



LUTHERAN PORT ELIZABETH
Friedenskirche Church of Peace



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Newsletter October 2022

**Great and amazing
are your deeds,
Lord God the Almighty!
Just and true are
your ways, King of
the nations!**

Revelation 15:3
Watchword October 2022
(refer to page 2-3)

**Christ and His Church invite you!
Christus und Seine Kirche laden Dich ein!**

Watchword for October 2022

„Great and amazing are your deeds, O Lord God Almighty! Just and true are your ways, O King of the nations!“ Revelation 15:3

"Praise to the Lord, who o'er all things so wondrously reigneth," it says in the well-known hymn (Praise to the Lord the Almighty the King of creation.) Tune in to the melody. Sing along loudly and vigorously. In the living room, at the breakfast table, at work, in pain, in happiness, in the usualness of everyday life.

Yes, Lord, you are King! Your works are great and wonderful! And if you like: Add a hallelujah after each punctuation mark. But when singing hymns of praise like these, sometimes the doubts come in as well. Where is His glorious reign in the Ukraine, in Syria, and in so many other crisis and war ridden places in the world? Has the King of the nations retreated into heavenly oblivion? Very often you hear people say,

"I don't understand God." Since the beginning of human history, it has been a fundamental question of faith: How can it be that God is almighty and kind and at the same time allows so much suffering to happen in this world?

There is the young mother, just 35 years old – and she has to die of cancer. A father does not come back from his business trip – heart attack. Earthquakes and floods take thousands of lives. And because a few people up in the boardroom have miscalculated, the livelihoods of

countless employees are on the line. God? Where is He? Doesn't He care about all that?

Does the old teaching of God's lasting providence and care of us and His entire creation no longer hold up to our experience? Do we have to give in to resignation and desolation?

Through the gaping wounds of our painful experiences and those of this world, we see the King of kings with a crown of thorns.

It would only have taken a single finger movement of the Father to save him. Instead, in Christ God remained and suffered through the utter depths of human suffering, even through death itself, so that we would never be alone in ours. That is what makes him such great of a King. The great victory for all time and eternity was won on Golgotha. Almighty God demonstrates there the power of his abiding love, which is even stronger than death.

So yes, even despite what is in front of our eyes, despite the needs of the



„Great and amazing are your deeds, O Lord God Almighty! . . . Revelation 15:3

Watchword for October 2022

day, despite the aching knee, despite all the fears and all the unfinished business, we can still join in the hymn of praise. Let us hold fast to the old teaching of God's providence of all that He has made, trusting that His love will one day overcome everything.

Agree with God. Yes, it is so! Sure, it's always a broken hallelujah, always a cheer that can be smothered in the same breath. Life is always mixed with bitterness, and it's not about just singing all our cares away. Melancholy and brokenness can very well be taken into the biblical tones of this hymn of praise. And with that we can still rejoice with the earth, with those that are distant and with those who are near, with those that are not able to believe it and with those who can:

You God, are the King of the nations! Let us worship, hope, educate and sing despite and in the face of disappointment and discouragement - until He comes again!



➤ **.. Just and true
are your ways,
O King of the nations!"**
Revelation 15:3

Prayer:

My God, give me the voice, that can tune into your praise, into the jubilation of life. Even if I lack the words, when my voice has become brittle and I lack confidence, let your Holy Spirit be the voice in me that sings your praise again and again – singing the song of faith. Amen.

Yours sincerely,
Pastor Anja

Martin Luther - Quotes

I cannot and will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I can do no other, so help me God. Amen.

Faith is a living, daring confidence in God's grace, so sure and certain that a man could stake his life on it a thousand times.

I have held many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I still possess.

You are not only responsible for what you say, but also for what you do not say.

Peace is more important than all justice; and peace was not made for the sake of justice, but justice for the sake of peace.

Church Committee Information



But speaking the truth in love, we must grow up in every way into him who is the head, into Christ
Ephesians 4:15

When asked to write this article, I felt the overwhelming need to talk from the heart to you, dear Congregation of my concerns regarding your dedicated Church Committee that serves our congregation as a whole.

When one looks at the present Church Committee member list on the back page of this newsletter, it can be said that the committee is functioning effectively at present and there seem to be enough members.

However, the church committee comprises of members who have been nominated and elected by the congregation for 2 year terms at the previous and last year's AGM's.

The elected committee for the congregation has the function to ensure the church assets are kept in good order and ensure the good running of the congregations affairs, while also supporting the Pastor as needed.

From time to time, the committee can co-opt a person with specific skills such as bookkeeping, secretarial or

technical etc when needed to assist the committee in its tasks.

At the previous AGM and at the last AGM, the present Treasurer and Chairman respectively indicated they were not available for re-election to the committee. However, as only one new member was nominated and elected, both agreed at the request of the AGM to continue in these roles in the interim to ensure continuation of these functions within the committee.

The reality is that the committee has been managing to continue its work by the Grace of our Lord and the efforts of the dedicated members who have the best interests of the congregation at heart.

The committee used to have 10 members including our Pastor. This worked well with sufficient members able to take on the various tasks from time to time.

Presently, the numbers are down to seven. Of these seven, it should be noted that three are older than 70 and of these three, two have agreed to the congregation's request to continue in their functions in the interim.

There are at this time four elected members, three of whom are in their second year of service.

In summary, there is one elected committee member still in her first year of committee service plus three vacancies.

Although it may appear that essential bases are covered, in my opinion it

Church Committee Information

will not remain like this for much longer. The situation will become dire soon. At the last AGM we only had one nomination and election. A special AGM follow-up "Election Meeting" was held. Unfortunately there were no nominations.

