clouds and air and wind;
A way thy feet may follow, He too for thee will find."*

A farewell song? A song where you have to decide which way to go?. Perhaps a song after a painful loss? Our whole life is full of goodbyes, this song shows how it can go on. Only with God.

As you know, I have experienced much in my life. Many of my loved ones have died. My professional life has not always been easy either. If I hadn't had my faith in God, how could I have endured it all? What was I supposed to hope for?

Thy way and all thy sorrows, Give thou into His hand,

Look ahead, don't get caught up in what keeps you in thoughts of sadness or pain. Then, in the midst of your crisis, you will hopefully get the distance that is so important - and realize for yourself that there is someone else. You are not alone in the dark, in your cave, in your depression, in your fear. In your suffering, God is there, talking to you.

Written by Judith Kierschke

Remember that Christmas Carol?



Gunther Bauer tells something about his life:

My first prayer

My mother was a single child and was brought up in strict catholic faith. When she married my father of Lutheran belief, my two older brothers and I were baptized in the Lutheran faith, as was custom at that time. My mother was then excommunicated from the catholic church. To keep peace in the house, my father opted out from the Lutheran church. In Highschool, I was allowed to attend classes in religion. From childhood on, I was interested in religion history. Being a church member was important for baptism, confirmation, weddings and funerals, as well as for main church festivities like Easter, Pentacost, Christmas and, of course, for your own well-being. After graduation from highschool in March 1957, I emigrated to Canada for various reasons. I did not want to be drafted into the German Armed Forces for two years. My father had died in the war when I was six years old. I also did not have any money to continue my education at the universty level. So I decided, to go to Canada for two years to earn money for my further education. Besides, I had also an older brother in Canada, who had emigrated two years earlier. In Canada, I did find a job as a timberman (carpenter), working underground in an uranium mine in North-Ontario. After two years of underground work, I had saved enough money to continue my education at the University of Toronto. I registered in Civil Engineering. The person next to the registration desk heard my name and asked me, if I were German and of Lutheran faith. When I said yes, he introduced himself as Pastor Richard from the University Lutheran Church. He told me that the church had an active youth group with many students. Since I was new to Toronto and liked to meet people, I joined the church. At our second meeting, I was elected president of the youth group. Pastor Richard spoke some German since his grandfather had immigrated from Germany and his name then was Reichard. Pastor Richard wanted to indrouce me, together with the new members of the Church Council, to the congregation in four weeks. But he would like to talk to me before about my religous education and which prayers I knew. He noticed that I seemed to be astonished. He asked me if I had any objections. I told him, actually not, but that I had never prayed before. You have never prayed in your life, not even with your mother, grandmother or in school? I shook my head somewhat embarassed and suddenly some words came into my head, I never had knowingly spoken before, of a children prayer: *“Ich bin klein, mein Herz ist rein, soll niemand drin wohnen als Jesus allein”* (*I am small, my heart is pure, nobody but Jesus Christ should live in it*). I had no idea where I have heard this prayer before. A bit later, I remembered. When I was about five years old, we had a nanny, with name Klara, she took me once on her free weekend to her parents. They had a small farm with two cows and a few chickens. My parents liked the

idea, since I was small and skinny for my age. Fresh milk and eggs were nutrients my body was missing.

Klara was very religious and she prayed this prayer every evening with me, when she put me to bed. Well, that is a good beginning, said Pastor Richard. We have a few more weeks before I will introduce you, together with the new church council, to the congregation. He gave me a copy of the New Testament and the ten Commandments to begin with and asked me to continue praying to Jesus Christ and to read the ten commandments. Write down any item where you think you have transgressed one. After three weeks, at the age 23 years, I stood in front of the crucifix in the church and said my first prayer of my life. It was as follows: "Dear Jesus Christ, if you can hear me, I would like to place my life in your hands and ask for your forgiveness of my sins that I have written down here. Then I read each sin by name. When I concluded my prayer with an "Amen", I had the feeling a heavy weight was taken off my shoulders. The immediate result of my confession was, the experience to be no longer alone.

