

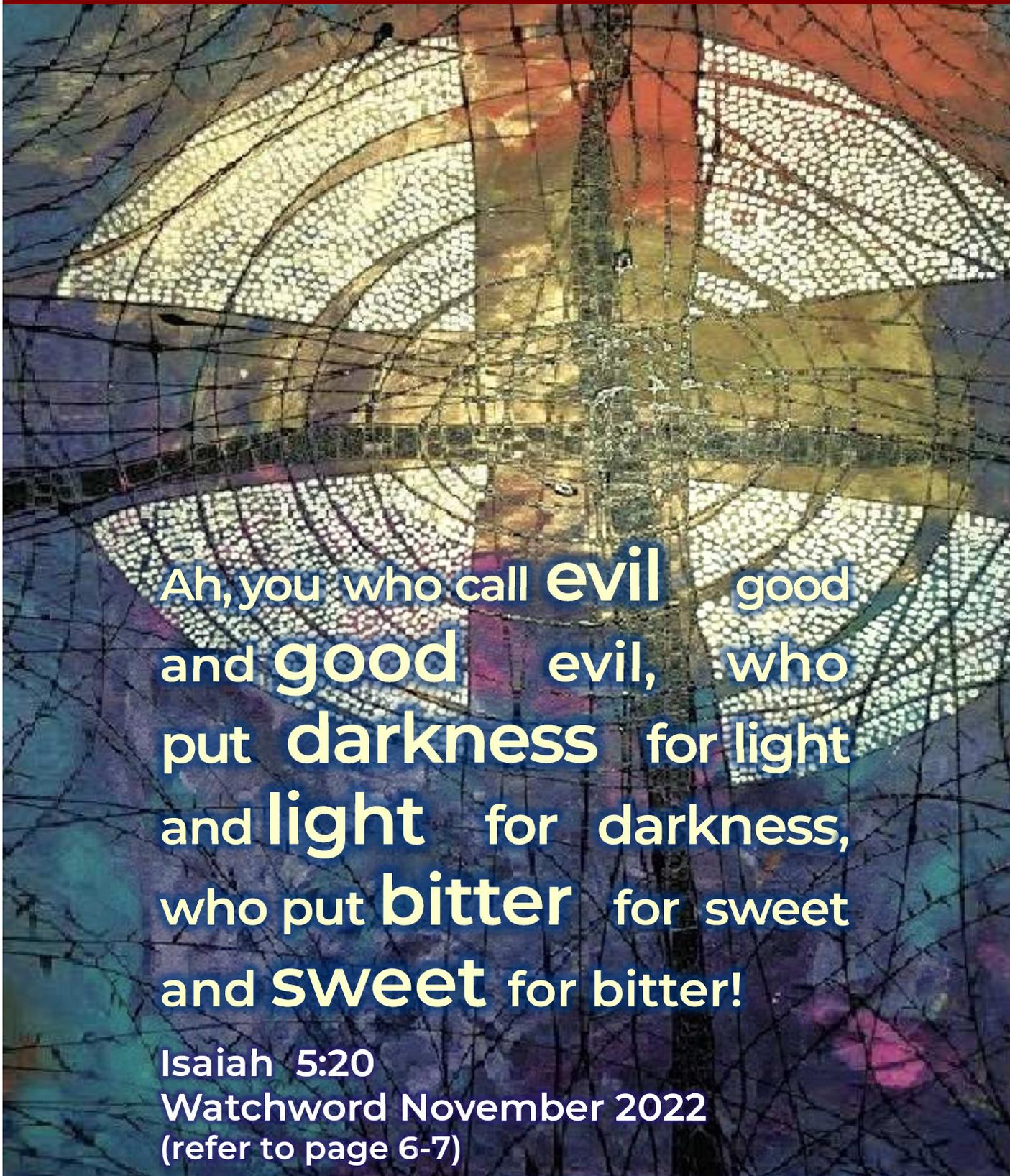


LUTHERAN PORT ELIZABETH
Friedenskirche Church of Peace



No: 2022.11 e

Newsletter November 2022



Ah, you who call **evil** good
and **good** evil, who
put **darkness** for light
and **light** for darkness,
who put **bitter** for sweet
and **sweet** for bitter!

