



May 2022

## St. Peter's Evangelical Lutheran Church

65 Walnut Street  
Winnipeg, Manitoba R3G 1N9  
Tel: 204-775-6477

Email: [stpetersoffice@mymts.net](mailto:stpetersoffice@mymts.net)  
Website: [www.stpeterslutheran.ca](http://www.stpeterslutheran.ca)

Pastor: Rev. Bioern Meinhardt ~ 204-792-3346

### Mary Magdalene and the Tradition of the Red Egg

Mary Magdalene went and announced to the disciples, "I have seen the Lord." (*John 20:18*)

As it is with so many holidays, Easter comes with its own set of traditions – both secular and spiritual.

One such tradition is the Easter egg. Even before the Christian faith unfolded, the egg was in many cultures a symbol for creation and rebirth. Christians then connected it to Jesus' resurrection because the egg resembles a tomb out of which new life emerges.

Another, more cultural tradition is the Easter bunny. This tradition can be traced back to medieval times in a feudal system. In the springtime, around Easter, peasants were asked to pay taxes to their local lords or princes. The contributions were usually given in the form of natural goods. Rabbits were a favourite form of payment since they are known for multiplying rather quickly.

Let us turn to Mary Magdalene, as a major player in the Easter story. In Christian iconography, she is depicted holding a red egg. It is worth taking a look into the legendary account of how the story of the red egg materialized.

First of all, let us consider the role of Mary Magdalene as one of Jesus' followers. Among the disciples she holds a special place. She is known by the title "apostle to the Apostles." She was "the most important witness of the fundamental fact of Christian proclamation," as one theologian described her, because she stood by the cross when Jesus was crucified, she saw Jesus' burial, and was the first person to have seen and encountered the risen Lord.

Later on, she continued to function as a witness of the resurrection. Legend has it that she stood her ground before Emperor Tiberius. When she went to Rome, she proclaimed the message of the resurrection, professing that Jesus was risen from the dead. She used an egg in her hand to illustrate the message. The Emperor, however, mocked her and told her that Jesus had no more risen from the dead than the egg in her hand was red. Immediately, as the story goes, the egg in her hand turned red to support the truth of what she had said.

There is no word that Tiberius accepted the Christian faith. Apparently, as a result of this encounter with Mary Magdalene, he decided to remove Pontius Pilate from his position as governor in Jerusalem for his involvement in condemning Jesus, an innocent man, to death.

It is unlikely that the story happened the way it is told. Still, the Easter egg serves as a suitable visible and tangible symbol that connects us to Jesus' resurrection.

In the name of Christ, the risen Lord,  
Bjoern E. Meinhardt, Pastor



## Maria von Magdala und die Tradition vom roten Ei

Maria von Magdala geht und verkündigt den Jüngern: Ich habe den Herrn gesehen. (*Johannes 20,18*)

Auch beim Osterfest verhält es sich wie bei vielen anderen Festen, dass sie bestimmte Traditionen schaffen, die vom Ursprung her sowohl säkular als auch geistlich sein können.

Eine solche Tradition ist auch das Osterei. Schon bevor sich der christliche Glaube ausbreitete, wurde das Ei in vielen Kulturen als ein Symbol für Schöpfung und Neugeburt angesehen. Christen brachten es dann mit Jesu Auferstehung in Verbindung, weil das Ei einem Grab ähnelt, aus dem neues Leben hervorkommt.

Eine weitere, eher kulturelle Tradition ist der Osterhase. Diese Tradition geht auf das mittelalterliche Feudalsystem zurück. In der Frühjahrszeit, um Ostern herum, mussten Landleute ihre Steuern an die Fürsten und Prinzen der Region bezahlen. Die Abgaben entrichteten sie oft in der Form von Naturalien. Hasen waren dabei als Zahlungsform besonders beliebt, weil sie sich rasch vermehren.

Wir wenden uns nun der Maria von Magdala zu, die eine zentrale Rolle in der Ostererzählung einnimmt. In christlichen Ikonen wird sie für gewöhnlich mit einem roten Ei dargestellt. Es lohnt sich, einen Blick auf den legendären Bericht zu werfen, der sich hinter der Entstehung von dem Bericht um das rote Ei verbirgt.