I have subsequently been unable to canvas possible congregation members as requested by the AGM follow-up "Election Meeting", due to committee, congregation and family obligations.

Ideally, we need a small Nominations Group / committee to canvas nominees for election to your church committee.

As you are aware, at the last Synod, we put motions with motivations to the Synod for consideration. Due to the efforts of our delegate to Synod and all involved in the process, our congregation has had a positive outcome come thanks to God, and the support of Synod and the Cape Church.



We have gifts that differ according to the grace given to us
Romans 12:6

This said, we are in a much better situation without our large debts that we had. Unfortunately Ryan and Natasha Meyer who have been instrumental in fundraising and bookkeeping support to our Treasurer a.i., moved to Cape Town. Nevertheless the financial systems now in place give a good overview of our finances.

All of the positives that have been achieved in the recent past should not be left in the mistaken view that all will be fine.

We need to continue with our maintenance of our assets, our ongoing fundraising, our regular stewardship payments to the Cape Church so that we continue to have our Pastor to preach God's Word. We need to carry on planning our Children's Church and developing and encouraging our Youth and Young Adults programs.

Here is an opportunity to be of service in your Congregation. Please consider sharing your specific skill-set to add to our Church Committee.

Skills that will probably be needed that come to mind:

Financial, Bookkeeping, Computer Literacy, Minute taking, or other practical skills applicable to the continued effective functioning of our committee.

We invite also the younger generation play a part. New, different and young ideas and perspectives always make for a lively team.

Kind regards,
Reinhard Walle.
Committee Chairman a.i.

11th Assembly of the WCC



**Christ's love
moves the world
to reconciliation
and unity**

World Council of Churches
11th Assembly
Karlsruhe, Germany
31 August – 8 September, 2022

What does ecumenism mean, what is meant by it? This question probably meets with a lack of understanding here in Port Elizabeth, in the European (especially the German-speaking) environment rather an unnecessary question.

I would have liked to attend the Assembly of the World Council of Churches (WCC) in Karlsruhe, which took place a few days ago. The plenary sessions and workshops, the discussion rounds, lunch and coffee breaks, the prayers in the different

world Christian traditions were all designed to be places of encounter and to provide forums to be heard.

In listening and sharing, an impressively diverse spectrum of what we mean by ecumenism was articulated. Many of the participants, especially the delegates from the 352 member churches of the WCC, had come with a message or a mission from their respective cultural, historical, political, ecclesial and social contexts. The key words unity, justice and peace shaped their understanding of ecumenism, but were expressed with different emphases.

On the one hand, there were political topics on the agenda that demanded an ecclesial statement. Already in the run-up to the Assembly, much attention was focused on the topic of Ukraine / Russia. Otherwise, there was rather little media interest in this major church event. There was a palpable effort to give the representatives of the two Orthodox Churches in Ukraine the opportunity to raise their voices, to bring them into conversation with the Russian delegation in particular, and thus to help overcome the speechlessness that is part and parcel of this crisis.

The narratives that are so glaringly different and have inflicted deep wounds were nevertheless also present in the Assembly. Clear condemnations were voiced. However, not on-

11th Assembly of the WCC

ly in the run-up, but also in Karlsruhe, the WCC took an equally clear stand against the option of breaking off the dialogue - a vote which, although its basic principles meet with broad approval and resonance, also calls for concretisation. After all, building bridges can only succeed if both sides are prepared to bridge the gap.

The coming together of world Christianity also put a multitude of urgent problems and issues on the agenda, which specifically broadened the Europe-centred view. The Assembly was a seismograph for the unifying and the fragile of the Christian world. It dealt with questions of

- human dignity and human rights,
- justice at societal and more personal levels,
- responsibility for creation and concern for fellow human beings,
- solidarity and hospitality
- concerns of the oppressed and marginalised
- theological and general education and training,

Questions of ecumenical theology were discussed in individual bilateral and multilateral dialogues.

The Assembly decided on the goals and direction of the WCC's work for the next eight years. All the more understandable was the tangible strug-

gle over which churches and groups will be represented and empowered in which way to be involved in these processes.

More than ever before, voices were raised calling for greater representation of the younger generation in the future - a demand that the WCC had already taken up in its preparation and fed back to the member churches.

Concern was expressed about the tendency to remove ecumenical topics from theological education or to offer them only as an additional or optional subject:

It would be good if for those who (also) carry the decision such an Assembly is not only a place of learning but also a place to act for ecumenism.



**Making every effort
to maintain the unity of the Spirit
in the bond of peace.
Ephesians 4:3**

News from the Bishop's office

Opportunities to be church in the 'here and now'

For decades we know that many things have changed in and for the church, it is constantly changing. Change brings with it challenges, but also the opportunity to rethink being church, and to dare to take bold steps in being church here and now.

Discussions and research are important to this process because they help us understand where we are and give us insight into where we should be headed (but, do we want to change?)

In conversation with others and reading on the matter, there are many suggestions as to what the church should focus on. In this process.

Allow me to share some ideas with you, because we are on our way together.

If we ask ourselves the question of being church "here and now", i.e. a church that is relevant and serves the people, then it is important that:



**Think with sober judgement,
each according to the measure of faith
that God has assigned.
Romans 12:3**

- we are the church of Jesus Christ and not a mere institution called church.
- Church does not only take place in the church building or in the traditional structures of a congregation.
- The unreached are reached with the gospel. (We are called to not just take care of the members, but to go out and share the Gospel.)
- We serve in the context of where we are. (We find that our buildings are no longer centrally located for us as they were previously. The social dynamics and environment has changed.)
- Laity are to be equipped for ministry. (How long will full-time ministry continue as we know it?)
- Lived spirituality is important. It gives us strength for service and invites people in the body of Christ.

