



St. Peter's Evangelical Lutheran Church

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On Laughing and Laughter: A Brief Summary

Easter is a time of transformation and joy. Mourning turns into laughter. Life, new life, arises out of death – with Jesus' resurrection. Jesus already said, in one of the Beatitudes in the Sermon on the Plain (Luke 6), “Blessed are you who weep now, for you shall laugh.” On February 17, I gave a sermon on this verse and on laughter as a gift from God. Here follows a brief summary of my main thoughts.

For starters, let me state that there are many stories in the Bible that contain a sense of humour.

Sarah was laughing because visitors told her husband that she would have a son. At the age of 90 (!) she gave birth to Isaac; his name means “he laughs” (Genesis 18; 21). When the Philistines captured the Ark of the Covenant, they kept it in the house of their god Dagon. Since the statue of Dagon kept falling “face downward on the ground before the ark of the Lord,” the Philistines decided to return the Ark to the Israelites (1 Samuel 4-6). Elijah was mocking the prophets and priests of Baal. He encouraged them to shout louder so that their god may incline his ear to them for he might be “too busy” – implying that he was relieving himself (1 Kings 18). We hear that Jehoram, after his eight-year-reign as king, passed away “to no one's regret” (2 Chronicles 21). It is a sad commentary on his life; but a bit funny, nonetheless.

In the New Testament, Paul refers to himself, with a dose of self-irony, as an “untimely born” witness of Jesus' resurrection. He did not feel worthy to be counted amongst the apostles, for he had “persecuted the church of God” (see 1 Corinthians 15).

While there is plenty of humour in Scripture, it is quite strange that the Bible does not have a lot to say about laughter.

The verb “to laugh” (Greek: γελᾶω, *gelāō*) appears only twice in the New Testament, namely in Jesus' Beatitudes and his words of woe in Luke 6. The noun “laughter” (Greek: ὁ γέλως, *ho gélōs*) is mentioned only in James 4:9, “Let your laughter be turned to mourning and your joy to gloom” – the opposite of Jesus' words in Luke 6, “Blessed are you who weep now, for you shall laugh.”

There are only a few verses in the Bible that refer to laughter as encouraging or cheerful. Interestingly, a couple of times in Job, “He will fill your mouth with laughter, and your lips with shouting” (8:21), and when God said, “I smiled on them when they had no confidence, and the light of my face they did not cast down” (29:24). On occasion, we can hear how the psalmist mentions that the righteous laughs at the ill-fate of the godless person. Others than that, laughter usually happens in a scornful way. When Jesus told the people that the daughter of Jairus was not dead but only sleeping, they were laughing at him (Mark 5).

It also seems that we Christians have a hard time when it comes to laughing or laughter.

For the longest time, Christians thought that having too much fun (accompanied by laughter), would not be an appropriate attitude. The novel “The Name of the Rose” by Umberto Eco is set in a monastery in medieval times (14th century). One monk in particular is decidedly opposed to laughter. He even killed others so that no one could get their hands on a copy of a(n assumed lost) book on laughter by the Greek philosopher Aristotle. In the end, this book and almost the entire library went up in flames.

On the other hand, there are plenty of idioms that characterize laughter as something wholesome and

healthy: Laughter is good for the soul. Laughter is the best medicine. A good laugh heals a lot of hurts. A day without laughter is a lost day. The person who laughs last, laughs best. And even the German version of the Christmas hymn “Silent Night” describes how God's Son was laughing.

When I was an intern at a church in California, one of the members told me, “Bjoern, when you start your sermons you should tell a joke so that everybody has a good laugh.”

You know that I have a wry sense of humour. I include humour in my sermons when it is called for. But I think it is not right to start a sermon – each sermon – with a joke, just for a joke's sake. Before I make people laugh, it is a more important duty of the sermon to point out that we are in the hands of a gracious God who loves us *despite* our shortcomings and forgives us *because* of our sins.

Still, there is something that could be called “Christian laughter”. It connects us to Jesus' resurrection. On Easter, the early Christians developed a habit of breaking out in laughter. With the so-called **Easter-laughter** they were laughing in the face of death. Because Jesus rose from the dead, death had no longer power over them. We need not be afraid of death.