Wollen wir uns aber erst einmal die Stellung der Maria von Magdala unter Jesu Jüngern vor Augen halten. Unter den Jüngern wurde ihr eine Ehrenplatz zugewiesen. Die frühe Kirche gab ihr sogar den Titel „Apostolin der Apostel“. Sie war „die wichtigste Zeugin dieses grundlegenden Ereignisses der christlichen Verkündigung“, wie ein Theologe ihre Bedeutung beschrieb, weil sie beim Kreuz stand, als Jesus gekreuzigt wurde, sie sah, wo Jesus begraben wurde, und sie die erste war, die dem auferstandenen Herrn begegnete.

Auch später fuhr sie damit fort, als Zeugin der Auferstehung tätig zu sein. Der Legende nach bewährte sie sich vor dem Kaiser Tiberius. Als sie in Rom war, verkündigte sie die Botschaft der Auferstehung, indem sie darauf verwies, dass Jesus von den Toten auferstanden sei. Um den Inhalt ihrer Botschaft zu illustrieren, hielt sie ein Ei in der Hand. Der Kaiser machte sich aber über sie lustig und entgegnete, dass Jesus ebenso wenig von den Toten auferstehen könne wie das Ei in ihrer Hand rot wäre. Der Erzählung nach soll sich das Ei daraufhin sofort rot gefärbt haben, als Beweis dafür, dass sie wahr von der Auferstehung geredet habe.

Es ist nichts darüber bekannt, ob Tiberius den christlichen Glauben angenommen habe. Angeblich soll er sich nach der Begegnung mit Maria von Magdala dazu entschlossen haben, Pontius Pilatus als Statthalter aus Jerusalem abuberufen – weil er an der Verurteilung des unschuldigen Jesus zum Tode beteiligt war.

Sicherlich ist es unwahrscheinlich, dass sich die geschilderte Begebenheit so zugetragen hat. Und doch ist das Osterei ein angemessenes sichtbares und handfestes Symbol, das uns das Ereignis der Auferstehung Jesu verdeutlicht ... versinnbildlicht.

Im Namen Jesu, des auferstandenen Herrn,  
Björn E. Meinhardt, Pfarrer

### **Special June Birthdays**

Erich Euteneier, 91 on May 2  
Hans Luedtke, 89 on May 13  
Linda Heckert, 85 on May 13  
Elfriede Hammerling, 85 on May 14

Wolfgang Oppitz, 85 on May 16  
Edith Fanslau, 84 on May 22  
Maria Streu, 85 on May 27  
Hedwig Scham, 96 on May 31

**We wish you a happy birthday! May the Lord continue to bless and keep you!**

### **Thank you to all who enhanced our Holy Week services**

- Thank you Michael, for your continued dedication and doing such an excellent job of "live recording" both the Good Friday and Easter services and as always adding your special touch. It's great to have recordings of these services available for online viewing!
- Thank you Dennis Henney for your wonderful solo presentation!
- Thank you to our St. Peter's Singers, for your beautiful singing, and our thanks to Linda Lurvey, our dedicated choir director, who makes it possible.
- Thank you Markus Bunge for your lovely trumpet playing.
- Thank you to Elli and Siegi Kitzmann for purchasing those gorgeous Hydrangeas that adorned our sanctuary!

### **Church Picnic – June 12, 2022**

We are excited at the prospect of having a church picnic this year and hope to see many of you there!