Isaiah 5:20

Watchword November 2022

(refer to page 6-7)

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

**Be dressed
for action
and have
your lamps
lit.**

Luke 12:35



Eternity Sunday 20th November 2022

On Eternity Sunday, the beginning and the end of the church year meet, and we remember all deceased people, near or far. But it is also a day of joy about God's love, which gives us a glimpse of life in his kingdom, beyond all hardship, all sorrow. The famous hymn "Wake up, the voice is calling" sings about this.

The Psalm for this day asks: "Lord, teach us to remember that we must die, that we may be wise" (Ps. 90:12). This is the Psalm for Eternity Sunday and Sunday of the Dead. "To become wise" means "to become wise in life". When I learn to accept my finiteness, I become wise in life. This wisdom consists, for example, in the realisation that I can be grateful for the time I am given. I realise how valuable the time is that I spend or have spent in harmony with other people. I also realise how good it is to gain a view of eternity through Jesus Christ. This is what the word for Eternity Sunday speaks of: "Let your loins be girded and your lights be burning" (Luke 12:35). That's what it's all about, "Be prepared to receive eternal life from Jesus Christ!"

Here is a story that inspires and encourages me on the theme of Eternity Sunday - which wants to make clear to us that death is not the end of our lives, but part of life, and the door to eternal life. The person in the following story acted out of this belief.

On 8 April 1945, towards the end of the Second World War, the Lutheran pastor Dietrich Bonhoeffer led a short service in the Flossenbürg concentration camp. After the sermon, which he concluded with a prayer, two guards entered and said, "Prisoner Bonhoeffer, come with us."

All the prisoners in the service knew what these words meant. Bonhoeffer said "Goodbye" for the last time and the following words, "This is the end, but for me it is the beginning of life." The next day, on 9 April 1945, Dietrich Bonhoeffer was hanged. Why? Because Bonhoeffer, a full-blooded Christian, had offered indomitable resistance to the evil atrocities of the Nazis.

His words, recorded shortly before his death, survived him:

Suffering too is a sign of true discipleship. The disciple is not higher than his master. Following Christ means that we must suffer. That is why Luther counted suffering among the signs of the true church ... Discipleship means obedience to the suffering of Christ, and therefore it is not at all surprising when Christians are called to suffer. In fact, it is a joy and a sign of his grace.

Doesn't sound like much fun to be a Christian, does it? Suffering as a sign of the true Christian? Shouldn't suffering be avoided as much as possible?

Eternity Sunday

Mostly yes. What is remarkable about Dietrich Bonhoeffer, however, is not merely that he was executed, but the reason for his execution. At a time when many - indeed most - of his people, including most Christians, simply went along with what they knew had to be deeply wrong, Bonhoeffer stood up and said: "No! We must not kill the Jews just because they are different from the Germans; we must not invade other countries just to become more powerful. Hitler is doing wrong."

He said this loudly, clearly and often. He said it the way a Christian should speak: trusting that it was right because the Bible taught him so. And he was executed for it.

There are times when you have to walk through fire for your faith. There are times when it is right to stand up when everyone else remains seated; to speak out when everyone else remains silent; to say no when everyone else says yes, or to say yes when everyone else says no.

Those who take a stand in this way always have to pay a price. That price is the suffering Bonhoeffer spoke of.

When the time comes - and it can come sooner than you think - are you ready?

He was able to say no, to stand against the worldly power because, he believed in Jesus Christ and also in Eternal Life.

Yours sincerely in Christ
Pastor em. Andreas Wernecke



Since 2018 the 9th of November is an official remembrance day of the Evangelical Church in Germany, **the day of remembrance of the pogrom night.**

On this day people should remember the victims of the pogroms in the night of November 9th to 10th in 1938 organised by the national socialists. The English expression for that so called „Reichskristallnacht“ is „the night of broken glass“ which is a symbol of humanity which was broken together with the glass. On demand of the government the heart of Jewish life in Germany was attacked in public, synagogues were burnt, business stores of Jewish owners were destroyed.

