

LUTHERAN WOMEN OF VALOR:
A STUDY OF SUFFERING AND FAITH
Proverbs 31:10

A Thesis Submitted to the Department of Graduate Studies
by Ilse Frank
in Partial Fulfillment of the Requirements for the Degree of:
Master of Arts
INTERDISCIPLINARY PROGRAM

University of Manitoba
Winnipeg, Manitoba
November, 1995



National Library
of Canada

Acquisitions and
Bibliographic Services Branch

395 Wellington Street
Ottawa, Ontario
K1A 0N4

Bibliothèque nationale
du Canada

Direction des acquisitions et
des services bibliographiques

395, rue Wellington
Ottawa (Ontario)
K1A 0N4

Your file *Votre référence*

Our file *Notre référence*

The author has granted an irrevocable non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of his/her thesis by any means and in any form or format, making this thesis available to interested persons.

L'auteur a accordé une licence irrévocable et non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de sa thèse de quelque manière et sous quelque forme que ce soit pour mettre des exemplaires de cette thèse à la disposition des personnes intéressées.

The author retains ownership of the copyright in his/her thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without his/her permission.

L'auteur conserve la propriété du droit d'auteur qui protège sa thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

ISBN 0-612-13130-0

Canada

Name _____

Dissertation Abstracts International and *Masters Abstracts International* are arranged by broad, general subject categories. Please select the one subject which most nearly describes the content of your dissertation or thesis. Enter the corresponding four-digit code in the spaces provided.

INTERDISCIPLINARY - SUFFERING & FAITH

SUBJECT TERM

--	--	--	--

UMI

SUBJECT CODE

Subject Categories

THE HUMANITIES AND SOCIAL SCIENCES

COMMUNICATIONS AND THE ARTS

Architecture0729
 Art History0377
 Cinema0900
 Dance0378
 Fine Arts0357
 Information Science0723
 Journalism0391
 Library Science0399
 Mass Communications0708
 Music0413
 Speech Communication0459
 Theater0465

EDUCATION

General0515
 Administration0514
 Adult and Continuing0516
 Agricultural0517
 Art0273
 Bilingual and Multicultural0282
 Business0688
 Community College0275
 Curriculum and Instruction0727
 Early Childhood0518
 Elementary0524
 Finance0277
 Guidance and Counseling0519
 Health0680
 Higher0745
 History of0520
 Home Economics0278
 Industrial0521
 Language and Literature0279
 Mathematics0280
 Music0522
 Philosophy of0998
 Physical0523

Psychology0525
 Reading0535
 Religious0527
 Sciences0714
 Secondary0533
 Social Sciences0534
 Sociology of0340
 Special0529
 Teacher Training0530
 Technology0710
 Tests and Measurements0288
 Vocational0747

LANGUAGE, LITERATURE AND LINGUISTICS

Language
 General0679
 Ancient0289
 Linguistics0290
 Modern0291
 Literature
 General0401
 Classical0294
 Comparative0295
 Medieval0297
 Modern0298
 African0316
 American0591
 Asian0305
 Canadian (English)0352
 Canadian (French)0355
 English0593
 Germanic0311
 Latin American0312
 Middle Eastern0315
 Romance0313
 Slavic and East European0314

PHILOSOPHY, RELIGION AND THEOLOGY

Philosophy0422
 Religion
 General0318
 Biblical Studies0321
 Clergy0319
 History of0320
 Philosophy of0322
 Theology0469

SOCIAL SCIENCES

American Studies0323
 Anthropology
 Archaeology0324
 Cultural0326
 Physical0327
 Business Administration
 General0310
 Accounting0272
 Banking0770
 Management0454
 Marketing0338
 Canadian Studies0385
 Economics
 General0501
 Agricultural0503
 Commerce-Business0505
 Finance0508
 History0509
 Labor0510
 Theory0511
 Folklore0358
 Geography0366
 Gerontology0351
 History
 General0578

Ancient0579
 Medieval0581
 Modern0582
 Black0328
 African0331
 Asia, Australia and Oceania0332
 Canadian0334
 European0335
 Latin American0336
 Middle Eastern0333
 United States0337
 History of Science0585
 Law0398
 Political Science
 General0615
 International Law and Relations0616
 Public Administration0617
 Recreation0814
 Social Work0452
 Sociology
 General0626
 Criminology and Penology0627
 Demography0938
 Ethnic and Racial Studies0631
 Individual and Family Studies0628
 Industrial and Labor Relations0629
 Public and Social Welfare0630
 Social Structure and Development0700
 Theory and Methods0344
 Transportation0709
 Urban and Regional Planning0999
 Women's Studies0453

THE SCIENCES AND ENGINEERING

BIOLOGICAL SCIENCES

Agriculture
 General0473
 Agronomy0285
 Animal Culture and Nutrition0475
 Animal Pathology0476
 Food Science and Technology0359
 Forestry and Wildlife0478
 Plant Culture0479
 Plant Pathology0480
 Plant Physiology0817
 Range Management0777
 Wood Technology0746
 Biology
 General0306
 Anatomy0287
 Biostatistics0308
 Botany0309
 Cell0379
 Ecology0329
 Entomology0353
 Genetics0369
 Limnology0793
 Microbiology0410
 Molecular0307
 Neuroscience0317
 Oceanography0416
 Physiology0433
 Radiation0821
 Veterinary Science0778
 Zoology0472
 Biophysics
 General0786
 Medical0760

EARTH SCIENCES

Biogeochemistry0425
 Geochemistry0996

Geodesy0370
 Geology0372
 Geophysics0373
 Hydrology0388
 Mineralogy0411
 Paleobotany0345
 Paleocology0426
 Paleontology0418
 Paleozoology0985
 Palynology0427
 Physical Geography0368
 Physical Oceanography0415

HEALTH AND ENVIRONMENTAL SCIENCES

Environmental Sciences0768
 Health Sciences
 General0566
 Audiology0300
 Chemotherapy0992
 Dentistry0567
 Education0350
 Hospital Management0769
 Human Development0758
 Immunology0982
 Medicine and Surgery0564
 Mental Health0347
 Nursing0569
 Nutrition0570
 Obstetrics and Gynecology0380
 Occupational Health and Therapy0354
 Ophthalmology0381
 Pathology0571
 Pharmacology0419
 Pharmacy0572
 Physical Therapy0382
 Public Health0573
 Radiology0574
 Recreation0575

Speech Pathology0460
 Toxicology0383
 Home Economics0386

PHYSICAL SCIENCES

Pure Sciences
 Chemistry
 General0485
 Agricultural0749
 Analytical0486
 Biochemistry0487
 Inorganic0488
 Nuclear0738
 Organic0490
 Pharmaceutical0491
 Physical0494
 Polymer0495
 Radiation0754
 Mathematics0405
 Physics
 General0605
 Acoustics0986
 Astronomy and Astrophysics0606
 Atmospheric Science0608
 Atomic0748
 Electronics and Electricity0607
 Elementary Particles and High Energy0798
 Fluid and Plasma0759
 Molecular0609
 Nuclear0610
 Optics0752
 Radiation0756
 Solid State0611
 Statistics0463

Applied Sciences

Applied Mechanics0346
 Computer Science0984

Engineering

General0537
 Aerospace0538
 Agricultural0539
 Automotive0540
 Biomedical0541
 Chemical0542
 Civil0543
 Electronics and Electrical0544
 Heat and Thermodynamics0348
 Hydraulic0545
 Industrial0546
 Marine0547
 Materials Science0794
 Mechanical0548
 Metallurgy0743
 Mining0551
 Nuclear0552
 Packaging0549
 Petroleum0765
 Sanitary and Municipal0554
 System Science0790
 Geotechnology0428
 Operations Research0796
 Plastics Technology0795
 Textile Technology0994

PSYCHOLOGY

General0621
 Behavioral0384
 Clinical0622
 Developmental0620
 Experimental0623
 Industrial0624
 Personality0625
 Physiological0989
 Psychobiology0349
 Psychometrics0632
 Social0451

Nom _____

Dissertation Abstracts International est organisé en catégories de sujets. Veuillez s.v.p. choisir le sujet qui décrit le mieux votre thèse et inscrivez le code numérique approprié dans l'espace réservé ci-dessous.



SUJET

CODE DE SUJET

Catégories par sujets

HUMANITÉS ET SCIENCES SOCIALES

COMMUNICATIONS ET LES ARTS

Architecture 0729, Beaux-arts 0357, Bibliothèqueconomie 0399, Cinéma 0900, Communication verbale 0459, Communications 0708, Danse 0378, Histoire de l'art 0377, Journalisme 0391, Musique 0413, Sciences de l'information 0723, Théâtre 0465

Lecture 0535, Mathématiques 0280, Musique 0522, Orientation et consultation 0519, Philosophie de l'éducation 0998, Physique 0523, Programmes d'études et enseignement 0727, Psychologie 0525, Sciences 0714, Sciences sociales 0534, Sociologie de l'éducation 0340, Technologie 0710

PHILOSOPHIE, RELIGION ET THÉOLOGIE

Philosophie 0422, Religion: Généralités 0318, Clergé 0319, Etudes bibliques 0321, Histoire des religions 0320, Philosophie de la religion 0322, Théologie 0469

Ancienne 0579, Médiévale 0581, Moderne 0582, Histoire des noirs 0328, Africaine 0331, Canadienne 0334, États-Unis 0337, Européenne 0335, Moyen-orientale 0333, Latino-américaine 0336, Asie, Australie et Océanie 0332, Histoire des sciences 0585, Loisirs 0814

ÉDUCATION

Généralités 515, Administration 0514, Art 0273, Collèges communautaires 0275, Commerce 0688, Économie domestique 0278, Éducation permanente 0516, Éducation préscolaire 0518, Éducation sanitaire 0680, Enseignement agricole 0517, Enseignement bilingue et multiculturel 0282, Enseignement industriel 0521, Enseignement primaire 0524, Enseignement professionnel 0747, Enseignement religieux 0527, Enseignement secondaire 0533, Enseignement spécial 0529, Enseignement supérieur 0745, Évaluation 0288, Finances 0277, Formation des enseignants 0530, Histoire de l'éducation 0520, Langues et littérature 0279

LANGUE, LITTÉRATURE ET LINGUISTIQUE

Langues: Généralités 0679, Anciennes 0289, Linguistique 0290, Modernes 0291, Littérature: Généralités 0401, Anciennes 0294, Comparée 0295, Médiévale 0297, Moderne 0298, Africaine 0316, Américaine 0591, Anglaise 0593, Asiatique 0305, Canadienne (Anglaise) 0352, Canadienne (Française) 0355, Germanique 0311, Latino-américaine 0312, Moyen-orientale 0315, Romane 0313, Slave et est-européenne 0314

SCIENCES SOCIALES

Anthropologie: Archéologie 0324, Culturelle 0326, Physique 0327, Droit 0398, Économie: Généralités 0501, Commerce-Affaires 0505, Économie agricole 0503, Économie du travail 0510, Finances 0508, Histoire 0509, Théorie 0511, Études américaines 0323, Études canadiennes 0385, Études féministes 0453, Folklore 0358, Géographie 0366, Gérontologie 0351, Gestion des affaires: Généralités 0310, Administration 0454, Banques 0770, Comptabilité 0272, Marketing 0338, Histoire: Histoire générale 0578

Planification urbaine et régionale 0999, Science politique: Généralités 0615, Administration publique 0617, Droit et relations internationales 0616, Sociologie: Généralités 0626, Aide et bien-être social 0630, Criminologie et établissements pénitentiaires 0627, Démographie 0938, Études de l'individu et de la famille 0628, Études des relations interethniques et des relations raciales 0631, Structure et développement social 0700, Théorie et méthodes 0344, Travail et relations industrielles 0629, Transports 0709, Travail social 0452

SCIENCES ET INGÉNIERIE

SCIENCES BIOLOGIQUES

Agriculture: Généralités 0473, Agronomie 0285, Alimentation et technologie alimentaire 0359, Culture 0479, Élevage et alimentation 0475, Exploitation des pâturages 0777, Pathologie animale 0476, Pathologie végétale 0480, Physiologie végétale 0817, Sylviculture et taune 0478, Technologie du bois 0746, Biologie: Généralités 0306, Anatomie 0287, Biologie (Statistiques) 0308, Biologie moléculaire 0307, Botanique 0309, Cellule 0379, Écologie 0329, Entomologie 0353, Génétique 0369, Limnologie 0793, Microbiologie 0410, Neurologie 0317, Océanographie 0416, Physiologie 0433, Radiation 0821, Science vétérinaire 0778, Zoologie 0472, Biophysique: Généralités 0786, Médicale 0760

Géologie 0372, Géophysique 0373, Hydrologie 0388, Minéralogie 0411, Océanographie physique 0415, Paléobotanique 0345, Paléocologie 0426, Paléontologie 0418, Paléozoologie 0985, Palynologie 0427

SCIENCES DE LA SANTÉ ET DE L'ENVIRONNEMENT

Économie domestique 0386, Sciences de l'environnement 0768, Sciences de la santé: Généralités 0566, Administration des hôpitaux 0769, Alimentation et nutrition 0570, Audiologie 0300, Chimiothérapie 0992, Dentisterie 0567, Développement humain 0758, Enseignement 0350, Immunologie 0982, Loisirs 0575, Médecine du travail et thérapie 0354, Médecine et chirurgie 0564, Obstétrique et gynécologie 0380, Ophtalmologie 0381, Orthophonie 0460, Pathologie 0571, Pharmacie 0572, Pharmacologie 0419, Physiothérapie 0382, Radiologie 0574, Santé mentale 0347, Santé publique 0573, Soins infirmiers 0569, Toxicologie 0383

SCIENCES PHYSIQUES

Sciences Pures: Chimie: Généralités 0485, Biochimie 487, Chimie agricole 0749, Chimie analytique 0486, Chimie minérale 0488, Chimie nucléaire 0738, Chimie organique 0490, Chimie pharmaceutique 0491, Physique 0494, Polymères 0495, Radiation 0754, Mathématiques: Physique: Généralités 0605, Acoustique 0986, Astronomie et astrophysique 0606, Électromagnétique et électricité 0607, Fluides et plasma 0759, Météorologie 0608, Optique 0752, Particules (Physique nucléaire) 0798, Physique atomique 0748, Physique de l'état solide 0611, Physique moléculaire 0609, Physique nucléaire 0610, Radiation 0756, Statistiques 0463

Biomédicale 0541, Chaleur et thermodynamique 0348, Conditionnement (Emballage) 0549, Génie aérospatial 0538, Génie chimique 0542, Génie civil 0543, Génie électronique et électrique 0544, Génie industriel 0546, Génie mécanique 0548, Génie nucléaire 0552, Ingénierie des systèmes 0790, Mécanique navale 0547, Métallurgie 0743, Science des matériaux 0794, Technique du pétrole 0765, Technique minière 0551, Techniques sanitaires et municipales 0554, Technologie hydraulique 0545, Mécanique appliquée 0346, Géotechnologie 0428, Matières plastiques (Technologie) 0795, Recherche opérationnelle 0796, Textiles et tissus (Technologie) 0794

SCIENCES DE LA TERRE

Biogéochimie 0425, Géochimie 0996, Géodésie 0370, Géographie physique 0368

Sciences Appliquées Et Technologie

Informatique 0984, Ingénierie: Généralités 0537, Agricole 0539, Automobile 0540

PSYCHOLOGIE

Généralités 0621, Personnalité 0625, Psychobiologie 0349, Psychologie clinique 0622, Psychologie du comportement 0384, Psychologie du développement 0620, Psychologie expérimentale 0623, Psychologie industrielle 0624, Psychologie physiologique 0989, Psychologie sociale 0451, Psychométrie 0632



LUTHERAN WOMEN OF VALOR:
A STUDY OF SUFFERING AND FAITH Proverbs 31:10

BY

ILSE FRANK

A Thesis submitted to the Faculty of Graduate Studies of the University of Manitoba
in partial fulfillment of the requirements of the degree of

MASTER OF ARTS

© 1996

Permission has been granted to the LIBRARY OF THE UNIVERSITY OF MANITOBA
to lend or sell copies of this thesis, to the NATIONAL LIBRARY OF CANADA to
microfilm this thesis and to lend or sell copies of the film, and LIBRARY
MICROFILMS to publish an abstract of this thesis.

The author reserves other publication rights, and neither the thesis nor extensive
extracts from it may be printed or other-wise reproduced without the author's written
permission.

THE SCRIPTURES

The scriptures found in Proverbs 31:10¹, reads in German:

"Wem eine tuechtige Frau beschert ist, die ist viel edler als die koestlichsten Perlen."

In English, these are the wise sayings of King Lemuel of Massa, taught to him at his mother's knee:

"If you can find a truly good wife, she is worth more than precious gems!"

The scripture is an appropriate description of the women representing this study. Although Lutheran immigrant women have experienced oppression, torture, pain, injury and loss, their faith helps them to help others.

The writer possesses a strong bias that these church women have a very important role in being involved in church issues, as well as social issues for the welfare of peace and justice within the church and larger community.

The women have a responsibility that is unique. The women have an ethical and spiritual responsibility to promote conditions and social change within the church setting and the community at large. Faith enables the women to make this a better world.

Webster's New Collegiate Dictionary (1980:1282) defines "valor" as a word for "value." Valere means "to be strong, strength of mind or spirit that enables a man/woman to encounter danger with firmness: personal bravery or heroism." Heroism is defined as

- "(1) extreme self-sacrifice, courage, especially in fulfilling a high purpose or attaining a noble end;
- (2) the qualities of a hero."

As Proverbs 31:10 indicates, the Lutheran immigrant women are "precious gems" and a valuable asset in their contribution and existence of the Lutheran German-speaking congregations in Winnipeg.

Survey and testimonies describe the Lutheran immigrant women's suffering and faith. Although the women have suffered extensively, their faith assures them of things hoped for and the conviction of fulfilling a need with their contributions.

The women's self-sacrifice, courage and dedication for working towards God's glory, truly makes them "women of valor."

ACKNOWLEDGEMENTS

Warm thanks and appreciation to the numerous people who have provided encouragement, help and friendship, suggestions, criticisms, assistance, guidance, and dedicated many hours of their time, in the completion of this thesis, namely: Dr. Kenneth Hughes, Dean of Graduate Studies; Interdisciplinary Advisory Committee members: Pastor Heimo Bachmeyer, Dr. Neal Rose, Department of Religion; Dr. David Gregory, Associate Dean, Faculty of Nursing; and Dr. Joseph Kaufert, Department of Community Health Sciences.

A special thank you to: Hilda Worster, Bishop Richard Smith, Dianne Gervais, Dr. Leo Driedger, Prof. Kay Stone, Dr. L. Steiman, Dr. L. Garro, Dr. J. O'Neil, Bishop Lee Luetkehoelter, Pastor Poggemiller, Pastor Dorothy Becker, Pastor Glenn J. Sellick, Pastor Michael F. Mechsner, Pastor Wilfred Raths, Pastor Erich Griebeling, Sabina Oppitz, Alois Schwarz, Alex Schorn, Erhard Westphal, Tamara Litschke, Ursula Hueckstedt, Marlene Gold, Ruth Krueger, Trudy Sachvie, Christine Sawotin, Lisa Eisbrenner, Lydia Albrecht, Margot Ruediger, Ingeborg Becker, Hildegard Bredenholter, Maria Streu, Ida Kraemer, Helga Roehr, Elli Kitzmann, Ella Schumpp, Else Thalhaeuser, Brigitte Tischer, Reinhard Tischer, Vivian Kleinholz, Marianne Gruber, Emma Metzloff and Vicky Garlinski.

A special thank you for all the love and support of my husband, Horst Frank, daughters Monika (son-in-law Robert and grandson Erich), Anita (son-in-law Paul), and Krista; son Peter, and my father Helmut Sperber.

This thesis is dedicated to the memory of my dear mother Else Sperber (Dec. 4, 1919 - Sept. 20, 1992), who was truly a woman of valor, an inspiration to all women.

TABLE OF CONTENTS

	Pages
SCRIPTURES	1
ACKNOWLEDGEMENTS	2
TABLE OF CONTENTS	3
ABSTRACT	4
CHAPTER ONE: INTRODUCTION	6
CHAPTER TWO: LITERATURE REVIEWS	21
CHAPTER THREE: METHODOLOGY	73
- Flow Chart	74
CHAPTER FOUR: INSTITUTIONAL HISTORY	117
- Trinity	118
- Church of the Cross	127
- St. Peter's	136
- St. John's	154
CHAPTER FIVE: THE LUTHERAN CHURCH	178
CHAPTER SIX: THE LUTHERAN CONGREGATION	225
- Map	243
CHAPTER SEVEN: THE LUTHERAN WOMEN	290
CHAPTER EIGHT: DISCUSSION AND ANALYSIS	346
- Flow Chart	347
REFERENCES	397

ABSTRACT

The goal of this thesis is to explore suffering and faith in the Lutheran experience.

Warren Matthews' Worldview Model is applied in the Lutheran experience to explore suffering and faith in their institutional history, their church, the congregation and women. The Model presents a philosophical discussion of the Absolute, the world, humans, the problem for humans, the solution for humans, community and ethics, life after death, and relationships with other religions. Matthews' systematic analysis of Worldview helps Lutherans to obtain an understanding of their suffering and faith, culture, belief and practices.

The thesis explores four local German-speaking Lutheran churches and studies their institutional history, their church, the congregation and women, in regards to suffering and faith. Surveys, interviews and testimonies disclose suffering and faith of Lutherans, who are part of a larger body of Lutherans residing in Canada. It is a reflection of and a contribution to the understanding of religious studies of suffering, faith and human existence.

What is the meaning and relationship of suffering and faith to these Lutherans? It is a Christian faith that centers on the individual's decision and relationship with God. To suffer is to endure death, pain or distress; to sustain loss or damage; to be separated from God, who is the

source of human's existence. Faith for the Lutherans means belief and trust in and loyalty to God; a firm belief in God, and faith comes only through God's word or gospel. God justifies the believer by faith so humans shall live.

The thesis offers several major findings:

1. explored the relationship of suffering and faith at
 - (a) the macro and micro contexts (see institutional history); and
 - (b) suffering experienced by Lutheran women and the transcendence of this suffering through faith;
2. the discovery of two religious groups:
 - (a) the Lutheran Volksdeutsche and
 - (b) the Lutheran Reichsdeutsche,

among four local Lutheran German-speaking congregations.

The interrelatedness of these four churches was explored, including how they were separated because of conflict.

INTRODUCTION
LUTHERAN WOMEN OF VALOR:
A STUDY OF SUFFERING AND FAITH

The Lutheran heritage, to which the author belongs, includes much suffering. Yet, little has been written about the Lutheran immigrants in Canada. The influence of these Lutherans and their suffering has motivated the author to seek a greater understanding of suffering. Since Lutherans have suffered in the context of faith in God, the author was interested in the interrelationship of suffering and faith. Their spirit, courage, dedication to their religion, principles, and common sense have given me depth and meaning to my life. These role models have provided questions and answers to our human existence and provided courage to seek further questions.

The thesis examines religious/theological issues relevant to the basic problem of existence, which is suffering and faith in the Lutheran experience.

Chapter II defines religion, religious studies, Warren

Matthews' Worldview Model, elements of a Sociological Theory of Religion, suffering and faith. Literature reviews focus on human suffering and faith as defined by theorists in religious studies, i.e. Theology of Martin Luther, Paul Tillich, Reinhold Niebuhr, Karl Barth, Dietrich Bonhoeffer; and the image of faith in the thought of James Fowler, and others. Fowler proposes to re-imagine faith because many problems with faith and problems in modern theology are caused by the way we imagine faith.

Chapter III examines how the study was conducted and the various methodologies applied, i.e. interviews, life-narrative/testimonies, questionnaires and surveys. Data triangulation (survey, interview, and personal testimony) provides insight into the German-speaking Lutheran congregations in Winnipeg, from a humanistic and religious perspective.

In 1991, Warren Matthews² developed the Worldview Model, which the author applied in a religious studies graduate course. This model serves in the thesis as a philosophical framework of the Lutheran experience regarding suffering and faith. Matthews' systematic analysis of Worldview assists Lutherans to obtain an understanding of their own religious culture, belief and practices. The Worldview Model presents a philosophical discussion of the Absolute, the world, humans, the problem for humans, the solution for humans, community and ethics, life after death, and relationships with other

religions.

By applying excerpts from Matthews' Worldview Model, the author illustrates the Lutheran worldview of suffering and faith found in the institutional history of four local German-speaking churches. Additionally, the function of the Lutheran church, the congregation, and humans are examined to obtain an understanding of Lutheran culture, spiritual beliefs and practices. The thesis uses a holistic approach in applying Warren Matthews' Worldview Model.

The goal of this study is to explore suffering and faith in the Lutheran experience.

It is hypothesized that there is a relationship between suffering, faith, human existence and a relationship to Christ's suffering for humanity.

Chapter IV investigates suffering and faith in the institutional history of four remaining German-speaking Lutheran churches. Matthews' Worldview Model suggests that religions have an interpretation of their history. Matthews (1991:11) notes that "religions talk about" their "history and the history of humans." Similar to Matthews' Worldview Model, the author presents "an interpretation of history" and "talks about the history of" the Lutheran religion and their institutional history.

A multimethod approach was used to investigate suffering and faith in the institutional history of the Lutheran experience. Data was collected from the following sources:

- (1) Data consisted of church archives of the four churches.
- (2) Church members were interviewed regarding historical "gaps" and to corroborate the archival data. This information was organized, synthesized and placed in chronological order. This provided historical, institutional information, which was applied to the thesis.
- (3) Investigating the **institutional history** permitted the exploration of suffering and faith at the macro level of the Lutheran Church. The micro level historical context of each of the four churches was also explored. This data also contributed to an understanding how these churches were connected and separated because of conflict.

Chapter IV provides an overview of the **institutional history**, including the establishment of the churches, their struggles, conflicts, suffering, joys, faith and contributions to the present. Social and political struggles, macro and micro conflicts, their problems of suffering, faith and contributions, confirms that these Lutherans were not only hardy and industrious, but appear to have been, as a whole, endowed with a strong character and an unflinching faith in divine providence. Today, the struggle continues within all four German-speaking congregations, since immigration has ceased, the movement now reaches towards the community for new membership.

The most significant finding in this chapter is the fact that Trinity, the Church of the Cross, and St. Peter's are interrelated and became separate congregations due to social and political conflicts. Faith has endured all hardships and today the churches have a good relationship.

For a Lutheran, the church is a place of faith and security, which also provides structure and support. The churches are concerned about preserving their faith, and members work to the glory of God, in appreciation of their freedom and faith. Canada, for the Lutheran symbolizes freedom, paradise, the garden of Eden.

Chapter V explores **The Lutheran Church** (God and God's representatives). Matthews' Worldview Model (1991:10) suggests that for many religions the "Absolute is a personal God--as in Judaism or Christianity. Christian scriptures emphasize that God has given Christians, and all other people who believe, salvation through the suffering, death, and resurrection of Jesus, the Son of God." W. Matthews (1991:11) proposes that "Christianity invites persons who seek to overcome the central problems of life to join a congregation of believers." The aim of this chapter is to learn from Lutherans regarding their Christian church (constitution); to learn about their faith, God and God's representatives (role of pastor, parish worker and vicar).

Two distinct data collection methods were applied. The first part (A), addresses questions and answers of how the

Lutheran church functions. Two Bishops of the Manitoba/Northwestern Ontario Synod of the Evangelical Lutheran Church in Canada and the President of the Church Council (St. Peter's) were interviewed. Questions were posed and answers were provided by these informants regarding the function of the church and its constitution.

The second part (B) entails interviews (questions and answers) with pastors, parish worker and vicar. The purpose of the questions and answers to the pastors, the church worker and vicar of four local Lutheran German-speaking congregations, was to learn how they embraced with the problems of suffering and faith, in providing services to the Lutheran women and the congregation.

As Matthews' Worldview Model (1991:11) illustrates, Christians "seek to overcome the central problem of life and join a congregation of believers."

The results suggest that Lutherans become part of the Christian community through baptism. Lutherans abide by Colossians 3:23, 24a: "Whatever your task, work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward." Lutheran churches abide by laws, regulations, and have a constitution.

Lutherans base their belief on the teachings of Martin Luther, a German priest in the Roman Catholic Church in the 16th century, who played an important role in the reformation of European Christianity.

Martin Luther developed a saying which Lutherans believe is the heart of Christianity: "justification by grace through faith." This means that the way Lutheran lives turn out for here and eternity has nothing to do with how much we try to be good and do good, or how badly we fail. God accepts us because God loves us, even though we are not very lovable. Salvation is not something we earn. It is a gift given to us through Jesus Christ. All God asks us to do is to have faith. Faith is simply saying "Trust God." Lutherans try to live by their faith.

The pastor, a representative of God, provides comfort, and support to the women and congregation in their losses and suffering in life.

Chapter VI investigates **The Lutheran Congregation**. Matthews' Worldview Model (1991:11) notes that "Christianity invites persons who seek to overcome the central problem of life to join a congregation of believers. In a group, adherents find support for living...there are ceremonies marking affirmation of membership in the community...In each religion, adherents accept responsibility for living by strict moral standards." "Christian service to God means, to them (Christians) not only charity to meet current needs but also altering institutions and structures of society in order to alleviate poverty, illness, and injustices." Matthews' systematic analysis of Worldview helps the reader to obtain an understanding of any congregation, their culture, belief and

practices.

Following Matthews' Worldview Model, this study investigates the Lutheran congregation, their culture, belief and practices. Lutherans become part of the Christian community through baptism. Lutherans are a gathered community who believe that Jesus is the Christ and they have salvation in his name.

Lutherans know that those who have been saved by grace through faith in Christ will desire to have fellowship in the church, which is the body of Christ. For Lutherans, the congregation is also the community of believers in Christ.

Research indicates that the German-speaking Lutherans in Winnipeg are an important group yet have not been studied in religious studies.

A survey was presented to 20 women at a church retreat at Camp Arnes, on October 23 to 25, 1992. Twelve women agreed to participate in the survey.

The survey was divided into three sections and explored:

- (1) the Lutherans in general;
- (2) the congregations in Winnipeg, who they are, where they came from;
- (3) what Lutherans can do, to make a difference in society/world.

The **results** demonstrated that the survey and retreat had made people think about issues raised. It helped to give the women more ideas about their faith, suffering, history, culture, who they are, where they came from and what they could do to try to change the grim future regarding humans and

global concerns.

Through interviews/discussions/survey with Lutheran informants, an understanding was gained about their own circumstances, needs and problems found in four local Lutheran German-speaking congregations in Winnipeg.

Two similar groups, namely: the Reichsdeutsche and Volksdeutsche Lutherans were discovered in all four German-speaking churches. The thesis explores who they are, where they came from, their similarities and differences. The thesis explores what Lutherans have learned from suffering and faith.

As Matthews' Worldview Model (1991:350) specifies, "Christian service to God means to Christians not only charity to meet current needs but also altering institutions and structures of society in order to alleviate poverty, illness, and injustices." From this activity, it was discovered that a number of women in the group, had concerns about issues raised, either from previous experiences or from the discussion at the retreat.

In Chapter VII, Warren Matthews' Worldview Model (1991:10) questions human beings whether they are only physical beings, a little different from animals? Are they bodies or souls? This chapter explores how Lutherans view humans. Warren Matthews' Worldview Model (1991:10) views the "problem for humans" and suggests the "central problem for humans as sin." Matthews points out that sin is both

individual and corporate, and is ingrained in the human species. However, Matthews' Worldview Model (1991:10) recommends "in conjunction with the problem for humans is the solution for humans. In Judaism and in Christianity the solution, salvation, is defined in terms of eradicating sin."

It is the fundamental assumption that religion and faith are manifest and illustrated in human behaviour. The aim of this chapter is to hear the Lutheran immigrant women's dramatic testimonies, and to learn from their encounters and experiences.

The **primary objective** of this chapter is to capture the Lutheran women's dramatic testimonies about their life history, and to explore their suffering and faith.

Methodology: Twenty Lutheran immigrant women at a retreat in Camp Arnes on October 23 to 25, 1992, were approached to reveal their testimonies of suffering and faith. Twelve volunteered to disclose their testimonies of suffering and faith.

Results indicate that it is the individual who determines the living and outcome of their suffering. This has been determined by the suffering women in the thesis, as well as by theorists and authors. For example, D. M. Gregory³ notes that human suffering is a "universal and fundamentally holistic experience embedded in all socio-cultural and biographical dimensions."

In the lives of the women in the thesis, it was faith and

trust in God, the love and support of their loved ones and satisfaction with life and accomplishments which permitted the endurance of suffering. It is a Christian faith that centers on the individual's decision and relationship with God.

Testimonies of suffering and faith of the Lutheran immigrant women, who are part of a larger body of immigrants residing in Canada, contain both a reflection of and contribution to the understanding of Lutheran experiences and identity.

The testimonies of life-histories of these women illustrate a common history, humanity and historical identity of suffering and faith in the study of religion and human existence.

For the women in Canada, the church played an important role and acted as a "home" where they could be among other spiritual believers.

Women interviewed concluded that God was responsible for their healing and that the Lutheran German-speaking churches in Winnipeg have good support services for their spiritual needs.

The church to the women is a place of faith, security, provides structure, support and guidance to lead a faithful life.

Should the women forget that all this glory and freedom in Canada, is a gift from God, then faith is lost in God. Without faith in God, the women's lives become bare and

alienated from God and freedom is lost. Those who loose faith in God and remain in the church, also experience alienation from God.

Results indicate that all churches in this study are concerned about preserving the congregations' faith. The women work in various capacities, to the glory of God and in appreciation of their freedom and to practice their faith. The women live by the Bible and know that Jesus was crucified for us, in order to demonstrate the depths of God's love for humans so that we may have eternal life.

Thus, the purpose for the living and meaning of human life, is a proclamation of hope and comfort in Christ. The women had to endure much suffering and had to fight to preserve their faith. The anxieties after World War I, during the Great Depression and after World War II made Lutherans realize instead of trying to save a corrupt society, it concentrated on saving themselves. Lutherans felt their life and faith was being threatened by a war torn society in Europe. They decided to emigrate to Canada and strongly believed that going back to an authority from the past and following it as literally as possible, would remedy this decay. They have sought to have their lives and needs understood through their own voices. Characteristic of all of these struggles is the attempt to make public what had previously been considered private, non-public, and non-political issues. They established conservative, evangelical

and confessional churches. This means that Lutherans have learned from the past, that which is specifically Lutheran, such as Lutheran writings and the Book of Concord, as well as that which is ecumenical, such as the three Creeds (Apostle's, Nicene and Athanasian). Lutherans seek to know the consensus of Scripture and the consensus of faith so that we will know how to interpret the Bible. Lutherans know that God's unique way is clearly revealed in Jesus. For Lutherans, John 3:16 provides hope for the women because "God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life."

Chapter VIII concludes with an overall analyses of the results and findings of the **Lutheran experience** regarding suffering and faith.

Warren Matthews' Worldview Model was applied in the Lutheran experience to explore suffering and faith in their institutional history, their church, the congregation and the Lutheran women.

The author has demonstrated that it was possible to apply Warren Matthews' Worldview Model to the Lutheran experience. The theoretical perspective served to guide the study. The systematic analysis of the Lutheran religion helped in understanding their beliefs, practices and how the Lutherans coped with their life experiences regarding suffering and human existence. The Christian service to God means to the Lutherans not only charity to meet current needs but also

altering institutions and structures of society in order to alleviate poverty, illness and injustices.

In addition, examples of Scriptures, quotations, theorists' concepts and philosophical discussions were provided to capture the "little tradition" of the Lutheran women's dramatic testimonies about their life history, and to explore their suffering and faith. The author has invited the reader to be present, of observing adherents of the Lutheran religion and how a religion interacted with societies, resulting in changes for both the societies and the religion. These two discovered religious groups, the Lutheran "Volksdeutsche" and Reichsdeutsche," who came from various parts of Europe and settled in Winnipeg, Manitoba, Canada, have influenced their social structure, economics, government, language, brought changes in their beliefs and functions of the Lutheran religion.

ENDNOTES TO CHAPTER I

1. I would like to express my sincerest appreciation to Dr. Neal Rose, for his assistance in selecting these Scriptures.
2. Matthews, Warren. World Religions. West Publishing Company, 1991:10-11.
3. Gregory, David Michael. Narratives of Suffering in the Cancer Experience. Ph.D. thesis, College of Nursing, The University of Arizona, 1994.

CHAPTER II
LITERATURE REVIEW

Introduction

This chapter examines theoretical concepts of religious/theological literature relevant to the basic problem of existence, which is suffering and faith. Theorists provide concepts of their search for an Absolute, how they explain their suffering, faith and human existence. In order to have a better understanding of suffering and faith, the chapter defines religion, religious studies, elements of a Sociological Theory of Religion, Warren Matthews' Worldview Model, and suffering and faith.

Definitions of Religion

Walter Houston Clark¹ in The Psychology of Religion (1958) described religion as:

"The inner experience of the individual when he senses a Beyond, especially as evidenced by the effect of this experience on his behaviour when he actively attempts to harmonize his life with the Beyond."

As a psychologist, Clark focused on the inner experience of those who sense a "Beyond," that is an Absolute, god, or

spirit. To Clark, religion means "action" as well as "feeling." His description of religion applies to Christianity, Judaism and Islam, who worship a God who is "beyond" the individual, the family, society and all creations. Clark's description of religion applies to many religions but does not apply to all forms of religion. Religious groups such as the Lutherans in this study, expect adherents not only to believe in certain ways but also to act in specific ways.

Paul Tillich, a theologian, in Christianity and the Encounter of the World Religions (1963) defined religion in terms of a person's ultimate concerns, i.e. intellect and feelings. Emile Durkheim, who studied tribal religion, suggests in The Elementary Forms of Religious Life (1926) that gods are little more than society in disguise. Rudolph Otto, in The Idea of the Holy (1917) noted that the essential ingredient of religion is the feeling of awe in the presence of the "Holy." His meaning of religion is similar to Clark's description. Mircea Eliade, editor of The Encyclopedia of Religion (1987), noted that the sacred is found not only in the God-encounter but also in symbols and rituals of almost every culture. William James, in The Varieties of Religious Experience: A Study in Human Nature (1902:29-30), observed that "definitions of 'religion' are so many and so different from one another is enough to prove that the word 'religion' cannot stand for any single principle or essence, but rather

is a collective name.... Religion...means for us the feelings, acts, and experiences of individual [wo]men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine." Thus, different theologians' concepts help the reader to understand how unusual beliefs and practices may be religious.² Religion is such an important part of every culture that studies of the Lutheran experience helps us to understand their culture.

Religious Studies

According to Warren Matthews,³ religious studies is an academic discipline that studies forms of religion from the "outside," trying to understand their views and interpretations. "Religions are part of whole cultures." Thus, understanding a religion necessitates "understanding something of the culture of which it is a part." In order to "understand cultures, religious studies incorporates academic disciplines that specialize in aspects of human social living." For example, Archeology, Architecture, Anthropology, Art, History of Religions, Language and Literature, Philosophy of Religion, Psychology of Religion, and Sociology of Religion, are academic disciplines that assist religious studies.

Elements of a Sociological Theory of Religion

In this study, culture is viewed as an overall

explanatory framework through which individuals in a society come to understand themselves and the world. Culture provides a basis not only for how individuals come to understand themselves and others but it facilitates assumptions for answering questions concerning how the world works and our place within the world.

Peter L. Berger,⁴ in The Sacred Canopy: Elements of a Sociological Theory of Religion (1969), suggests that culture consists of the totality of human's products. Humans produce tools for their physical environment and bends nature to his/her will. Humans also produce language and symbols that permeate our life. Society is constituted and maintained by acting human beings. "Human nature" is itself a product of human's world-building activity. The result out of which society and all its formations are made is human meanings externalized in human activity. The socially constructed world is an ordering of experience. Cultural meanings are socially constructed and reconstructed through the processes of human interaction and through the appropriation, promotion and application of culture in differing societies and within particular sets of social relations. A meaningful order, or nomos, is imposed upon the experiences and meanings of individuals. Through the creation and promotion of particular organizational systems, societies promote social understandings (norms, values, and beliefs) and societal learning processes which in turn reproduce social identities

and affect social action. Society is a world-building enterprise. It is ordering, or nomizing, and active. It is through the embodiment of social and cultural norms and values that the motives for social action are constituted. In this way, individuals draw upon their culture for guidelines as to how to interpret their environment and the actions of others. An individual learns how to make sense out of his/her environment through the socialization process and patterns provided by the socio-cultural milieu of his/her community and society. For example, religion is the human enterprise by which a sacred cosmos is established. Religion is cosmization in a sacred mode. By sacred is meant a quality of mysterious power, other than humans and yet related to us. Religion has played a strategic part in the human enterprise. Religion implies that human order is projected into the totality of being. Religion is the audacious attempt to conceive of the entire universe as being humanly significant.⁵

Religion for Lutherans in this study, means their feelings, acts, and experiences in relation to their God. Through their history and narratives, Lutherans teach us how they have searched for their God, how they have suffered and how their faith has provided new meaning in their life.

In reaching understanding about themselves, each other and their environment, individuals communicate within their cultural tradition, using and renewing it in the same instance. Through participation with competent reference

persons, individuals become socialized through internalization of the value orientations of their social groups and therefore acquire "generalized capabilities for action" (Habermas⁶, 1984). From this implicit knowledge, actions are coordinated via intersubjective recognition of criticizable validity claims. People rely on memberships in social groups while at the same time they reinforce the integration of these groups.

In summary, Habermas⁷ notes that for social actions, in coming to an understanding, communicative action serves four central functions. First, it transmits and renews cultural knowledge; second, it coordinates social action; third, it provides social integration and the establishment of social groups; and fourth, it promotes the formation of personal identities.

Habermas⁸ notes that the "lifeworld" is formed through culture and language. For example, informants in this study, migrating from one socio-cultural system to another are seen as having to adjust not only to language differences but to the various values, norms and meaning structures present in their new homeland, namely Canada. Based on a particular social history and "lifeworld" the normative understanding of the informant may differ substantially with the values and meaning structures to which she must now become oriented. The newcomer must be able to interpret, and be interpreted; understand the socio-cultural milieu and have that environment become relevant to her lifeworld. Thus, the informant

adjusting to a new social environment without adequate support and understanding from competent others, may experience loss of meaning, confusion or orientations, anomie, alienation, psychopathologies, breakdowns in tradition and a withdrawal of motivation.

Habermas⁹ further suggests that cultural values are not universal but are located within the lifeworld of a specific group or culture. Values are meaningful only in the context of a particular lifeworld. Therefore, for informants who are experiencing difficulties in adapting to a new socio-cultural system, i.e. Canada, Habermas' theoretical considerations provide explanations and clarifications. Habermas explains "the more cultural traditions predecide which validity claims, when, where, for what, from whom and to whom must be accepted, the less the participants themselves have the possibility of making explicit and examining the potential grounds on which their yes/no positions are based."¹⁰

Young¹¹ points to Western societies, and suggests that membership in a group is often defined by the sharing of a specific cultural heritage, common self-identification and set of norms. For example, in a congregation, individuals are seen to share common identification and to participate in symmetrical social relationships. As a result, the interpretation of needs of individuals within a defined community or geographical area are presented as homogeneous, natural and objective.

Churches and other institutions, promote specific social processes, i.e. the church constitution, practices and patterns of expression which provide the context for individual learning and understanding, and help to form the motivational basis for social action. Thus, we can assess how these "communicative infrastructures" affect specific social action and other social structures.

Warren Matthews' Worldview Model

Warren Matthews' Worldview Model,¹² developed in 1991, is a systematic analysis, which can be applied to any religion.

The Worldview Model is a systematic, philosophical discussion of the Absolute, the world, humans, the problem for humans, the solution for humans, community and ethics, life after death, and relationships with other religions, which will help the reader to obtain an understanding of the developments of the Lutheran religion of four local churches, experiences of immigrant women, their suffering and faith.

Applying the Worldview Model to the Lutheran experience in this study, helps in understanding the religion, its beliefs and practices in their most developed forms. Thus, the Model helps us to understand how a religion interacted with societies, resulting in changes for both the societies and the religion. In the Lutheran experience, we will learn how the adherents have brought changes in the beliefs and

functions of their religion by emigrating to Canada from Europe. Thus, it is necessary to know some major personalities, events, and developments of the Lutheran history, their suffering and faith, which the thesis will address.

Understanding Human Suffering and Faith

Suffering and faith are universal, yet they are individualistic. We all have suffered. Theologians, philosophers and others offer an assortment of definitions on suffering and faith. Suffering and faith depend on the person's historical and cultural background, and religious orientation. Literature reviews provide meaning and understanding of suffering and faith in religious studies as illustrated in thesis by Michael William Hryniuk and Cornelius Buller; as well as thesis on suffering by Dr. David Michael Gregory, in nursing (as indicated in the **methodology** chapter).

The goal of this chapter is to define suffering and faith, and to conduct a literature review on human suffering and faith as defined by theorists in religious studies¹³: i.e. Martin Luther, Paul Tillich, Reinhold Niebuhr, Karl Barth, Dietrich Bonhoeffer, Harold S. Bender, John H. Yoder, James Fowler and other theorists.

Defining Suffering and Faith

Webster's New Collegiate Dictionary¹⁴ defines the word

"suffering" as "(1): to endure death, pain, or distress (2): to sustain loss or damage (3): to be subject to disability or handicap."

From the above, the author concludes that suffering is something unpleasant, painful, hurting, discomforting, to our body and wellbeing caused by pain, distress, grief, disappointment, anxiety, etc. The apparent danger may be to one's life or to some aspect of that life perceived as essential to its meaning. Because of each person's uniqueness, only the suffering person can state what suffering means to him/her.

Webster's New Collegiate Dictionary¹⁵ defines the word "faith" as "(Ia): allegiance to duty or a person: Loyalty (b): fidelity to one's promises; (IIa) (1): belief and trust in and loyalty to God (2): belief in the traditional doctrines of a religion; (b) (1): firm belief in something for which there is no proof (2): complete confidence; (III) something that is believed esp. with strong conviction; esp.: system of religious beliefs."

The author views faith as a belief and trust in and loyalty to God. Faith in God can be a profound source of strength in the suffering a person is enduring. Throughout the centuries of Christian existence, the community of faith has found ways by which believers are brought in touch with the One, who is their creative source. These include the sacraments and rites of the church, devotional disciplines and

prayer, various forms of worship, and the Bible.

The author hypothesizes that by faith Christians participate in God's love. God has the power of transforming the existence of humans from suffering to faith. Through faith humans are able to endure all things and hope for the best because the power and goodness to sustain the world is within us. Humans are at the centre of meaning and value.

Literature Review on Suffering and Faith

Theists and nontheists have studied the problem of suffering and faith. Theists ask why a good and powerful God permits suffering? Nontheists explore the meaning and purpose of suffering.

Suffering is a fundamental dimension of the human condition and theorists in modern times have attempted to provide numerous explanations. For example, A. Kleinman¹⁶ and J. Scott¹⁷ associate suffering as subject to macro-forces such as culture, and at the micro-level as the unfolding of experiences in life. P. Teilhard de Chardin¹⁸ writes about cosmic suffering and describes suffering in the world. C. Leach and J. Lelemen¹⁹ suggest suffering affects the individual's mental, physical, social, spiritual dimensions and how pain reflects violence committed to the individual's expectations. K. Charmaz²⁰ notes the loss the individual "self" experiences in suffering.

E. Gesternberger and N. Schrage²¹ view human suffering

as experiences of loss and deprivation. They see death as the ultimate tear in human existence. E. Cassell²² views suffering occurring in "social roles, the relationship with self, body, family, or the relationship with a transpersonal, transcendent source of meaning." Suffering is thus multidimensional and encompasses our entire being and surrounding.

D. M. Gregory²³ implies that many philosophers and bioethicists note that "physical pain does not necessarily equate to suffering."²⁴ Gregory quotes D. Boeyink²⁵ "...pain and suffering are always distinct entities, logically separate and actually separate in many instances." Gregory concludes that "one can suffer without pain" and compared to philosophers and bioethicists, "encourages physicians to attend to patient suffering."²⁶

Since antiquity there has been a prejudice in favour of reason against experiential knowledge. Humans seek knowledge and meaning, as well as order in their life. C. Geertz²⁷ describes suffering as an "experiential challenge in whose face the meaningfulness of a particular pattern of life threatens to dissolve into a chaos of thingless names and nameless things." J. Stephenson and D. Murphy²⁸ suggest that when we suffer "we do not totally control our bodies, and that we are, in truth, helpless before death."²⁹

From the above theorists, we can conclude that suffering is a profoundly subjective, holistic experience that is

constituted and lived by the individual. No one can control suffering. Understanding human suffering and where it is located i.e. in the bodies or the lives of persons, is fundamental to a compassionate response. Relieving suffering and finding spiritual healing are critical goals for the church, the minister and vocational counselling.³⁰

D. Gregory³¹ and J. English propose there are two requirements for compassionate care. "First, the caregiver is invited by the sufferer to participate in the suffering experience...Sufferers lead and caregivers follow rather than being in control. A compassionate caregiver does not force himself or herself upon the sufferer. Second, the best and only acceptable response to this invitation is empathic and authentic caring. The plight of the sufferer is recognized, validated, and embraced. Ultimately, it is the patient and his or her family who work through or make sense of their suffering not the caregiver." Thus, understanding, empathy, compassion and support are offered as alternatives to control.

G. Ebeling³² researches faith and its development from the Old Testament to Judaism, which was then passed to Christian scriptures. John McDargh³³ examines faith as a universal human quality, how faith developed structurally and that it has been the object of scholarly debate and criticism.

The author concludes that religious beliefs, rituals, and the presence of fellow parishioners offer comfort to the suffering. However, the sufferer must internalize this pain

and the remedy for healing or coping with pain is faith.

For Lutherans, God is the centre of life because God comforts us in all our sorrows so that we can comfort others in their sorrows with the consolation we ourselves receive from God. Lamentations 3:17-26 suggests that those who are overcome with anguish and pain, but who hope in God will experience relief. 1 Thessalonians 4:13-18 suggests that it is natural that we should grieve but as Christians we should not grieve as those who have no hope.

Thus, the author concludes that compassion and Christian love, serve as the basic foundation for providing support to the suffering.

How Martin Luther views Suffering and Faith

Martin Luther developed his theological position by interpreting and referring to passages in the Bible. In the Heidelberg Disputation (1518), Luther described true theology as "theology of the cross (theologia crucis)," which is suffering, and the opposite of this, as "theology of glory (theologia gloria)," which is faith.³⁴ Romans 4:16 proposes: "For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us)."

Luther uses "works" to describe God's works in creation and uses sufferings to describe the cross of Christ. By "works" Luther refers not only to God's works but also to human's works. Luther applies sufferings not only to Christ's suffering but also to human suffering.

Luther's theology of the "cross" means that God meets us in death, in the death of Christ but only when we "experience Christ's death as our own death." Luther's theology of the "cross" means "dying together with Christ." Luther moves from "Christ's suffering, in which God is hidden,...to the idea of human sufferings." Luther shares meaning: "God's grace is hidden under his wrath" and his gifts are "hidden under the cross (trouble and disaster)." "You must bear the cross and the hatred of the whole world."³⁵ It will be demonstrated that the women in this study have lived according to Luther's theology of the "cross," where the women have suffered and lived by faith in God.

For Luther the "object of faith is God in His word." That is, "God's word and faith are interrelated because of their very nature." Faith "exists only as a response to God's word." This "word of promise" is of the gospel.

"Faith is nourished only by the word of God....Where there is no promise of God there is no faith." "Faith is a direct relationship to God himself and to Christ."

Luther states in the Large Catechism that "faith and God belong together." They are connected in two ways. First,

"faith can never have any other object than God, for only God can be unconditionally trusted. Secondly, only that faith which unconditionally trusts God really treats him as God.

Faith is this relationship to God; and God is the One in whom we can and must believe. If we want to express what faith is, we must speak about God. And if we want to say who God is, we must speak of faith." In "faith humans share in the power of God. Faith is omnipotent just as God himself is."

Suffering comes to the Christian so that the old Adam will die. This demonstrates the power of the word and of faith; it makes certain that faith is more powerful than every other creature, for faith itself exists by the power of God and not by any human power.

Luther's most central thought about faith is "that it is born when a human is inwardly and spiritually convinced by the living voice of God speaking to us in the word." "Faith must not only live without experience; it even has experience against it and must persevere and assert itself in opposition to experience."³⁶

In conclusion, for Luther faith "leads the women through sin, death, and hell contrary to all experience and to all that reason can comprehend. This means that the tension between faith and experience remains throughout our life..all that remains is faith in God's goodness, faith alone without feeling."³⁷

How Paul Tillich views Suffering and Faith

Paul Tillich combines an ontological and theological/biblical approach to suffering. His interpretation of "suffering" regarding human life is that it is a "transition from essence to existence." He seldom applies the word "suffering" but uses existentialist terminology such as anxiety, fear, estrangement, loss of power, non-being, destruction, loneliness, diminishment, and others. Tillich suggests that in Christianity "one accepts suffering with courage as an element of finitude and affirm finitude in spite of the suffering that accompanies it."³⁸

Tillich points out that Christianity makes an overwhelming affirmation of suffering. Tillich views human existence as "estrangement and sin." Estrangement "contradicts [hu]man's essential being, his potency for goodness...and self-contradiction drives toward self-destruction." Tillich terms this self-destruction as "structure of destruction."³⁹ Tillich suggests that (an example) sin "expresses personal freedom and guilt in contrast to tragic guilt and the universal destiny of estrangement."⁴⁰

In Morality and Beyond, Tillich suggests that humans who commit an "antimoral act" are negatively affected, which is "unconditional as opposed to conditional."⁴¹ This "unconditional" imperative is the will of God and is "manifest in our essential being."⁴² Tillich stresses the importance of nature of our being" as "morality."

C. Buller⁴³ views Tillich's morality as "a life which violates this nature of our being results in the disintegration of that life...When an individual does not act according to love his or her own being is diminished." Tillich views a solution to an immoral situation as the courage to "acceptance of the unacceptable sinner into the judging and transforming communion with God."⁴⁴ God is the source of courage. This courage to be, is rooted in being-itself (the ontological phrase which is equivalent to the God above the God of theism).⁴⁵

Tillich defines courage as "faith." "Faith is the state of being ultimately concerned."⁴⁶ Tillich views the whole person having faith. For Tillich, faith is "the unity of every element in the centred self."⁴⁷ The term "ultimate concern" unites the subjective (the centred personal act) with the objective (ultimate self, the divine) sides of faith."⁴⁸ Tillich claims that faith evolves the whole person and demands commitment and "is an act of self-surrender, of obedience, of assent."⁴⁹

In Biblical Religion and the Search for Ultimate Reality, Tillich describes humans seeking "faith" as those who "participate in the good and the true can act according to the norms of truth."⁵⁰ For Tillich, "faith" is participation in the ultimate concern, which conquers sin and estrangement by "receiving reconciliation and a new being."⁵¹ This new being Tillich describes as the "faith" or "divine Spirit within a

person."⁵² Tillich suggests that "obedience to it [faith/justice] gives power of being," whereas "disobedience involves self-destruction"⁵³ and result in suffering.

Similar to Luther's theology of the cross, Tillich views the cross as the expression of participation of Christ in human reality. "The Cross of Christ is the symbol of the divine love, participating in the destruction into which it throws him who acts against love: This is the meaning of atonement."⁵⁴

In Christ, God and humanity are one. "Only by taking suffering and death upon himself could Jesus be the Christ, because only in this way could he participate completely in existence and conquer every force of estrangement which tried to dissolve his unity with God."⁵⁵

In the Cross, love finds its object and the self is healed. Life is transformed from a destructive structure of being and reunited with an ultimate centre. "Healing means reuniting that which is estranged, giving centre to what is split, overcoming the split between God and human, human and his world, human and himself. Out of this interpretation of salvation, the concept of the New Being has grown."⁵⁶ This transformation creates the human into a whole and meaningful existence regardless of suffering and pain, which remains within that existence. Tillich notes that in "Christianity the demand is made to accept suffering as an element of finitude with an ultimate courage and thereby to overcome that

suffering which is dependent on existential estrangement, which is mere destruction."⁵⁷ In summary, Tillich suggests that humans accept and endure emotional, mental and physical suffering.

C. Buller views Tillich's suffering as: "Being in its struggle to overcome non-being, gives rise to the former type of suffering. It is part of existence. The latter type grows out of the separation between the self and all other selves - out of loneliness."⁵⁸ Tillich views this "extential estrangement" as the main cause of meaningless suffering, which he calls "a source of infinite suffering."⁵⁹

In conclusion, Tillich suggests that all humans must suffer and should accept this human situation. However, humans should strive for meaning and a New Being in their life. Tillich describes this as the law of love and enables humans to make decisions for or against God. Love provides meaning and gives wholeness, which helps humans to cope with their suffering.⁶⁰

How Reinhold Niebuhr views Suffering and Faith

James Gustafson⁶¹ wrote in "Theology in the Service of Ethics," in Reinhold Niebuhr and the Issues of Our Time, that Reinhold Niebuhr's main interests were in social and political ethics. Niebuhr's theological insights (sin, love, justice, faith) and theological anthropology to social and political issues provide a new approach to human existence in relation

to meaning of revelation.

In The Nature and Destiny of Man⁶² Niebuhr regards human nature as "natural physical existence with a transcendent soul." They are inseparable realities and form the "human being" with its "finitude and transcendence."

In Beyond Tragedy⁶³ Niebuhr suggests that nature (a permanent threat to human survival) represents the finitude of existence. "Nature intends to kill [hu]mans and will succeed in the end." Humans have no control over nature. Evil is found in human's activity, not in nature. "Humans are mortal. That is their fate. Humans pretend not to be mortal. That is their sin." Thus, the sin of humans is that they seek to make themselves God.⁶⁴

In The Nature and Destiny of Man⁶⁵ Niebuhr views the

"primary problem of human existence is..not [hu]man's involvement in nature but the tragic consequence of his effort to extricate himself from nature, finiteness and time by his own effort."

C. Buller views Niebuhr's suffering as the

"natural and inevitable result of sin, which in turn is the inevitable response of humanity as it attempts to escape the anxiety of existence. Niebuhr's understanding of reality is that anxiety drives people and nations to discover some absolute basis for their own being. Since no absolutes are readily available, lesser values or institutions are elevated to ultimate status. This false faith does not finally alleviate anxiety. But it does create injustice and suffering for the less powerful. Furthermore, these demonic institutions are not eternal. They inevitably destroy themselves and create further suffering both for those who have elevated them and those who were subjected to their demonic pretences."⁶⁶

In Faith and History⁶⁷ Niebuhr suggests that the problem of existence is not in its nature (finitude). "The most vivid

symbol of natural evil is death. Death is a simple fact in the dimension of nature; but it is an irrelevance and a threat of meaninglessness in the realm of history. Biblical faith, is however, only obliquely interested in the problem of natural evil. It does not regard death, as such, as an evil."

Niebuhr suggests that faith in God provides answers to natural evil. Beyond Tragedy⁶⁸ advises that:

"in a true religion, faith in the ultimate meaningfulness of existence, grounded in a God who transcends the caprices and contingencies of the physical order and who is capable of overcoming the chaos created by human sin, is the final security of the human spirit."

Niebuhr points to The Nature and Destiny of Man⁶⁹ and recommends to humans "resurrection," which is a symbol of the power of God to overcome the obscurity of or lack of meaning in history. In addition, Niebuhr points to Faith and History⁷⁰ and suggests that "faith" in the resurrection provides power to overcome the anxiety of death. Niebuhr views history after Christ as "an interim between the disclosure of its true meaning and the fulfilment of that meaning." Niebuhr suggests that "sin is overcome in principle but not in fact. Love must continue to be suffering love rather than triumphant love."⁷¹

C. Buller⁷² interprets Niebuhr's writing that:

"Christ is both the power and wisdom of God. Wisdom is the meaning of history, which is given in the vicarious action of Christ. Power represents the guarantee of the ultimate realization of perfect love. These realities can only be known as such by faith. The wisdom of Christ has been revealed and actualized in history. The power of Christ is the final and perfect expression of the wisdom of Christ... 'History' as used by Niebuhr is

equivalent to human existence. The power of God must either be regarded as meaningless for history or history must be regarded as irrelevant to God. A possible solution to this difficulty lies in a separation of the church from the pretensions and delusions of its social context (i.e., the perpetuation, at all cost, of the Nation or of the church itself). The church would then have the potential to make manifest the wisdom of God....Such a manifestation would result in tangible reductions in anxiety and in some forms of suffering (i.e. mental anguish)...Suffering love is made the ultimate expression of divine sovereignty over history....If the Kingdom of God is to be evident to faith, the church must resist, with Christ, the temptations of the devil...But, argues Niebuhr, suffering love is not a simple possibility in life...Love and justice must work together....Within history the only meaningful choices are ones which minimize suffering while allowing for creative development of humans."

From history, humans have learned that pride and sin result in destruction. Faith in God is trust in the power of God. Niebuhr suggests in Beyond Tragedy⁷³ that God is "powerful and good enough finally to destroy the evil that humans do and redeem them of their sins. This kind of faith is not optimism. It does not, in fact, arise until optimism breaks down and humans cease to trust in themselves."

In The Nature and Destiny of Man⁷⁴ Niebuhr suggests that "anxiety is due to unbelief in regard to the love and power of God." For Niebuhr, faith "mitigates our pride without destroying hope."

In conclusion, Niebuhr's contribution is a mixture of social, political, ethics and theology. Niebuhr combines suffering and faith (theology) to the social and political scope. His theology commences with a good Creator, as well as a good nature that turns sinful. Niebuhr views human sin as

self-destructive. Christ, for the love of mankind, takes all suffering upon himself. This suffering Christ provides meaning to history and has the ability to overcome the evils of nature. For Niebuhr, Christ's resurrection provides mankind with faith and hope for meaning.⁷⁵

How Karl Barth views Suffering and Faith

Karl Barth views suffering in reference to Romans 5:12: "sin came into the world through one man and death through sin."

C. Buller⁷⁶ views Barth's definition of suffering that "originally and systemically sin damaged life," which is defined as the "relationship of humans to God." "Living without sharing in life, [hu]mans are defined as mortal; loosed from primary existence, they are non-existent."⁷⁷ "Through sin came death, death as judgment, as the breaking of our life, as the occasion of apprehension, as our misery and our hope."⁷⁸ As a result, humans suffer because of sin. Barth calls this suffering due to human's "own participation in the transgression and guilt."⁷⁹ Barth describes the misery of humanity as "being in the flesh," as "physical and under the power of sin."⁸⁰ Barth suggests that humans choose sin and destruction over goodness and life. Barth applies the word "sloth" to describe the nature of our fall into "nothingness" (das Nichtige).⁸¹ The result is not only self-destructive to the individual but also to others. Barth

suggests this is the primary source of human suffering. In addition to our own misery, we suffer in a secondary way, as the "sorrow and pain of God."⁸² Christ suffered for humanity. Humans turned away from the life and wholeness of the Creator. "In so doing, he tore down the wall of partition which separated man from God."⁸³ Since God died for our sins, we are united with Christ in his death and resurrection. Humans continue their existence despite the suffering, evil and death, and have eternal life.⁸⁴ Suffering no longer has any "independent reality of their own but are only dark shadows of the grace and life we find in Christ."⁸⁵ Although humans remain under sin towards "nothingness," evil and death have been overcome by the power of God.⁸⁶ This power of God is able to "free to accomplish deliverances" which concern the "whole human" through faith.⁸⁷

Barth views faith as the action and power of God in human life. Faith remains "in the midst of tribulation and persecution."⁸⁸ "Faith is joy and gratitude, an assurance which can no longer look back, only forward."⁸⁹ Suffering directs us to God. The scriptures provide guidance, direction and knowledge of faith. It teaches that Christ has suffered the consequences of our separation from God. Suffering directs Christians to Christ and that he suffered for us. According to Barth, suffering places humans in "an excellent place, a place full of promise where we can suffer things that are evil only for the time being."⁹⁰ Christians identify

themselves with Christ because he has identified himself with humanity. Barth suggests that it is possible to participate in the suffering of Christ. Barth provides an example in the Epistles where "the picture repeatedly emerges of the threatened apostle, partaking in the sufferings of Christ and in the end is prepared to sacrifice his life, and the picture, too, of the oppressed, persecuted, suffering community."⁹¹ According to Barth, Christians take the "neighbour's suffering on oneself, just as Christ has taken our common human misery to himself."⁹² For Christians and Barth, the only way is the way of Christ. Christ revealed in life and death that humans have "respect for life." For Barth, faith sees hope and life. Christ has united us in suffering and death, in himself and with God.⁹³

Barth lists four ways to bear one's cross to help the Christian person:

- 1) it serves to teach
- 2) suffering is deserved and reminds one of one's guilt and moves one on to repent and thus to be sanctified
- 3) faith is a powerful force to discipline and strengthen his/her faith and obedience and love because it shows humans one's limits and impels the person under the force of the Holy Spirit
- 4) the cross provides special verification of Christian life, i.e. to purify and deepen his/her Christian existence and intensify his/her Christian work (Church Dogmatics).⁹⁴

In Ethics⁹⁵, Barth suggests that "true art and true humour" are only possibilities for the "Children of God." Humans suffer with the whole creation. Humans, in the depths of their despair, know of the resurrection. They have the

hope and faith to transcend their misery.