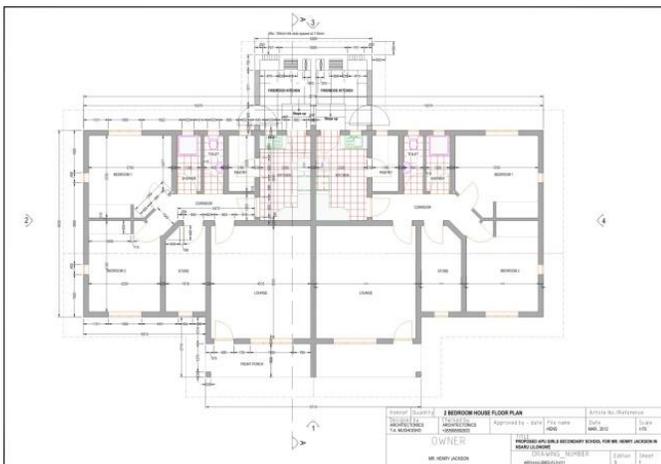
- The picnic is planned for June 12 at the Assiniboine Park.
- Sausages, hot dogs, buns, soft drinks, juice, and water, as well as paper plates, disposable cups and plastic cutlery will be provided.
- In order to plan for the right amount of food, a sign-up sheet will be made available in early June. If you plan on coming, please either sign up at church or call the office at 204-775-6477.
- We request that each family bring a dish (a salad or dessert) to share.
- Each person attending is asked to bring their own chair.
- More information/details to follow.



*Submitted by Jerry Roehr*

As presented and adopted at our congregational annual meeting and reported in the April newsletter, our church council is recommending that we fund one of the four necessary teachers' duplexes to be built. To attract quality teachers, the head teacher and the senior teachers are already provided with their residences on the school grounds. Other teachers could live in Lilongwe, the capital city, but that is at least an hour's drive away on often washed-out dirt roads. Some teachers are living in nearby

villages, often without electricity and running water - certainly not ideal conditions. As you can see in the pictures each side of the 1,000 sqft duplex will be fully serviced and is suitable for a teacher and his/her family. Once all construction is completed at least ten teachers will live on campus thereby providing close counselling and supervision to all students.



Church Council recommends that the \$60,00.00 funding for one of the teacher's duplex residences be obtained as follows:

**Surplus funds at the end of 2021**

- \$14,401.76 Mission see page 33 in our 2021 Annual Report
- \$13,135.34 Malawi Support see page 33 in our 2021 Annual Report
- \$1,600.00 from Contingency see page 19 in our 2021 Annual Report
- \$864.00 from Individual Donors
- \$30,000.00 from the \$81,745.15 surplus, see page 30 in our 2021 Annual Report

**To formally vote and adopt the above church council's recommendation, a short congregational meeting will be held immediately following the combined Pentecost service on June 5, 2022.**

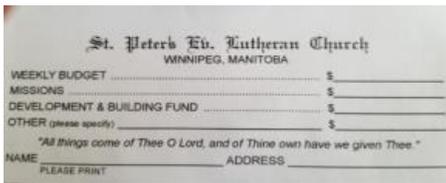
It is interesting to note that the school's enrollment is now 120 students. With teachers, staff and security this means that about 150 meals have to be prepared in the St. Peter's Hall kitchen three times a day. While student enrollments will be limited for now to 120, additional capital investments like covered walkways (remember we reported on the rainstorm), additional land for farming for in-house food supply, outdoor sports facilities etc. are required. Please review the article by the Malawi Minister of Education in the last Kuwala newsletter highlighting the importance of education.

The Annual General Meeting of the Kuwala Christian Girls School is scheduled to be held in Winnipeg sometime in June. Please mark your calendar as soon as we can announce the location, day, and time and, of course, plan to attend.

**Mission Renewal of St. Peter's.** This initiative was announced at the 2020 annual general meeting and referred to at the 2021 annual general meeting. With the proper ventilation in the Griebing Hall (lower level of our church), a meeting can now be held in person. Two Saturday vision planning sessions have been scheduled for May 7<sup>th</sup> and June 4<sup>th</sup>, 2022 from 10:00 am to 3:00 pm (with lunch). The Church Council invites other interested persons to join them in planning the future of our congregation. If you would like to participate, and/or receive more information, please contact the organizer Jerry Roehr at 204-981-4239 or [roehr@mymts.net](mailto:roehr@mymts.net). To be included in the mail out of meeting materials, Jerry would like to receive your reply by May 4<sup>th</sup>, 2022. *Submitted by Jerry Roehr*

**John Longhurst.** John was the only Canadian regional daily newspaper reporter in Rome to report on the Pope's apology and to hear stories from the Métis, First Nations and Inuit delegates—and to tell the story of how the Roman Catholic Church is working to promote healing and reconciliation with Indigenous people. Twenty-eight religious articles appeared in the Free Press in March.