Gunther Bauer thoughts about Baptism

"You are my beloved Son, in You I am well pleased" (Luke 3:22). This was God's voice from heaven that declared to the world that Jesus is God's Son, as John the Baptist baptized Jesus in the Jordan River. Since for Christians Jesus is free of sins, this baptism seemed strange, since John was baptizing the pilgrims to cleanse their sins. But Jesus insisted to be baptized by John. Mathew and Mark explained this apparent contradiction to the early Christian Church (Math 3:13-17; Mark 1:1-9). The important moment occurs when the Holy Spirit is descending from heaven and God announces that Jesus is God's Son. Christians are baptized, because they follow the last words of the risen Christ, as told by Mathew in the Easter story: *"Go therefore and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit, and teaching them to observe all things that I have commanded you and lo, I am with you always, even at the end of age"* (Math 28:19-20).

Unfortunately, the significance and the importance of baptism for Christian faithfuls have been interpreted differently by the various Christian churches and sects. For example, baptising newborns and adults the complete immersion not being practised, but the water is dribbled on their forehead. Luther wrote about his interpretation of baptism in October 1519:

The baptism is called in Greek: baptismus and in Latin: mersio, that means that an object is completely immersed in the water. And, as we know, many churches and places, do not use this custom anymore to immerse children completely

in water as should have been. But many churches, instead complete immersion, pour little water with the hand on the forehead of the baptized person. But one should consider, that in German the word for baptism is “Taufe”, that word again is derived from the word “Tiefe”, which means depth, that a child or anyone else who is baptized, is deeply immersed in water. This is actually the significance of baptism, that the person and the sinful flesh and blood should be drowned from birth on through God's grace. Therefore, one should give the act of baptism significant importance. When the word baptism becomes a significant and natural element, then it will become a sacrament: that is a holy item.

Further, Luther wrote that a person without baptism cannot be a Christian. Only through baptism can a person enter a Christian congregation. The Lord's Supper and Baptism are for Luther inseparable in order to be a Christian. A baptized person belongs in his whole earthly life to a Christian community. Since baptism is a holy Sacrament, God is present at each baptism, according to Luther. Baptism is a brief act in the life of a person, but is valid throughout his life. It cannot be cancelled. That means, that a person who has become estranged from his faith, can return and can continue receiving support and consolation in a Christian congregation.



BIBLE EASTER WORD SEARCH



K C T E K A M S R H T O A Q T L T J T S H P
 L G D A B H C I A A O Z F S S P C X E U Z I
 M A G P K K R M E P A W E S A A A B Z N M L
 Q R M C M R U O S O B U E Q I C V A T D P A
 Q O U B Q M C N C S L N C H U Y R I R A E T
 F P F G F A I O R T O G N W F A J I O Y K E
 P P W Q A R F F I L O O V R Q W T S F R G D
 C A Z X H Y I C S E D L X E S S T T R I Y Y
 R A S Y J F X Y E S N M S T N R B J E H C U
 L L L S D Z I R N G O L G O T H A E W I L E
 N R I V O R O E G O T D U M C R O S S S G L Y
 I G G C A V N N L P N Q X B Z A J U H H O Q
 S Z K M J R E E V R I B L E F Q Z S V P L M
 G Z N Z W G Y R S J T G R Y E D F D H R O O
 R O B E R O M A N S K S O N O F G O D I X Z
 T S Q B E N A I L S Y U H N Z M B A L E S V
 P J B T H R E E D A Y S N S N G H G K S L N
 N C F A N G E L S W S Z G W Q V C N M T D B

Find the following words:

Romans	Risen	Sacrifice	Three Days	Angels	
Savior	Golgatha	Blood	Simon of Cyrene	Jesus	
Lamb	Son of God	Tomb	Apostels	Calvary	
Cross	Nails	Mary	Crucifiction	Pilate	Sunday
High Priest	Passover				



Dear Sisters and Brothers in Christ,

do you feel like a little day trip with a cultural highlight this summer?