In conclusion, Barth views human suffering as a "turn-back" towards "nothingness." Barth's theodicy suggests that Christ has suffered for the "depth of misery" for humanity. His theology of the cross has the "saving power of God" for humans. Faith provides an understanding of "true life in suffering and death." Human's existence is transformed by faith. He implies there are "victories and joy over suffering." Faith is important for humans. Even humans without faith participate in "hidden benefits of Christ's death and resurrection."⁹⁶

How Dietrich Bonhoeffer views Suffering and Faith

Dietrich Bonhoeffer, similar to Karl Barth, views suffering as a result of human sin. Like Barth, Bonhoeffer focuses on his christology which is his central thought. Through his letters, Bonhoeffer, a Lutheran, provides insight to his experiences in prison and concentrates on suffering as a Christian.⁹⁷

In The Cost of Discipleship,⁹⁸ Bonhoeffer deals with suffering. He does not focus on his own suffering but centres his thought on Christ, who suffered on behalf of humanity. In Christology⁹⁹, Bonhoeffer states that "Christ is the being for you and the being for you." Bonhoeffer suggests that in Christ, act and being, transcendence and ontology, are all combined. Also in Christology¹⁰⁰, Bonhoeffer quotes

Melanchthon: "God is only God **pro me**, Christ is only Christ **pro me**." Here Bonhoeffer's "Christ **pro me**"¹⁰¹ is similar to Barth's Christ, who provides for the needy. Bonhoeffer suggests that Christ died for us and that humanity is forgiven. The action of Christ and humans are a unity. Bonhoeffer tries to unite an ontological approach with an existential one. The ontological approach identifies Christ with humans and to become the centre of our existence. Whereas the existential approach suggests that humans experience Christ as our boundary, between our sinful and forgiven existence. Christ is also the boundary between God and humans. This boundary acts as our unfulfilled existence. This "centrality is not psychological, but ontological-theological. It does not relate to our personality, but to our being a person before God. The centre of the person is not demonstrable."¹⁰² The "ontological-theological" concept is the experience of "faith." Christ, the boundary, is the judgment of the "self." Christ is the boundary and centre also of the community (Gemeinde). Bonhoeffer suggests that "Christ stands for his new humanity before God...He is the community, by going to the cross, bearing sin, and dying."¹⁰³ Christians as a community, follow Christ in discipleship. Bonhoeffer describes "obedience is best characterized as love of one's neighbour."¹⁰⁴ Bonhoeffer quotes the Bible, which directs man to "God's powerlessness and suffering; only the suffering God can help."¹⁰⁵ Christ has suffered for

humanity. Christ's resurrection made his suffering meaningful for humans. The cross symbolizes "rejection and shame as well as suffering." Bonhoeffer suggests in The Cost of Discipleship¹⁰⁶ that humans who are persecuted for any "just, good, and true cause" are to be blessed and are claimed by Christ.

In Ethics¹⁰⁷, Bonhoeffer recommends that "before a [hu]man can know and find Christ he must first become righteous like those who strive and who suffer for the sake of justice, truth and humanity." In New Studies in Bonhoeffer's Ethics, John D. Gosey summarizes a sermon of Bonhoeffer, where Christ's love is described: "love ... is eternal, which avoids no pain or suffering to help us, which loves us as we are, which forgives us our sins, and which prays and intercedes for us daily."¹⁰⁸

For Bonhoeffer, "suffering willingly endured is more powerful than evil, it is the death of evil."¹⁰⁹ Bonhoeffer strongly believes that the cross of Christ is the ultimate victory over evil. Humans who are obedient to this cross will participate in the victory of Christ.¹¹⁰

In The Cost of Discipleship,¹¹¹ Bonhoeffer concludes that "within the fellowship of Christ's suffering, suffering is overcome by suffering, and becomes the way to communion with God."

Thus, by suffering in the community of the cross, the "Christian is perfected." It is an expression of the ultimate

love, where human existence means loving God and one's neighbour, including suffering.

In The Cost of Discipleship,¹¹² Bonhoeffer speaks of the "Love in the sense of spontaneous, unreflective action...The Love of Christ crucified...is the love which lives in those who follow him." Further, Bonhoeffer suggests that the community and the individual have the right and the responsibility to forgive each other's sins, as Christ forgives them.¹¹³

Bonhoeffer repeats his concept of forgiving sin in Life Together, where he states: "Since every sin of every member burdens and indicts the whole community, the congregation rejoices, in the midst of all the pain and the burden the brother's sin inflicts that it has the privilege of bearing and forging."¹¹⁴

The concept of "Christ and the church" is also expressed in his doctoral work Sanctorum Communio.¹¹⁵ Bonhoeffer views "Christ existing as community (Christus als Gemeinde existierend)". The church is the "present Christ himself, and therefore, 'being in Christ' and 'being in the church' are identical; therefore, the guilt of the individual which has been laid upon the church, is borne by Christ himself."¹¹⁶

In Sanctorum Communio,¹¹⁷ Bonhoeffer suggests that "...Christus fuer die Gemeinde, damit sie ein Leben fuehre, miteinander and fuereinander." Translated this means that Christ is present for the community/church, in order to live

one life, together and for each other.

In Ethics¹¹⁸ Bonhoeffer calls the community/church (Gemeinde) to bear the burden of those in the communion, and also the burden of the world.

In Nachfolge,¹¹⁹ Bonhoeffer suggests that "Gott ist ein Gott des Tragens. Der Sohn Gottes trug unser Fleisch, er trug darum das Kreuz, er trug alle unsere Sunden und schuf durch sein Tragen Versoehnung. So ist auch der Nachfolger zum Tragen berufen. Im Tragen besteht das Christsein. Wie Christus im Tragen die Gemeinschaft des Vaters bewahrt, so ist das Tragen des Nachfolgenden Gemeinschaft mit Christus." In brief, this translates that as Christ carried the burden for humanity, we (church/community) must carry the burden of the world. The working relationship with Christ, is the communion with Christ. The church/community bear the cross of Christ in the world, who will suffer with Christ. Nachfolge further states that "Although Christ has fulfilled all atoning and vicarious suffering, his suffering on this earth is nevertheless not yet ended. He has...left back a remainder, which still requires fulfilling (Col. 1:24). This suffering is permitted to benefit the church...However, it is clear that the sufferer, in the power of the body of Christ, suffers vicariously 'for' the church, for the body of Christ...Such suffering is Joy."¹²⁰ Bonhoeffer views suffering as "Joy." Bonhoeffer invites Christians to participate in this "Joy."

In The Cost of Discipleship¹²¹ and in Nachfolge,¹²²

Bonhoeffer defines "good works" as "poverty, peregrination, meekness, peaceableness, and finally persecution and rejection."

In Letters and Papers from Prison,¹²³ Bonhoeffer notes the Bible "directs man to God's powerlessness and suffering; only the suffering God can help." In Gesammelte Schriften,¹²⁴ Bonhoeffer discusses suffering and "forms [hu]mans into the image of God. The suffering [hu]man is in the likeness of God...God glorifies himself in the weak as he glorifies himself on the cross."

Through suffering humans are united with God. Suffering brings Joy. Through suffering, humans have the opportunity to participate in the activity of God, to serve the world.

In Ethics,¹²⁵ Bonhoeffer recommends that it is the task of Christians to share the goods they possess with the needy. This Christian love is to motivate and characterize Christian existence. Bonhoeffer stresses that Christians are different from ordinary people.

In The Cost of Discipleship,¹²⁶ Bonhoeffer notes that Christians have an **extraordinary** way of obedience to Christ. He views the Christian as having a life as "the way of self-renunciation, of utter love, of absolute purity, truthfulness and meekness. It is unreserved love for our enemies, for the unloving and the unloved...This is the love of Jesus and the way of this love leads to the cross, and in reality is the cross itself." This is done through faith in God. Christians

follow the cross, which has no comforts or security in the world. Faith for Bonhoeffer is the staking of all upon "the humiliated God-man..even when this seems against all sense."¹²⁷

In Letters and Papers from Prison,¹²⁸ Bonhoeffer provides an example of faith whereby he hopes it will teach "that personal suffering is a more effective key, a more rewarding principle for exploring the world in thought and action than personal good fortune." Faith is at the centre of Bonhoeffer's life and thought. Suffering is the controlling reality of his life. The realization of human suffering and faith, as part of the community of the body of Christ, is his life. For Bonhoeffer, faith is "something whole, involving the whole of one's life. Jesus calls humans, not to a new religion, but to life."¹²⁹

In Letters¹³⁰ Bonhoeffer wrote "our joy is hid in suffering, and our life in death." In suffering, Bonhoeffer views that the "deliverance consists in our being allowed to put the matter out of our own hands into God's hands. In this sense death is the crowning of human freedom. Whether the human deed is a matter of faith or not depends on whether we understand our suffering as an extension of our action and a completion of freedom."¹³¹

In conclusion, for Bonhoeffer suffering is a central part of his life.¹³² His theology is a theology of the "cross." Suffering of the cross is completion of the union with Christ,

who suffered and died and who rose **pro me**. The cross transcends human life of evil, alienation and death. This is accomplished by faith, love for others and joy in suffering. Bonhoeffer is interested who Christ is and how to discover him for the world. Christ died for mankind and suffered for others. Christians should live, love and suffer for the good of others.¹³³ Bonhoeffer suggests joy is experienced in suffering because it is an experience humans share with Christ, which makes humans united with Christ. The sufferer, "in the power of the body of Christ, suffers vicariously 'for' the church, for the body of Christ..such suffering is Joy."¹³⁴ This suffering of joy makes humans (church/community) a new being of love and faith, centred by Christ's love for humans.¹³⁵

How Harold S. Bender and John H. Yoder view Suffering and Faith

Both Harold S. Bender and John H. Yoder focus on the cross of Christ, as a model for Christian ethics. Their primary concern lies with the ethical position of the sixteenth century Anabaptists. Both view the teaching and example of Christ to be centred on and represented by "absolute and nonresistant love." Both rejected "war and violence in every form, both political and personal."¹³⁶

A sermon presented by Bender "Fight the Good Fight of Faith," in Harold S. Bender: Educator, Historian, Churchman

suggests that Christians must take up discipleship. This means to participate in the redemptive work of Christ, which includes caring for the needy (emotionally, physically) and reducing misery and suffering. In addition, and most importantly, conveying the message of Christian faith. Those humans who do not follow the mission of reducing suffering and spreading faith, live a "non-ultimate" life.¹³⁷ For Yoder, the believer (nature of discipleship) transforms into the image of Christ."¹³⁸ The disciple becomes united with the suffering and resurrection of Christ. Both Bender and Yoder view discipleship as "absolute love and non-resistance." This implies that the disciple reject "war and violence in every form."¹³⁹ Bender suggests that Christians do not defend themselves with weapons.¹⁴⁰

In The Politics of Jesus, Yoder views suffering as meaningful because love prefers to suffer at the hands of others. Christians suffer and are concerned to be "faithful to that love which puts one at the mercy of one's neighbour, which abandons claims to justice for oneself and for one's own in overriding concern for the reconciling of the adversary and the estranged. The resurrection of Christ is the vindication of love."¹⁴¹ Yoder's new being and justification provides unity among those who were previously separated. Salvation is concern for the social wellbeing rather than the individual concept. The church is a collective group of people who have experienced salvation.¹⁴²

In The Politics of Jesus¹⁴³ and An Introduction to Mennonite History,¹⁴⁴ Yoder writes: "we need to remember that it was not the intention of the Anabaptists to provide a full system of truth...they wanted only to correct the inadequacies of the other Reformation attempts."

C. Buller¹⁴⁵ suggests that Yoder "stands in the Anabaptist tradition of claiming that the general terms of faith (sin, sacrifice, forgiveness, redemption, etc.) are acceptable but that the special Anabaptist/Mennonite understanding of Christianity need to be added to these."

In "The Anabaptist Vision," in The Recovery of the Anabaptist Vision,¹⁴⁶ Bender defines suffering love in the church as sharing of all things with those in need.

In conclusion, C. Buller summarizes his studies of Yoder and Bender and suggests that both provide their concept of suffering love of discipleship. Due to their focus on ethics, many questions of theology are not dealt with in their writings. Buller suggests that both "focus on the cross of Christ and its significance as a model for Christian ethics. Neither Bender nor Yoder deal explicitly with sin or other questions of existence. They deal only briefly with faith....and...the suffering of the cross which Christians are called upon to bear... Faith carries with it the risk of unpopularity and persecution."¹⁴⁷

Yoder and Bender's main contributions in this study have been directed towards the church, congregation, salvation and

suffering love of discipleship. Both fail to address the problems of humanity and touch briefly on faith. Perhaps this is due to their failure to address the question of existence, sin, guilt and alienation of humanity.¹⁴⁸

How James Fowler re-imagines Faith

James Fowler does not focus on suffering but "re-imagines faith" and explores the mysteries of faith. He was inspired by the theology of H. Richard Niebuhr.¹⁴⁹ J. Fowler,¹⁵⁰ a theologian and pastor, has studied over two hundred stories of experiences regarding faith. Fowler has developed a structural stage theory of faith development and founded the Centre for Faith Development School of Theology, Emory University. Fowler's "faith" centres on a human phenomenon that is not necessarily labelled "religious" or "theological." He views faith as:

"A person's or group's way of moving into the force field of life. It is our way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives. Faith is a person's way of seeing him- or herself in relation to others against a background of shared meaning and purpose."¹⁵¹

His goal is to enhance the empirical basis of the faith development model. Fowler's contribution have been three-fold. He has developed an interdisciplinary concept regarding faith. He has incorporated cognitive development and depth psychology. His intersection of theology and psychology are based on tested hypotheses. His concept of "faith" is both theologically and modern by "re-imagining faith" in a secular

and scientific world. Fowler's approach unites "information and feeling."¹⁵² Fowler's "faith" provides new insight for academic theology or religious life as well as society in general. Fowler has borrowed from the philosopher William Lynch's concept "the fringe-land of piety and evangelism."¹⁵³ Fowler hopes to touch the human universe and stresses the importance of a "meaningful existence." Fowler's faith is theistic since he views the individual having trust in and loyalty to centres of value and power ("deity-value"). In traditional terms these values were referred to as "gods." Fowler's "faith" is both descriptive and normative. In his descriptive dimensions of "faith," Fowler views the human universal where he draws distinctions between faith, religion and belief. Fowler notes that "faith" is a "mode of knowing that composes an 'ultimate environment'" providing unity and coherence to the individual's "self, others and world." His normative theological image of "faith" searches for "metaphors and presuppositions." He searches for theological presuppositions of the "object and cause of faith" in hope of defining meaning and transcendence."¹⁵⁴

Summary

This chapter presented an overview of literature found in religious studies as well as other disciplines: theology, anthropology, sociology, psychology, medicine, and others. Definitions and dimensions of religion, religious studies,

elements of a Sociological Theory of Religion, Warren Matthews' Worldview Model, suffering and faith, as well as their meaning were explored.

As already stated, suffering and faith are universal, yet they are individualistic. The theorists and the Lutheran immigrant women in this study have suffered. Faith is important for humans. Suffering and faith are defined from personal perceptions and experiences. All have educated the reader in defining suffering and faith. We have learned that it is the person who suffers, not bodies or minds. Suffering and faith, as explored in the thesis, are multifaceted and can occur in any facet of personal existence.

One of the significant problems found in dealing with the theorists is how to understand suffering, which results from natural evil. Barth and Tillich explored what the end of existence means for humanity. Niebuhr explored sin and its consequences without the advantage of a developed concept of nothingness, or nonbeing. Niebuhr's approach leaves unexplained the depth of anxiety and the ultimate despair which results when guilt is combined with anxiety regarding finitude. Barth argued that God created a good world and good humans. God is not to be blamed for the human tendency to sin. Barth views that evil is chaotic and therefore is not subject to systematic analysis. Evil has power to distort and destroy humans. Niebuhr claims that humans are responsible for the evil which they do. Likewise, Tillich attempts to

understand original sin as every person's sin. Tillich views suffering as a result of natural evil, which is meaningful to the extent that pain calls for protection and healing. The discovery of meaning in the midst of suffering tends to bring order. Barth, Tillich and Niebuhr provide an analysis of basic alienation or anxiety from which all problems of existence stem. However, Barth nor Niebuhr included natural evil. Barth defined death as the consequence of sin. Barth describes alienation from God as the source of human evil and suffering, which is the most basic misery of humanity. Bonhoeffer did point out the need to include natural evil but was not able to do so. Thus, theorists have provided various meanings and interpretations of suffering and faith.

What can we or the Lutheran women learn from these theorists?

Every human participates in sin and consequent death and suffering. Likewise, the whole of existence participates in the reunion (in Christ) of what was and continues to be estranged from God. Once the understanding of suffering and the threat of meaninglessness is overcome, then suffering is alleviated. This discovery of meaning in the midst of suffering tends to bring order and ameliorates the suffering. Suffering is reduced when it can be located within a coherent set of meanings. This means that God is present in the very depths of our suffering and our suffering is taken up into the very heart of God. The Lutheran women have learned from Acts

17:28 that "in God we live and move and have our being." God's presence helps the women by giving them strength to endure in their suffering. Also, God's presence helps the women by overcoming the loneliness of suffering. This power of divine presence is communicated through simple songs of faith, deeply ingrained in many during our formative years, i.e. "What a friend we have in Jesus, all our sins and griefs to bear; what a privilege to carry everything to God in prayer" and "Nobody knows the trouble I've seen, nobody knows but Jesus." Although the women are not as educated as Dietrich Bonhoeffer,¹⁵⁵ who wrote these words from prison, they imply the same meaning:

"Here is the decisive difference between Christianity and all religions. Man's religiosity makes him look in his distress to the power of God in the world...The Bible directs man to God's powerlessness and suffering; only the suffering God can help."

The significance of Christ's passion for human suffering then is that God suffers with us. The only thing God requests of the Lutheran women, theorists or any believer, is to have faith in God. Even when there is no one who can fully share or understand our suffering, God is there. The good news for suffering humans is that God's presence overcomes our isolation by sharing our hurt, that God empowers us beyond our own strength to endure, and that God gives our suffering eternal meaning.

Romans 12:15 suggests: "Rejoice with those who rejoice, weep with those who weep." The suffering women are not

isolated by pain but are brought closer to a transpersonal source of meaning and to the human community that shares those meanings. Galatians 5:22 suggests: "The presence of the Spirit of Christ brought love, joy, peace, patience, kindness, and goodness into the life of the church."

In conclusion, suffering prepares the theorists and Lutheran immigrant women for faith. Faith makes the understanding of suffering possible. In summary, theorists suggest that suffering is the questioning of the various meanings we attribute to existence. By suffering in the community of the cross, the believer is perfected. It is an expression of the ultimate love, where human existence means loving God and one's neighbour, including suffering. The meaning and relationship of suffering and faith teaches the believer that faith and suffering work together. Faith and suffering provide a means of becoming aware of the true nature of human existence, its transpersonal source of meaning and the true source of hope. Faith gives hope and courage to endure suffering while we wait for God.

The next chapter describes **methodologies** applied in researching the concepts of suffering and faith in relationship to a religious group, the Lutherans, residing in Winnipeg.

ENDNOTES TO CHAPTER II

1. Clark, Walter Houston. The Psychology of Religion. New York: The Macmillan Company, 1958:22.
 2. Matthews, Warren. World Religions. West Publishing Company, 1991:15-17.
 3. Ibid. Matthews, World Religions, 1991:4-11.
 4. Berger, Peter L. The Sacred Canopy: Elements of Sociological Theory of Religion. Garden City, New York: Anchor Books, 1969:6-7, 8, 19, 25, 27-28.
 5. Preisnar, David C. Study Guide to Accompany World Religions. West Publishing Company, 1991:7-8.
 6. Habermas, Juergen (translated by Thomas McCarthy). The Theory of Communicative Action Vol. 2 Lifeworld and System a Critique of Functionalist Reason. Boston: Beacon Press, 1984:208.
 7. Ibid., Habermas, The Theory of Communicative Action Vol. 2 Lifeworld and System A Critique of Functionalist Reason, 1984:208.
 8. Ibid., Habermas, 1984:214-215.
 9. Habermas, Juergen (translated by Thomas McCarthy). The Theory of Communicative Action Vol. 1 Reason and the Rationalization of Society, Boston: Beacon Press, 1981:42.
 10. Ibid., Habermas, 1981:70-71.
 11. Young, Iris Marion. "The Ideal of Community and the Politics of Difference," in Linda Nicholson (ed.) Feminism and Postmodernism. New York: Rutledge, 1990.
 12. Ibid. Matthews, World Religions, 1991:3-11.
 13. Hryniuk, Michael William. The Image of Faith in the Thought of James Fowler. M.A. thesis, Department of Religion, University of Manitoba, August, 1990.
- Buller, Cornelius. Suffering and Faith: Their Meaning and Relationship in the Thought of Karl Barth, Dietrich Bonhoeffer, Paul Tillich, Reinhold Niebuhr, Harold S. Bender, and John H. Yoder. M.A. thesis, Department of Religion, University of Manitoba, 1989.
- Gregory, David Michael. Narratives of Suffering in the Cancer

- Experience. Ph.D. thesis, College of Nursing, The University of Arizona, 1994.
14. Webster's New Collegiate Dictionary. G. & C. Merriam Company, Springfield, Massachusetts, U.S.A., 1980:1155.
15. Ibid., Webster's, 1980:408.
16. Kleinman, A. Toward an Ethnography of Suffering. Plenary Address. Qualitative Health Research Conference. Edmonton, Alberta, Canada. February, 1991:21-23.
17. Scott, J. Weapons of the Weak: Everyday Forms of Peasant Resistance. New Haven: Yale University Press, 1985.
18. Teilhard de Chardin, P. On Suffering. Harper & Row Publishers: New York, 1974.
19. Leach, C., & Kelemen, J. "Reflections on Suffering Prompted by ALS," in De Bellis et al (eds.) Suffering: Psychological and social aspects in loss, grief, and care. The Haworth Press: New York, 1986.
20. Charmaz, K. "Loss of Self: A Fundamental Form of Suffering in the Chronically Ill," in Sociology of Health and Illness, 5(2), 1983:168-195.
21. Gerstenberger, E., & Schrage, N. Suffering. Abingdon: Nashville, 1980.
22. Cassell, E. "The Nature of Suffering and the Goals of Medicine," in The New England Journal of Medicine, 306(11), 1982:639-645.
23. Gregory, David Michael. Narratives of Suffering in the Cancer Experience, Ph.D. thesis, College of Nursing, The University of Arizona, 1994:29-36.
24. Ibid., Gregory. Narratives of Suffering, 1994:36.
25. Boeyink, D. "Pain and Suffering," in Journal of Religious Ethics, 2(1), 1974:85-98.
26. Ibid., Gregory. Narratives of Suffering, 1994:36-37.
27. Geertz, C. The Interpretation of Cultures. New York: Basic Books, 1973.
28. Stephenson, J. & Murphy, D. "Existential Grief: The Special Case of the Chronically Ill and Disabled," in Death Studies, 10, 1986:135-145.

29. Ibid., Stephenson & Murphy. Death Studies, 1986:137.
30. Doniger, Simon (ed.) Pastoral Psychology. 12(116), 1961:7-23.
31. Gregory, David, and English, John C.B. "The Myth of Control: Suffering in Palliative Care," in Journal of Palliative Care, 10(2), 1994:18-11.
32. Ebeling, Gerhard. Word and Faith. Philadelphia: Fortress Press, 1963:207.
33. McDargh, John. "Faith Development Theory at Ten Years," in Religious Studies Review, 10(4), 1984:339-343.
34. Von Loewenich, Walther. Luthers Theologia Crucis. (4th ed.) Munich: Kaiser, 1954.
35. Althaus, Paul. The Theology of Martin Luther. Translated by Robert C. Schultz. Fortress Press Philadelphia, 1966:25-34.
36. Ibid., Althaus. The Theology of Martin Luther, 1966:43-63.
37. Ibid., Althaus. The Theology of Martin Luther, 1966:43-63.
38. Tillich, Paul. Systematische Theologie. Stuttgart: Evangelisches Verlagswerk, 2, 1958:80.
39. Tillich, Paul. Systematic Theology. v. 2, Chicago: University of Chicago Press, 1951:60.
40. Ibid., Tillich. Systematic Theology, v. 2, 1951:46.
41. Tillich, Paul. Morality and Beyond. New York: Harper & Row, 1963:22f.
42. Ibid., Tillich. Morality, 1963:24.
See also:
Tillich, Paul. Love, Power, and Justice: Ontological Analyses and Ethical Applications. New York: Oxford U. Press, 1954:7.
"Every valid ethical commandment is an expression of man's essential relation to himself, to others and to the universe. This alone makes it [the moral imperative] obligatory and its denial self-destructive."
43. Ibid., Buller. Suffering and Faith, 1989:81.

44. Tillich, Paul. The Courage to Be. London: Collins, 1952:161.
45. Ibid., Tillich. Courage, 1952:182f.
46. Tillich, Paul. Dynamics of Faith. New York: Harper & Row, 1957:4.
47. Ibid., Tillich. Dynamics, 1957:7.
48. Ibid., Tillich. Dynamics, 1952:9f.
49. Tillich, Paul. Biblical Religion and the Search for Ultimate Reality. Chicago: University of Chicago Press, 1955:53.
50. Ibid., Tillich. Biblical, 1955:55.
51. Ibid., Tillich. Biblical, 1955:55f.
52. Ibid., Tillich. Biblical, 1955:69.
53. Tillich, Paul. Love, Power, and Justice: Ontological Analyses and Ethical Applications. New York: Oxford U. Press, 1954:56.
54. Ibid., Tillich. Love, Power, and Justice. 1954:115.
55. Ibid., Tillich. Theology, v. 2, 1951:123.
56. Ibid., Tillich. Theology, v. 2, 1951:166.
57. Ibid., Tillich. Theology, v. 2, 1951:70.
58. Ibid., Buller. Suffering and Faith, 1989:108.
59. Ibid., Tillich. Theology, v. 2, 1951:72.
60. Ibid., Buller. Suffering and Faith, 1989:77-112.
61. Gustafson, James. "Theology in the Service of Ethics," in Reinhold Niebuhr and the Issues of Our Time. Edited by Richard Harries. Grand Rapids: Eerdmans, 1986:44.
62. Niebuhr, Reinhold. The Nature and Destiny of Man, v. 1: Human Nature. New York: Scribners, 1941:4, 12-18.
63. Niebuhr, Reinhold. Beyond Tragedy. New York: Scribner's, 1937:101.
64. Ibid., Niebuhr. The Nature and Destiny of Man, v. 1, 1941:140.

65. Ibid., Niebuhr. The Nature and Destiny of Man, v. 1, 1941:144f.
66. Ibid., Buller. Suffering and Faith, 1989:125.
67. Niebuhr, Reinhold. Faith and History. New York: Scribner's, 1949:26f, 120f.
68. Ibid., Niebuhr. Beyond Tragedy, 1937:94f.
69. Niebuhr, Reinhold. The Nature and Destiny of Man, v. 2. New York: Scribner's, 1941:297.
70. Ibid., Niebuhr. Faith and History, 1949:176.
71. Ibid., Niebuhr. The Nature and Destiny of Man. v. 2, 1941:49.
72. Ibid., Buller. Suffering and Faith, 1989:128-136.
73. Ibid., Niebuhr. Beyond Tragedy, 1937:131.
74. Ibid., Niebuhr. The Nature and Destiny of Man, v. 1, 1941:290, 320f.
75. Ibid., Buller. Suffering and Faith, 1989:113-152.
76. Ibid., Buller. Suffering and Faith, 1989:13.
77. Barth, Karl. The Epistle to the Romans. Trans. from the 6th German ed. by Edwyn C. Hoskyns. London: Oxford University Press, 1933:170.
78. Ibid., Barth. Epistle to the Romans, 1933:170.
79. Barth, Karl. Christ and Adam: Man and Humanity in Romans 5. Translated by T.A. Smail, 1959:605.
80. Ibid., Buller. Suffering and Faith, 1989:18.
81. Ibid., Hartwell. The Theology of Karl Barth, 1964:121-123.
82. Ibid., Barth. Church Dogmatics, v. 2/1, 1955:367-375.
83. Ibid., Barth. Church Dogmatics, v. 4/2, 1955:603.
84. Ibid., Barth. Church Dogmatics, v/ 4/2, 1955:317.
85. Ibid., Barth. Christ and Adam., 1959:36.
86. Ibid., Barth. Church Dogmatics, v. 4/2, 1955:224.

87. Ibid., Barth. Church Dogmatics, 4/2, 1955:246.
88. Ibid., Barth. Romans, 1933:154f.
89. Ibid., Barth. Church Dogmatics. 2/1, 1955:374f.
90. Ibid., Barth. A Shorter Commentary on Romans, 1959:98.
91. Ibid., Barth. Church Dogmatics. 1/2, 1955:107.
92. Barth, Karl. Ethics. Edited by Dietrich Braun. Translated by Geoffrey W. Bromiley. New York: Seabury Press, 1981:429-434.
93. Ibid., Barth. The Epistle to the Romans. 1933:167f.
94. Ibid., Barth, Church Dogmatics, 4/2, 1955:608f.
95. Ibid., Barth. Ethics 1981:507.
96. Ibid., Buller. Suffering and Faith, 1989:12-47.
97. Bonhoeffer divided his work into three periods:
 (1) as the young theologian, he wrote Communio Sanctorum (1930) and Akt und Sein (1931)
 (2) as Pastor, wrote Nachfolge (1937) and Gemeinsames Leben (1939)
 (3) as the contemporary man, his unfinished work was posthumously published as Ethik (1949) and Widerstand and Ergebung: Briefe und Aufzeichnungen aus der Haft (1951)
 See also:
 Andre Dumas. Dietrich Bonhoeffer, Theologian of Reality. Trans. Robert McAfee Brown. New York: Macmillan, 1971:70.
98. Bonhoeffer, Dietrich. The Cost of Discipleship. Revised edition. Translated by R. H. Fuller, London: SCM, 1959.
99. Bonhoeffer, Dietrich. Christology. Translated by John Bowden. London: Collins, 1966:48f.
100. Ibid., Bonhoeffer. Christology, 1966:48.
101. Ibid., Bonhoeffer. Christology, 1966:14f.
102. Ibid., Bonhoeffer. Christology, 1966:61-63.
103. Ibid., Bonhoeffer. Christology, 1966:48f.
104. Bonhoeffer, Dietrich. The Cost of Discipleship. Revised edition. Translated by R.H. Fuller. London: SCM, 1959:48-68.

105. Bonhoeffer, Dietrich. Letters and Papers from Prison. Enlarged edition. Edited by Eberhard Bethge. New York: Macmillan, 1971:360f.
106. Ibid., Bonhoeffer. The Cost of Discipleship, 1959:78; 102f.
See Also:
Bonhoeffer, Dietrich. Ethics. Edited by Eberhard Bethge. Translated by Neville Horton Smith. New York: Macmillan, 1955:60. Translated by Neville Horton Smith. New York: Macmillan, 1955:60.
107. Ibid., Bonhoeffer. Ethics, 1955:61.
108. Godsey, John D. New Studies in Bonhoeffer's Ethics. Ed. William J. Peck, Lewiston, N.Y.: Edwin Mellen Presse, 1987:215. The sermon is on John 13:34, found in Gesammelte Schriften, v. 4, pp. 463-465.
109. Bonhoeffer, Dietrich. Nachfolge. Muenchen: Chr. Kaiser Verlag, 1937:117.
110. Ibid., Bonhoeffer. Nachfolge, 1937:119.
111. Ibid., Bonhoeffer. The Cost of Discipleship, 1959:81.
112. Ibid., Bonhoeffer. The Cost of Discipleship, 1959:139-144.
113. Ibid., Bonhoeffer. The Cost of Discipleship, 1959:80.
114. Bonhoeffer, Dietrich. Life Together. Translated by John W. Doberstein. New York: Harper & Row, 1954:103.
115. Bonhoeffer, Dietrich. Sanctorum Communio: Eine dogmatische Untersuchung zur Soziologie der Kirche. Edited by Joachim von Soosten. Muenchen: Chr. Kaiser Verlag, 1986.
116. Ibid., Bonhoeffer. Sanctorum Communio, 1986:127.
117. Ibid., Bonhoeffer. Sanctorum Communio, 1986:121.
118. Ibid., Bonhoeffer. Ethics, 1959:224ff.
119. Ibid., Bonhoeffer. Nachfolge, 1937:68.
120. Ibid., Bonhoeffer. Nachfolge, 1937:216f.
121. Ibid., Bonhoeffer. The Cost of Discipleship, 1959:107.
122. Ibid., Bonhoeffer. Nachfolge, 1937:94.

123. Bonhoeffer, Dietrich. Letters and Papers from Prison. Enlarged edition. Edited by Eberhard Bethge. New York: Macmillan, 1971:360f and 361.
124. Bonhoeffer, Dietrich. Gesammelte Schriften. v. 4. Edited by Eberhard Bethge. Muenchen: Chr. Kaiser Verlag, 1961:182.
125. Ibid., Bonhoeffer. Ethics, 1955:137.
126. Bonhoeffer, Dietrich. The Cost of Discipleship. Revised edition. Translated by R.H. Fuller. London: SCM, 1959:137.
127. Ibid., Bonhoeffer. Gesammelte Schriften, v. 4, 1961:182.
128. Bonhoeffer, Dietrich. Letters and Papers from Prison. Enlarged edition. Edited by Eberhard Bethge. New York: Macmillan, 1971:17.
129. Ibid., Bonhoeffer. Letters, 1971:362.
130. Ibid., Bonhoeffer. Letters, 1971:391.
131. Ibid., Bonhoeffer. Letters, 1971:375.
132. Bethge, Eberhard. Dietrich Bonhoeffer: Theologian, Christian, Contemporary. Translated by Eric Mosbacher et al. London: Collins, 1970:792f.
133. Ibid., Dietrich Bonhoeffer. 1970:767-772. See also:
Bonhoeffer, Dietrich. Act and Being. Translated by Bernard Noble. London: Collins, 1962:138f. See also:
Ibid., Bonhoeffer. Letters, 1971:279f, 391. See also:
Green, Clifford J. Bonhoeffer: The Sociality of Christ and Humanity. Missoula: Scholars Press, 1972:319-328.
134. Ibid., Bonhoeffer. Nachfolge, 1937:216f.
135. Ibid., Buller. Suffering and Faith, 1989:48-168.
136. Bender, Harold, S. Conrad Grebel 1498-1526. Scottdale: Herald Press, 1950:211.
137. Bender, Harold S. "Fight the Good Fight of Faith," a sermon published in Harold S. Bender: Educator, Historian, Churchman, ed. John C. Wenger et al. Scottdale: Herald Press, 1964:122-130.

138. Yoder, John Howard. The Politics of Jesus. Grand Rapids: Eerdmans, 1972:116-118.
139. Ibid., The Politics of Jesus. 1972:116-118. See also:
Bender, Harold, S. Conrad Grebel 1498-1526. Scottdale: Herald Press, 1950:211.
140. Bender, Harold S. "The Anabaptist Vision," in The Recovery of the Anabaptist Vision. Edited by Guy F. Hershberger, Scottdale: Herald Press, 1957:51f.
141. Ibid., Yoder. Politics of Jesus, 1972:243-244f.
142. Ibid., Yoder. Politics of Jesus, 1972:222-228.
143. Ibid., Yoder. The Politics of Jesus. Grand Rapids: Eerdmans, 1972:232.
144. Yoder, John Howard. "A Summary of the Anabaptist Vision," in An Introduction to Mennonite History. Edited by Cornelius J. Dyck. Scottdale: Herald Press, 1967:103.
145. Ibid., Buller. Suffering and Faith, 1989:165-166.
146. Ibid., Yoder. "The Anabaptist Vision," 1957:47-50.
147. Ibid., Buller. Suffering and Faith., 1989:153-168.
148. Ibid., Buller. Suffering and Faith, 1989:153-168.
149. Niebuhr, H. Richard. Faith on Earth. New Haven: Yale University Press, 1989.
150. Fowler, James. Stages of Faith: The Psychology of Human Development and the Quest for Meaning. San Francisco: Harper and Row, 1981.
See also:
Life Maps: Conversations on the Journey of Faith. (with Sam Keen) Waco, Texas: Word Books, 1978. (2nd, expanded edition issued by Word Books in 1985).
See also:
Becoming Adult, Becoming Christian: Adult Development and Christian Faith. San Francisco: Harper and Row, 1984.
151. Ibid., Fowler. Stages of Faith: The Psychology of Human Development and the Quest for Meaning, 1981:4.
152. Ibid., Fowler. Stages of Faith, 1981:26.

153. Lynch, William S. J. Images of Faith: An Exploration of the Ironic Imagination. Notre Dame, Ind.: University of Notre Dame Press, 1973:37.

154. Hryniuk, Michael William. The Image of Faith in the Thought of James Fowler. M.A. thesis, Department of Religion, University of Manitoba, 1990:1-11.

155. Bonhoeffer, Dietrich. Letters and Papers from Prison, enlarged edition, ed. Eberhard Bethge (New York: Macmillan), 1972:361.

CHAPTER III

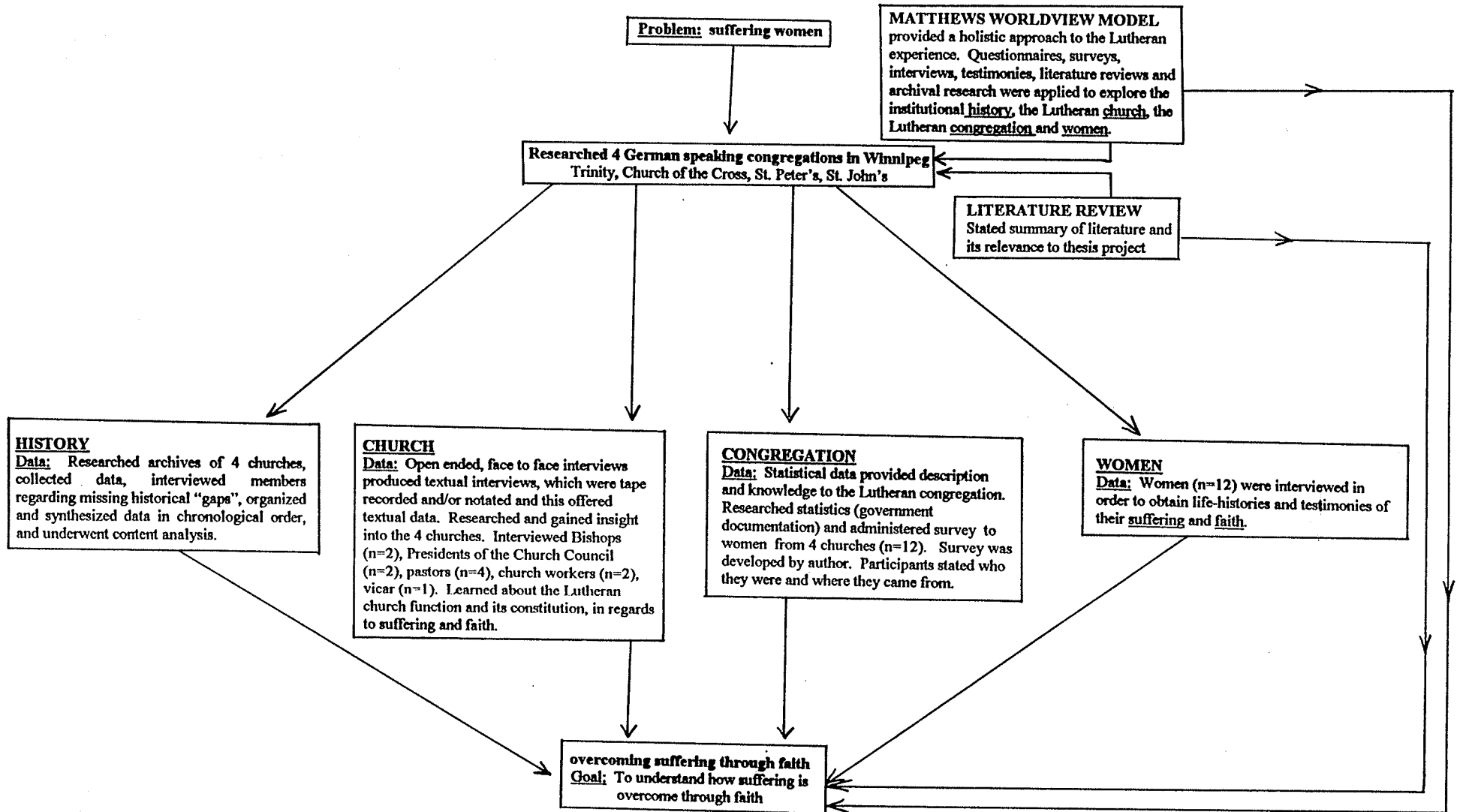
METHODOLOGY

Introduction

The rationale to focus on this study came, in part, from my personal experiences as an immigrant. It is hypothesized that faith is influential in the survival of the suffering Christian. Informants interviewed agreed that Lutheran immigrants suffered.

This chapter examines how the study was conducted and the various methodologies applied, i.e. archival data (institutional history), interviews with church leaders (the Lutheran Church), surveys (the Lutheran congregation), and narratives (the Lutheran women). Data triangulation (survey, interview, and personal testimony) provides insight into the German-speaking Lutheran congregations in Winnipeg, from a humanistic and religious perspective.

LUTHERAN WOMEN OF VALOR: A STUDY OF SUFFERING & FAITH
 QUALITATIVE & QUANTITATIVE METHODOLOGIES APPLIED REGARDING SUFFERING & FAITH



The Conceptual Framework: Matthews Worldview Model

As stated in the Introduction Chapter, Warren Matthews' Worldview Model (1991), is applied in order to provide a holistic perspective on the informants' suffering and faith.

Matthews' Worldview Model applies a philosophical discussion and examines "worldview" religions under several topics. The systematic analysis of a religion helps in understanding its beliefs and practices in their most developed forms. Matthews questions: "How do the teachings and practices of religion fit together to form a coherent system for its adherents?"² Applying Matthews' Worldview Model to the Lutheran religion, teachings and practices in regards to "suffering and faith" (i.e. institutional history, church, congregation and humans [women]), will provide the answers.

The goal of this study

Matthews Worldview Model is applied to each chapter and addresses the main findings/results of "**suffering**" and "**faith**" of the Lutheran experience (institutional history, church, congregation, women).

The main results or findings conclude with a critical analyses and discussions of the possible relationship between suffering, faith, human existence and relationship to Christ's suffering for humanity. This provides a holistic view into the Lutheran informants' lives and their religious

experiences, their life-histories, their suffering, faith, contributions, based on the present and the past.

Although Lutheran immigrant women have experienced suffering, their faith helps them to help others. The women have an ethical and spiritual responsibility to promote conditions and social change within the church setting and the community at large. The thesis examines how the women have overcome suffering and through faith promote social changes within their community and society.

The main focus

The main focus is to study German-speaking Lutherans from a holistic perspective (i.e. institutional history, their church, congregation and humans-women). To hear their dramatic stories about their stressful experiences and life history, to explore their pain, suffering, faith, healing, motivation, coping and adaptation to their host country. Most importantly, the thesis explores their suffering and faith, what made these women survivors rather than victims. What are the problems and struggles of these women? How does Christ's suffering relate to the Lutherans' suffering?

It is hypothesized that it is a Christian faith that centres on the individual's decision to overcome suffering, have a relationship with God, will address the Lutheran immigrant women's faith, and her contribution towards the church, its members and society.

Objectives

Each objective requires a unique qualitative approach to obtain the requisite data. World religions have taught us about human history, how people have searched for an Absolute, how they have tried to explain their suffering, and their faith through narratives in their actions.

Objectives to study a holistic approach of the Lutheran experience and applying Warren Matthews' Worldview Model are as follows:

1. **The institutional history of Trinity, Church of the Cross, St. Peter's and St. John's:** To research church archives of the four churches, to collect data, to interview members regarding missing historical "gaps," to organize and synthesize this data in chronological order and provide historical, institutional information and to apply this information to the thesis.
Please note: Due to limited space, a condensed version of the results are presented in the thesis. The four churches received a complete, longer version from the author.
Findings: The author discovered that three of the four German-speaking congregations in this study are related to each other. Due to conflict and suffering, the churches separated and established new churches.
To explore how the churches are connected.
To explore what caused them to separate.
To explore suffering and faith in the institutional history at the macro and micro level of four local Lutheran churches.
2. **The Lutheran Church:** To research and gain insight into the four churches. To interview the Bishops, President of the Church Council, to interview the pastors, church workers, vicars, etc. and learn about the Lutheran church function and its constitution, in regards to suffering and faith of four local German speaking Lutheran churches.
3. **The Lutheran congregation:** After a lively discussion and survey, to learn from the congregation and informants, who they are, where they came from, etc.; to learn from two groups, namely the "Volksdeutsche" and "Reichsdeutsche" Lutherans (which the author discovered

in all four churches researched). This thesis is a pilot study on the Volksdeutsche and Reichsdeutsche Lutherans in Winnipeg. On the advice of Dr. Neal Rose, the author consulted with Dr. L.B. Steiman, History Professor, University of Manitoba, who indicated that the "Reichsdeutsche and Volksdeutsche" have not been studied to date, to his knowledge. Dr. Neal Rose and Dr. L.B. Steiman expressed their excitement and enthusiasm in this important finding. The author consulted German and English Encyclopedias, history books, researching for information and carefully prepared a simple explanation and map, of who "Volksdeutsche" and "Reichsdeutsche" are. Illustrated will be their similarities, differences, and how they have acculturated among the four Lutheran German-speaking congregations. This will assist historians and religious studies in the identification of Germans and Lutherans living in various parts of Europe.

4. **The Lutheran women:** To gain insight and learn from the informants' testimony regarding their suffering and faith. To learn from history and human existence, so that others may learn from the informant's examples.
5. **Discussion and Analyses:** Main results or findings conclude with a critical analyses and discussions of the possible relationship between suffering, faith, human existence and relationship to Christ's suffering for humanity. The result provides a holistic view into the Lutheran informants' lives and their religious experiences, their life-histories, their suffering, faith, contributions, based on the present and the past.

The method to achieve the holistic Lutheran experience was drawn on Matthews' Worldview Model. By drawing on various techniques to elicit best results, questionnaires, surveys, interviews, testimonies, literature reviews, and archival research were applied to explore the institutional history, the Lutheran church, the Lutheran congregation and women.

Narratives of Suffering and Faith

From the previous chapter on the review of the literature, we have gained a theological insight in religious

studies to the sphere of universal suffering and faith.

The causes of suffering are many. A. Kleinman³ studied the socio-political origins of suffering and provides insight to illness narratives based on suffering, healing and the human condition.

Suffering is constructed culturally and socially as well as biomedically. The individual is seen as the 'expert,' with a private theory of suffering.

J. H. Fichter⁴ attempts to seek a solution of physical pain and theological thinkers who view the mystery of suffering. In both areas, religion is an important factor in meeting the problem of human pain and suffering.

E. J. Cassell⁵ states that "suffering is the state of severe distress occurring when a person confronts impending destruction or disintegration." Cassell suggests that suffering continues until the threat of "disintegration has passed or until the integrity of the person can be restored in some other manner...Most generally, suffering can be defined as the state of severe distress associated with events that threaten the intactness of the person."⁶

R. Shweder⁷ notes that suffering includes interpersonal, bio-medical and moral dimensions. It is the whole person who suffers. E. J. Cassell⁸ observes that suffering occurs when the integrity and coherence of life or personhood are threatened. Even Jesus cried from the cross: "My God, my God, why have you forsaken me?" Lutherans too have asked:

"Why, God! Why me?" And called in despair: "God, where are you?" Some of the feelings associated with suffering are sadness, anger, loneliness, depression, grief, unhappiness, rage, and withdrawal. Therapists and counsellors know that it is important to find avenues of expression for these feelings. Sharing these feelings, hastens the healing process. Bottling up feelings can impede recovery. Suffering entails the whole person. Body and mind and spirit constitute a single whole and suffering causes somatic as well as emotional impact.

A. Kleinman and J. Kleinman⁹ suggest that narratives provide a way of knowing suffering. Recognition of suffering disadvantaged people continues through the lobbying efforts of various groups representing ethnic minorities and people of this country, women, the aged and persons with differing abilities. Women have sought to have their lives and needs understood through their own narratives. Movements have increasingly begun to articulate differing images of public and private life which challenge dominant notions of self and society. The suffering raise critical questions about the ways in which their experience have been explained. Riessman¹⁰ notes that narratives are appropriate for understanding the human suffering endured by the Lutheran immigrant women:

"Unlike traditional qualitative methods, this approach does not fragment the text into discrete content categories for coding purposes, but instead, identifies longer stretches of talk that take the form of narrative--a discourse organized around time and consequential events in a 'world' recreated by the narrator."

Narrative has been studied as a mode of discourse, as text or as performance. Narrative is also referred to as narrative reconstruction, or less commonly autobiographical reconstruction. This qualitative research method has its origins in anthropology, sociology, and medical anthropology. It recognizes that suffering has many meanings particular to the individual, in many different contexts, which goes beyond life situation, place and time. Garro¹¹ describes it

"as the view of the past is shaped by the present, the view of the present from the perspective of the future will be shaped by the future."

Philosophers from two rather disparate camps have considered the narrative structure of lived experience, moral and political philosophers reinvoking pre-modern moral traditions, such as MacIntyre¹² and Arendt¹³, and phenomenological and hermeneutic philosophers who follow Husserl, Gadamer, and Heidegger. The most notable of these contemporary theorists are Ricoeur¹⁴, Carr¹⁵, Olafson¹⁶, and also Arendt.

The notion of 'emplotment' was developed by the hermeneutic philosopher Paul Ricoeur. Simply, emplotment involves making a configuration in time, creating a whole out of a succession of events. What we call a story is just this rendering and ordering of an event sequence into parts which belong to a larger temporal whole, one governed by a plot. E. M. Forster¹⁷ visualized plot as "a sort of higher level official" concerned that everything which happens is

marshalled appropriately so that it makes its contribution to the whole. Particular actions then take their meaning by belonging to, and contributing to, the story. This "making a whole" is also making meaning such that we can ask what the point or thought or moral of the story is.

Ricoeur made the radical phenomenological claim that the structure of human temporality itself, of life in time, is fundamentally related to the structure of narrative because both of these are tied to the structure of the plot. In Ricoeur's essay, Narrative Time¹⁸, Ricoeur suggests that:

"narrativity and temporality are closely related--as closely as, in Wittgenstein's terms, a language game and a form of life. Indeed, I take temporality to be that structure of existence that reaches language in narrativity and narrativity to be the language structure that has temporality as its ultimate referent."

Ricoeur implies that the narrative structure most associated with temporality is the plot. This argument is systematically elaborated in his subsequent three volume Time and Narrative. The told narrative Ricoeur argues, builds on action understood as an as yet untold story. Or, in his provocative phrase, "action is in quest of a narrative."¹⁹

Other philosophers, i.e. Alisdair and David Carr, make very explicit claims about the narrative structure of lived time. Carr²⁰ suggests that "narrative is our primary way of organizing our experience of time." He further states "that narrative structure pervades our very experience of time and social existence, independently of our contemplating the past as historians."²¹

Ricoeur contrasts emplotted time to chronological time. A succession of time is transformed by a plot into a meaningful whole with a beginning, middle and end. Any particular event gains its meaning by its place within this narrative configuration, as a contribution to the plot. This configuration makes a whole such that we can speak of the point of a story. What this means is that the narrator tries to make certain things happen, to bring about desirable endings, to search for possibilities that lead in hopeful directions. It is important here for us to acknowledge that the social position of individuals affects their ability to influence the operation of their society.

Nancy Fraser²² points to the existence of a "dialogue of need interpretation," whereby the interpretation of needs is developed by public dialogue where individuals and social groups affected by political decisions actively participate in the design and delivery of resources and services. The churches have long recognized and appreciated the strong voices of the women and their contributions within the church setting and the larger community.

The use of power by church members is described in the **Institutional History** to illustrate how macro and micro level interactions influenced the development of the German-speaking Lutheran churches. Weber's classic conceptualization of power informs us that any discussion or interpretation of power must involve the consideration of the capacity of a person or

group(s) to perform or attain their goals despite the desires or interests of others.

Nicholas Fox²³ suggests that institutional power is a consequence of expertise, a body of knowledge which guides and legitimates institutional practices.

John Forester²⁴ notes that power is not a simple possession but rather it is constituted through a set of social relations in which "diverse and historically situated" actors have skewed opportunities for action. Thus, Lutherans in this study, have sought to have their lives and needs understood through their own voices, and taken actions to accomplish their needs.

Narratives or testimonies permit the suffering to place order in their lives, to make sense of their life-history, to link the past to the present and plan for the future.

Labov²⁵ noted that narratives are "one of the many linguistic devices available to speakers for the recapitulation of experience." Labov implies that narrative status is accomplished when discourse or text reflect the "complicating action."

Thus, narratives account for the socio-historical and temporal aspects of the Lutheran women's lives. Language is the means of communicating experiences. Rubin and Thompson²⁶ learned that

"Language is perhaps the most creative of all human inventions. Since the primary function of language is to carry meaning, and since the number of meanings that people communicate to each other is infinite, language

must be very efficient."

Narratives bring together human experiences in the integrating concept of the story/narrative/testimony.²⁷ Narratives are experiences about life situations and entail meaning and coherence.²⁸ Narratives can serve as a window to human suffering and provide meaning held by the Lutheran immigrant women. The reader can learn from those experiences where suffering is revealed.

In summary, Kleinman has provided an empirical based methodology and suggests that narratives provide a fundamental basis to study suffering and healing/faith in the human condition.

The Lutheran informants

The Lutheran informants' narratives/testimonies and survey offer exploration of real life situations, of personal suffering, loss, oppression, pain, misery and despair. They also provide insight to their joy, human spirit, celebration, coping skills, human survival and their faith. The thesis explores their suffering and faith, who they are, why and where they came from, what churches they represent, the congregation, its constitution, and the institutional history of the churches. It is a total or holistic view of the life-history of the informants and the churches they represent.

The Lutheran immigrant women offer their exploration and testimonies as an illustration and a study of suffering,

survival and faith, from which the reader can learn. It is a study of women whose spirit, courage, dedication to their religion and principles, and common sense is a model to women of all ages and ethnic origins.

The sample of informants was obtained from a group, attending a retreat at Camp Arnes.

The sample was drawn from the population using the criteria of nonprobability sampling. This means that purposive sampling was selected based on the author's judgment of what best suited the study. The sampling methodology was discussed with the student advisor and pastor attending the retreat.

The author was mainly interested in the informant's life-history/narratives/testimonies and in particular on suffering and faith. The author was not particularly interested in making wide generalizations, but focused on the idiosyncratic or the unique life experiences of these Lutheran women.

"Purposive sampling is a strategy to be used to help manage the trade-off between the desire for in-depth detailed information about the cases and the desire to be able to generalize."²⁹

The Informants' Age and Where they came from

The German-speaking Lutheran women were approximately 50 to 80+ years young and volunteered to be informants in this study. All the women experienced war and oppression. By faith, the women participated in Christ's love and served the Lord in various ways. In spite of their suffering and

hardships, these women demonstrated faith and illustrated the meaning and purpose of their existence. It is hoped that the reader may be inspired by their testimonies of suffering and faith. It is an inspiration of how faith has been a contribution to the transformation of their existence.

The women arrived in Canada after World War II, up to the 1970's. All were members of Lutheran German-speaking congregations in Winnipeg. The thesis will, concentrates on their testimonies of the life-history situation, the sequence of events and problems they faced, and how they learned to cope and adjust to Canadian society.

The thesis applies special emphasis on the informant, her life-history/testimony, her suffering and faith. It was unknown whether the women were involved in any church or social activities. Therefore, 'contribution' was optional.

At times, the informants apply Bible scriptures, when describing suffering and faith. Their Christian message is inextricably linked to the story of Christ's passion and suffering in the New Testament.

The informants requested their testimonies be presented as a total story, to which the author agreed.

The Informants

A group of twenty Lutheran immigrant women attended a retreat. Twelve informants volunteered to participate in the survey (**The Lutheran Congregation, Chapter VI**) and twelve

informants provided testimonies for Chapter VII (**The Lutheran Women**).

The Setting

The retreat took place at beautiful Camp Arnes on Lake Winnipeg, one hours' drive from Winnipeg, held on October 23 - 25, 1992. The conference room was spacious and air conditioned, with two chesterfields and comfortable chairs. Refreshments were available at all times. The informants were seated in a circle, making observation accessible to all participants. The author role modelled the methodology from the centre of the circle.

Inclusion Criteria for Informants

1. Speak and write English and/or German
2. Over the age of 50, having experienced World War II, in Europe
3. Female
4. Immigrant
5. Born either **east** or **west** of the **Oder-Neisse Rivers** in Europe. Those born **east** of the **Oder-Neisse Rivers**, will be hereafter referred to as "Volksdeutsche" Lutherans Those born **west** of the **Oder-Neisse Rivers**, will be hereafter referred to as "Reichsdeutsche" Lutherans
6. Attend one of the remaining four German-speaking Lutheran churches in Winnipeg, namely:
Trinity Evangelical Lutheran Church
The Evangelical Lutheran Church of the Cross
St. Peter's Evangelical Lutheran Church
St. John's Lutheran Church
7. Experienced "suffering" and "faith" in her life
8. Willingness to disclose her life-history/narrative/testimony on "suffering" and "faith" in writing/and or tape recording, for the purpose of the author's thesis and oral presentation
9. Willingness to participate in the research regarding survey/ interview/testimony of the informant's life regarding their suffering and faith.

Inclusion Criteria for pastors, church workers, vicars and church council members, and members, representing the following Lutheran churches:

**Trinity Evangelical Lutheran Church
The Evangelical Lutheran Church of the Cross
St. Peter's Evangelical Lutheran Church
St. John's Lutheran Church**

1. Willingness to assist, co-operate and collaborate in the research of the author's thesis
2. Willingness to provide archival, historial and institutional information (oral and written) pertaining to thesis
3. Willingness to sign consent form.

Preliminary Work

1) A sampling of relevant literature was obtained in order to determine whether or not similar studies and analyses had been carried out previously. No direct topic regarding the research topic on "suffering and faith re: Lutheran experience" was noted. "On Search" and "Bridge" conducted at the University of Manitoba Dafoe Library, as well as in person research at Simon Fraser University and University of British Columbia, revealed material on faith and immigration. The Medical Library on Bannatyne and Dafoe Library, University of Manitoba, had several articles on mental health, government policy and regulations, immigration, as well as healing, faith and religion. Government Libraries in Winnipeg and Inter-Library loans provided articles and books on the spiritual dimensions of suffering/pain and religion, and government policy and regulations.

The churches provided documentation on the institutional

historical aspects of the church and its members. None of the four institutional historical church information was complete. The church archives consisted of pieces of papers, news paper clippings, special event brochures, which had to be organized/synthesized in chronological order.

Missing "gaps" were filled by interviewing pastors, church workers, council members, and members of the respective congregations.

The primary themes were on suffering/pain, faith/healing and the informants' contribution to society (if any). According to the thesis M.A. list, in the Department of Religion, University of Manitoba, a total of five thesis based on suffering/and/or faith or a combination thereof, have been recorded. These thesis were based on literature reviews only and did not constitute qualitative or quantitative research. Two main sources of religious studies thesis (1. Michael William Hryniuk, The Image of Faith in the Thought of James Fowler. M.A. thesis, Department of Religion, University of Manitoba, August, 1990; and 2. Cornelius Buller, Suffering and Faith: Their Meaning and Relationship in the Thought of Karl Barth, Dietrich Bonhoeffer, Paul Tillich, Reinhold Niebuhr, Harold S. Bender, and John H. Yoder. M.A. thesis, Department of Religion, University of Manitoba, 1989) provided concepts of theorists regarding suffering and faith. Another helpful source was David Michael Gregory's Narratives of Suffering In the Cancer Experience, Doctor of Philosophy thesis, College of

Nursing, The University of Arizona.

For content and organization, the following guidelines were followed:

1. M.A. Thesis Proposal, Joint M.A. in Religion Program, approved 15 Feb. 1994.
2. Faculty of Graduate Studies booklet Thesis Guidelines for specific regulations concerning thesis format.
3. Turabian, K.L. A Manual for Writers of Term Papers, Theses, and Dissertations, (5th ed.), Chicago: University of Chicago, 1987.
4. Publication Manual: American Psychological Association (3rd.ed.), 1983.
5. Computer research: Wordsearch Navpress. New Revised Standard Version of the Bible.

2) Dr. Neal Rose, as well as the author on numerous occasions, consulted and collaborated with Dr. Joseph Kaufert, an expert on qualitative and quantitative research at the University of Manitoba, who became a member of the author's Interdisciplinary Advisory Committee.

Dr. J. Kaufert suggested that quantitative and qualitative (interviews, questionnaires, narratives, case studies, life-histories, etc.) methods are acceptable and valid research methods. These methods have been applied in postgraduate thesis in the social sciences and humanities.

3) In addition, on the recommendation of Dr. Neal Rose, the author consulted with Professor Kay Stone,³⁰ Certified Storyteller, Professor at the University of Winnipeg, who

suggested the following method to study life-history narratives/testimonies, be applied in this study:

the author speaks from her own experiences (this will permit potential informants to open up, acknowledge suffering/faith or denial). Prof. Stone's advice: "permit the ladies to tell their own story". This will give the ladies courage, enable them to see how it is done, that we have many things in common, and the author will not influence them with questions re: qualitative questionnaire.³¹ To focus on the beginning, middle and conclusion of "storytelling" and to provide key words, i.e. (1) life-history/testimonies (2) pain/suffering (3) faith/healing; and (4) contribution(s), if any.

4) After consulting and discussing the research topic with Dr. N. Rose and obtaining approval, the author met with Pastor Griebeling of St. Peter's Lutheran Church, on October 6, 1992, to discuss the topic, content, methodology, and consent, which would be presented to approximately twenty Lutheran immigrant women at a retreat at Camp Arnes on October 23 to 25, 1992.

Philosophy and/or bias of the author

This particular topic interested the author for several reasons. As a scholar of religious studies, a Lutheran immigrant woman, having conducted research on this topic, the author concluded that this topic needed to be addressed.

It appears to be a first exploration on the subject of suffering and faith among Lutheran immigrant women in Winnipeg, Manitoba, Canada. The author noted a kind, gentleness about them and wanted to learn what made these Lutheran immigrant women at peace within themselves. They had experienced the holocaust and experienced suffering. Yet,

only four out of twelve Lutheran women interviewed revealed that they had sought medical assistance in coping with their holocaust experiences.

Holocaust survivor Dr. Richard Krell³², Professor of Psychiatry at the University of British Columbia, who has been involved in counselling holocaust survivors, suggests: "The stories should be told." Health professionals have only recently recognized the extent of the multiple medical and psychiatric needs of war survivors. Many survivors wish to put the past behind them and try to shield their families and others from the full horror of their experiences. Their fear of being stigmatized as psychiatric patients increases their tendency to present with somatic complaints that may mask underlying psychiatric symptoms, a diagnostic problem that is magnified in a transcultural setting.³³

None of the Lutheran immigrant women (hereafter referred to as informants) ever revealed their testimonies to the author before the interview. The author had no knowledge of the informant's background. The author knew some informants by name only. A trusting relationship was established between the author and informants to learn of their suffering and to be privileged to their suffering and faith testimonies.

This thesis represents a great deal of patient toil. I hope the verdict of those who read it will be that this labour has not been altogether in vain. I cherish the hope that this thesis may, in spite of its brevity and obvious

incompleteness, contribute something toward further understanding and closer co-operation between the numerous and divergent elements of the Lutheran experience.

Trust and Evaluative Criteria

Surveys, interviews, narratives/testimonies, and experimental research indicate that trust and credibility cannot be built quickly. They are the result of ongoing partnerships, actions, performance and skill in communications.³⁴

The thesis will be of worth to other researchers if it can be trusted. Steps were taken to promote trustworthiness of this research work. Lincoln³⁵ and Guba's trustworthiness criteria were applied.

Lincoln³⁶ and Guba (1985) note that the use of multiple respondents or the triangulation of sources of data strengthens the generalizability of the study. Multiple respondents within and among various groups are used as criteria by which to assess the validity and reliability of the research. This methodology of comparing and contrasting the responses of each respondent and among each of the various interest groups allows the reader to judge the truthfulness of the respondent(s), the applicability of the findings to other settings or groups, and to assess the consistency and neutrality of the findings of the study.

Trust and Credibility Criteria

V. T. Caval³⁷ notes that four specific factors influence perceptions of trust and credibility: perceived caring and empathy, competence and expertise, honesty and openness, and dedication and commitment.

Caring and empathy appear to be the most important. Often, informants make their initial judgements about caring and empathy within a relatively short time--often within the first 30 seconds. Once made, such judgements are extremely resistant to change.

Perceptions of trust and credibility also derive from perceptions of competence and expertise, honesty and openness, and dedication and commitment.

Perceptions of honesty and openness derive largely from actions, words, and non-verbal cues that convey truthfulness and candidness. In oral communications, non-verbal cues to honesty and openness, such as eye contact and physical barriers between the informants and author, play a particularly important role.³⁸

It is the function of the interviewer/author, as the 'gate keeper' of the information, to maintain the credibility of the information given in confidence. This is achieved through the reputation of the author and disclosure of theoretical and personal perspectives, with biases, values, and judgements revealed up front. The credibility is continuously maintained by the author through various

techniques, such as triangulation and reflective notes. On a macro level the author maintains her reputation by ensuring that information gained in the study is used for the benefit of the thesis.

The author found that trust and credibility are the key factors in successful communication and co-operation with the informants.

The Research Design and Methodology

The present exploratory study employed qualitative research methods:

"The task for the qualitative methodologist is to provide a framework within which people can respond in a way that represents accurately and thoroughly their points of view about their world."³⁹

This type of interview is suitable for respondents who have shared a common experience--namely: the informants' experience of suffering and faith.

The author was attempting to gain a holistic understanding of suffering and faith, using role modelling and explanations how the results could best be achieved:

"Direct questions are a basic source of raw data in qualitative measurement, revealing respondent's level of emotion, the way in which they have organized their world, their thoughts, about what is happening, their experiences, and their basic perceptions."⁴⁰

M. Patton⁴¹ notes that "insightful analysis of one or few cases, may take precedence over an attempt to secure uniform measurement."