Hundreds of people were killed, thousands were displaced. A group of citizens in this country was declared as unwanted in a humiliating way and threatened by death.

That was how the deprivation of rights for these citizens continued since 1933 when they were restricted by law just because they belong to the Jewish congregation. For being discriminated it was sufficient to have Jewish ancestors. So all as Jewish declared persons working in the government, schools, universities and other public places lost their job. A system of laws restricted many parts in life, e.g. the possibilities of marriage as well as the choice of resi-

dence. On the 9th of November in 1938 a climax was reached in the persecution of Jewish people, that opened the way to annihilation, the Holocaust.

The Evangelical Church in Germany concentrated on thinking about all these events and deeply regrets its attitude in the past which consisted of silence, ignoring and even approval. The 9th of November should be the day to remember the suffering of the victims but also the responsibility of the offenders. For the church this day should be a day of consciousness about those who bravely contradicted in these times and a day of repentance and penance on the way out of Christian hostility against Jews.

Below:

The burning Orthodox synagogue on Börneplatz in Frankfurt am Main.

Photo: Vashem Photo Archive



Watchword remembrance day 9 Nov:

**Anyone, then, who knows
the right thing to do and fails to do it,
commits sin.**

James 4:17

Watchword November 2022

The true Advent

*„Woe to those who call
evil good and good evil,
who put darkness for light
and light for darkness,
who put bitter for sweet
and sweet for bitter!“*

Isaiah 5:20

It is not long then it is the end of November and the Advent season begins with cherished traditions and symbols: time for quiet contemplation, coming to rest – and then these words of Isaiah come crashing in! They tear me out of my contemplative morning hour with a fragrant Advent wreath and candlelight. They almost tear aside the beautiful curtain, they accuse and uncover: lies and deception, greed, disregard and oppression. This is what the 5th chapter of the Book of Isaiah describes.

In great eloquent, sharp-tongued language, Isaiah denounces the transgressions of the people of Judah. The series of charges is almost unbearable. Please stop, I almost want to say to Isaiah. These accusations are intended for Judah, this people of the Old Testament, to whom God's disappointment and wrath are announced by the prophet Isaiah. They are none of our business!

Or are they? Upon repeated reading, I realize the contemporary nature of these verses and frighteningly I realize also that our behaviour has not changed much. We, too, are looking for our advantage, fighting each other, giving more favour to darkness than to light.

Often very covertly and hidden, we detach ourselves from God's commandments, leave His covenant that He has made with us humans. Everyone tries to shape their lives. Often enough, we have only but ourselves and our loved ones in view and lose our foresight. But it is not just all about us, and we are not islands, neither as persons, nor as churches, nor as a country; we are connected to other people and communities, to nature and to the rest of the world. Our care must also include others and all of creation, otherwise we will forfeit our livelihood. That is the sad reality.



**Woe to those who call
evil good and good evil,
who put darkness for light and**
Isaiah 5:20

Watchword November 2022

But what can help us to reflect and repent, to reveal our failures honestly and lovingly – if not the days of Advent? So, it is exactly the right text for the preparation time for Christmas.

Because we don't have to be trapped in our fears, we don't have to be trapped in our own little world anymore. We know that there is ONE coming. It is the One whose light could not be stopped by the darkness. We know that this light has absorbed our deepest darkness and carried it on the cross. We know that our guilt as human beings is lifted by Christ, for whose arrival we are waiting.

Advent means:

We are met by someone who has shown us that God is not distant from us, but close to us, - like a person who visits us, as close as a brother who lives and suffers with us, as close as

a person who loves us. He who comes walks our way with us, no matter how difficult the path, no matter how dark it is, no matter how bright. He shows us a goal, a big goal and a beautiful one, up to the point where we realize: Now everything is good. It all had its purpose.