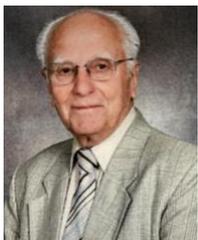
Through our Mission budget, our congregation is supporting the religious content with \$500.00 not only on the Faith Page but as you can see in the previous paragraph, in other sections of the newspaper. Members in our congregation can also participate in the current crowdfunding drive by sending \$10.00 or \$20.00 or more (no tax receipt) “to support consistently diverse coverage of the central force in the lives of many Manitobans; over 700 stories were printed online or in the print section”, since inception of the crowdfunding (over \$10,000.00 was received last year).



**Financial Update.** After extensive necessary mechanical repairs last year, we are still not quite done. The only qualified Organ technician, from Calgary, on his scheduled trip to Winnipeg, restored our organ's parts and replaced some loudspeaker components to restore the beautiful full sound for \$3,448.93 (ouch). Unfortunately, our front and rear doors needed new closing hardware etc, at a cost of \$1,526.39. We are grateful to report that our donations are at the same level as last year. By March 30<sup>th</sup> we received \$34,002.96. Unfortunately with the unusual repair costs, our operating expenses exceed our donations in this category by \$16,579.40.

*Submitted by Jerry Roehr*

This is the first installment of our oral history series “Your Stories, Our Church.” We thank Heinrich Schott for agreeing to be first and we hope you will enjoy reading these profiles and consider sharing your experiences with the rest of us. If you are interested in participating in this project and speaking with us and having your information shared and published in our newsletter, please let one of us know at [b.schott@shaw.ca](mailto:b.schott@shaw.ca) (204-257-3531) or [stpetersnews1@gmail.com](mailto:stpetersnews1@gmail.com) (204-487-2175)



**Your Stories, Our Church:**  
*Heinrich Schott*

Heinrich Schott was born on July 23, 1928 in the schoolhouse where his father was a teacher, in the small town of Gefrees where the Main River has its Quelle/spring of origin. Gefrees is nestled at the edge of the Fichtelgebirge in Oberfranken (Franconia) in northern Bavaria near the borders of the neighbouring states of Thüringen (Thuringia) and Sachsen (Saxony), and the Czech

Republic just to the east. The middle child, in a family of three, he had a happy active childhood and was a member of the Turnverein (gymnastics club) in town.

His education was self-described as “a shambles,” constantly interrupted. By grade 5 he was billeted out with his mother’s relatives so he could attend the “Aufbauschule” in Burghaig/Kulmbach. As the war progressed, he and his fellow male classmates were taken out of school in order to help farmers harvest the crops of hops, to pick potato beetles, and to go to Schweinfurt on work details as “Luftwaffenhelfer” to help out with the war effort. As increasingly younger males were drafted into military service, Heinrich was drafted at the end of December, 1944 and served with the Luftwaffe (Air Force) as an anti-aircraft gunner.

By April of 1945, his unit was disbanded, and he and his buddy surrendered to the Americans, as they were about to be captured. He spent 13 months as a prisoner of war in a camp in the south of France, near Marseilles. Because his English was quite good, he ended up in a special camp that served American officers, made up of mostly lawyers overseeing the release of American soldiers who had served their time, and processing their own soldiers who had committed crimes in Germany. There are many stories from this time, and a particular favourite is how the American officers, heading out to a party at a nearby French Chateau - the musicians in the band all German POW’s - dressed Heinrich in an American uniform and had him guard their military vehicles. He recalled how his first bath in a long time, took place in that camp on his 17<sup>th</sup> birthday in a washed out oil drum!

On his release, he headed home to Gefrees. The Schulhaus was dark and the neighbour next door, a refugee herself, fed Heinrich a bowl of soup and let him know that his family had moved to “Zell am Waldstein” into the house that his father’s family owned. Though it was only a modest distance away, this was a disappointment. Home was not what he remembered and longed for, nor was it where he had left it. Though happy to be reunited with his family, he lost his childhood friends and favourite haunts.