Data Analysis Technique

M. Patton⁴² suggests that "the semi-structured interview may include some specific items but considerable latitude is given to interviewers to explore in their own way matters pertaining to the research question being studied." The favorable point in this methodology is that this interview was suitable for respondents who have shared common experiences.

However, a weakness of life-history methodology is that some testimonies are rather lengthy and provide much detailed description and irrelevant information.

In this study, data was analyzed inductively, as suggested by M. Patton:

"inductive analysis means that the patterns, themes, and categories of analysis come from the data; they emerge out of the data, rather than being imposed on them prior to the data collection and analysis. The analyst looks for natural variation in the data."⁴³

According to this inductive approach, the author extracted ideas from the testimonies provided by the informants, to analyze and help give meaning and understanding to their testimonies.

Viney and Bousfield's⁴⁴ Narrative Theory brings together human experiences in the integrating concept of their testimonies. The narrative/testimonies are treated as a source of data to be analyzed, which is valid and helpful in the understanding of their suffering and faith, and what made these immigrant women survivors rather than victims.

Protection of Informants

D. Fetterman⁴⁵ suggests that informants may privilege authors to their inner most secrets, achievements and failures. Informants who reveal their "suffering and faith," may also provide such privileged information. The "suffering" human, who elicits "faith," feeling and expresses emotions, are particularly vulnerable. Memories can be aroused, which can be painful and distressful, need to be dealt with, which often leaves the informant with an open wound, which takes time to heal. J. Spradley⁴⁶ suggests that the informants must be safeguarded and their rights, interests and sensitivities respected.

The author was very sensitive to the informants' pain. The author was empathic, held the informants' hand, placed her arm around their shoulders to permit the informant to experience and ventilate her pain. Often the author permitted time and silence but assured presence and time for composure according to the informants' needs. At times the author and informants were both moved emotionally and cried softly, sharing empathic feelings and providing support to one-another. A shared pain often results in easing pain of the heart. It was truly a Christian witness and support and emphatic witnessing.

The following precautionary measures were directed toward protecting the informants in the study:

1. Approval was obtained from the Ethics Committee, University of Manitoba, dated November 3, 1993.

2. "Making-up" names were applied, in order to maintain the anonymity of the informants.
3. The principle of honesty was applied. All answers/questions and research conducted are as honest as possible. For example, all information or raw data researched, was presented in a typed form to the informants, churches, etc. for approval, acceptance and member check for validation.
4. Informants signed a "consent" form apprising them of the risks and benefits of the study. The aims or objectives of the research were communicated as clearly as possible to the informants and participants in this study. (Please see consent form).

Tape recording and Data Management

Permission to apply tape recording during the informants' interviews, at Camp Arnes, on October 23 to 25, 1992, was obtained from Dr. Neal Rose, Pastor E. Griebeling of St. Peter's Lutheran Church, and informants at Camp Arnes. A tape recorder was obtained from the University of Manitoba, for the purpose of applying it to interview informants at Camp Arnes.

The informants sat in a circle and the author went into the circle to role model her testimony. After the author had role modelled and demonstrated the methodology, informants volunteered to openly provide life-history/testimony on suffering and faith. The informants were passionate about their testimony at times. Some of the observant informants became highly emotional and cried softly. As already stated, the author provided Christian emphatic support according to the informants' need. Due to time constraint and the highly emotional issue involved, some potential informants were

unable to discuss the "past" openly because they felt it was too "painful" and aroused "lots of emotional feelings."

Two informants presented with tape recording at Camp Arnes and the remainder of the informants preferred not to apply the tape recorder. The informants felt the equipment made them "nervous" since it was the first time they ever had revealed their narrative/testimony in public. The rest of the informants preferred to write or type out the life-history, with consent form, and present it to the author. Each informant then met with the author at a pre-arranged time, for approximately forty minutes to present the testimony. Additional data and observation was captured at that time. Since some of the life-histories were in handwriting, the author presented it in typed form to the informants for approval. This "member check" would validate the typed information was correct. The informants read and approved the typed copy. Each testimony is authentic and individualistic, although they share a common theme "suffering and faith," and/or contributions, if any.

Life-history testimonies

Twelve women agreed to provide their testimony. However, two women agreed to do tape recording. The refusal of tape recordings by the informants was disappointing, yet acceptable and understanding due to the highly emotional issues involved. The author appreciated the participation of the informants and

valued the substance of the testimonies.

C. Riessman⁴⁷ found that the "how" of the testimony is as important as to the "what" is said. C. Riessman⁴⁸ explains that the meaning is profoundly affected by verb tense, temporality, sequencing, discourse, markers, and other linguistic elements. As already stated, that is the reason why the author met with each informant separately at a prearranged time for approximately forty minutes. The author listened to each testimony presented to elicit feelings and observed Riessman's observations, which would provide meaning and substance to the testimony. The author's presence would assist in emphatic witnessing and benefit the informants with their healing.

Recommended Changes by the Department of Religion

At the author's colloquium series presentation held on October 13, 1993, research presented was based on one church, namely St. Peter's Lutheran Church, etc..

Professors at the Department of Religion, present at the colloquium, recommended the research be based on all four remaining German-speaking congregations in Winnipeg, namely:

1. Trinity Evangelical Lutheran Church (hereafter cited as "Trinity Church");
2. The Evangelical Lutheran Church of the Cross (hereafter cited as "Church of the Cross");
3. St. Peter's Evangelical Lutheran Church (hereafter cited as St. Peter's");
4. St. John's Lutheran Church (hereafter cited as "St. John's").

The pastors of the three additional respective churches

(Trinity, Church of the Cross, and St. John's) were approached, and the request of the research stated.

Permission had to be obtained from the Church Council to research church archives, interview informants, pastors, church workers, etc.. The pastors directed the author to resource personnel, who arranged for further recruitment of informants. Potential informants, who met the criteria, to grant testimony were as follows:

1. Church of the Cross, two potential informants
2. Trinity, one potential informant
3. St. John's, three potential informants

Final results were as follows:

Two informants with consent forms, from St. John's provided additional testimonies. The remaining potential informants (from Church of the Cross, Trinity and St. John's) were unable to be participants in the study for health reasons or other responsibilities. Two potential informants commenced the testimony but were overcome with emotional trauma/memories and therefore decided not to continue. The potential informants felt the pain was too "overwhelming."

Thus, the total number of informants was twelve (two from St. John's and ten from St. Peter's).

Construction of the Testimonies

Each testimony was constructed on two important themes, namely: the informant's life-history based on "suffering and faith." The author was not aware whether the informants were

active or inactive within the church or community. Therefore, a third theme was optional to the informants: "their contribution" regarding their activity within the church, community, support group, etc. However, all the informants provided "contributions" because all were active within the church setting or community.

Reflection and Reflexivity

Having experienced a previous Master course with Dr. Neal Rose on "Therapist as Ethnic," at the University of Winnipeg, and counselling courses at the University of Manitoba at the undergraduate level, assisted in the understanding of human empathy and provided support in human emotional needs.

R. Rubenstein⁴⁹ suggests that reflection consists of the idiosyncratic interpretations of a fieldworker's personal experiences. Thus, according to Rubenstein, the author being a Lutheran immigrant and having experienced "suffering and faith" in life-historical situation, is an asset in understanding the informants in the research matter.

The twelve testimonies shed light on human suffering, how each individual coped with her life-experiences and how faith helped each one to endure suffering. Rich and thickly textured, these testimonies demonstrated how the past, the present, and the future shaped the sources, dimensions, and manifestations of suffering in each informant's life. Suffering and faith are complex concepts. The significance of

God's passion for human suffering is that God suffers with us. The good news for us is that God's presence overcomes our isolation by sharing our hurt, that God empowers us beyond our own strength to endure, and that God gives our suffering eternal meaning. Although disturbing, these testimonies are about life and therefore include not only suffering, but love, joy, peace, patience, kindness and goodness into the life of each informant. From the experiences of suffering and life, informants have transcended into the presence of God. We have the ability to rebuild our lives and to be created in the image of God. Change is not easy because remaining a victim of suffering is easier than the painful process of change. Finding opportunity for ministering is scarcely a problem, for we are surrounded by need in our families, our churches, and our communities. We discovered the meaning of life, the beauty of giving, loving and serving the needy and society in order to make this a better world. We have learned that God lives in us and we are God's servants, to do his work on earth. In addition, the informants submitted testimony in their own handwriting, their preferred language (English or German), their own written testimony of their life-experiences, thus, avoiding bias and contamination. Reflexivity involves a critical examination and the use of earlier experience to influence future action. From an epistemological perspective, it is a revitalizing activity. The author's analyses and observations (reflective and

reflexive) were presented at the conclusion of each chapter.

Writing this thesis has made me realize that religion is an important part of every culture. It has helped me to understand my own culture and cultures of other nations. Religious studies, once a quiet discipline is now taking its place among the most lively subjects. Religious studies is an academic discipline that studies all forms of religion. The discipline has designed methods of studying various religions and presenting reasoned theories on the beginning, development, and current forms of religion. As a discipline, religious studies is not concerned with converting anyone to anything except a sound, academic study of various religions. Religious studies differs also from theology. Theology considers a particular religion from inside, explaining its beliefs in a formal, consistent way, from the standpoint of an adherent. Religious studies approaches religions from the outside, seeking to understand them through the evidence provided by their adherents. As a student of religious studies, I move among adherents of religions, trying to understand their views and interpretations. I attempt to be receptive, understanding and respectful of the informants in this study. "Religious Studies is an academic discipline that specializes in various aspects of human social living." "Religions are part of whole cultures. Understanding a religion requires understanding something of the culture of which it is a part." "Myths and narratives are important

resources for the study of religion."⁵⁰ Powerful symbols have shaped the lives of the Lutherans. Lutherans express the ideals, hopes, fears and values. In the Lutheran narratives, the informants try to express the indescribable dimension of their suffering and faith. From their institutions, churches, informants and narratives, we learn how a religion interacted with societies, resulting in changes for both the societies and the religion. Religions have influenced the arts, sciences, literature, economics, government and social structure.⁵¹ The informants have brought changes in their beliefs and functions of religions. They were transplanted from a European culture to a North American culture. They struggled with their suffering. Faith transformed them.

Matthews' Worldview Model is a systematic analysis applied to the Lutheran religion that helps us in understanding its beliefs and practices. With this model I can approach the Lutheran religion objectively and examine the facts that the informants offer to explain their beliefs and practices. We learn to understand the values that the informants place upon facts. The objective approach, however, involves empathy. Without taking sides, being judgmental, or being overcome with emotions, I can understand the emotions of the informants. I too have been transplanted from Europe to Canada. Also, faith has transformed me. I can relate to the informants. The informants present their feelings and interpretations of their religion. The meaning of their faith

has been expressed in their narratives and surveys. I hope the reader will discover an exciting area of learning from the informants of the Lutheran religion.

Purpose of Interviews and Researched Information

Adoption of the "story telling, narrative, testimony, interview, and survey" approaches was an attempt to explore the broader context in which appraisals of the informant's "suffering and faith" must be situated: in the context of culture and personal meaning. Local cultural orientations influence how the ordinary person understands and copes with suffering/pain,⁵² and how the informants view the pain reality as it is rooted in experience of everyday life.⁵³

Religious studies Warren Matthew's Worldview Model⁵⁴ applies a philosophical discussion of God, the world and history, humans, the church and congregation, their suffering and faith. The Worldview Model, applied in this thesis, helped me and the reader to obtain an understanding of Lutheran religious culture, belief and practices.

The purpose of the multi-method, i.e. survey, interview, testimony, life-history, narratives, etc., is to gain insight into the German-speaking Lutherans in Winnipeg, Manitoba, Canada, from a humanistic and religious perspective, and to learn from their life-history, their pain/suffering and how faith helped them to survive or cope. The informants reflected on their lives (life-history) and they identified

what happened to them. Positive and negative experiences were elicited and received. The author assisted the informants to cope with their feelings of pain and losses and emotional responses during the interview and thereafter. First, I listened emphatically to what the informant had to say. Anyone who has suffered personal trauma needs opportunities to vent feelings and to objectify the event by telling her story. In-depth interviewing was used as the primary source of data collection for several reasons. First, the use of qualitative data is recognized as allowing for the analysis of social action at several different levels of meaning. A qualitative, meaning centred research approach attempts to answer questions of how the life history, culture, and personality of various individuals contributes to their understandings and behaviours. Further, qualitative research allows for the description of the setting of the research and of broader social processes influencing the social and political context for relationships and patterns of interaction among various individuals and social groups (Marshall⁵⁵ and Rossman). Based on these strengths, qualitative research designs have been extensively used across the social sciences disciplines as well as medicine, education, psychology, management and occupational therapy (Poire⁵⁶ 1979; Rogers⁵⁷ 1982; Gergen⁵⁸ 1985).

Churches are seen to shape and provide spiritual and social environments and contexts which both promote certain

types of behaviour or social action. As a church member, we prayed together, cried and laughed together, hugged, touched each other, and rejoiced together. When I feel the pain of my Christian sister, I feel the pain that she has suffered. Each life-history testimony provides glimpses into a highly emotional and often suffering life-style before, during and after World War II. The author learned from the informant's struggles and pains as refugees and immigrants to a host country, Canada, and how each one learned to cope and survive through faith. Sharing our suffering and faith made us recognize that suffering need not be borne alone and that we can be a support to each other. Some informants recognized that their bottled-up feelings needed to be dealt with. We made a commitment to help each other in our need to grieve all those losses from the past. We gave each other permission to talk about what has happened in the past and that we would provide support, prayer and healing power to each other. We closed the session with prayer and songs that with God nothing is impossible. I experienced God's immediate presence in the midst of our suffering and felt that we were all bonded as sisters in Christ. I felt the retreat at Camp Arnes brought new meaning into our lives. Sharing our suffering was not isolated by pain but brought us closer to a transpersonal source of meaning and to the human community that shares those meanings. We experienced the healing grace of God.

Summary

Life-history, narratives, testimonies, interviews, surveys are an effective qualitative method for understanding suffering and faith by Lutheran immigrant women ("informants"). The preliminary work, research methodology and evaluative criteria were discussed.

The next chapter presents the **results** from the **"institutional history."** The aim and purpose is to explore suffering and faith and to study the **"institutional history"** of the churches, the informants represent.

The chapter (1) studies the four churches in chronological order, their establishments, struggles, conflicts, faith and contributions; (2) studies the common problems of suffering and joy faced in establishing churches; and explores their contributions (3) how three out of four churches are interrelated and why they separated.

Consent Form

This certifies that I, _____
 _____ agree to participate in this study called: Lutheran
 Women of Valor: A Study of Suffering and Faith.
 Specifically, I understand and agree to the following:

1. The purpose of the research is to gain insight into the Lutheran religion from a holistic perspective (i.e. institutional history, church, congregation and women's testimonies) regarding their suffering and faith.
2. The survey/interview/testimony is being conducted by Ilse Frank, who is a Master student, Interdisciplinary Program, at the University of Manitoba. This survey/interview/testimony is part of the thesis and I will give my consent to Ilse Frank, with the understanding that the information will be used in the preparation of a thesis and oral presentation.
3. That a verbal explanation of the survey/interview/testimony has been provided.
4. I understand that my participation in the survey/interview/testimony, will be conducted at a time and place convenient to me. The survey/interview/testimony will take approximately 40 minutes to one hour to complete. It may be done in two phases, if necessary.
5. I understand that I may withdraw from the interview at any time without penalty to myself. I may decline to answer specific questions during the interview if I so wish. I further understand that participation in this survey/interview/testimony, will not result in any direct benefit to me.
6. I understand that any information which I provide during the survey/interview/testimony is a written autobiography and may be used by Ilse Frank, as provided by me, in the preparation of her thesis and presentation. Unless I specify, my identity will not be revealed by any excerpts.
7. I understand that I may contact Ilse Frank at any time, if I have any further questions about my participation in this survey/interview/testimony.

My signature indicates my willingness to participate in this survey/interview/testimony.

 Date

 Informant

 Author

ENDNOTES TO CHAPTER III

1. Matthews, Warren. World Religions. West Publishing Company, 1991.
2. Ibid., Matthews. World Religions, 1991:9.
3. Kleinman, A. "The Personal and Social Meaning of Illness," in A. Kleinman (ed.). The Illness Narratives: Suffering, Healing, and the Human Condition. New York: Basic Books, 1988.
4. Fichter, Joseph H. Religion and Pain: The Spiritual Dimensions of Health Care. Crossroad: New York, 1981.
5. Cassell, Eric J. "The Nature of Suffering and the Goals of Medicine," in The New England Journal of Medicine, 306, March 1982:639-645.
6. Ibid., Cassell. The New England Journal of Medicine, 1982:640.
7. Shweder, R. "Suffering in Style," in Culture, Medicine and Psychiatry, 12, 1988:479-497.
8. Cassell, E. "The Nature of Suffering and the Goals of Medicine," in The New England Journal of Medicine, 306(11), 1982:639-645.
9. Kleinman, A. & Kleinman, J. "Suffering and its Professional Transformation: Toward an Ethnography of Interpersonal Experience," in Culture, Medicine and Psychiatry, 15(3), 1991:275-301.
10. Riessman, C. Strategic uses of narrative in the presentation of self and illness: A research note. Social Science and Medicine, 30(11), 1990:1195.
11. Garro, Linda. C. "Chronic illness and the construction of narratives," in Good, M.D., Brodwin, P.E., Good, B.J., Kleinman, A. (eds.) Pain as Human Experience: An Anthropological Perspective. Berkeley: University of California Press, 1992:131.
12. MacIntyre, A. After Virtue: A Study of Moral Theory. University of Notre Dame Press, Notre Dame, 1981.
Three Rival Versions of Moral Enquiry. University of Notre Dame Press, Notre Dame, 1990.
13. Arendt, H. The Human Condition. University of Chicago Press, Chicago, 1958.

14. Ricoeur, P. "Narrative time," in On Narrative (ed.) by Mitchell T.J., University of Chicago Press, Chicago, 1980.
_____. "The narrative function," in Hermeneutics and the Human Sciences (ed.) by Thompson J., Cambridge University Press, Cambridge, 1981.
_____. Time and Narrative, Vol. 1. University of Chicago Press, Chicago, 1984.
15. Carr, D. Time, Narrative and History. Indiana University Press, Indianapolis, 1986.
16. Olafson, F. The dialectic of Action. University of Chicago Press, Chicago, 1979.
17. Forster, E.M. Aspects of the Novel. Harcourt Brace, New York, 1927.
18. Ibid., Ricoeur, On Narrative, 1980:165.
19. Ibid., Ricoeur, Time and Narrative, 1984:4.
20. Carr, D. Time, Narrative and History. Indiana University Press, Indianapolis, 1986:4-5.
21. Ibid., Carr, 1986:9.
22. Fraser, Nancy. "What's Critical about Critical Theory?" in Seyla Benhabib and Drucilla Cornell (eds.). Feminism as Critique On the Politics of Gender. Minneapolis: University of Minnesota Press, 1987:31-55.
23. Fox, Nicholas. Postmodernism, Sociology and Health. Toronto: University of Toronto Press, 1994:163.
24. Forester, John. "Introduction: The Applied Turn in Contemporary Critical Theory" and "Critical Theory and Planning Practice," in Forester, John (ed.) Critical Theory and Public Life, Cambridge: MIT Press, 1985:xiv.
25. Labov, W. The transformation of experience in narrative syntax. In W. Labov (ed.), Language in the inner city: Studies in the Black vernacular. Philadelphia: University of Pennsylvania Press, 1972:225.
26. Rubin, Joan & Thompson, Irene. How to be a more Successful Language Learner, Heinle & Heinle Publishers, Inc. Boston, Massachusetts, 1982:41.
27. Viney, L., & Bousefield, L. Narrative analysis: A method of psychosocial research for AIDS-affected people. Social Science and Medicine, 32(7), 1991:757-765.

28. Ibid., Kleinman, The Illness Narratives, 1988.
29. Ibid., Patton. Qualitative Evaluation Methods, 1980:29.
30. The researcher had prepared a qualitative questionnaire and survey to be presented to the Lutheran immigrant women with a consent form. After consultation with Prof. N. Rose, Department of Religion, University of Manitoba, he recommended to contact Professor Kay Stone, Certified Storyteller, Department of English, University of Winnipeg, 515 Portage Avenue, Winnipeg, Manitoba, on October 21, 1992 (3:34-4:45 p.m.), to obtain a framework/methodology re: story telling. Professor Kay Stone stated that there is no framework in story telling/narrative/testimonies but suggested to be a role model and reveal my story first.
31. A "qualitative questionnaire and survey" had been prepared by the researcher and approved by Pastor E. Griebing of St. Peter's, on October 6, 1992.
32. Westaway, Nancy. "Holocaust stories hard to reveal: Survivors have tough time reliving past," in Winnipeg Free Press, Section B1, dated Monday, April 11, 1994. Interview with holocaust survivor Dr. Richard Krell, Professor of Psychiatry at the University of British Columbia, who has been involved in counselling holocaust survivors.
33. Cunningham, Margaret, Silove, Derrick, and Storm, Victor. "Counselling survivors of torture and refugee trauma," in Australian Family Physician, 19(4), April 1990:503-504.
34. Caval, V. "Issues and Problems in Using Risk Comparisons for Communicating Right-To-Know Information in Chemical Risk," in Environmental Science and Technology 23(12), 1989:1444-1449.
35. Lincoln, Y., and Guba, E. Naturalistic Inquiry. Beverly Hills: Sage Publications, 1985.
36. Lincoln, Y., & Guba, E. Naturalistic Inquiry. Beverly Hills: Sage Publications, 1985.
37. Caval, V.T. "Trust and Credibility in Risk Communication," in Health & Environment Digest, A Publication of the Freshwater Foundation, v. 6(1), April 1992:2-3.
38. Ibid., Caval, April 1992:2-3.
39. Patton, Michael. Qualitative Evaluation Methods. Sage Publications, London, 1980:28.
40. Ibid., Patton. Qualitative Evaluation Methods, 1980:29.

41. Ibid., Patton. Qualitative Evaluation, 1980:29.
42. Ibid., Patton. Qualitative Evaluation Methods, 1980:29.
43. Ibid., Patton. Qualitative Evaluation Methods, 1980:29.
44. Viney, L. & Bousfield. "Narrative Analysis: A Method of Psychosocial Research for AIDS-affected People," in Social Science and Medicine, 32(7), 1991:757-765.
45. Fetterman, D. Ethnography Step by Step. Applied Social Research Methods Series, v. 17. Newbury Park: Sage Publications, 1989.
46. Spradley, J. The Ethnographic Interview. New York: Holt, Rinehart and Winston, 1979.
47. Riessman, C. Narrative Analysis: Qualitative Research Methods Series 30. Newbury Park, California: Sage Publications, Inc., 1993.
48. Riessman, C. "Strategic Uses of Narrative in the Presentation of Self and Illness: A Research Note," in Social Science and Medicine, 30(11), 1990:1995-1200.
49. Rubenstein, R. "Reflection and Reflexivity in Anthropology," in Robert Rubenstein (ed.) Fieldwork: The Correspondence of Robert Redfield and Sol Tax. Boulder, CO: Westview Press, 1991:1-35.
50. Ibid., Matthews. World Religions, 1991:3-9.
51. Ibid., Matthews. World Religions, 1991:3-13.
52. Kleinman, A. "The Personal and Social Meaning of Illness," in Illness Narratives. New York: Basic Books, 1988.
53. Blumhagen, D. "Hyper-Tension: A Folk Illness with a Medical Name," in Culture, Medicine and Psychiatry, 4, 1980:197-227.
54. Matthews, Warren. World Religions. West Publishing Company, 1991:10-11.
55. Marshall, Catherine and Gretchen Rossman. Designing Qualitative Research. Newbury Park: Sage Publications, 1989:46.
56. Pore, Michael "Qualitative Research in Economics," in Research Techniques in Economics, 24, 1979:560-568.

57. Rogers, J. "Order and Disorder in Medicine and Occupational Therapy," in American Journal of Occupational Therapy, 36, 1982:2935.

58. Gergen, Kenneth. "The Social Constructivist Movement in Modern Psychology," in American Psychologist, 40, 1985:266-275.

CHAPTER IV

THE INSTITUTIONAL HISTORY

Introduction

Matthews' Worldview Model¹ recognizes the importance that religions have an interpretation of their history. He notes that "religions talk about" their "history and the history of humans." Similar to Matthews' Worldview Model, the author presents "an interpretation of history" and will "talk about the history" of the Lutheran religion and their institutional history.

The informants too believe that all history is subject to Christ because what God promised Christians he would do, he has now done for us (Acts 13:32). Christ in his humanity, in his historicity, is God present among the Lutheran women (informants). This chapter addresses the informants' participation in building and working for their churches, in the glory of their God. The informants are aware that generations have come and gone but God is everlasting. Throughout the church history, God has been at the centre of the service and that through him, sins are forgiven (Acts 13:38b-39). Lutherans believe that God loved the world and

gave his only son, that whoever believes in him, should not perish but have eternal life (John 3:16).

As outlined in the methodology section, the author has researched the institutional history of four Lutheran German-speaking local churches, which provides the informants' participation and contribution.

Canada's history of largely European immigration has left a significant legacy: public institutions, churches and practices have been developed to meet and regulate the social and cultural needs of these immigrants. Federal and provincial governments have encouraged ethno-organization, i.e. churches and German Society, to assume increasing responsibility for the provision of various support services to their specific communities.

This chapter provides the results and findings of the four remaining German-speaking Lutheran churches in Winnipeg, their institutional history, the establishment of their churches, their struggles, conflicts, suffering, joys, faith and contributions to the present.

Trinity (1888-1994)

The history of Trinity began when German immigrants founded the church on December 16, 1888, which makes it one of the oldest Lutheran congregations in Western Canada. The first German Lutheran immigrants came to Winnipeg full of courage and religious faith. They wanted their children

baptized and confirmed. They longed for their church services and desired the Communion of the Lord's Supper.

On November 15, 1888, a meeting was called of German Lutherans of Winnipeg and forty men (heads of families), signed a petition which they sent to the Canada Synod, which was then located in Ontario.²

On December 10, 1888, Rev. F. Veit came from Tavistock, Ontario, to Winnipeg. On the same day, he conducted a worship service with Celebration of Holy Communion, seventy persons received the Lord's Supper, two children were baptized and two boys were confirmed. After the service, a meeting was called and the first German Lutheran congregation was organized under the name of "Deutsche Evangelische Lutherische Dreieinigkeits Gemeinde" (Trinity Evangelical Lutheran Church).

Rev. H.C. Schmieder was the first pastor of the congregation. He arrived in Winnipeg and provided his first worship service on February 24, 1889. The service was held in the Sunday School room at St. Andrews Presbyterian Church on Elgin Avenue. One hundred people attended the service. Sunday School classes were taught in the pastor's home with 20 to 30 children attending.

Rev. H.C. Schmieder started a movement to have the congregation construct their own church. Over the period of one year, \$1,000 was collected towards a building fund. Rev. H.C. Schmieder was the first pioneer Lutheran Pastor in Western Canada. In July 1890, he resigned and moved to

Edenwald to serve more effectively the Western settlements.

Rev. L. Streich arrived on August 10, 1890, to serve the congregation. In 1891, under his capable leadership, nearly \$3,000 had been collected in the building fund. The first Trinity Church was built in 1891, at a cost of \$6,000, on the corner of Henry and Fountain. The laying of the cornerstone took place on August 9, 1891, and was dedicated on December 6, 1891. Pastor Streich resigned in June, 1892, to accept a post in Western Saskatchewan.

On August 5, 1892, Rev. Martin Ruccius was passing through Winnipeg, who had been sent on a Mission Tour to the Canadian West. Trinity was vacant and the congregation convinced him to serve Trinity.

Martin Ruccius remained six years to serve as Pastor at Trinity and preached at the same time in 10 different places throughout the Province. In addition, he served 6 other points east and west of the city. In the course of time, these 16 places were developed into 8 substantial parishes. When Pastor Ruccius left Trinity in 1898, only \$1,450 of the church debt remained. A parsonage had been built during his ministry.

Rev. F. Beer served Trinity from 1898 to 1902. During his time, the debt on the parsonage was liquidated. He was instrumental in the organization of the German Ladies Aid. The average church attendance was approximately 250 each Sunday.

Rev. G. Henning served from 1902 until 1908. Due to heavy immigration from Europe, the congregation had grown to such an extent that an addition was built on the original church, and was re-dedicated August 1903. On Christmas morning 1904, the entire church building was destroyed by fire.

In January 1905, a congregational meeting was called and members decided to build a new church and to relocate. Unfortunately, a strife occurred over the location of the new church. The majority of the congregation wished to build on the north side of Salter Bridge and the minority insisted on building at the "old" site. The strife could not be settled and a split occurred with the minority establishing a new church: The Church of the Cross.

The second Trinity Church was built on Dufferin Avenue and a larger structure was erected to meet the growing needs of its members.

The new building was completed in 1905, at a cost of \$21,000. A new pipe organ valued at \$1,350, was also installed. The Dedication Service was held on October 19, 1905.

In May 1910, Rev. M. Ruccius came to serve Trinity for a second term. During this time, the church debt was paid and the church property renovated. A parish school was organized, and an active youth group put on a variety of concerts. The congregation celebrated the 25th Anniversary in July, 1913.

Pastor Ruccius served 18 years in his second term. He resigned in 1928, due to ill health. He was the first president of the Manitoba Synod in 1897-1900 and again from 1907-1911, treasurer of Synod from 1933-1941, and editor of the German Monthly "Der Synodalbote." Today, Trinity is proud to have his daughter, Kay Weber, as an active member.

During Rev. H. Rembe's ministry, 1928-1937, a beautiful new altar was bought by the German Ladies Aid. It was installed and dedicated in 1929. Worship services in the English language were started. The Men's Club was organized in 1935. The first Luther League Rally was held in Trinity on November 10, 1930.

Dr. Helmut Lehmann, brought his youthful vigor and served from 1939 to 1943, and the youth of the church flourished. A children's Choir was started under his leadership. The Women's Missionary Society, which later became the Lutheran Church Women was organized. He resigned to accept a call to become President and Dean of the College and Seminary in Waterloo, Ontario.

The 50th Anniversary of the Church Dedication was celebrated on October 30, 1955.

On February 5, 1956, the deed to the parsonage was acquired and a loan of \$2,000 taken out to cover this.

In 1958, regular printing of the Sunday Bulletin and Monthly Newsletter was started. New hymnals "Service Book and Hymnal" were purchased and memorialized. The Intermediate

Luther League was started for children of pre-confirmation age.

In 1961, the "Loyals" and the "Men's Club" were disbanded. The ladies joined the Lutheran Church Women. The men re-organized into the Lutheran Church Men.

In 1962, the merging of Synods took place and a new constitution was accepted on October 3.

In November 1962, the loan on the parsonage was paid in full and the mortgage was burned.

Trinity celebrated its 75th Anniversary on October 27, 1963. During these 75 years, Trinity had an eventful life, going through pioneer days and poverty, war and depression, success and failure. Trinity has given men to the Ministry and lay people to all the organizations.

On October 31, 1965, at a quarterly meeting, Trinity members decided to become incorporated and the decision was made to rebuild in the renewal area on Flora Avenue near Main Street (the present location).

On January 23, 1966, at an Annual Meeting, it was decided that the members conduct their own Funding Campaign for the construction of a new church building. An architect, Mr. George A. Stewart, was chosen and committees formed, and they carried out a most successful campaign with sacrificial pledging and giving of memorials.

On June 9, 1968, the new Trinity Church was dedicated "To The Glory of God." The debt at dedication was \$110,000

(\$95,000 to the Lutheran Brotherhood Insurance Company and \$15,000 to the Board of American Missions).

In 1967, Mrs. Kay Weber was the first woman elected to the church council.

April 7, 1968, on Palm Sunday, the Cornerstone laying of the new Trinity Lutheran Church took place.

On September 24, 1972, the German Ladies Aid held their last meeting, due to declining membership, ending 74 years of service to Trinity.

Trinity House opened in 1973. Here children of the community came for guidance and activities. A husband and wife team lived at Trinity House and gave excellent service to the children. Boy Scouts and Cubs, together with Vacation Church School and Intermediate Luther League, were offered to the community for many years with greater and lesser success. Numerous community activities were also held at Trinity.

In May 1975, the mortgage, which had been held by the Board of American Missions, was paid off.

In 1976, Trinity records showed 363 baptized, 310 confirmed with 230 confirmed communing membership.

Rev. Henry Poggemiller served Trinity until the arrival of Pastor Stiller in August, 1983.

Rev. Peter Stiller served Trinity from 1983 to 1985. The congregation began using the New Lutheran Book of Worship.

In 1984, the church debt was liquidated. On October 28th, Reformation Sunday, Trinity held a Mortgage Burning

Ceremony and a pot-luck luncheon following the service.

Pastor Glenn J. Sellick arrived in July 1989, and was installed on July 16, 1989. Communion was now offered twice a month, instead of once a month. Five stained glass windows were installed.

On September 1993, Trinity Church celebrated the 25th year of services, in the present location. In October 1994, Pastor Glenn J. Sellick left to serve a congregation in Ontario.³

In 1994, English service attendance on Sunday was 63, and German service attendance was 23. The largest group membership of German members (Volksdeutsche/Reichsdeutsche), came from Eastern Germany, Sachsen, Russia, Romania, Swabia, Siebenbuergen (Romania).⁴

In 1994, the Ladies Aid provided provisions for the "Food Pantry," which served meals to mostly neighbourhood aboriginal people (approximately 150) every second Tuesday of the month, and provided 40 to 60 families with food parcels. A Christmas Party is held yearly for children, and clothing is provided for needy families.

English service attendance: 60; German speaking and shut-ins: 25 to 30 members.⁵

HISTORY - PASTORS WHO SERVED TRINITY

1888-1890	Rev. H.C. Schmieder
1890-1892	Rev. L. Streich
1892-1898	Rev. Martin Ruccius
1898-1902	Rev. F. Beer
1902-1908	Rev. G. Henning
1908-1910	Rev. F. Loeb
1910-1928	Rev. M. Ruccius
1928-1937	Rev. H. Rembe
1938-1939	Rev. C. Kleiner
1939-1943	Dr. Helmut Lehmann
1943-1954	Rev. K. Wulf
1955-1957	Rev. A. Querengesser
1957-1979	Rev. Kurt J. Keitel
1979-1980	Rev. A. Querengesser & Rev. H. Dahle
1980-1983	Rev. Herbert C. Harms
1983	Rev. Henry Poggemiller
1983-1985	Rev. Peter Stiller
1985-1986	Rev. Herbert Kleiner
1986-1989	Rev. Guenther Kern
1989-1994	Rev. Glenn J. Sellick

HISTORY - INTERNS AT TRINITY

1974-1975	Intern Pastor John Cobb
1977-1978	Intern Thomas J. Lurvey

Church of the Cross (1904-1994)

The history of the "Church of the Cross" began on December 26, 1904, when Trinity Lutheran Church, then located at Henry and Fountain, was destroyed by fire. Although it was a sad turn of events, it did not discourage this small group of believers. They gathered in private homes to hold services and were ministered to by pastors from the U.S.A..⁶

In the spring of 1905, worship services were held in a northwest hall at Isabel and Ross.⁷ Plans were made to erect a new church but its location was not revealed. The group who did not favour a location north of the tracks, decided to form a new church and made application for the service of a pastor. The application was repeatedly refused. The shepherdless flock then appealed to Dr. Ernst, President of the Minnesota District. All efforts to remedy the situation failed. After thoroughly investigating the matter, Dr. Ernst and other officials who had been up in Canada, felt divinely called to enter the field.⁸

Pastor G. Gehrke was installed on November 5, 1905. It was under his able leadership and guidance that the Lutheran Church of the Cross was organized. On November 6, 1905, the congregation was officially organized under the name of "The Evangelical Lutheran Church of the Cross," located on Alexander and Chambers near Sherbrooke. As membership grew, the time to find a larger place of worship became eminent. There were 151 chartered members and the congregation was

self-supporting. A temporary house of worship was erected by voluntary help. The members of the new congregation demonstrated determination, vision and faith in planning to erect a new church.⁹

The German Ladies Aid called "Tabea Verein", was organized in late 1906 and early 1907. The Tabea Verein took an active part in submitting funds to support their new place of worship and had sufficient funds for the cost of installing the Cathedral Chimes for the dedication of the new church building on November 4, 1906.¹⁰

Pastor G. Gehrke served the Church of the Cross as well as provided pastoral services to various parts of western Canada. The work expanded rapidly and 14 pastors attended the first conference held on November 6 to 8, 1907.¹¹

In 1907, Rev. Gehrke accepted a call to become the missionary superintendent in western Canada.¹²

In 1907, Rev. L.F. Tank, Rev. Gehrke's brother-in-law, became the second pastor of the Church of the Cross. Under Rev. Tank, the parochial school was introduced. Employment was unstable. Wages were as low as 16 to 21 cents per hour and many members moved to farms and homesteads. Some migrated to the United States of America. Payment of existing debts were met with difficulty.¹³

In 1919, Rev. Tank accepted a call to become the next missionary superintendent.¹⁴

In 1919, Rev. Eugene Poppen became the third pastor of

the church. Failing health compelled Rev. Poppen to terminate his work in Canada two years later.¹⁵

Pastor P.B. Hack succeeded Rev. Poppen in 1919. The need for services in the English language became evident. Evening and Saturday classes were introduced to teach the essentials of the German language. Pastor H. Flattman, who had been secured for this work, fought a losing battle and classes were discontinued after two years. English services were then held occasionally.¹⁶

In 1920, various organizations emerged such as bible classes, Frauenverein, Naeh-Verein (seamstresses), Jugendverein, and choirs. Between 1933 to 1941 the Bethanien Verein (young people) was developed.¹⁷ Since then, the "Brotherhood," the youngest and smallest organization of the congregation, provide the "Weekly Bulletin" and provide the "Membership Directory." The Brotherhood was affiliated with the Brotherhood of the American Lutheran Church. The Senior Young People was organized for those who were above the age of Luther Leaguers. Their chief purpose was to promote fellowships, especially among the younger people.

Choirs were organized in the 1920's. Two organized choirs functioned annually in the congregation, namely: the Junior and Senior Choirs. The Junior Choir trained young people in the appreciation of church music and offered an opportunity to participate in regular church services. The Senior Choir assisted in beautifying the worship services.¹⁸

In June 1921 bi-monthly English services were introduced for children speaking only English, and were held Sunday evenings. Sunday School was held at Weston C.P.R. Tower during the winter months.¹⁹

In February 1922, special fund raising was held for the poor both in Russia and at home in Canada. In May to June, 1922, the church building was painted and the roof resingled at a cost of \$440.00. English services dropped due to poor attendance.²⁰ Fund raising for the poor continued.²¹

In 1928, Kindergarden classes were initiated. Evening school teacher Pauline Kissner had 57 students registered of which 45 attended regularly. A house was purchased on William Avenue.²²

1930 marked the 25th anniversary year of the congregation. Years of hardships after World War I and the depression bred discontent and soon the differences in the congregation became marked and climaxed with the resignation of Pastor Hack and the loss of 60 members²³ (who formed St. Peter's).

In 1930, the fifth pastor was installed and English services were held regularly.²⁴

Rev. H. Honebein accepted a call to the remaining congregation of the Church of the Cross, which was still heavily indebted. The national depression of the 1930's added to the already overburdened congregation.²⁵

In 1931, church repairs were completed. English services

again were started.²⁶

1932 and 1933 were the depression years. There were 112 paying members. 28 members were unable to contribute due to unemployment.²⁷

In 1934, times were extremely difficult. It was hard to meet payments. Special offerings were taken from each confirmed members to meet the budget. The pastor forfeited a monthly wage.²⁸

In 1938, a new Hammond Organ, for the amount of \$2,226.00, was purchased. F. Rosplesch struck a deal with members that every tone of coal purchased from his company, 50 cents would be a contribution toward the organ. A special meeting was held in August 1938, to inform members of the outstanding eight mortgages, totalling \$7,320.55. Payments were to be made over a period of ten months at 2%. Major repairs had again to be made on the church building.²⁹

In 1944, the "Mary-Martha Mission Society" was organized and was affiliated with the Women's Missionary Federation of the American Lutheran Church.

From 1930 to 1947, after 17 1/2 years, the longest term of any pastor at the Church of the Cross, Pastor Honebein accepted a call to Augusta, Wisconsin, U.S.A..³⁰

In May 1948, Rev. Wilfred K. Raths was installed. He was the sixth pastor to accept the charge.³¹

In 1950, the congregation studied plans for expansion.

In 1952, the church was renovated. The aging church

property and a growing congregation made it necessary to make extensive improvements and renovations. In the years 1948 to 1955, the congregation invested more than \$27,000 to meet these needs.

In 1955, debt free, the congregation had 850 communicants and 1200 baptized members.³²

In 1953, a new parsonage was built.³³ In spite of limited facilities, the congregation experienced continuous growth.

In 1965, baptized membership grew from 560 to 1800 and 1150 were confirmed members.

Rev. Robert S. Jacob became the seventh pastor to serve and was installed in June 1962.³⁴

In 1963, property on Arlington Street near Ellice, was purchased for \$102,000.00.³⁵

Ground-breaking services were held on March 21, 1965, and construction began on March 31, 1965. The Cornerstone Laying Service was held on August 22, 1965. Church Dedication took place on October 17, 1965.³⁶

1965 was the 60th year of the congregations' history and was declared as a Year of Jubilee. Each month, during 1965, a special service of Jubilee was held to honour those who served and who ministered at the Church of the Cross.³⁷

In 1968, the eighth pastor assistant was called, The Rev. Norman Miller. The congregation voted to change voting age of members from 21 to 18 years.³⁸

In 1970, a special meeting was held to purchase land for future site of Senior Citizens home. A ninth pastor assistant was called, The Rev. Marc Wermager.³⁹

In 1972, land was purchased on Burnell for building a Senior Home.⁴⁰

In 1974, the congregation passed a motion to sell both parsonages and motioned to liquidate the loan on church building in the year 1975.⁴¹

In 1975, the church was debt free. Sod turning for the Senior Citizen Home, was celebrated on December 19th. A tenth pastor assistant was called, The Rev. Terry Simonson.⁴²

In 1979, Pastor W. K. Raths retired. The eleventh pastor was installed, The Rev. Gerhard Preibisch.⁴³

In 1980, the twelfth assistant pastor was installed, the Rev. Clarence Mitchler. The 75th Anniversary celebrations were celebrated throughout the year.⁴⁴

In 1982, a piano for the Sanctuary was purchased by the Tabea Frauen Verein.⁴⁵

In 1984, the first woman elected President of the congregation was Ms. Lydia Freier. Rev. George Gehrke's Scholarship Fund was established for Luther College. The congregation announced the death of the last surviving charter member, Mrs. Christina Rast.⁴⁶

In 1986, an elevator was installed.⁴⁷

In 1987, the thirteenth pastor was called, The Rev. James Alger. Congregation approved purchase of a new Rogers Pipe

Organ.⁴⁸

In 1989, the Church Council granted mandate to organize an Historical Committee. Pastor Preibisch accepted a call to Chilliwack, B.C. The fourteenth pastor was installed, the Rev. Guenther Kern.⁴⁹

In 1990, seminary student Lisa Ahlness served one year.⁵⁰

In March 1993, Pastor G. Kern left. In June, Pastors Lothar and Hanna Schwabe became Interim pastors. From July to August, Pastor Val Hennig became Interim Pastor. From September to December Pastors Schwabe served the congregation.⁵¹ On October 1, 1994, Pastor Christoph Reiners accepted the call to become the fifteenth pastor. Service attendance in German: 60 to 90 (membership 120); and English: 150 (membership 600).⁵²

HISTORY - PASTORS WHO SERVED CHURCH OF THE CROSS

1905 - 1994

1905-1907	Reverend George Gehrke
1907-1919	Reverend Leopold Tank
1919-1921	Reverend Eugene Poppen
1921-1929	Reverend Peter Hack
1930-1948	Reverend Henry Honebein
1948-1979	Reverend Wilfred Raths
1979-1989	Reverend Gerhard Preibisch
1989-1993	Reverend Guenther Kern
1993 March-June	Interim Pastors Lothar and Hanna Schwabe
1993 July-August	Interim Pastor Val Hennig
1993 Sept.-Dec.	Interim Pastors Lothar and Hanna Schwabe
1994 Oct. -	Pastor Christoph Reiners

ASSISTANT PASTORS:

1962-1968	Reverend Robert Jacob
1968-1970	Reverend Norman Miller
1971-1973	Reverend Marc Wermager
1975-1979	Reverend Terry Simonson
1980-?	Reverend Clarence Mitchler

SONS WHO HAVE ENTERED THE MINISTRY:

1906	Reverend Paul Kohlmeier
1911	Reverend Edward Schmok
1914	Reverend Rudolph Stelzer
1924	Reverend Arthur Krempin
1932	Reverend Edward Krempin
1946	Mr. Henry Voss (Commissioned to serve in New Guinea)
1954	Reverend Marat Holobow
1959	Reverend Ernest Bittner
1961	Reverend Donald King
1966	Reverend Roman Alksne
1970	Reverend W. David Raths
1973	Reverend Donald Nevile
1976	Reverend Gregory Moroz
1980	Reverend Karl Hedlin

INTERNS:

1958	Robert Swanger
	Robert Strobel
	Robert Jacob
	Reinhold Markwart

St. Peter's (1930-1994)

The history of St. Peter's began in 1930, when a group of 60 members of the Church of the Cross separated to form a new congregation.⁵³ German Siebenbuergen (Lutherans from Transylvania colonies) and Sachsen (Lutherans from East Germany) families left the Church of the Cross in 1930, to establish St. Peter's.⁵⁴

During the year 1930, when the economy of the country tottered between the afterglow of prosperity and the drab and discouraging years of depression, differences had come to a head among members of the Church of the Cross, American Lutheran Church. Whatever the causes, the result was that a group of members followed Pastor P. B. Hack out of the congregation and Synod. They applied for membership with the Evangelical Lutheran Synod of Manitoba, later known as the Evangelical Lutheran Synod of Western Canada, a constituent Synod of the United Lutheran Church in America.⁵⁵

Today, the bitterness has vanished. Both congregations have grown tremendously, are still the largest German-speaking congregations among the Lutherans in Winnipeg and both are now numbered among the largest of their particular district or Synod.

The old St. Matthews Anglican Church, built in 1908, which had served as an armoury for the navy reserves, was purchased in 1931, and 22 families of the new congregation at St. Peter's moved into their own house of worship, located at

Sherbrooke Street and Ellice Avenue.⁵⁶

Pastor P.B. Hack accepted the call to found St. Peter's with 22 founding members. Pastor Hack found work for many parishioners, who were strangers in Canada in language, customs and culture.

The year 1930 marked the 400 anniversary of the Augsburg Confession, known as "Augustana." As a result of these get-togethers, a club of young people was formed called the "Augustana Verein."

Several tons of vegetables were donated and efforts were made to find a market for them, in order to raise money for the church.

From the beginning, a Sunday School was organized. It grew into a big organization of many students and teachers.⁵⁷

In 1932, Pastor Hack resigned and accepted a call to Chicago.⁵⁸

In 1932, Pastor Thomas Hartig became pastor, as well as President of the Manitoba Synod of the United Lutheran Church in America.⁵⁹

Under the leadership of Pastor Thomas Hartig, the congregation managed the difficult years of the depression. Pastor Hartig pleaded for more regular church attendance, calling for greater sacrifice, speaking words of faith and hope for the future.⁶⁰

Pastor Hartig's ministry came to an abrupt end when he died on June 25, 1940.⁶¹ Pastor Thomas Hartig was the first

president of the Canadian Lutheran Commission for War Services. He was one of the founders of the Lutheran College and Seminary in Saskatoon, and for a while, when the college was located in Edmonton, one of its professors. The college bestowed upon him the degree of Doctor of Divinity, honoris causa, in 1938.⁶²

Pastor Hartig's son, Pastor Theodore Hartig, served the congregation after his father's death, until September of 1940.

In 1940, Pastor F. W. Lenz, who served at Hay Lakes, Alberta, accepted a call from St. Peter's.⁶³

In ministering to the congregation during the years of World War II, Pastor Fred W. Lenz had a very hard task facing him when he became Pastor of St. Peter's.⁶⁴ Pastor Lenz not only provided for his home ministry but also encouraged members to forward parcels to Europe, make monetary donations to Lutheran World Action and Lutheran World Relief. The church also sponsored several needy families to come to Canada.

During Pastor Lenz's ministry, membership doubled and the church became self-supporting.

Pastor Lenz accepted every opportunity for religious broadcasts and spoke 18 times on "morning devotions." He prepared a brief regarding old age pension, which was submitted to the Premier of the Province and copies were sent to all M.P.'s.

The "Augustana Verein" made way for the Luther League. English became the language used in Sunday School. (Subsequent immigration made the reintroduction of the German language necessary at a later time).

In 1944, the Manitoba District Luther League of the Manitoba Synod, together with the Manitoba Federation of Luther Leagues of the American Lutheran Church, purchased a Summer Bible Camp on the shores of Lake Brereton. The buildings were repaired and were in excellent condition. Rev. F.W. Lenz was the Dean of the Camp.⁶⁵ In December 1971, St. Peter's Lutheran Family Camp Association, which consisted of 10 families, purchased Lake Brereton Camp property from Synod. St. Peter's Lutheran Family Camp Association made an agreement with St. Peter's Church Council to maintain the property and buildings for 15 years. In 1986, the camp was turned over to St. Peter's Church and the present campers are renting the camp from St. Peter's.⁶⁶

After World War II the church became self-supporting. The Ladies Aid and congregation raised sufficient money and an electric organ was bought and dedicated to the glory of God and the memory of those who had served at war.

Some members had experienced World War I and World War II and felt so discouraged and abandoned by God that they left the church. The pain was too overwhelming and necessitated an escape from what they viewed as a "merciless" God. This caused suffering among families who felt a desire to serve

God.⁶⁷

Services of Thanksgiving were held. Families were reunited with members who had been separated because of the exigencies of war. Lutheran World Action and Lutheran World Relief were among the first to work for reconciliation and relief for the needy in Europe. St. Peter's took its full share in this work. Pastor F. W. Lenz and members were active members in organizing provisions and parcels for Lutheran World Action and Lutheran World Relief. Pastor Lenz wrote and broadcasted this poem:

"Oh heart of Canada, Open the windows of your souls
Fellow Canadians all--Spread wide your arms
As mother Europe writhes in pain
As God has spread your prairies wide--"⁶⁸

As a result, an appeal to help the suffering and to receive the fugitives and homeless was well received. The women had provided "care packages" to soldiers and now provided these packages for the thousands of "Volksdeutsche" and "Reichsdeutsche" refugees in Germany, who lost their homes due to war. The women held weekly gatherings in the church basement, to collect clothing (and repaired them), collected food, and basic necessities. Thousands of parcels were sent to Germany. The women and their families, often deprived their own needs but gave gladly from the heart.⁶⁹

For the next fifteen years, and especially after the Second World War, St. Peter's congregation grew through the post war immigration years. These immigrants continued to build on the solid German traditions of Lutheranism which

began in the 1930's.⁷⁰ Latvians and Finnish people and occasionally Estonians were given opportunity to hold services at St. Peter's.⁷¹

St. Peter's opened its door to other congregations during the great flood of 1950. The women of St. Peter's were helpful in providing fellowship and inviting other congregations to teas and companionship. The water also rose in the basement of the church. At a critical period, until pumps could be procured, the Sunday School children also helped to bail water. Men and women worked many hard and long hours to restore the basement.

In August 1955, the Holy Cross Latvian Lutheran Congregation of Winnipeg began regular worship services at St. Peter's, and these are still being conducted today.

By 1955, the membership had tripled since 1940. The average attendance on Sunday reached over 300.⁷² In addition to the Luther League, a Young Peoples Group of Immigrants using German, had been formed and as many as sixty and more attended. Membership, as many as forty at one time, were received into St. Peter's.

A call was extended to Pastor Lenz by St. John's Church in Alberta. He left St. Peter's in the Fall of 1955.⁷³

In the Fall of 1955, Pastor Lothar Schwabe accepted a call and became the fifth pastor of St. Peter's.⁷⁴ Under the leadership of Pastor Lothar Schwabe (1955 to 1960), with the assistance of Pastor Dr. Gustav Heimann and two parish

workers, Miss Lily Kuhn and Miss Ingeborg Peters (now Becker) the congregation continued to grow.⁷⁵ December 1955, counted membership of 650 confirmed and a total of 1012 baptized members. 1956 recorded 85 baptisms, 43 confirmations, 50 weddings and 8 funerals.⁷⁶

The 1958 Yearbook, informed the parents that Canadian schools did not provide religious lessons in schools as was customary in Germany. Parents were encouraged to bring their children to Sunday School.⁷⁷ A German Youth Group was re-established. Approximately 18 youths (ages 16-30) attended.⁷⁸

The German Ladies Aid Group continued supporting Lutheran World Mission and donated complete baby outfits, sewed 80 flannelette diapers, 50 babyshirts and 12 bibs. Amongst other projects, they purchased a piano for the church basement, and it is still in use today.

1959 was a special year at St. Peter's for a number of reasons. On February 15, 1959, Pastor Gustav Heimann was called as Assistant Pastor to the congregation through the support of the Board of American Missions.⁷⁹ The mortgage on the old church was amortized.

Numerous church activities were initiated in 1959. Weekday Church School was started in September 1959.

In the winter of 1960, Pastor Schwabe left St. Peter's and accepted a call to become a Mission Developer in Calgary, Alberta.

From February 15, 1959, Pastor Gustav Heimann became an Assistant Pastor to the congregation. Pastor Heimann was asked to be in charge until another pastor would be called.⁸⁰ On January 26, 1963, Pastor Heimann retired but agreed to continue serving St. Peter's in the capacity of Pastor Emeritus.⁸¹

A call was extended to Pastor H. H. Poggemiller on April 6, 1961. He arrived from Creston, B.C.⁸²

In 1963, the church council determined that the old church had become too small for the expanding congregation.⁸³ In 1963, a suitable site was found for the construction of the new church at Wolseley and Walnut, for \$59,000.00.⁸⁴

On December 1, 1963, Pastor Knaack accepted a call from St. Peter's and became associate pastor. The dual ministry of Pastors Poggemiller and Knaack came to an end in 1965, when both pastors resigned to accept other calls.⁸⁵

In 1965, Pastor Knaack was called to Aylmer, Ontario, and Pastor Poggemiller accepted a call from St. John's Lutheran Church in Winnipeg.

While seeking a new pastor to serve the congregation, Dr. Earl Treusch and Dr. Heimann held services.

A call was sent to Pastor Karl Kuskevics, who arrived from Chicago to begin his ministry on June 1, 1966.

The year 1968 was marked by increased activities in connection with the long-planned building of the new church. Architect's plans and drawings were prepared, financial

arrangements made, a building fund drive was started. On October 27, 1968, the Groundbreaking Service for the new church was held and construction began. The corner stone was laid on June 22, 1969.⁸⁶ The new church was dedicated on October 26, 1969.

The congregation rejoiced when a new Rogers Organ was purchased and was dedicated on October 15, 1972.⁸⁷

St. Peter's German Saturday School became centralized at Gordon Bell High School in 1974. There was also German Saturday School at the German House. St. Peter's was among the main founders of the German Saturday School in Winnipeg.

In February 1974, Dr. G. Heimann was presented with a plaque honouring him on celebrating his 60th anniversary as an ordained minister.⁸⁸

St. Peter's hosted the Annual Convention of the Central Canada Synod on April 24-27, 1974. Over 300 attended and the women of St. Peter's prepared the meals.⁸⁹

In 1974, Pastor Kuskevics made 567 pastoral calls (sick, shut-ins and prospective members) private communion were administered 38 times.⁹⁰

1974 marked the arrival of Mr. Horst Gutsche at St. Peter's. His one year residence as a bilingual Intern, began in September of that year.

The congregation was saddened, when on August 17, 1975, God called to his final rest Pastor Dr. G. A. Heimann. He had faithfully served St. Peter's for over sixteen years as

Assistant Pastor and as Pastor Emeritus.⁹¹

In September, 1975, Mr. Reinhold Hohnsbein began his internship at St. Peter's for the year 1975-1976.⁹²

On April 1, 1976, Pastor Karl Kuskevics began his new ministry at Christ Lutheran Church in Hamilton, Ontario. By accepting this call, it afforded Pastor Kuskevics the opportunity of ministering in his native Latvian.⁹³

Pastor Norman Threinen served St. Peter's as Vice Pastor for almost two years. In the fall of 1976, Mr. Reinhold Hohnsbein left St. Peter's to conclude his theological studies.⁹⁴

In the fall of 1976, Mr. Herbert Harms, arrived from Germany, and became Intern for the year 1976-1977.

On September 23, 1976, the installation service for Pastor Gottlieb Luetkehoelter, as President of Central Canada Synod took place.⁹⁵

After a lengthy search for a new pastor, the church extended a call to Pastor Hans G. Dumpys in 1977, and he was installed on September 11, 1977.⁹⁶

On October 16, 1977, the mortgage-burning ceremony took place.

In the Fall of 1977, Miss Eleanor Sander was hired on a part time basis to help in Youth Ministry and served as Christian-Education Co-ordinator.⁹⁷

On September 1, 1980, Jayant Kothare served as an Intern for the year 1980-1981.

In 1980, the congregation celebrated its 50th anniversary, on January 20th, the Confession of St. Peter, and this culminating with the anniversary banquet and festival services on September 19th to 21st.⁹⁸

Pastor Hans-Martin Steinert of Calgary, visited St. Peter's on December 13, 1981. On December 16th, it was decided to hold a congregational meeting on January 3, 1982, for the purpose of calling Pastor Steinert.

In 1981, St. Peter's supported three additional congregations within the Synod, namely: Bethesda Lutheran Church, Kinistino; King of Glory, Saskatoon, and Bread of Life, Regina.⁹⁹ Members remembered the generous support of the United Lutheran Church in America during the Depression Years and felt it was now their Christian obligation to assist others in need.

Pastor Dumpys served until 1981.¹⁰⁰

In 1982, St. Peter's received new leadership when Pastor Hans-Martin Steinert arrived to begin his ministry.¹⁰¹ He was inducted into the office on April 4, 1982.

Synod Convention of Central Canada Synod was held at St. Peter's in 1984. The new Pastor's office was erected in 1984.¹⁰²

Merger documents, merging the Lutheran Church-America - Canada Section and the Evangelical Lutheran Church - Canada, were studied. At the Synod Convention the merger proposal was accepted unanimously. The Farmer Relief Program was supported

by the members.

In 1985, St. Peter's received a valuable gift in memory of Mr. Reinhold Koelblin by his widow Elli and daughter Monika. Monika had carved out of wood a beautiful triptych, which was dedicated on March 24, 1985.¹⁰³

In 1986, "Birthday Roses" for members 80+ were initiated. The Parish Preservation Committee was formed and they concerned themselves with developing good churchmanship among all members. The Ladies Aid donated a substantial amount towards the purchase of houses on Dundurn Place in the planning of constructing a Senior's Home.

The German Interest Conference (GIC) of the Lutheran Church in America convened in St. Peter's on September 23-25, 1985, and moved on to Luther Village, Ontario, until September 29th.

Soldier-Mission for the Year 1985, took place on August 9 to 11, and September 20 to 22nd. These events were highly appreciated by German soldiers, stationed at Camp Shilo, Manitoba, who were in Canada from Germany for military practices. The German congregation provided fifteen years of service to German soldiers stationed at Camp Shilo.

The Pastoral Acts of 1985 were founded regarding Baptisms, Confirmations of adults and youths, Weddings, Receptions of New Members, and Funerals.¹⁰⁴

St. Peter's subscribed to the "Canadian Lutheran" for 150 members, and to "Kirchliches Monatsblatt" for 100 members.¹⁰⁵

Development and Building Fund, church council and congregation of St. Peter's volunteered to rebuild walkways to Schewe Chapel in Luther Village, Ontario.¹⁰⁶

On February 8, 1987, St. Peter's new Constitution was accepted.¹⁰⁷ March 1987, a World Hunger event in memory of the late Pastor Lenz was held. A substantial memorial gift was sent to the seminary in Saskatoon for Seminary Support Fund for needy students.¹⁰⁸

July 1987, a new pictorial directory of the congregation was planned. St. Peter's paid for 1987 and 1988 internships at King of Glory, Saskatoon, Canada. An upstairs washroom with wheelchair accessibility was installed.

October 1987, at the request of Synod, St. Peter's agreed to support the Congregation in Snow Lake, Manitoba.

Soldier Mission in 1987, included for the first time in St. Peter's history, English speaking members. During six weekends, from May to October, 49 soldiers participated.

Pastor Steinert's ministry at St. Peter's ended in January 1988, when he accepted a call to St. George Church, Toronto, Ontario, Canada.¹⁰⁹

Pastor Erich Griebeling, received a call to be pastor of St. Peter's Evangelical Lutheran Church in Winnipeg and started his ministry in September, 1988.¹¹⁰

The Council approved to assist St. John's Lutheran Church in Snow Lake (\$3,000.00) for material costs for the repair of the church trailer.

At a special council retreat in March, 1989, the council members decided to make "OUTREACH" the number one priority of St. Peter's.¹¹¹

St. Peter's first female intern marked a significant event in 1989. On June 1, 1989, Pamela Hegedus started work at St. Peter's.

1989 was the introduction of a coffee fellowship after the English service on the third Sunday each month by the Evangelical Lutheran Women. Pastor Griebeling initiated the Christian Adult Education on Sunday mornings between the German and English services.

At the beginning of 1989, a number of members participated in Forward in Mission.

The German Ladies Aid meet every first Tuesday of the month. They perform numerous functions and are actively providing their services within the church community, as well as externally within the community setting, i.e. Luther Home birthday celebration, Villa Heidelberg, Ex-Offenders, World Mission, Campus Ministry, Rwanda Lutheran World Relief, Big Brothers, Children's Hospital, Lutheran Aviation Ministry Pilot (LAMP)¹¹², etc.. The Evangelical Lutheran Women (ELW) received an E.L.W. magazine called "Esprit" every two months, which contained excellent articles, poems and prayers.¹¹³ Bible study is conducted from these magazines.

At the end of 1990, St. Peter's had 739 active members, 85 friends members, 72 inactive members, a total of 896

people, living in 400 families or units at different addresses.

Highlights of the year 1990, was the 60th anniversary of St. Peter's, celebrated on September 16th. A festive service at the church was followed by a lunch and program at Fort Garry Place.

On November 10, 1990, Pastor Sander from the Synod, made a presentation on "Faith Deep and Wide" and "Forward in Mission."

Due to decline of immigrants and the younger generation attending community based churches, the congregation reaches out to the community surrounding St. Peters. May: Plans for St. Peter's "Let's Grow" program began. Let's Grow is a program of the Evangelical Lutheran Church in Canada (ELCIC) for church growth approved at the 1991 National convention.

One of St. Peter's outstanding women, Dorothy Elizabeth Becker, is the daughter of Mr. Klaus Becker and Mrs. Ingeborg Becker.¹¹⁴ Dorothy began her internship at Trinity Lutheran Church in September 1986, and graduated from the Lutheran Theological Seminary in May of 1987. She accepted a call to St. Paul's Lutheran Church, Brunkild, where she has served since August 15, 1988.

In August, 1993, St. Peter's welcomed the new intern: Alois Schwarz.¹¹⁵

Highlights for 1993 were as follows: In January, established a Hamper Program with non-perishable items for

distribution for needy individuals. In March: a New Church Directory was compiled including coloured photographs. October: installation of oak panelling in Council Chamber.¹¹⁶ The German Ladies Aid provided a substantial amount of money for the installation of an elevator, for a photocopier, for renovating and expanding the kitchen.

Vicar Alois Schwarz left St. Peter's in August 1994, to continue his one year theological studies at Luther Seminary in Saskatoon.¹¹⁷

Heimo Bachmeyer was ordained and installed on August 28, 1994. On September 18, 1994, St. Peter's celebrated the 25th year of the new church. In 1995, St. Peter's will celebrate 65 years of existence. At the end of February 1995, Pastor Erich Griebeling will retire. He will continue serving the congregation on a part-time basis during the winter months for two additional years. Pastor Heimo Bachmeyer will become full time pastor.¹¹⁸

The German Ladies Aid and ELW still meet monthly on separate occasions for fellowship, Bible study and to support worthy causes and charitable organizations. Through their visits, contacts and charitable work, they bring cheer, encouragement to the elderly and sick, residents in nursing homes, to ex-offenders and raise money for worthy causes.