Paul made the importance of the resurrection clear in 1 Corinthians 15. He stated that if there were no resurrection, our faith would be futile. There would be nothing to hope for. Without the resurrection we would have plenty of reason for weeping ... sadness.

This means that we, as children of God who believe in the resurrection, should be more joyful in our proclamation that Jesus has won for us victory over sin and death. In the end, the best laugh is reserved for us – after all. The resurrection is reason enough to rejoice. The person who is filled with Christian joy must not subdue his (or her) laughter. Laughter can be seen as **a gift from God**. Or, in Jesus' words: “Blessed are you who weep now, for you shall laugh.”

Yours in Christ,
Bjoern E. Meinhardt, Pastor

Werner Tiki Küstenmacher, Kanzel-Witz / Joke from the Pulpit



Joke coming in 09 sec ...



Laugh!!



Stop Laughing

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Über das Lachen: Eine kurze Zusammenfassung

Ostern ist eine Zeit der Umkehrung und der Freude. Trauer verwandelt sich in Lachen. Leben – neues Leben – erwächst aus dem Tod. Mit Jesu Auferstehung. Jesus sagte schon in einer der Seligpreisungen in der Feldpredigt (Lukas 6): „Selig seid ihr, die ihr jetzt weint; denn ihr werdet lachen.“ Am 17. Februar habe ich eine Predigt über diesen Vers und das Lachen als ein Geschenk Gottes gehalten. Hier folgt eine kurze Zusammenfassung meiner wesentlichen Gedanken.

Erst einmal stelle ich fest, dass es in der Bibel einige Erzählungen gibt, die Humor enthalten.

Sarah lachte, als Besucher ihrem Mann sagten, dass sie einen Sohn haben würde. Mit 90 Jahren (!) gebar sie Isaak; sein Name bedeutet übrigens: „Er lacht“ (1. Mose 18; 21). Als die Philister die Lade Gottes eroberten, bewahrten sie sie im Haus ihres Gottes Dagon auf. Weil Dagon immer wieder „auf seinem Antlitz auf der Erde vor der Lade des Herrn“ lag, gaben die Philister die Bundeslade den Israeliten schließlich wieder zurück (1. Samuel 4-6). Elia machte sich über die Baals-Propheten und -Priester lustig. Er forderte sie auf, lauter zu rufen, denn ihr Gott könnte „zu beschäftigt“ sein, weil er gerade austreten musste (1. Könige 18). Über König Joram heißt es, dass er nach acht Amtsjahren „unbedauert“ starb. So möchte sicherlich niemand sterben. Aber irgendwie ist diese Notiz trotzdem amüsant (2. Chronik 21).

Im Neuen Testament verweist Paulus mit einer gewissen Prise Selbstironie darauf, dass auch er als eine „unzeitige Geburt“ ein Zeuge des auferstandenen Jesus wurde. Er fühlte sich nicht würdig, als ein Apostel bezeichnet zu werden, denn er hatte vormals die Gemeinde Gottes verfolgt (1. Korinther 15).

Während es einige Beispiele für Humor in der Bibel gibt, teilt sie uns nicht viel über Gelächter oder Lachen mit.

Das Verb „lachen“ (griechisch: γελᾶω, gelāō) kommt nur zwei Mal im Neuen Testament vor, nämlich in der Seligpreisung und dem Wehwort, das Jesus in Lukas 6 spricht. Das Hauptwort „Gelächter“ (griechisch: ὁ γέλως, ho gélōs) ist gar nur einmal erwähnt; in Jakobus 4,9: „Euer Lachen verkehre sich in Weinen und eure Freude in Traurigkeit.“ Das Gegenteil von dem, was Jesus sagte: „Selig seid ihr, die ihr jetzt weint; denn ihr werdet lachen.“

Nur an wenigen Stellen in der Bibel wird Lachen als aufmunternd oder fröhlich beschrieben. Es ist schon etwas überraschend, dass dies ausgerechnet in Hiob der Fall ist: Er macht deinen Mund voll des Lachens und deine Lippen des Jauchzens (8,21). Und: „Wenn ich ihnen zulachte, so fassten sie Vertrauen, und das Licht meines Angesichts tröstete die Trauernden“ (29,24). In den Psalmen kann man vereinzelt vom Lachen der Gerechten hören, die sich über das Unglück der Gottlosen freuen. In den meisten Fällen lacht man jedoch höhnisch über andere. Als Jesus etwa erklärte, dass die Tochter des Jairus nicht tot war, sondern schlief, verlachten ihn die Leute (Markus 5).