How do you see the opportunities and challenges?

What other aspects are to be included?

Get in touch with sisters and brothers in your congregation and community and share with them what you believe God is up to.

Help us be a serving and relevant church for God's glory.

Our ministries and Training

Course 3 of the "Preacher Training" was offered on 17 September. The topic was *The Bible – What is it trying to tell us?*

Course 4 will be next. The topic is: „*The sermon – from me to the text to the congregation (Homiletics)*“. The date will be announced soon.

More information can be obtained from Pastor Frank Schütte.
frank.schutte81@gmail.com

UELCSA - Studying Theology

On the Cape Church YouTube channel

<https://youtu.be/2sl-wK24cUY>

you will find a video with an explanation on studying theology in the Lutheran Church.

Our webpage

For information on Church life look at our webpage

<https://www.lutherancape.org.za/>



With all humility and gentleness,
with patience,
bearing with one another in love
Ephesians 4:2

Retreat of Newly Elected Leaders (RoNEL), 4-12 September 2022

How do leaders of different member churches of The Lutheran World Federation (LWF) experience being church in minority contexts, diversity and inclusiveness, their role in the public space, ecumenism and serving the neighbour? These were some of the questions for reflection among a group of 16 heads of churches who took part in the Retreat at the LWF Communion Office in Geneva and in Wittenberg, Germany.

The LWF offers the annual retreat as a space where its member church Bishops and Presidents, heads of dioceses and synods, come together to contemplate their vocation, reflect on the concept and practice of church leadership and deliberate on the meaning of being leaders in the Lutheran communion.



See, before God I am as you are;
I too was formed from a piece of clay.
Job 33:6

Church of Peace - Noticeboard



Welcome
home



Church of Peace - Noticeboard

01 Oct 2022 14:00



This is a fun family event with prizes to be won. Cash prizes too. Bring children, mothers and fathers, uncles and aunts, grandma and grandpa. All are invited and welcome.

Coffee, tea, juice, cakes and biscuits will be served during the break.

BINGO voucher: R 40 per person

Christmas Market

05 Nov 2022 09:30



This year's main fund-raiser for our congregation is coming up soon and we are already busy with preparations. The **Raffle** remains in the form of one main raffle that contains various cash and other valuable items as prizes. The prize per raffle ticket is R 10.00 and we trust you will generously support us in this very important fund-raising venture.

May we appeal to young and old to sell as many tickets as possible, so that we can increase the takings from the last years. Lists may be obtained from:

Reinhard Walle (☎ 063 685 0263)
or Market@lutheran-pe.org

Advent Celebration

11 Dec 2022 10:30



In the spirit of Christmas, our Christmas come-to-gather with carols, coffee and cake is on the 3rd Sunday of Advent,

11 December 2022

immediately after the service

Season of Creation

Season of Creation – invitation to participate and resources

Dear church leaders, dear sisters and brothers in Christ,

Greetings to you from the LWF Communion Office! The Twelfth LWF Assembly affirmed “that the global ecological crisis, including climate change is, human-induced. It is a spiritual matter. As people of faith, we are called to live in right relationship with creation and not exhaust it.”

Each year, the LWF invites its member churches worldwide to join in the annual Season of Creation, between 1 September (*the day of prayer for the care of creation*) and 4 October (*the feast of St Francis of Assisi as observed by many traditions*).

This year, the LWF Communion Office commends the 2022 Celebration Guide, *Listen to the Voice of Creation*, as a resource to equip your members to participate.

The Celebration Guide contains liturgical resources, Biblical and theological resources, prayers and meditations, and calls to action and advocacy. You will find an ecumenical prayer service, ecologically themed Bible readings, links to eco-theological commentaries and songs, and more that you can use in local parishes. This year’s theme, *Listen to the Voice of Creation*, invites you to consider ways that your local congregations can contem-

plate the voices of those who are silenced. In prayer we lament the individuals, communities, species, and ecosystems who are lost, and those whose livelihoods are threatened by habitat loss and climate change. During this Season, the Celebration Guide invites you to centre the cry of the Earth and the cry of the poor in your local context. You may download the guide in English, Spanish, German and French on the LWF website.

<https://www.lutheranworld.org/content/resource-season-creation-2022-listen-voice-creation>

There are many global campaigns and options for advocacy and action included in the Celebration Guide, such as World Clean-up Day on 17 September which we encourage you to participate in. If your church or parishes will participate in such an event, or host Season of Creation themed worship, we invite you to register your events on the Season of Creation Website

<https://seasonofcreation.org/events/>, share your story with us, and post on social media using the hashtags #seasonofcreation and #LWF.

We commend this resource to your church, for use by individuals or congregations, as we continue to nurture our shared vocation to care for all that God has made.

Rev. Anne Burghardt
General Secretary
Lutheran World Federation

Birthdays October 2022

01-Oct

Gunter | Fröhlich

08-Oct

Willie | Lokotsch

09-Oct

Jordan | Visagie

11-Oct

Alie | Coetzer

19-Oct

Ulrich | Koch

21-Oct

Sophie | Sternberg

22-Oct

Morney | Visagie

30-Oct

Patrick | Septoe

Happy Birthday



Divine Services October 2022

2 October 2022 9:30 (D+E)

Harvest Thanksgiving



Watchword (*Psalm 145:15*):

The eyes of all look to you, and you give them their food in due season.