In 1994, St. Peter's had a membership of 873¹¹⁹, German Sunday Service attendance: 200; English 70. There are approximately two-thirds Volksdeutsche to one-third

Reichsdeutsche. At the founding of the church there were mostly Siebenbuergen and Sachsen families. After World War II, the majority of the congregations' members who emigrated were from Germany (Sachsen, Norddeutschland, Westphalia, Lower Saxia, Bavaria, East Prussia, Pommeria, Mecklenburg, Schleswig-Holstein), Wolynia-Russian and Polen regions, Russian-Ukraine, Galica, Baltic area (Eastonia, Latvia, Luthuania), West Prussia, Danzig, Selesia, Czechoslovakia, Hungary, Romania (Siebenbuergen), Yugoslavia, Austria, Poland regions, Austria-Hungarian region, and Russia. Church of the Cross is similar to St. Peter's membership (Volksdeutsche/Reichsdeutsche).¹²⁰

HISTORY - PASTORS WHO SERVED ST. PETER'S

1930-1932 Pastor P.B. Hack
 1932-1940 Pastor Thomas Hartig
 Pastor Geo. Juettner served as church
 councillor and substituted for Pastor Hartig
 whenever he was travelling on Synod business
 1940 (June)-1940 (Sept.) Pastor Theodore Hartig (son of Pastor
 T. Hartig), served the congregation as vicar in
 the period between the death of his father and
 the beginning of the ministry of Pastor F. W.
 Lenz
 1940-1955 Pastor F.W. Lenz
 1955-1960 Pastor Lothar Schwabe
 1958-1960 Parish Workers: Ms. Lily Kuhn & Mrs. Ingeborg
 Becker
 1959-1967 Dr. Gustav Heimann
 1961-1965 Pastor H. H. Poggemiller
 1963-1965 Pastor Joachim Knack
 1963-1975 Pastor Emeritus - Dr. G. Heimann
 1965-1966 Pastor Dr. Earl Treusch
 1966-1976 Pastor Karl Kuskevics
 1976-1977 Pastor Norman Threinen, Vice Pastor
 1977-1981 Pastor Hans G. Dumpys
 1977-1979 Ms. Eleanor Sander (Co-Ordinator Christian Ed.
 & Youth Work)
 1980-1981 Pastor John Cobb, Pastor Poggemiller and Pastor
 Richard Smith (Administration) - served during
 vacancy
 1982-1988 Pastor Hans-Martin Steinert
 1988 (Jan.-Sept.) Pastor W. Raths
 During his vacancy, Bishop Luetkehoelter,
 Bishop Sjoberg, the Pastors Poggemiller,
 Kleiner, Heydemann, Deneff, Chaplains from Camp
 Shilo, Mr. Becker, Mr. Roehr and Mr. Westphal
 held services.
 1988- Pastor Erich Griebeling
 1994- Pastor Heimo Bachmeyer

HISTORY - VICARS, YOUTH MINISTRY, PARISH WORKERS

1974-1975 Vicar Horst Gutsche (Internship)
 1975-1976 Vicar Reinhold Hohnsbein (Internship)
 1976-1977 Vicar Herbert Harms (Internship - from Germany)
 1977-1979 Youth Ministry Eleanor Sander (Co-Ordinator
 Christian Ed. & Youth Work)
 1980-1981 Vicar Jayant Kothare (Internship)
 1989-1990 Vicar Pamela Hegedus (Internship)
 1990-1991 Vicar Roland Kutsche (Internship)
 1992-1993 Parish Worker Heimo Bachmeyer
 1993-1994 Vicar Alois Schwarz (Internship)

St. John's (1907-1994)

On February 26, 1907, St. John's Evangelical Church was organized. Twenty-seven families, who originated from the City of Balzer¹²¹, in Kanton Balzer, and surrounding towns of Warenburg, Seelman, Anton, Messer, Beideck, Grimm, Dounhof, Schilling, Waulino, Moer, Kraft, Holstein, Golka, Hussenbach, near the River Volga, in Russia, under the leadership of Pastor E.G. Albert constituted the membership of the newly organized congregation.

In the 17th century religious persecution in Germany drove groups of people from Swabia, Germany, to Russia, where Katherine the Great offered land and promised they would never need to serve in the Russian army. However, she did not keep her word.

In 1907, a chapel on the corner of Aberdeen and McGregor St., in Winnipeg, four blocks from the present location, was purchased to serve as a place of worship until 1912. In that year, a new church building was erected on the corner of College Avenue and McKenzie Street, the present location.¹²²

In 1907, the German Ladies Aid was formed. They met once a month for fellowship, Bible study, and to support the church and other charitable organizations. Through their visits and contacts, they brought cheer and encouragement to the sick and to residents in nursing homes.¹²³

In 1907, the Luther League was founded. Its primary function was to offer opportunities through which Christian

young people could fulfil their individual responsibility by participating in common experiences and activities.¹²⁴

In 1907 Sunday School was taught in the German language.¹²⁵

Pastor E. G. Albert served the congregation until 1913, with the exception of one year, in which he served as a travelling missionary, and during this period, Pastor W. G. Goerner served the congregation.¹²⁶

From 1913 until 1916, Pastor Paul Winger assumed the pastoral duties of the church. He was succeeded by his two sons, Paul and Gustav, who served the parish until November, 1921.

In January 1922, Pastor H. Awisches assumed the pastoral duties of St. John's and served the congregation.¹²⁷

At a congregational meeting held on July 13, 1931, the congregation unanimously decided to sever its relation with the Evangelical and Reformed Church and to become a member of the Evangelical Lutheran Synod of Manitoba. This was due in great part to the difficulty of obtaining pastors from the American-based Synod, since the Evangelical and Reformed churches were being phased out.

In 1931, the first Lutheran pastor was called. Pastor G.E. Spohr was installed on October 18, 1931, as the pastor of St. John's. Collections for July was \$1.62. Pastor Spohr indicated regarding salary: "just give me so much and the rest will be my contribution."¹²⁸

St. John's Lutheran Church Women was organized in January, 1940, under the name: "The Daughters of St. John's Lutheran Church."

Pastor G.E. Spohr served the parish until June 30, 1946. Pastor G.E. Spohr retired from the active ministry due to failing health.¹²⁹

Sunday School was taught in the German language until the late 1980s. In 1946, teaching was also started in the English language. The aim of the Sunday School was to teach the children the commandments and the Bible, and how to face everyday life from a Christian point of view.¹³⁰

Pastor Otto Winter was called by the parish. He accepted the call and was installed in October 1946. He served the congregation until April, 1955. During this time, there was a great influx of immigrants from Central and Eastern Europe, and Pastor Otto Winter and wife Esther (nee Juettner) worked extremely hard for all the new members of the parish. He left to become the German Naval Chaplain in New York and served there for many years.¹³¹

At the annual congregational meeting in 1950, it was decided to build a new parsonage. The women helped with the renovations and did most of the painting.¹³² With the help of a loan from the United Lutheran Church, free labour and the generous donations of the members, the parsonage was built in 1951, and duly dedicated.¹³³

In May 1954, the name: "The daughters of St. John's

Lutheran Church" was changed to "Women of the Church."¹³⁴

At the beginning of 1957, the parish became self-supporting, with only a small debt left to pay on the parsonage.

The first electric organ was purchased in 1956, and was paid for by the end of the same year.¹³⁵

In June, 1955, Pastor Phillip Schmidt was installed as Pastor of St. John's. He served the congregation, as well as St. John's Lutheran Church in Steinbach, Manitoba, until the time of his sudden death in July, 1965.¹³⁶

At the annual meeting on January 20, 1959, it was recorded¹³⁷ that the Sunday School enrollment was 138; confirmation class: 13; 25 baptisms; Luther League: 15; 6 deaths; 28 confirmed; 14 weddings; 23 new members received; 11 lost during the year through deaths and transfers. At the meeting, the congregation decided to erect a new church building on the same site where the old one stood. Demolition of the old church building began on Easter Monday, March 31, 1959. In 21 days the old had disappeared and the basement for the new church was completed. Many members donated work to the new building.¹³⁸

The Corner-stone Laying Service was held on August 9, 1959, and the new church building was dedicated on Sunday, September 13, 1959. In a few short months, a beautiful new building was made available for Worship Services.¹³⁹

By February 1964, the church building was debt free. The

official mortgage burning ceremony took place on February 16, 1964.

In May 1964, the "Women of the Church" affiliated with the Lutheran Church Women of the Central Canada Synodical Unit of the Lutheran Church in America.¹⁴⁰

On September 1, 1965, Pastor H. Poggemiller became pastor of the congregation.¹⁴¹

At the annual meeting in January 1966, the new constitution for the congregation of the Evangelical Lutheran Church in America was adopted. New service books and hymnals were purchased to replace the old and out of print Common Service Books.¹⁴²

In September, 1966, the congregation bought a house and property adjacent to the church for future expansion.

At the January 19, 1969, meeting, Pastor Poggemiller reported "that the Vacation Bible School was again a good success with a total attendance of 63."¹⁴³

Interesting statistics as of February, 1970, are as follows: Baptized members, 573, confirmed members 363; communing members 265. The number of baptisms during these 63 years was 1131, confirmations 655; marriages 640, and funerals 344.¹⁴⁴

In 1972, the entire interior of the church was completely renovated and redecorated. The wall in the lower level were properly insulated, panelled and painted. The women did a lot of the painting. A Kindergarten room with appropriate

furniture was built. On the main floor, the chancel walls were panelled in mahogany, the whole floor carpeted in a beautiful deep red carpet and the walls received an off white wall carpet.¹⁴⁵ The changes gave the church building a warm worshipful atmosphere.

In June 1975, a new "Conn" electric organ was installed. The old Hammond organ had served the congregation well for many years. It was in need of repair and was too small for the church.¹⁴⁶ Despite major expenses, St. John's members paid their benevolence commitments and have supported many mission projects.¹⁴⁷

In 1976, the Ladies "Work-nite Group" made over twenty quilts for C.L.W.R., numerous soft toys for the retarded and handicapped children in St. Amant.¹⁴⁸

In 1977, Confirmation Classes were divided into two groups: the junior and the senior class. Classes met on Monday and Tuesday night respectively. For the size of the congregation, the number of confirmands has been high, somewhere between twelve and twenty-two. Confirmation Sunday, was the last Sunday in May, with the Communion Service on the first Sunday in June, 1977.¹⁴⁹

In 1977 and 1978, St. John's supported a special mission project in Indonesia, through Canadian Lutheran World Relief, whereby fresh spring water was piped from the jungle into a number of villages, including a large hospital.¹⁵⁰

In 1978, "Strength for Mission" motion to fund program

with \$2,000 per year for 3 years.¹⁵¹

The German Ladies Aid is a faithful little group of approximately eighteen members.¹⁵²

At the "70th Anniversary," Pastor H. Poggemiller stated: "Twelve years ago we came to St. John's. Being a bilingual congregation with such a varied membership (nationalities and back ground) and many and varied marital and youth problems has made the work here very interesting and sometimes rather difficult. We are very thankful to God for health and strength and a sense of humour to give joy and blessing to our service in St. John's. It is very interesting to note that at a congregational meeting, conducted by the president of our Synod, the question was asked: 'What is most important to you in your Church?' The answer came loud and clear from every person present: 'The Worship Service.' This is significant because the Word of God is life and Light, gives us strength and courage to go out into the world as witnesses of God's Love to all people. 'Not by might, nor by power' will this congregation grow but 'by My Spirit, says the Lord of Host.' We do thank the members for their support and encouragement. But above all we thank God for His blessing by giving us His Grace, Mercy and Peace. 'Not to us, O Lord, not to us, but to Thy Name give glory for the sake of Thy steadfast Love and Thy Faithfulness' (Ps. 115:1). Pastor & Mrs. H. Poggemiller."

In 1979, St. John's supported sister congregation, Advent

Lutheran Church, in Thompson, with \$2,000 donations to cover operating expenses.

In 1984, renovations were made to enlarge the entrance and narthex of the church.

In 1985, St. John's "Mitten Tree" had been in existence for 20 years. Also that year, St. John's sponsored a "Summer Adventure" program, or "Vacation School," which included all North End churches who wished to participate.

In 1988, Pastor Kunkel went to Africa with Canadian Lutheran World Relief. He had been a missionary in Siberia, Africa, prior to becoming Pastor at St. John's.

In 1989, St. John's participated in the Habitat for Humanity house building blitz. The ladies provided lunch for all workers for one day. St. John's is still actively involved with Habitat and still provide food for one day.

After serving for 10 years, Pastor John Kunkel retired in 1991.

St. John's since approximately early '80's, has been actively involved in the North-End Sponsorship Team (N.E.S.T.). This organization sponsors and looks after (for one year) immigrants from various countries.

Pastor Michael Mechsner began serving St. John's on September 1, 1991.

In 1992, the entire inside walls of the church were renovated. Over the last few years, many projects have been completed, such as a new display for confirmation pictures,

and upgrading of the sound system.

Since self-governing over the last 20 years, benevolence met or exceeded Synod Benevolence Guide lines. St. John's have supported El Salvador missionary Brian Rude; and Haab family in Papua New Guinea. The "women have always been very active in every area of the church." The women knit for the Christmas Cheer Board and for the "Mitten Tree." Members of congregation place something on the "tree," i.e. toys or clothing, knitting--300 to 400 items a season. The hand made items are forwarded to the Christmas Cheer Board or to Inner City Children.¹⁵³

Internal activities were held jointly by the Evangelical Lutheran Women's group and the German Ladies Aid group such as: Easter Breakfast, Thanksgiving Dinner, Congregational Dinner, Missionary Work. Parenting night for younger parents (Anna McDonald, Educator) once a year for younger parents regarding interesting topics: communion, money matters, and disciplining children. The German Ladies Aid hold on the first Sunday in Advent an 'Adventsfeier' for Seniors (50 to 60 attending).

External functions in both the German and English language, are as follows: Maples Personal Care Home (once a month) where hymn sings and bible readings are conducted by Anna McDonald and Pastor H. Poggemiller; Carriage House North, a senior residence, once a month held by Pastor H. Poggemiller and duets (English); Lutheran Volunteer Visitors -- Pastor

Raths is in general charge: voluntary visitors visit the sick in hospitals once a week. The "Work-Night" consists of 8 to 9 ladies, who make quilts for Canadian Lutheran World Relief; North End Sponsorship Team: sponsors for immigrants for a year duration and provide housing, food and clothing. This is a joint effort by St. John's Lutheran Church, Redeemer Lutheran Church, St. John's Anglican Church, St. John's Presbyterian Church and Christ Lutheran Church.

As a missionary work, St. John's support Christmas Cheer Board and Trinity Church Food Bank.

Some of St. John's missionary support consists of contributions to: (1) Canadian Lutheran World Relief; (2) Canadian Bible Society; (3) Habitat; (4) Second Mile - synod missionary money; (5) Seminary students; (6) Campus Ministry; (8) Canadian Lutheran World Relief drive for clothing to Bosnia for food sent to East Russia, 12 large parcels were generously provided.¹⁵⁴

The main objective and reason for functioning is to teach, preach, and live the Word of God. It is St. John's congregational prayer that God will grant them the willingness and the strength to work, worship and witness in his Kingdom.

In the early years, when the original immigrants came to Winnipeg, they tended to live in the districts where their friends and families lived. This was partly due to the language problems. It was much simpler if one could speak to people in their native language. As they lived together, they

worshipped together. From the brief preceding History, one may have gathered that St. John's Church did not begin as a "Lutheran Church." The early membership was a mixture of Evangelical, Reformed and Lutheran. But all came together to worship and praise God. St. John's was started as a German church. All members were of German ancestry and maintained the language at home, at church, at church "German" school, where the students studied reading and writing the old Gothic script. German school was held twice a week and then German confirmation classes. Many members were confirmed in the German language. However, as the families grew and the children married, many of their partners spoke no German. Therefore, it became necessary to start English services, English Sunday School and English confirmation. The process of two services, one German and one English, has never been a stumbling block or a problem for the congregation. St. John's is a very close knit community of believers--the "Family of God." They all consider themselves part of the "Church Family," regardless of language. Many members still understand German and some still speak it, although it has become a very "Canadianized" German. The congregation takes pride in working and being a church family. They pride themselves of working well together and co-operate in all events that take place in the church.¹⁵⁵

Of the 27 families, none of the founding members are alive. However, at the 60th anniversary, there were still 3

members present. The ancestors of the Schwartzes, the Weitzels and the Worsters are still members. The President of the Church in 1991, was a grandson of Konrad Schwartz, one of the founding members, the Bollenbacks and the Swansons and Martins of the Weitzel family, and a number of Worsters from the Worster and Bender families. The congregation thank God for his great goodness over the years, and pray he will continue to bless and help them in the future to continue to witness for him.¹⁵⁶

The service attendance in 1994, in German: 60 (140 membership); English: 60 (160 membership). The congregation consists of approximately 5 Volksdeutsche to 1 Reichsdeutsche, with the majority of the congregation, being the German Russian Volga Lutherans, Austrian-Hungarian and Czechoslovakian.¹⁵⁷

HISTORY - PASTORS WHO SERVED ST. JOHN'S (1907-1994)

1907 - 1913 Pastor E.G. Albert
 (Pastor W.G. Goerner served while Pastor
 E.G. Albert served as travelling
missionary)

1913 - 1916 Pastor Paul Winger

1916 - 1921 Pastors Paul and Gustav Winger
 (sons of Pastor Paul Winger)

1922 - 1932 Pastor H. Awisches

1932 - 1946 Pastor G. E. Spohr

1946 - 1955 Pastor Otto Winter

1955 - 1965 Pastor Phillip Schmidt

1965 - 1981 Pastor Henry Poggemiller

1981 - 1991 Pastor John Kunkel

1991 - Pastor Michael F. Mechsner

Summary

Matthews' Worldview Model and Lutheran theology both believe that all history is subject to the Christ in the past and in the future. Lutherans, like Matthews' are aware that generations have come and gone but God is everlasting. Throughout the church history, God has been at the centre of the church and that through God, sins are forgiven (Acts 13:38b-39).

The Lutheran women believed, prayed and hoped for a better future and what God promised, he has now done for us (Acts 13:32). Lutherans have learned from Colossians 3:23, 24a that "whatever your task, work heartily, as serving the Lord and not humans, knowing from the Lord you will receive the inheritance as your reward." In spite of hardships, setbacks, macro and micro conflicts, the congregation and women worked for the glory to God.

The aim and purpose of this chapter was to study the institutional history of four remaining German-speaking Lutheran congregations in Winnipeg. From their social and political struggles, their macro and micro conflicts, their problems of suffering, faith and contributions, one learns that these Lutherans were not only hardy and industrious but appear to have been, as a whole, endowed with a strong character and an unflinching faith in divine Providence. It is not easy to find a finer example of fortitude, courage and patience than that displayed by all four local congregations,

not only as regards their physical endurance but also as regards their faith. The goal for all four congregations from the beginning was to build a church and to secure the services of a regular Lutheran minister. In spite of their sufferings and problems, the churches did not forget their spiritual needs, nor their desire to have a minister. The churches were particularly anxious to have their young people instructed in the Christian faith and educated through Sunday School and Confirmation, Youth Groups, and Bible Studies. The churches provided for the spiritual need of all age groups. Their contributions, dedication to Lutherans have established and organized themselves in Canada as an ethnic church. Lutherans from various parts of Europe served to confront Lutheranism with their own identity. Today, the struggle continues within all four German-speaking congregations, with their movement towards survival as a church and congregation, since immigration has ceased, the movement now reaches towards the community for new membership. Lutherans believe that they can work together harmoniously and effectively from within their different Lutheran church bodies and reach out into the community in their motto "Let's Grow."

Canada, for the Lutheran women is a land and place where they find meaning in life, not only by the experience of God's presence but also from the communal memories of God's presence, as is taught in the Bible and presented in the church services. Lutherans, whether born in Canada or

elsewhere, live by faith in God. It is a faith that is reflected in both the style and content found in all German-speaking Lutheran congregations in Winnipeg.

The most significant finding in this chapter is the fact that Trinity, the Church of the Cross, and St. Peter's are interrelated and how through social and political conflicts became separate congregations. Faith has endured all hardships and today the churches have a good relationship. The church to the Lutheran women is a place of faith, security, and provides structure and support. The churches are concerned to preserve their faith and members work to the glory of God, in appreciation of their freedom and faith. Canada, for the Lutheran women symbolizes freedom, paradise, the garden of Eden.

The next chapter presents **The Lutheran church**, how it functions (constitution), to learn about the Lutheran faith, God and God's representatives (role of pastor, parish worker and vicar) and how they dealt with the informants and congregational members.

ENDNOTES TO CHAPTER IV

1. Matthews, Warren. World Religions. West Publishing Company, 1991:350.
2. Eylands, Valdimar J. Lutherans in Canada, The Icelandic Evangelical Lutheran Synod in North America, 1945:233.
3. Interview with Ingeborg Becker, February 3, 1995.
4. Telephone interview with Ruth Krueger, July 3, 1994. Interview with Ingeborg Becker, February 3, 1995.
5. Interview with Pastor Glenn J. Sellick, May 20, 1994.
6. The Year of Jubilee, Lutheran Church of the Cross (1905-1965), "Our History"...Membership Directory, p. 4.
7. Mrs. Emma Dalke Report.
8. The Year of Jubilee, Lutheran Church of the Cross (1905 - 1965), "Our History"...Membership Directory, p. 4.
9. The Year of Jubilee, Lutheran Church of the Cross (1905-1965), "Our History"...Membership Directory, p. 4.
10. Mrs. Emma Dalke Report.
11. The Year of Jubilee, Lutheran Church of the Cross (1905-1965), "Our History"...Membership Directory, p. 4.
12. The Year of Jubilee, Lutheran Church of the Cross (1905-1963), "Our History"...Membership Directory, p. 4.
13. The Year of Jubilee, Lutheran Church of the Cross (1905-1965), "Our History"...Membership Directory, p. 4.
14. The Year of Jubilee, Lutheran Church of the Cross (1905-1965), "Our History"...Membership Directory, p. 4.
15. The Year of Jubilee, Lutheran Church of the Cross (1905-1965), "Our History"...Membership Directory, p. 4.
16. The Year of Jubilee, Lutheran Church of the Cross (1905-1965), "Our History"...Membership Directory, p. 4.
17. Mrs. Emma Drake Report, under "Organizations"--1920 and prior.
18. Evangelical Lutheran Church of the Cross: Golden Jubilee 1905 - 1955, p. 2-3.

19. Mrs. Emma Dalke Report, from "Minutes"--1921-June.
20. Mrs. Emma Dalke Report, from "Minutes"--Feb., May-June, 1922.
21. Mrs. Emma Dalke Report, from "Minutes"--1923.
22. Mrs. Emma Drake Report, under "Minutes"--1928.
23. Mrs. Emma Drake Report, under "Minutes"--1930.
24. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"--1930.
25. The Year of Jubilee, Lutheran Church of the Cross (1905-1965), "Our History"...Membership Directory, p. 4.
26. Mrs. Emma Drake Report, under "Minutes"--1931.
27. Mrs. Emma Drake Report, under "Minutes"--1933.
28. Mrs. Emma Drake Report, under "Minutes"--1934.
29. Mrs. Emma Drake Report, under "Minutes"--1938.
30. The Year of Jubilee, Lutheran Church of the Cross (1905-1965), "Our History"...Membership Directory, p. 5.
31. The Year of Jubilee, Lutheran Church of the Cross (1905-1965), "Our History"...Membership Directory, p. 5.
32. Evangelical Lutheran Church of the Cross: Golden Jubilee 1905 - 1955, p. 11.
33. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"--1953.
34. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"--1962.
35. The Year of Jubilee, Lutheran Church of the Cross, 1905 - 1965, p. 5.
36. The Year of Jubilee, Lutheran Church of the Cross (1905 - 1965), "Our History"...Membership Directory, p. 7.
37. The Year of Jubilee, Lutheran Church of the Cross (1905 - 1965), "Our History"...Membership Directory, p. 5.
38. Lutheran Church of the Cross 1905-1990, under "A Brief History"--1968.

39. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"--1970.
40. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"--1972.
41. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"--1974.
42. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"--1975.
43. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"--1979.
44. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"--1980.
45. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"--1982.
46. Lutheran Church of the Cross 1905-1990, under "A Brief History"--1984.
47. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"--1986.
48. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"--1987.
49. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"--1989.
50. Lutheran Church of the Cross 1905 - 1990, under "A Brief History"-- 1990.
51. Interview with Trudy Sachvie, Historical Committee, at the Church of the Cross, on January 5, 1994.
52. Interview with Trudy Sachvie, Historical Committee, at the Church of the Cross, on January 5, 1994.
53. St. Peter's Ev. Lutheran Church: 50th Anniversary 1980:2, (hereinafter cited as Anniversary 1980).
54. St. Peter's Evangelical Lutheran Church 1988:1, (hereinafter cited as St. Peter's 1988).
55. St. Peter's Evangelical Lutheran Church 25th Anniversary, Sunday, September 18, 1955:3.
56. Anniversary 1980:2; and St. Peter's 1988:1.

57. Rev. Karl T. Kuskevics Directory (hereafter cited as K. K. Directory) no date stated, p. 4
58. Anniversary 1980:1.
59. St. Peter's 1988:1.
60. Anniversary 1980:1.
61. Anniversary 1980:1; St. Peter's 1988:1.
62. Eylands, Valdimar J. Lutherans in Canada. The Icelandic Evangelical Lutheran Synod in North America, 1945:252.
63. Anniversary 1980:1.
64. Anniversary 1980:3.
65. Eylands, Valdimar J. Lutherans in Canada, The Columbia Press Limited, 1945:258-259.
66. Interview with Elli Kitzman, Secretary of St. Peter's Lutheran Family Camp Association, on February 15, 1995.
67. Interview with Ida Kraemer, May 20, 1994.
68. History of St. Peter's Ev. Lutheran Church 1955:8.
69. Interview with Ida Kraemer, May 20, 1994.
70. Anniversary 1980:3.
71. History of St. Peter's Ev. Lutheran Church, 1955:8.
72. Anniversary 1980:3.
73. Anniversary 1980:3.
74. Anniversary 1980:3.
75. Interview with Ingeborg Becker, June 4, 1993.
76. Pastor Lothar Schwabe Report 1930-1957
77. 1958 Yearbook, p. 2.
78. 1958 Yearbook, p. 3.
79. K.K. Directory, p. 4.
80. K.K. Directory, p. 4.

81. Anniversary 1980:3.
82. Anniversary 1980:2.
83. Anniversary 1980:3.
84. Anniversary 1980:3.
85. St. Peter's 1988:1.
86. K. K. Directory, p. 4.
87. Anniversary 1980:3.
88. 1974 Yearbook
89. Anniversary 1980:3.
90. Year Book 1975:16.
91. Anniversary 1980:3.
92. Anniversary 1980:4.
93. Anniversary 1980:4
94. Anniversary 1980:5.
95. Anniversary 1980:5.
96. Anniversary 1980:5; St. Peter's 1988:1.
97. Anniversary 1980:5
98. Anniversary 1980:5.
99. Annual Reports 1981:14.
100. St. Peter's 1988:1.
101. Order of Service with Installation of Pastor Hans-Martin Steinert, Palmarum, April 4, 1982.
102. "Pastor's Report," in Our Congregations Annual Report 1984, dated Feb. 10, 1985.
103. "Church Council Report For the Year 1985," in St. Peter's Lutheran Church Yearbook 1985:13.
104. Minutes of St. Peter's Annual Congregational Meeting of Feb. 9, 1986, in Our Congregation's Annual Report 1986, dated February 8, 1987:4.

105. Ibid, p. 19.
106. Ibid, p. 19.
107. Our Congregation's Annual Report 1987, dated February 14, 1988:5.
108. "Church Council Report," in Our Congregation's Annual Report 1987, dated February 14, 1988:13.
109. Interview with Ingeborg Becker, June 4, 1993.
110. Interview with Pastor E. Griebeling, June 3, 1993.
111. Pastor E. Griebeling's "Report for 1989," in Annual Report for 1989:9.
112. Interview with Edeltraut Gesell, Financial Secretary of the German Ladies Group, May 5, 1994.
113. Interview with Vivian Kleinholz, President of The Evangelical Lutheran Women, on November 4, 1993.
114. Ordination of Dorothy Elizabeth Becker, at St. Peter's Lutheran Church, Winnipeg, Manitoba, on September 18, 1988.
115. Kontakt Newsletter August-September 1993:8.
116. In "Church Council Report," in 1969-1994 "25 Years" Annual Report 1993, dated February 20, 1994:10.
117. Kirchliches Monatsblatt, fuer das evangelisch-lutherische Haus, 51. Jahrgang--December 1994-January 1995:15.
118. Kirchliches Monatsblatt, fuer das evangelisch-lutherische Haus, 51. Jahrgang--December 1994-January 1995:15.
119. 1969-1994 "25 Years", Reports of the Year 1993, ANNUAL MEETING, February 20, 1994:7.
120. Interviews on June 3, 1993 and February 3, 1995, with Pastor Griebeling, Ingeborg Becker, Reinhard Tischer, Erhard Westphal, Alex Schorn (President of the Church Council).
121. Interview with Hilda Worster, at St. John's Lutheran Church, May 4, 1994.
122. Interview with Hilda Worster at St. John's Lutheran Church, 370 McKenzie Street, Winnipeg, April 27, 1994.
123. St. John's Lutheran Church - 70th Anniversary, p. 11.

124. St. John's Lutheran Church - 70th Anniversary, p. 11, under "St. John's - Auxiliary Organizations".
125. St. John's Lutheran Church - 70th Anniversary, p. 11, under "St. John's - Auxiliary Organizations".
126. Interview with Hilda Worster at St. John's Lutheran Church, 370 McKenzie Street, Winnipeg, April 27, 1994.
127. Interview with Hilda Worster, April 27, 1994.
128. Interview with Hilda Worster, May 4, 1994.
129. Interview with Hilda Worster, April 27, 1994.
130. St. John's Lutheran Church - 70th Anniversary, p. 11, under "St. John's - Auxiliary Organizations".
131. Interview with Hilda Worster, April 27, 1994.
132. Interview with Hilda Worster, May 4, 1994.
133. Interview with Hilda Worster, April 27, 1994.
134. St. John's Lutheran Church - 70th Anniversary, p. 11.
135. Interview with Hilda Worster, April 27, 1994.
136. Interview with Hilda Worster, April 27, 1994.
137. Annual Minutes, dated January 20, 1959.
138. Interview with Hilda Worster, April 27, 1994.
139. Interview with Hilda Worster, April 27, 1994.
140. St. John's Lutheran Church - 70th Anniversary, p. 11.
141. Interview with Hilda Worster, April 27, 1994.
142. Interview with Hilda Worster, April 27, 1994.
143. Minutes, dated January 19, 1969.
144. St. John's Lutheran Church, 370 McKenzie Street, Winnipeg 4, Manitoba, Booklet (no date provided).
145. "75 Years" St. John's Lutheran Church, Booklet, (no date provided), page 3.
146. "75 Years" St. John's Lutheran Church Booklet, (no date provided), page 3.

147. Interview with Hilda Worster, April 27, 1994.
148. St. John's Lutheran Church - 70th Anniversary, p. 11, under "St. John's Auxiliary Organizations".
149. St. John's Lutheran Church - 70th Anniversary, p. 11, under "St. John's Auxiliary Organizations".
150. Interview with Hilda Worster, April 27, 1994.
151. In Minutes, 1978.
152. St. John's Lutheran Church - 70th Anniversary, p. 11, under "St. John's - Auxiliary Organizations".
153. Interview with Hilda Wolster, at St. John's, May 4, 1994.
154. Interview with Hilda Worster, April 30, 1994.
155. Interview with Hilda Worster, April 27, 1994.
156. Interview with Hilda Worster, April 27, 1994.
157. Interview with Pastor Michael Mechsner, December 23, 1993.

CHAPTER V

THE LUTHERAN CHURCH

(God and God's representatives)

Introduction

Matthews'¹ Worldview Model states that for many religions the "Absolute is a personal God--as in Judaism or Christianity. Christian scriptures emphasize that God has given Christians, and all other people who believe, salvation through the suffering, death, and resurrection of Jesus, the Son of God." We have learned that "Christianity invites persons who seek to overcome the central problem of life to join a congregation of believers."²

The aim of this chapter is to learn from Lutherans in this study, regarding their Christian church (constitution); to learn about their faith, God and God's representatives (role of pastor, parish worker and vicar).

An examination of the Lutheran churches beliefs, values and practices will be explored. To better understand these constitutional processes and the relevance of the churches function to congregational needs, the elaboration of the

pivotal role that culture plays, not only in terms of the spiritual provision and the self-understanding of the immigrant women, but also how particular cultural understandings are appropriated, embedded and reflected within the structures and processes of the role of the pastor is required. Through an examination of the constitutional processes in which the Lutheran church is situated, the congregational needs can be examined which structure and organize the Lutheran Church in Canada where spiritual needs are defined, understood, negotiated and addressed.

The chapter is divided into two parts. The first part (A), addresses questions and answers of how the Lutheran Church functions. Two Bishops³ of the Manitoba/Northwestern Ontario Synod of the Evangelical Lutheran Church in Canada and the President⁴ of the Church Council (St. Peter's) were interviewed. The second part (B) entails interviews (questions and answers) with pastors, parish worker and vicar. The purpose of the questions and answers to pastors, church worker and vicar of four local Lutheran German-speaking congregations, is to learn how they dealt with the problems of suffering and faith, in providing services to informants and the congregation.

The conception of the German speaking Lutheran Churches in Winnipeg

The German speaking Lutheran church in Winnipeg came

about through the efforts of numerous concerned individuals from the German speaking community in Winnipeg. At the community level, members of the German community had recognized that the spiritual needs of various members of their community were not being met and had begun to voice their concerns to others within and outside their community. As outlined in **The Institutional History, The Lutheran Congregation** and **The Lutheran Women**, German immigrants had realized that many newcomers were experiencing difficulties as a result of their migration experiences.

Based on these recognitions and through the initiatives of several German immigrants, the German speaking Lutheran churches in Winnipeg were established. The aim of the churches was to assist a wide range of newcomers as to how to cope with the demands of the adaptation process over the long term, the cultural basis of the emotional issues which they were confronted with and may experience in the future. The main aim of the church was to meet the spiritual needs of the congregational members. The changing immigration patterns throughout the church history, has continuously challenged the churches, pastors, and Church Council to accommodate the increasing pluralistic nature of Canadian society.

The importance of the church to the author

For the author, the church is like a home, where I feel comfortable and welcome. It is a place where we share

Christ's suffering and glory (Romans 8:14-18). A church is the community of believers in Christ, where we love one another, confess our sins to each other, and pray for one another. The Bible teaches us to love one another as God has loved us (John 13:34).

Lutherans are aware that God comes to us only through the gospel which testifies to Christ. This testimony is given in the Holy Scripture in both the Old and New Testament.⁵ The Scripture is the record of the apostolic witness to Christ and is the decisive authority in the church. Only the Scripture can establish and substantiate articles of faith. The Scripture offers all that is necessary to salvation.⁶ Our salvation is bound to the human life of Jesus Christ.⁷

Faith is a direct relationship to God and to Christ.⁸ Faith and God belong together. Faith can never have any other object than God, for only God can be unconditionally trusted. Faith is this relationship to God and God is the One in whom humans can and must believe.⁹

We learn from Luther, who quotes Hebrews 11:1 where: "Faith is the evidence of things not seen." Luther suggests that God's hiddenness and human's faith belong together. For Luther, faith must not only live without experience, it even has experience against it and must persevere and assert itself in opposition to experience. Luther realized that the believer always struggles with doubt. Trial and temptation are not the exceptions but the rule in the believer's life.¹⁰

Luther describes the opposition between faith and experience by referring to the troubles of this life and the great temptation. Luther suggests that humans only see the beginning but not the end. God, however, sees the end of our trouble and speaks the word of promise to us. Luther makes reference to Paul's statement in II Corinthians 4:17, "This slight, momentary affliction," and to Isaiah 54:7, "For a brief moment I forsook you." To believe means to abandon the viewpoint of reason and take a chance on God's word. Faith sees the reality of trouble as God sees it. Humans must turn away from the feelings and condemnation of their own conscience and must believe Christ and the gospel of the forgiveness of sins. For Luther, faith stands completely alone without experience. Humans must look to Christ on the cross. Faith does not base itself on previous experiences. Humans must believe the word even when we experience the opposite of that which it promises. Faith and experience are in conflict with each other. Faith leads humans through sin, death, and hell contrary to all experiences and to all that reason can comprehend. Luther suggests that the tension between faith and experience remains throughout our life. The tension will be fully resolved only eschatologically when believing becomes seeing in God's new heaven and new earth. Humans should have faith alone, without feeling.¹¹

The Lutheran church has traditionally accepted as part of its task the injunction to comfort each other and if we share

Christ's suffering here on earth, we will share his glory hereafter in heaven. The Scriptures suggest to link our sufferings to those of Christ. If we suffer with him on earth, we will be crowned with him in heaven (Wisdom 3:1-6.9). Through prayer and faith, church members and pastor are ready to comfort each other. Our church is a community and the life of every member is so joined to the life of our fellow members that when one suffers, we all suffer, comfort and help each other in our suffering. There is also an emphasis upon the sovereignty of God, the power of God over human life. God is pictured as the giver of life and the one who takes life away. We picture God as one who will accept us in spite of the pain and suffering we experience at the loss of a loved one, or one who suffers. Even if we have feelings of guilt, we recognize that God is a loving and forgiving Father. We know that God is able to bring forth good out of evil, strength out of pain, growth out of defeat. 2. Corinthians 1:4 teaches us that "He helps us in all our troubles, so that we are able to help others who have all kinds of troubles." This implies that God is both willing and able to provide a source of strength to us in any situation which may arise in our lives. God shares our sorrow and suffering through love. God enables us to grow beyond our loss. Through faith we find the strength and resources which enable us to face and navigate the painful experience life presents.

Faith in Christ gives us a sense of our dignity as human

beings and children of God. Faith invests not only our work but the whole of our lives with meaning, eternal value and significance.

The pastor, a representative of God, and the church with its numerous activities to serve the congregation, provide comfort, support and faith to the informants, myself, and congregation in our losses and suffering in life.

Results

Part A: Demonstrates how the Lutheran church functions

What is the purpose of the constitution?¹²

The church abides by laws, regulations, guidelines and how to conduct themselves in providing services to the Lutheran congregation in an orderly manner.

Statistics regarding church membership and attendance

Research indicates that average Sunday service attendance in 1994 was as follows: Trinity had a total of 241 members with 60 attending English services and 25 to 30 members attending German services; Church of the Cross had 60 to 90 (membership 120) in the German service and 150 (membership 600) in the English service; St. Peter's membership was 873 with an attendance in German of 200 and English averaging 70 members; and St. John's had an average of 60 (140 membership) in German and 60 in English (membership 160).

The church as a community of believers

Lutherans are a multicultural group of people. While most congregations use English, some still use the language we brought to Canada with us, i.e. German, Danish, Estonian, Finnish, Ice-landic, Latvian, Lithuanian, Norwegian and Swedish. Lutherans are also reaching out to other newcomers and use Spanish, Vietnamese and the major Chinese dialects. In Quebec, Lutherans use French. Lutherans are amongst the largest groups of Christians in the World. Most of the Lutheran churches in the various countries around the world belong to the Lutheran World Federation. This helps Lutherans to keep in touch with each other, but we still make our own decisions about how we will live out our Lutheranism.

In Canada, Lutherans work in partnership with many of Canada's other churches through the Canadian Council of Churches regarding various social issues that face Canadians.¹³

Lutherans invite persons through the "Outreach Programs" within their respective areas to worship. For Lutherans, a church is more than a building. A church is the community of believers in Christ, where they care for one another, confess sins to each other, and pray for one another. Lutherans follow Romans 12:10-14, where hospitality or love of strangers is a virtue which occurs between the love of the brethren (v. 10) and the forgiving attitude towards the enemy or persecutor (v. 14). For Lutherans kindness to strangers is one of the

most powerful factors leading to the expansion of the church and to the spreading of the Christian faith.

Who are the Lutherans?

Lutherans have been in Canada throughout the country's history, but the Evangelical Lutheran Church in Canada (ELCIC) was only organized in 1986.

Lutherans, active and inactive form about 2.4% of the population of Canada. The 1991 Census reported that there were 636,505. The ELCIC claims loyalty from about 206,000. These people are organized in 656 congregations from Halifax to Victoria.¹⁴

Trinity, Church of the Cross, St. Peter's and St. John's are followers of Martin Luther. Luther was the son of a miner, born November 10, 1483 in Eisleben, Germany. He was reared in an atmosphere of strict discipline at home, in the school and church. During a thunderstorm, he promised to become a monk and entered an Augustinian cloister at Erfurt, Germany, on July 17, 1505. He later became a priest and a teacher of theology. During the 15th and 16th centuries, the Catholic church's leadership was corrupt and people were concerned about earning indulgences.¹⁵ Luther felt that acts of penance, good works and money were not in payment for salvation. Rather, Luther felt "the just shall live by faith" and that "salvation is a gift of grace received into a believing heart."¹⁶ The "Lutheran Church came into being in

1530 when it deposited its articles of faith in the document known as the Augsburg Confession."¹⁷

Today, Lutheranism is practiced in Norway, Sweden, Denmark, Finland, Iceland, Latvia, Estonia and a majority of Germany. Lutherans number 72,000,000 and comprise two-fifths of all Protestants.¹⁸

What does the church of the Lutheran reformation try to develop?

The church of the Lutheran Reformation was not a new church. It hoped to develop the life of the congregation in a manner in accordance with the institution of Christ and the apostles rather than in the pattern of many of the theories and customs that had grown up in the course of the earlier centuries. Of course it recognized historical differences in the various countries where the Reformation was established. Some call it a "conservative movement" because it rejected only those teachings and practices which were contrary to the Scriptures, the recognized constitution of the Lutheran Church.¹⁹

What were some of the problems society faced in Luther's and today's time and how was it dealt with?

During Luther's lifetime, as well as in today's society, the question arose as to the place of good works in the plan of redemption. Some members placed emphasis on faith but

wanted none on Law and good works. Grace alone was important. Therefore, it became apparent that humans needed guidance in their daily life. The commandments of the Law became the guide--which is often called the "third use of the Law", after the first use of declaring the "will of God" and the second of driving the "penitent to Christ". The deeds of the Law, however, had nothing to do with man's justification. They belonged to the realm of sanctification--that is the living of a holy life due to the forgiveness received in Christ.²⁰

War to the informants brought devastation in the physical, as well as in the spiritual sense. In churches the contrast between orthodoxy as it was taught and the actual spiritual condition of the people deeply disturbed souls, both lay and clergy. Faithful pastors strongly criticized the formal devotions of church members whose life was a denial of his faith. Drunkenness, sexual promiscuity, material greed, ever present vices, were multiplied by the breakup of family and community relationships. During the war time in Europe, congregations were leaderless, pastors poorly educated, schools closed or deteriorated.²¹ The informants longed to return to their true spiritual churches. Europe seemed hopeless. Churches had been destroyed, along with cities, towns and the human spirit. Lutherans, both Reichsdeutsche and Volksdeutsche, decided to emigrate to Canada in order to provide a more promising future for their family and themselves.

Thus, members of Trinity, Church of the Cross, St. Peter's and St. John's were eager to establish Lutheran churches in their host country that would represent their true Christian spirit and faith. The churches have been an ideal bridge for its wide assortment of believers to lead them into Canadian citizenship and civil life. The Lutheran churches have been gloriously adapted to the creative task because it is a perfect conditioner for democracy. In the Reformation, democracy was reborn. Canada for the Lutherans, is a new reformation, a new beginning. Canada could not have a more congenial colleague or a more trustworthy friend than the Lutheran immigrants. The Lutheran Church has become as positive a Canadian asset as its forests and its fields. The only secure cement to bind humanity into one is not force but faith.

Do Lutheran churches have to be incorporated under any laws?

Trinity, Church of the Cross, St. Peter's and St. John's are incorporated under the laws of the province of Manitoba and belong to the Evangelical Lutheran Church in Canada Manitoba and Northwestern Ontario Synod. All laws, rights and privileges apply to all four Lutheran congregations. Bishop Lee Luedtkehoelter is presently the Synod's Bishop and will be retiring in July 1994.²² Pastor Richard M. Smith will become the new Synod Bishop.

For example, St. Peter's was incorporated in 1930, when they separated from the Lutheran Church of the Cross and decided to form a new congregation.²³ Whenever a new congregation is formed, it has to apply for membership with the Evangelical Lutheran Synod of Manitoba, later known as the Evangelical Lutheran Synod of Western Canada, a constituent Synod of the United Lutheran Church in America.²⁴

Each church claims rights, privileges and accepts duties and obligations connected with being part of the Evangelical Lutheran Church in Canada. In so doing, each church recognizes the constitution, by-laws and enactments of the church and of the synod as having governing force in its life.²⁵

What is the Church's responsibility?

The church and congregation covenants to support faithfully with prayer, personal service and offerings the common work of the church and of the Synod for the Kingdom of God.

The constitution and amendments, are transmitted to the synod for review to ascertain that none of its provisions is in conflict with the constitution and by-laws of the Evangelical Lutheran Church in Canada or with the synodical constitution of the Lutheran Church in Canada (Evangelical) Manitoba and Northwestern Ontario Synod (hereafter cited as "Synod").²⁶

Can any Lutheran Church merge, separate or relocate?

Both the Church of the Cross and St. Peter's were aware they had to secure the advice of the Synod before they separated.²⁷

In this study, the author found that Trinity Church was the first Lutheran German-speaking church in Winnipeg; the Church of the Cross broke away from Trinity; and St. Peter's broke away from the Church of the Cross. Thus, three out of four Lutheran German-speaking churches in Winnipeg, are interrelated. Trinity, Church of the Cross, St. Peter's and St. John's are the only remaining German speaking Lutheran churches remaining in Winnipeg. There are 31 Lutheran churches in Winnipeg, namely: Beautiful Saviour, Chinese, Christ, Church of the Cross, Church of the Redeemer, Epiphany, Faith, First English, First, Gloria Dei, Good Shepherd, Grace, Holy Cross, Holy Cross (Latvian), Hope, Immanuel, Messiah, Our Saviour's, Peace, Prince of Peace, Redeemer, St. James, St. John's, St. Luke's, St. Mark's, St. Peter's, St. Stephen's, Sherwood Park, Trinity, Vietnamese, and Zion.

How many Lutheran German-speaking churches are there in Canada and who are they?

There are 30 German-speaking churches in Canada, namely: Ev. Luth. St. Markus in Vancouver; Ev. Luth. Martin Luther in Vancouver; Luth. Christ in Chilliwack, B.C. Lutherische Friedenskirche in Abbotsford, B.C.; Ev. Luth. Christus

Gemeinde in Kelowna, B.C.; Ev. Luth. Trinitatis in Saskatoon, Sk.; Ev. Luth. St. Johannes in Edmonton, Alberta; Ev. Luth. Trinitatis Kirche in Edmonton, Alberta; Ev. Luth. St. Johannes in Calgary, Alberta; Erloesergemeinde in Coaldale, Alberta; Ev. Luth. St. Matthaesugemeinde, LCC in Calgary, Alberta; St. Paulus Kirche in Edmonton, Alberta; Ev. Luth. St. Petri Kirche, Winnipeg, Manitoba; Ev. Luth. St. Johannes Gemeinde in Winnipeg; Ev. Luth. Trinitatis in Winnipeg; Ev. Luth. Kreuzkirche in Winnipeg; Ev. Luth. St. Georgs Kirche in Toronto; Erste Lutherische Kirche in Toronto; Christ the King Dietrich Bonhoeffer Luth. Kirche in Thornhill, Ontario; St. John's Lutheran Church in Barrhead, Alberta; Lutherische Epiphantias in Westhill, Ontario; Martin Luther in Toronto, Ontario; Ev. Luth. Pilgrim in Kitchener, Ontario; Ev. Luth. St. Peters in Kitchener, Ontario; Ev. Luth. Bethel Kirche, LCC in Kitchener, Ontario; St. Johannes in Hamilton, Ontario; Deutsche Martin Luther in Ottawa, Ontario; Ev. Luth. St. Petri in Medicine Hat, Alberta; Ev. Luth. St. Johannes in Montreal, Quebec; and St. Paulus in Ville St. Laurent, PQ.

Can any church sever its relationship with the Evangelical Lutheran Church in Canada?

The author found that it is possible to sever relationships with the Evangelical Lutheran Church in Canada. This decision would require a two-thirds majority vote of all voting members present and voting at a legally called and

conducted meeting. Such a decision would not be effective until at least ninety days after the Bishop had been notified and until the initial action had been ratified by a two-thirds majority vote at a subsequent legally called and conducted meeting.²⁸

Are there any restrictions in regards to worship?

All four churches in this study, prohibit any corporate worship with any organization which practices the forms of religion without confessing faith in the Triune God and in Jesus Christ, the eternal and incarnate Son of God, as the only Saviour.²⁹

What are Congregational Meetings?

The four churches in this study, hold individual, annual meetings of the congregation. The date is determined by the Congregational Council. This is done within a two month period after the year end. Semi-annual or quarterly meetings may also be held.

Special congregational meetings can be called by the Congregational Council and are called at the written request of one-tenth of the voting members. The call for each special meeting specifies the purpose why it is held. No other business is allowed to be discussed.

All notices of congregational meetings have to be given at the services of worship on the preceeding two consecutive

Sundays or by mail to all voting members at least ten days in advance of the date of the meeting. The pastor is notified of all regular and special meetings of the congregation. Sixty-five voting members will constitute a quorum. Bourinot's Rules of Order (latest edition) will be the governing parliamentary law of the church, except as otherwise provided in the constitution or bylaws of the Evangelical Lutheran Church in Canada or in this constitution or its bylaws.³⁰

What is the Confession of Faith?

The Confession of Faith as stated in ARTICLE II³¹ is outlined by the Evangelical Lutheran Church in Canada:

Section 1. This congregation confesses the Tri-une God--Father, Son and Holy Spirit--as the one true God. It proclaims the Father as Creator and Preserver, his Son Jesus Christ as Redeemer and Lord, and the Holy Spirit as Regenerator and Sanctifier.

Section 2. This congregation confesses that the Gospel is the revelation of God's saving will and grace in Jesus Christ, which he imparts through Word and Sacrament. Through these means of grace the Holy Spirit creates believers and unites them with their Lord and with one another in the fellowship of the Holy Christian Church.

Section 3. This congregation confesses the Scriptures of the Old and New Testaments as the inspired Word of God, through which God still speaks, and as the only source of the Church's doctrine and the authoritative standard for the faith and life of the Church.

Section 4. This congregation subscribes the documents of the Book of Concord of 1580 as witnesses to the way in which the Holy Scriptures have been correctly understood and explained and confessed for the sake of the Gospel, namely:

- a. The Apostles', the Nicene, and the Athanasian Creeds as the chief confessions of the Christian faith;
- b. The Unaltered Augsburg Confession as its basic formulation of Christian doctrine;

- c. Luther's Small Catechism as a clear summary of Christian doctrine;
- d. The apology of the Augsburg Confession, Luther's Large Catechism, the Smalcald Articles with the Treatise, and the Formula of Concord as further witnesses to the Unaltered Augsburg Confession.

Can the constitution be amended?

A Synod has the power to propose amendments to the constitution or bylaws of the Evangelical Lutheran Church in Canada.³²

In regards to the Evangelical Lutheran Church in Canada (ELCIC) constitution, amendments to the constitution of the national church can be proposed by:

- a. The National Church Council
- b. A synod
- c. 10 or more convention delegates representing no fewer than 3 synods at a national convention.

The decision to amend actually belongs to the national convention.³³

In the case of synod constitution, amendments can only be proposed by:

- a. National Church Council
- b. Synod Council
- c. A congregation of the synod
- d. 10 delegates to a synod convention.

The decision to amend belongs to the synod in convention.³⁴

What is the nature and mission of the Lutheran church?

The Lutheran church is a worshipping, learning,

witnessing and serving community of baptized people among whom the Word is proclaimed and the Sacraments are administered according to the Gospel, and whose corporate existence is recognized by the Evangelical Lutheran Church in Canada. The church provides support to enable the fulfilment of the mission and ministry of the church.³⁵

How does the Lutheran church worship?

The Lutheran church remembers God's mighty acts in the past, celebrates his abiding presence and moves towards his promised fulfilment. The congregation listens to the Word of God in Scripture and preaching, receives the Sacraments and responds with confession, prayer, praise, thanksgiving, and with tithes and offerings. In order to assist members to acknowledge God's rule over their lives, their own unity as Christ's body on earth, and to express their relationship with God in public and in private. The congregation gathers for worship regularly and, in accordance with the traditions of the Lutheran Church, recruits, equips and supports members for leadership in worship, uses appropriate worship material and applies worship in other functions of the congregation.³⁶

How does the Lutheran church promote learning?

Each church develops an educational program and designers

to assist persons to grow in grace and faith and in the knowledge of the Scriptures and the Lutheran Confessions for service and witness in the world. The church provides learning opportunities with appropriate curriculum, recruits, equips, approves and supports teachers, and ensures that adequate study undergirds all functions of the congregation.³⁷

How does the Lutheran church witness the Gospel?

The Lutheran church relies on the Holy Spirit, proclaims the Gospel by word and deed and thereby invites all people to repent and believe. The congregation recruits, motivates, equips and supports its members to witness to their faith at every opportunity in daily life so that the Lord is glorified, the fellowship is strengthened, the lapsed are restored and new members are added to the congregation. The Lutheran church provides for the communication to the Gospel through fellowship in the wider Christian community. It assures that all congregational functions witness to the faith of the church.³⁸

What services does the Lutheran church provide to the congregation?

The Lutheran church assures the congregation that they shall live by faith active in love. The church motivates, equips and supports its members to minister in daily life.

The church assures to participate as members of a caring community; to serve as Christians in all the institutions and structures of the society of which they are a part; and individually and corporately to promote justice and reconciliation, meets human needs and alleviates suffering. In these efforts, the Lutheran church and the congregation cooperates with the Synod and the divisions of the Evangelical Lutheran Church in Canada, other Christian churches and other groups in society. All four Lutheran churches make certain that all functions strengthen the motivation and ability for services.³⁹

What support does the Lutheran church provide to its congregation?

The four Lutheran churches and congregations in faithfulness to God, provide leadership, organizational structures, facilities and funds to enable fulfilment of its functions. The congregation strives to maintain effective stewardship practices, evaluates regularly the total life and ministry of the congregation to provide for these activities.⁴⁰

How does the decision making process work?

The Lutheran church and its congregation operates in accordance with its own constitution, owning its own property,

making decisions in regards to its programming, calling its pastor(s), after consulting with the Bishop, and retaining authority in all other matters that have not been committed to the Evangelical Lutheran Church in Canada or its synods in their constitutions.⁴¹

Who makes decisions regarding the church?

The authority of the congregation is vested in the congregational meeting, called and conducted in the manner provided in the constitution, and in the boards and committees of the congregation as provided by the constitution or as assigned by the congregational meeting.

Real property cannot be purchased, disposed of or encumbered in any manner except by resolution adopted by no less than a two-thirds majority vote of the members present and voting at a legally called meeting of the congregation.⁴²

What is the duty and function of the office of the ministry?

Each church selects a pastor, whose educational qualifications have been examined and approved by the Evangelical Lutheran Church in Canada. The pastor has to have been properly ordained, and adheres to the Confession of Faith.⁴³

Who calls the pastor?

Authority to call a pastor, rests in each church. The

authority to call is exercised by a two-thirds majority vote of members present and vote at a meeting legally called for that purpose. Throughout the call process, the Congregational Council, seek the advice and counsel of the Bishop of the Synod.⁴⁴

What qualifications does a Lutheran pastor require?

Only an ordained minister on the roster of the Evangelical Lutheran Church in Canada, who is recognized for call by a synod of the Evangelical Lutheran Church in Canada, may be called as a pastor of the congregation.⁴⁵

What are the duties of the pastor?

The pastor preaches and teaches the Word of God as revealed in the Old and New Testaments, administers the Sacraments, Holy Baptism and the Lord's Supper and conducts public worship in harmony with the faith and practices of the Lutheran Church. The pastor is expected to strive in word and action to be a worthy example in Christian living, avoiding conduct that might endanger the faith of others.

The pastor baptizes, confirms, marries in accordance with the teaching and with the laws of the Province of Manitoba, visits the sick and distressed, and buries the dead.

The pastor provides pastoral leadership to individuals, families, schools and auxiliary organizations of the congregation.

He installs members of the Congregational Council and, with the council, administers discipline.

He seeks out and encourages qualified persons to prepare for the ministry of the Gospel and strives to extend the Kingdom of God in the community, at home and abroad.

Encourages the members to be generous in support of the ministry of the congregation, the synod and the church.

The pastor keeps accurate membership records including baptisms, confirmations, marriages, burials and communicants, and submits a report of such statistics annually to the secretary of the synod on forms provided by the church. The parish records are kept in a separate book which remains in the property of the congregation.

The pastor commends members who move the pastoral care of the parish in which their new home is located.⁴⁶

Are Lutheran churches conscious of social concerns?

Since their existence, all four Lutheran churches have demonstrated co-operation with welfare services within their own congregation, abroad during and after World War II with care packages to Europe, Eastern Europe, Siberia, and today with mission work such as Forward in Mission, University Ministry, Seminary Training, Canadian Bible Institutions, Worldhunger, Mission work in Peru, India, Bangladesh, Lutheran Association of Missionaries and Pilots (LAMP), Mission work for Ex-Offenders and their families in Winnipeg, the elderly

in Oldfolks Homes such as Villa Heidelberg and Luther Home, and also supporting the children at Children's Hospital, St. Boniface Hospital, Health Sciences Centre and numerous other facilities.

The churches throughout their existence have held strong connections with larger societal issues throughout the world and at home. Today, with the decline of immigration, the focus is on world concerns such as "Pollution", the World's Indigenous People, the poor at home and abroad, and issues within the neighbourhood such as "Let's Grow" and "Outreach" within the church community.

Part B.

Interviews with pastors, parish worker and vicar

In order to elicit information on what the role of the pastors, parish worker and vicar perceive as necessary skills, knowledge and values in working with Lutheran informants and the congregation, interviews were conducted and consent forms were provided. Interviews with Pastor E. Griebeling (hereafter cited as "E.G.") of St. Peter's (February 19, 1993); Parish Worker Heimo Bachmeyer ("H.B.") of St. Peter's (April 9, 1993); Vicar Alois Schwarz ("A.S.") of St. Peter's (January 26, 1994); Pastor Glenn J. Sellick ("G.S.") of Trinity Lutheran Church (February 17, 1994); Rev. M.F. Mechsner ("M.M.") of St. John's Lutheran Church (March 11, 1994):

Question #1.

Please provide a brief history of yourself re: ordained for how long, etc. When and how long have you served your Church in Winnipeg. What is your role in helping the congregation and especially the women?

Answer:

- E.G.** I was, after 7 years of study, ordained in 1959 and have since been a minister in Germany and Canada. After another year of special clinical education I became a chaplain and served as such for four years. For the last 5 years I am the minister of St. Peter's Lutheran Church in Winnipeg. My role in helping women is not different from helping anyone else in crisis or difficult situations.
- H.B.** I am a professional lay-parish worker. I am at St. Peter's Ev. Lutheran Church since July 1992. My role in serving women is: Bible studies, personal consultation i.e. pre-marriage counselling, dealing with grief (death of a husband) working with young adults and teens.
- A.S.** I studied Theology in Saskatoon from September 1986 to April 1987 and then from January 1992 to July 1993. I am currently an Intern at St. Peter's, and will continue my studies in September 1994. In May 1995 I will graduate, and God willing, I will be ready for ordination and a call to serve in a Parish. I see my role in serving the congregation and women, to provide theological material i.e.. Readings and analysis of women roles in the scripture, in history and in contemporary society. The

role of women in ministry and in the leadership of the church will be increasing in the future. The shift from a male oriented church to a more inclusive church body is in action, and I support the trend.

G.S. I was born in Philadelphia. My mother was from East Prussia and my father's kin had been in the States for three or four generations. My internship took place in the St. Petrus, Vorsfelde, and Heilige Geist Kirche, Wendschott, Niedersachsen, Germany; Neudorf, Sask.; Hanna, AB; and presently Winnipeg. All my parish experiences have been bilingual. I believe women are more open to sharing, therefore I find myself listening more to women's painful stories than to men's.

M.M. I was ordained on June 4, 1989. My first parish was Zion Lutheran Jansen, SK. and Zion Lutheran LeRoy, SK (July 1, 1989 to April 16, 1991). After four months of language studies in Germany, I came to St. John's and began serving as their pastor on September 1, 1991, to the present. My role in helping/serving is typically of most parish pastor's -- counselling, bible studies, visitation, etc.

Question #2.

How often or how many times per year, do women approach you with their concerns?

Answer:

- E.G.** In my experience women do approach a minister more often than men. Mostly it is about difficulties in marriage or old age. I would not be able to put a number to it.
- H.B.** About 15 times since I started.
- A.S.** So far, due to the short time I was here, I was not approached with specific concerns.
- G.S.** It is difficult to say. Most of the shut in's I visit are women. It seems when people are sick or shut in, they share more. To put a number to it, it would be difficult but under 20 times a year would be a safe number.
- M.M.** Difficult to answer with accurate numbers, but on average 15 - 20 times a year.

Question #3.

What age range are women seeking help?

Answer:

- E.G.** As mentioned above there are two major periods in life for women to seek help and advice. Marriage problems could occur at any age, but the difficulties of being alone in old age and fear of death etc. mostly happen after 50.
- H.B.** 20 - 80
- A.S.** I could not answer this question right now.
- G.S.** As stated above, older people share more. When there is a divorce or trouble with a child, the pastor might be

called. Very few in the 20's, some in the 30's and 40's, most in the 50 plus range share with the pastor.

M.M. Mostly older widowed women 50+.

Question #4.

How willing or reluctant are women willing to discuss their suffering or concerns with you? Why? Please explain.

Answer:

E.G. I am glad for everyone in my church who opens up to me.

From my observation I would say there are still a majority who do not want to talk about their problems, often times because of the fact that I am a man.

H.B. I do not perceive women in our congregation to be very open to discuss their sufferings/concerns.

I can guess as to the reasons:

- cultural background, many of our members come from a Slovak-German background. Essentially a matriarchal society. It is not culturally acceptable to share problems. (Example: even though I know that one church member is physically and emotionally suffering, there is no openness to discuss, help, give guidance).

Outsiders rarely become aware of problems. That does include the pastor.

-The newness of my position, the general unfamiliarity with me as a person could also contribute to a reluctance to discuss suffering and or concerns.

- people in general also do not want to be vulnerable. By opening up they are perhaps afraid to become vulnerable, some see it also as a sign of weakness (so I have heard) if they cannot "tuff it out"

-perhaps an inadequate understanding of what the church should be.

A.S. I had no experience so far here at St. Peter's. Women did not approach me, to discuss special concerns.

G.S. Before anyone can share with another, there has to be a rapport established. When there is no immediate crisis there is no need to share until the rapport is established. Therefore, some people come forward right away because of a crisis in their lives, while others will never come forward because they just can't talk to the pastor (no rapport exists) or they never experience a big enough crisis.

M.M. Women are often more open than men in sharing their concerns. However, as Heimo Bachmayer (St. Peter's) observed, women of Eastern European/German background are more reluctant to depend or lean on anyone.

Question #5.

Please describe the process or method you apply in helping women with their problem or concerns.

Answer:

E.G. Being a minister, one would expect a "religious" approach, but this depends much on the person in

question. One of the best ways is to be able to listen. That is often all that is needed.

H.B. Let them talk, basically listen very carefully, show caring, concern and acceptance, affirm the person, offer help, continued support (That's a difficult one!!).

A.S. This is a pastoral care question. Basically, my role is the one of a listener. The dynamic of the conversation will bring to surface, how to help. I see it as my role to empower the women to find solutions for themselves.

G.S. I have learned that in helping people with their concerns, one must be able to listen in several different ways. That is, when listening I need to check out with the person if what I am hearing, what my impressions are and the messages they are giving me through their body language is what they mean. In turn, I have to do this "checking out" by matching their language. For example if they say, "When I talk to people I believe they are always telling me what to do," and I respond "It appears to me you are not looking for some to run your life," it wouldn't surprise me if they answered, "You didn't hear a word I said." Matching makes it easier to establish rapport. Then advice, affirmation, in short, help seems to be more readily received. I still have to work very hard to be able to put what I have learned into practice when speaking in German.

M.M. Active listening -- Empathy. I'm reluctant to offer

"solutions," but rather struggle with people to find their own answers and solutions, then continue to support, affirm, and listen as needed.

Question #6.

Do you discuss **faith**? How important is **faith** to women in need of help? What **scriptures** do you use to help them. Please explain **why** you use these particular **scriptures**.

Answer:

E.G. Of course, for those women who know about faith in a personal way, faith will be of great help. But there certainly is not a method or a series of scripture verses that one could apply in every case. It depends on the nature of the problem. Prayer is of importance in most cases.

H.B. Yes - I do discuss faith. Faith is important to women in need of help, though my experience has been that it comes often second. If there is a problem, then that problem needs to be dealt with and then faith can/should be addressed, i.e. if the problem is hunger, faith at that point does not "fill the stomach." Faith is of primary importance in the case of the death of a spouse, although the scripture passages (or faith) does not remove the pain, they provide hope. Some passages that are used are: Job 19, 23-27

Isaiah 25

Psalm 23

The Gospel of John

and various passages. No specific passages are used - since each situation is different, rather whatever is/seems appropriate to the individual circumstances. There is no "magic formula" that I personally would want to use since we are dealing with individuals and unique personalities responding differently to various texts. The conversation will generally indicate the kind of scripture to be appropriate.

A.S. I feel, that there is no special part in scripture to make use of in order to counsel women. All scripture is helpful. Scripture speaks to humanity in a very inclusive way. It is written to help both, women and men. However, special concerns need special help and verses from the Psalms and Words of Jesus, full of compassion are ready to be used to comfort women in need.

G.S. I find older women to be most knowledgeable of Scripture. Therefore, their faith is scriptural based and one can minister to them on this basis. If they are lacking in a scriptural based faith, that is they believe faith is very personal, then I believe Scripture sometimes is perceived as an authority and not a comfort. Prayer is appropriate 90% of the time. One must remember that Jesus did not pray with everyone he helped. In times of death and sudden bad news I use Romans 8; Psalms 121, 23, 130 and the beginning of Psalm 22; I Peter 1:3-9; Is.

41:10, 43:1-3; 53:4-6 and 61:1-3; and John 3:16 and 14:1-7. In Advent I read Luke 2 and after Christmas Matthew 2:1-12 as general devotionals.

M.M. Yes, faith is often discussed. Faith is important to those who come to talk to me, even if it is not outwardly expressed--this is indicative by the fact they are t a l k i n g t o m e a n d n o t a psychologist/psychiatrist/counsellor, etc. As with other pastors, I do not use a "system" of scriptures. I will share "stories" of faith in much the same manner as Christ shared relevant stories. This, then, becomes unique to each person.

Question #7.

In which area do you feel women require most help? What recommendations would you make in improving the system?

Answer:

E.G. Women do require mostly help in marriage problems, abuse cases (some going back to childhood), as well as in sickness, educational problems with their children etc.