We will rent a bus together and drive to the Petroglyphs Provincial Park on Sunday, June 19. We will spend a nice day together, visiting the museum with the ancient First Nation petroglyphs, stroll through the park, picnic, and enjoy the landscape around us.

The bus ride takes about hours 3 hours.

If everything goes as planned, we will meet there with the Martin Luther congregation from Toronto, which consists of German and English speaking members just like us. Maybe you even know someone from the congregation?

As you can see it will be a varied and interesting day.

Whether you are good at walking and want to see a lot or would like to join us but can't walk much, we will try to find a solution for everyone. If you have any questions or are unsure, please feel free to contact me. For better planning, please contact me if you would like to join us. Then we can plan with exact numbers and tell you how expensive it will be.

It will certainly be an interesting trip, which I am already looking forward to!

Some background information:

Petroglyphs Provincial Park is a historical-class provincial park situated in Woodview, Ontario, Canada, northeast of Peterborough. It has the largest collection of ancient First Nations petroglyphs (rock carvings) in Ontario. The carvings were created in the pre-Columbian era and represents aspects of First Nations spirituality, including images of shamans, animals, reptiles, and, possibly, the Great Spirit itself.

The location of the site was kept hidden from non-First Nation people until 1954, when it was rediscovered accidentally by a prospector (Everett Davis) of the Industrial Minerals of Canada. The immediate area of the petroglyphs has been designated a National Historic Site of Canada.

The stone is generally believed to have been carved by the Algonquian or Iroquian speaking people between 900 and 1100 AD., if not somewhat earlier during the Archaic. Today, the First Nations people of Ontario call the carvings Kinomagewapkong, meaning "the rocks that teach" or "the Teaching Rocks". Originally two to three inches deep the 1200 carvings were made using gneiss hammers to incise human figures, animals, and a dominant figure whose head apparently represents the sun, onto the soft, gently sloping walls.



The Museum and some Petroglyphs



Please contact Pastor Kierschke by Easter if you would like to be part of this day trip.

Winter Walks and on we go....

Do you remember the Winter Walks in January. Many of you attended, first at Mer Bleue and then at the end of January on the Jack Pine Trail. I have received many inquiries as to if and when we can do something like this again and the following date is scheduled for a next Walk.

On Sunday, 3rd of April we will meet at 10:30am in the parking lot on Petri Island. There will be a small Christian impulse at the beginning and then we will look at the beauties of nature. Looking forward to seeing you there!



Passion and Easter time

Ash Wednesday 03/02/2022.

On Ash Wednesday between 5:00pm-7:00pm, I will be offering a "to go" Ash Cross at Martin Luther Church. You may come to the church during the aforementioned time period. There you will get the ash cross painted on your forehead, an encouragement said and you will also get a little impulse to take home for the Passion season.

Ash Wednesday marks the beginning of the forty-day period of Lent, which culminates in Good Friday and ends with Easter.

Maundy Thursday:

6pm Dinner in Mount Calvary Hall with devotions and commemoration of Jesus' last supper.

Good Friday:

On Good Friday we offer two services with communion.

One English at 10 am and one German at 3 pm.

Easter Sunday:

Easter morning service with lighting of the Easter candle in front of the church at 6:30 am, followed by an invitation to join us for Easter breakfast in Mount Calvary Hall.



At 9.30 there will be an English Easter service and at 11am a German Easter service.

Come with the whole family. After both services, children can search for Easter eggs in the church garden!

Children's Bible Afternoon, Saturday 14th of May 2022
3.00pm-6pm In the garden of Martin Luther Church.

Unfortunately, there have been only few offerings for children in our congregation lately. Covid has made it hard to get together. Now, when summer comes, we all hope that the situation will relax and outside in the fresh air it is once again easier to meet.

So we invite you to a children's Bible afternoon!