The giant pumpkin and the full ears, the honeycomb and the bread – in the richly decorated harvest altar, the abundance of nature and fruits of labour are quite evident.

But we reap more: food and clothing, every growth and prosperity in partnership and family, big and small successes in our profession – there is so much to be thankful for. The Thanksgiving festival gives room for gratitude and turns it to God. Those who give thanks see nothing as a matter of course and know how to share the gifts they have received from God. Anxiety about our livelihood and excessive worry forms a great part of our lives. We need to hear that we have a generous God who cares about our lives and wants to free us from our anxieties and help us to see beyond our own needs towards responsible sharing. Thanksgiving is a reminder that what is really important in life, we can only but receive.

Sermon

Deuteronomy 8:7-18

9 October 2022 9:30 (E)

17th after Trinity



Watchword (1 John 5:4 c):

This is the victory that conquers the world, our faith.

Faith? This question reminds me of my grandmother, saying the evening blessing every day, or of a friend, who hoped that God would heal his mother. I also think of many men and women who went the extra mile, trusting in the power of God, participating in resistance action, starting aid projects, or giving others courage. Faith is not abstract. Faith must be lived. Today we hear stories about faith: An "unbeliever" persists in 'confrontation' with Jesus and his apparent rejection turns to acceptance. A father asks for help for his sick son. A blind man regains his sight and is confronted with questions of his faith. Examples of how faith can change people. And if trust does not seem to work for us? A father calls to Jesus, pleading: "I believe, help my unbelief!". And the sermon text tells us: 'I will give you as a light to the nations, that my salvation may reach to the end of the earth.'

Sermon

Isaiah 49:1-6

Divine Services October 2022

16 October 2022 9:30 (E)

18th after Trinity



Watchword (1 John 4:21):

The commandment we have from him is this: those who love God must love their brothers and sisters also.

The one is not possible without the other: You can be passionate for God, but without love for other people there is emptiness. The other way around is also true: You can do a lot for others, but without the love of God there is no foundation. To love God and your neighbour as yourself - this highest commandment is the central message of the 18th Sunday after Trinity. The Ten Commandments also point the way to the love of God and your neighbour. When Christian communities are open to people of all kinds of backgrounds and life situations, when they work together in a harmonious and friendly manner, encourage each other to believe and to work for peace, they project some of that love. .

Sermon
Ephesians 5:15-20

23 October 22 18:30 (E)

19^h after Trinity



Watchword (Jeremiah 17:14)

Heal me, O Lord, and I shall be healed; save me, and I shall be saved.

It is considered proven that Christians are healthier than other people. They have less mental stress, and a better handling of difficulties. An emotional stress will make you sick. Our organism reacts very sensitively to our inner needs. The 19th Sunday after Trinity creates a connection between mental relief and physical healing. It is God's ever new care that makes people healthy. Jesus forgives the sins to a paralytic before he heals him. Thus, Christian communities should pray for the sick and forgive sins. "Do you want to get well?" This seemingly absurd question hits. Isn't it easier to stay in the old? Am I ready to be touched by God - that I change my life and become a new person?

Sermon
Mark 2:1-12

Services Oct 2022

30 October 2022 9:30 (E+Fam)
Festival of the Reformation



Watchword (1 Corinthians 3:11):
For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

Where do I come from? Where are my roots? On the day of the Reformation (31 October), Lutheran Christians reflect on their origins: at the same time, they celebrate the confession and birthday of the Protestant church. This day is reminiscent of the story of the stubborn monk, who nails his 95 theses to the Wittenberg Castle Church in a waving robe, causing a stir throughout Europe. Martin Luther was not a saint, but a man who deeply influenced the Church with his steadfastness, his ardent questions about God, and his courageous commitment to his faith. After his example, many Christians worked on the renewal of the church and still do today. Therefore, the Reformation Day also asks about current grievances and about the Church, which has to reform itself again and again.

Sermon
Psalm 46

Martin Luther

A little poem
about the reformer:

The man was born in Eisleben,
Who challenged Rome's papal church.
He acquired his knowledge in Thuringia,
It did not become his resting place.
Wittenberg is the name of the town,
From which he changed the world.
Luther was this indomitable man,
With whom a new age began.

The Holy Scriptures shaped his view of life
The Bible was his sword and shield.
He took strength from the Gospel,
It was his path to God and his lifeblood.

The legendary Ninety-Five Theses
Have been a wake-up call for people.
Away from the cult of saints and the
sale of indulgences,
He demanded ecclesiastical change.
Neither the Papal Bull nor the State Force
Have led Luther astray.
Made public five hundred years ago,
A new spirit has awakened with the ideas.

Rainer Kirmse , Altenburg/DE
(Hobby poet)



By grace you have been saved through
faith, and this is not your own doing;
it is the gift of God
Ephesians 2:8

Prayer Cards October 2022

1 Oct Kelvin Daniels

2 Oct Liane Botha

3 Oct Péter Heineke

4 Oct Gavin Groenmeyer

5 Oct Elisabeth Wagner

6 Oct Charmaine Human

7 Oct Luke Human

8 Oct Greyson Meyer

16 Oct Dittmar Eichhoff

17 Oct Kadean Daniels

18 Oct Ursula Eichhoff

19 Oct Precious Mulioh

20 Oct Rivka Rath

21 Oct Charl Nysschens

22 Oct Elise Schaberg

23 Oct Declan Thompson

OUR FATHER WHO
ART IN HEAVEN
HALLOWED
BE THY NAME

THY KINGDOM COME THY WILL BE DONE
ON EARTH AS IT IS IN HEAVEN
GIVE US THIS DAY OUR DAILY BREAD
AND FORGIVE US OUR TRESSPASSES
AS WE FORGIVE THOSE WHO TRESSPASS