H.B. Finding and accepting their place in the church as equals, accepting leadership roles.

We need to teach/retrain our women to see themselves as equals. Traditionally their place was in the home. This is no longer the case. I see some of our women struggling with their new roles and responsibilities. They are unsure of themselves, their place in

church/society and how to deal with often critical, sometimes negative comment from their peers.

Teaching will be one aspect to help overcome some of the problems. Yet I do not see in our church a great desire to become active in women's conferences etc. (ELW). Perhaps it would be easier to retrain our male membership to support, affirm and embrace our women in their efforts.

A.S. They require first of all help to feel equal with men, in marriage, profession and society as well as in the church.

G.S. Women need help mainly when they are single parents, dealing with a past or present abusive situation, their children are in trouble or in times of ill health. In years gone by, church and society have ignored the cries of women in regards to abuse. Women learned how to somehow adapt to this uncaring situation. Thank goodness systems and people are changing in this regards.

M.M. - marriage problems

- abuse

- child care/career

Question 8.

Do you feel immigrant women have special needs versus Canadian born women? Please explain why?

Answer:

E.G. Among our women we have a great number who have suffered

extensively during war years in Europe, abuse by occupation forces (especially in the East) hunger, loss of husbands in action etc. Certainly a woman born and raised in Canada has no idea what this time was like. Some of the suffering has changed the lives of these women permanently.

H.B. Unable to comment.

A.S. Yes, I do feel because they are uprooted, separated from their own culture, language and background. It is hard to make a new home away from home.

G.S. I find that most of the immigrant women who have lived in this country for a long time have the same problems "present day" as other women who were born in Canada. The women who have more recently immigrated have the feelings of homesickness. Those who immigrated many years ago have either worked through that or went back to the old country. Although these women, immigrant and Canadian born, might not be able to relate well to one another concerning past experiences, they seem to relate well concerning present day problems.

M.M. Yes, because many of the immigrant women come from wartorn Europe, their background is vastly different.

Question #9..

How often do you refer women to other agencies or services for help? Please state why?

Answer:

- E.G.** Referral to other agencies happens occasionally when I notice that a specially trained person could be more helpful. Some of the patients were afterwards successfully treated in hospitals or by psychotherapists. Some of the damage seems experienced in the war and after-war-years seems to show much later.
- H.B.** Personally I have referred them 4 times. I am not a psychologist and am not qualified to deal with psychological/emotional problems. Some referrals dealt with social agencies, at this point our church does not have a clearly outlined social ministries program. These people need help beyond the occasional gift of groceries.
- A.S.** I had no experience so far. Maybe in the future I have to deal with this question.
- G.S.** I find that by the time the pastor becomes involved, they have either tried others or simply refuse to go to others for help. I have referred people to others but having served smaller congregations it has not happened very often since less people in a congregation means less people with concerns.
- M.M.** I do refer to other agencies when I perceive more help is needed than I can provide.

Question #10:

What kind of problems did immigrants face during the adjustments into Canadian society? How did they deal with the problem?

Answer:

- G.S.** Years ago immigrant women faced the language barrier more so than men. The men found work outside of the home while many women didn't. Because of German interest groups, German butchers and bakers, immigrants were able to eat "old country" style food and continue their cultural traditions. Being looked down upon immigrants of other ethnic groups, who had been in Canada longer, seems to have played a role, also if one was a true "immigrant" or a DP (displaced person) seems to have had an effect with a DP being treated worse. From what I have perceived, their desire to make a better life for themselves than in the old country helped them overcome the difficulties that they faced. It is only now, that they have "made it," do they have time to think about how poorly they were treated.
- M.M.** Language and education were the major problems (in my opinion). Often immigrant women had low paying menial jobs (house cleaning; seamstress, etc.) due to language and education. I believe this caused many to depend heavily on their faith (the anchor which saw many of them through the terror of war). Because the church provided services in their native language, many immigrants found refuge in the church. It was a place that provided reference while adjusting to a new language.

The Importance of Social, Cultural, Linguistic and Spiritual Similarities

The social and cultural match of pastors with congregational members was a primary consideration of the Church Council. Also, the development of trust between a pastor and church members was an important consideration of the Church Council. Arredondo et al⁴⁷ noted that "trust" includes expectations that the counsellor/pastor will understand the cultural realities which underlies the pastor/church member relationship. The spiritual/cultural understanding between pastor and church member facilitates a focus on issues affecting them, within a context which recognizes and appreciates the contribution of customs and beliefs to the immigrants' experiences.

The study found that some pastors are themselves newcomers to Canada. Based on their own experience of migration and adaptation and combined with an understanding of their congregation's social and cultural backgrounds established by similar life experiences, they believe that they were able to provide spiritual assistance to the immigrant women and congregations. The similarity between counsellor and client, for example in race, culture, ethnicity, and/or social background, has been shown to contribute to improved communication and positive service outcomes (Sanchez⁴⁸ and Atkinson 1983; Proctor⁴⁹ and Rosen 1981; Evans⁵⁰ et al. 1986).

Pastors interviewed noted how the process of social adaptation may differ among church members according to age, gender, socio-economic status, individual and social experiences, and their faith. Stresses which contributed to these problems were related to the experience of social adaptation which interact with the normative developmental processes of the immigrant family and individual. The process of social adaptation can be viewed as overlapping with the normative developmental stages of the life-cycle as well as the developmental stages of faith development.

Another observation of pastors was the difference in body language among their church members. In comparison to Canadian culture, German-speaking members are more expressive with their hands and gestures, especially the Volksdeutsche. However, Volksdeutsche seem to attempt to solve their own problems and are somewhat reluctant to seek pastoral help.

War experiences, cultural differences, educational differences and linguistic difficulties with a new language contributed to adaptation difficulties. Losses of families, especially a spouse, and fragmentation of some families between Europe and Canada contributed to church members' suffering and seeking assistance from pastors. Intergenerational problems resulted from adolescents receiving exposure to the new cultural norms and roles through schools as compared to their parents.

Pastors noted "post traumatic stresses" of members who

had joined the church twenty to thirty years ago. Members who have been subjected to the experience of war, political persecution, including torture or the disappearance of family members suffered "post traumatic stress reactions." Epsin⁵¹ noted that these reactions may "manifest themselves through nightmares, numbing of feelings and overwhelming feelings of guilt." Chambon⁵² observed that "post traumatic stress" and similar difficulties are often "manifested several years after the occurrence" of the traumatic events. Church members who experience "post traumatic stress" may not recognize the link between the present suffering and past events. The pastor, who is an instrument of God's compassionate love for the church member, assists the suffering or provides referral services for additional help.

According to pastors, language was the most important variable because of its affective and cognitive implications in the provision of spiritual services. For most German speaking members, their first language continues to be the language of emotions because it was within their first language that praying and affective understanding was first formed. Epsin⁵³ made the observation that "to decode meanings" through the use of "another language is problematic."

Thus, God's representatives offer not only spiritual support to the members but pastors must have the ability to offer linguistically appropriate and culturally sensitive

services to the German-speaking members and congregation.

Pastors in this study work closely with experienced bicultural Interfaith workers, a ministry rooted in the Judeo-Christian faith, who provide counselling to church members. These therapists understand culturally specific metaphors, myths, symbols and analogies that will enhance the therapeutic process.

Summary

To reiterate the most pertinent points from the above chapter:

As the Worldview Model implies, Christians "seek to overcome the central problem of life and join a congregation of believers."

First, the German-speaking churches in Winnipeg arose out of the expressed needs of immigrants who wanted to provide services in their own language.

Second, all four German-speaking congregations in this study belong to the same Synod and abide by the same constitutional laws.

Third, the pastor, a representative of God, provides comfort, support and faith to the informants and congregation in their losses and suffering in life.

The next chapter presents "**The Lutheran Congregation.**" From a survey we learn from the congregation and informants, who they are, where they came from, about their suffering and

faith. Two groups, the Volksdeutsche and Reichsdeutsche Lutherans were found in all four congregations.

ENDNOTES TO CHAPTER V

1. Matthews, Warren. World Religions. West Publishing Company, 1991:10 and 310.
2. Matthews, Warren. World Religions. West Publishing Company, 1991:11.
3. Telephone interview with Bishop Lee Luedtkehoelter on May 7, 1994. Personal interview with Bishop Lee Luedtkehoelter on May 8, 1994.
Telephone interview with Bishop Richard M. Smith on January 31, 1995. The Chapter on "The Lutheran Church" was perused and approved by Bishop Richard M. Smith on February 15, 1995.
4. Interview with Alex Schorn on December 3, 1993.
5. Althaus, Paul. The Theology of Martin Luther. (translated by Robert C. Schultz), Fortress Press: Philadelphia, 1966:35.
6. Ibid., Althaus. The Theology of Martin Luther, 1966:5.
7. Ibid., Althaus, 1966:37.
8. Ibid., Althaus, 1966:44.
9. Ibid., Althaus, 1966:45.
10. Ibid., Althaus, 1966:56.
11. Ibid., Althaus, 1966:56-63.
12. Interview with President of the Church Council, Alex Schorn, December 3, 1993.
13. Ward, Kenn. "We Lutherans," in Canada Lutheran: Special Edition, Vol. 9 (8), September 1994:26.
14. Ibid., Ward. Canada Lutheran: Special Edition, 1994:26.
15. Rogness, A.N. The Story of the American Lutheran Church. Augsburg Publishing House, Minneapolis, 1980:14.
16. Cronmiller, C.R. A History of the Lutheran Church in Canada. Vol. 1, The Evangelical Lutheran Synod of Canada to mark its centennial, July 1961:2.
17. Ibid. A History of the Lutheran Church in Canada. July 1961:4.

18. Ibid., A History of the Lutheran Church in Canada. July 1961:4.
For further reading, please see:
Threinen, N.J. (ed.) In Search of Identity: a Look at Lutheran Identity in Canada. Lutheran Council in Canada Printed in Canada, 1977.
Schwermann, A.H. The Beginnings of Lutheran Church-Canada: Covering the Years 1941 to 1964, Planning a Self-governing Canadian Church. Published by resolution of the 12th Annual Convention, Lutheran Church-Canada. September 23-25, Edmonton, Alberta, Canada.
19. Bergendoff, Conrad. The Church of the Lutheran Reformation: A Historical Survey of Lutheranism. Concordia Publishing House: Saint Louis, 1967:153.
20. Ibid., C. Bergendoff, 1967:153.
21. Ibid., Bergendoff, Conrad, 1967:153-154.
22. Telephone interview with Bishop Lee Luedtkehoelter, May 7, 1994.
23. St. Peter's Ev. Lutheran Church: 50th Anniversary 1980:2.
24. St. Peter's Evangelical Lutheran Church 25th Anniversary, Sunday, September 18, 1955:3.
25. Ibid, ARTICLE VI, p. VI - VII.
26. Ibid., ARTICLE VI, p. VI.
27. Ibid., ARTICLE VI, p. VI.
28. Ibid., ARTICLE VI, p. VI.
29. Ibid., ARTICLE VI, p. VI - VII.
30. "ARTICLE VIII: Congregational Meeting," in Our Congregation's Annual Report Feb. 1987:IX.
31. "ARTICLE II: Confession of Faith," in Our Congregation's Annual Report, Feb. 1987:I.
32. Ibid., ARTICLE XII, Section 4, p. XIII.
33. Bishop Richard M. Smith, January 31, 1995, according to ARTICLE XVIII.
34. Bishop Richard M. Smith, January 31, 1995, according to ARTICLE XVII.

35. "ARTICLE III: Nature and Mission," in Our Congregation's Annual Report Feb. 1987:II.
36. Ibid., ARTICLE III, p. II.
37. Ibid., ARTICLE III, p. II.
38. Ibid., ARTICLE III, P. II.
39. Ibid., ARTICLE III, p. II - III.
40. Ibid., ARTICLE III, p. III.
41. "ARTICLE V," in Our Congregation's Annual Report Feb. 1987:V.
42. Ibid., ARTICLE V, p. V.
43. "ARTICLE VII: The Office of the Ministry," in Our Congregation's Annual Report February 1987:VII.
44. Ibid., ARTICLE VII, Section 2, p. VII.
45. Ibid., ARTICLE VII, Section 3, p. VII.
46. Ibid., ARTICLE VII, Section 4, p. VII - VIII.
47. Arredondo, Patricia, Orjuela, Elas, and Lynn Moore. "Family Therapy with Central American War Refugee Families," in Journal of Strategic and Systemic Therapies, 8(2), 1989:28-35.
48. Sanchez, A., and D. Atkinson. "Mexican American Cultural Commitment, Preference for Counsellor Ethnicity and Willingness to Use Counselling," in Journal of Counselling Psychology, 30(2), 1983:215-220.
49. Proctor, E.K., and A. Rosen. "Expectations and Preferences for Counsellor or Race and their Relation to Intermediate Treatment Outcomes," in Journal of Counselling Psychology, 28(1), 1981:4046.
50. Evans, Leonard, A. et al. "Patient Requests Correlates and Therapeutic Implications for Hispanic, Black and Caucasian Patients," in Journal of Clinical Psychology, 42(1), 1986:213-221.
51. Ibid., Epsin, Psychology of Women Quarterly, 1987:495.
52. Chambon, Adrienne. "Refugee Families Experiences: Three Family Themes - Family disruption, Violent Trauma and Acculturation," in Journal of Strategic and Systemic

Therapies. Summer 8, 1989:3-13.

53. Epsin, Oliva. "Psychological Impact of Migration on Latinas Implications for Psychotherapeutic Practice," in Psychology of Women Quarterly, 11, 1987:489-503.

CHAPTER VI
THE LUTHERAN CONGREGATION

Introduction

According to Matthews'¹ Worldview Model, "Christianity invites persons who seek to overcome the central problem of life to join a congregation of believers. In a group, adherents find support for living...there are ceremonies marking affirmation of membership in the community..In each religion, adherents accept responsibility for living by strict moral standards." "Christian service to God means, to them (Christians) not only charity to meet current needs but also altering institutions and structures of society in order to alleviate poverty, illness, and injustices."

Matthews systematic analysis of Worldview helps the reader to obtain an understanding of any congregation, their culture, belief and practices. M. Lock² views culture as an overall explanatory framework through which individuals in a society come to understand themselves and the world. Culture provides a basis not only for how individuals come to

understand themselves and others, but it facilitates assumptions for answering questions concerning how the world works and our place within the world. A. Brittan and M. Maynard³ noted that culture is not static, nor is it without any structural constraints. Cultural meanings are socially constructed and reconstructed through the processes of human interaction and through the appropriation, promotion and application of culture in differing societies and within particular sets of social relations. Following Matthews' Worldview Model, this study investigates the Lutheran women's congregation, their culture, belief and practices.

Similar to Matthews' invitation, Luther also directs humans who wish to find Christ to the church:

"Whoever seeks Christ must first find the church. Now the church is not wood and stone but the group of people who believe in Christ. Whoever seeks the church should join himself to them and observe what they teach, pray, and believe. For they certainly have Christ among them."⁴

The church is an essential part of the Lutheran women's relationship to Christ.

Luther views the church as a "community of saints" and calls it a "Christian community or gathering" or "holy Christendom" or "the holy Christian people of God." Luther suggests the sum total of all on earth "who hear the voice of their shepherd," that is, all the believers. The community is "called together by the Holy Spirit," who "has called me through the gospel." The church is therefore the people who have "gathered together through the gospel" and also "gathered

around the gospel." Luther views this gathering of people as the community of "the holy Christian people of God." Luther concludes that "God's word cannot exist without God's people and God's people cannot exist without God's word." Thus, God's word points forward and backward to God's people. Luther suggests that

"no one can be saved who is not part of this community and does not live in harmony with it in one faith, word, sacrament, hope, and love. For outside the Christian church there is no truth, no Christ, and no salvation."⁵

Luther suggests that only faith can recognize the church's existence.

"The church is a so deeply hidden thing that no one can see or know it but can only grasp and believe it in baptism, the Lord's Supper, and the word."⁶

Lutherans become part of the Christian community through baptism. The Lutheran women are a gathered community who believe that Jesus is the Christ and they have salvation in his name. Lutherans abide by laws and have a constitution (please see **The Lutheran Church**).

The informants know from Genesis 1:27-31 that God made us in his own image, and gave us responsibility for the world. Through work we fulfil this responsibility. Christ gives rest to the weary, joy to the sad and eternal life to all who believe in him. Lutherans pray for those who are crushed with the burden of life that Christ may give them strength, hope and dignity.

The Lutheran women know that God made us in his own image

and gave us responsibility for the world. Romans 3:21-26 states:

"But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished--he did it to demonstrate his justice at the present time, so as to be just and the one who justifies the man who has faith in Jesus."

The Lutheran women believe that they are saved by grace through faith in Christ because good deeds alone cannot save sinful humans. Lutherans know that those who have been saved by grace through faith in Christ will desire to have fellowship in the church, which is the body of Christ. The Scriptures reminds humans to do what is good, in Titus 3:1-5:

"Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and to show true humility toward all men. At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. But when the kindness and love of God our Saviour appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit."

The New Testament reveals that Jesus was crucified for us, in order to demonstrate the depths of God's love for us so that Lutherans may have eternal life. John 3:16 states:

"For God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life."

Thus, for the Lutheran women, the congregation is the community of believers in Christ.

Survey

Lutheran women in this study have been reminded to be "obedient, to be ready to do whatever is good...to be peaceable and considerate, and to show true humility toward all men" (Titus 3:1-2). During the war, the Lutheran women "lived in malice and envy, being hated and hating one another. But when the kindness and love of God our Saviour appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit" (Titus:3:3-5).

The German-speaking Lutherans in Winnipeg too have suffered and are an important group yet have not been studied in religious studies. The author, along with other Lutheran women, embark on Lutheran history and epistemology. These voices need to be heard and may have implications for other religious traditions.

At a church retreat at Camp Arnes, on October 23 to 25, 1992, twenty Lutheran immigrant women and Pastor Griebing, had a lively discussion regarding the informants' life, suffering and faith.

As suggested by Matthews' Worldview Model, discussions and recommendations evolved at the retreat among the informants, as how to alter institutions and structure of

society in order to alleviate poverty, illness and injustices.

The informants related to their own experiences and how they were treated so that the reader may learn from their ordeal. They spoke of the overwhelming importance of religion and faith in their lives. The informants' voices, intimate and powerful, testified to the importance of religion in the construction of their personal history, as well as to its oppressive and liberating potential. These "Lutheran women of valor" have developed hard working qualities whether in the church kitchen, their garden, as missionaries or working mothers. It comes from the necessity of survival of pioneering agricultural settlements as Volksdeutsche Lutherans, as well as Reichsdeutsche Lutherans, both who have experienced degrees of violence, cruelty and inhumanity before, during and after World War II.

Out of 20 participants, twelve (60%) informants agreed to be interviewed individually and do a survey for this study. The reason for the individual interview and survey would result in a more open and personal discussion. All informants agreed that God acted and reached out in their life, which is faith. Whereas religion for the informants, is the human effort to reach out to God. Their lives are shaped by their relationships to God and by the norms of their churches. Sometimes Lutherans adhere to the formal norms, sometimes in conflict as witnessed in **the Institutional History**, which caused three out of the four German-speaking congregations to

separate and form new churches. However, their informal relationship to God endures.

The author asked each informant the same questions. The informants provided their own interpretation of what suffering and faith means to them.

The discussion and survey was divided into three sections and explores:

- (1) the Lutherans in general
- (2) the congregations in Winnipeg, who they are, where they came from, their suffering and faith
- (3) what Lutherans can do, to make a difference in society

In this chapter, each section will deal with answers provided in the survey and discussion. Combined with this survey, will be the author's comments and suggestions.

SURVEY

1. Who is the largest group among German Canadians?
(A) Lutherans (B) Mennonites (C) Catholics
2. Before World War I, most German speaking settlers in the prairies were:
(A) Volksdeutsche (B) Reichsdeutsche
3. In 1991, the Lutheran population in Winnipeg was:
(A) 100,101 (B) 55,505 (C) 32,705
4. German-speaking congregations in Winnipeg have:
(A) Reichsdeutsche (B) Volksdeutsche (C) both
5. I left Europe because?
(A) No jobs (economic) (B) adventure (C) political
(D) religion (E) war (F) all the above
6. I received help to come to Canada from:
(A) CLWR or church (B) Family in Canada (C) paid myself
7. How important was/is the church/congregation to you?
(A) very important (B) somewhat important (C) not important
8. How do you feel toward other than Lutheran groups?
(A) friendly (B) unfriendly (C) do not mix
9. What does 'suffering' mean to you?
10. What does 'faith' mean to you?
11. What helps you most to overcome suffering?
(A) faith, prayer, God, church (B) pastor (C) friends
(D) other
12. I learned English:
(A) at school (B) on my own (C) I do not speak English
13. I prefer to speak German:
(A) at church (B) at home (C) both A and B
14. How important is education to you?
(A) very important (B) somewhat important (C) not important
15. How important was work for you when you arrived?
(A) very important (B) somewhat important (C) not important
16. How can Lutherans help make a difference in society/world?

Results

I. LUTHERANS IN GENERAL

At a church retreat, discussion resulted regarding the Lutherans in general, the German-speaking congregations in Winnipeg, who they are, where they came from and what their contributions or involvement are in the church or community. Recommendations were made as to what Lutherans can do to make a difference in society/world.

Twelve informants out of the twenty (60%) agreed to participate in the survey.

SURVEY QUESTION #1:

"WHO IS THE LARGEST GROUP AMONG GERMAN CANADIANS?"

- * (A) LUTHERANS
- (B) MENNONITES
- (C) CATHOLICS

NUMBER OF RESPONSES: 12

- * 3 STATED (A)
- 3 STATED (B)
- 6 STATED (C)

Statistics regarding Germans in Canada:

The survey suggested that three out of the twelve (25%) informants felt that the Lutherans are the largest group among German Canadians. Three out of the twelve (25%) informants stated that the Mennonites were the largest group among German Canadians. Six out of the twelve (50%) informants stated that the Catholics were the largest group among German Canadians.

The correct answer is that: "The largest denominational groups among German Canadians are Lutherans, followed by

Mennonites and Catholics."⁷

During the last two decades of the nineteenth century and the first decade of the twentieth, Lutherans emigrated to Canada⁸. Thousands of settlers of German origin, from eastern and southeastern Europe, settled in Manitoba. By 1914, 35,000 Germans settled in Manitoba, representing 7.5 per cent of the total population.⁹

World War I, the Depression and political changes in Europe reduced Germans entering Canada to a trickle. From a high of 107,698 in 1919, the figures went down to 27,530 in 1931. It fell as the Depression deepened and as Canada entered the Second World War. Between the end of World War I and the beginning of the Great Depression, 1,476,724 Europeans arrived in Canada but between the beginning of the Depression (1931) and the end of World War II (1945) only 219,494 entered Canada. "The inter war period witnessed the legislation of the most exclusive and restrictive regulations in the history of Canada."¹⁰

SURVEY QUESTION #2:

"BEFORE WORLD WAR I, MOST GERMAN SPEAKING SETTLERS IN THE PRAIRIES WERE:"

- * (A) VOLKSDEUTSCHE
- (B) REICHSDEUTSCHE
- NUMBER OF RESPONSES: 12
- * 12 STATED (A)

The survey stated that twelve out of the twelve (100%) informants felt that before World War I, most German speaking settlers in the prairies were Volksdeutsche.

The correct answer states that most Lutheran German-speaking settlers on the Prairies were Volksdeutsche. They came from Austria-Hungary, the Russian Empire and the Balkan countries where German colonies had been established during the 18th century.¹¹

Between 1919 and 1935, 97,000 Volksdeutsche arrived in Canada from Poland, Austria, Czechoslovakia and Germany. The majority were farmers who settled in the Prairies.¹²

In 1939, approximately 1,000 Sudeten Germans, because of their Social Democratic political affiliation, came to Canada from Czechoslovakia to escape Nazi rule. Eastern and southern Europe no longer enjoyed free entry privileges prior to the war. Prime Minister Mackenzie King's major policy statement of 1947 declared "Canada is perfectly within her rights in selecting people she wants."¹³

The Minister of Citizenship had the right to consider the prospective persons' suitability "to climate, educational, social, industrial labour and other conditions and requirements to Canada."¹⁴ The Minister had the right to declare a prospective immigrant undesirable because of "peculiar customs, habits, modes of life, methods of holding property or inability to assimilate."¹⁵

In the 1950's, the "non-preferred" people were reclassified as coming from "traditional sources". The postwar immigration policies reflected a great concern for international refugees. Now thousands of political refugees

and displaced persons were allowed to enter Canada. Thousands of Slovaks, Hungarians, Armenians, Rumanians, Congo Belgians, were admitted as refugees. "Almost every tenth person in the postwar period has been a political refugee."¹⁶

Between 1947 and 1950, a large number of Volksdeutsche Lutherans came to Canada from Eastern Europe, originating in the Danube areas of Romania, Yugoslavia and the former Austria-Hungary. In 1950, a ban on German nationals, which was enforced in 1939, was lifted.¹⁷

Between 1951 and 1960, approximately 250,000 Germans arrived in Canada. In 1958, new Canadian regulations were designed to maintain the flow. The White Paper of 1966 and the Regulations stated that all forms of "discrimination based on race, colour, religion, national origin or sex" were to be abolished.¹⁸ Since 1967, policies have remained the same. The 1971 census recorded 1,317,200 persons of German descent living in Canada, 6.1 per cent of the total population, being Canada's third largest ethnic group. In 1971, the government of Canada declared multiculturalism and came to recognize the pluralistic nature of the Canadian society.¹⁹

In 1971, approximately 62,000 German Canadians were living in Winnipeg. Most Canadians of German origin belonged to the Protestant churches. According to the 1971 census, 24.5 per cent were Lutheran, 15.8% United Church; 25.7 per cent were Roman Catholics, 9.6 per cent were Mennonites or Hutterites and a small percentage were Anglicans.²⁰

In 1979, the Canadian family consisted of eighty groups of every race, creed and culture.²¹

SURVEY QUESTION #3:

"IN 1991, THE LUTHERAN POPULATION IN WINNIPEG WAS":

(A) 100,101

(B) 55,505

* (C) 32,705

NUMBER OF RESPONSES: 12

2 STATED (A)

5 STATED (B)

* 5 STATED (C)

Statistics regarding Lutherans in Canada

The survey found that two out of the twelve (16.67%) informants stated that there were 100,101 Lutherans in Winnipeg. Five out of the twelve (41.67%) informants stated that in 1991, 55,505 Lutherans were in Winnipeg. Five out of the twelve (41.67%) informants stated that 32,705 Lutherans were in Winnipeg, in 1991, which is the correct answer.

According to Religions in Canada²², Statistics Canada suggests that in 1991:

- Canada had 636,210 Lutherans, of which 308,710 were males and 327,495 females.
- Manitoba had 55,130 Lutherans, of which 26,255 were males and 28,875 were females.
- In Winnipeg, the total Lutheran population was 32,705, of which 15,280 were males and 17,425 were females.
- Less than 15 years old = 5,335 total (2,730 males, 2,600 females);
- age 15-24 years = 4,310 total (2,035 males; 2,275 females);
- 25-44 years = 10,650 total (4,990 males; 5,660 females);
- 45-64 years = 7,575 total (3,695 males; 3,880 females);
- 65+ years = 4,835 total (1,825 males; 3,010 females).²³

Statistics Canada reports that between 1981 and 1991,

Lutherans decreased by 10%, compared to Presbyterians decreased by 22%; United Church by 18%; Anglican by 10%; and Baptists by 5%, whereas the Pentecostal group increased by 29% and the largest increase occurred in the Eastern Non-Christian religions, which as a whole, increased by 144% between 1981 and 1991. Among this group, the largest increases were for Buddhist (215%), Islam (158%), Hindu (126%) and Sikh (118%).²⁴

II. THE LUTHERAN CONGREGATIONS IN WINNIPEG:

WHO ARE THEY, WHERE DID THEY COME FROM:

SURVEY QUESTION #4:

"ALL FOUR GERMAN-SPEAKING CONGREGATIONS IN WINNIPEG HAVE:"

- (A) REICHSDEUTSCHE
- (B) VOLKSDEUTSCHE
- * (C) REICHSDEUTSCHE & VOLKSDEUTSCHE

NUMBER OF RESPONSES: 12

- 1 (B)
- * 11 (C)

Reichsdeutsche and Volksdeutsche Lutherans, who are they?

What is the difference and where did they come from?

Survey results state that one out of the twelve (8.33%) participants suggest that all four German-speaking congregations in Winnipeg have Volksdeutsche. Eleven out of the twelve (91.67%) participants suggested that all four German-speaking congregations in Winnipeg have Reichsdeutsche and Volksdeutsche, which is the correct answer.

The author found that there are two major groups of

Lutherans attending all four Lutheran German-speaking churches in Winnipeg, namely: the "Reichsdeutsche and Volksdeutsche Lutherans." All four Lutheran German-speaking congregations in Winnipeg consist of approximately two-thirds to four-fifths Volksdeutsche Lutherans and one-third to one-fifth Reichsdeutsche Lutheran immigrants.²⁵

As indicated in Chapter IV, the Institutional History, in 1994, Trinity had a total membership of 241²⁶ members, English service attendance averaged 60; German speaking and shut-ins averaged per Sunday 25 to 30 members. There are approximately four-fifths Volksdeutsche Lutherans to one-fifth Reichsdeutsche.²⁷

According to the Lutheran Church in Canada (Evangelical) Manitoba and Northwestern Ontario Synod, there were 1280²⁸ members in the Church of the Cross in 1993, with average German attendance in 1994 ranging from 60 to 90 (membership 120); and English 150 (membership over 600).²⁹ There are approximately two-thirds Volksdeutsche and one-third Reichsdeutsche members at the Church of the Cross.³⁰ Volksdeutsche and Reichsdeutsche members of Church of the Cross, come from the same regions as St. Peter's Church.³¹

In 1994, St. Peter's had a membership of 873³² German Sunday Service attendance, averaging 200 in German and 70 in English. There are two-thirds Volksdeutsche to one-third Reichsdeutsche. At the founding of the church there were mostly Siebenbuergen and Sachsen families. After World War

II, the majority of the congregations' members who emigrated were from Germany, Wolynia - Russian and Poland regions, Russian-Ukraine, Galicia, Baltic areas (Estonia, Latvia, Lithuania), West Prussia, Danzig, Silesia, Tschechoslovakia, Hungary, Jugoslavia, Romania (Siebenbuerger), Jugoslavia, Austria, Austria-Hungarian region, and Russia.³³

St. John's service attendance in 1994, averaged in German: 60 (140 membership); English: 60 (160 membership). The congregation consists of approximately 5 Volksdeutsche to 1 Reichsdeutsche, with the majority of the congregation, being the German Russian Volga Lutherans, Austria-Hungarian and Czechoslovakian.³⁴

Who are the "Reichsdeutsche" Lutherans and what is meant by "Reich"?

The First German Reich or German Empire had come into being in the Holy Roman Empire of 962-1806.

The Second Reich was created by Bismarck in 1871, out of an intricate maze of kingdoms, principalities, duchies, bishoprics, free cities, and the like that existed under the Holy Roman Empire, ending centuries of German political fragmentation.³⁵ In 1918, in the wake of defeat following more than four years of bloody conflict in World War I, Germany underwent a revolution that transformed the Reich into a parliamentary democracy known as the "Weimar Republic."³⁶

After a stormy fourteen years the republic collapsed and

was succeeded in 1933 by the Third Reich (1933-1945) of National Socialist dictator Adolf Hitler.³⁷

In the spring of 1945, the European conflict came to an end. With Hitler dead by suicide and the country overrun by invaders, the German army leaders agreed to Allied demands for unconditional surrender. With the downfall of the German Reich, Germany ceased to exist as a state and was ruled by foreigners (French, American, British and Russia).³⁸ The war left the German economy maimed, with thousands of mines, factories, warehouses and businesses bombed. For many Germans, their national heritage was bankrupt. For many, 1945 became the "year zero."³⁹ Germany faced many problems: economic stagnation, the dislocation of communications, famine, a desperate housing shortage, an unstable currency, and a rampant black market.

In addition, the problem became acute by the influx into Germany (existing Germans in Germany are called: Reichsdeutsche) of millions of invading refugees (invasion into the German Reich are the Volksdeutsche, who are of German descent and came from Poland, the Ukraine, Romania, Russian, Czechoslovakia, Yugoslavia, Hungary, Romania, etc.) expelled from eastern Europe.⁴⁰

Who are the Reichsdeutsche Lutherans?

Part of the informants studied in the thesis are Reichsdeutsche Lutherans, who are those born of a German

father and mother and born within the territorial borders of Germany (Third Reich) at the outbreak of World War II. Often Reichsdeutsche Lutherans identify themselves by the region they come from, as Bavarians, Swabians, Saxons, etc. when speaking to other Germans.

At the Yalta conference of February 1945, the Western powers (American President Franklin Roosevelt, British Prime Minister Winston Church, Soviet leader Josef Stalin) declared that the German "Reich" would exist as of the Oder-Neisse Rivers border, as of December 31, 1937 (please see map).

The "Reichsdeutsche Lutherans" are those born west of the Oder-Neisse Rivers and the "Volksdeutsche Lutherans" are those born east of the Oder-Neisse Rivers. Both groups, as already stated, are part of the four local Lutheran German-speaking congregations in this study.

West of Oder-Neisse Rivers = Reichsdeutsche ↓ East of Oder-Neisse Rivers = Volksdeutsche



This meant that the Soviets and Poles expelled virtually all "Volksdeutsche" Germans from the territories east of a line that ran along the Oder and western Neisse Rivers, including large areas that had been inhabited predominantly by Germans for centuries. In this manner, nearly a quarter of the German Reich's pre-1938 territory, where some nine and a half million Germans had lived,⁴¹ were expelled, who were the "Volksdeutsche" Germans. Most of these expelled "Volksdeutsche" went to live in Germany, among the "Reichsdeutsche" Germans. The exodus of between ten and twelve million German refugees (Volksdeutsche) from East Prussia, East Pommern, East Brandenburg, Silesia, Baltic States, Danzig, Polen, Tschechoslovakia, Hungary, Jugoslavia, Romania,⁴² compounded the problems of food and housing in Germany (Reichsdeutsche).

In 1939 the territories that would comprise postwar Germany-East and West-Germany (Germany was undivided in 1939) had a population of under 59 million, and by 1946 had 64 millions.⁴³

How do the "Volksdeutsche Lutherans" differ from the "Reichsdeutsche Lutherans"?

The "Volksdeutsche Lutherans" in this study, differed from the "Reichsdeutsche Lutherans" in language, culture, custom and religion after World War II. How did this transformation occur? Many Volksdeutsche Lutherans had lived

in their adopted east European country for several centuries. They acquired some of their adopted country's life style, customs and incorporated some of the language into their own (similarly to the immigrant coming to Canada--they had acculturated and assimilated into the host society). Some Volksdeutsche Lutherans speak up to five languages. Many Volksdeutsche Lutherans had emigrated to their adopted country for reasons similar to coming to Canada, namely for political, economic, religious, adventure and various other reasons. Due to the war situation, Reichsdeutsche Lutherans came to Canada due to economic or social problems or for a better life. They were not necessarily driven from Germany but many came voluntarily. Whereas the Volksdeutsche Lutherans often had no choice but to emigrate because they were homeless.

Volksdeutsche Lutherans had emigrated to their host country (in eastern Europe) in colonies, maintaining their customs, religion and language for several centuries, others had integrated into their host country (similarly to the Canadian life, it depends on the individual). Similarly to the Canadian German-speaking Lutheran, their life centred around the church and their ethnic groups. Today, there are few or no visible differences among the Volksdeutsche, Reichsdeutsche and Canadian born (depending on the first, second or third born generation), in the four local German-speaking churches.

All groups found in the four congregations in this study,

have acculturated in the German language, customs (dress similarly), culture and religion. In the German service the Pastor still wears black whereas in the English service, the Pastor wears white. However, the services are held in English and a separate service is held in German. At times the two groups have joint services.

Why were the Volksdeutsche Lutherans persecuted?

When the Volksdeutsche Lutherans had to flee their adopted country for Germany, some Reichsdeutsche Germans felt threatened by the invasion of the Volksdeutsche Germans.

In 1945, Germany and the Reichsdeutsche were literally bankrupt in every aspect, i.e. morally, financially. The Nazi regime had not only inflicted a repressive dictatorship on Germany but had deliberately unleashed a brutal war that resulted in the deaths of forty million people across Europe.⁴⁴ Once the Germans learned the full extent of the crimes committed in the name of their nation, they struggled with shame in addition to coping with defeat, foreign occupation and hardship. Most sought to erase what had occurred. There had been too much suffering and pain. Both the Reichsdeutsche Lutherans and Volksdeutsche Lutherans encountered much hardship and suffering during the war and thereafter, as has been illustrated in the Lutheran women's testimonies (please see chapter on **The Lutheran Women**). The Volksdeutsche Lutherans often had to flee their home and

possessions and were lucky to carry a few personal belongings. Many families lost their loved ones to war or were torn apart to never see their family again, were held prisoners, the women and children raped, the men and boys taken to Siberia to slave in labour camps, maimed, destroyed physically and emotionally.

In summary, both the Reichsdeutsche and Volksdeutsche Lutherans experienced persecution, war and hardships--both suffered extremely and both informants have testified that "faith" was the most important variable for survival.

Why were the Reichsdeutsche Lutherans persecuted?

Research found that some Reichsdeutsche Lutherans suffered during the bombing of Germany, lost all their possessions, some children and women were raped by the enemy and experienced similar pains as the Volksdeutsche Lutherans, as illustrated in the women's testimonies (please see **The Lutheran Women**).

SURVEY QUESTION #5:

"I LEFT EUROPE BECAUSE?"

- (A) NO JOBS (ECONOMIC)
- (B) ADVENTURE
- (C) POLITICAL
- (D) RELIGION
- (E) WAR
- (F) ALL OF THE ABOVE

NUMBER OF RESPONSES: 12

- 1 (A)
- 3 (C)
- 8 (F)

What are some reasons for the Reichsdeutsche and Volksdeutsche Lutherans emigrating to Canada?

The survey results indicate that one out of the twelve (8.33%) informants selected reasons for leaving Europe was "no jobs" were available. Three out of the twelve (25%) informants stated that they left Europe because of "political reasons."

It was found that eight out of the twelve (66.67%) informants stated that the most common reasons for leaving Europe were due to "all of the above," namely: no jobs (economic), adventure, political, religion, and war. An additional point was discussed which the author had not considered, namely: surplus of women after World War II. Also, some German-speaking Lutherans from Austria, Germany and Switzerland, who share a common German language, came to live and stay with relatives in Winnipeg and joined the churches.

Economic reasons for emigrating

The author found that some Volks and Reichsdeutsche Lutherans were left homeless during and after the war due to heavy bombing, inability to find work and shortages of living accommodations. Many had experienced the devastation of the war, were homeless, and out of work. Canada offered an economic future, land was available and affordable, and many Lutherans were skilled craftspeople.

Some of the Volksdeutsche Lutherans were driven out of

their host region and were left stranded in Germany (1939-1950), spoke with an accent, dressed differently (according to their host country), and were not readily accepted by the Reichsdeutsche Germans. They were persecuted and ridiculed. Some Volksdeutsche Germans and Lutherans felt unwelcome in Germany and the economic situation was already difficult for the Reichsdeutsche Germans after the war. Heavy war bombing had left Germany in a miserable economic condition and some Reichsdeutsche Germans resisted the Volksdeutsche Germans for economic reasons.⁴⁵

Adventure

Some informants arrived in Canada for adventure, to see the country, the wilderness and to make "lots of money" and return home as a "rich person." Little did they realize the isolation in their daily lives, on discrimination at work, on marital discord to the exclusion of almost anything else. The church was their salvation where they could be among their "own kind" and eventually choose to remain in Canada. Some (Volks and Reichsdeutsche) Lutherans worked on farms as labourers, in mines and on road construction upon their arrival in Canada. They had learned and dreamed of a get-rich-quick success in the wilderness only to be disillusioned of the hard labour and primitive life-style. Educated men and women were not afraid to work on menial and low paying jobs. The German-speaking Lutherans had a dream in Canada and

knew that within time, Canada would provide a better future for their children, than had they remained in Germany. For some Lutheran members interviewed, this dream has become a reality. Although times were difficult and families experienced many hardships, the majority of informants interviewed and their families, now experience a comfortable life-style within the economic framework. Some credit is due to the German Hausfrau, who is frugal, economically minded and has the ability to create from "something old" into "something new," which demonstrates another example of being "women of valor."⁴⁶

Political reasons

Volks and Reichsdeutsche Lutherans, had to flee due to political reasons. Some were forced to migrate involuntarily due to political reasons, often individually or as a group. Some Lutherans refused to join a political party, belonged to a professional or intellectual class who felt their moral and religious values were more important than political affiliations. Thus, had they remained in Germany, they would have been arrested for treason or other political reasons. Some informants and their families fled due to racial, national or ideological intolerance due to Nazi German oppression. Some were "displaced persons" who did not belong anywhere and needed to belong and make a new home in Canada. "In general, political refugees came from among the better-

educated strata of their respective societies and generally they are urban dwellers."⁴⁷ Some political refugees today continue their education in Canada and are today entrepreneurs and business people.

SURVEY QUESTION #6:

"I RECEIVED HELP TO COME TO CANADA FROM:?"

- (A) CLWR OR CHURCH
- (B) FAMILY IN CANADA
- (C) PAID MYSELF

NUMBER OF RESPONSES: 12

5 (A)

3 (B)

4 (C)

Religion

Survey results state that five out of the twelve (41.67%) informants received help from the Canadian Lutheran World Relief (CLWR). Three out of the twelve (25%) informants received help from family in Canada. Four out of the twelve (33.33%) informants paid for their own expenses.

At the end of World War II, the Canadian Lutheran World Relief organization which was also assisted by all four Lutheran German-speaking congregations in Winnipeg, provided aid in the form of clothing, food and medical supplies to war devastated Europe. The influx of new Lutherans vitalized the German community life in the church after World War II, as reported in the **Institutional History Chapter**.

In 1947, the Canadian Lutheran World Relief joined the Canadian Christian Council for the Resettlement of Refugees and together with other churches e.g. Baptist, Catholic,

Mennonite, worked to bring German refugees to Canada. Within the organization's first 20 years of work, approximately 22,000 Lutherans (Volks and Reichsdeutsche) came to Canada and many are now members of the four Lutheran German-speaking congregations in Winnipeg. The Zentralverband, organized in 1957, also assisted many Sudeten Germans to come to Canada.⁴⁸

The author found that some Volks and Reichsdeutsche Lutherans received assistance from the Canadian Lutheran World Relief Organization and the "Hilfswerk der Evangelischen Kirche in Deutschland" with provisions, food, living quarters, employment assistance, as well assistance in immigration.⁴⁹

Several families came to Canada as a group. They had experienced many hardships together during the war, had remained as a survival means together in a community and had made a group decision to emigrate. To them, faith and religion was extremely important, their language, culture, extended family structure, freedom of religion and education, as well as a strong bondage through difficult times, made these Volks and Reichsdeutsche Lutherans idealistic church members, who landed in Winnipeg.

Some families who had arrived in Canada, formed a "chain" migration of other families within the family clan, as witnessed in the women's testimonies (please see **The Lutheran Women**). The earlier arriving church member, assisted and opened their door and hearts to other family members, who would become church members. They wanted to and longed for,

to re-establish the close-knit family linkage in Canada, which they had enjoyed in Europe. However, almost every member the author spoke to, had lost one or more members during the war. The most heartbreaking stories are those where loved ones disappeared without a trace and they have never been heard from again (please see **The Lutheran Women**).

Little has been written about the German-speaking Lutheran's hardships and experiences encountered during the pre-war, war times, pre-immigration, immigration and post-immigration times. Several members the author interviewed found it too difficult to talk about their experiences. They felt it was like "opening up hurting wounds" and were overcome with emotions and great pain. The author provided compassion, empathy and permitted them to ventilate their feelings. Some cried softly and eight of the twenty informants declined to participate in the survey because "it was too painful." Even after 50 years the pain persists and arouses great suffering. Some informants stated that this was the first time they had spoken about their suffering.

Thus, German-speaking Lutherans too suffered life threatening situations, were "raped, killed, thrown in jail, and experienced the holocaust."⁵⁰

Surplus of women in Germany--another reason for joining the congregation

The author had not realized the above point, previous to

the survey. Some informants joined the congregation because of the surplus of women in Germany after World War II.

In 1946, there were 135 women for every 100 men as a result of the men being killed during World War II and its aftermath. Almost every family within the four congregations have lost one or more loved ones during this time. Often entire families were wiped out. This disproportionality improved with the return of prisoners of war and with the death of women who strongly predominated in the older age groups.

By 1974, the ratio had fallen from 116 to 100.⁵¹ When newspapers advertised for German women to come to Canada, some Lutheran women in this study, adhered to the request.⁵² The German Hausfrau was known worldwide for the 3 "K's", namely "Kirche, Kueche, Kinder" (means taking care of: church, kitchen and children), which is another example of "women of valor."

Three of the informants, who had been employed during the war, while their husbands were fighting World War II, were gainfully employed in Germany. With the return of men as prisoners of war, the informants became unemployed, which resulted in their coming to Canada.

SURVEY QUESTION #7:

"HOW IMPORTANT WAS/IS THE CHURCH/CONGREGATION TO YOU?"

- (A) VERY IMPORTANT
- (B) SOMEWHAT IMPORTANT
- (C) NOT IMPORTANT

NUMBER OF RESPONSES: 12

10 (A)
2 (B)

The importance of the church/congregation

The survey found that for ten out of the twelve (83.33%) informants, the church/congregation was and is a "very important" support system. Two out of the twelve (16.67%) responded that the "church is somewhat important." The church/congregation provides spiritual, emotional and social support, as well as provided networking for job possibilities (as illustrated in the **Institutional History**).

SURVEY QUESTION 8:

"HOW DO YOU FEEL TOWARDS OTHER THAN LUTHERAN GROUPS?"

- (A) FRIENDLY
- (B) UNFRIENDLY
- (C) DO NOT MIX

NUMBER OF RESPONSES: 12

12 (A)

Feelings towards other groups

The survey revealed that twelve out of the twelve (100%) informants expressed a positive attitude toward other than Lutheran groups. The informants felt most of their friends attended the same church.

I think that God has created us as equals.

I think Canada is a wonderful country and I especially like to go to church and Folklorama. It is very educational, visiting so many countries and learning about their ways, their foods and customs. I like tasting all the different foods.

Canada is the best country in the world. We suffered in the Old Country--I had to go and beg as a child! Here we have never gone hungry!

We have so many freedoms--to go to church and speak in our language! I think we are very fortunate to live in Canada.

I like the diversity and have very positive feelings towards the country. It's a great place to live! We have German churches, clubs, our own music--just like back Home!

I did not like it here at first. I was very homesick. People were not friendly after the war. I stuck mostly to my church friends.

A few informants expressed concern of loosing the German heritage and being assimilated into the larger communities, or that they would be assimilated by the society at large and lose their heritage, customs, traditions and language:

We are spread out too far in the city. All of us travel about ten minutes to half an hour by car. Look at the young couples and their children. They don't come to our church any more but rather go to their neighbourhood church because their children's friends attend there! How long can we keep up the German language in the church? Maybe another few years? With no more German immigration coming in, it's becoming more difficult.

In the Old Country we were German colonies (Volksdeutsche) who kept closely to the church. The church was the centre of the community. Here the church is the centre too, but we are too spread out in the city, we are isolated and on our own. It's much harder here to maintain the language and traditions because we are more scattered.

SURVEY QUESTION #9:

"WHAT DOES 'SUFFERING' MEAN TO YOU"?

Suffering for the informants, is a complex concept and is best understood within the context of the sufferer's life. The testimonies and survey provided such context. Rich and

thickly textured, these responses demonstrate how the past, the present, and the future shaped their life, in the spiritual, physical and emotional sense. The survey reveals what "suffering" means to the informants:

"pain, starving, loosing my mother, suffering is part of my life, God suffered for us, I place my hands into God's hands, I now take it how it is -- the suffering, we had to suffer for Jesus and we had to pay back, I deserve that, that is the way it is to be, you take it as it comes along, suffering is part of life, loss of everything I loved, torture, the war, mother being raped, loss of home, loss of country, loss of family and friends, loss of language, loss of my back because of beatings in the concentration camp, loosing all possessions, loosing my brother because of starvation, loosing my baby twin sisters at 10 weeks because of starvation, loosing my dignity and self-respect, suffering is part of my life and I accept it, suffered a lot during the war, suffering by living experiences, pain, sacrifice, war, lots of losses, loss of everything, suffering is life's lessons, suffering are experiences to learn from, suffering means to teach us a lesson or learn from it, hurt, pain, part of life, learning experience, making me stronger in my belief, part of my life and I accept it--what can you do, suffering is pain, starving, hard to answer, suffering is having been denied or being discriminated against for not being accepted at a job, I have not suffered in Canada, I have not experienced suffering--I was too young."

The above examples of "suffering" by Lutheran immigrant women, is an illustration of how Christians have accepted and endured emotional, mental and physical suffering. As Tillich suggests, the informants strive for meaning and a New Being in their life. Tillich describes this as the law of love and enables humans to make decisions for or against God. Love provides meaning and gives wholeness, which helps humans to endure suffering. Barth views that humans choose sin and destruction over goodness and life. The result is not only

self-destructive to the individual but also to others. Barth views this as the primary source of human suffering. In addition to our own misery, we suffer in a secondary way, as the "sorrow and pain of God."⁵³ Christ suffered for humanity. Humans turned away from the life and wholeness of the Creator. "In so doing, He tore down the wall of partition which separated man from God."⁵⁴ Bonhoeffer, similar to Barth, views suffering as a result of human sin. Bonhoeffer centres his thought on Christ, who suffered on behalf of humanity. Bonhoeffer notes that Christ died for us and that humanity is forgiven. Bonhoeffer states that "Christ stands for his new humanity before God. He is the community, by going to the cross, bearing sin, and dying."⁵⁵ Thus, Lutherans, as a community of believers, follow Christ in discipleship.

In Ethics, Bonhoeffer recommends that "before a [hu]man can know and find Christ he must first become righteous like those who strive and who suffer for the sake of justice, trust and humanity."⁵⁶ In The Cost of Discipleship, Bonhoeffer concludes that "within the fellowship of Christ's suffering, suffering is overcome by suffering, and becomes the way to communion with God."⁵⁷

Thus, by suffering in the community of the cross, the "Christian is perfected." Luther's theology of the "cross" means that God meets us in death, in the death of Christ but only when we "experience Christ's death as our own death." As

we have learned from the literature review, Luther's theology of the "cross" means "dying together with Christ." Luther suggested that "You must bear the cross and the haters of the whole world."⁵⁸

It has been demonstrated by the survey and the women's testimony, that they have lived according to Luther's theology of the "cross," where the women have suffered and lived by faith in God. It is an expression of the ultimate love, where human existence means loving God and one's neighbour, including suffering.

**SURVEY QUESTION #10:
"WHAT DOES 'FAITH' MEAN TO YOU"?**

The Lutheran immigrant women have learned from Luther in the Large Catechism that "faith and God belong together." They are connected in two ways. First, "faith can never have any other object than God, for only God can be unconditionally trusted. Secondly, only that faith which unconditionally trusts God, really treats him as God. In "faith humans share in the power of God. Faith is omnipotent just as God himself is." Luther's most central thought about faith is "that it is born when a human is inwardly and spiritually convinced by the living voice of God speaking to us in the word." Luther concludes that faith "leads the women through sin, death, and hell contrary to all experiences and to all that reason can comprehend. This means that the tension between faith and experience remains throughout our life..all that remains is

faith in God's goodness, faith alone without feeling."⁵⁹

"Faith" for the informants in this study means:

"I believe in the things I cannot see but things that have eternal value such as faith in God and faith in people--I accept things, faith is an important part of my life, having goals, hope, being strong, faith gives life meaning, faith is God--the truth, His word, hope; faith is believe in Jesus Christ and reading the Bible, Jesus expects faith from us; faith is nourishment of the soul; faith is the fibre of life; I accept suffering and faith on an equal basis; I put my hands in God's hands--He guides me; faith means hope, believe in God, to trust in God; faith is very important in my life, it gives me strength; faith is very important to me--I treat suffering and faith the same--that's my life; faith helps me to survive in this world, faith is belief without knowing, being one with God."

From the above, we learn that "faith" has meaning and significance in the informant's life. Similar to Luther's theology of the cross, Tillich views the cross as the expression of participation of Christ in human reality. Tillich defines courage as "faith." "Faith is the state of being ultimately concerned."⁶⁰ Tillich views the whole person having faith. Tillich⁶¹ suggests that "obedience to it [faith/justice] gives power of being," whereas "disobedience involved self-destruction" and results in suffering.

In the Cross, love finds its object and the self is healed. Life is transformed from a destructive structure of being and reunited with an ultimate centre. Tillich suggests that "Healing means reuniting that which is estranged, giving centre to what is split, overcoming the split between God and human, human and his world, human and himself. Out of this

interpretation of salvation, the concept of the New Being has grown." Tillich described this as the law of love and enables humans to make decisions for or against God. Love provides meaning and gives wholeness, which helps humans to endure suffering.⁶²

Tillich defines courage as "faith." Faith is the "state of being ultimately concerned." Tillich views the whole person having faith. For Tillich, faith is "the unity of every element in the centred self." Tillich claims that faith evolves the whole person and demands commitment and "is an act of self-surrender, of obedience, of assent."⁶³

James Fowler's faith centres on a human phenomenon that is not necessarily labelled "religious" or "theological":

A person's or group's way of moving into the force field of life. It is our way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives. Faith is a person's way of seeing him- or herself in relation to others against a background of shared meaning and purpose."⁶⁴

From the above description of suffering and faith by the Lutheran immigrant women and the theologians concepts, we have learned that "suffering" prepares all for "faith." Faith makes the understanding of suffering possible. Suffering teaches us the various meanings we attribute to existence. The relationship and meaning of suffering and faith teaches us that they work together. Together, they provide a means of becoming aware of the true nature of human existence. Faith gives hope and courage to endure suffering in life. Faith is a direct relationship to God.

The survey revealed that in addition to faith, family, and the church, pastors have been a great source of help to the informants in coping with their suffering. However, the informants were reluctant to seek personal help in psychological or psychiatric, pre-natal and family education matters.

Twelve out of the twelve (100%) informants unanimously agreed that faith, God, the church, their family and friends at church, were factors of their survival in life.

SURVEY QUESTION #11:

"WHAT HELPS YOU MOST TO OVERCOME SUFFERING"?

(A) FAITH, PRAYER, GOD, CHURCH

(B) PASTOR

(C) FRIENDS

(D) OTHER

NUMBER OF RESPONSES: 12

9 (A)

1 (A) + (B)

1 (A) + (C)

1 (B) + (C)

The informants and the church

Nine out of the twelve (75%) informants stated that "faith, prayer, God and church" have helped them through suffering. One informant out of the twelve (8.33%) stated "faith, prayer, God, church and pastor" helped her through suffering. One informant out of the twelve (8.33%) stated that "faith, prayer, God, church and friends" helped through suffering. One informant out of the twelve (8.33%) stated that "pastor and friends" helped her through suffering.

R.A. Shermerhorn describes the church/congregational

group as "a collectivity within a larger society having real or putative common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their peoplehood... A necessary accompaniment is some consciousness of kind among members of the group."⁶⁵

For the informants and their families, life of the community revolves around the church, which in addition to caring for the spiritual welfare of its members, organized language schools for the young, provided spiritual care for the needy and supplied social and recreational facilities for the congregation. The church tried to meet the spiritual, emotional and social needs of all ages.

All of the informants have at some point in their life, actively participated in the church function. The informants recognize that it is their duty, obligation, participation and dedicated effort that makes the Lutheran German-speaking congregations survivors in an environment that is geared for modernism and a jet-set life style. It is the Lutheran woman who is the heart in the home and church. She recognizes that without her special effort and hard work, her children will not maintain the language or religion. The entire congregation believes that the welfare of the soul is more important than the flesh and the Lutheran woman teaches her child prayers when they learn to speak. It is mainly the mother and/or grandmother who prays daily with her family,

will drive her children to Saturday German school, Sunday School, bake and dedicate herself in every way possible to make and create a healthy and spiritual environment for her children. Informants consider their children a "gift from God" and love their children above everything and will sacrifice herself for the welfare of her family and children. Informants enjoy to bake special dainties and Torte, or decorate the church at Thanksgiving or Advent with that "special touch" to make it more festive, meaningful and "gemuetlich."

Therefore, it can be concluded that these women could be considered "women of valor."

Christmas is one of the major social and religious events of the year. Churches and homes are decorated with home-made decorations and at times with real candles, as was the custom in Germany. Homes and the church are decorated with real Christmas trees and many families now decorate trees outdoors with electrical ornaments or wooded and painted nativity scenes. The most important celebration of the year is Christmas for the Lutheran family. Christmas Eve is especially celebrated and is the peak of all festivities, where family members attend church services to listen to Jesus' birth. Most Lutheran congregations in Winnipeg have three church services on Christmas Eve. For example, at St. Peter's, two services are in German with a candlelight service and one is in English. Advent is also celebrated with four

candles and a wreath, commencing with the fourth Sunday prior to Christmas. Most Lutheran congregations have a special Sunday School Christmas Program, conducted by the children of the congregation. The smallest children recite poems and sing songs. The older children dramatize versions of the Nativity, play instruments and sing as a group and solos of O'Tannenbaum and Silent Night. Christmas Eve is celebrated with family and close friends, where gifts are exchanged, Christmas carols are sung and every member of the family participates in making the festivities memorable and special on Jesus' birthday.

Most congregational members travel to the Lutheran churches every Sunday by car, approximately 10 minutes to half an hour or longer.⁶⁶ Members live as far away as Selkirk, Oakbank, Birdshill, Lockport, etc. and other outskirt towns of Winnipeg. Often the family attended German Service on Sunday morning and the children attended German Sunday School thereafter. Parents have spend two to three hours on Sunday morning at church. Contemporary services are especially well attended by the younger generation. The older generation prefers the German services with its numerous spiritual uplifting "Lieder."

Richmond notes that "minorities in Canada survive as a distinct group or accept admittance into the mainstream of Canadian life. The belief in 'cultural pluralism' in Canada permits religious groups to make this choice."⁶⁷ The four German-speaking congregations work diligently to maintain

their services in their native tongue.

Tomes⁶⁸; Hertel⁶⁹ and Hughes suggest that traditional religions have helped maintain traditional family values, influenced political orientations and accounted for differences in socio-economic status.

Simpson⁷⁰ and Yinger (1972) found that the same strengths that contribute to the survival of religious institutions at times force those persons most strongly motivated towards status improvement to leave their church.

"SURVEY QUESTION #12:"

"I LEARNED ENGLISH:"

- (A) AT SCHOOL
- (B) ON MY OWN
- (C) I DO NOT SPEAK ENGLISH

NUMBER OF RESPONSES: 12

5 (A)

7 (B)

English Language Learning

Five out of the twelve (41.67%) informants received some English training and the remaining seven out of the twelve (58.33%) informants "learned on their own" or from their children. All of the informants speak English today.

"SURVEY QUESTION #13:"

"I PREFER TO SPEAK GERMAN:"

- (A) AT CHURCH
- (B) AT HOME
- (C) BOTH A AND B

NUMBER OF RESPONSES: 12

2 (A)

2 (B)

8 (C)

Preference of language

Two out of the twelve (16.67%) informants preferred to speak German at church. Two out of the twelve (16.67%) informants preferred to speak German at home. Eight out of the twelve (66.67%) informants preferred to speak German at both the church and at home.

The informants manifested a positive attitude towards the English language but preferred to speak German among friends and relatives. Reasons provided for preferring to speak German were as follows:

I learned to pray in German. It comes easy and comes from the heart. Praying in English is foreign to me--it isn't me, it is as though someone else is praying. Praying to me is very personal, it is emotional and comes from the heart.

I agree it is important to express myself in a way that does not create misunderstanding. I feel English is important but so is my heritage--if I do not speak in German to my family and friends, I feel I have lost something very important in my life. I feel it is up to me to keep my heritage, my tradition, my culture. My children are born or raised here--it is different for them...for me--I pray in German all the time.

I wanted to speak English and went to school. We live in two worlds here. One at home and in the church. The other world is the professional world where we speak English. I guess it is different for our children, they were raised here. Although I taught them to pray in German, they prefer the English. It somehow comes easier to them and most of their friends are English.

The informants acknowledge the importance of language which is connected to the first prayer learned from once mother. For the informants interviewed, their first language continues to be the "language of emotions because it was

within their first language that affective understandings were first encoded."⁷¹

The informants recognize that once the language is gone, then the culture and identity weakens and fails. It is a drive and force the informants experience which is difficult to describe unless one has experienced it. Language has been described as a "determinant of culture."⁷²

The informants attending Lutheran German-speaking congregations in Winnipeg, come from different backgrounds and provinces, and experienced different adjustment to a constantly changing cultural pattern.

For example, The New Encyclopedia Britannica⁷³ suggests that:

"the German people of the regions north of the Main River tend more toward the popular notion of the blond, blue-eyed, sober-sided, hard-working, and often dour German of legend. A conspicuous exception to this stereotype would be that of the Rhinelander, noted for his carefree disposition and almost Gallic affinities with Latin Europe. The Franconians in the south also share in the north German profile of being rather sturdily given to work and no nonsense, and they are rather conservative in the preservation of their traditional ways. A great contrast is found between the easy-going natives of Baden and their fellow Alemanians the Swabians, who among other Germans are thought to be the hardest working, the thriftiest, the most inclined to introspection, and one of the most self-sufficient of German peoples. No greater regional contrast could exist than that between the Swabians and the Bavarians, the latter noted for their garrulous and sometimes coarse temperament, rough humour, and vigorous pursuit of fleshly pleasures. But, if Schwaben has furnished Germany with its poets and great intellects, Bavaria is the home of its artists."

The author found that the four Lutheran German-speaking congregations in Winnipeg hold a variety of these

"Reichsdeutsche Lutherans" and in some ways they are strangers to each other in culture, habit, dialects and customs.

On the other hand, they are bonded by religion, language and have acquired a "German Canadian language" where they have dropped their initial German dialect (to some extent) and have created a new "German language" in Canada, which differs from any dialect found in Germany.

Thus, the author found that the "Reichsdeutsche Lutherans" and the "Volksdeutsche Lutherans," found in all four German-speaking congregations in Winnipeg, have been acculturated through language and religion.⁷⁴

The four congregations provide in varying sequences the opportunity for successful integration into the Canadian society. The churches also provide the basis for preserving and transmitting the ethnic heritage, placing functions in juxtaposition to one another.

The author learned that there is a strong relation between attitude toward a language and the achievement in learning it. Some informants in this study were highly motivated to learn English for a fundamental reason: their survival in a host country. For these women, being able to communicate in the English language meant to get a job, to understand the Canadian culture and to "fit in." Motivation is particularly strong related to employment and further to social mobility, as well as a higher social status.

R. Gardener⁷⁵ suggests that "research in the area of

relations between attitude, motivation, and second language achievement, showed that those variables are in a strong relation with each other." The study suggested that English proficiency reduced anxiety and stress for the informants who were able to attain a better understanding of what occurs in their life. Without understanding messages, the informants were frustrated, anxious, nervous, and at times misunderstood. Social rejection caused by failure to communicate, denies the informant from reaching her goals, affects her self-esteem, creates stress, anxiety, isolates her and impedes her self-actualization.

One major concern expressed by the informants was the absence of employment oriented programs within the English training, job search training, English for professionals, especially between the 1950's to 1970's.

A report on "Immigrant Women in Canada," 1982, stated that:

"a complicated maze of discriminatory regulations, as well as programs that do not meet their needs, prevent immigrant women from receiving good quality language training."⁷⁶

A report on "immigration" states:

"language is the key to success for refugees and immigrants in their new country. It is essential that they are given adequate language training upon their arrival in Canada. English Language Training (ELT) is a priority for all immigrants in order for them to adjust to life and work in Canada."⁷⁷

There was a consensus among the informants that one of

the most important needs for the Lutheran is the ability to communicate. For those women who do not speak English, English as a second language classes are critical. Speaking English is the survival skill upon which all others are based. The informants agreed that learning English is not easy, especially if one is bound to look after small children at home. One reason for this may be traditional, another may be lack of daycare, or money to pay for the ELT course or the Day Care. Another problem is that even if the informants attended classes, for English to be a functional tool, the vocabulary, the idea-content and the classroom setting were very important. To truly survive, one must be able to think in, or to translate one's thoughts about life in general, into English.

Two developments are necessary: (1) to take English Classes to those who are not attending. For example the author recommends that the churches set up their own ELT classes with Day Care. In other cases, to take ELT classes to workplaces (for women employed in garment factories). (2) to look critically at the content of the ELT programs, so that they teach other survival skills while somehow recognizing the various cultural backgrounds of the student.

Another survival skill, problem and need for the informant is to be able to think critically about herself and her situation. What does she want to do? To work, continue in her professional occupation or to change occupations, to

enter the labour force for the first time, because of family finances or to develop a career or both, or whatever? The restrictions and the processes involved must be understood and the choice must be clear. In self and career development, survival for the informants means getting a handle on the choices and the opportunities available in education, training, social involvement with the church, with the school (parent-school associations, voluntary organizations), clubs (The German Club), and other activities.

The Lutheran informants must have a sense of controlling her life, her options and her relationships.

SURVEY QUESTION #14:

"HOW IMPORTANT IS EDUCATION TO YOU?"

- (A) VERY IMPORTANT
- (B) SOMEWHAT IMPORTANT
- (C) NOT IMPORTANT

NUMBER OF RESPONSES: 12

10 (A)

2 (B)

Education

The survey found that ten out of the twelve (83.33%) informants valued education "very important." Two out of the twelve (16.67%) informants felt education was "somewhat important."

Today, the informants want to study the Bible.