Als Christen, so scheint es, tun wir uns schwer mit Lachen und Gelächter.

Für eine lange Zeit dachten Christen, dass sich Lachen und die Ernsthaftigkeit des Glaubens nicht vertragen. Lachen war unangemessen. Das zeigt sich auch im Roman „Der Name der Rose“ von Umberto Eco, der in einem Kloster zur Zeit des Mittelalters (14. Jahrhundert) spielt. Ein Mönch ist dem Lachen so sehr abgeneigt, dass er sogar andere tötete, um sicher zu gehen, dass niemand das als verschollen geltende Buch des Philosophen Aristoteles über das Lachen in die Hände kriegt. Am Ende gingen das Buch und fast die ganze Bibliothek in Flammen auf.

Andererseits gibt es genügend Redewendungen, die das Lachen als gut und heilsam beschreiben. Wer zuletzt lacht, lacht am besten. Wer singen und lachen kann, der erschreckt sein Unglück. Ein Tag ohne Lachen ist ein verllorener Tag! Und schließlich noch der Hinweis auf das Weihnachtslied „Stille Nacht, Heilige Nacht“, wo wir doch so andächtig singen, „Gottes Sohn, o wie lacht“!

Als ich ein Praktikum in einer Gemeinde in Kalifornien machte, sagte mir einmal ein Gemeindeglied: „Björn, du solltest deine Predigten mit einem Witz anfangen, damit alle erst einmal lauthals lachen.“ Ihr wißt, dass ich über einen trockenen Humor verfüge und Humor durchaus auch in der Predigt anwende, wo ich ihn für angebracht halte. Es ist nicht meine Art, einen Witz bloß um des Witzes willen zu erzählen. Bevor ich Leute zum Lachen bringe, geht es doch erst einmal darum, der Gnade Gottes zu trauen, auf dass

wir erkennen, dass Gott uns annimmt – *trotz* unserer Fehler, *obwohl* wir sündigen.

Dennoch gibt es eine Art des Lachens, die wir als „christliches Lachen“ bezeichnen können, das uns mit der Auferstehung Jesu verbindet. Es war die Angewohnheit der frühen Christen, am Ostermorgen in Lachen auszubrechen. Mit dem **Osterlachen**, haben sie es sich angewöhnt, dem Tod ins Gesicht zu lachen! Denn wegen Jesu Auferstehung hat der Tod keine Gewalt mehr über uns. Wir brauchen den Tod nicht mehr zu fürchten!

Paulus verwies auf die Wichtigkeit der Auferstehung in 1. Korinther 15. Er sagte, dass unser Glaube ohne die Auferstehung nichts wert ... null und nichtig wäre. Wenn dem so wäre, hätten wir wirklich allen Grund zur anhaltenden Trauer ... Traurigkeit.

Umgekehrt heißt das dann, dass wir als Kinder Gottes, die an die Auferstehung glauben, mehr Freude bei der Verkündigung verbreiten sollen, weil Jesus den Sieg für uns über Sünde und Tod erworben hat. Wer zuletzt lacht, lacht am besten. Die Auferstehung ist unser Grund zur Freude. Wer sich freut, braucht das Lachen nicht zu unterdrücken. Somit dürfen wir das Lachen als **ein Geschenk Gottes** ansehen. Oder mit Jesu Worten: „Selig seid ihr, die ihr jetzt weint; denn ihr werdet lachen.“

In Christo,
Björn E. Meinhardt, Pfarrer

A German idiom:

„Humor ist, wenn man trotzdem lacht.“
“It is humour, nonetheless, if one laughs.”

Modified, by Sigismund von Radecki:

„Deutscher Humor ist, wenn man trotzdem *nicht* lacht.“
“It is German humour if one does not laugh.”