And when everything around us proves that it will only get worse, the catastrophes that are coming to us are inevitable, then we say: No, the disasters are not having the last say. We have a future ahead of us, and fortunately that does not depend on the machination of people and their follies. The future will bring a great light and our path will end in light (Jörg Zink).

In this sense the following verse of an Advent hymn will accompany me through this Advent season:

*Sin's debt that fearful burden,
let not your souls distress;
your guilt the Lord will pardon
and cover with His grace.
He comes, He comes, procuring,
the peace of sin forgiven,
to all God's own securing
their heritage in heaven.
(O how shall I receive Thee, verse 5)*

Pre-Advent greetings
from your Pastor Anja



... light for darkness,
who put bitter for sweet
and sweet for bitter!"
Isaiah 5:20

Noticeboard Church of Peace

Dear congregation,
many of you already know me because I was introduced in the service, but now that I am staying for several months I will let you know more details about me.

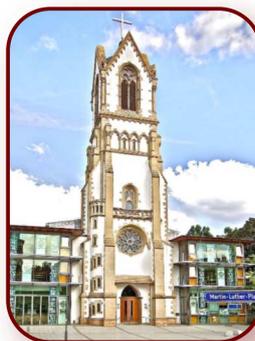


I am Anna, Anja's old aunt from Germany who is retired now after decades of working. I was a science teacher with students in the age from 10 to 16 years. Our students come from all over the world, many from countries in war like currently the Ukraine but also Iran, Ethiopia, Syria, Afghanistan, Morocco as well as Bulgaria, Romania and Croatia. Many of our German students have Turkish, Italian, Polish or Russian origin. Regarding this we also are kind of a rainbow nation.

My place of residence in Germany is Frankfurt, a city with about 800 000 inhabitants. The house I am living in was built 1910 and has 4 floors. I am staying on the third floor which means a lot of climbing stairs which keeps you in shape though.



In my flat are many souvenirs from South Africa because I have several bonds to this country. I was born in Vanderbijlpark (Vaaltriangle) but my family returned to Germany when I was 4 years old.



My late brother, Anja's father, who was 10 years older did not agree to that because he was raised up in South Africa and learned to love this country. So he took his chance to return back to South Africa together with his own family and shortly after that Anja was born. Since then I visited Anja's family regularly.

Fortunately I had the chance to start my career as a teacher with the German Volunteer Service in Lesotho at a mission school. During these three years I learned a lot about the Basotho culture and in the holidays I travelled in Lesotho, South Africa and bordering countries. But my way led me back to Germany where I finally stayed in Frankfurt enjoying besides my work gardening and cooking.

In Frankfurt I loved to be in my congregation in the Lutheran Church. The congregation has about 2500 members but only about 200 are present in activities, in Sunday service there are 20 to 40.

For the last 15 years I am a churchwarden though during my stay here there are deputies who can do my work. I had several duties, mainly I was in charge of a home for the elderly which belonged to our congregation but now it is run

Noticeboard: Bread for the Lords Supper

by another Christian organisation. Further I always was engaged in the preparation of services. Together with our neighbouring congregations we used to organise the service on the world Women's Day of Prayer. Maybe here there will be also a possibility to take part?

Now I am very happy to stay in this friendly congregation with a hearty relationship to its Pastor Anja and I am looking forward to many encounters.

Anna Spiske

Bread for the Lord's Supper

The term wafer (Latin *hostia* 'retribution', 'sacrifice', 'sacrificial lamb', 'sacrificial animal' or 'sacrificial offering') refers in the churches of the Catholic tradition of the West, the New Apostolic Church and the Armenian Orthodox Church, as well as in some Protestant churches, to the bread used for the Eucharist or the Lord's Supper.

Originally, this was everyday bread brought by the faithful to celebrate the

Lord's Supper. The custom of using wafers made of wheat flour and water for the celebration of the Eucharist developed in the Western Church from the Carolingian period (8th/9th century) and was justified by the unleavened bread (*matzah*) of the Jewish Seder, and also by the concern that the Eucharist would be spoiled if the more easily crumbled leavened bread was used, particles of which could be lost during distribution.