We had to work hard in the Old Country on the farms and there was little time for education but I am happy my children all have received a good education in Canada.

Education is very important today and a sure route to

success but money does not make one happy. I rather have my Lord.

I went back to school and went to business college. I think it paid off and I am happy in my job.

I cleaned houses and scrubbed many floors. I was not ashamed because I wanted my children to have a better future than we had.

I am proud of my children and I am glad they went to Red River Community College.

Education was to assure a better future for their offspring. The informants had great expectations for their children. The informants laboured hard for their children to have a better education. To assure a higher education for their child/children, the informants had sacrificed themselves to assure a better future for her offsprings. The informants learned along with their children and became literate in reading the paper and writing English letters. Two out of the twelve (16.67%) informants expressed regret for not being in a position to have assisted their first offsprings in doing their homework in English.

The informants' children attended Saturday German school and were able to read and write German. The informants assisted in their children's education, whether it was financial, moral or emotional support.

SURVEY QUESTION #15:

"HOW IMPORTANT WAS WORK FOR YOU WHEN YOU ARRIVED?"

- (A) VERY IMPORTANT
- (B) SOMEWHAT IMPORTANT
- (C) NOT IMPORTANT

NUMBER OF RESPONSES: 12

9 (A)
1 (B)
2 (C)

Employment

The survey found that nine out of the twelve (75%) informants felt that work was very important when they arrived. One out of the twelve (8.33%) informants felt work for them was "somewhat important." Two out of the twelve (16.67%) informants felt work was "not important" for them because they were too young and arrived with their parents.

For the informants interviewed, employment was a major concern on their arrival. Nine out of the twelve informants had small children and had to work outside of their home (please see **The Lutheran Women's testimonies**). None of the informants were ever on welfare or unemployed. To work at home, for the church or community, have a job, an occupation, or provide services to the needy, was a major concern for the informants.

The importance of helping others

The informants valued "meaning or purpose in life," and felt strongly of "helping others in need." The informants strive to find a place for themselves within society. They want to do God's work. In Ethics⁷⁸ Bonhoeffer calls the community/church (Gemeinde) to bear the burden of those in the communion, and also the burden of the world. The author found

that all four Lutheran German-speaking congregations have a Ladies Aid, who serve the congregation and the community. They are the strongest, largest and most productive church group internally and outside of the church. The informants have gained a sense of "belonging and serving the Lord." They view themselves as "Christ carried the burden for humanity, and we must carry the burden of the world." Also in Ethics⁷⁹, Bonhoeffer recommends that it is the task of Christians to share the good they possess with the needy. This Christian love is to motivate and characterize Christian existence. Bonhoeffer stresses that Christians are different from ordinary people.

The Lutheran immigrant women express how they serve the Lord:

Serving the Lord is very important to me. Today, it would be nice to earn money, but money is not that important to me. My greatest joy is helping others and doing it gladly from my heart.

I am happy to be in Canada after all the hardships and suffering -- especially during and after the war! As a child, I had to go and beg--that was very hard for me but I had to do it. I thank God daily for being so blessed in Canada. I gladly help others who are less fortunate!

I have a demanding job but it is good because it gives me money and I feel useful too. I feel very blessed to have a job these days. With my busy schedule, I always find time to help out in the church and do voluntary work. I want to serve the Lord. I do it gladly with all my heart!

After experiencing war, starvation and hardships, it feels good to be of help to others. I thank God daily for all his blessings.

The above statements are confirming that work is of high

value to the informants, whether for voluntary services or for money. It is a way of expressing their appreciation for all the good life in Canada and for a sense of meaning of life, a way to contribute and help the needy.

What was found as a gap and a major concern was that their foreign credentials were not recognized in Canada, forcing them to do menial or lower paying jobs, i.e. being a nurse and having to work as a "nurses-aid." Also, the informants realize that in the socio-economic situations, jobs are scarce. They also expressed a concern for their sons and daughters and felt jobs are becoming more scarce.

Henry and Ginsberg⁸⁰ suggest racial discrimination exists in Canada.

The informants stated that they and their spouses had to accept lower paying positions, since their credentials were not recognized in Canada. However, their willingness and industry to endure hardships in their efforts to establish themselves socially and economically, became a potential for a substantial degree of social mobility. Several of the informants and/or their spouses for this reason, became self-employed and have established successful businesses.

Financial difficulties

Please see survey #6, which reads:

I RECEIVED HELP TO COME TO CANADA FROM:?

- (A) CLWR OR CHURCH**
- (B) FAMILY IN CANADA**
- (C) PAID MYSELF**

NUMBER OF RESPONSES: 12

5 (A)
3 (B)
4 (C)

Informants expressed having experienced financial difficulties at the time they joined the church. The majority were basically penniless at their arrival, five out of the twelve (41.67%) informants were paid by the Lutheran World Relief, three out of the twelve (25%) informants were assisted by family in Canada, and four out of the twelve (33.33%) had to pay for themselves to come to Canada. One out of the twelve (8.33%) informants had to work for one year on farms (in Quebec and Alberta), the rest paid off their debt over several months while living in cramped houses with other relatives. All informants experienced some financial difficulties at the beginning of their arrival. They manifested their concerns of being underpaid, discriminated against and taken advantage of.

Luckily we had relatives in Winnipeg, who were able to help us. My biggest problem was that I was very homesick at the beginning. The church and friends we made here, helped out to survive.

We were doing quite well for the beginning because we had jobs. My husband and I worked for friends from the Old Country. They were very good to us and helped us a lot. They encouraged us to go to church too. They were the best of friends.

We had nobody here. Lucky we had the church and pastor. They were our biggest support. We made many friends at church.

I wanted to go to school but not one relative lived here. Our neighbours looked after the children and they were like relatives. They also told us about the church and

we joined.

III. WHAT CAN LUTHERANS DO, TO MAKE A DIFFERENCE IN SOCIETY

SURVEY QUESTION #16:

"HOW CAN LUTHERANS HELP TO MAKE A DIFFERENCE IN SOCIETY?"

Suggestions from the informants fell into five main categories:

1. Education: Become educated to raise concerns about the state of the church/congregation and suggest ways to deal with problems of local and international public interest. Live as an example to others, be active in church, give of yourself to improve the world and live by the Golden Rule.
2. Public Intervention: First, keep together in religion and help churches to survive in their struggles. There are problems because of different groups and hard to get young people involved in church activities. The problem is in all churches and it is difficult to keep all three to four generations together in one church--due to younger people living on the outskirts and not wanting to travel for half an hour. Informants can get involved in politics in order to try to change public policy in this country and internationally to promote the wellbeing of the global community. Political involvement can include becoming informed about where political parties stand on issues of international concern, joining parties and working to change their policies from within, raising concerns through organizations such as Interfaith, being active in church work or running for political office.
3. Informants can become involved by donating their time, money and energy to their church, organizations that look for spiritual and monetary assistance, i.e. Worldhunger, Worldmission, Community Ministry with Ex-Offenders, Lutheran Women organizations, Luther Home, Children's Hospital, St. Boniface, and other mission work.
4. Personal Lifestyle Changes: The informants suggested to make changes in their lives to slow damage to the environment. Conserving water, composting, recycling are just a few of the things that anyone can do reduce our impact on the planet. Give from the heart and start to support the local churches.
5. Change of Attitude and Behaviour: Being a true Christian

and living by the Golden Rule. Read the scriptures, believe the scriptures and follow the scriptures. Respect others, help others, be more compassionate and understanding towards other groups. Obey God's commandments.

What have Lutherans learned from suffering and faith?

The informants have learned that every human participates in the alienation of sin and suffering. When they understand suffering and the threat of meaninglessness is overcome, then suffering is alleviated. The discovery of meaning in suffering then brings order and ameliorates suffering. Thus, suffering is reduced. God is present in our suffering. God's presence helps the women by overcoming their suffering. Suffering prepared the women for faith. Faith makes the understanding of suffering possible. Thus, the meaning and relationship of suffering and faith teaches the women that faith and suffering work together. Faith gives us hope and courage to endure suffering.

The informants learn from the Bible and abide by the scriptures. In Genesis 1:27-31, informants learn that God made humans in his own image and gave humans responsibility for the world. Informants see humans as an individual of worth.

1 John 3:9 states: "Whoever is a child of God does not continue to sin, for God's very nature is in him." Thus, each informant, can let God's forgiveness and healing be expressed in her life.

Galatians 1:4a reminds humans that "in order to set us

free from this evil age, Christ gave himself for our sins." In Psalm 30:2 we learn "I cried to you for help, O Lord My God, and you healed me." Informants believe that humans are saved by grace through faith in Christ because good deeds alone cannot save sinful humans.

Romans 3:23,24 states "Since all have sinned and fall short of the glory of God, they are justified by his grace as a gift through the redemption which is in Christ Jesus." Thus, salvation for the informants is free but cost God the life of his Son.

Romans 5:8 reads "God shows his love for us in that while we were yet sinners Christ died for us," makes informants realize that they are not alone.

Informants recognize that humans are brothers and sisters in sin; and Christ has died for all.

In Luke 7:48 we are told "Your sins are forgiven." Informants know that those who have been saved by grace through faith in Christ will desire to have fellowship in the church, which is the body of Christ.

Informants believe that God's purpose for humans includes the desire that human's personality should grow to fulfillment and integration, overcoming the personal afflictions and problems of life, which include suffering.

Informants believe that the basis of sin is human selfishness and pride. Informants realize that suffering is present, recognize it and accept it as a real force in life.

Informants have weaknesses and strengths and realize that God is their refuge and strength. God created humans in his image. Informants have a soul and God gave humans responsibility for the world.

Summary

From Matthews' Worldview Model⁸¹ the reader learns that "Christianity invites persons who seek to overcome the central problem of life to join a congregation of believers." Lutherans consider the church a vital part of their life.

The Lutheran women in this study look upon the world as a place of suffering and an unfriendly place. For the informants, the congregation is the community of believers in Christ, where we love one another, confess our sins to each other, and pray for one another. The Lutheran congregation has accepted as part of its task the injunction to comfort each other and if we share Christ's suffering here on earth, we will share his glory hereafter in heaven.

The purpose of the survey was twofold. It not only demonstrated that the survey and retreat had made informants think about issues raised, it helped to give them more ideas about their faith, suffering, history, culture, who they are, where they came from and what they could do to try to change the grim future regarding humans and global concerns.

Through interviews/discussions/survey with Lutheran informants, an understanding was gained about their own

circumstances, needs and problems found in four local Lutheran German-speaking congregations in Winnipeg. The author found that for the Lutherans, life is a journey and God is their guide.

From this activity, we discovered that informants had concerns about issues raised, either from previous experiences or from the information given at the retreat. Hopefully these concerns will motivate Lutherans to take action!

The next chapter views the Lutheran informants' testimonies, to gain insight and learn from suffering and faith, to learn from history and human existence, so that others may learn from the informants' examples.

ENDNOTES TO CHAPTER VI

1. Matthews, Warren. World Religions. West Publishing Company, 1991:11 and 350.
2. Lock, M. "Introduction" in M. Lock and D. Gordon (eds.) Biomedicine Examined. Kluwer Academic Publishers, 1988:3.
3. Brittan, A. and M. Maynard. Sexism, Racism and Oppression. Oxford: Basil Blackwell, 1984:20.
4. Althaus, Paul. The Theology of Martin Luther. (Translated by Robert C. Schultz), Fortress Press: Philadelphia, 1966:287.
5. Ibid., Althaus, 1966:288-291.
6. Ibid., Althaus, 1966:291.
7. Bassler, Gerhard P. The German Canadian Mosaic Today and Yesterday: Identities, Roots, and Heritage. German-Canadian Congress Ottawa, 1991:9.
8. For further reading on the immigrant, please read:
Burnet, J. R. with Howard Palmer. A History of Canada's Peoples: "Coming Canadians": An Introduction to a History of Canada's Peoples. Published by McClelland and Stewart in association with the Multiculturalism Program, Department of the Secretary of State and the Canadian Government Publishing Centre, Supply and Services, Canada, 1988.
Canada, Multiculturalism Directorate. The Canadian Family Tree: Canada's Peoples. Corpus, 1979.
McLaughlin, K.M. The Germans in Canada. Department of History University of St. Jerome's College, Ottawa, 1985.
Bassler, G. P. The German Canadian Mosaic Today and Yesterday: Identities, Roots, and Heritage. German-Canadian Congress Ottawa, 1991.
Lehmann, H. The German Canadians 1750-1937. Translated, edited and introduced by Gerhard P. Bassler. Jespersen Press St. John's, Newfoundland, 1986.
9. Ibid., The Canadian Family Tree: Canada's People, 1979:91.
10. Ibid., The Canadian Family Tree: Canada's People, 1979:5.
11. Ibid., The Canadian Family Tree: Canada's People, 1979:91.
12. Ibid., The Canadian Family Tree: Canada's People, 1979:92.

13. Ibid., The Canadian Family Tree: Canada's People, 1979:6.
14. Ibid., The Canadian Family Tree: Canada's People, 1979:6.
15. Ibid., The Canadian Family Tree: Canada's People, 1979:6.
16. Ibid., The Canadian Family Tree: Canada's People, 1979:6-7.
17. Ibid., The Canadian Family Tree: Canada's People, 1979:92.
18. Ibid., The Canadian Family Tree: Canada's People, 1979:7.
19. Ibid., The Canadian Family Tree: Canada's People, 1979:8.
20. Ibid., The Canadian Family Tree: Canada's People, 1979:93.
21. Ibid., The Canadian Family Tree: Canada's People, 1979:7.
22. Statistics Canada. Religions in Canada, Published by authority of the Minister responsible for Statistics Canada, Minister of Industry, Science and Technology, 1993:10-11.
23. Ibid., Religions in Canada, 1993:100.
24. Ibid., Religions in Canada, 1993:1.
25. Interview with Pastor E. Griebeling, at St. Peter's, on June 3, 1993.
26. Interview with Dianne Gervais, Secretary, and Bishop Richard Smith, Bishop of Lutheran Church in Canada (Evangelical) Manitoba and Northwestern Ontario Synod, January 30, 1995.
27. Interview with Pastor Glenn J. Sellick, May 20, 1994.
28. Interview with Dianne Gervais, Secretary to Bishop Richard Smith, Lutheran Church in Canada (Evangelical) Manitoba and Northwestern Ontario Synod, January 30, 1995.
29. Marlene Reguly, President of the Church Council, on May 15, 1994.
30. Interview with Trudy Sachvie, Historical Committee, at the Church of the Cross, on January 5, 1994.
31. Interview with Pastor E. Griebeling, at St. Peter's, on June 3, 1993.
Also, interview with Erhard Westphal, on February 3, 1995.

32. 1969-1994 "25 Years," Reports of the Year 1993, ANNUAL MEETING, February 20, 1994:7.
33. Interviews on June 3, 1993, with Pastor Griebing, Ingeborg, Becker, Reinhard Tischer, Erhard Westphal, Alex Schorn (President of the Church Council).
34. Interview with Pastor M.F. Mechsler, at St. John's Lutheran Church, December 23, 1993.
35. Ibid., The New Encyclopedia Britannica, Vol. 8, p. 45.
36. For further information on Germany, please see:
Pasley, M. (ed.) Germany: A Companion to German Studies. 2nd ed. Methuen, London and New York, 1982.
Haffner, S. The Meaning of Hitler. Translated by Ewald Osers. Weidenfeld and Nicolson, London, 1979.
Steinhoff, J., Pechel, P. and Showalter, D. Voices from the Third Reich: an Oral History. Regnery Gateway, 1989.
Childs, D. Germany in the Twentieth Century. Icon Editions: An Imprint of Harper Collins Publishers, 1991.
Rothchild, S. (ed.) Voices from the Holocaust. Foreword by Elie Wiesel. New American Library, 1981.
Tempel, G. Speaking Frankly About the Germans. London: Secker & Warburg, 1963.
Ardagh, J. Germany and the Germans. Consultant and Research Assistant: Katharina Schmitz. Hamish Hamilton London, 1987.
Berghahn, V. R. Modern Germany: Society, Economy and Politics in the Twentieth Century. Cambridge University Press, 1983.
Craig, G. A. The Germans. G. P. Putnam's Sons New York, 1982.
Fritsch-Bournazel, R. Confronting the German Question: Germans on the East-West Divide. Translated from the German by Caroline Bray with a Foreword by Roger Morgan. Oxford/New York/Hamburg, 1988.
37. Turner, H. A. (Jr.) The Two Germanies Since 1945. Yale University Press New Haven and London, 1987:1-8.
38. Ibid., The Two Germanies Since 1945, 1987:9.
39. Ibid., The Two Germanies Since 1945, 1987:3-8.
40. Ibid., The New Encyclopedia Britannica, Vol. 8, 1973-1974:122.
41. Ibid., The Two Germanies Since 1945, 1987:10.
42. Enzyklopadia 19. F.A. Brockhaus Wiesbaden, 1974:576.
43. Ibid., The Two Germanies Since 1945, 1987:6.

44. Ibid., The Two Germanies Since 1945, 1987:7.
45. Interview with Ida Kraemer, May 20, 1994.
46. Interview with Ida Kraemer, May 20, 1994.
47. Norris, John. Strangers Entertained: A History of the Ethnic Groups of British Columbia, Evergreen Press Limited, 1971:11.
48. Grenke, A. Archival Sources for the Study of German Language Groups in Canada. National Archives of Canada, 1989:47.
49. Brockhaus Enzyklopädie: Neunzehnter Band TRIF-WAL. Pub. F.A. Brockhaus, Wiesbaden, 1974:577.
50. Major church archives that hold documentation important for the study of German language groups in Canada are found for the Lutherans across Canada in three locations: (1) Archives, Lutheran Theological Seminary, 114 Seminary Crescent, Saskatoon, Saskatchewan, S7N 0X3; (2) Archives Concordia Lutheran Seminary, 7100 Ada Boulevard, Edmonton, Alberta, T5B 4E4; and (3) Archives Wilfrid Laurier University, 75 University Avenue West, Waterloo, Ontario, N2L 3C5. Books written about the Lutherans in Canada are: (1) Cronmiller, C.R. A History of the Lutheran Church in Canada. Kitchener, Ontario, The Evangelical Lutheran Synod of Canada, 1962. (2) Threinen, N. J. Fifty Years of Lutheran Convergence: The Canadian Case-Study. Dubuque, Iowa: W. C. Brown Co., 1983.
51. The New Encyclopedia Britannica. Encyclopedia Britannica, Inc. Helen Hemingway Benton, Publisher, 1973-1974. Vol. 8, p. 10
52. For the German language press in Canada, see Werner Entz "120 Jahre Deutschkanadische Presse," in Institut fuer Auslandsbeziehungen Mitteilunger, 3:7, July-September 1957:175-183.
Der Courier (1907-), was started as the Saskatchewan Courier in 1907 and was changed to Der Courier in 1914. Der Courier and Der Nordwesten merged in 1970.
Heimatsbote, established in 1960 is published by the Verband der Donauschwaben in Canada.
Sudeten Bote, established in 1965.
53. Barth, Karl. Church Dogmatics, v. 2/1, 1955:367-375.
54. Ibid., Barth, Church Dogmatics, v. 4/2, 1955:603.

55. Bonhoeffer, Dietrich. Christology. Translated by John Bowden. London: Collins, 1966:48f.
56. Bonhoeffer, Dietrich. Ethics. Edited by Eberhard Bethge. Translated by Neville Horton Smith. New York: Macmillan, 1955:61.
57. Bonhoeffer, Dietrich. The Cost of Discipleship. Revised edition. Translated by R. H. Fuller. London: SCM, 1959:81.
58. Althaus, Paul. The Theology of Martin Luther. Translated by Robert C. Schultz, 1966:43-63.
59. Ibid., Althaus. The Theology of Martin Luther, 1966:43-63.
60. Tillich, Paul. Dynamics of Faith. New York: Harper & Row, 1957:4.
61. Tillich, Paul. Love, Power, and Justice: Ontological Analyses and Ethical Applications. New York: Oxford U. Press, 1954:56.
62. Tillich, Paul. Systematic Theology. 3 Volumes. Chicago: University of Chicago Press, v. 2, 1951:166.
63. Tillich, Paul. Biblical Religion and the Search for Ultimate Reality. Chicago: University of Chicago Press, 1955:53.
64. Fowler, James. Stages of Faith: The Psychology of Human Development and the Quest for Meaning. San Francisco: Harper & Row, 1981:4.
65. Shermerhorn, R.A. Comparative Ethnic Relations. New York: Random House, 1970:12.
66. For detail about the Germans (pages 76-89), please see Fromson, Ronald D. Acculturation or Assimilation: A Geographic Analysis of Residential Segregation of Selected Ethnic Groups: Metropolitan Winnipeg 1951-1961. M.A. thesis, University of Manitoba, 1965.
67. The constitutional basis of French/English dualism has also had the effect of other ethnic groups maintaining "a pluralist form of integration with the wider society." Richmond, Anthony. "Immigration and Pluralism in Canada," in The International Migration Review, 4 (1), Fall 1969:22.
68. Tomes, Nigel. "Religion and the Rate of Return on Human Capital: Evidence from Canada," in Canadian Journal of Economics, 16, 1983:122-138.

69. Hertel, B.R. and M. Hughes. "Religious Affiliation, Attendance and Support for 'Pro-Family' Issues in the United States," in Social Forces 65, 1987:858-882.

70. Simpson, George E. and Yinger, J.M., Racial and Cultural Minorities: An Analysis of Prejudice and Discrimination. 4th Ed., New York: Harper and Row, 1972:545.

71. Epsin, Oliva. "Psychological Impact of Migration on Latinas: Implications for Psychotherapeutic Practice," in Psychology of Women Quarterly, 11, 1987:489-503.

72. McRae, K. "Language Policies as an Aspect of Cultural Policy," working paper prepared for Linguistic and Cultural Diversity, a Canada/Unesco Symposium, Ottawa, September 1972:25-30.

According to The New Encyclopedia Britannica, Vol. IV, p. 499-500, the German language is the official language of both Germany and Austria and one of the four official languages of Switzerland. German belongs to the West Germanic group of the Indo-European language family, along with English, Frisian, and Netherlandic (Dutch, Flemish). Although both High and Low German varieties exist, it is High German, the language of the southern highlands, that is the official written language. Old High German, a group of dialects for which there was no standard literary language, was spoken until about 1100. During Middle High German times (after 1100), a standard language based on the Upper German dialects (Alemannic and Bavarian) in the southernmost part of the German speech area began to arise. Standard modern High German developed from the Middle German dialect used by Martin Luther in the 16th century and was spread throughout the German speech area by the wide circulation of Luther's translation of the Bible. Low German, with no single modern literary standard, is the spoken language of the lowlands of northern Germany. It developed from Old Saxon and the Middle Low German speech of the citizens of the Hanseatic League. The main difference between High and Low German is in the sound system, especially in the consonants. German is an inflected language with four cases for nouns, pronouns, and adjectives (nominative, accusative, genitive, dative), and three genders (masculine, feminine, neuter), and strong and weak verbs. Alemannic dialects, which developed in the southwestern part of the Germanic speech area, differ considerably in sound system and grammar from standard High German. These dialects are spoken in Switzerland, western Austria, Liechtenstein, and in the Alsace region of France.

73. The New Encyclopedia Britannica. Encyclopedia Britannica, Inc., Helen Hemingway Benton, Publisher, Vol. 8, 1973-1974:52.

74. For further reading on the immigrant, please see:
Reitz, J. "Immigrants, their Descendants, and the cohesion of Canada," in Raymond Breton, Jeffrey G. Reitz, and Victor Valentine, Cultural Boundaries and the Cohesion of Canada. Montreal: Institute for Research on Public Policy, 1980:329-417.
Gordon, M. Assimilation in American Life. New York: Oxford University Press, 1964.
Ryder, N.B. "The Interpretation of Origin Statistics," in Canadian Journal of Economics and Political Science, 21, 4, November 1955:466-79.
Kogler, R. and Heydenkorn, B. "Poles in Canada 1971," in Benedykt Heydenkorn, ed. Past and Present. Toronto: Canadian Polish Research Institute, 1974:27-36.
Porter, J. "Bilingualism and the Myths of Culture," in Canadian Review of Sociology and Anthropology, 6, 2, May 1969:111-19.
Report of the Royal Commission on Bilingualism and Biculturalism, General Introduction. Ottawa: Queen's Printer, 1967:xxxiv.
Kennedy, J.F. A Nation of Immigrants, revised and enlarged edition. New York: Harper & Row, 1964:3.
75. Gardener, R. A Canadian Social Psychology of Ethnic Relations, Methuen, Toronto, 1981.
76. McGowan, Sharon. Immigrant Women in Canada, Report, B.C. Task Force on Immigrant Women, Vancouver, 1982:7.
77. Canada. Immigrant Perceptions of Screening Procedures for Employment. Multicultural Society, 1983:14.
78. Bonhoeffer, Dietrich. Ethics. Edited by Eberhard Bethge. Translated by Neville Horton Smith. New York: Macmillan, 1955: 224ff.
79. Ibid., Bonhoeffer. Ethics, 1955:137.
80. Henry, F. and Ginsberg. Who Gets the Work, a Test for Racial Discrimination in Employment. Toronto, 1985.
81. Matthews, Warren. World Religions. West Publishing Company, 1991:11.

CHAPTER VII
THE LUTHERAN WOMEN

Introduction

Warren Matthews'¹ Worldview Model questions "whether human beings are only physical beings, a little different from animals or whether they are bodies or souls?" This chapter explores how Lutherans view humans.

Warren Matthew's Worldview Model views the "problem for humans" and views the "central problem for humans as sin." Matthews points out that "sin is both individual and corporate, and is ingrained in the human species."

Sin in the Scripture means not only the outward works of the body but also all that happens to move humans to do these works, namely, the innermost heart with all its powers.

Luther follows Augustine in describing egocentricity as the "beginning of all sin." Both come into existence at the same time. Egocentricity seeks its own, "takes from God and from humans what belongs to them and gives neither God nor humans anything of that which it has, is, and is capable of."²

Luther learned from Romans 1:21, that unfaith, the lack of fear, trust, and love of God shows itself in ingratitude.

This is the "most shameful vice and the greatest contempt of God." Ingratitude in turn depends on egocentricity, self-satisfaction, trusting in ourselves and our own righteousness. Even though humans have received the goods of this life from God, they do not treat them as God's gift. Humans are so concerned with the gift that they forget the giver. Humans use this gift as though they, and not God, had made it. Thus, whoever despises God by being ungrateful, misuses the gifts both against God and against his neighbor. Contempt of God, therefore, leads to contempt of the neighbor.

In Romans 10:2, Luther learned that humans sin even when they do the best they can, even with their best works. Luther suggests that sin is not only individual acts of commission and omission but the impurity of human's entire being. "Flesh" refers to the entire human (spirit, soul and body), who is in contradiction to God.

Luther views sin as an inherited sin (Erbsuende) because humans have not committed it but brought it with us from our parents. It comes to humans through our parents from Adam's fall (Psalm 51:5). That is, sin perpetuates itself through the natural process of conception. This is original sin born in humans after Adam's fall, and not only something personal but also natural.

Luther suggests that every human is threatened by the devil at all times and is subject to temptation. Thus, the power of God and the power of the devil are opposed to each

other. The devil wants to be God (John 12:31; 14:30). God and the devil are fighting for humanity and for the lordship (II Cor. 4:4). Humans have no freedom in matters pertaining to a relationship to God and salvation or destruction. Humans are always in the power either of God or of Satan. No power can take humans away from the devil except the Spirit of God (Luke 11:21f). Both launch a heavy attack against humans. God wants to save man, to set humans free and to drive humans into God's arms. Satan does it in order to tear humans completely and finally loose from God. Luther suggests that God uses Satan for his "alien work" (opus alienum) but in so doing is always aiming at God's proper work (opus proprium). (Isa. 28:21, cf. p. 120).

Thus, Luther regards Satan as the instrument and enemy of God. God uses Satan but at the same time also fights against him and redeems humans for God.³

Lutherans too are interested in the relationship of humans and God. Luther distinguishes between the general (generalis) and the Proper (propria) knowledge of God. Under "general" humans know that God created the world, is righteous and judges. However, they lack the certainty about what God thinks of humans and about God's intentions to save sinners. Luther describes this difference between the knowledge which is given to humans and knowledge which is first disclosed through the word of God and the Holy spirit as the difference between "superficial" (von aussen) and "inside" (von innen)

knowledge of God.⁴ Luther's theology of the cross (faith) seeks to know God directly by divine power, wisdom and glory. Whereas, Luther's theology of the cross (suffering) recognizes God in God's suffering. The cross means: God meets us in death, in the death of Christ, but only when humans experience Christ's death as our own death. The death of Christ leads humans to an encounter with God only when it becomes our death. The cross is the symbol of judgment over humans and marks the end of all achieving of fellowship with God on the part of the self-confident moralistic human. Luther moves from the idea of Christ's suffering, where God is hidden, though wanting to be known, to the idea of human's sufferings.⁵ Humans are lost sinners and God is the justifier and redeemer of humans.

Matthews' Worldview Model⁶ suggests that:

"in conjunction with the problem for humans is the solution for humans. In Judaism and in Christianity the solution, salvation, is defined in terms of eradicating sin."

Luther taught Lutherans that God wants to be "in us." God is "in us" only when humans let God be our God in faith. Faith is the breakthrough of eternal life. Wherever there is faith, eternal life has begun. Hebrews 11:1 states "Faith is the evidence of things not seen." Faith is the way in which humans can transcend and live in God, in the fulness of salvation. Human salvation is bound to the human life of Jesus Christ.⁷ Salvation is based on and consists in the will

of our oneness with God's will.⁸

Lutherans view humans as an individual of worth. 1 John 3:9 reads: "Whoever is a child of God does not continue to sin, for God's very nature is in him." Thus, each of us, in our own way, can let God's forgiveness and healing be expressed in our lives. Also Galatians 1:4a remind us that "in order to set us free from this evil age, Christ gave himself for our sins." And in Psalm 30:2, we read: "I cried to you for help, O Lord My God, and you healed me." Lutherans believe that we are saved by grace through faith in Christ because good deeds alone cannot save sinful humans. Romans 3:23, 24 suggests: "Since all have sinned and fall short of the glory of God, they are justified by God's grace as a gift through the redemption which is in Christ Jesus."

Thus, salvation for humans is free but cost God the life of his Son. Romans 5:8 states: "God shows his love for us in that while we were yet sinners Christ died for us," makes me realize that I am not alone. Humans are all brothers and sisters in sin; and Christ died for us (even though we may not know or even think we need grace). In Luke 7:48 humans are told: "Your sins are forgiven." Lutherans believe that those who have been saved by grace through faith in Christ will desire to have fellowship in the church, which is the body of Christ.

Lutherans believe that God's purpose for humans include the desire that one's personality should grow to fulfilment

and integration, overcoming the personal afflictions and problems of life, which include suffering. We believe that the basis of sin is human selfishness and pride. We admit that humans suffer, recognize it and accept it as a real force in life. We are the human animal who instinctively avoids pain. We must suffer, as painful as it might be, if comfort is to follow.

A pain or suffering gives humans a message that something is wrong. God wants humans to seek God's help through prayer and faith, so that we may have salvation (Isa. 25:6-9).

Matthews' Worldview Model and Lutherans agree that God wants humans to fulfill the divine purpose of God's life by becoming "whole, integrated, at peace with ourselves, God and fellow humans."⁹

People are a combination of the physical and spiritual, and the needs of both dimensions must be met. As a human, the author has weaknesses and strengths and realizes that God is my refuge and strength.

Therefore, humans are more than just an animal because God created humans in God's image. Humans have a soul, which is the spiritual principle embodied in human beings. The soul in Christians arouses emotion and sentiment towards other human beings who are suffering. God gave humans responsibility for the world.

Narratives of Faith and Suffering

This chapter explores as an example of the above, twelve women's narratives of suffering and how they survived through faith. The aim and purpose of this chapter is to view autobiographical testimonies of informants, to hear and learn from their dramatic stories of their holocaust. What is the motivating factor of survival for these women? The author hypothesizes that God and their faith, their support from fellow parishioners, their church and pastor, are vital survival factors.

It is the fundamental assumption that religion and faith is manifest and illustrated in human behaviour. The aim of this chapter is to hear the Lutheran immigrant women's dramatic testimonies, and to learn from their encounters and experiences.

After the informants had an opportunity to write down their testimony based on their suffering, faith and contribution (if any), the author met with each informant for approximately 40 minutes to discuss her testimony, provide empathy and compassion and to raise a few questions in regards to the analysis of each informant: (1) in 1993, how old are you? (2) when did you come to Canada? (3) when did you join a church (4) what meaning does the church have for you? (5) how did you feel when you wrote your testimony on suffering? (6) what scriptures help you regarding faith? (7) what does suffering mean to you? (8) what does faith mean to you? (9)

how can Lutherans help make a difference in the world? (10)
what contributions have you made in society? (11) do you
consider yourself a valuable person?

Anna's Testimony:

My parents met during the war, while my father was stationed near where my mother lived and worked in a pub in Pommerania. They fell in love and were married in 1941.

The next year, I was born, the following year my sister, and two years later my baby brother. It seems every time my father came home for furlough, another child was conceived. Of course, he went off to fight in the war. He was wounded near the Russian front, recuperated, was sent back to the western front and finally captured by the British and sent to P.O.W. camp in England (till 1947).

In the meantime, my mother was left to fend for herself. She lived on her parents' farm together with other extended members of the family. One sister-in-law was very hurtful to her, taking advantage of her position as the wife of the eldest brother. My mother had four brothers who were all fighting in the war. Two of whom died early in the war. Her elderly father also lived with them.

My mother's youngest child, was born at home because social and health systems had broken down in 1945 towards the end of the war. The Poles had taken over their property and the Russians were advancing. There were many incidents of mistreatment, especially rape towards the women. My mother was also a victim of this. She became ill and was not able to have children after that.

The day came when everyone had to flee because the Russian army was about to overrun them. My mother was only able to take a baby carriage, in which she had her three children and whatever else she could stuff in. Her elderly father also came along. A few people had banded together for support and safety. They endured many hardships on the way. Many didn't make it. There was no proper food especially for young children. They got diarrhoea from green apples, etc. There was no time to do proper washing. There was no milk for the baby. The trip took about three weeks. When they finally arrived in Berlin, my mother was admitted to a hospital. My sister and I were in a children's home nearby. Our baby brother died right after we arrived and my mother's father was taken to a refugee camp. That was the last my mother ever saw of him. We all recuperated somewhat while in Berlin.

After the war ended, it was time to head for Mannheim, where my father's family lived. But, how to get there? The only way was by over-crowded, unscheduled trains. Mother, my sister and I would wait for days at the train station, so we

wouldn't miss a train. When the train did come, it was so crowded that the children were reached in through the windows. Many families were separated that way. But we made it. We arrived to a dingy room where many people lived in a crowded space because many homes were bombed and needed repairs. We eventually lived in my father's parents' suite till my father came home from the P.O.W. camp in 1947. It still wasn't possible to find a place of our own. But eventually we moved into a one room apartment where we ate, slept, bathed and did everything that a family normally does. My Dad was trained as a butcher but could not work in his field. There was no job to be had. He worked at a train yard. It was dirty, unhealthy work. He was often sick.

My parents considered emigrating. My mother and the children, were generally treated as outsiders because we were considered refugees. We never did feel at home there (in Germany). Also my mother was still afraid of the Russians and wanted to get as far away from them as possible, so that her daughters would never have to experience what she went through. We applied for emigration. It took several years before we were considered. We finally made plans in 1954. My father came three months ahead of us to find work and a place for us to live. He was advised to come to Winnipeg because there would be work for a butcher because of the packing houses and meat industry here. He was very lucky and was employed in a meat department. He worked there till his retirement.

By the time the rest of us came, he had a small half furnished apartment ready for us. It was not much, but we loved it. My parents had been able to pay for the trip but that was it. My mother went to work as a cleaning lady. She lost 15 lbs. in two weeks. She never complained. She just set about what had to be done. Within one year, we had a downpayment for a house in Elmwood. We rented out the two upper stories and saved and scrunched. Many pieces of clothing and furniture were bought at auctions very cheap. I remember we once bought a sofa for \$8.00. We kept it outside on the verandah for a whole winter to make sure no bugs would survive.

Things eventually improved and living became more pleasurable. But my parents never forgot the hardships they endured. Their relationship to each other was estranged. I think a lot of it had to do with their war experiences. Somehow, they never found their way back to being the happy couple they were, when they were first together. Although they both got a lot of enjoyment from their family.

Now just a little of my own experiences during some of this time. Of course I won't remember much of the war, although I'm sure it's stored in my subconscious. My early childhood memories are mixed with feelings of not belonging, of being an outsider, not within my family but at school, etc. Of course, this was reinforced when coming to Canada as a 12

year old and not knowing the language, was placed in a grade 4 classroom. I eventually worked my way up but never felt comfortable in school.

When my sister was 14 and I was 15, my father took us to church to go to German confirmation classes. Our mother had taught us to pray and we knew some Bible stories, but we had never gone to church in Canada and only very occasionally in Germany. Well, coming to church changed my life. I finally found the acceptance I had always been looking for. I became involved in Sunday School teaching, choir, youth group, etc. Eventually, I met my husband there and have tried to live a Christian life.

My faith means everything to me. God has seen me through some difficult times. But he has protected me through some pitfalls. He has given me strength to carry the burdens that life imposes. I know I am loved equally and I will try to live my life in such a way that gives him honour. I know I don't always succeed but I know he forgives and I can always start anew. I can't imagine my life without faith and hope in an eternal God whose son is my friend forever.

Analysis of Anna's Testimony:

In 1993, Anna was fifty-one years old. She is a Volksdeutsche and came to Canada with her family in 1954. At age fifteen, in 1956, she was introduced for the first time to church. Since that time, the church has become an important part of her life. For the first time in her life, Anna felt secure and had a sense of belonging. The church has become Anna's "spiritual home."

Providing the life-history has brought back memories which the informant had not thought about before. There was no crying, and Anna has accepted suffering and faith as part of her life. Suffering to Anna means life's lessons, i.e. mother being raped, loss of her baby brother because of starvation. Suffering means "experiences to learn things."

Faith to Anna means "fibre of life." This means that God

is in charge and helps her with everything. Anna accepts suffering and faith on an equal basis and she places her life into God's hands and permits him to control her life.

Her hope as to how Lutherans can help to make this world better is "by everyone living a Christian life and having a relationship with others."

Her contributions are being active in church, belonging to the Frauenverein (German Ladies Aid), being in charge of the kitchen at church, teaching Sunday School, belonging to Lutheran Aviation Minister Pilots (LAMP), belonging to Bible Study Group, helping weekly at Community Ex-Offenders group, and several other activities.

God created her in his image. If God valued to create her, she values what God has created. God was in Christ and she feels God is in her. This has given her the strength and courage to do things that are expected, although at times there is suffering involved.

Erna's Testimony:

I emigrated to Canada in May of 1957, with my two sisters. I was a nurse by profession. The Manitoba Government did not acknowledge my diploma and as a result I found work as a nurses aid in an Old Folks Home.

My parents fled from Russia to Germany and then to Paraguay. I came from a Mennonite German background where church always played a major role in our household.

Coming here penniless meant getting a job fast. We had learned at home to work hard and do anything that needs to be done. The next two years were hard. Our only outing was on Sunday, going to church in North Kildonan. New language, new people and new customs took getting used to, and in the winter evenings we took school at St. John's High School to learn English. We walked to work to save bus fare.

Two years later my parents and two more sisters joined

us. So, we felt more comfortable as our family was now more united.

In 1959, I met my husband. He also immigrated in 1957, from Germany. I married in 1964. In 1970, our daughter was born, and I wanted to find a new church where we could worship and find new friends. My husband was a strong Catholic, and we looked for a church that was neither Catholic nor Mennonite. It was, however, important to me that the church was true to the Bible teaching. We soon found the right church. I already had a sister and brother-in-law attending there, now living in British Columbia.

In 1972, we celebrated the birth of our son. As the children grew up, they attended Sunday School regularly.

I was always a person that felt a responsibility to help and contribute to both church and society. In school, I was active in the various duties of parent counsel. In our community, I helped organize a Senior's group, now still functioning and growing. In the wider community, I joined our Symphony Orchestra's Women's Committee. Our purpose is to raise money and help with different departments, such as children's concerts and office mailings. For this, I received a volunteer award on behalf of the city. My love of music and belief of exposing good music to younger children made this a joyful experience, which I still enjoy.

I also joined the German Ladies Aid at church. This group has been active for many years. The members were aging and eager to recruit new officers. I accepted the position of treasurer for some years and quickly was promoted (or demoted) to the kitchen facilities.

For the next five years, I worked along side a very willing and able chef. I had to learn to cook for large gatherings such as Thanksgiving Suppers and Easter feasts. I felt the jitters in my stomach when I was worried about not having enough food and at other times I prayed that the tables would be filled. We cooked and served for conventions and smaller groups, for which we were paid and in turn were able to raise money for Mission work.

The German Ladies Aid adopted a number of Mission related fields each year such as World Hunger, Lamp, Ex Offenders, University Chaplaincy, etc.

I remember on one occasion I ordered fresh turkeys for Thanksgiving. When they arrived on Friday night, the turkeys were frozen hard as a rock and had an average of 27-30 pounds each. I had to act fast that would enable us to prepare and stuff the birds the next morning. Normally, it would take 24-30 hours to defrost the turkeys. That Friday night was spent unthawing turkeys in warm water in every sink, ice box and large pail in the house. In the early hours of Saturday, I boiled the necks, wings, etc., as customary for preparing the stuffing. At 9:00 a.m. Saturday morning, it was business as usual. All the ladies arrived at the church to help prepare for Thanksgiving. Nobody knew how I spent Friday night

defrosting birds until I told my story. I think that was one of our best Thanksgiving dinners ever--at least the most memorable one for me.

For people of faith, obstacles such as that, turn out to be a blessing, not a curse.

I also have enjoyed preparing and baking for our annual Christmas Bakesale and Bazaar. The ladies bake their specialties and offer it for sale to raise money and also give other people the opportunity to buy baking, who cannot do it themselves. So it serves a double purpose and a blessing for all.

My husband has always been a great support in whatever committee I have held. Often, I have called on him to help and he is always willing.

My wish is that our children will follow in their parent's footsteps and serve the community and church so that they also can receive the blessings and fruits of their labour.

My faith has been a source of strength in many difficult periods of life. When something gets me down, I choose to read the Bible and pray. I always walk away renewed and refreshed with new hope to carry on. Remember, the Lord will never forsake the faithful. God bless!

Analysis of Erna's Testimony:

Erna was fifty-six years old. She is a Volksdeutsche and came to Canada with her two sisters in 1957. Although the informant is a registered nurse, her licence was not recognized by the Manitoba government and she had to work as a nurses aid in an Old Volks Home.

Erna joined the church in 1972 and considers the church as her "spiritual family."

Recalling the life-history was not upsetting to the informant. Suffering to Erna means to "hurt." Faith for the informant means believing in Jesus Christ and reading the Bible. She states that "Jesus expects it from us." Erna recommends that Lutherans can make a difference in the world by "living a Christian faith."

Her contributions are being active in the Frauenverein, being in charge of the kitchen at the church, sang in the choir, belongs to the Symphony Women's Committee, Parent's Counsel for Elementary and Junior High School, and to East St. Paul's Seniors Group in committee.

Her family values her. Family is very important to the informant. Erna values all the good things experienced in Canada. She attributes all good things to: "what a friend we have in Jesus, all our sins and griefs to bear; what a privilege to carry everything to God in prayer."

Susan's Testimony:

I was born in Poland of German parents. My dad died in 1941 and Mom was left with 3 children. My sister, brother and I all reside in Winnipeg.

We came to Canada with our Mother in June 1949, first to Dauphin, Manitoba. Mom's only brother, was the one who paid our fare and brought us over to Dauphin, Manitoba. We were in West Germany at the time prior to our departure to Canada.

1954 I got married. My husband was brought over to Canada by his uncle in 1950 from West Germany. The uncle was a Building Contractor in Dauphin, Manitoba.

December 31, 1954, I came to join my husband here in Winnipeg, Manitoba, who with three other men had left Dauphin shortly after we were married, to find work in Winnipeg. Well, work was not found by any of the men until late Spring 1955.

Sundays, which has always been a day of worship and church attendance in my home and also in my husband's home, soon had us looking for a church to attend, of course preferably in the German language. Because we lived in the West End of Winnipeg on Maryland St., then on Victor St. and back to Maryland St., we attended the Church on Alexander Ave., several times and also a church on Ellice and Sherbrook St. Soon we decided that the latter church is where we wanted to worship regularly.

Sunday, for me, is always a special day and church attendance and worship are what makes it so special. To me, it is a privilege to be able to freely worship at a church which offers you the two languages--German and English. I am grateful to my Heavenly Father for all his blessing which he

has so graciously allowed us to enjoy. 1. To worship in my mother tongue. 2. to live in this beautiful country which is peaceful and free, as well as tolerant of all who have come from many far away places and countries.

It was Centennial Year 1967, when my brother-in-law, asked me what special thing I would like to do for the Centennial? I must admit, I hadn't given it much thought. Well, he came up with an answer which was also a request. Would I maybe consider teaching confirmation class? This was June 1967. I thought it over and consented. That became a 10 year teaching period from September 1967, till May 1977. A period which was very interesting for me and rewarding as well. The curriculum was geared towards a three year teaching program. I taught first year students for one hour once a week. There were 30 lessons to be taught in that one year period.

In those years attendance was good and the cooperation of the parents to be willing to drive their students to church for class and pick them up again was also good. Memorization was then still part of the course, as well as tests, which really gave the students something to study and think about. I sincerely hope and pray that each one of those students will at least, if nothing else, remember one verse from their first year of confirmation class, namely: John 3:16:

For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have eternal life.

To me, the church is my spiritual home and I plan to stay and worship there.

Analysis of Susan's Testimony:

In 1993, Susan was 55 years old. She is Volksdeutsche and came to Canada in 1949, with her mother, sister and brother. In 1955, she joined the church. To her the "church embodies everything that Christianity embodies."

Presenting her testimony, brought back a "lot of memories." The informant has accepted suffering and faith. She states that she has learned to accept the good and bad equally in life. Faith in God gives her strength to cope with

life.

Her favourite scripture on faith is John 3:16. She found it "hard" to define suffering. Suffering to Susan means having been denied or discriminated against for not being accepted, or a job. She states that she had not experienced suffering during the war. She was too young. Her mother was located in an area where they did not witness the war or at least her mother protected her from the war situation.

Faith to her is to believe in the things she cannot see but things that have eternal value such as faith in God and faith in people. She tries to help herself with God's help. She tries to solve things with God's help. Susan tries to pray things through. Faith has made her a stronger person.

Her recommendations how Lutherans can help make a difference in the world would be for Christians to demonstrate their Christian values. She states: "If we were able to get our Christian values across and have them believe Christian scripture, there would be a difference in the world." How can we achieve that? She recommends: "By reading the scripture, believing the scripture and follow what the scriptures teach."

Her contributions: she taught confirmation for 10 years from 1967 to 1977.

John 3:16 is the informant's favourite Bible scripture, which provides all qualities and values to endure life's existence.

Lilly's Testimony:

Wir waren Reichsdeutsche. Mein Mann war bis Ende des 2. Weltkrieges im Mai 1945 bei der Deutschen Wehrmacht. Ich war nicht aus meiner Heimat Koenigsberg Ostpreussen gefluechtet und wohnte bis April 1948 noch in Koenigsberg. Wir wurden nun, wir die noch in Koenigsberg waren in Viehwagen verladen und nach Ost-Deutschland abgeschoben. Mein Mann war von den Englaendern in West-Deutschland aus der deutschen Wehrmacht entlassen worden. Wir fanden uns so 1948 wieder.

Wegen schlechter Arbeits- und Unterkunftsbedingungen in West-Deutschland meldeten wir uns bei einer kanadischen Kommission, die zur Einwanderung nach Kanada warb. Wir suchten uns die Mitte von Kanada aus, also Winnipeg, Manitoba. Mein Mann fuhr per Schiff nach Kanada. Ich sollte im Herbst nachkommen. So fuhr ich auch per Schiff im Dezember 1954 nach Kanada.

Im Elternhaus bin ich und meine Geschwister gut christlich erzogen worden, ebenso mein Mann in seinem Elternhaus. In Winnipeg hat sich mein Mann gleich der "church," damals noch die alte Kirche, angeschlossen und so auch ich.

Seit meinem 17. Lebensjahr habe ich in meiner Heimat in Deutschland und auch spaeter, wo immer ich beruflich taetig war (kaufmaennische Ausbildung), im Kindergottesdienst verschiedener Kirchen unterrichtet. So habe ich auch gleich wieder in Winnipeg im Kindergottesdienst mitunterrichtet.

Als Pastor durch die amerikanische Synode nach Winnipeg, Kanada an die "church" berufen wurde und er den 3 jaehrigen Konfirmanden-Unterricht einfuehrte, habe ich das 1. und 2. Jahr in deutscher Sprache mehrere Jahre unterrichtet. Dieser Unterricht war mir sehr wichtig. Es lag mir sehr viel daran die ersten 3 Hauptstuecke des Katechismus, die wir Helfer unter anderem zu unterrichten hatten, den jungen Christen gut zu erklaren, sie sollten es fuer ihr ganzes Leben in ihrem Herzen behalten. Fuer den Unterricht in deutscher Sprache hatte ich die Handbuecher in englisch zur Hand.

In einem Komitee war ich auch taetig. Wir machten zu Zweien Besuch bei den Gemeindemitgliedern, Kranken, u.s.w..

Die Deutsche Frauengruppe habe ich etliche Jahre geleitet bis Ende Maerz 1979. Auf Wunsch meiner Geschwister und Verwandten bin ich nach 25 Jahren in Kanada nach Deutschland zurueckgekehrt. Habe in Bad Wildungen im Land Hessen Wohnung genommen. Bin jedoch weiter bisher kanadische Staatsbuergerin mit kanadischen Pass. Dadurch konnte ich leicht oefters in den letzten Jahren besuchsweise nach Winnipeg kommen und besuchte meine guten lieben Freunde und Bekannten.

Bei Pastor war ich auch 6 Jahre ca. fuer Kirche und Gemeinde als Sekretaerin in deutscher und englischer Sprache fuer alle schriftlichen Arbeiten taetig.

Zeitweise habe ich auch im Kirchenchor mitgesungen. Alle meine Arbeiten fuer die Kirche und Gemeinde habe ich sehr gerne ausgefuehrt. Ich fuehlte mich sehr wohl in der

Kirchengemeinde und hatte auch guten Kontakt zu allen Gemeindemitgliedern gross und klein.

Analysis of Lilly's Testimony:

Lilly is Reichsdeutsche and has served the church since she was 17 years old. Lilly came to Canada in 1954. The church is her "spiritual home." Recalling her testimony was "sad, upsetting and she cried." It aroused many feelings in her. She discussed and longed for her family in Europe. Lilly talked about the loss of family during the war. Lilly is experiencing health problems and she fears that within the next few years she will be disabled. She longs for her family who are in Europe and wonders who will take care of her when she no longer is able to function on her own.

Suffering to her is a learning experience, which makes her stronger in her belief. Faith means to Lilly to "be strong through God." Faith and strength is gained by attending the church, serving the church, reading the scriptures, having fellowship with friends from church.

Lutherans can help make a difference in society by becoming more active in their belief. The informant suggests Lutherans become more assertive in their faith by acting it out, to overcome their quietness and not to be too timid.

Lilly has served the church ever since she came to Canada, especially in the choir, funeral committee, Frauenverein, visits Luther Home and prepares birthday parties

and brings along cake.

The informant values her life and cites Romans 12:15: "Rejoice with those who rejoice, weep with those who weep." For the informant, the church fulfills her emotional, spiritual and social needs. Lilly considers herself lucky to have found these virtues within one place.

Berta's Testimony:

I was born in northern Germany and I am the oldest of four. Two sisters and one brother are still living in Germany. We had a happy childhood. We grew up in a large family in a big house with a parklike lot, since we lived in a rural parish.

I attended the village school for four years. After that, I took the train every day to attend the high school in the city. I was very fortunate that the war did not interrupt or interfere with any of my plans for the future.

After graduation from high school, I attended a very sophisticated school as the first step to become a teacher in agriculture. The next two years after that, I spent in practical training on a farm. Here I experienced the end of World War II. In the second year of training, I found out that I had contracted Tuberculosis from cow's milk. So, instead of going back to school to continue my training, I was sent to a sanatorium by the North Sea, where I stayed for 5 months. Eventually, I was healed.

During those months, I found out about a program that trained women to become parish workers. I became very interested and applied. I was called in for an interview and was accepted. For two years I attended the seminary in Hermannsburg. After that, I was called into a parish. I worked with the youth, with children, taught classes, directed choirs, visited the sick and shut-ins. It was my responsibility to assist the pastor in all areas of parish work. These were very rewarding, enriching and good years. But I still wanted to see something else, while I was young enough. So I applied for a visa for Canada. It was granted, and in 1959, I immigrated to Canada. At that time, I planned to stay only for two years.

After a few months in Winnipeg, I was called to work as a parish worker for the German part of the Lutheran Church. Here I met my husband and instead of going back to Germany, as I had planned, I got married and stayed here. We raised three children, twins--a girl and a boy, and another girl. I stayed home with them for a number of years. When they were old

enough, I accepted a part time position as parish secretary in our church office for many years.

Now my husband and I are enjoying our retirement. We keep busy with volunteer work. I volunteer in a downtown day care centre, which is very rewarding. We can also do all the things that we like to do.

Analysis of Berta's Testimony:

Berta is Reichsdeutsche and is 67 years old. She came to Canada in 1958. The church is and always has been an important part of her life. She enjoyed presenting her testimony and found it an interesting project. Berta reads devotions every day.

She views suffering as part of life and faith provides meaning to life. Lutherans can make a difference in the world through witnessing. Berta is able to talk about her Lutheran faith to others. She cares for other people in their physical and spiritual needs.

Her contributions have been: two years as church worker, 20 years as church secretary, taught two years children's choir, four years English children choir, taught ten years Sunday School, was in charge of protocol for 10 years for the Frauenverein, belonged to the English Ladies Church Group, taught confirmation classes in English, taught seven years German Saturday School, served 5 years in the German Ministry Consultation, and has served two years in a Day Care since her retirement. She donates her beautiful hand embroidered items to the yearly church bazaar.

Life for the informant has been rich and rewarding. The presence of God in her life has brought love, joy, peace, patience, kindness and goodness into her life.

Irma's Testimony:

Ich bin in Blumenthal Wolhynien geboren und lebte dort bis zu meinem 11. Lebensjahr. 1937 wurde mein Vater von der russischen Militz in der Nacht rücksichtslos von uns weg geholt und wir haben unseren Vater nie wieder gesehen. Mutter blieb mit fünf Kindern alleine, und wir waren weiterhin von den Kommunisten bedroht und mussten unser Haus und Hof verlassen und in der Nacht fliehen. Weiter nach der Ukraine hin. Hier wurde dann auch mein ältester Bruder von den Russen weggeholt. Doch lebten wir hier eine weitere Zeit von 6 Jahren. Während des Krieges wurde hier mein zweiter Bruder zum deutschen Wehrdienst eingezogen und 1934 mussten wir: Mutter und drei Mädchen von Russland nach Warthegau fliehen. Hier musste ich dann auch Kriegsdienst leisten. Dann kam wieder die Flucht von Warthegau nach Deutschland und hierdurch verlor ich auch Mutter und meine Schwestern.

Ich war Heimatlos und alleine geblieben und so schloss ich mich dem Flüchtlingszug an und kam durch bis West-Deutschland. Aber Mutter und meine zwei Schwestern wurden bei Berlin von den Russen gefangen genommen und nach Sibirien verschleppt. Und ein Bruder kam als deutscher Soldat in russischer Gefangenschaft und er wurde auch ins weite Sibirien verschleppt. Nach 10 Jahre Ungewissheit bekam ich von dort mit der Hilfe vom Roten-Kreuz von meinen Angehörigen das erste Lebenszeichen. Dies war für mich eine unbeschreibliche Freude, aber auch eine schmerzliche Erfahrung über ihr Leben in Sibirien. Sie mussten jahrelang schwer im Wald arbeiten und die Nacht im Gefangenenlager verbringen. Sie haben gefroren und an Hunger gelitten. Ich selber bin dieses Elend entkommen und war fern von dort, aber ich habe seelisch um und mit meinen Lieben gelitten.

Es ist schwierig jene trübe Leidenszeit, zu beschreiben, doch wir tragen still bescheiden unser Los - das Herzeleid.

Ich blieb für viele Jahre im Briefwechsel mit meinen Lieben und ich gab die Hoffnung auf ein Wiedersehen nicht auf.

Am 13. Februar 1945 blieb ich verschont bei dem schwersten Bombenangriff auf Berlin, wo ich mich zu der Zeit befand. Doch verbrachte ich danach viele Wochen im Krankenhaus wegen Nachkriegs-Erkrankungen. Durch liebevolle Pflege von Ärzten und Krankenschwestern wurde ich auch wieder von der Krankheit geheilt. Ich habe in Deutschland auch liebe Freunde kennen gelernt, bei denen ich willkommen war und Trost fand wenn mich das Heimweh quälte.

1952 habe ich meinen Mann kennengelernt. Als Soldat

kaempfte er 6 Jahre lang fuer sein deutsches Vaterland, und er ueberlebte den Krieg. Aber auch er verlor seine Heimat - Ostpreussen.

1954 wurden wir zwei in der Lueneburger Heide in Ahlden an der Aller, getraut.

1957 entschlossen wir uns nach Kanada auszuwandern mit unserem Sohn, 3 Jahre alt zu der Zeit. Es war hier fuer uns auch wieder ein neuer und sorgenvoller Anfang mit der Sprache und Arbeit. Aber mit Fleiss und mit Gottes Beistand haben wir uns hier ein Heim aufgebaut und wir sind dafuer "Dankbar." Doch das Heimweh nach unserer rechten Heimat werden wir fuer immer im Herzen tragen. Dann nach jahrelangem Versuch schafften es meine lieben Angehoerigen von Russland nach Deutschland einzureisen.

1980 durfte ich dann meine Mutter, zwei Schwestern und zwei Brueder sowie ihre Familien zum ersten Mal nach 37 und 46 Jahrelanger Trennung in Deutschland wiedersehen.

Das Schicksal fuehrte uns seltsame Wege.

In meiner Kinderzeit gab es bei uns in Russland keine Kirchen und keinen Religionsunterricht, die waren damals verboten. Mein einziges Wissen von Gott und Jesus Christus bestand aus dem, was meine Mutter mir beigebracht hatte. Das waren Kindergebete, die 10 Gebote, die Geburt Jesus, aus Seinem Leben, die Wunder die Er getan hat, der Tod am Kreuz und die Auferstehung. Auch in meiner Jugendzeit, bis in die dressiger Jahre, hatte ich keine feste Beziehung zum christlichen Glauben, wegen mangelnder Gelegenheit, durch Vertreibung in Russland. Ich habe versucht die 10 Gebote zu halten und in schweren Stunden Gott um Mut und Kraft gebeten, aber eine staerkere Bindung zur Kirche, erst hier in Kanada erhalten. Durch den Beitritt zur Kirche, im vorbereitungs Unterricht mit anschliessender Erwachsener Konfirmation, versuche ich das Gute zu glauben, denn es giebt mir Kraft im taeglichen Leben. In der Kirche bin ich taetig im Frauenverein und schreibe Karten, besuche Kranke, und bringe Blumen mit.

Erinnerungen an die Heimat

Vom Heimatland muss ich oft traeumen
 Wo meiner Eltern Asche ruht
 Auch wenn die Waegen rastlos schaeumen,
 mich traegt sie nicht zurueck die Flut.
 Es windet ueber Meerestiefen
 ein Pfad sieh hin, doch nicht fuer mich,
 Als dort die Abschiedsglocken riefen
 Verlor ich so fuer immer dich.
 Du Land wo meiner Kindheit Wiege,
 geschmueckt mit Wiesenblumen stand,
 du meiner Jugend Wanderzuege
 geliebtes schoenes Vaterland.
 Die Freunde seh ich auch nicht wieder
 nicht meine Huette, nicht den Wald

und nicht den Klang der jungen Lieder
O, war ich dort nur worden alt
Bald bricht der Tod nun dieses Sehnen
und senkt man klanglos mich hinab,
so fallen statt der Freunde Traenen
nur fremde Blaetter auf mein Grab.
(author unknown)

Analysis of Irma's Testimony:

Irma was 66 years old, is Volksdeutsche, and came to Canada in 1957. She became a member of the church in 1959. The church for her is to "hear God's word."

The testimony brought back pains and opened wounds and she felt like crying. The war left her emotionally scarred. She lost members of her family and felt very isolated and alone. She sought medical help and was hospitalized after the war. Any upsets leave her emotionally devastated. Her tolerance level for pain is very low. She feels that she is a very sensitive person. Irma feels this is her weakness and questions how one can avoid upsets in life. Suffering is part of her life and means pain, but she has tried to accept it.

During her childhood, church services in Russia were forbidden. Her mother taught her about God and Jesus. Irma became a devoted Christian in Canada, when she was in her thirties. Faith and God give Irma strength to accept life, on a daily basis. She needs God in her life. Without God, there would be no life for her. Faith is an important part of her life and she lives her life by faith. Faith to her means "God, the truth, his word, hope." Irma feels that

Lutherans can help make a difference in the world by teaching and living God's word.

Her contributions: belongs to the Frauenverein, writes cards for the sick and birthday cards, visits the sick in hospitals and brings along flowers to cheer them up.

This gentle, soft spoken informant's face lights up as she speaks of God and all the wonderful changes that have transformed her life in Canada. She appreciates all of God's goodness because when she was hungry, God gave her food, when she was thirsty, God gave her to drink, when she was a stranger, God welcomed her, clothed her, made her well and she values that she has peace within her heart, in spite of all her suffering.

Ute's Testimony:

Ich bin in Polen geboren. Dieses Gebiet war Westpreussen nach 1939. Bis zum Umsturz besuchte ich die Oberschule in der Kreistadt, 21 km von unserem Bauernhof entfernt. Ich wohnte im Internat.

Im Januar 1945 wurde ich 16 Jahre alt, als die Russen einmarschierten. Meine Mutter, 3 Schwestern, ein Bruder und ich waren zu Hause, alle anderen Geschwister waren im Dienst. Es war der kaelteste Winter, den wir je gehabt hatten. Meine Mutter glaubte, dass die Flucht hofnungslos waere und wenn wir sterben sollten, dann lieber zu Hause. Wir haben niemanden etwas zu Leide getan, so glaubte sie, dass man auch uns verschonen wuerde. Jedoch im Kriege gilt so etwas nicht. Ich selbst wurde bald wahnsinning vor Angst vor den Russen, mann hatte viel gehoert.

Wie die Wilden durchstoeberten sie das Haus unter staendiger Drohung uns alle zu erschiessen, pluenderten alles was ihnen gefiel, nahmen die Pferde, das Vieh und Schweine, um es wieder fuer Schnaps einzuhandeln. Ein ganz besonderes Interesse hatten sie fuer Armbanduhren, als ob sie die noch nie gesehen haetten. Saemtliche deutsche Buecher und Schriften mussten wir verbrennen und wurden angedroht, wenn sie wieder etwas finden, werden wir alle erschossen. Allein deutsch zu sein, war schon genuegend Grund dafuer. Eine wilde

Gruppe, die nichts mehr zu pluendern hatte, beschloss, uns alle an die Wand zu stellen um uns zu erschiessen. Meine Mutter bat die polnische Nachbarin, die bei uns war, uns auf den Friedhof neben Vater zu begraben, der vor 8 Monaten gestorben war. Ich konnte es nicht begreifen, dass mein Leben schon zu Ende sein sollte, wo es doch erst richtig begonnen hatte. Ich erlitt einen Schock, der alle meine Erinnerungen der letzten Jahre ausgeloescht hat. Die Nachbarin viel vor den Soldaten auf die Knie und bat sie, uns zu verschonen, zumal wir niemanden etwas zu leide getan haetten und ihnen viel geholfen haetten. Wie ein Wunder Gottes liessen sie sich erweichen und wir blieben am Leben. Von unserem deutschen Nachbarn hoerten wir, er sei mit Eisenketten todgeschlagen worden und im Strassengraben liegen gelassen worden.

Da wir nun Gefangene waren, wurden wir zusammen gesammelt und fuer bestimmte Zwangsarbeiten verschickt. Ein polnischer Polizist nahm mich mit, auf seiner Landwirtschaft zu arbeiten. Meine aeltesten 2 Schwestern wurden nach Russland verschleppt. Meine Mutter und Schwester kamen auf ein Gut 18 km entfernt und mein Bruder auf eine Muehle, da er mechanische Kenntnisse hatte. Ich blieb 2 Jahre auf dem Platz und die Leute waren gut zu mir.

Nun kam ein Befehl, dass alle Deutschen von den einzelnen Bauern weggenommen wurden. Von diesem Schock und meiner Mutter, Schwester und Bruder vollkommen getrennt zu werden, vielen mir die Haare buendelweise aus.

Es war Spaetherbst, die Ernte laengst hereingeholt und der Winter im Anmarsch. Wofuer wuerde man uns noch gebrauchen zum Winter fragte ich mich.