Take Wing

Submitted by Pastor Bjoern Meinhardt

On the weekend of March 15-17, we had a visitor at St. Peter's from Concordia Lutheran Seminary (Lutheran Church Canada) in Edmonton, AB: Darcy Albers is a second-year seminary student who goes through the candidacy program to become an ordained minister (pastor) in the NALC. Part of his seminary experience is a so-called "Take Wing" practical experience: He spends a weekend at a congregation unknown to him and participates in the life of the congregation. During his visit, Darcy visited with members from St. Peter's, met several of the NALC pastors in Winnipeg, observed an ad-hoc-committee meeting, gave a presentation on his experience as a missionary in Pakistan, participated in the English service as an assistant minister and delivered the sermon (on repentance) in both services. While his primary task was that of an observer and learner, Darcy taught us a lot in turn. ***A big "thank you" to everyone in our congregation who welcomed Darcy and helped with the weekend program.***





Submitted by Jerry Roehr

Until now, we showed you pictures of buildings and students in class rooms. We are pleased to show a picture of one of the students who is corresponding with one of our sponsors. We have 12 members and friends who have started a letter exchange. As we have said before, over the past 50-year history of our congregation, this is the only Mission Project where we are actively involved and receive, at first weekly, and now monthly, updates. Some members have agreed to be the sole sponsor of a student, in other cases, family members living at different addresses are sponsoring a student and one member agreed to be a sponsor and will provide the money as soon as this person gets a job after graduating from university. Looking at the world around us, we are so blessed for what we are able to do and the encouragement we get from others.

Many of us heard about the cyclone in Mozambique, Zimbabwe and Malawi. Thankfully, while there was quite a bit of rain even in the last few months, the cyclone did not affect the school as the devastation was in the south of Malawi and the school is in the north/west of the country. You can actually Google the school's location on Google maps by typing in **Kuwala Christian Girls School**. You will see it is north/west of Lilongwe, the capital city.

There is an interesting film on Netflix called: "The boy who harvested the wind". The dialog is in English and Chichewa (with subtitles). You have to read fast when they speak in their native language. You can also Google **William Kamkwamba**, the boy who is the subject of the film, and listen to an interesting (live) interview.

Some of our members, together with other sponsors from the Winnipeg area attended a further information evening at Mark and Leslie Kinzel's home. To keep sponsors and others actively involved with the school, further meetings are planned for later this year. You may also remember the video we showed prior to our annual meeting. A shorter version will be available, and Jerry Roehr will be pleased to e-mail it to anyone who would like to use it to promote the Kuwala Christian Girls School to their family and friends.

One last word of encouragement. We are very thankful for the sponsorship support for Kuwala, but we wish to also encourage donations for other Mission projects such as St. Aidan's School, the North American Lutheran Church, its seminary, and the Canadian Mission District etc. for which we have budgeted \$30,000.00. Of course, we also need regular donations towards the administration of our own congregation (annual budget of \$ 248,230.00) and value your weekly support, especially to hedge against the lower giving during the summer months.

As always, any question about the Kuwala School can be addressed to Jerry Roehr at 204-981-4239 or roehr@mymts.net,



"So, was gibt es Neues?"



Eingereicht von Jerry Roehr

Bis jetzt zeigten wir vor allem Bilder von Gebäuden und Studenten in Klassenzimmern. Wir freuen uns, jetzt ein Bild von einer der Studentinnen zu zeigen, die im Briefwechsel mit einem unserer Sponsoren ist. Wir haben 12 Mitglieder und Freunde, die sich als Sponsoren bereit erklärt haben. Wie wir schon erwähnten, in der Geschichte der vergangenen 50 Jahre unserer Gemeinde ist dies das erste Missions-Projekt, an dem wir aktiv teilnehmen können und für das wir zuerst wöchentliche und jetzt monatliche Nachrichten bekommen. Die Unterstützung für eine Schülerin kommt zum Beispiel von einer Familie, oder in anderen Fällen von verschiedenen Mitgliedern einer Familie, die aber in getrennten Häusern wohnen und sogar von jemanden der gesagt hat „ich werde meinen Beitrag bezahlen, sobald ich in diesem Jahr meine erste Arbeitsstelle bekomme, wenn ich mit der Universität fertig bin“. Mit einem Blick auf die Welt um uns, erkennen wir unter uns Gottes Segen, für das, was wir tun können, und sind dankbar für die Ermutigungen, die wir von Anderen erhalten.