Depending on the church, the baking of the wafer was subject to strict regulations. At times, they could only be baked by clergy wearing liturgical vestments; the baking had to be done in silence or accompanied by the singing of psalms. Nowadays, the wafers are usually prepared in women's monasteries. In Greek Orthodox churches, the bread for the Eucharist (*prosfora*) is sometimes still baked during the main service in the sanctuary (behind the iconostasis).



In our church, Rivka Rath bakes the required wafers every week.

For Martin Luther it was of central importance to bring the gift of Holy Communion to the congregation.

Noticeboard: Bread for the Lords Supper

A service called "The German Mass" without the Lord's Supper would have been inconceivable to Luther. How far away are many Reformation churches today - still influenced by the Enlightenment and rationalism - from Luther.

Yes, even the angular mass so denounced by Luther is sometimes still found in today's congregations that call themselves after his name. Unfortunately, one still reads in official congregational announcements: "Communion following the main service" - as if communion were something other than a service, and the majority of the congregation celebrating the service leaves the church.

Here is a detail from a wooden relief created by Peter Dell the Elder in 1548. Peter Dell had been an apprentice to Tilmann Riemen-

schneider in Würzburg and to Hans Leinberger in Landshut since 1501.

The centre of the aforementioned carving (see picture left below) is occupied by the "mercy seat": God the Father with Christ on the cross, baptism on the right and the Last Supper on the left.

The detail picture (right picture below) shows at the altar Martin Luther. Above his head hovers the dove: H (Holy) GEIST (Spirit) . The large chalice on the altar indicates the Holy Communion "SACRAMENT" in both forms. The female figure next to Luther is an allegory of the praying church. Martin Luther points with his left hand to the Holy Scripture, where it could be written: **This is my body** and the right hand is raised blessingly over the chalice.

Unfortunately, this relief, formerly in Berlin, is no longer preserved because it was lost during the war.



"Allegory of the Christian Order of Salvation"

Lime wood, Peter Dell the Elder 1548



Detail
„Mercy Seat“

Lime wood, Peter Dell the Elder 1548

Birthdays November 2022

01 Nov

Florence | Arends

04 Nov

Holly | Eichhoff

05 Nov

Christian K. | Bürger

07 Nov

Dittmar | Eichhoff

08 Nov

Erica | Thompson

10 Nov

Helma | Weber

Merle | Cairncross

14 Nov

Frank | Dreier

15 Nov

Andreas | Seifert

20 Nov

Luke | Human

21 Nov

Felicity | van Rensburg

28 Nov

Albert | Rohrmoser

Happy Birthday



Divine Services November 2022

6 November 2022 9:30 (D)

Third Last Su. of Church Year



Watchword (Matthew 5:9):

Blessed are the peacemakers, for they will be called children of God.

"The realization struck him like a bolt of lightning" - many have experienced that. As if a veil had lifted, we suddenly see clearly. With similar images, the Bible describes Jesus' return. Unexpectedly, yet unmistakably, God's presence breaks into our world - hope for all who suffer from the futility of their doing and their limitations. The third last Sunday of the church year calls for vigilance and a determined focus on Jesus Christ. In his healing work and his power over death, God's reality has broken into our world. The request for his renewed intervention in our lives will not go unheard. Wherever people live in his spirit, God's kingdom can light up suddenly, again and again.

Sermon
Luke 17:20(25.30)

13 November 2022 9:30 (E)

Second Last Su. of Church Year



2 Corinthians 5:10 a):

For all of us must appear before the judgement seat of Christ.