AGAINST US AND
LEAD US NOT INTO
TEMPTATION BUT
DELIVER US FROM EVIL
FOR THINE IS THE
KINGDOM AND THE POWER
AND THE GLORY FOREVER
AND EVER **AMEN**

9 Oct Aria Noël
Thompson

10 Oct Chad Human

11 Oct Sheldine Septoe

12 Oct Christian Seifert

13 Oct Anthea Daniels

14 Oct Kyle Angloher

15 Oct Dale Thompson

24 Oct Kerilee
Thompson

25 Oct Craig Bürger

26 Oct Merle Cairncross

27 Oct David Thompson

28 Oct Sharon Walle

29 Oct Igor Lokotsch

30 Oct Jordan Mächtle

31 Oct Molly Trumpp

Therefore I exhort first of all that supplications, prayer, intercessions, and giving of thanks be made for all people.

1. Timothy 2:1

28th October: Day of the Apostels Simon and Jude

Simon Zelotes

The first name Simon is of Hebrew origin and means "God has heard" or "the one heard by God".

Simon Zelotes was one of the twelve apostles of Jesus (Mt 10:4; Mk 3:18; Lk 6:15; Acts 1:13). His epithet Zelotes, (English "the Zealot"), was probably given to him because of his original affiliation with the radical Zealot party, which had set itself the goal of forcibly expelling the Roman occupiers. In the New Testament, this name appears in the lists of apostles; other details are missing. In older Bible translations, the name was incorrectly rendered as "Simon the Canaanite". (Zelotes in Aramaic "Cananaeu")

The Protestant tradition, on the other hand, now sees James the Just and the later church leader Simon in the more literal interpretation of the Bible as the biological sons of Mary, Jesus'

mother, and Joseph, his foster father, i.e. Jesus' younger half-brothers. In this view, an equation of Simon Zelotes with the church leader Simon and James the Younger with James the Just is forbidden.

After the crucifixion of Christ, Simon preached the Gospel in Babylonia and Persia, where he is also said to have suffered martyrdom together with Judas Thaddeus. In the process, he is said to have been sawn to pieces. In Christian art, he is therefore usually depicted with the attribute of the saw. According to other traditions, he worked as a bishop of the early church. After the siege and destruction of the city by Titus, he returned to the ruins with his congregation. In 107, he is said to have been crucified in his 120th year during a persecution of Christians by Emperor Trajan.

Judas Thaddaeus

Judas (Jude) is a given name of Hebrew origin and means "the praised one" or "the confessor".

Judas Thaddeus (is one of the twelve apostles and is venerated as a saint in some denominations. Little is known about his life and his historicity is disputed. He probably missioned in the Near East and died there as a martyr.

In the Bible and in extra-biblical writings, there are several persons with the names Judas and Thaddeus. Whether these persons are the same cannot be determined and is inter-



Watchword of the Festive Day:
**How beautiful upon the mountains
are the feet of the messenger
who announces peace, who brings
good news, who announces salvation**
Isaiah 52:7

29th September - Day of the Archangel Michael



Stefan Lochner
The Martyrdom of the Apostles
around 1435
Simon Zelotes and Judas Thaddaeus

preted differently by different authors. It is possible that in Judas Thaddaeus several different historical persons are combined into a single figure. Only Judas Iscariot is clearly distinguished from him.

The theory that Jude and Thaddaeus are the same person is supported by the fact that the names of the other apostles in the various lists correspond. After the betrayal of Jude Iscariot, his name was tainted with stain, so it seems plausible that the other apostle Jude henceforth appeared under a different name, namely Thaddaeus.

But the view that there are two different persons can also be justified. For example, the death of an apostle could have necessitated a change during Jesus' lifetime.

The Gospel of John (14:22 EU) also mentions a disciple named Judas who is different from Judas Iscariot.

This is also the only passage in the New Testament where Judas actively appears, asking Jesus why he revealed his farewell discourse only to the disciples and not to the whole world. This Judas is usually identified with the apostle.

Another person with the name Jude is the author of the Epistle of Jude. This one calls himself "Jude, brother of James" (Jude 1 EU). Some authors are of the opinion that he is the apostle mentioned in Luke, and thus see Jude Thaddeus as the author of the letter. Others see in James and thus also in the author of the letter a brother of Jesus and thus attribute the letter to Judas, the brother of the Lord.

Outside the biblical writings, there is a Judas as the author of the apocryphal Gospel of Jude. This author is also often identified as Judas Thaddeus.



I sought the Lord,
and he answered me,
and delivered me from all my fears.
Psalm 34:4

Food for thought: Lyndal Roper's View on Luther

Lyndal Roper, an Australian historian had published a comprehensive, refreshingly alternative biography of Luther in 2016: "The Man Martin Luther - The Biography". "The Cowardly Doctor" was the title of another book by the author from 2012.

Shaking up standard judgements

Academically, Roper is up to all the tricks: a renowned professor at Oxford, numerous publications, high-ranking prizes. Why now another book on Luther? One has the impression that the "duty" has been completed - now comes the "freestyle". In the personal "Acknowledgements" she reports: "Luther took over my life. I gave over a hundred lectures and met extraordinary people.

As Luther would have immediately understood, this book grew out of the spoken word and was meant to entertain, provoke and explore ideas"; written by someone "who is a woman and not a German and not even a Lutheran at that. Lutherans make a wonderful audience."