Viele von uns haben von dem Zyklon in Mozambik, Zimbabwe und Malawi gehört. Zum Glück gab es in den letzten Monaten bei der Kuwala Schule nur viel Regen. Das Unwetter war im Süden des Landes und hat die Schule nicht erreicht. Wer Gelegenheit hat sich auf Google Maps **Kuwala Christian Girls School** einzublenden, kann die Lage der Schule nordwestlich von der Hauptstadt Lilongwe sehen.

Es gibt einen interessanten Film im Netflix: "The boy who harnessed the wind". Der Dialog ist in Englisch und Chichewa (mit Untertiteln). Man muss schnell lesen, wenn in der Muttersprache gesprochen wird. Man kann im Google **William Kamkwamba**, den Jungen im Film, in einem interessanten Interview hören.

Einige unserer Mitglieder, zusammen mit anderen Sponsoren aus Winnipeg, besuchten einen Informationsabend bei Mark und Leslie Kinzel. Um Sponsoren und andere mit der Schule vertraut zu machen, sind weitere Treffen geplant. Eine kürzere Version des schon in unserer Kirche gezeigten Videos, ist bald erhältlich für jeden, der die Kuwala Christian Mädchenschule in der Familie oder bei Freunde fördern möchte.

Ein letztes Wort der Ermutigung. Wir sind sehr dankbar für die Unterstützung, welche wir für die Kuwala Schule erhalten haben, und möchten sie ermutigen auch andere Missions-Projekte (wie z.b. NALC; das Seminar, St. Aidans), für welche wir \$ 30,000.00 im Haushaltsplan vorgesehen haben, mit zu unterstützen. Auch mutigen wir sie an Beiträge, für die Gemeindecosten, welche für das kommende Jahr auf \$ 248.230,00 eingeschätzt wurden, zu machen.

Weitere Fragen wird Jerry Roehr unter 204.981.4239 oder per e.mail roehr@mymts.net gerne beantworten.

In Rechter Ordnung Lerne Jesu Passion

In Right Order Learn Jesus' Passion

Submitted by Pastor Bjoern Meinhardt

The names of the Sundays in Lent have a specific Latin names in the German liturgical calendar. Their names are: **Invocavit**, **Reminiscere**, **Oculi**, **Laetare**, **Judica**, **Palmarum**. The following phrase may give your memory a boost: **In [the] right order learn Jesus' Passion**. The names are drawn from the Latin antiphon, the response of the Psalm-lesson.

Als Passionszeit bezeichnet man die 6 Sonntage vor Ostern ab Aschermittwoch. Im deutschen Kirchenkalender haben diese Sonntage lateinische Namen, die auf der Antiphon (dem Wechselgesang während der Psalmlesung) basieren. Sie lauten: **Invokavit**, **Reminiszere**, **Okuli**, **Laetare**, **Judika**, **Palmarum**. Um sich die Reihenfolge besser einzuprägen, kann der folgende Merkvers hilfreich sein: „**In rechter Ordnung lerne Jesu Passion**.“ Hier ist nun eine Auflöschung, was die lateinischen Namen bedeuten und woher sie kommen.

<i>Sonntag/Sunday</i>	<i>Lateinisch / In Latin</i>	<i>Deutsche Übersetzung / English Translation</i>
(1) Invokavit	Invocavit me, et ergo exaudium eum.	(Psalm 91,15) Er ruft mich an , darum will ich ihn erhören. When he calls to me, I will answer him.
(2) Reminiszere	Reminiscere miserationum tuarum, Domine, ... (Psalm 25,6)	Gedenke , Herr, an deine Barmherzigkeit ... Remember your mercy, O Lord, ...
(3) Okuli	Oculi mei semper ad Dominum ... (Psalm 25,15)	Meine Augen sehen stets auf den Herrn ... My eyes are ever toward the Lord ...
(4) Laetare	Laetare cum Jerusalem ... (Jesaja / Isaiah 66,10)	Freuet euch mit Jerusalem ... Rejoice with Jerusalem ...
(5) Judika	Judica me, Deus ... (Psalm 43,1)	Gott, schaffe mir Recht ... Vindicate me, O God, ...

(6) **Palmarum** Dieser Sonntag bedenkt den Einzug Jesu in Jerusalem. / Jesus' entrance in Jerusalem.