Wir wurden in Viehwagons gestopft und ins Konzentrationslager "Potulice," in der Naeh von Posen eingeliefert. Es war eine ganze Siedlung von Baracken. Hier wurden uns die Haare abgeschoren, ein Merkmal, dass man nie die Flucht ergreifen koennte. Erst haben wir geweint, dann aber wurden wir gewahr, dass wir uns gegenseitig nicht erkennen konnten und mussten in der Verzweiflung lachen. Wir durften keine Kopfbedeckung tragen. Das Geld, das mir meine gute Bauernfrau zum Abschied mit gab, wurde mir alles abgenommen. Das Federbett, Kissen, Bekleidung, saemtlicher Besitz wurde abgenommen. Wir durften nur ein aermlisches Kleidungsstueck tragen. Wir kamen mit 80 Personen in einen Raum einer Baracke, Maenner wurden getrennt. Kinder unter 2 Jahre durften nur ein Kissen haben, sonst nichts. (Wie muessen doch die Muetter mit den Kleinkindern gelitten haben, das kam mir erst richtig zum Bewusstsein, als ich meine eigenen hatte). Die 3 Fenster mussten den ganzen Tag sperrangelweit offen stehen, wo es draussen schon schneite und keine Heizung vorhanden war. Dazu mussten wir den Fussboden den ganzen Tag waschen, der dann zu einem Rutschboden wurde. Was haben wir da gefroren, besonders die Glatze noch dazu. Zum schlafen hatten wir 2 stoeckige Holzbetten, Bretter als Mattrazen, 4 in einem Bett und absolut nichts zum zudecken.

Jetzt erst durften wir die Fenster schliessen. Wie wir uns gegenseitig etwas angewaermt hatten, kamen die Wanzen fuer ihre Mahlzeit an.

Zum Essen gab's Wasser-Kohluppen und eine Scheibe; was sich Brot nannte, schwarz wie Teer. Das Schlimmste war die Angst, verschlagen zu werden. Die Person nannte sich hoehnischer Weise Chefarzt und stuerzte unzaehlige male am Tage herein und nahm jedesmal jemand mit zum verschlagen. So kam ich auch an die Reihe. Wurde mit einem Holzbalken auf's Kreuz geschlagen, das zu einer gesplitterten Bandscheibe fuehrte und ein lebenslaengliches Urteil fuer Schmerzen bedeutet. Wurde 1960 daran operiert, was mir bedeutend Linderung brachte.

Diese 2 Wochen Quarantaene kamen mir laenger vor als 2 Jahre.

Wer diese 2 Wochen ueberstand war faehig fuer Zwangsarbeit auf Guetern. So mussten wir auf den grossen Platz auftreten und die Gutsbesitzer kamen und suchten sich die besten Arbeitskraefte heraus. Ich war dabei und kam auf ein Gut. Hier mussten wir wieder alles Erwarten noch die Zuckerruebenernte im Schnee hereinholen. Der Mantel als Bekleidungsstueck diente zugleich als Bettdecke. Wenn es regnete und es nass wurde, hatte man halt ein nasses Bett. Wir schliefen auf einem Strohlager und die Federbetten lagen im Lagerraum im Konzentrationslager. Wir waermten uns Ziegelsteine an und nahmen sie ins Bett.

Es gab keine Bekleidung. Im Winter wurde Getreide gedroschen, da haben wir die Baender, womit die Garben gebunden waren, gesammelt und damit Handschuhe und Socken gestrickt.

Ein deutscher Mann bekam Material und durfte uns Holzpantoffel machen. Im Fruehjahr beim Dungstreuen blieben wir im auftauenden Boden damit stecken und verloren sie.

Im Sommer wurden Zuckerrueben, Kartoffel und dergleichen gehackt. Die Ernte hereinzuholen, die scheren Garben, wobei man gejagt wurde, brachte die schlimmsten Rueckenschmerzen. Das Essen das wir bekamen, war zu wenig zum leben und zu viel zum sterben. Oh, wie lernte ich da die Bedeutung der "Freiheit" zu verstehen. Wenn man sie hatt, nimmt man sie als selbstverstandlich an. Eine Hoffnung fuer unsere Freiheit bestand ja garnicht, da fuer uns seit dem Umsturz die Welt stehen blieb.

Wir hatten keinerlei Nachrichten, wie es in der Welt zuinge, keine Zeitung, keine Verbindung mit irgendjemand.

Anders ist es wenn ein Verbrecher ins Gefaengnis kommt, weiss er was er verschuldet hat und wann er sein Urteil abgesessen hat, erlangt er wieder seine Freiheit. Diese Hoffnung hilft ihm durch. Unsere Schuld war, dass wir als Deutsche geboren wurden. Diese Hoffnungslosigkeit brachte Schwermut und Depressionen. Es gab kaum einen Tag wo ich abends beim Schlafengehen nicht weinte. Das Schlimmste war die Trennung von meinen Angehoerigen.

Der einzige Trost und Staerke das mir durch half, war mein Glaube. Die Gewissheit einen Freund in Jesus zu haben und dass Gott mich lieb hat.

Nach etwa 2 Jahren schmiedeten meine 2 Bekannten einen Plan, ueber die Ostdeutsche Grenze zu fluechten und ich sollte mitmachen. Somit machten wir uns nachts auf und gingen durch die Felder die ganze Nacht, vor Furcht auf der Strasse entdeckt zu werden. Frueh kamen wir auf der Bahnstation an und es gelang uns bis Stettin zu kommen. Kurz vor dem Grenzuebergang wurden wir festgenommen. Ich wurde in den Haushalt eines hoeheren kommunistischen Beamten geschickt.

Nach einem Jahr besuchte mich mein Bruder aus der Heimat mit der Nachricht, dass meine Mutter totkrank sei und ich zurueck kommen moechte. Chef und Cheffin liessen sich erweichen und liessen mich gehen. Mutter war gar nicht krank, aber es war eine Notluege, um mich herauszubekommen. Ich blieb nun bei Mutter und Schwester auf dem Gut.

Dieses war mein letztes Jahr der 6 Jahre Gefangenschaft. Im Oktober 1950 kamen wir mit dem Transport nach Westdeutschland, zumal meine anderen Geschwister schon dort waren. Die 2 Schwestern aus Russland waren inzwischen auch schon dort angekommen. Bei meiner Schwester in Lueneburg fand ich Arbeit im Kindererholungsheim.

Nach einem Jahr und 8 Monaten wanderten wir alle Geschwister nach Kanada aus mit Hilfe des Lutheran World Relief. Wir alleinstehenden Frauen mussten uns verpflichten ein Jahr im Haushalt zu arbeiten. Hier war die beste Moeglichkeit gegeben, die Sprache zu lernen, sowie auch die hiesigen Sitten und Gebraeuche kennen zu lernen.

Die grosse Umstellung war sehr schwer und die seelische Krankheit. "Das Heimweh" ergriff einem jeden. Ich glaube ich koennte fuer die meisten sprechen mit dieser Tatsache, dass wenn wir innerhalb des 1. Jahres das Geld dazu gehabt haetten, waeren wir zurueckgefahren. Nach einem Jahr fing man so langsam an sich einzuleben.

Ich ging zur Abendschule, nahm einen Buerokurs und arbeitete dann fuer die Hudson's Bay Company.

Inzwischen heiratete ich und hatte 2 Soehne. Unser Kanada Centennial Project war, uns selbstaendig zu machen. Heute sind wir froh, dieses Land als die 2. Heimat erwaehlt zu haben, das uns die Moeglichkeit gab, eine neue Existenz aufzubauen.

I have often questioned the purpose of my "being." Have I contributed my part in making this world a little bit better?

Out of this suffering was born not only my answer, but also a new commandment. Simply because I experienced suffering, I came to the conclusion: "Never, never, ever to hurt any one, or inflict pain in any way." That is not to say that I had practised it in the past. The difference is, I have made it a commitment.

The second phase is the commandment, to help instead in

every way possible, where there is need and suffering. Replace criticism with compliments, it doesn't cost a thing and brings so much pleasure and joy to both parties. Not only does this practise help mankind, but it acts as well as self-therapy, with the joy and satisfaction it brings.

Whenever I see a disabled person, I have a desperate, longing desire, to hug that person and let him/her feel my love for him/her, but our society doesn't condone such demonstration, it has grown cold. Imagine, what "paradise" this world would be, if it were a universal practise!

The basis of this conviction comes from the "Word of God", Matthew 25, 40: And the king will answer and say to them "Truly I say to you, to the extent that you did it to one of these brothers of mine, even the least of them, you did it to me."

P.S. I feel a kind of relief, in revealing my inner thoughts and feelings, as they were bottled up for so many years.

Analysis of Ute's Testimony:

Ute is Volksdeutsche, was 63 years old, and came to Canada in 1952. She joined the church in 1962. The church provides for her spiritual well being and friendship with other people of faith. The testimony brought back memories and pain of the past. Her descriptive testimony of her war experience in the concentration camp are vividly written and heart breaking. These are acts of terror that no human should experience. The worst was the fear to be beaten by the Chief Doctor with a wooden beam. Several times on a daily basis, prisoners experienced severe beatings for no reason by this "doctor." Ute also was beaten so severely that her spine cracked, causing her agony for many years. Suffering to her means "to teach us a lesson or learn from it." She suffered

many losses, especially the loss of her back because of beatings in the concentration camp and losses of all possessions and homeland. Ute and the rest of the concentration camp prisoners were treated like animals. Due to beatings and many hardships, Ute suffered physically and emotionally for many years. In Canada, she finally received the medical attention and her back was operated on after 15 years of excruciating pain. She obtained help for her physical and emotional suffering. Faith helped her to survive suffering in the concentration camp and through life. Ute felt a sense of relief of witnessing her suffering and faith. This was the first time she had revealed her story to an outsider of her immediate family. Her philosophy is "never to harm anyone and only do good on earth."

Faith is very important to Ute and the object is to love your neighbour as yourself, to live by the Golden Rule. Faith to her is "nourishment of the soul." Faith brought her through much suffering. Faith is an important part of her life.

Ute suggests that Lutherans can help make a difference in the world by being compassionate to the needs of others and helping them by being friendly and being helpful wherever need arises.

Her contributions: she belongs to the Frauenverein, visits Luther Home and helps to prepare the birthday party and brings along cake.

The informant has the amazing power to transcend much adversity (disastrous experiences) and much suffering. Ute never speaks about her hardships. She is the sweetest, kindest and most helpful Christian the author has had the pleasure to meet. She enjoys her garden and beautiful flowers, which give her pleasure in life. She shares the fruit of her hard garden labour and provides many members with garden products and flowers. The basis of her conviction to be converted, comes from the "Word of God, Matthew 25,40: And the king will answer and say to them 'Truly I say to you, to the extent that did it to one of these brothers of mine, even the least of them, you did it to me.'" Although Ute has experienced enormous trauma in the concentration camp where she was physically abused, she has the ability to rebuild her life. She recognizes that this is what it means to be created in the image of God. The informant suggests that these hardships have taught her to "rebuilt" her life. Never to be angry but to go through life demonstrating kindness, helping others and she lives her life accordingly.

Ingrid's Testimony:

Ich wurde in Polen/Westpreussen geboren. Schon als Kind, da wir Deutsche waren, wurden wir ausgesondert und beschimpft. Ich besuchte die polnische Volksschule, wo wir auch zwei Stunden die Woche Religionsunterricht in deutscher Sprache hatten. Unser evangelischer Glaube alleine gab ihnen Grund, uns als Untermensch zu behandeln, zumal alle Polen katholisch sind.

Zum Konfirmandenunterricht wurde ich unterrichtet was die Heilige Taufe und die Heiligen Sakramente bedeuten. Der Konfirmationstag war fuer mich von grosser Bedeutung und mein Konfirmationsspruch war: Psalm 143, v. 10: "Lehre mich nach

Deinem Wohlgefallen, denn Du bist mein Gott, Dein guter Geist fuehre mich auf ebener Bahn."

Bis 1941 half ich meinen Eltern auf der Landwirtschaft. Da meine Brueder als Soldaten im Krieg waren, mussten wir Frauen deren Plaetze einnehmen. Im Herbst 1941 bis April '42, wurde ich zum Reichsarbeitsdienst berufen. 1943 besuchte ich die Haushaltsssschule und half dann weiterhin auf der Landwirtschaft mit.

Im Herbst 1944 wurde ich wieder durch den Arbeitsdienst einberufen und als Flackhelferin im Dienst gestellt bis Maerz 1945. Zumal wir in der Naehe der hollaendischen Grenze stationiert waren, war dies die Fluglinie fuer die feindlichen Bomber. Ausser den Bombenangriffen war die groesste Gefahr die Tiefliegerbeschuesse. Keiner, sowie auch Zivillisten wurden verschont. In der Naehe von uns wurde ein Landwirt auf dem Felde arbeitend, selbst und sein Pferd erschossen.

Die quaelenden, bangen Sorgen um meine Eltern und Angehoerigen brachten mir die groessten Qualen und Leiden. Nur mein starker Glaube half mir durch die schweren Zeiten hindurch.

Im Maerz 1945 bekam ich das erste Lebenszeichen von meinen Eltern, die auf der Flucht in Mecklenburg angekommen waren. Da unsere Einheit durch die westliche Front zerstoert wurde, reiste ich auf alle moegliche Art und Weise nach Mecklenburg, meine Eltern zu finden. Leider waren sie schon vor paar Tagen abgereist. Hier blieb ich bis zum Umsturz und erlebte den Einmarsch der Russen. Inzwischen fand ich auch meinen Verlobten, wo wir dann auch Ende '45 geheiratet haben.

Im Februar '46 erhielt ich Nachricht von meinen Eltern, die im Westen in Lueneburg angesiedelt worden waren. Kurz danach gingen wir schwarz ueber die Grenze und fuhren zu ihnen hin. Hier blieben wir bis zu unserer Auswanderung. Da es nach dem Kriege fuer meinen Mann keine Arbeit gab, hatten wir es besonders schwer, da auch unsere 2 Kinder inzwischen geboren waren. So beschloss mein Mann auszuwandern. Kanada oder Australien war das Ziel. Wir waelhten also Kanada als unsere neue Heimat. Ich weigerte mich sehr, da ich wieder meine Eltern und Angehoerigen zuruecklassen musste. Da wir kein Geld fuer die Reise hatten, hatten wir durch den Lutheran World Relief einen Kontrakt fuer Zuckerruebenarbeiten abgeschlossen.

Im Mai, 1952, fuhren wir von Bremerhaven los und kamen am 27. Mai in Quebec an.

Von hier aus fuhren wir mit dem Zug nach Lethbridge, Alta., wo wir auf den Bauernhof verschickt wurden. Ein Bauer holte uns bei Dunkelheit mit dem Lastwagen ab und wir wussten garnicht, wo wir uns befanden. Eine verkommene Huette sollte unsere Wohnung sein. Ich konnte vor Beaengstigung die ganze Nacht nicht schlafen. Am fruehen Morgen habe ich festgestellt, dass wir uns zwischen Viehweide und Steppenwoelfen (coyote) befanden. Es war kein Haus und Mensch in Sicht. Ich machte mich auf den Weg, wo ich endlich ein

Haus und einen Menschen darin fand. Natuerlich konnten wir uns nicht verstaendigen, da ich kein englisch konnte. Zum Glueck erfuhr ich, dass er polnisch verstand. Ich schilderte ihm meine Lage. Er war freundlich und warnte uns vor Klapperschlangen. Jetzt wurde meine Angst erst recht gross, zumal ich um meine kleinen Kinder bangte.

Durch diesen Mann lernten wir eine deutsche Familie kennen, die uns behilflich war und eine neue, bessere Stelle besorgte. Hier blieben wir bis die Ernte hereingebracht war.

Ach was ich da geweint habe, ist nicht zu beschreiben! Ich hatte nur einen Wunsch, zurueckzufahren (nach Deutschland). Aber mit Gottes Hilfe haben wir es durchgehalten. Durch den Lutheran World Relief wurden wir auch geistlich versorgt.

Da wir schon Verwandte in Winnipeg hatten und auch schon genuegend Geld fuer die Reiseschulden gespart hatten, kamen wir dann auch nach Winnipeg. In der Naeherei fand ich Arbeit. Mein Mann hatte nur gelegentliche Arbeit gefunden.

Mein Ziel war immer noch, so schnell wie moeglich Geld zu sparen fuer die Rueckreise. Ich war seelisch so krank, dass ich mehrere Aerzte aufsuchte. Ich wurde gruendlich untersucht und als gesund erklart. Dieses aber loeste noch lange nicht mein Problem, bis ich einen Arzt fand, der mich verstand. Er sagte zu mir: "Bei wievielen Aerzten sind Sie schon gewesen?" (Ich dachte mir im Stillen, wie weiss er das schon?) "Liebe gute Frau, so manch einer moechte sich Ihre Gesundheit wuenschen". Als er erfuhr, dass meine Eltern und Verwandten in Deutschland seien und ich wieder beim Erzaehlen in Traenen ausbrach, wusste er genau, was meine Krankheit war. Er gab mir einen guten Rat, sobald ich finanziell im Stande waere, zurueckzufahren zu Besuch und sich alles genau anzuschauen. Ich war entteuscht ueber seinen Befund und klagte es meinem Mann. Nach langen Diskussionen willigte er ein und gab mir seinen eigenen Rat: "Nimm Dir Zeit und sehe Dir nicht nur den Sonntag, sondern auch den Alltag an."

Somit bin ich mit dem Schiff, M.S. Berlin von New York aus nach Bremerhaven abgefahren. In Deutschland blieb ich nun 3 Monate. Jetzt sah ich das doch alles mit anderen Augen an. Da mein Mann und die Kinder zurueckblieben, hatte ich Heimweh nach ihnen und bin doch zum Entschluss gekommen, dass ich dorthin gehoere wo meine Familie ist. Auch meine Eltern gaben mir diesen gleichen Rat.

Ich befahl mich in Gottes Haende als mir der Psalm 37 v. 5 einfiel: "Befiel dem Herrn Deine Wege und hoffe auf ihn, er wird's wohl machen." So kam ich erleichtert zurueck und fing ein ganz neues Leben an.

Mit Gottes Hilfe habe ich es durchgehalten. Meine neue Heimat ist jetzt in der Kirche und ich helfe seit vielen Jahren im Frauenverein, in der Kueche mit.

Inzwischen bin ich 5 mal Grossmutter geworden, was mein Leben noch gluecklicher gemacht hat. Uns allen geht es gut.

Analysis of Ingrid's Testimony:

Ingrid is Volksdeutsche, was 70 years old, and came to Canada in 1952. She joined the church in the Fall of 1952. The church is a very important spiritual part of her life. She gathers daily faith by general Bible readings.

Ingrid has accepted suffering as part of her Christian faith. Suffering is part of life and she has accepted it. What can one do? Suffering is pain, starving, accepting many losses.

Faith is a very important part of her life. It gives her strength and courage to have goals and hope in life.

Ingrid suggests that Lutherans can help make a difference in the world by respecting each other, helping others and being compassionate.

Her contributions: has worked for the Frauenverein for over 30 years and was in charge of the kitchen, was vice president of the Frauenverein, belonged to the Sick Committee, where she visited the sick in hospital and at home and brought along flowers and cards to cheer them up, attends the yearly birthday party at Luther Home where she prepares and brings along cake.

Ingrid found changes difficult to cope with. She recalls "carefrontation" -- that is sharing honestly with her doctor that combined caring with confrontation. Visualization is not only looking at the "Sunday but also the weekdays," which

brought about a significant change in her life. Psalm 37 v. 5, which reads: "Commit your way to the Lord; trust in Him and He will do this," has helped her through life's struggles. Ingrid has valued life and given most generously of herself to her family, church and society.

Carola's Testimony:

I was born in Berlin in 1921 and my brother was born in 1925. In 1939 I met my fiancee but he was killed in Russia in 1941. My future in-laws lost their only son and I lived with them for one year. They treated me with kindness -- as though I was their daughter.

In 1943 I married and had a daughter in 1945. My husband never saw his daughter because he went missing during the war. Berlin was heavily bombarded when I was pregnant and my mother and I had to leave and live in Bremen. I became homesick and wanted to return to my home in Berlin with my mother. Curfew was at 8 o'clock because the Russians were surrounding the city of Berlin. We did not make it to Berlin, only to Burg by Magdeburg. We walked to Berlin only to realize that our home had been totally bombed out.

We lost everything on February 3, 1945. We saw burned people everywhere on the street. They looked horrible--all shriveled up--very small.

In 1947, my husband's best friend came to inform us that my husband had developed a high fever at the front and had died. These were very difficult times.

I was left alone with a child and we had nothing to eat--only potato peels. We starved for weeks. Milk was rationed for the baby. I lived in a tiny cottage with my parents.

The Russians were raping the women and we went into hiding and tried to sleep in different locations every night. One day a Russian tried to rape me and I grabbed my sleeping daughter and held her tightly in my arms. The Russian looked at us for a while and then left. I was one of the lucky ones--dozens of women I knew were raped.

In 1948 I received a letter from my brother-in-law. He was looking for his mother. She had come to Berlin during the "Waehrungsreform" in June 1948. My brother-in-law arrived in Berlin and told us his wife and son had died of diphtheria one week earlier. I told him that my husband, his brother, had died. Eventually we married. He was longing for his lost son and when I became pregnant, I prayed for a son. My prayers were answered and I bore a healthy, 10 lbs. son. My husband eventually had his own life-insurance business and I worked for the bank in Berlin.

In 1960, the economy was down in Germany and a customer encouraged us to go to Canada where everything was very cheap. We decided to emigrate to Canada and we could always return if we did not like it. We sold some of our belongings from our three bedroom apartment.

When we arrived in Canada we had nothing. My biggest problem was that I could not speak English. It was terrible. I felt lost, I did not belong. You never go to another country if you don't speak the language. The language is the number one you have to know. I know that now--too late.

In Canada, I had to clean people's houses and I wasn't used to such hard work. I was crying day and night for months and years because I took it very hard and I was close to 40 years old when I came to Canada. At that age you should never leave. The children liked coming to Canada but to be honest, I didn't like it at all at the beginning.

My husband had to work here as a carpenter and that wasn't his trade, he was an accountant. It was hard for him, it was hard for me, hard for the kids but then I figured the language I need, so we went to night school but that didn't help too much because my husband had to work. He couldn't come and alone at night I didn't go.

In 1964 my daughter got married and we bought a restaurant. I worked there 14 hours a day, Sundays even. I was the cook, the cashier, waitress and did everything.

In 1967, I attended my parent's Golden Anniversary in Germany and told my husband "I won't come back unless you sell the restaurant." I then applied for M.I.T. and they took me and I took English, Math and Science--that was in 1970. I did pretty good on the finals.

Then--my son got killed by a train. I couldn't concentrate because of the loss of my son. My husband took it very hard and from then his cancer started. He didn't cry and then he said there is "no God." He was very bitter, very bitter, ya, very bitter! Then he got sick later--four years with cancer. I had to drive him to the cancer clinic and to the hospital every day and I got down to 90 lbs.

Then my mother-in-law wanted to come from Berlin and I took her in. She was alone over there and my husband was her only son left.

She lived with us for three years and then became confused. We put her into Villa Heidelberg but when she became confused, she left at night and we got calls from the police. We had lots of problems with her and I finally took her to a psychiatrist. He watched how she was hitting me physically and how! She was spitting at me and how! And this was happening to me while my husband was in the hospital with cancer.

I had lots to cope with, I really did. I looked after both of them. When my husband died, I did not tell my mother-in-law because I was afraid she could not cope with the reality.

I had a big support from the pastor and he helped me a lot in my pain and sorrow. He always said: "you have to find your freedom now" and I did. I am happy and have faith, even if I don't talk about it. I am a believer and my husband lost his faith because our son was killed in the train crash.

In one and a half years I lost my son, my brother and my father. The pastor tried to talk to my husband but he said "if there is Gott, where was he when my son was killed?" What could I answer him? He had lost all trust in God, he was hurting so much. I had to go to church, it was comforting for me. I have to go to church, even if I go alone. It gives me strength. I like going to church, it gives me strength. It touches my heart. The pastor speaks right to my heart and it moves me and gives me strength and then I can go on, even if it hurts. I need to hear the sermons, I need God in my life, even if I have suffered a lot. I never give up and I prayed so my husband would go to church and then he did come along again. But it was hard for him because he asked where God was when our son died.

The pastor helped him a lot. Even at the end, when pastor came to my husband in the hospital, when he was dying, he opened his hands like this and he opened his eyes. It was really like a "Wunder." He knew when pastor came and he was so weak but he would open his eyes.

Our life was so hard and we suffered a lot. I lived and did everything for my family. My family means everything to me and there isn't anything I wouldn't do for my family.

I am very happy that my husband again found faith at the end. That means a lot to me and my faith is very important to me.

I suffered a lot more than I had happiness in my life but I am a survivor. My young man was killed in Russia, my first husband died, then my husband died of cancer and my son in a train crash--all my men died.

My faith is what keeps me going. I pray every day--it gives me strength. I pray every day and thank God for my health and that I am still around. I thank God for all my nice friends and family, and especially for my grandchildren.

Analysis of Carola's Testimony:

Carola is Reichsdeutsche, was 71 years old, and came to Canada in 1960. She joined the church in 1967 and has faithfully attended the church as a believer.

The testimony was upsetting to Carola because it brought

back many memories. She is a highly emotional person, and expresses lots of love and compassion. She loves to laugh and her laugh is contagious. She reads the Bible daily and finds scriptures of faith help her the most.

Suffering to Carola means living by experiences, pain, sacrifices, war, lots of losses in her life, loss of home, loss of country, loss of family members, loss of language and all possessions. Carola has suffered tremendously. No human should endure so much pain. Yet, Carola is a very uplifting lady and enjoys people and they love her too. Carola lights up any room with her friendly, outgoing disposition.

Faith to Carola means hope, believe in God, trust in God, placing herself into God's hands. Faith to the informant means survival in a suffering world. Carola has had many losses yet is a cheerful, happy and helpful Christian. Carola states that God lives in her.

She feels that Lutherans can help make a difference in the world by giving of yourself, joining groups and participation, contributing financially and personally.

Her contributions: sings in choir for seven years, belongs to the Frauenverein, German Society, Seniors Group, belonged to the Craft Group at Villa Heidelberg, belongs to exercise group, aerobics for seniors group, Book Club, is vice president of tenants board, sews, knits and donates crafts to church bazaar, Volklorama, and enjoys travelling.

Carola has endured extreme suffering in her life with all

the losses of her loved ones, especially all the men in her life. Initially the informant isolated herself from her friends and endured her pain on her own, after her husband's death. With the help of Pastor, Carola learned to reach out to others for support and recognized that suffering need not to be borne alone.

Today, Carola appreciates and values her friends and seeks ways to help them and herself.

Lotte's Testimony:

I was born in the USSR, in the region now known as Beloruss. I was born into a Lutheran family, of mixed German and Russian heritage. My father was killed during the second World War. At the time we were three children--two brothers and me in the middle. My mother was pregnant with twin girls, who died shortly after their birth. My mother decided to leave the USSR and go to Germany. With her mother and two sisters and their children along with several other families headed by women, the long trek began. We took only what we could carry.

Fear, hunger, poverty, were the companions of this unlikely group of travellers, headed towards the dream of a safer and brighter future.

We arrived in Germany as refugees. I remember during this time having to go begging for food. It was a hard thing to do, but it meant survival for the family and I did it. After some uncertainty about our status, where we would stay, we were eventually settled in the small village of Heidenfeld in southern Germany. There we were not welcomed; as "Russians" we were scorned and taunted.

I missed many of my school years, but at fourteen years of age, as was typical in Germany, went for work experience at a local gardener/farmer. We worked hard for meagre wages and poor meals. At 18, I was married and my first child--a daughter--was born two years later in 1952. Post-war Germany did not look promising economically.

My mother encouraged us to move to America--Canada or the United States.

My husband received a workers contract to come to Canada and my daughter and I were sponsored by Lutheran World Relief.

In 1953, we arrived in Montreal and stayed in a camp for several months. The work my husband had been promised fell

through and for a while the future looked dim.

We had some relatives in Winnipeg, who encouraged us to move there. We have lived in Winnipeg and raised our family there. Since our arrival in the early '50s, several of our relatives also emigrated and joined us in this area.

The early years in Canada were difficult, of course, with having to learn a new language, new skills and find work that paid decently enough to live on. We were separated from immediate family and sometimes lonely.

My second child was born in 1959--a son. Both my husband and I worked and the care of our children was supplied at various times by family members, individuals in the community whom we paid to work either in their homes or ours, and organized daycare centres. With no vehicle, relying only on public transit, it was difficult to coordinate taking the children to daycare and getting to work on time. Work was a necessity for survival and it was often painful to have to place our children in the care of "strangers."

I attribute the foundation of my faith to the strong example of my maternal grandmother and my mother. Their strength, unwavering faith and active prayer lives have sustained several generations of this family and continue to pass this legacy on to future generations. This faith is most notably demonstrated through regular worship, continuous prayer and a ministry of care and hospitality.

Church has always been an important factor in my life. We have been members at the church in the northend of Winnipeg for over 35 years.

I have been a member of the Frauenverein during most of this time, and have held office in this auxiliary. I have also served on church council and the mutual ministry committee, participate in the choir, help to cater and serve at funeral luncheons, and through the church have volunteered at a German hymnsing in a local nursing home.

I have a commitment to the church I call home and also a commitment to the church at large. It is a place I find refuge, strength, affirmation, friendship and opportunity to share my gifts and talents.

Analysis of Lotte's Testimony:

Lotte was 61 years old, is Volksdeutsche, came to Canada in 1953 and joined the church in 1956. The church is a very important part of her life. The church is her life. This very friendly, outgoing person spends all of her activities at

church.

Recalling her life-history, brought back many memories of hard times. She went begging from door to door as a child. She appreciates everything that she has now. Now she has so much and then she had very little and had to be satisfied. Lotte recalls making soup out of weeds because there was no other nourishment. She gathers strength and faith by reading the Bible daily.

After coming to Canada, she worked for 30 years at a sewing factory and cleaned offices. Lotte recalls one of the saddest moments in her life was when her mother lost twin girls at 10 weeks due to starvation. She had to wash diapers at age six.

Lotte accepts suffering as part of life. She feels that we had to suffer for Jesus and we had to pay back when in trouble. "I deserve that--that is the way it is to be." She has a lot of faith and hope. Suffering and faith is part of her life and she takes it as it comes along. Faith is very important to her. She needs faith in her life to go through crisis. She tries to treat the good and bad on an equal level. She accepts the good and bad in her life because she feels that is her life. She gathers strength through prayer.

Lotte suggests that Lutherans can make a difference in the world by keeping together in religion and helping those in need. The key word for her is togetherness. She views problems exist because of different groups who need to learn

to get along. Also, it is difficult to recruit the young and get them involved in church activities. Lotte suggests the problem exists in all churches and only by keeping together, can we help to better society.

Her contributions: is active in the Frauenverein, sings in the Ladies Choir Group, belongs to the Outreach Committee, looks after the flowers in the church, volunteers in the Nursing Home for hymn sing and helps with Mother's Day tea.

Lotte values Canada, her family and the church. She has discovered the healing power in involvement. She remembers as a child having to beg from door to door. In Canada, she counts her blessings daily with the abundance of everything. Helping those who are less fortunate, gives her a "good feeling" in life. Thus, compassion has lead to advocacy, which has become her and the church's mission to the poor and elderly.

Barbara's Testimony:

I was born in the Ukraine, in the town of Rebalsk (Fischerdorf).

In 1938, my father, brother, two brother-in-laws and numerous uncles were taken away by the Russian rulers. We were told this was happening because we were of German descent. To this day, I have had no word from anyone of those who were taken. In the fall of 1938, I married.

On June 21, 1941, was the declaration of the war with Germany. I remember that there was a lot of suffering and hunger. During this time, I looked after my mother who was ill and also my brother, who was only 11 years old.

For two months, we lived in shelter which were underground (some of us had shelters already dug under our homes and others had to dig themselves shelters) to protect ourselves from the bombs and shells. The women also had to dig tunnels as tall as the men all around the town.

On September 1941, we were occupied by the Germans. In

the meantime, most of our homes were destroyed in the crossfire.

On September 13, 1942, at age 21, the S.S. moved us out in freight trains with very little belongings. We were unloaded in camps in Litzmanstadt (Poland), where we were reinstated as German citizens and sent to work on German farms, where we stayed until 1953.

In June 1953, we immigrated to Canada with our 3 children, the eldest, a girl, was born in the Ukraine and the 2 boys were born in Germany. We came to Canada with the assistance of the Lutheran World Relief.

Though there was no church in Russia, my parents were Lutheran and we faithfully practised our faith at home. In Germany, we were able to attend services.

Since 1953, we belong to the church, where our 3 children were baptized, confirmed and married. Our 7 grandchildren were also baptized there.

My husband passed away on November 9, 1980, and I am still attending the same church, where I also belong to the Ladies League and donate as much of my time as possible. I feel my faith has brought me through many good and bad times and held me together.

Analysis of Barbara's Testimony:

Barbara was 71 years old, is Volksdeutsche, and came to Canada in 1953. She joined the church in 1953, which is her spiritual home and is very important to her.

Recalling the life-history brought back painful memories. She reads the Bible for faith and comfort. It gives her strength and courage to tolerate life on a daily basis.

Suffering is part of her life and she accepts it. Barbara has suffered especially and a lot during the war and recently had breast cancer.

Faith is very important in her life and it gives her strength to face life's hardships.

Barbara remarked that Lutherans can help make a

difference in the world by helping others to live a Christian life, and giving of yourself. Faith makes us strong to help others.

Her contributions: belongs to the Frauenverein, and enjoys attending church and all church functions.

Barbara learned early in life to transform grief into action. She has converted the energy of pain to help others in the church and within the community to bring joy, love and happiness to those less fortunate.

Ilse's Testimony:

My forefathers came from Stuttgart, Germany, and settled 200 years ago in Wolhynia (now Poland).

It was a German colony where the church was the centre of people's life. The colony were very devout Lutherans who kept their language, traditions and faith for over 200 years. The colony consisted of prosperous farmers who helped one another during harvest, building of houses and celebrations. Weddings would be celebrated for three days and the entire village or colony was invited. People claimed they were happy, content and lived according to God's laws.

World War II destroyed everything. Our families were separated and my grandfather and uncles disappeared, never to be seen again. Fathers, sons, uncles and even young boys were killed in action. My families lost all possessions and had to flee for their lives. Some of my family members were tortured in concentration camps and many died under the hands of the Poles or Russians. The cracks in the barracks were the size of one's finger. My mother wrapped her coat around her infant son and woke up stiff and had frozen her back, which resulted in the loss of her one kidney, when she was in her early twenties. One woman in the barracks, lost her five children because they would not eat the worm invested porridge, her children became malnourished, sick and died within a few days. Women and children were raped during the war. Those, who were fortunate to escape to Germany, were persecuted because of their different language dialect, customs and appearances. People were persecuted, starved, begged and many died.

Our family escaped from Poland and settled in Meissen/Dresden, Germany. As a very young child I witnessed the devastation of the burning city of Meissen and Dresden.

At that time, no one expected a divided Germany and suddenly we were under the Russian or Communist regime.

After a few years of hard labour, gathering a few belongings, the Communists forced our family to leave at night without any possessions.

West Germany had little to offer due to the low economic situation.

In 1952, my parents and three children emigrated to Canada. Several friends of my parents from the Old Country in Wolhynia, lived in Winnipeg and offered us their home for a few weeks, until we were established in our own home. Although my parents were only in their thirties, this was the fifth time they had to start their life over again in Canada. Unfortunately, shortly after our arrival in Canada, my father became extremely ill and almost died. We were so poor that I slept on a mattress on the floor for one year. The only entertainment was a borrowed radio from rich Jews where my mother cleaned homes, at times three different homes in one day. My father required a "special nurse," who was very expensive and which my mother had to earn by cleaning homes.

Although my mother only had one kidney, she never complained and worked diligently at her cleaning jobs. Her kidney became infected, when we were in a Polish concentration camp, and had to be removed. In eastern Europe she had been one of the richest farmer's daughter and in Canada she cleaned homes for a living.

In Canada, we were very poor and several kind neighbours left food outside our door, upon our arrival. We never learned who these kind people were. People in the neighbourhood offered us their old clothing and some old furniture. We were extremely thankful for all their support and help.

We bought lard from the butcher and fried it with an onion, which was our "meat spread" for our bread. It helped us to survive for the first two years. We also ate lots of vegetable soups, which was nourishing and a cheap meal.

As soon as we arrived in Winnipeg, we found a German-speaking congregation and have attended church ever since. The church has always been an important support in my life.

Faith has helped me through life's suffering and hardships, especially when my mother had her stroke. We prayed, cried and laughed together. God helped me through those difficult times. My mother was supposed to have lived 48 hours, but she lived over 5 more years! What a blessing! God, my faith and hope for a better future, has carried me through much stormy weather in life.

I am active in my church and serve in the Frauengruppe and do voluntary services in various organizations, i.e. St. Amant Centre, church, schools, community clubs, old folk centres, visiting the elderly. We are grateful to have such a good life in Canada.

For several years, I have provided my services to my

church, where I find support, strength, friendship, encouragement, refuge, sharing God's love and His gifts to us.

I find it sad that some first generation immigrants do not keep up with their language and traditions in Canada, especially since we are a multi-cultural society. I feel the mother is an extremely important family member who is in a position to encourage and influence her offsprings. The mother teaches her child to pray and maintains the language, culture and family values. Children are our most prized possessions--they are our future. A strong family unit makes a strong nation.

As my forefathers, my husband and I value our ethnic background and have worked especially hard in maintaining and preserving our mother tongue, community ties and religion.

All our four children speak, read and write the German language. Formal education has been highly valued and all have attended university.

Family, church, community, education and jobs are extremely important in our ethnic distinctiveness. Family views and feelings with our children are openly expressed in topics pertaining to pain, suffering, rearing children, attitude towards work, spending money, time, world problems, faith, and church contributions. Although the males are recognized as the head of the household, the mothers are the heart of the home and are the nurturers, very dedicated to their husband and children.

Family unity and togetherness, as well as respect for the other are highly valued.

Although my parents' generation were more materialistic oriented, my family value the freedom of exercising human rights, respect, freedom of speech, higher education and religion.

Analysis of Ilse's Testimony:

The informant is the author, is Volksdeutsche, and was 53 years old. I came to Canada with my parents and two brothers in 1952 and we joined the church the same year. The church has always been my spiritual home, which is a very important part of my life. I strongly feel that in order to be a healthy individual one needs to have a balanced life, i.e. spiritual, emotional and physical. Over the years my faith in God has grown. Psalm 37, v. 3 suggests and I try to live

accordingly: "Trust in the Lord and do good."

When I role-modelled to the informants my life-history, I was overcome with emotions. The recent loss of my mother and the connections to my homeland are still strong because of our numerous relatives residing in Europe.

Faith is a gift from God, which enables me to do things with love and compassion. Faith provides strength. Faith makes me fearless because I place my hands into God's hands and permit him to lead and guide me. Life is full of struggles and suffering but God and faith make things right. With God's help everything is possible. I have accepted that suffering is pain, which is part of my life. God suffered for us, he has taken my pain and paid for our sins so that we may live in his footsteps and be motivated to do his work on earth. God lives in me and with his guidance, I can endure everything on this earth. With God's help, I have learned and treat all of life's expectation on an equal level, the good and the bad. Through suffering in life, I believe my faith has been strengthened. Faith helps me to survive in this world, faith is belief without knowing, being one with God and trusting him with all my heart.

Lutherans can help make a difference in the world. By being active in church, politics, groups to make this a better world, to donate money to mission and to give of oneself to improve the world situation. Lutherans need to overtly express their Christian love and compassion to those who have

not experienced faith in their life. Lutherans need to be living examples as Christ did in his days.

Contributions over 53 years: sang in radio and church choir, President of Frauenverein, volunteered 5 years at Osborne House and St. Amant Centre, attended Luther Home birthday party, attended Heidelberg special events for the elderly day, donated crafts to bazaar church and school, taught crafts (pottery, ceramic and crewel embroidery) at Junior and Senior High Schools and elementary schools, I am one of the founders of Morning out for Mothers/child group (MOMS), co-ordinated and organized numerous programs at community clubs, involved in library work, taught confirmation classes at church, volunteered and baked for Volklorama, active in Volklorama children choir and dancing groups, attended exercise groups, active in internal and external functions at the church, work with medical students, devote as much time as possible with my grandson and family, and cherish my dear friends.

I have learned that the human sufferer is not isolated by pain but I am brought closer to a transpersonal source of meaning and to the human community that shares those meanings. I know and have experienced that faith in God can be a profound source of strength. The 23rd Psalm has given me sustenance: "Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, they comfort me [v. 4]."

I find consolation in working with the women at the Frauenverein. I feel that with God nothing is impossible. God can use us to make social changes and reverse the state of affairs in our world or disorder, hunger and death, injustice and destruction. God makes us agents of his mission.

Suffering and Faith

The above testimonies are offered by ordinary Lutheran women, who have spoken for themselves. Their suffering and faith is individualistic, yet have a common theme. All have experienced suffering and pain, faith and healing.

Their stories are haunting and extraordinary tales of horror, courage, dogged determination and hope for a better future. These individual human experiences are real. These testimonies demonstrate how the past, present and future shape the suffering in the informant's life. All informants experienced numerous losses, i.e. loss of personhood. The informants were uprooted from their birthplace, their homeland, their families, and loved ones.

All experienced physical, emotional and spiritual suffering. While some informants were tortured to provide a political example to the rest of society, many victims were apolitical citizens who were simply engulfed in the war of social upheaval.

Their description of suffering comes in all different kinds, making generalizations and oversimplifications a moral

impossibility.

Taking their stories seriously, in both their strengths and their weaknesses is a lesson from which the reader can learn.

Informants from various parts of Europe have endured a great amount of suffering. They were spiritually and emotionally drained. Surviving, finding something to eat and drink was less difficult for them than the psychological emptiness.

The Hebrews' Exodus from Egypt in the Old Testament to "a land flowing with milk and honey" a land of liberty¹⁰ and freedom from oppressions, has been compared to Canada by the Lutheran women interviewed.

Each case of the informant is a unique drama of suffering and faith, which becomes part of the treasured heritage of each family. Matthews raises the questions of whether a religion looks at the world as a friendly or unfriendly place, a place that is pleasant for humans or a place of suffering. As illustrated from the informants' testimonies, Lutherans look upon the world as a place of suffering and an unfriendly place, especially those who have experienced the war and much suffering.

Psalm 8 tells Lutherans that "O Lord, our Lord, your greatness is seen in all the world." God created and has maintained the world, and blesses us with the privilege of sharing that world as his guests. In spite of much suffering,

the Lutheran informants view that God has created a good universe and good humans as we read in Genesis 12:1-4 and Psalms (8, 23). Since the rebellion of Adam and Eve, Christians believe that nature and humans have gone astray. The informants know from the scriptures that humans and nature have become alienated from God and the scriptures reassure us of the "promised land" and "eternal life."

The New Testament reveals that Jesus was crucified for us, in order to demonstrate the depths of God's love for humans so that we may have eternal life. Thus, the purpose for the living and meaning of human life, is a proclamation of hope and comfort in Christ.

The New Testament emphasizes that Jesus was crucified in order to demonstrate the deep love God has for humans. John 3:16 states

"For God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life."

Thus, for these Lutheran women, God is the center of life because

He comforts us in all our sorrows so that we can comfort others in their sorrows with the consolation we ourselves received from God. Lamentations 3:17-26 suggests that those who are overcome with anguish and pain, but who hope in God, will experience relief. 1 Thessalonians 4:13-18 suggests that it is natural that we should grieve but as Christians we should not grieve as those who have no hope.

Romans 8:14-18 suggests that if we share Christ's suffering here we will share his glory hereafter.

John 12:23-27 tells Lutherans that just as a seed must

die in order to bear fruit, humans must die in order to live fully here and hereafter.

Lutherans have learned that suffering is not a punishment from God because God punishes no one. He allows us to suffer but only because good can come from it. Our pain can bring us closer to God. The secret is to link our sufferings to those of Christ. If we suffer with him on earth, we will be crowned with him in heaven. Wisdom 3:1-6.9 suggests the souls of those who have been tested and purified by suffering in life, are in the safe keeping of God's hands. The pain of suffering has value and provides us with a sign that something is wrong. It is a necessary step in the process of healing.

God wants Lutherans and Christians to seek his help through prayer and faith, so that we may have salvation (Isa. 25:6-9). Jesus told us in John 13:34: "As I have loved you, so you must love one another."

Faith is our consolation and hope is our anchor.

Lutherans know that faith strengthens our hope. Lutherans have learned that through the Christian faith we find the strength and resources which enable us to face and pass through the painful experience of life.

Faith in Christ gives us a sense of our dignity as human beings and children of God. Faith invests not only our work but the whole of our lives with meaning, with eternal value and significance.

W. Matthews¹¹ Worldview Model suggests that God wants

humans to fulfill the divine purpose of his life by becoming "whole, integrated, at peace with ourselves, God, and fellow man."

Scriptures suggest that suffering and death are the consequences of sin. Suffering is a result of becoming disconnected or separated from God, who is the source of our existence and salvation.

By faith in God, humans become reconnected to God, even if they must suffer due to war or hardships. This suffering and faith has been explored throughout the thesis.

What this means to me, is that God suffers for us. Through our faith we are connected to God, and he carries our pain--that is a means of survival of suffering. The women are survivors through their faith in God, rather than victims. The women placed their pain and suffering into God's hands. They were able to cope and survive war and ultimate suffering, because of their strong faith in God.

The Third Reich changed the history of the world, yet it endured for only a brief moment in time--twelve years. For the survivors, the war was not a collective experience. It was a composite of personal events, hardships, suffering, choices and decisions, random happenings and blind chances against a background of confusion and struggling.

These women have demonstrated courage, comradeship, empathy, and a process of survival of experiencing a painful past.

The women's courage in revealing their stories of terror is to learn from history, which remains a record of mistakes made. All have been taught humility and have paid high prices for the instruction.

As illustrated, Lutheran women have taken action to make a difference in this world. They are "women of valor" to their family, church and society.

Summary

Informants concluded that God was responsible for their healing, and that the Lutheran German-speaking churches in Winnipeg have good support services for their spiritual needs.

The author concludes that God and faith is a vital survival factor in life for Lutherans.

Similar to Matthews' Worldview Model in search for a solution for humans, for Christians this solution is salvation. Likewise, Lutherans are reminded that God has made us his people through baptism into Christ. The solution for humans is not only salvation, but God wants his people to live together in harmony with each other here on earth.

Through prayer, forgiveness of sins, living together in trust and hope, humans can find life everlasting. As a human, the author has demonstrated that we are a combination of the physical and spiritual and that the needs of both aspects must be met. As a human, we have weaknesses and strengths and we realize that God is our refuge and strength. As Matthews'

Worldview Model suggests, "humans are not animals" because God created us in his image. We have a soul and God gave humans responsibility for the world.

For Lutherans, the New Testament reveals that Jesus was crucified for us in order to demonstrate the depths of God's love for us so that we may have eternal life.

Matthews (1991:11) notes that "for most religions, the death of a human body is not the end of a person." Likewise, Lutheran theology is not concerned with death alone but also with resurrection. Lutherans have learned from John 11:25-26a that whoever believes in God, though we shall die, yet shall live, and whoever lives and believes in God, shall never die.

Death for Lutherans is not the end but a new life after death (Psalm 138). Death is seen as a mystery, a reality which all humans must face as Romans 6:11 suggests we must also consider ourselves dead to sin and alive to God in Jesus. The teachings of Jesus contain no explanation of death although they demonstrate a deep understanding of the loss which is sustained by us through death. Our experience of death is also viewed as a transition from one life to another. Lutherans hope of the resurrection (John 11:25) and the possibility of continued interaction with our loved ones, or a reunion with them in heaven. Christians are promised that there will be a unity of soul and spiritual body in heaven and we will be able to recognize other resurrected people (Matthews, 1991:353).

Matthews has pointed out in his Worldview Model, there is "life after death." We are reminded that "the wages of sin is death but the free gift of God is eternal life" (Romans 6:23). God loved us so that he gave his only Son so that believers will have eternal life (John 3:16-18).

Thus, the purpose for the living and meaning of life, is a proclamation of hope and comfort in Christ. Christ suffered on our behalf, so that humans could be saved. Their coping efforts are seen to rise to a level of transcendence through drawing on their faith.

Therefore, Matthews and Lutherans agree that the "solution for humans," namely: salvation, is defined in terms of eradicating sin."¹²

The next chapter summarizes the main findings/results of suffering and faith of the Lutheran experiences (institutional history, churches, congregation and informants testimonies).

Main results or findings conclude with a critical analyses and discussions of the possible relationship between suffering, faith, human existence and relationship to Christ's suffering for humanity.

ENDNOTES TO CHAPTER VII

1. Matthews, Warren. World Religions. West Publishing Company, 1991:10 and 348-350.
2. Althaus, Paul. The Theology of Martin Luther. (Translated by Robert C. Schultz), Fortress Press: Philadelphia, 1966:145.
3. Ibid., Althaus, 1966:146-171.
4. Ibid., Althaus, 1966:17.
5. Ibid., Althaus, 1966:21-19.
6. Ibid., World Religions, 1991:10.
7. Ibid., Althaus, 1966:37-56.
8. Ibid., Althaus, 1966:286.
9. Iron, P. E. The Funeral and the Mourners. Abingdon Press, 1954:79.
10. Tribble, P. "Good Tidings of Great Joy: Biblical Faith Without Sexism," in Christianity and Crisis, Vol. 34, 1, February 4, 1974:12.
11. Matthews, Warren. World Religions. West Publishing Company, 1991:10-11.
12. Ibid., Matthews, 1991:10.

CHAPTER VIII

DISCUSSION AND ANALYSIS

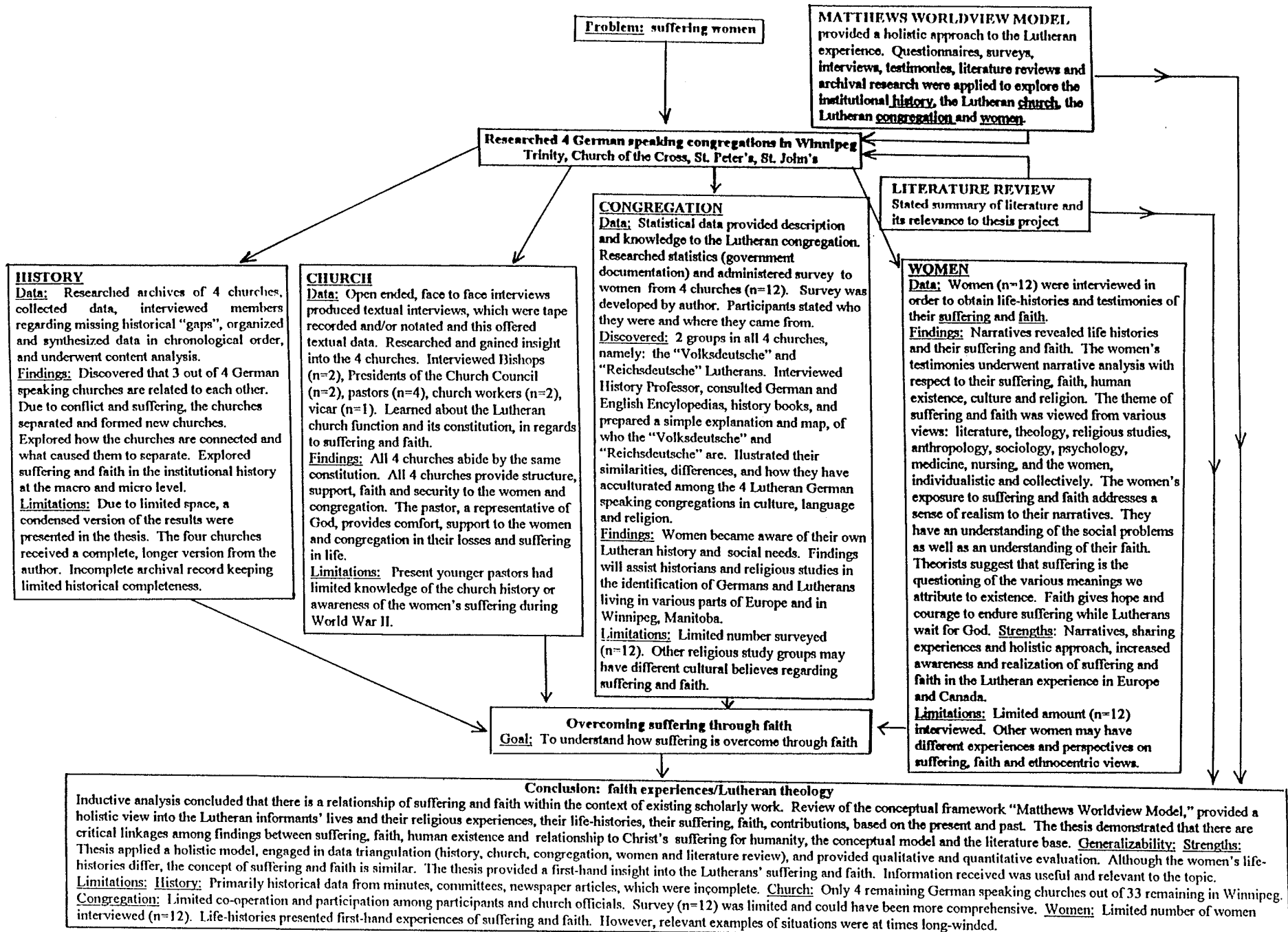
Introduction

The thesis concludes with a critical analysis and discussion of the relationship between suffering and faith. From the literature review we have learned that suffering and faith are intertwined with human existence and the relationship to Christ's suffering for humanity. The purpose of the thesis was to explore suffering and faith in the Lutheran experience.

The findings provide a holistic view into the Lutheran informants' lives and their religious experiences, their life-histories, their suffering, faith, and contributions to the Lutheran Church.

Understanding the Lutheran experience in a holistic manner was guided by Matthews' Worldview Model. Various data collection methods (questionnaires, surveys, interviews, testimonies, literature reviews, and archival research) were used to explore the institutional history, the Lutheran church, the Lutheran congregation, and Lutheran women.

LUTHERAN WOMEN OF VALOR: A STUDY OF SUFFERING & FAITH
 QUALITATIVE & QUANTITATIVE METHODOLOGIES APPLIED REGARDING SUFFERING & FAITH



Matthews' Worldview Model - summarization of a holistic view

Intertwined in the Lutheran experience, Matthews' (1991:10-11) Worldview Model acted as a philosophical discussion of the Absolute or God, the world, humans, the problem for humans, the solution for humans, community and ethics, life after death, and relationships with other religions.

Throughout the thesis, Lutherans have acknowledged and recognize God as the Absolute, who while "perfect, independent, unitary, unchanging" is also "the principle of all things." God is also present as a personal loving and caring God.¹ Lutherans look upon the world as a place of suffering and an unfriendly place, as illustrated by the testimonies of the twelve Lutheran women. However, in Genesis 1:27-31, we learned that God made us in his own image and gave us responsibility for the world. Through our actions, we should fulfil this responsibility. The Lutheran women have illustrated in their testimony that they have taken responsibility for themselves, their families, church and society.

As humans, Lutherans believe that God's purpose for us includes the desire that our personality should grow to fulfilment and integration, overcoming the personal afflictions and problems of life, which include suffering. The Lutheran women believe that the basis of sin is human selfishness and pride. As a human, the author has

substantiated that we are a combination of the physical and spiritual and that the needs of both aspects must be met. As humans, we have weaknesses and strengths, and we realize that God is our refuge and our strength.

Therefore, to answer Matthews' question, humans are more than animals because God created us in his image. Humans have a soul, which is the spiritual principle embodied in human beings. The soul arouses emotion and sentiment towards humans who are suffering. God gave Christians responsibility for the world to alleviate suffering.

In regards to the problem for humans, Lutherans, like Matthews, view the central problem for humans as sin. Matthews (1991:10) suggests that sin is "both individual and collective, and is ingrained in the human species." Sin in the Scripture means not only the outward works of the body but also all that happens to move humans to do these works, namely, the innermost heart with all its powers. In Romans 6:23 we were reminded that "for the ways of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." Lutherans realize that all who have been baptized and repent their sins, may rise to newness of life because of God's forgiveness. Thus, there is hope for humans and salvation is a journey with God, a journey through good and bad times. The Lutheran women have illustrated in their testimonies that faith helped them through their suffering.

Matthews searches for a solution for humans. As

illustrated in the thesis, for the Lutheran women, this solution is salvation. Salvation is defined as eradicating sin. The New Testament reveals that Jesus was crucified for us in order to demonstrate the depths of God's love for us so that we may have eternal life. God wants humans to live together in harmony with each other. Through prayer, forgiveness of sins, living together in trust and hope, we can find life everlasting.

Under community and ethics, Matthews (1991:11) suggests that "Christianity invites persons who seek to overcome the central problem of life to join a congregation of believers." We have learned that Lutherans become part of the Christian community through baptism. From Colossians 3:23, 24a, the Lutheran women are reminded to work heartily as serving God and not humans, we will receive the inheritance as our reward. God becomes a source of strength. His love and providence are seen as the aid Lutheran women need to transcend the problem of suffering.

In regards to Matthews' (1991:11) interpretation of history concept, Lutherans too believe that all history is "subject to the Christ" because "what God promised our ancestors he would do, he has now done for us" (Acts 13:32). The Lutheran women are aware that generations have come and gone but God is everlasting. Throughout history, God has been at the centre of their faith and that through God, sins are forgiven (Acts 13:38b-39).

Matthews' (1991:11) makes us aware that rituals and symbols bring humans into proper relationship with God, themselves and with the community. Lutherans have included customs and practices into their services. The church has sacred symbols such as carvings, the cross, music, hymns, prayers, gestures and special objects which help the congregation fully participate in the service. For example, during communion, the bread and wine are symbols and become the body and blood of Christ, for forgiveness of sins. Thus, symbols draw the church community together to comfort each other during any losses or suffering or just for fellowship.

Flowers are not just for decoration purposes but are tokens of remembrance and sympathy from friends of the bereaved in a funeral service or as a symbol of love, commitment and joy in a wedding service. Flowers are symbols of sharing of the burden, grief, help, on one hand, and on the other hand they represent joy and happiness.

Music is another reflection of the spirit of Christian confidence, trust and hope in the resurrection or joy and love in the wedding service. Psalm 47 states: "God is king over all the world; praise him with songs." Hymns reflect themes such as the invocation of the Holy Spirit, comfort, the communion of saints, and hope in the resurrection.

The ritualistic elements of the service usually include two major divisions, the reading of the scripture and prayers. The purpose of reading selections from the Bible is deeper

than a traditional practice. It is a way in which the hope and comfort of the gospel is brought to Lutherans in a situation of human need. The reading of the scripture is a means of demonstrating the way in which Lutherans cope with the reality of death, its mystery and finality at a funeral service or the joy, hope and commitment in a wedding ceremony.

The process of the ceremony is aided by passages which describe the nearness of God and his loving concern for humans. For example Psalm 23 and 46, John 14, Romans 8 are often heard during the Burial of the Dead.

The sermon offers an opportunity to present a realistic view of life and death, an understanding of the feelings of the individual and an interpretation of the resources of the Lutheran faith as they relate to all human needs.

The sermon offers the pastor a means of being of help to the parishioners, by indicating his understanding of our feelings. The sermon permits an opportunity for the sharing of sorrow, loss, joy and happiness, in the fellowship of the Christian community.

Matthews' (1991:11) suggests that there is life after death. Likewise, Lutheran theology is not concerned with death alone but also with resurrection. From Romans 6:23, the Lutheran women know that "the wages of sin is death but the free gift of God is eternal life." God loved us so much that he gave his only Son so that believers will have eternal life (John 3:16-18).

In Judaism and Christianity, the Absolute is a personal God. Matthews (1991:11) compares and contrasts relationship to other religions. For example, the Absolute is "an impersonal Way or Force" in Taosim, a religion of China and Japan. Jainism, a religion of India, "denies that gods have any role in the most important concerns of humans." Matthews (1991:10) suggests that the Buddha, founder of Buddhism, in India, does not require "gods" in regards to problems of life. That at times the Absolute "is beyond all personality and existence, as Nirguna Brahman in Hinduism." Thus, not all religions agree on the nature of the Absolute or God. Lutherans and other Christians, believe that everyone should be taught salvation through belief in Christ. Lutherans believe that those who reject God, have lost all opportunity for salvation. In Judaism and Christianity, humans see the problem as sin. Similarities are found in Judaism and Christianity where the solution for salvation is viewed as "eradicating sin."

Matthews (1991:10) notes that in Islam, "humans refuse to submit to God." In Hinduism, the soul continues to return until the "wheel or rebirth is overcome." Buddhism views life as suffering and Confucianism view human harmony as "ignorance." In Taosim, the problem for humans is due to fail to live in "harmony with nature." Here we see that various religions are viewed differently.²

P. K. Meagher³ et al, observe that "Lutheranism has

continued to be ambivalent about Roman Catholicism since 1520, when Luther was excommunicated from the Catholic church. The Lutheran movement was contemporary with other reforms, particularly those of John Calvin and Ulrich Zwinglie in Switzerland, France and the Low Countries; of the Anglicans in England; and of the Anabaptists and radical reformers all over northern Europe. Luther was basically unfriendly to these movements, exaggerating his differences with them. At times it has been denunciatory of Anglicanism and Reformed and Anabaptist Protestantism. Also, it has been able to side with other Protestants defensively against Catholicism or in cultural-political causes and in work for Christian reunion."

Today, the Lutheran church permits ordaining women as clergy whereas Roman Catholics have refused to ordain women priests. However, times are changing and following "Vatican Council II, in the spirit of Pope John XXIII, Roman Catholics permitted Protestants and Catholics to worship together." Lutherans also permit members of other denominations to have Holy Communion in our church, provided they are confirmed.⁴

The Lutheran women do not compare religions, humans, or suggest that "our" religion is better than another and that there is one religion which has the monopoly of all truth. The author hopes that through education humans are becoming more tolerant and aware of our fellow humans and their needs. Numerous books have been written on comparative religion. The author has provided only a small sample of Lutheranism to

other religions.

The Lutheran experience

The results of the survey may only be interpreted with respect to the population surveyed. It would be incorrect to make generalization about the population in general based on these survey results as the population surveyed is not representative of the population in general.

The population surveyed was largely a female population, with the exception of interviewing men, i.e., the Bishops, Church President, pastors, church workers, and vicar being interviewed. It would have been interesting to distribute the survey to men for comparison.

It would seem that the majority of the informants surveyed felt that having a German-speaking congregation was very important to them, although all of them speak English today. The majority of the informants also indicated a high level of satisfaction with the church services and help received from their pastors. Despite these facts, a large number of informants attend church services in other than their home church and also feel comfortable in English speaking churches. Their faith and fellowship at church are vital in the informants' life.

An Institutional History

Applying Matthews' Worldview Model suggests that

religions have an interpretation of their history. We have learned from the Lutheran experience that Lutheran women take pride and work diligently for their human existence and for the survival of their churches. The four institutional history provided a glimpse into the establishment of their churches, their struggles, conflicts, suffering, joys, faith and contributions.

The most significant finding in the "institutional history" chapter was the fact that Trinity, the Church of the Cross, and St. Peter's are interrelated and how through social and political conflicts became separate congregations.

The importance of their faith has demonstrated that inspite of conflicts and hardships, the churches have a good relationship today. The churches are concerned to preserve their faith and Lutheran women work to the glory of God, in appreciation of their freedom and faith.

Lutheran women have learned from Colossians 3:23, 24a: "whatever your task, work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward."

Lutheran women have accepted and understand the will of God. God becomes a source of strength. His love and providence are seen as the aid Lutheran women need to confront the mystery of pain, losses, suffering and death.

The church provides comfort and support for the Lutheran informants.

Lutheran women believe that all history is subject to Christ because what God promised Lutheran ancestors he would do, he has now done for us (Acts 13:32). Christ in his humanity, in his historicity, is God present with us. Christ himself comes to humans with his salvation; it is here that he is present with us and for us, and we are with him. Human preaching is therefore "God's word."⁵

God's word rules in nature and in history. God causes everything through God's word. From the creation story and from the entire Old Testament "God calls into existence the things that do not exist" (Romans 4:17). "God's command or speech is equivalent to creation." God is omnipotent. Omnipotence means that God works everything in everything that is. God is present everywhere, in death, in hell, among enemies, and in our hearts. God has created and rules everything. Humans should fear and trust only in God because God is Lord of all powers that threaten humans.⁶

The Lutheran women are aware that generations have come and gone but God is everlasting. Throughout the churches history, God has been at the centre of the service and that through him, sins are forgiven (Acts 13:38b-39).

Lutheran women believe that a new revelation was given in Jesus Christ and Christians see all history in terms of before and after Christ. Luther pointed out that humans are not seen to be justified before God through his own efforts to be good, religious or pious. Rather, God loved the world and gave his

only Son, that whoever believes in him, should not perish but have eternal life (John 3:16).

Matthews' Worldview Model and Lutheran theology both believe that all history is subject to the Christ in the past and in the future.

For the Lutheran informants, Canada symbolizes freedom, paradise, the garden of Eden.

The Lutheran Church

As Matthews' Worldview Model reveals, Lutherans also invite people who seek to overcome the central problem of life to join a church.

For the Lutheran women, the church is an essential part of their relationship to Christ. Luther views the church as a "community of saints" and calls it a "Christian community or gathering" or "holy Christendom" or "the holy Christian people of God." The church is the people who have "gathered together through the gospel" and also "gathered around the gospel." Luther views this gathering of people as the community of "the holy Christian people of God." Luther suggests that "no one can be saved who is not part of this community and does not live in harmony with it in one faith, word, sacrament, hope, and love. For outside the Christian church there is no truth, no Christ, and no salvation."⁷

Abbot B.C. Butler wrote a book contending that the church is essentially a single concrete historical society, having "a

constitution, a set of rules, a governing body, and a set of actual members who accept this constitution and these rules as binding on them..."⁸

Butler notes that the church of Christ could not perform its mission without some stable organizational features. Throughout its history, from the earliest years, Christianity has had an institutional side. The church has a system in which the institutional element is treated as primary.

Some Lutherans might oppose to the word "institutional" but if we view the structure of the church, it is operated by a governing body called the Church Council who abide by a set of rules, have a governing body and accept the churches constitution.