The author behaves like an experienced tour guide through Luther's life, who wants to show: Look what else there is to discover when you take a closer look beyond the well-trodden paths of Luther research. Even those who think they know more than enough about Luther will be surprised by this book. Academically interested readers will get their money's worth in a hundred-page appendix with a bibliography and rich

footnotes, including samples of Luther's unstandardised creative German. Those who are rather looking for entertainment can confine themselves without loss to the first 300 richly illustrated, narratively written pages. Only those looking for a systematic account of Luther's life or erudite treatises on the doctrine of justification and controversial theology will be disappointed - but perhaps only at first glance.



Martin Luther
Lucas Cranach the Elder

The seven main chapters are, slightly abbreviated, under the titles: Images - Dreams - Masculinity - Names - Anti-Papism - Anti-Semitism - Kitsch. They are connected by the choice of perspectives that are neglected in common representations and that shake certain standard judgements.

Luther, the iconoclast? We get to know the well-staged iconography of Lucas Cranach (the Elder and the Younger), who made the Reformer known and recognisable through their portraits.

Food for thought: Lyndal Roper's View on Luther

Name-calling and grandstanding: Luther, the preacher of the pure word? "Dreams call into question every conception of human action that regards this action as purely determined by reason." We enter Luther's uncontrolled preconscious dream world and dream interpretation, to which he had an ambivalent relationship: while on the one hand he rejected them in favour of the Word of Scripture, on the other hand he did not resist the fact that they gave him and his movement a prophetic legitimacy.

Luther in unconditional obedience to secular authority? The author sees Luther's constant rivalry with many German princes as an expression of his unbridled masculinity, using the quill in particular as a weapon and combining insults with impertinence.

Luther, the nominalist? Yes, but behind this is not only an abstract philosophical theory, but the resolute will to shape the world in his own image through arbitrary word creations, beginning with changing his family name "Luder" to "Luther" and ending with black and white propaganda terminology and faecal language for his opponents. Luther, who after all wanted to submit himself completely to the "Word of God", loved to create the world according to his word.

Luther, the guide to the merciful God? The title of the book is Luther's quasi-testamentary word, which links his message to a grim malediction of the Pope right up to his deathbed: "Living



«Living I was the plague to you, O Pope, dead I will be your death.»
Martin Luther

I was the plague to you, O Pope, dead I will be your death". In the hateful struggle against the Pope as Antichrist, the Reformation becomes "Protestantism", which remains bound in protest to the arch-enemy.

Luther, as a child of his time, sharing anti-Judaism? Here Lyndal Roper decisively takes up the research of Thomas Kaufmann and accuses Luther of anti-Semitism, which went far beyond what was usual in his time. Ultimately, the black-and-white logic with which Luther claimed the status of the chosen people for his movement and for himself the role of the true prophet had an effect in this once again.

Luther, the first man of modernity? When the author answers this question with an amusing documentation of Luther kitsch for the commemorative year - from Luther socks to squeaky toys - and even concludes her book with it, then the intention of her message lies precisely in her wink:

Food for thought: Lyndal Roper's View on Luther

In the end, the Luther Year 2017 can "be considered a success" by her: After all, a mobilisation of national feelings of identity could be avoided. Really? With one million copies sold, the "Playmobil Luther" as the bestseller of the year was perhaps "all in all, with its irony and its limitations, the best memorial" to delight a consumer nation with "Luther in pocket format"?

Anyone who is so compactly confronted by the author with this eloquent, even word-aggressive, woman-despising, self-centred, anti-Semitic Luther with no respect for friend or foe, might spontaneously draw the conclusion: This man is unjustifiable. And already we are at the topic of highly theological Luther research.

Luther himself knows that his message of "justification" is a counterfactual, which leaves no lasting traces in his psyche and in his way of life and therefore plunges him ever anew into contestations.

Not calmed unrest: his students understood this: they ruined the Wittenberg altarpiece by Lucas Cranach the Younger (1547) by inscribing their names next to the damned in the underworld - and then continued their depraved lives "justified". The author leaves us perplexed with such abysses. The amusing style with which Lyndal Roper places the despair of hell next to obscenely undressed popes, monks born of the devil and the "Jew sow" at the city church in Wittenberg next to Luther in the symbol of the boxing glove (sculpture by

Erwin Wurm), lifts the hard questions of salvation into the playful.