Es war Brauch, den König oder Feldherrn beim Einzug in eine Stadt mit Palmzweigen zu begrüßen. Das taten die Leute auch beim Einzug Jesu in Jerusalem. Jedoch erwarteten die Leute in Jesus nicht den König, der seine Herrlichkeit am Kreuz offenbaren würde.

In ancient times it was habit to welcome a king or general with palm branches when he entered a city. That's what the people did upon Jesus' entrance into Jerusalem. However, they expected not the kind of king who would reveal his glory on a cross.

Youth Activities

Submitted by Ulrike and Georg Schreckenbach

Izzy Dolls

The Izzy Doll project is in full swing. Our Izzy Doll family is growing at an amazing rate! A great thank you to everyone for your support in all its forms: prayers, skills, time, money, material, etc.



Izzy Püppchen

Es ist wunderbar zu sehen, wie unsere Familie von Izzy-Püppchen wächst! Ein großes Dankeschön an Sie alle für Ihre Unterstützung in den verschiedensten Formen: Gebet, Talente, Zeit, Geld, Material usw.

Youth events

March 29, 7-9:30pm, Lasertag at UPuttz

March 30, 2:30-5pm, Congregational craft afternoon, *Izzy Dolls* – all ages!

April 5, 7-9:30pm, Karate night at the St. Vital Dojo (992 – C St. Mary's Road)

May 17–20, NALC Youth Gathering in Outlook, SK

Class on Lutheran Confessional Writings

Submitted by Pastor Bjoern Meinhardt

Martin Luther started the Reformation with the posting of his 95 Theses on October 31, 1517. On June 25, 1530, the Lutheran princes presented the Augsburg Confession, their statement of faith. This date marks the beginning of the Lutheran movement as a confessional church. This date could be considered the birthday of the Lutheran Church.

When prompted or challenged, Christians are to state (profess) what they believe. The belief in one God only can be found in Deuteronomy 6:4, “Hear, O Israel, the Lord our God, the Lord is one.” There is ample evidence in Scripture that confessing our faith is important. In Hebrews 10:23, the Apostle admonishes the believers “to hold fast the confession of our hope without wavering.” 1 Peter 3:15-16 states, “in your hearts honour Christ the Lord as holy, always being prepared to make a defence [of our faith] to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience, so that, when you are slandered [because of your faith], those who revile your good behaviour in Christ may be put to

shame.” The Apostle Paul points out that “no one can say 'Jesus is Lord' except in the Holy Spirit” (1 Corinthians 12:3). And in Romans 10:9 he made it clear, “if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.”

Whenever the Christian faith came under fire, it necessitated a response. There were those who denied that Jesus was the Son of God. There were those who doubted that Jesus was raised from the dead. There were those who did not believe that Jesus lived among us in the flesh. The church made an attempt to express more clearly what she believed. Creeds, official statements of faith, were developed, for instance at the councils of Nicea (AD 325) and Constantinople (AD 381). The Apostles' Creed became a baptismal creed, expressing the faith in which the church baptizes.

In the Reformation era, Lutherans needed to defend their faith because the Catholic side regarded their beliefs as false. The Lutheran side, in turn, pointed out that their beliefs were based on Scripture and therefore in sync with what the Church had taught for centuries. In fact, despite the division (a result of the Reformation) the Lutherans expressed with their statements the desire to restore the unity of the church.

What is implied when we confess the faith? Here are some answers. Confessing the faith is ...

- first, and foremost, **scriptural**: The Bible alone is norm. All statements of faith need to faithfully reflect Scripture and need to be tested by Scripture.
- **evangelistic**: It is a proclamation of Christ; with the intent to follow Christ and draw others to him.
- **eschatological**: The day will come when we confess before God's throne on Judgment Day.
- **ecumenical**: It is an expression of the one holy, catholic, and apostolic Church.
- **communal**: It expresses the understanding of the main tenets of faith in a community ('we believe').
- **situational**: A response to a specific challenge.
- **educational**: A tool to teach the faith.
- **liturgical**: The creed grows out of the worship experience and cements orthodox (true) worship.
- **exclusive**: It is a declaration of truth, at the same time a rejection of what contradicts that truth.