As someone who loved nature and the outdoors, he had always hoped to become a Förster (Forest Ranger). That dream was no longer practical and instead he apprenticed with a master cabinet maker near Münchberg, rising at 5:00 am every day to catch the train. After completing his apprenticeship of four years, his prospects for employment as a cabinet maker were not that good. At this time, the economic “Wirtschaftswunder” that would eventually transform Germany had not yet occurred. For a while he worked in the textile factory in Zell, with the jacquard punch cards that were used to set up the looms for weaving. To this day Heinrich’s family appreciates the beautiful tapestry cushion covers, mats and tablecloths made in Zell.

In 1951 Heinrich, now 23, was chosen as a representative for an American sponsored initiative intended to inspire young Germans with different options for youth and recreational work and to provide a fresh outlook for the youth movement. This formative experience of 3 months took him to Michigan, Niagara Falls, New York and Washington DC. He loved the experience but it also clarified for him that he did not want to emigrate to the USA. His adventurous spirit, the draw of nature, and the fact that his cousin Klaus Weiss and his wife Lily and their young family were already in Canada and had offered him a place to stay, cemented his decision to leave for Canada in 1954 at the age of 26. As an aside, Klaus’s family lived in Bochum in the Ruhrgebiet, which was heavily bombed, and their family often spent time with Heinrich’s family during the war where it was much safer.

Before leaving Germany, Heinrich built a big wooden box into which he packed his belongings and his tools. He’d been advised that when you come to Canada you should bring your tools, because employers did not supply them as they did in Germany. He paid for his journey. The port of departure was Rotterdam, Holland and he boarded the “SS Groote Beer” which was originally an American “liberty ship” (later called “Victory Ship”) named the

“Costa Rica Victory” and it had been used as a cargo ship during the war to transport all kinds of things. At one point the ship had been hit right in the middle by a bomb, and after the war had been sold to the Netherlands Government and refitted for the Holland America Lines as a passenger ship. The passage across the Atlantic took place in October and was rough. Heinrich recounts how his berth in the front of the ship shifted at night: “20 feet up and 20 feet down.” At their dinner table of 18, only he and an 82 year old woman remained well enough to dine and dance.

Heinrich’s first glimpse of inhabited Canada was the Chateau Frontenac in Quebec City as the ship made its way down the St. Lawrence Seaway and on to Montreal where it docked. It was there that he witnessed the resident of a 6 storey apartment block throw a bag of garbage off the balcony. “Wo bin ich denn gelandet?” he wondered. “Where have I landed?” After a brief tour of Montreal with the sister of the young Dutch woman he’d befriended on the ship, the three parted company and he caught the train to Winnipeg, where Klaus and Lily picked him up at the train station. He had only 20 dollars left in his pocket, but he wasn’t worried and he was, if anything, optimistic.

Of his extended family Heinrich says “they took me in just like I was family” and this made his introduction as well as integration into Winnipeg relatively comfortable. They had a car and took him along everywhere they went, to the homes of friends, trips to the Whiteshell where they enjoyed the wilderness and fished. It was they who brought him to St. Peter’s Lutheran where he has been a life-long member. Most recently, Helga Roehr (nee Steiner), who also came to Canada in 1954, recalls that Heinrich was one of the first individuals she met and befriended.

St. Peter’s was an immediate source of community that grounded newcomers in faith, as well as culture and language. It also provided a social network as well as a resource for employment opportunities and an endless talent pool of trades and businesses that everyone could draw on and benefit from. That support went both ways as members contributed to the life of the church. Over the years Heinrich was a member of the Luther League, picnic organizer, council member, property committee handyman, fixing up the church camps, a participant in the Stephen Ministries, permanent choir member, and a long time Sunday School teacher. Both Elli Kitzmann (nee Reichert) and Barbara Schott remember having Heinrich as their Sunday School teacher.

As an aside: Heinrich comes from a strong religious family. His mother had a sister who was a Lutheran “Diakonin,” and a brother - Heinrich’s Godfather and namesake - who was a missionary pastor who emigrated to the south of Brazil and shepherded a German Lutheran congregation in the city of Porto União in the state of Santa Catarina. As well, his younger brother Helmut played the hometown church organ and sang for a time with the Thomanerchor in Leipzig. His mother’s advice, as he was about to depart for Canada: “If you cannot find a Lutheran church, then go to the Presbyterians.”