**Do not fear, for I have redeemed you;
I have called you by name,
you are mine.
Isaiah 43,1**

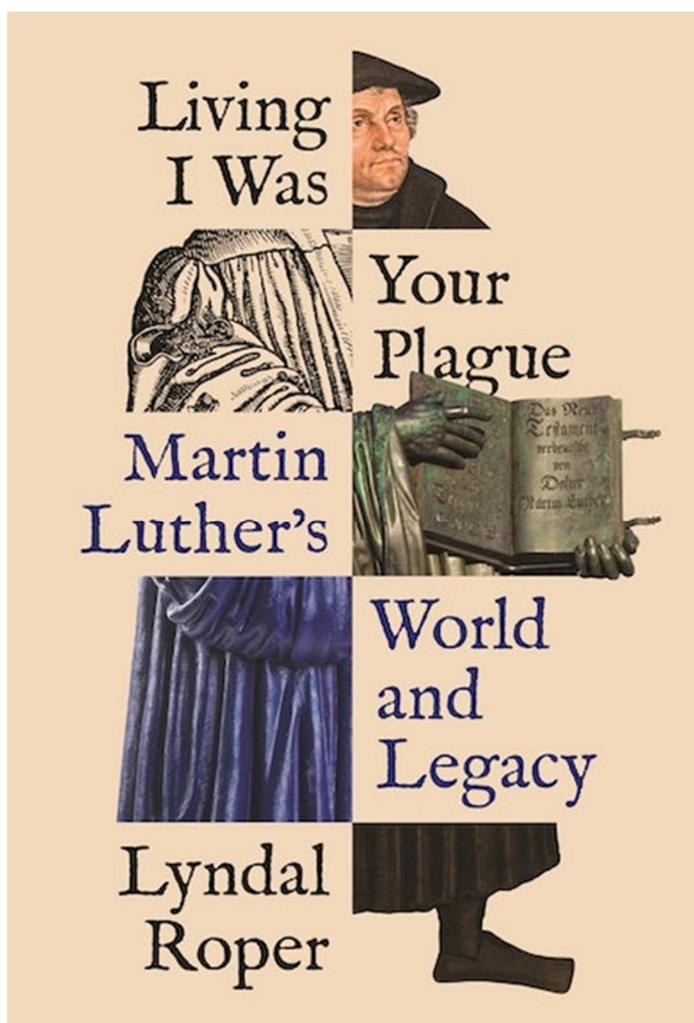
The Playmobil Luther is as good as the edgy reformer, indeed better for our time, because less disturbing, less prone to ideology. Already for Luther's lifetime, the author shows how his images tended to become "psychologically shallower". Readers will not find out in this book what becomes of the unquieted restlessness.

But they could continue to think here: our names are on the doorbells of middle-class flats with Playmobil toys for the children, there is the psychiatrist for the challenges, and the lawyer takes over the justification if necessary. Will we be left with the empty dialectic between the unsalvageable and the message of a justification that does not comfort because it evaporates into an invisible church? Or could there still be a reconciliation between Luther and his confessor Johann von Staupitz, who knew again and again how to lead him back into

Food for thought

the humble serenity of the community church - a church that is unsightly, but real for real, unsightly people? The historical break with Staupitz was painful for Luther. It is symbolic of the still unhealed rupture of the church, which leaves more traces in human hearts than we suspect.

Barbara Hallensleben
Professor of Dogmatics and Theology
of Ecumenism
at the University of Fribourg/CH



Living I Was Your Plague:
Martin Luther's World and Legacy
by Lyndal Roper.
(Lawrence Stone Lectures Book 20)

Harvest Thanksgiving



The eyes of all look to you, and you
give them their food in due season.
Psalm 145:15

What do I have to be thankful for? What was allowed to grow and mature in my life this past year? Thanksgiving is an opportunity to reflect.

Not everything in life can be bought or taken for granted. Risks can be minimised, but the decisive things in life are based on preconditions that human beings can neither produce nor guarantee on their own; they have to be given to them. Just as crops depend on the weather, a successful life requires the attention of God. Conversely, this requires gratitude for what has been given.

There are harvest festivals in many religions and traditions. Their date depends on the respective seasonal circumstances. In Prussia it was set for the first Sunday after Michaelmas (29 September). The revision of the pericopes set Thanksgiving on the 1st Sunday in October. This year we want to celebrate it in the Church of Peace on:

Sunday, 2 October 2022 09:30

Kid's Page: Isaac and Rebekah



God had answered Abraham's prayers and Rebekah's father gave his blessing and she went back with the servant to marry Isaac. Rebekah loved God, was kind and worked hard.



Abraham was getting old and his only son Isaac needed to get married, but the young girls in their town did not know and love God.



When she had finished watering the camels, the servant said, "I have a gift for you. My master, Abraham, sent me to find a bride for his son Isaac."



"I will send my servant back to the country where I was born, to find a girl who really loves God to be a wife for Isaac" he thought.



After she gave the stranger a drink, Rebekah gave water to the camels. They were very thirsty and drank a lot of water and the buckets were heavy.

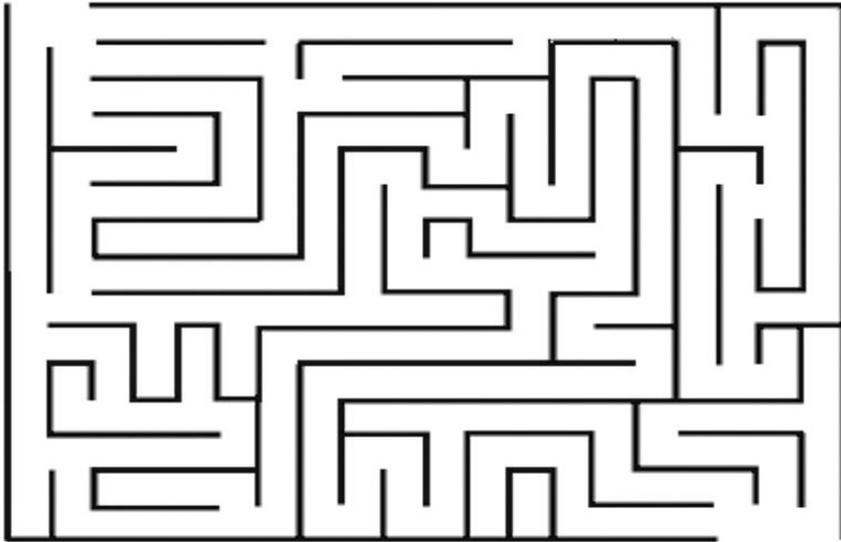


It was a long way to go, and the servant asked God to help him find the right girl to marry Isaac. She must be kind, hardworking and love God.



"The girl who gives me water to drink and gets water for the camels will be the right bride for Isaac," he said. Very soon Rebekah came to get water from the well.