In the months to come, we will be studying the documents that form the “**Book of Concord**.” Join us for our next session, on the Augsburg Confession, on **Saturday, April 6, at 10:30 AM**. In preparation read up on the Augsburg Confession.

You can access the text online:

bookofconcord.org/index.php

English: en.wikisource.org/wiki/Augsburg_Confession

German: www.sola-gratia-verlag.de/Sola-Gratia-

Verlag.008-01-21.pdf

Please mark the dates and times for the upcoming events in your calendar:

1. Pastor's Bible Study

- A study on the Augsburg Confession, to be held on **Saturday, April 6, at 10:30 AM**. Please see the previous article.
- A study on the Gospel of Luke will continue on Saturday, **April 27, at 10:30 AM**. In preparation please read (Luke Chapters 11-13)

2. The St. Peter's Singers will begin practising for Good Friday and Easter Sunday on **March 31, April 7 & 14th after the 11:00am** English service. (approximately 12 noon). Singers of all ages from both German and English services are welcome to join in as we prepare special music for Holy Week and Easter Sunday.

3. Izzy Doll Craft Afternoon on Saturday, March 30, 2019, 2:30 – 5:00pm

- If you are able to contribute some baking for the event that would be appreciated; refreshments will be provided.
- Everyone is welcome to come for fellowship, even if you do not knit or crochet.

4. Annual Spring Cleanup:

- Interior of church – is scheduled for **Saturday, April 13th, at 10:00 am**. Pizza lunch provided. Please contact church office if you are able to come and help out.
- Yard work/grounds - will be scheduled separately, depending on conditions and Roland's work schedule. Please contact Barbara at b.schott@shaw.ca or by phone at 204-257-3531 if you would like to be part of the work crew.

5. Holy week services

- **Maundy Thursday April 18 at 7pm with communion**
- **Good Friday April 19 two services 9:00am (German) 11:00am (English) with communion**
- **Easter Sunday 9:00am (German) and 11:00am English**

6. Easter Breakfast set-up and clean up. We will (quietly and respectfully) **set up** for our Easter Breakfast on **Good Friday, April 19th** between services. Please stay or come and help. We will also need helpers on **Sunday April 21**, after the breakfast, with **clean-up**.

7. Invitation to a Special Congregational Meeting at St. Peter's Evangelical Lutheran Church on **Sunday, April 21, 2019** - to start after the German Easter service (around 10AM).

Church Council, at its board meeting on March 25, passed a resolution that St. Peter's Evangelical Lutheran Church accepts the following change regarding the quorum for congregational meetings (per article 11.04 of the Constitution):

“That the quorum calculation be based on the average attendance of all recorded Sunday morning services for the previous year (January to December) x 67% = Quorum number.”

This formula allows for a quorum that is based on attendance/involvement and it also allows for a number that can adjust up or down depending on changes in attendance.

Here is an example of how this formula works based on the actual attendance records for the year 2018:

3,989 (total attendance of all recorded Sunday morning services Jan-Dec) divided by 51 Sundays (for which we had attendance records) x 67% = 52.4/rounded off to 52 people to make up the quorum.

If passed, this motion will be included in the Constitution and Bylaws amendments that were approved at our February 24, 2019 Annual General Meeting to be ratified at the 2020 Annual General Meeting.

This motion is the only business item.

If you have questions or would like clarification please contact Barbara Schott by e-mail at b.schott@shaw.ca or by phone: 204-257-3531.

8. **The Church Picnic** – is scheduled for **Sunday, June 9th at 11:00 am**. This year we are trying something new and we will gather in **Assiniboine Park at Site #3** – more information on this to follow. There will be a sign-up sheet in the narthex. Please enter your name if you are coming so that we can plan food for this event.
9. Several members of St. Peters are planning on attending the **Manitoba Passion Play in La Riviere**, Manitoba on July 6 at 6:30pm. La Riviere is about a 2 hour drive (south-west) from Winnipeg. The play comes highly recommended by members of St. Peters who previously attended it. If you would like to come along, please contact the St. Peter's office by calling Gudrun Neeth 204-775 6477 or by e-mailing her at stpetersoffice@mymts.net. For more information on the play please visit <https://passionplay.ca/>

Ushering- A call for Volunteers

Submitted by Barbara Schott

Church Council is planning an ushering/worship helper training session. This will not only be for new council members, but everyone who would like to help with the tasks of keeping our worship services running smoothly: ushering, Communion assistance, audio/visual operation, etc. One of the feedback comments council received was that especially at our special services (Funerals, Ash Wednesday, High Holidays) we are short of helpers. We are therefore setting up a pool of volunteer helpers that can be on call. There will be a sign-up sheet on the bulletin board in the Narthex or you can contact the church office. All help is valued and appreciated, and this is a wonderful way to serve and participate in church life.