Heinrich landed work immediately and his first job was at Triple X Furniture, where he built furniture for 90 cents/hour in a cold warehouse. Conditions were not great, and the company soon went bankrupt. His working life was not easy: once he joined the union, he had access to better construction jobs and worked for Peter Leach Construction and Dominion Construction as a foreman. He remembers harsh winters building the Notre Dame Parking garage, and hot summers working on the perimeter bridge overpass where he lost his hammer to the Red River; not to mention numerous building sites around the city, and several labour strikes. Exposed to many other trades, Heinrich learned and became quite proficient in many other areas of building construction which served him well. For the last 17 years of his working life he was employed as the carpenter/cabinet maker at the Victoria General Hospital. Not only was the work indoors and comfortable, he also had the freedom to exercise his talents and creativity. Another connection to St. Peter’s, highlighting how helpful the relationships and connections are,

it was Arthur Fanslau, Chief Power Engineer at the Vic, who encouraged Heinrich to apply for the position in the cabinet shop that had unexpectedly become vacant.

The German Society was another important cultural hub. Heinrich remembers how at first there were always guards and officials present, watching everything that was going on, until the authorities were eventually convinced that there was no “suspicious behavior” by the Germans. It was at a dance at the German Society that Heinrich met Irene Plato, and he knew she was the one! They were married in July of 1959 at St. Peter’s by Pastor Schwabe. A piece of Winnipeg history: their wedding reception took place in the Child’s Building, also known as the McArthur Building, demolished in 1980 to make room for the TD Tower at the corner of Portage & Main. That same year they purchased their first home in Norwood Flats together with Irene’s parents, the Platos, the young couple occupying the top floor, the Platos the lower level.

Irene passed away in 2014 at the age of 77. She was 20 when she came to Canada in 1956, making the voyage on her own, since her parents had departed several months earlier and her only brother in 1951. She wanted to finish her work position at an insurance company in Bayerisch Gmain, in the Berchtesgadenerland in southern Bavaria. In fact, she would have preferred to stay in Germany. But her father, Emil Plato, and brother Theo, both having served in the Wehrmacht - with Theo captured by the Russians and imprisoned for 4 years and not released until 1949 - were determined to get “as far away from the Russians as they could.” Irene’s father, displaced not just in WWII, but also as a child in WWI, wanted nothing more than to finally own his own home, which he believed was possible in Canada. Once again, there were relatives in Canada who preceded them and supported them on arrival.

Irene was born in Zhitomir, Ukraine and in 1944, at the age of 8, fled with her mother, aunts and cousins for Warthegau, Poland where they lived for almost a year before making their way to southern Germany. (It is hard not to connect this time in history with current world events.) In Bayerisch Gmain, Irene attended a Catholic girls school and quickly caught up on the schooling she had missed. Her first home in Canada was on a farm in Sprague, Manitoba with her mother’s younger sister Gretel and her family. After a few months the Platos moved to Winnipeg and rented the upper floor of a Ukrainian woman’s house on Mountain Ave, right across the street from St. Joseph’s Catholic Church and Dr. Danzinger’s dental practise, and one house over from Emmy’s hairdressing salon. The Platos also attended St. Peter’s and Frieda Pretzer (nee Keller) was one of Irene’s very first and lifelong friends, along with many others from St. Peter’s.

In the evenings, Irene took English classes offered at St. John’s High School. She also attended Success Commercial College where she learned to type and how to operate a comptometer, predecessor of adding machines and calculators. For 25 years, Irene worked in the main office at Reimer Express Lines in practically every department, her last years in payroll. Growing up, her children remember that she was the only mother on Ashton Ave. who worked and drove a car, and managed to do it all, especially supervising homework and the deutsche Hausaufgaben around the Kitchen table. “Her spelling and grammar would always be better than ours.”

To this day, Heinrich lives in the bungalow on Ashton Ave. to which the family moved in 1971, enjoying the many Blessings of his life.

**Any submissions for the June 2022 edition of the St. Peter’s Newsletter should be made by noon Thursday, May 26, 2022. Submissions should be sent to Ortrud Oellermann at [stpetersnews1@gmail.com](mailto:stpetersnews1@gmail.com)**