Some of you will be familiar with the court scenes in medieval cathedrals? The horrible grimaces on those faces would surely have frightened the people of that time. Fortunately, those days are over. And yet the Bible speaks of the Last Judgment. This is crucial, not only because of some of the victims who were not justified during their lifetime, but because whoever is judged, will be redirected to the path of mercy and love. That can be painful. So this second-last Sunday in the liturgical year conveys the fact that judgment is also salvation for us and for everyone who suffers from their own actions. In fact, it casts light on how we should actually be: well and good. Christians and the whole of creation can hope for (and look forward to) this judgment, because they know the kindness of their judge. With this expectation in mind, they can also make their own lives more merciful today.

Sermon
Luke 18:1-8

Divine Services November 2022

20 November 2022 9:30 (E)

Eternity Sunday



Watchword (Luke 12:35):

Be dressed for action and have your lamps lit.

Often, I dream of a world without suffering and pain, without separation and tears, a world in which death loses its terror. A new heaven and a new earth, God dwelling amid humankind - in the most beautiful images the Bible describes the end of time. A utopia? Yes, but whoever believes, will be saved. Because it has already transforming power. The promise of this new time makes us today to look for it, as the virgins look for the bridegroom who opens the feast. In the hope that God will do what he promises - even against suffering and death - we commemorate on Eternity Sunday the deceased of the last year.

Sermon

Marc 13:28-37

27 November 22 9:30 (E+Fam)

First Sunday in Advent



Watchword (Zechariah 9:9 b)

Lo, your king comes to you; triumphant and victorious is he.

When politicians are on a state visit, they often enjoy being adored by the crowd: children wave flags, the streets are adorned with flowers. The First Advent encourages you to prepare for an arrival whose importance cannot be emphasised high enough. Jesus too was greeted once with great rejoicing when he entered Jerusalem on the back of a donkey. People beckoned with palm branches and put clothes on the street - as for a king. "Lift up your heads, O gates!" (Ps 24) is also said in Advent. It is the time of inner preparation for this particular King: powerful, but not to fear, a ruler who brings justice and peace. He seeks entry into me. Who waits for him, hopes for peace and a more just world. To greet him means to open your heart wide for God and the people next to me.

Sermon

Revelation 5:1-5(6-10)11-14

Prayer Cards November 2022

1 Nov Barbara Rath

2 Nov Mercia Fillis

3 Nov Desmond Fillis

4 Nov Felicity van Rensburg

5 Nov Gunter Fröhlich

6 Nov Christian K. Bürger

16 Nov Audrey
Letsholonyane

17 Nov Callum Bosman

18 Nov Albert Rohmoser

19 Nov Leah Septoe

20 Nov Marita Fröhlich

21 Nov Ophelia Coko

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

7 Nov David Breitfeld

8 Nov Margrit Burgdorf-
Fourie

9 Nov Hagen Krieg

10 Nov Josef Ritter

11 Nov Gemma Bürger

12 Nov Olga Breitfeld

13 Nov Brian Trumpp

14 Nov Ruth Rohmoser

15 Nov Katelyn van Wyk

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**

22 Nov Edelgard Krieg

23 Nov Susanne
Zifreund

24 Nov Brian Arends

25 Nov Kelvin Daniels

26 Nov Joan Cairncross

27 Nov Derek Thompson

28 Nov Liz Tesselndorf

29 Nov Stefan Koch

30 Nov Candice Burger

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

1. Timothy 2:1

Church Calendar 11th November Day of St. Martin

The Day of St. Martin on the 11th of November is expected eagerly in German kindergardens, even in the non-Christian kindergardens. In the evening of that day all children will take part in a procession with self-made lanterns. In former times the lanterns were lit with candles but nowadays they are illuminated with LED-lights to avoid all the accidents that can happen with candles.

In ideal conditions the procession is led by a white horse with a rider covered with a wide coat while the children are singing the Martin Song. The procession will go to a place where a fire is lit and the rider will share his coat with a poor beggar. Sometimes yeast pastries are given to the children at the end of the event.

The meaning of this feast has different origins, partly they are legends. But it is all about Martin, a pioneer in the spreading of Christian faith in the 4th century.