In order to have a better understanding of the Lutheran Church, the Church Council, the constitution and its function, questions were raised and answered, according to the constitution. The purpose of the constitution is to delete suffering and chaos and to promote faith within the church setting.

Emil Brunner, in The Misunderstanding of the Church argued that the church in the biblical sense (the Ecclesia) is not an institution but a brotherhood (Bruederschaft); it is "a pure communion of persons (Personen-gemeinschaft)."⁹ On this ground, Brunner rejected all law, sacrament, and office as incompatible with the true being of the church.

Dietrich Bonhoeffer viewed the church as an interpersonal

community. In his book The Communion of Saints, he states: "the community is constituted by the complete self-forgetfulness of love. The relationship between I and thou is no longer essentially a demanding but a giving one."¹⁰

Arnold Rademacher maintains in Die Kirche als Gemeinschaft und Gesellschaft that the church is in its inner core community (Gemeinschaft means community) and in its outer core it is society (Gesellschaft means society).¹¹ Gesellschaft is a human association characterized by formal organization, structures, office, the schools, the hospital, the hotel or the church. The organization is maintained by competent authority such as in the church, the Church Council.

Yves Congar suggests the church has two functions. On one hand, the church is a community of salvation, which he calls "Heilsgemeinschaft." On the other hand, the church is an institution of salvation, which he calls "Heilsanstalt." Thus, Congar concludes the church is a fellowship of "persons."¹² Lutherans too would view the church as both a "Heilsgemeinschaft" and a "Heilsanstalt."

Lutheran theology is not concerned with death alone but also with resurrection. Death for the Lutheran women is not the end but a new life after death (Psalm 138). Death is seen as a mystery, a reality which all humans must face as Romans 6:11 suggests we must consider ourselves dead to sin and alive to God in Jesus.

The teachings of Jesus contain no explanation of death

although they demonstrate a deep understanding of the loss which is sustained by us through death. The Lutheran experience of death is also viewed as a transition from one life to another.

John 11:25 is a witness to the hope of the resurrection and the possibility of continued interaction or reunion with our loved once in heaven. We will become a unity of soul and spiritual body and will be able to recognize other resurrected people.

Lutherans, like Matthews' Worldview Model believe there is life after death. Romans 6:23 suggests that the wages of sin is death but the free gift of God is eternal life. God loved humans so that He gave His only Son so that believers will have eternal life (John 3:16-18).

The Pastor's, Parish Worker's and Vicar's Role

The pastor and parish worker and vicar counselled English members or German informants facing problems.

In the process of adjustment of the informants into a new society and culture, the pastor had an important and active role in guiding and helping them through the process. Within the process of adjustment, the informants were torn between two cultures, the culture of the majority society and that of the minority group of which the immigrant belonged to. The period of adjustment is often an inner turmoil and intense self-consciousness.

The church, pastor and congregation provided the necessary support and an important role in the adjustment period for the Lutheran immigrant women. The pastor, parish worker and vicar not only provided for the informant's spiritual needs but also connected members with the homeland, encouraged endogamy, the formation of friendships and provided services to individuals and families, who were experiencing difficulties related to their particular migration experiences or as the result of the social adaptation process. Alienation from the old values may often result in a sense of loss of role identity, loss of purpose and self-esteem.

According to the testimonies, each informant managed her transition differently. Some experienced their transition with logical decisions and clear thinking whereas others experienced fear, anger and dependency. These considerations inform this research study that individuals and collectivities migrating from one socio-cultural system to another are seen as having to adjust not only to language differences but to various values, norms and meaning structures present in their new homeland. Suffering and faith depend on each woman's historical and cultural background.

Overall, cultural awareness and mutual respect for cultural diversity is increasingly recognized and appreciated by individuals and communities as well as by workers and pastors in churches. The churches promoted specific social processes, practices and patterns of expression which provided

the context for individual learning and understanding, and helped to form the motivation basis for social action. Federal and provincial governments in recent years have also released policy statements on multiculturalism which promote recognition and respect for cultural and linguistic differences in the Canadian multicultural society.

The Lutheran Congregation

As illustrated in the thesis, Lutherans abide by laws, regulations, and have a constitution. In a church community, all individuals are seen to share common identification and participate in symmetrical social relationships. As a result, the interpretation of needs of individuals within the church community are homogeneous, natural and objective. For example, Lutherans become part of the Christian community through baptism. Also, the Lutheran women are reminded in Colossians 3:23, 24a: "Whatever your task, work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward."

Matthews' Worldview Model further points out that "for most religions, the death of a human body is not the end of a person." Likewise, the Lutheran women have learned from John 10:26: "Whoever believes in me will never die." Lutheran theology is not concerned with death alone but also with resurrection. Death for Lutherans is not the end but a new life after death (Psalm 138). Death is seen as a mystery, a

reality which all humans must face as Romans 6:11 suggests we must also consider ourselves dead to sin and alive to God in Jesus. The teachings of Jesus contain no explanation of death although they demonstrate a deep understanding of the loss which is sustained by us through death. Experience of death is also viewed by humans as a transition from one life to another. John 11:25 reveals the hope of resurrection and the possibility of continued interaction with the deceased, or a reunion with a loved one in heaven.

As Matthews' Worldview Model reveals there is "life after death." The Lutheran women are reminded in Romans 6:23 that "the wages of sin is death but the free gift of God is eternal life." John 3:16-18 reveals that God loved us so much that he gave his only Son so that believers will have eternal life. The hope of the early church centred on the resurrection on the Last Day. Dying leads immediately to full participation with Christ and life with him (II Cor. 5:6 ff; Phil. 1:23).

Matthews' Worldview Model searches for a solution for humans. Likewise, Lutherans view solution for humans as salvation. God wants humans to live together in harmony with each other here on earth. Through prayer, forgiveness of sins, living together in trust and hope, humans can find life everlasting. Both Matthews and Lutherans agree that the "solution for humans" is salvation, which is eradicating sin."¹³

From interviews, discussions and a survey with Lutheran

informants, an understanding was gained about who they are, where they came from, about their suffering and faith. Each informant expressed what suffering and faith meant to her.

We learned that in the four churches of this study, there are Volksdeutsche and Reichsdeutsche Lutherans, their similarities and differences and how they became acculturated through language and religion.

The Lutheran Women

Matthews' Worldview Model views the central problem for humans as sin. Twelve informants provided their testimonies regarding their suffering, faith and contributions. Each informant described what suffering and faith meant to her, as well as her human existence. Their contributions are numerous. The women dedicate their life to the glory of God and hope to make this a better world.

Bonhoeffer suggests that Christ is ontologically united with humans. What has happened to Christ has also happened to humans. This applies to the death and resurrection of Christ.

This transformation results in a unity with Christ, who actually represent the Christ in the world. These transformed Lutheran women are to love sacrificially as Christ loved, which has been demonstrated in the informants' testimonies.

The pastor, a representative of God, provides comfort in the losses and suffering in human lives and helps informants to experience these transformations.

In II John, (v. 5), the rendering of service to strangers is part of the love which is encouraged to be practised among church parishioners in the Lutheran church:

"Beloved, it is a loyal thing you do when you render any service to the brethren, especially to strangers, who have testified to your love before the church."

The love of strangers followed the same rule as Paul prescribed for all acts of Christian charity in Gal. 6:10:

"So then, as we have opportunity, let us do good to all men and especially to those who are of the household of faith."

Lutherans follow the parable of the good Samaritan (Luke 10:29 ff.) where Jesus provided an illustration of the unconditional and sacrificial character of love for the stranger and for all people in need. The Samaritan took a risk in caring for the Jew who had become a victim of the robbers. His fellow Samaritans would despise his generosity. At the same time, the Jew would have a hard time realizing and being grateful for the fact that a scorned Samaritan had rescued his life, while his fellow countrymen had passed by.

Love of strangers is an expression of the forgiving and outgoing love of God since helping a stranger can be a thankless and even dangerous job. True love of the stranger prompted by the outgoing giving love of God, could be compared with the migrant who experiences rootlessness and has both physical and spiritual needs. According to the New Testament, the church shares with the people of God under the Old Covenant the aspect of being a community of pilgrims in

the world. The church of Christ is like the people of Israel in the exile or in the dispersion (I Peter 1:1; 2:11; James 1:1).

Lutheran informants can relate to Christ himself who became a migrant and left his father's house. Christ identified himself with people who are uprooted and who have lost their home. The church as the Body of Christ is called to minister to those deepest needs of the immigrant while fulfilling all other tasks. Christ identifies himself with the stranger. He encounters us in all who are in need, the sick, hungry, the imprisoned and all who suffer and appeal for help.

When the Lutheran women help others, it is help given to Christ himself, as he suggests:

Then the King will say to those on his right hand, "Come, O blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me" (Matthew 25 vss. 34-36).

Lutherans believe that the church, is truly the Body of Christ, is called to minister to people in a material and spiritual way, and the new human is revealed through the reconciliation in Christ:

Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me (Matthew 25, vs. 40).

Lutherans are born and baptized into the fellowship of the church and their faith is cultivated within the congregation of believers.

At the same time, the church is also the congregation of the faithful, the gathering of the people of God who are witnesses to Christ in the world and who share in the mission of the church. Lutheran churches are called upon to provide for the needy and hungry in the world. All Lutheran congregations in Winnipeg provided for the European immigrants during the two World Wars with care packages, clothing, money and food. Many parishioners of the congregations in Winnipeg were sponsored by members of churches. Migration forces the churches to take more responsibility. The informants gladly provide services to the needy. It is a Christian sharing of love and activity.

Today, as in the past, Lutherans are called to be missionaries of their faith. Migration offers opportunities to the Christian church when traditional missionary work has become more difficult in many countries of the world.

Thus, the Lutheran church is a community and the life of every member is so joined to the life of fellow members that when one suffers due to death or other losses, a little of the life of each member passes away.

Yet, with every generation, the church has to face anew the problem of how to maintain its strength and societal stability.

As the informants' testimonies unfold these "problematic experiences" as referred to by Robinson "appear to continually invade everyday life and call on an array of personal, social

and professional interpretative frameworks to make sense of them."¹⁴ Major themes (i.e.. suffering, faith and contributions) in the testimonies demonstrate the nature of this struggle and the temporal and dynamic quality captured in the informant's ability to cope with the challenge of their suffering experiences.

The key factor was that they "survived through their faith in God and had hope of a better future [in Canada]," as Williams¹⁵ suggests.

R. Moss¹⁶ described stages of the informants' migration process as "preparatory, act of migration, period of overcompensation, period of decompensation and transgenerational phenomena. The individual [informants] experienced anxiety, fear, guilt, or shame, a feeling of helplessness, some disorganization of functioning and possibly other symptoms" of suffering.

The Lutheran women question why must there be human suffering? Romans 5:12 states that "sin came into the world through one human and death through sin."

K. Barth¹⁷ suggests that in the relationship of humans to God: "Living without sharing in life, humans are defined as mortal; loosed from primary existence, they are non-existent." Sin has destroyed the relationship between the Creator and humans. Since the rebellion of Adam and Eve, Christians believe that nature and humans have gone astray.

In Genesis 1:27-31, we learn that God made us in his own

image and gave humans responsibility for the world. We find hope in Romans 8:14-18: "For all who are led by the Spirit of God are children of God." Humans have become children of God and therefore heirs with him to eternal glory because "we suffer with him so that we may also be glorified with him."

In Colossians 3:14-15.17.23-24, humans are reminded that we are working for the Lord and the Lord will reward us for all our hard labour. In addition to being children of God, humans are also servants of the Lord. In Matthew 11:28-30, we learn that Christ gives rest to all the overworked and weary ones who come to him. Lutherans view humans as individuals of worth.

Thus, the Scriptures provide guidance for the Lutheran women how to overcome suffering and have faith. The informants believe that they are saved by grace through faith in Christ because good deeds alone cannot save sinful humans.

Kenneth Grayson in A Theological Word Book of the Bible¹⁸ views:

"sinful actions are abnormal, preying on the positive forces of life. The righteous soul is upright; the sinful soul is crooked. Sin means dissolution of the soul, and the soul entirely sinful is no longer reckoned a human soul." From Adam to Moses sin was in the world and there were transgressions. He suggests that "to deny that Christians have sins is to deny the gospel (1 John 2.12, 4.10, Rev. 1.5) and to make Jesus advocate and expiation for us and the whole world, of non account."

The Lutheran women know that the commandments were given to us sinners. God has made us his people through baptism

into Christ. Living together in trust and hope, we confess our faith, the forgiveness of sins, the resurrection of the body and the life everlasting.

Lutheran women view that those who have been saved by grace through faith in Christ will desire to have fellowship in the church, which is the body of Christ.

1 John 3:9 states: "Whoever is a child of God does not continue to sin, for God's very nature is in him." This scripture suggests that each of the Lutheran woman, in her own way, can let God's forgiveness and healing be expressed in her life.

This is further reinforced in Galatians 1:4a: "in order to set us free from this evil age, Christ gave himself for our sins." Lutheran informants have related to Psalm 30:2 where: "I cried to you for help, O Lord My God, and you healed me."

Lutherans believe that humans are saved by grace through faith in Christ because good deeds alone cannot save sinful humans. Romans 3:23, 24, suggests: "Since all have sinned and fall short of the glory of God, they are justified by His grace as a gift through the redemption which is in Christ Jesus."

Lutheran women have learned that salvation for humans is free but has cost God the life of his Son. In Romans 5:8 we learn that ... "God shows his love for us in that while we were yet sinners Christ died for us," which makes me realize that humans are all brothers and sisters in sin; and Christ has

died for us (even though humans may not know or even think we need grace). In Luke 7:48 we are told: "Your sins are forgiven." Those who have been saved by grace through faith in Christ will desire to have fellowship, hope and salvation: ...Lo, this is our God; we have waited for him, that he might save us. This is the Lord; we have waited for him; let us be glad and rejoice in his salvation (Isa. 25:6-9). Lutheran women are reminded in John 13:34: "As I have loved you, so you must love one another." Their love of humans has been demonstrated in their testimony.

C. Buller¹⁹ suggests that "Barth..argues that suffering...is no longer truly our own. We do not experience our misery in its depth and fullness. We experience it in a secondary way, as the sorrow and pain of God." Thus, Lutherans and theologians view the Scriptures as a source of information regarding their suffering and faith.

D. Gregory²⁰ found that the turning point of the sufferer's lives did not represent a major change in the distressing effects of their suffering itself. Rather, what it represented was a change in their attitudes and perception of how they perceived suffering and pain. Similarly, the informants' testimonies are now characterized by a new hopefulness in the future. Through faith and trust in God, they have hope for a future. The informants revealed that they placed their life into God's hands and have accepted suffering and faith as part of human existence. T h e i r

ability to recognize that drawing on their spiritual resources afforded them an effective way of dealing with their altered life. They have placed their life into God's hands and permit Him to guide them. Even though they encounter problems on a daily basis, they have demonstrated a sense of control and obvious transcendence over the difficulties that presented in their suffering experiences. A quality that was absent before they perceived there was understanding and validation of the meaning of faith in God.

We owe these women recognition and gratitude for their courage in revealing their means of survival and the importance of faith in their lives. The women who suffered acute pain during the war and after coming to Canada, seek to be healed.

Lutherans have asked "why must there be suffering in this world?"

Freud too observed that people turn to religion during hardships.²¹

Lutheran women are aware that the central joyful concept is that God can help the suffering and "God wants us to be well."²²

The anthropologist Clifford Geertz suggests that "the problem of suffering is not how to avoid suffering but how to suffer."²³ J. Milton Yinger asks: "Does life have some central meaning despite the suffering and the succession of frustrations and tragedies it brings?"²⁴

The Lutheran women foresee a future life in which these mysteries will be clarified. The women have experienced violence, cruelty and inhumanity in their testimony of World War II. This thesis was an exploration of how God acted in the informants' lives. Faith transformed their suffering. Faith permitted them to endure suffering and they were able to accept their human existence. The thesis explored what suffering and faith means to each informant and how each individual experienced and handled her own situation. While reference to God, Jesus, prayer, suffering, faith and their contribution were clear signals they were discussing their religious life, the reader becomes aware of their fears, starvations, difficulties and coping skills to survive and how this was accomplished. It becomes obvious that their lives are shaped by their relationship to God and by the norms of Lutheran churches they joined.

Testimonies in this thesis are authentic, individual and unique. Their religious identity is used synonymously with religious experiences in this thesis. Identity is, specifically, the way the informants differentiate or connect with other Lutherans. From their stories and rituals, their narrated religious lives becomes visible to the reader. The reader becomes aware of the Lutheran experience by analyzing the impact of religion or faith on both the Reichsdeutsche and Volksdeutsche Lutherans' lives, about their rituals and their testimonies. In the process of articulating their religious

lives, testimonies about rituals have helped the reader to understand their reasons and experiences of faith and the impact of religion on their lives. Testimonies come from memories. Their traces of personal experiences, their religious transformation, formulated words into text from which the reader is able to learn about the Lutheran experience. Each testimony is a unique and personal story, and thus a discourse on original and earlier experiences. The task of providing these testimonies aroused emotional turmoil. The author wished to avoid causing pain but needed to focus on that which was painful in order to understand and interpret their experiences. Each glimpse they share and when they share them, tells the reader more about who they are now and who they were then. Some of the informants spent several hours reflecting on what they considered to be historically important. Each testimony demonstrates the informants' internalization of Lutheran myths and identity. In this context, by "myth" is meant the dominant stories of their community, their values of their culture and religion.

War had a profound experience on all informants and it has been illustrated how choices had to be made, which deeply affected or transformed the informants' life by coming to Canada, motivated the informants to join a church and her position in the wider religious community or society. The past has affected the informant which Bible stories or scriptures she finds important, which role she allows herself

to play in the church, and the relationship she has with others in the congregation and community at large. Piecing together these twelve testimonies provide a glimpse of German and Lutheran history, religion and strengthens the informants' sense of Lutheran identity.

In writing of her life and the life of her village or city, within the myths of the Reichsdeutsche and Volksdeutsche Lutherans, each informant articulates her voice within her own dominant story. Each story is highly valued and demonstrates identity and surviving through God's steadfastness are safe and worthy topics to record. Although the war recurs daily in the informants' memory, they do not discuss about these deeply embedded and painful memories.

Each testimony has a theme, sometimes through a wide looping and weaving of plots and characters, the informants stories came back to where they started and she made one central point. Often their connections, meanings and layers of possible interpretations are too spread out and could have been synthesized.

Several informants became aware and recognized in their testimony that God had been working in their lives. Some drew on Scriptures or parallels. The informants were not victims, but were women who exercised power and made choices during the war, on their decision to come to Canada and join the church. Surviving the war convinced the informants they must be obedient to God. Their experiences of war, suffering and

pain, are fundamental to their religious lives. Their construction of what is religious about their lives is manifested in their stories filtered through an accumulation of experiences. It requires stepping beyond the ecclesiastical structures that have played a role in shaping their lives. The survey, discussions, questionnaires and testimonies have provided some understanding of their religious lives as well as their feeling and domestic world. They carry their understanding of what it is to be Lutheran into the church, community and personal life.

The author acknowledges a gratitude for the informants permission to enter into a relationship that has provoked both sorrow and elation. The informants struggled with exposing their lives, reliving their pain, and searching their soul, value and human existence. On the other hand, the informants are convinced that their contributions are essential to a historical and critical understanding of the Lutheran religion. Revealing their life-history and exposing their inner-most feelings is also important for the self-understanding of Lutherans in Canada, for understanding their history, their churches, who they are and where they came from, and creating a religious community capable of supporting and learning from their experiences.

Talcot Parsons noted that "religion has its greatest relevance to the points of maximum strain and tension in human life as well as to positive affirmation of faith in life,

often in the face of these strains."²⁵ Thus, the historical study and narratives of the Lutheran women shows how a religion interacted with their societies, resulting in changes for both the Volksdeutsche and Reichsdeutsche Lutherans. The Lutheran religion has influenced their arts, sciences, literature, economics, government and social structure. By coming to Canada, these Lutherans have brought changes in their beliefs, values, behaviour, personalities, events, practices, developments of history, and functions of their religions.

The earliest physician on record, Hippocrates, philosophized about the causes of sickness and the nature of healing.

Victor Frankl, the founder of logotherapy ("therapy through meaning") focuses primarily on the existential crisis of meaninglessness and notes that today physicians also ask philosophical questions such as: "what is life? what is suffering?" Frankl emphasizes the importance of self-transcendence or "living for someone or something beyond oneself."²⁶ He too outlines therapeutic strategies for helping individuals to deal with this fundamental concern of life.

Even Karl Marx observes the "economically deprived peasants staggering under the burdens of social injustice." He said that "religion is the sign of the oppressed creature, the heart of a heartless world, the soul of soulless

conditions."²⁷

Edward Schillebeeckx suggests that suffering or "pain is not a problem that can be logically solved or intelligently explained."²⁸ The experience of suffering is an inherent and ineradicable part of human existence. Yet, the human sciences have lagged in their attempts to understand it (Cassell²⁹, 1982; Copp³⁰, 1974; Starck³¹, 1983). Copp³² (1974) remarked:

"The cause and process of pain have been investigated through technology, pharmacology, physiology, and anesthesiology. The religious and the existentialist have described and attempted to account for the place of pain/suffering in human life. But no one, including anthropologist, sociologist, and psychologist, has markedly enriched our awareness of the phenomenon of suffering."

Although medical technology has made tremendous advances since the 1980's, physicians and theologians continue to look for the key to the problem of pain and suffering.

Ancient Hebrew classics like Job and Ecclesiastes had already explored the theodicy of pain and concluded that "suffering is so mysterious that it is ultimately meaningless to mere mortals...suffering is ultimately mysterious and we shall never understand completely the reason for the cross."³³

The admission that there is no solution to the problem of suffering or pain does not satisfy the questioning human mind that there are other theological mysteries besides suffering.

Thus, the question "why do human beings have to suffer?"

is a problem with which humans have had to struggle and it is an insoluble problem beyond the grasp of human intelligence.

From a religious perspective, Karl Barth, Reinhold Niebuhr and Paul Tillich suggest that the insecurity of human existence is at the root of anxiety, which leads to sin.

Barth suggests that God created a good world and is not to blame for the human tendency to sin. Niebuhr suggests humans are responsible for their evil. Hick views God as the source of both good and evil, but suggests that it is nonetheless each individual who is responsible for his or her own evil choices.

Although Niebuhr is concerned with history, he is not interested in existence as such. However, he is able to recognize the potential meaningfulness of suffering in existence.

Barth views sin as turning away from God, which results in alienation from God. Since God is the source of life, this alienation results in the death of humans. Here Barth's implicit ontology is identical to Tillich's explicit one. Barth describes this alienation from God as the source of human evil and suffering. Barth views this estrangement or turning away from God as the most basic misery of humanity. Barth suggests that humans then have the inability to turn back to God. Barth views death as the result of separation from God, as well as an important step to overcoming separation.

For Tillich, suffering is a result of natural evil and views pain necessary for healing. For him, suffering becomes part of an experience of meaningfulness. Tillich views suffering as both a positive relationship to existence (has meaning) and a negative relationship to existence (lacks meaning). For Tillich, death is the ultimate expression of alienation from God and suffering is the result. The discovery of meaning in suffering brings order.

According to Barth, Bonhoeffer and Tillich, the power of God is present in human existence. Suffering is alleviated by the presence of God.

All theologians studied and the Lutheran experience describe some form of transformation of individuals as a result of participation in the being or work of Christ.

Martin Luther described these "works" to describe God's works in creation. By "works" Luther refers not only to God's works but also to human's works. Luther applied "sufferings" not only to Christ's suffering but also to human's suffering. God suffers with us.

From prison Dietrich Bonhoeffer wrote: "Here is the decisive difference between Christianity and all religions. Man's religiosity makes him look in his distress to the power of God in the world. The Bible directs man to God's powerlessness and suffering; only the suffering God can help."³⁴

According to Bonhoeffer, Bender and Yoder the lives of

Christians are to conform to the love of Christ on the cross. At this point Bonhoeffer and the Mennonite theologians differ from Tillich, Niebuhr and Barth. The former each develop an ethic of sacrificial love, or discipleship, where participation in Christ is understood as sacrificial love.

Niebuhr, Tillich and Barth also appreciate the significance of sacrificial love. Tillich adds that love without justice is not love. Bonhoeffer also focuses on the justice upon love. Both he and Barth emphasize the importance of nonresistant love. Tillich and Niebuhr suggest that love also must be guided by justice in all church activity.

The cross for all theologians and the Lutheran experience symbolizes the forgiveness available to humanity. Luther's theology of the "cross" means that God meets us in death, in the death of Christ but only when we experience Christ's death as our own death.

Luther's theology of the "cross" means dying together with Christ and being resurrected together by those who live by faith.

The significance of Christ's passion for human suffering then is that God suffers with us. Faith makes the understanding of suffering possible. Faith gives the Lutheran women hope and courage to endure suffering on earth.

Acceptance of Suffering through faith/healing

From a religious view, faith refers to belief and trust

in a supreme being.

In writing about the healing power of faith, Baasher³⁵ claims that through the ages religion has played a central role in promoting well-being.

Schaffner³⁶ concurs and asserts that faith in a loving and caring God, fosters trust and alleviates stress and grief, thus allowing healing from life's stresses. In sickness and in health, human beings with strong religious faith turn to their faith for guidance.

God and the Lutheran German-speaking churches addressed in this study, remains a fundamental source of strength and hope for these Lutherans.

Schaffner reports that religious faith provides motivation to adopt a healthy lifestyle.

Richards³⁷ suggests because Christians believe that their bodies are temples of the Holy Spirit, they are compelled to keep their bodies healthy to glorify God. For those having religious faith, how they live their lives determines their eternal destiny.

The literature and testimonies of the informants supports that one's faith, has tremendous potential for promoting wellbeing. As a motivator for change, faith instills confidence that a healthy lifestyle can prevail, despite life's struggles and pain. The meaning and relationship of suffering and faith teaches the believer that faith and suffering work together. Faith and suffering

provide a means of becoming aware of the true nature of human existence and the true source of hope and wellbeing.

Examples of Christ's suffering and the Lutherans

The testimonies of the informants and their faith reveals that they were healed from their suffering. The Bible also provides examples of faith in Jesus in the case of the woman who had an issue of blood for twelve years. She approached him to touch his garment because "she had heard of him." When Jesus singled her out of the crowd, she fell down before him and he said to her: "Daughter, your faith has healed you. Go in peace and be freed from your suffering" (Mark 5:34).

Further examples are found in the case of the centurion of Capernaum (Matthew 8:5-13) when Jesus marvels at finding such faith, and in that of the resuscitation of Jairus's daughter (Matthew 9:18-26). Jesus in the course of his ministry on earth shows that he asked that the sick should believe in him as the Messiah sent by God. "Two blind men followed Jesus crying: Thou son of David, have mercy on us! And Jesus saith unto them: Believe ye that I am able to do this? They said unto him: Yea, Lord. Then touched he their eyes, saying: According to your faith be it unto you. And their eyes were opened" (Matthew 9:27-31).

The Bible records twenty-six cases of individual healings accomplished by Jesus Christ. In ten cases, healing of sick people is mentioned without stating the nature of the diseases

that were cured. On four occasions, Jesus went about "healing all manner of sickness and all manner of disease among the people" (Matthew 4:23); that "as many as touched him were made whole" (Mark 6:56) and that he healed "all that were oppressed of the devil" (Acts 10:38).³⁸ Lutherans in this study suggest they too have been healed of their suffering through faith in God.

These examples show that one of the essential elements in the acts of healing accomplished by Jesus Christ was faith in him. As Jesus asked that people should believe in him in order to increase their faith in the father, it is evident that all acts of healing were accomplished in full accord with the divine will. The only thing Jesus demands is absolute faith in what he says, even if it seems impossible or apparently useless, such as washing in the pool of Siloam to restore the sight of a blind man (John 9:7).

For Christ, healing can be accomplished at a distance as well as in the presence of the sick person, i.e. He heals the nobleman's son at a distance (John 4:46-54); and the daughter of the Syro-phoenician woman (Matthew 15:21-28).

From these examples we can see that God's compassion and divine power embrace the whole human. As we learned, God healed the informants, and demands certain fundamental changes in the life of the person he heals, making this a condition for obtaining a permanent state of physical health.

Throughout Judeo-Christian history we have learned that

because "Christ had suffered, and had suffered voluntarily, suffering was no longer unjust and all pain was necessary."³⁹

The informants who have experienced pain can readily identify with the suffering of Jesus. Informants whose suffering involved shame, can identify with the plight of Jesus, exposed to public disgrace and ridicule.

Michael Taylor⁴⁰ comments that "from apostolic times Christians have been told and have believed that suffering and death are not without purpose." The Lutheran informants have accepted suffering and faith as part of their human existence.

Donald Gelpi writes that "the believer who suffers with Christ in faith transforms mere suffering into deepened trust in God and openness to his life-giving Spirit. For faith tested in the crucible of pain is purified by the refusal to test God, even in the midst of personal suffering."⁴¹

Joseph H. Fichter made a study and queried health professionals and learned that 91% of the health professionals were willing to say that "faith in God lessens the fears and anxieties of the suffering person" but a much smaller proportion (39%) agreed that "the more religious a person is, the more able he or she is to endure suffering."⁴²

Psychologist Louise Mead Riscalla concludes in her thesis that "suffering could be of therapeutic value primarily as a warning that man is not living right and motivate one to correct erroneous ways of living."⁴³

The noted physician Paul Tournier suggests: "one cannot

tend the body without tending the mind and the spirit. There is no physical reform possible without moral reform. And there is no moral reform without spiritual renewal.⁴⁴

From the above theorists and examples provided from the Lutheran experience, we have learned that each interpretation and definition of "suffering and faith" has to be acknowledged because it is authentic, valid, has meaning for the individual and represents their interpretation and feeling of human existence.

Today, the holistic method points towards healing and helping the person to get better. There is in the holistic approach "a conviction that one's faith and outlook on life are integral to the health and healing of our body."⁴⁵

The holistic approach

This project has illustrated to me the importance of a holistic (to study the Lutheran's: institutional history, church, congregation and women) approach and the importance of the spiritual dimension (suffering and faith) of human beings.

The testimonies provided by the informants, who willingly participated in this project, contained a wealth of information concerning many issues which are of great importance to the Lutherans. The Lutheran women have a strong sense of values and high expectation in serving their God.

Canada, for the informants is freedom from oppression and a new place where they can find meaning in life not only by

the experience of God's presence but also from the communal memories of God's presence, as is written in the Bible. Like the people of Israel, who sought freedom through faith, the Lutheran women have had similar experiences on Canadian soil. God has helped the women through their suffering and delivered them to a glorious land, Canada. Similar to the Israelites, informants view Canada as a gift from God.

Should the informants forget that all this freedom is a gift from God, then they have no faith. Without faith in God, the informants' life becomes bare and alienated from God and freedom is lost.

The church to the informants is a place of faith, security, provides structure, support and guidance to lead a faithful life. However, those who loose faith in God, and remain in the church, experience alienation from God. All churches in this study are concerned to preserve the congregations' faith.

As demonstrated, the informants work in various capacities, to the glory of God and in appreciation of their freedom and to practice their faith in their "church." Their dedication and hard work, despite their life's suffering, and their faith in God, is an illustration of being "women of valor."

Canada, their faith and "church," for the informants becomes or symbolizes paradise, the "Garden of Eden," where they are free from oppression and hardships.

In their testimonies we have witnessed that the Lutheran women live by a faith of the Bible. It is a faith that is reflected in both the style, content and behaviour of the informant's life-histories.

What Lutherans believe is not very different from what the majority of other Christians in Canada believe, but we put a stronger emphasis on God's grace than some do. Romans 3:24 taught us that we are "now justified by his grace as a gift, through the redemption that is in Christ Jesus." While Lutherans are convinced of God's goodness, we know that our own goodness is marred by sin. Lutherans can be saved by salvation, which is the ideal situation we are completely healthy and whole in body, mind, soul and spirit, and in our relationships with God and humanity. We can learn to live in healthy and healing ways through education and involvement in church life. Most importantly, we need to be honest with ourselves and face that fact that our human efforts are never enough. Our salvation really depends on God.

Martin Luther developed a saying that Lutherans believe is the centre or heart of Christianity (Romans 3:28): justification by grace through faith. What that means is that the way our lives turn out for here and eternity has nothing to do with how much we try to be good and do good, or how badly we fail. God accepts us because God loves us, even when we are at times not very lovable.

Salvation is not something that humans can earn. It is

a gift given to us through Jesus Christ. Jesus was on earth "God in the flesh." Jesus was God's way of saying and proving that nothing we do can ever stop God from loving us, not even if we killed him on the cross.

All God requests of humans is to have faith. Faith is simply a way of saying "trust God." God is in charge of our lives on earth. God accepts us and loves us. The significance of Christ's passion for human suffering is that God suffers with humans. God's presence in humans overcomes our isolation by sharing our hurt. God gives human suffering eternal meaning. I John views faith and love as an inseparable unity. I John 4:16-17 states:

"God is love. Whoever lives in love lives in God, and God in him. Love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him."

We have witnessed in the thesis that Lutherans try to live in faith and we try to love others as Jesus loved. God shares in our struggles and our joys. The church, and being an active member in a congregation helps us to achieve these goals.⁴⁶

Conclusion

The author has demonstrated that it was possible to apply Warren Matthews' Worldview Model to the Lutheran experience in regards to suffering and faith. Matthews' Worldview Model has been applied to the institutional history, the Lutheran Church, the congregation, humans (women), where the author

discussed God (the Absolute), the world, humans, the problem for humans, the solution for humans, community and ethics, and life after death. In addition, examples of scriptures, prayers, hymns, Psalms, quotations, philosophical discussions were provided, cited various authors and stated my own views.

Each main theme of the Lutheran experience and Matthews' Worldview Model concept was applied to the Lutheran experience in regards to suffering and faith. I have illustrated that their faith, religion, church, and services meet a deep human need based on the theological, the cultural or social, and the individual or psychological.

In addition to searching the Lutheran experience in a holistic view, I have become more aware of suffering and faith. God works in humans and through others to bring us closer together. I have become aware that faith invests not only our work but the whole of human lives with meaning, eternal value and significance. Faith and suffering provide a means of becoming aware of the true nature of human existence. Faith makes the understanding of suffering possible. By suffering in the community of the cross, the believer is perfected. It is an expression of the ultimate love, where human existence means loving God and one's neighbour, including suffering. Faith provides courage and hope in our life.

I have also learned a few valuable lessons. In choosing a survey format which required minimal respondent input except

to circle a response, I had eliminated a lot of useful information. At times I felt I had created more questions than answers. I do however, feel that this format improved the number of respondents completing the survey. I also realized that what appeared like a perfectly clear question can be interpreted in many ways. I feel that in some ways I have tried to get too much information rather than focusing on a smaller portion of the survey and try to tease out the details. This might have provided more useful information.

The thesis has made us aware that religion is an important part of every culture. As the thesis has illustrated, religion is part of the Lutheran culture and understanding a religion requires understanding of the culture of which it is part.

This study represents an attempt to enrich our awareness of the phenomenon of suffering and faith in the Lutheran experience.

ENDNOTES TO CHAPTER VID I

1. Matthews, Warren. World Religions. West Publishing Company, 1991:10.
2. Ibid., Matthews, 1991:10, 346.
3. Meagher, P. K., O'Brien, T.C.O., and Sister Consudo Maria Aherne (eds). Encyclopedia Dictionary of Religion. Corpus Pub.: Washington, D.C., 1979:863-868.
4. Ibid., Matthews, 1991:354-5.
5. Althaus, Paul. The Theology of Martin Luther. (Translated by Robert C. Schultz). Fortress Press: Philadelphia, 1966:36.
6. Ibid., Althaus, 1966:109-111.
7. Ibid., Althaus, 1966:288-291.
8. Butler, B.C. The Idea of the Church. Baltimore: Helicon, 1962:39.
9. Brunner, Emil. The Misunderstanding of the Church. London: Lutterworth, 1952:107.
10. Bonhoeffer, Dietrich. The Communion of Saints. New York: Harper & Row, 1963:123.
11. Stark, Werner. The Sociology of Religion, 5 vols, 1966-72. New York: Fordham University Press. Stark comments on Rademacher in Vol. 5, pp. 72-75.
12. Congar, Yves. Lay People in the Church. Westminster, Md.: Newman, 1965:28-58.
13. Matthews, Warren. World Religions. West Publishing Company, 1991:10.
14. Robinson, I. "Personal Narratives, Social Careers and Medical Courses: Analyzing Life Trajectories in Autobiographies of People with Multiple Sclerosis," in Social Science and Medicine, 30, 1990:1174.
15. Williams, G. "The Genesis of Chronic Illness: Narrative Reconstruction," in Sociology of Health and Illness, 6, 1984:175.
16. Moss, Rudolf. Human Adaptation, Coping with Life Crises. D. C. Health Company, Lexington, Massachusetts, 1976:13.

17. Barth, Karl. The Epistle to the Romans, translated from the 6th German ed. by Edwyn C. Hoskyns, London: Oxford University Press, 1933:170.
18. Richardson, Alan (ed.). A Theological Word Book of the Bible. SCM Press Ltd., 1972:227-229.
19. Buller, Cornelius. Suffering and Faith: Their Meaning and Relationship in the Thought of Karl Barth, Dietrich Bonhoeffer, Paul Tillich, Reinhold Niebuhr, Harold S. Bender and John H. Yoder. M.A. Thesis, Department of Religion, University of Manitoba, 1989:30-31.
20. Gregory, D. M. Narratives of Suffering in the Cancer Experience, Ph.D. thesis, the University of Arizona, 1994.
21. Freud, Sigmund. The Future of An Illusion. London: Hogarth Press, 1928.
22. Title of the book by Laurence Blackburn, God Wants You to Be Well. New York: Morehouse-Barlow, 1970; similarly, Emily Gardiner Neal, God Can Heal You Now. Englewood Cliffs; Prentice-Hall, 1958; and Francis MacNutt, Healing, Notre Dame: Ave Maria Press, 1974.
23. Geertz, Clifford. "Religion as a Cultural System," in Anthropological Approaches to the Study of Religion, ed. Michael Benton. London: Tavistock, 1966:1-46.
24. Yinger, J. Milton. The Scientific Study of Religion. New York: Macmillan, 1970:6.
25. Parsons, Talcot. "Sociology and Social Psychology," in Religious Perspectives in College Teaching, ed. Hoxie Fairchild. New York: Ronald Press, 1952:293-99.
26. Frankl, Victor. Man's Search for Meaning. New York: Simon & Schuster, 1972:183-84. Another physician who admits to the kinds of questions asked by people in need, "basic religious questions, such as What is human life for?" is Donald W. Shriver, "The Interrelationships of Religion and Medicine," in Medicine and Religion, ed. Donald W. Shriver. Pittsburg: University of Pittsburg Press, 1980:21-45.
27. Marx, Karl. "Contribution to the Critique of Hegel's Philosophy of Right," in Karl Marx and Friedrich Engels, On Religion. London: Lawrence and Wishart, 1957:41-42.
28. Schillebeeckx, "The Mystery of Injustice and the Mystery of Mercy," trans. Michael Fitzpatrick, Stauros Bulletin, No. 3, 1975:11. See also F. J. Buytendijk, Pain: Its Modes and Functions. Chicago: University of Chicago Press, 1962:26

"Pain is painful in a double sense, since it is also a puzzle tormenting us."

29. Cassell, E. J. "The nature of suffering and the goals of medicine," in New England Journal of Medicine, 306, 1982:351-363.

30. Copp, L.A. "The spectrum of suffering," in American Journal of Nursing, 74(3), March 1974:491-495.

31. Starck, P. L. "Patients' perceptions of the meaning of suffering," in International Forum for Logotherapy, 6(2), Fall-Winter, 1983:110-116.

32. Copp, L.A. "The spectrum of suffering," in American Journal of Nursing, 74(3), March 1974:491.

33. Cleary, Francis X. "Biblical Perspectives on Suffering," in Hospital Progress, 55, December 1974:54. The universal experience of suffering, injustice, and meaninglessness is termed the common "substructure" of all religions by J. Milton Yinger, "A Comparative Study of the Substructures of Religion," in Journal for the Scientific Study of Religion 16(1), March 1977:67-86.

34. Bonhoeffer, Dietrich. Letters and Papers from Prison, enlarged edition, ed. Eberhard Bethge, New York: Macmillan, 1972:361.

35. Baasher, T. "The Healing Power of Faith," in World Health. 9(10), 1982:5-7.

36. Schaffner, M.H. "Faith and the Healing Process," in Your Life and Health, 96(11), 1981:21-23.

37. Richards, H.M.S. "God's principles of Health," in Your Life and Health. 97(4), 1982:12-13.

38. Martin, B. The Healing Ministry in the Church. John Knox Press, Richmond, Virginia, 1960:29.

39. Camus, Albert. The Rebel. New York: Vintage, 1956:34.

40. Taylor, Michael J. (ed.) The Mystery of Suffering and Death. New York: Alba House, 1973, Introduction. p. x.

41. Gelpi, Donald. Charism and Sacrament. New York: Paulist Press, 1976:90.

42. Fichter, Joseph H. Religion and Pain: The Spiritual Dimensions of Health Care. Crossroad: New York. 1981:47.

43. Riscalla, Louise, M. "The Therapeutic Value of Suffering," in Journal of the American Society of Psychosomatic Dentistry and Medicine 20(4), October 1973:115-20. See, however, the scientist's strong objection to the notion that "pain is a reaction of defence, a happy warning, which puts us on guard against the dangers of illness, that it is useful, perhaps even necessary." A. Soulairac, "On an Experimental Approach to Pain," in Pain, ed. A. Soulairac, J. Cahn, and J. Charpentier. New York: Academic Press, 1968:3-7.

44. Tournier, Paul. The Healing Person. New York: Harper & Row, 1965:63.

45. Meserve, Harry C. "Religion's Contribution to Health," in Journal of Religion and Health, 13(1), January 1974:3-5.

46. Ward, Kenn. "We: Lutherans," in Canada Lutheran, 9(8), September 1994:26.

REFERENCES

- Althaus, Paul. The Theology of Martin Luther. Translated by Robert C. Schultz. Fortress Press Philadelphia, 1966.
- Arendt, H. The Human Condition. University of Chicago Press, Chicago, 1958.
- Arredondo, Patricia, Orjuela, Elas, and Lynn Moore. "Family Therapy with Central American War Refugee Families," in Journal of Strategic and Systemic Therapis, 8(2), 1989:28-35.
- Baasher, T. "The Healing Power of Faith," in World Health, 9(10), 1982:5-7.
- Barth, Karl. The Epistle to the Romans. Trans. from the 6th German ed. by Edwyn C. Hoskyns. London: Oxford University Press, 1933.
- Barth, Karl. Christ and Adam: Man and Humanity in Romans 5. Translated by T.A. Smail, 1959.
- Barth, Karl. Ethics. Edited by Dietrich Braun. Translated by Geoffrey W. Bromiley. New York: Seabury Press, 1981.
- Bassler, G.P. The German Canadian Mosaic Today and Yesterday: Identities, Roots, and Heritage. German-Canadian Congress Ottawa, 1991.
- Bender, Harold S. Conrad Grebel 1498-1526. Scottdale: Herald Press, 1950.
- Bender, Harold S. "The Anabaptist Vision," in The Recovery of the Anabaptist Vision. Edited by Guy F. Hershberger, Scottdale: Herald Press, 1957.
- Bender, Harold S. "Fight the Good Fight of Faith," a sermon published in Harold S. Bender: Educator, Historian, Churchman, ed. John C. Wenger et al. Scottdale: Herald Press, 1964.
- Bergendoff, Conrad. The Church of the Lutheran Reformation: A Historical Survey of Lutheranism. Concordia Publishing House: Saint Jouis, 1967:153.
- Berger, Peter L. The Sacred Canopy: Elements of Sociological Theory of Religion. Garden City, New York: Anchor Books, 1969.

- Bethge, Eberhard. Dietrich Bonhoeffer: Theologian, Christian, Contemporary. Translated by Eric Mosbacher et al. London: Collins, 1970.
- Blackburn, Laurence. God Wants you to be Well. New York: Morehouse-Barlow, 1970.
- Blumhagen, D. "Hyper-Tension: A Folk Illness with a Medical Name," in Culture, Medicine and Psychiatry, 4, 1980:197-227.
- Boeyink, D. "Pain and Suffering," in Journal of Religious Ethics, 2(1), 1974:85-98.
- Bonhoeffer, Dietrich. Nachfolge. Muenchen: Chr. Kaiser Verlag, 1937.
- Bonhoeffer, Dietrich. Life Together. Translated by John W. Doberstein. New York: Harper & Row, 1954.
- Bonhoeffer, Dietrich. Ethics. Edited by Eberhard Bethge. Translated by Neville Horton Smith. New York: Macmillan, 1955:61.
- Bonhoeffer, Dietrich. The Cost of Discipleship. Revised edition. Translated by R. H. Fuller, Lond: SCM, 1959.
- Bonhoeffer, Dietrich. Gesammelte Schriften. v. 4. Edited by Eberhard Bethge. Muenchen: Chr. Kaiser Verlag, 1961.
- Bonhoeffer, Dietrich. Act and Being. Translated by Bernard Noble. London: Collins, 1962.
- Bonhoeffer, Dietrich. The Communion of Saints. New York: Harper & Row, 1963:123.
- Bonhoeffer, Dietrich. Christology. Translated by John Bowden. London: Collins, 1966.
- Bonhoeffer, Dietrich. Letters and Papers from Prison. Enlarged edition. Edited by Eberhard Bethge. New York: Macmillan, 1971.
- Bonhoeffer, Dietrich. Sanctorum Communio: Eine dogmatische Untersuchung zur Soziologie der Kirche. Edited by Joachim von Soosten. Muenchen: Chr. Kaiser Verlag, 1986.
- Brittan, A. and M. Maynard. Sexism, Racism and Oppression. Oxford: Basil Blackwell, 1984.
- Brockhaus Enzyklopadia: Neunzehnter Band TRIF-WAL. Pub. F.A.

- Brockhaus, Wiesbade, 1974:577.
- Brunner, Emil. The Misunderstanding of the Church. London: Lutterworth, 1952:107.
- Buller, Cornelius. Suffering and Faith: Their Meaning and Relationship in the Thought of Karl Barth, Dietrich Bonhoeffer, Paul Tillich, Reinhold Niebuhr, Harold S. Bender, and John H. Yoder. M.A. thesis, Department of Religion, University of Manitoba, 1989.
- Burnet, J.R. with Howard Palmer. A History of Canada's Peoples: "Coming Canadians": An Introduction to a History of Canada's Peoples. Published by McClelland and Stewart in association with the Multiculturalism Program, Department of the Secretary of State and the Canadian Government Publishing Centre, Supply and Services, Canada, 1988.
- Butler, B.C. The Idea of the Church. Baltimore: Helicon, 1962:39.
- Canada, Multiculturalism Directorate. The Canadian Family Tree: Canada's Peoples. Corpus, 1979.
- Canada. Immigrant Perceptions of Screening Procedures for Employment. Multicultural Society, 1983:14.
- Camus, Albert. The Rebel. New York: Vintage, 1956:34.
- Carr, D. Time, Narrative and History. Indiana University Press, Indianapolis, 1986.
- Cassell, E. "The Nature of Suffering and the Goals of Medicine," in The New England Journal of Medicine, 306(11), 1982:639-645.
- Chambon, Adrienne. "Refugee Families Experiences: Three Family Themes - Family disruption, Violent Trauma and Acculturation," in Journal of Strategic and Systemic Therapies. Summer 8, 1989:3-13.
- Charmaz, K. "Loss of Self: A Fundamental Form of Suffering in the Chronically Ill," in Sociology of Health and Illness, 5(2), 1983:168-195.
- Clark, Walter Houston. The Psychology of Religion. New York: The Macmillan Company, 1958.
- Cleary, Francis X. "Biblical Perspectives on Suffering," in Hospital Progress, 55, December 1974:54.

- Congar, Yves. Lay People in the Church. Westminster, Md.: Newman, 1965:28-58.
- Copp, L.A. "The spectrum of suffering," in American Journal of Nursing, 74(3), March 1974:491.
- Covello, V. "Issues and Problems in Using Risk Comparisons for Communicating Right-To-Know Information in Chemical Risk," in Environmental Science and Technology 23(12), 1989:1444-1449.
- Covello, V.T. "Trust and Credibility in Risk Communication," in Health & Environment Digest, A Publication of the Freshwater Foundation, v. 6(1), April 1992:2-3.
- Cronmiller, C.R. A History of the Lutheran Church in Canada. Vol. 1, The Evangelical Lutheran Synod of Canada to mark its centennial, July 1961:2.
- Cronmiller, C.R. A History of the Lutheran Church in Canada. Kitchener, Ontario, The Evangelical Lutheran Synod of Canada, 1962.
- Cunningham, Margaret, Silove, Derrick, and Storm, Victor. "Counselling survivors of torture and refugee trauma," in Australian Family Physician, 19(4), April 1990:503-504.
- Doninger, Simon (ed.) Pastoral Psychology. 12(116), 1961:7-23.
- Ebeling, Gerhard. Word and Faith. Philadelphia: Fortress Press, 1963:207.
- Enzyklopädie 19. F.A. Brockhaus Wiesbaden, 1974:576.
- Epsin, Oliva. "Psychological Impact of Migration on Latinas Implications for Psychotherapeutic Practice," in Psychology of Women Quarterly, 11, 1987:489-503.
- Evans, Leonard, A. et al. "Patient Requests Correlates and Therapeutic Implication for Hispanic, Black and Caucasian Patients," in Journal of Clinical Psychology, 42(1), 1986:213-221.
- Eylands, Valdimar J. Lutherans in Canada, The Icelandic Evangelical Lutheran Synod in North America, 1945:233.
- Fetterman, D. Ethnography Step by Step. Applied Social Research Methods Series, V. 17. Newbury Park: Sage Publications, 1989.
- Fichter, Joseph H. Religion and Pain: The Spiritual Dimensions of Health Care. Crossroad: New York, 1981.

- Forester, John. "Introduction: The Applied Turn in Contemporary Critical Theory" and "Critical Theory and Planning Practice," in Forester, John (ed.) Critical Theory and Public Life, Cambridge: MIT Press, 1985:xiv.
- Forster, E.M. Aspects of the Novel. Harcourt Brace, New York, 1927.
- Fowler, James. Stages of Faith: The Psychology of Human Development and the Quest for Meaning. San Francisco: Harper and Row, 1981.
- Fox, Nicholas. Postmodernism, Sociology and Health. Toronto: University of Toronto Press, 1994.
- Fraser, Nancy. "What's Critical about Critical Theory?" in Seyla Benhabib and Drucilla Cornell (eds.). Feminism as Critique On the Politics of Gender. Minneapolis: University of Minnesota Press, 1987:31-55.
- Frankl, Victor. Man's Search for Meaning. New York: Simon & Schuster, 1972:183-84.
- Freud, Sigmund. The Future of An Illusion. London: Hogarth Press, 1928.
- Fromson, Ronald D. Acculturation or Assimilation: A Geographic Analysis of Residential Segregation of Selected Ethnic Groups: Metropolitan Winnipeg 1951-1961. M.A. thesis, University of Manitoba, 1965.
- Gardener, R. A Canadian Social Psychology of Ethnic Relation, Methuen, Toronto, 1981.
- Garro, Linda, C. "Chronic illness and the construction of narratives," in Good, M.D., Brodwin, P.E., Good, B.J., Kleinman, A. (eds.) Pain as Human Experience: An Anthropological Perspective. Berkeley: University of California Press, 1992:131.
- Geertz, Clifford. "Religion as a Cultural System," in Anthropological Approaches to the Study of Religion, ed. Michael Benton. London: Tavistock, 1966:1046.
- Geertz, C. The Interpretation of Cultures. New York: Basic Books, 1973.
- Gelpi, Donald. Charism and Sacrament. New York: Paulist Press, 1976:90.
- Gergen, Kenneth. "The Social Constructivist Movement in Modern Psychology," in American Psychologist, 40,

1985:266-275.

- Gerstenberger, E., & Schrage, N. Suffering. Abingdon: Nashville, 1980.
- Godsey, John D. New Studies in Bonhoeffer's Ethics. Ed. William J. Peck, Lewiston, N.Y.: Edwin Mellen Presse, 1987.
- Gordon, M. Assimilation in American Life. New York: Oxford University Press, 1964.
- Green, Clifford J. Bonhoeffer: The Sociality of Christ and Humanity. Missoula: Scholars Press, 1972.
- Gregory, David Michael. Narratives of Suffering in the Cancer Experience. Ph.D. thesis, College of Nursing, The University of Arizona, 1994.
- Gregory, David, and English, John C.B. "The Myth of Control: Suffering in Palliative Care," in Journal of Palliative Care, 10:2/1994:8-11.
- Grenke, A. Archival Sources for the Study of German Language Groups in Canada. National Archives of Canada, 1989:47.
- Gustafson, James. "Theology in the Service of Ethics," in Reinhold Niebuhr and the Issues of Our Time. Edited by Richard Harries. Grand Rapids: Eerdmans, 1986.
- Habermas, Juergen (translated by Thomas McCarthy). The Theory of Communicative Action Vol. 1 Reason and the Rationalization of Society. Boston: Beacon Press, 1981.
- Habermas, Juergen (translated by Thomas McCarthy). The Theory of Communicative Action Vol. 2 Lifeworld and System a Critique of Functionalist Reason. Boston: Beacon Press, 1984.
- Henry, F. and Ginsberg. Who Gets the Work, a Test for Racial Discrimination in Employment. Toronto, 1985.
- Hertel, B.R. and M. Hughes. "Religious Affiliation, Attendance and Support for 'Pro-Family' Issues in the United States," in Social Forces 65, 1987:858-882.
- Hryniuk, Michael William. The Image of Faith in the Thought of James Fowler. M.A. thesis, Department of Religion, University of Manitoba, August, 1990.
- Iron, P.E. The Funeral and the Mourners. Abingdon Press, 1954:179.

- Kennedy, J.F. A Nation of Immigrants, revised and enlarged edition. New York: Harper & Row, 1964:3.
- Kleinman, A. "The Personal and Social Meaning of Illness," in A. Kleinman (ed.). The Illness Narratives: Suffering, Healing, and the Human Condition. New York: Basic Books, 1988.
- Kleinman, A. Toward an Ethnography of Suffering. Plenary Address. Qualitative Health Research Conference. Edmonton, Alberta, Canada. February, 1991.
- Kleinman, A. & Kleinman, J. "Suffering and its Professional Transformation: Toward an Ethnography of Interpersonal Experience," in Culture, Medicine and Psychiatry, 15(3), 1991:275-301.
- Labov, W. "The transformation of experience in narrative syntax," in W. Labov (ed.), Language in the inner city: Studies in the Black vernacular. Philadelphia: University of Pennsylvania Press, 1972:225.
- Leach, C., & Kelemen, J. "Reflections on Suffering Prompted by ALS," in De Bellis et al (eds) Suffering: Psychological and social aspects in loss, grief, and care. The Haworth Press: New York, 1986.
- Lehmann, H. The German Canadians 1750-1937. Translated, edited and introduced by Gerhard P. Bassler. Jespersion Press St. John's, Newfoundland, 1986.
- Lincoln, Y., and Guba, E. Naturalistic Inquiry. Beverly Hills: Sage Publications, 1985.
- Lock, M. "Introduction" in M. Lock and D. Gordon (eds.) Biomedicine Examined. Kluwer Academic Publishers, 1988:3.
- Lynch, William S.J. Images of Faith: An Exploration of the Ironic Imagination. Notre Dame, Inc.: University of Notre Dame Press, 1973.
- MacIntyre, A. After Virtue: A Study of Moral Theory. University of Notre Dame Press, Notre Dame, 1980.
- MacIntyre, A. Three Rival Versions of Moral Enquiry. University of Notre Dame Press, Notre Dame, 1990.
- MacNutt, Francis. Healing. Notre Dame: Ave Maria Press, 1974. Marshall, Catherine and Gretchen Rossman. Designing Qualitative Research. Newbury Park: Sage Publication, 1989:46.

- Martin, B. The Healing Ministry in the Church. John Knox Press, Richmond, Virginia, 1960:29.
- Marx, Karl. "Contribution to the Critique of Hegel's Philosophy of Right," in Karl Marx and Friedrich Engels, On Religion. London: Lawrence and Wishart, 1957:41-42.
- Matthews, Warren. World Religions. West Publishing Company, 1991.
- Meserve, Harr. C. "Religion's Contribution to Health," in Journal of Religion and Health, 13(1), January 1974:3-5.
- McDargh, John. "Faith Development Theory at Ten Years," in Religious Studies Review, 10(4), 1984:339-343.
- McGowan, Sharon. Immigrant Women in Canada, Report, B.C. Task Force on Immigrant Women, Vancouver, 1982:7.
- McRae, K. "Language Policies as an Aspect of Cultural Policy," working paper prepared for Linguistic and Cultural Diversity, a Canada/Unesco Symposium, Ottawa, September 1972:25-30.
- Meagher, P.K., O'Brien, T.C.O., and Sister Consudo Maria Aherne (eds). Encyclopedia Dictionary of Religion. Corpus Pub.: Washington, D.C., 1979:863-868.
- Moss, Rudolf. Human Adaptation, Coping with Life Crises. D. C. Health Company, Lexington, Massachusetts, 1976:13.
- Neal, Emily Gardiner. God Can Heal You Now. Englewood Cliffs: Prentice-Hall, 1958.
- Niebuhr, Reinhold. Beyond Tragedy. New York: Scribner's, 1937.
- Niebuhr, Reinhold. The Nature and Destiny of Man, v. 1: Human Nature. New York: Scribners, 1941.
- Niebuhr, Reinhold. The Nature and Destiny of Man, v. 2. New York: Scribner's, 1941.
- Niebuhr, Reinhold. Faith and History. New York: Scribner's, 1949.
- Niebuhr, H. Richard. Faith on Earth. New Haven: Yale University Press, 1989.
- Norris, John. Strangers Entertained: A History of the Ethnic Groups of British Columbia, Evergreen Press Limited, 1971:11.

- Olafson, F. The dialectic of Action. University of Chicago Press, Chicago, 1979.
- Parsons, Talcott. "Sociology and Social Psychology," in Religious Perspectives in College Teaching, ed. Hoxie Fairchild. New York: Ronald Press, 1952:293-99.
- Patton, Michael. Qualitative Evaluation Methods. Sage Publications, London, 1980:28.
- Pore, Michael. "Qualitative Research in Economics," in Research Techniques in Economics, 24, 1979:560-568.
- Preisnar, David C. Study Guide to Accompany World Religions. West Publishing Company, 1991.
- Proctor, E.K., and A. Rosen. "Expectations and Preferences for Counselor or Race and their Relation to Intermediate Treatment Outcomes," in Journal of Counseling Psychology, 28(1), 1981:4046.
- Reitz, J. "Immigrants, their Descendants, and the cohesion of Canada," in Raymond Breton, Jeffrey G. Reitz, and Victor Valentine, Cultural Boundaries and the Cohesion of Canada. Montreal: Institute for Research on Public Policy, 1980:329-417.
- Richards, H.M.S. "God's principles of Health," in Your Life and Health. 97(4), 1982:12-13.
- Richardson, Alan (ed.). A Theological Word Book of the Bible. SCM Press Ltd., 1972:227-229.
- Richmond, Anthony. "Immigration and Pluralism in Canada," in The International Migration Review, 4(1), Fall 1969:22.
- Ricoeur, P. "Narrative time," in On Narrative (ed.) by Mitchell T.J., University of Chicago Press, Chicago, 1980.
- Ricoeur, P. "The narrative function," in Hermeneutics and the Human Sciences (ed.) by Thompson J., Cambridge University Press, Cambridge, 1981.
- Ricoeur, P. Time and Narrative, Vol. 1. University of Chicago Press, Chicago, 1984.
- Riessman, C. Strategic uses of narrative in the presentation of self and illness: a research note. Social Science and Medicine, 30(11), 1990:1195-1200.
- Riessman, C. Narrative Analysis: Qualitative Research

- Methods Series 30. Newbury Park, California: Sage Publications, Inc., 1993.
- Riscalla, Louise, M. "The Therapeutic Value of Suffering," in Journal of the American Society of Psychosomatic Dentistry and Medicine, 20(4), October 1973:115-20.
- Robinson, I. "Personal Narratives, Social Careers and Medical Courses: Analyzing Life Trajectories in Autobiographies of People with Multiple Sclerosis," in Social Science and Medicine, 30, 1990:1174.
- Rogers, J. "Order and Disorder in Medicine and Occupational Therapy," in American Journal of Occupational Therapy, 36, 1982:2935.
- Rogness, A.N. The Story of the American Lutheran Church. Augsburg Publishing House, Minneapolis, 1980.
- Rubin, Joan & Thompson, Irene. How to be a more Successful Language Learner, Heinle & Heinle Publishers, Inc. Boston, Massachusetts, 1982:41.
- Rubenstein, R. "Reflection and Reflexivity in Anthropology," in Robert Rubenstein (ed.) Fieldwork: The Correspondence of Robert Redfield and Sol Tax. Boulder, Co: Westview Press, 1991:1-35.
- Sanchez, A., and D. Atkinson. "Mexican American Cultural Commitment, Preference for Counselor Ethnicity and Willingness to Use Counselling," in Journal of Counseling Psychology, 30(2), 1983:215-220.
- Schaffner, M.H. "Faith and the Healing Process," in Your Life and Health, 96(11), 1981:21-23.
- Schillebeeckx, "The Mystery of Injustice and the Mystery of Mercy," trans. Michael Fitzpatrick, Stavros Bulletin, No. 3, 1975:11.
- Scott, J. Weapons of the Weak: Everyday Forms of Peasant Resistance. New Haven: Yale University Press, 1985.
- Shermerhorn, R.A. Comparative Ethnic Relations. New York: Random House, 1970:12.
- Simpson, George E. and Yinger, J.M. Racial and Cultural Minorities: An Analysis of Prejudice and Discrimination. 4th Ed., New York: Harper and Row, 1972:545.
- Shweder, R. "Suffering in Style," in Culture, Medicine and Psychiatry, 12, 1988:479-497.

- Spradley, J. The Ethnographic Interview. New York: Holt, Rinehart and Winston, 1979.
- Starck, P.L. "Patients' perceptions of the meaning of suffering," in International Forum for Logotherapy, 6(2), Fall-Winter, 1983:110-116.
- Stark, Werner. The Sociology of Religion, 5 vols, 1966-72. New York: Fordham University Press. Stark comments on Rademacher in Vol. 5, pp. 72-75.
- Statistics Canada. Religions in Canada, Published by authority of the Minister responsible for Statistics Canada, Minister of Industry, Science and Technology, 1993.
- Stephenson, J. & Murphy, D. "Existential Grief: The Special Case of the Chronically Ill and Disabled," in Death Studies, 10, 1986:135-145.
- Taylor, Michael J. (ed.) The Mystery of Suffering and Death. New York: Alba House, 1973, Introduction. p. x.
- Teilhard de Chardin, P. On Suffering. Harper & Row Publishers: New York, 1974.
- The New Encyclopaedia Britannica. Encyclopaedia Britannica, Inc. Helen Hemingway Benton, Publisher, 1973-1974. Vol. 8, p. 10.
- Threinen, N.J. Fifty Years of Lutheran Convergence: The Canadian Case-Study. Dubuque, Iowa: W.C. Brown Co., 1983.
- Tillich, Paul. Systematic Theology. v. 2, Chicago: University of Chicago Press, 1951.
- Tillich, Paul. The Courage to Be. London: Collins, 1952.
- Tillich, Paul. Love, Power, and Justice: Ontological Analyses and Ethical Applications. New York: Oxford U. Press, 1954:7.
- Tillich, Paul. Biblical Religion and the Search for Ultimate Reality. Chicago: University of Chicago Press, 1955.
- Tillich, Paul. Dynamics of Faith. New York: Harper & Row, 1957.
- Tillich, Paul. Systematische Theologie. Stuttgart: Evangelisches Verlagswerk, 2, 1958.

- Tillich, Paul. Morality and Beyond. New York: Harper & Row, 1963.
- Tomes, Nigel. "Religion and the Rate of Return on Human Capital: Evidence from Canada," in Canadian Journal of Economics, 16, 1983:122-138.
- Tournier, Paul. The Healing Person. New York: Harper & Row, 1965:63.
- Trible, P. "Good Tidings of Great Joy: Biblical Faith Without Sexism," in Christianity and Crisis, Vol. 34, 1, February 4, 1974:12.
- Turner, H.A. (Jr.) The Two Germanies Since 1945. Yale University Press New Haven and London, 1987:1-8.
- Viney, L., & Bousefield, L. Narrative analysis: A method of psychosocial research for AIDS-affected people. Social Science and Medicine, 32(7), 1991:757-765.
- Von Loewenich, Walther. Luthers Theologia Crucis. (4th ed.) Munich: Kaiser, 1954.
- Ward, Kenn. "We Lutherans," in Canada Lutheran: Special Edition, Vol. 9 (8), September 1994:26.
- Webster's New Collegiate Dictionary. G. & C. Merriam Company, Springfield, Massachusetts, U.S.A., 1980.
- Westaway, Nancy. "Holocaust stories hard to reveal: Survivors have tough time reliving past," in Winnipeg Free Press, Section B1, dated Monday, April 11, 1994.
- Williams, G. "The Genesis of Chronic Illness: Narrative Reconstruction," in Sociology of Health and Illness, 6, 1984:175.
- Yinger, J. Milton. The Scientific Study of Religion. New York: Macmillan, 1970:6.
- Yoder, John Howard. "A Summary of the Anabaptist Vision," in An Introduction to Mennonite History. Edited by Cornelius J. Dyck. Scottdale: Herald Press, 1967.
- Young, Iris Marion. "The Ideal of Community and the Politics of Difference," in Linda Nicholson (ed.) Feminism and Postmodernism. New York: Rutledge, 1990.