We hope for nice weather so we can do a lot outside in our garden. But we also have enough space downstairs in our church.

We are in May between Easter and Pentecost. What do we actually celebrate on these days? We listen to stories, do handicrafts together, sing and play. We are happy if you come too! You are also welcome to bring your friends and siblings. Ideally for children between 5-12 years old, German and English speaking. Just come along, registration is not necessary. However, if you have any questions, your parents are welcome to email or call Pastor Kierschke.



Dates March to May at Martin Luther Church, Ottawa

Of course we hope - and assume - that all dates can take place as planned, but we have learned from the last two years that there can be last-minute Covid changes. In January and February we were unfortunately not able to have coffee at the church on Tuesdays, but from March onwards it will hopefully be allowed.

Since I am on Assemblys from the ELCIC and EKD in March and April, some services will be kindly substituted. In March, April and May there will also be only one joined discussion group for this reason.

Please pay special attention to 15th of Mai. After this joined service we will have our AGM!

Tuesday, 1.3.2022		Kaffee in der Kirche 11am Martin Luther Kirche Auf deutsch
Wednesday, 2.3.2022 Ash Wednesday Aschermittwoch	Between 5-7pm I Will be in the Church. You can come by, get an Ash Cross on your forehead and a small devotional for at home.	In der Zeit zwischen 5-7 pm bin ich in der Kirche. Kommen Sie vorbei. Sie bekommen ein Aschekreuz auf die Stirn und eine kleine Andacht für zu Hause.
Friday, 5.3.2022		Weltgebetstag 7pm Martin Luther Church (auf deutsch)
Sunday Service 06.03.2022	10. am Joined Service for the World Day of Prayer	10 Joined Service zum Weltgebetstag
Tuesday 8.3.2022		USA/ Kanada Zoom Passionsandachten Deutsch
Sunday Service 13.03.2022	9.30 English Service	11 am deutscher Gottesdienst
Tuesday 15.03.2022	Coffee in Church 11am Martin Luther Church	
Tuesday 15.03.2022		USA/ Kanada Zoom Passionsandachten Deutsch
Thursday 5 pm Joined Discussion Group	Discussion Group Topic: The evil. Is there a devil?	Diskussionsgruppe: Thema: Das Böse/ Gibt es den Teufel?

Sunday Service 20.03.2022	9.30 Englisch Service	11 am Deutscher Gottesdienst
Tuesday 22.03.2022		USA/ Kanada Zoom Passionsandachten deutsch
Friday, 25.03.2022 6pm	Movienight English Film	Filmabend/ Englisch sprachiger Film
Sunday Service 27.03 Joined Service	9.30 am Service of the Word Sonny Lapointe	11 Lektorengottesdienst K.v.Finckenstein
Tuesday 29.03.2022		USA/ Kanada Zoom Passionsandachten deutsch
Sunday Service 03.04.2022	Trip-Walking Day Meetingpoint 10.30 am Petri Island	Ausflug/ Wandertag Treffpunkt 10.30am Petri Island
Tuesday 5.4.		11am Kaffee in der Kirche deutsch
Tuesday 05.04.2022		USA/ Kanada Zoom Passionsandachten deutsch
Thursday, 7.4.2022 5pm Zoom Discussion Group	Joined online Discussion Group The Beginning of Christianity as State Religion. Who was Constantine the Great?	Joined online Discussion Group Der Beginn des Christentums als Staatsreligion. Wer war Konstantin der Große?
PalmSunday Service 10.04.2022	10. am Joined Service We are meeting outside the Church and do the entry together	10 am Joined Service wir treffen uns vor der Kirche und ziehen gemeinsam ein.
Tuesday 12.04.2022		USA/ Kanada Zoom Passionsandachten deutsch
Gründonnerstag 14.04.2022	6 pm Eating Dinner together in Mount Calvary Hall in remembrance of the Last Supper	6pm Gemeinsames Abendessen in Erinnerung an Jesu letztes Mahl unten in der Mount Calvary Hall