Kid's Page: Isaac and Rebekah



↶ Rebekah



Financials

Dear congregation members,

We are all so happy that Pastor Anja is back in our midst and the 60% position is filled again.

Opposite is an extract from our book-keeping accounts, as at 23 September 2022.

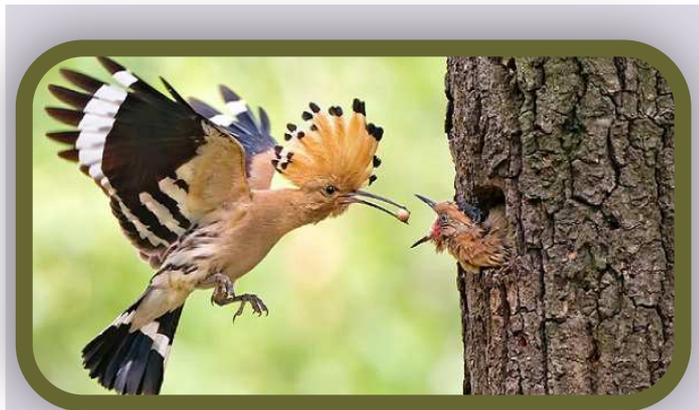
Overall, income is higher than expenditure and so we were able to make provisions for the insurance costs due in January 2023 (expected to be R 23'000).

We are also pleased to announce that we will again be holding a Christmas Market on 5 November 2022 and hope for a lively turnout and as good a financial result as the Easter Market.

Unfortunately not all envelopes were returned at the Money Wall but thanks to additional donations a great result of over R 5400. The winner of the cash prize will be drawn at the next family service.

A great thank you also for the many donations for our maintenance projects. Parish Hall and Garden was the main focus of the work carried out. Your donations were used in full to purchase the materials needed.

Due to two burst water pipes, our electricity and water bills have been heavily burdened. On the other hand, the repair costs for the broken hot water boiler and the broken toilet were mostly paid by the insurance.



The one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully.
2 Corinthians 9:6

I am somewhat concerned about the future payment of the stewardship fees to the Cape Church. As we have only needed to make further reduced contributions over the last six months, we have been able to build up a reserve fund to provide a cushion in the future for the erratic church contributions received.

Our aim is to pay for stewardship directly from regular church contributions only and not to tap into any other sources of income. In order to do this, we need church contributions totalling R 25'815 per month.

If possible, please increase your church contribution by at least 10%.

You are very welcome to contact me.

Edmund Henry Newman
Treasurer a.i.

Extract from Book-keeping 1.1. - 23.9.2022

	<i>9 months</i>	<i>Actual</i>	<i>Budget</i>
Income		322'784	367'828
<i>Contribution for Stewardship</i>		164'164	232'335
<i>Collection</i>		34'759	26'250
<i>Revenue Church Centre</i>		39'373	50'250
<i>Fundraising</i>		34'180	25'500
Easter Market		21'280	1'500
Christmas Market		5'000	15'000
Money Wall		5'420	6'750
Others		2'480	2'250
<i>Other Income</i>		39'462	33'493
Donations		9'368	9'000
Interest		2'430	3'062
Belltower		10'847	
Expenditure		282'709	348'580
<i>ELCSA Stewardship</i>		154'890	232'335
<i>Running Cost</i>		81'608	69'795
Insurance		22'382	15'450
Water & Elect		19'823	17'400
Depreciation		10'845	10'875
Telephone		8'231	8'100
Cleaning		8'226	8'250
Security		6'480	6'420
Bank Charges		2'632	3'300
Software License		2'990	0
<i>Maintenance</i>		25'983	20'250
Material		10'733	9'000
Wages		6'300	11'250
Garden		8'950	0
<i>Other Expenses</i>		20'228	26'200
Manse Help		14'380	7'200
Travel		2'768	6'400
Substitute		1'200	9'000
Audit		0	1'725
Sundry		1'880	1'875
<i>Allocation Insurance Fund</i>		17'775	
<i>Allocation Stewardship Fund</i>		35'291	



Church Committee: ① 2021-2023 / ② 2022-2024

Pastor Anja Spiske	33 Luke Avenue, (Manse) pastor@lutheran-pe.org	Springfield 6070 041-367 1986 H
a.i. Reinhard Walle (Chairman)	4 May Way chairman@lutheran-pe.org	Sunridge Park 6045 063 685 0263
a.i. Henry Newman (Members) (Treasurer)	81 Villiers Road, membership@lutheran-pe.org treasurer@lutheran-pe.org	Walmer 6070 078 703 7003 041 581 3907
① Auke Brand (Maintenance)	52 Bernard Road warden1@lutheran-pe.org	Lovemore Heights 6025 041-367 5287 082 824 7345
① Carol Buschhold	25 St Louis, Nerina Ave warden4@lutheran-pe.org	Kamma Park 6070 071 6376 372
① Elizabeth Köpke	9 Woodville Road No E-Mail	Mill Park 6025 071 572 0433
② Rivka Rath	33 Luke Avenue warden5@lutheran-pe.org	Springfield 6070 066 110 7124
② vacant	warden2@lutheran-pe.org	
② vacant	warden3@lutheran-pe.org	
② vacant	warden6@lutheran-pe.org	

Bank Details Walmer Branch

First National Bank, :
Branch Code: 211217

Lutheran Church Springfield
Account: 534 200 32476

The congregation's Levy is paid to the Cape Church each month. The recommended contribution per family is **R 680** per month, however, all contributions, small or large help to our commitment. Please make your payments to the church by means of a deposit into the church's bank account or via electronic fund transfer (EFT) and provide **your details under the reference section**

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