We also encourage and welcome participation on the different committees that keep our church doing the good work it does. In this edition of the newsletter you will see a list of the different committees and its members to date. If you feel you have a contribution to make, please contact the committee chair.

50th Anniversary of St. Peter's Church Building

Submitted by Barbara Schott

The 50th anniversary of our church building on Walnut Street is coming up in October and though that date feels far away, it will be upon us - sooner than we think. We want to form a group to start with the planning – if you would like to be a part of this group, please let us know. We also invite and welcome suggestions from our membership as to how you would like us to celebrate this milestone.

- If you remember the dedication back in 1969, please pass on your memories, stories, photos to Ortrud Oellermann for a special commemorative issue of our newsletter either by emailing your contribution to stpetersnews1@gmail.com or by leaving it in her mail slot.
- Here are some of the other things we are considering: combining the dedication with our Thanksgiving dinner, a memory board, a power-point visual presentation that highlights and celebrates past events, a time capsule as a youth project, a feature in the Free Press Faith Page commemorating our event.

Church Committees & Groups 2019

*as of March 26, 2019

Submitted by Barbara Schott

Finance

Martin Bunge
Klaus Albrecht
Michael Zacharias
Ralf Oppitz
Steve Herbst

Personnel

Pastor Bjoern Meinhardt
Barbara Schott
Ralf Oppitz
Jerry Roehr
Ingrid Heim-Heyer (transition)

Audit

Helmut Kitzmann
Gorden Greasley
Michael Schorn

Nomination

To be decided

Mutual Ministry

Michael Zacharias
Ortrud Oellermann
Alison Erhardt
Ernie Schade

Stewardship

Pastor Bjoern Meinhardt
Klaus Albrecht
Gordon Greasley
Jerry Roehr
Kathleen Thorsteinson
*looking for members

Mission

Chair: Gerry Roehr

Christel Parkhill

Edith Herbst

Pastor Bjoern Meinhardt

Pastor Tom Lurvey

Ralf Oppitz

Ross Horton

Outreach/Inreach

Pastor Bjoern Meinhardt

Kara Heckert

Debbie Heckert

(Dylan Grymonpre – TBconfirmed)

Church Property

Chair: Siegi Kitzmann

Erwin Erhardt

Roland Schott

Martin Bunge

Barbara Schott

Worship & Music

Chair: Jordan O'Brien Moran

Pastor Bjoern Meinhardt

Linda Lurvey

Klaus Albrecht

Paul Bergsagel

Martin Bunge

Ortrud Oellermann

Barbara Schott

Christian Education

Interim Chair: Dylan Grymonpre

Pastor Bjoern Meinhardt

Debbie Heckert

Group: Landscape

Martin Bunge

Barbara Schott

Kara Heckert

Group: Foodpantry

Edith Herbst

Ralf Oppitz

Debbie Heckert

SubC: Const. & Bylaws

Pastor Bjoern Meinhardt

Martin Bunge

Klaus Albrecht

Jerry Roehr

Dylan Grymonpre

Ralf Oppitz

Kathleen Thorsteinson

Youth Ministry

Pastor Bjoern Meinhardt

Ulrike Schreckenbach

Georg Schreckenbach

Kathleen Thorsteinson

Paul Bergsagel

Andrea Budnick (YA Leader)

Max Schreckenbach

Group: Newsletter

Ortrud Oellermann

Kirsten Koch

Gudrun Neeth

50th Anniversary Planning

Martin Bunge & Ortrud Oellermann

Barbara Schott

Any submissions for the St Peter's Newsletter should be made 10 days prior to the first Sunday of the next month. So, submissions for the May newsletter should be received by Thursday April 25, 2019. Please send your submissions to Ortrud Oellermann and Kirsten Koch at stpetersnews1@gmail.com