Good Friday 15.04.2022	10 am English Service	3 pm Deutscher Gottesdienst
EASTER Service 17.04.2022	6.30am Joined English/ German outside Afterwards Breakfast in Mount Calvary Hall 9.30 English Easter Service afterwards searching for Easter Eggs in the Garden (for kids)	6.30 Joined English/ German Service Outside, anschließend gemeinsames Frühstück in der Mount Calvary Hall 11.00am Ostergottesdienst und anschließen für Kinder Ostereiersuche im Kirchgarten.
Tuesday 19.04.2022	11 am Coffee in Church Martin Luther Church Englisch	
Sunday Service 24.04.2022	10 am Joined Service Ted Heinze	10 am Joined Service Ted Heinze
Sunday Service 01.05.2022	9.30 Service of the word Sonny Lapointe	11 Lektorengottesdienst Christina Wendorff
Sunday Service 08.05.2022	9.30 English Service	11 Deutscher Gottesdienst
Tuesday 10.05		Kaffee in der Kirche 11 am deutsch
Saturday 14.05	Children Bible Evening 3.00-6.00 pm Between Eastern and Pentecost	Kinderbibelnachmittag 3.00-6.00 pm Zwischen Ostern und Pfingsten
Sunday Service 15.05.2022 Kantate	10am Music and Hymn Service Joined Service outside in the Garden – bring your Instrument	10am Musik und Liedgottesdienst Gemeinsamer Gottesdienst im Garten- Bringen Sie ihr Instrument mit
Sunday 15.05.2022 Annual General Meeting After Service	AGM after Service	AGM nach dem Gottesdienst
Tuesday 17.05	11am Coffee in Church	

Sunday 22.05.2022	10 am Joined Service	10 am Joined Service
Confirmation Service 22.05.2022	2pm Confirmation Service in Martin Luther Church	2pm Konfirmations Gottesdienst in der Martin Luther Kirche
Thursday 26.05	Joined Zoom Discussion Group online 5pm Topic:Icon Painting	Zoom Gesprächskreis online 5pm – deutsch Thema: Ikonenmalerei
Friday 27.05		6pm Film Nacht/ deutsch
Sunday Service 29.05.2022	9.30 English Service	11 am Deutscher Gottesdienst

We are here for you**Address of the Church:** 933 Smyth Road, Ottawa ON K1G1P5**Phone:** (613) 733 5804www.glco.org**Facebook:** Martin Luther Gemeinde Ottawa**MARTIN LUTHER CHURCH OTTAWA****Visit us on: www.glco.org****Please donate online or Via cheque****Instagram: [mlchurchottawa](https://www.instagram.com/mlchurchottawa)****Facebook: Martin Luther Gemeinde Ottawa****Pastor:** Judith Kierschke, (613) 748-9745[pastorkierschke\(at\)gmail.com](mailto:pastorkierschke(at)gmail.com)

Please contact me via phone or email if you wish a talk.

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

Corporate Secretary: Heidi Rausch, (613) 247-9102 /
hrausch(AT)hotmail.ca

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

Other members of the Church Council:

Ute Davis, (613) 236 3736 / muted(AT)rogers.com
Jonathan Ladouceur, (613) 983-1812 /
jonathan.r.ladouceur(AT)gmail.com
Heather Ladouceur, (613) 263-1812 / heather.ladouceur(AT)gmail.com
Sheri Pendlebury, (613) 523-5262 / bsp_sheri(AT)hotmail.com
Alfred Popp, (613) 729-4650 / alfpopp(AT)gmail.com
Steve Thornton, (613) 406-5414 / shthornton(AT)gmail.com
Christina Wendorff, (613) 489 3438 / christina.wendorff(AT)gmail.com

Financial secretary: Heather Bent, (613) 248-0600 /
heatherbent(AT)bell.net

Church secretary: Gail Smith; (613) 220-2264 /
Smithga98(AT)gmail.com