Martin was a roman soldier and after the sharing of his coat with the beggar, Jesus appeared to him in his dreams. Martin was deeply moved and got baptised. In the following years he refused to be a soldier and he was discharged from the army. Now he was living as a hermit and finally founded the first monastery in France which spread the Christian faith all over the country. Martin removed pagan places of worship and built churches instead. Because of his exemplary way of life as a Christian, people of the French town Tours wanted him to be their bishop. But he wanted to refuse because of his hu-

mility and he was hiding himself in a goose coop though the geese revealed him by their loud cackling noise. That is what legend says: that in the middle Ages, the 11th of November was declared as marking the end of agricultural production. Year. The peasants had to give their taxes in form of natural products which often could be geese. That is why a goose on the day of Martin should be there as your meal.

Martin died as a bishop of Tours and was buried on the 11th of November 397. After his canonization the 11th of November became the Day of St. Martin.

The 11th of November is also the day of the baptism of Martin Luther who was born on the 10th of November. He got the name of Saint Martin, Bishop of Tours, in order to regard his way of Christian life as an example. In some parts of northern Germany Lutheran Christians are celebrating the 10th or 11th of November to pay tribute to Martin Luther's life and work.



Watchword for the Day of St. Martin:
**Just as you did it to one of the least
of these who are members
of my family, you did it to me.**
Matthew 25:40b

30th November: Day of the Apostel Andrew

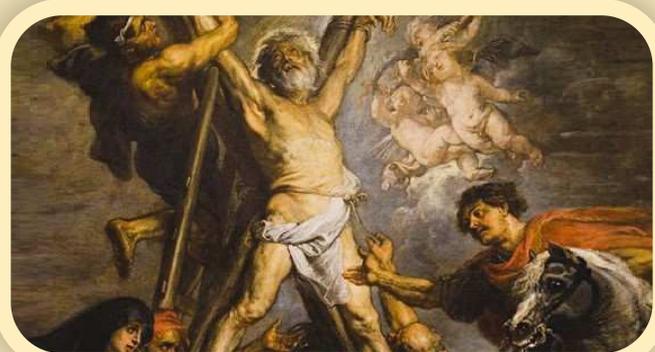
The apostle Andrew was born between 5 and 10 AD in Bethsaida in Galilee. The New Testament says that Andrew was the brother of Simon Peter and also a son of Jonah. His name is striking: not Hebrew as expected, but Greek, which indicates a certain cultural openness in his family, which cannot be overlooked. We are in Galilee, where the Greek language and culture are very present." Both he and his brother Peter were fishermen by trade, hence the tradition that Jesus called them into his discipleship, saying he would make them "fishers of men". At the beginning of Jesus' public life, they are said to have lived in the same house in Capernaum.

In the Gospel of Matthew and the Gospel of Mark, Simon Peter and Andrew are called together to be disciples of Jesus. In these narratives, it is reported that Jesus was walking on the shore of the Sea of Galilee, observed Simon and Andrew fishing and called them to follow him.

In the parallel story in Luke's Gospel, Andrew is not named, nor is it mentioned that Simon had a brother. In this narrative, Jesus used a boat, described only as Simon's, first as a platform to preach to the people on the shore, and then as a means to achieve a great catch of fish on a night that had been unsuccessful until then. The narrative indicates that Simon was not the only fisherman in the boat, but it is not until the next chapter that Andrew is named as Simon's brother.

In contrast, John's Gospel says that Andrew was a disciple of John the Baptist whose testimony led him and another unnamed disciple of John the Baptist to follow Jesus. Andrew immediately recognised that Jesus was the Messiah and hastened to introduce him to his brother. The Byzantine Church honours him with the name *Protokletos*, which means "the first called". From then on, the two brothers were disciples of Christ. On a later occasion, before the final call to the apostolate, they were called to a closer fellowship, and then they left everything to follow Jesus.

In the Gospels, Andrew is later mentioned on some important occasions as one of the disciples who were closer to Jesus. Andrew told Jesus about the boy with the loaves and fishes, and when Philip wanted to tell Jesus about some Greeks who were looking for him, he told Andrew first. Andrew was present at the Last Supper. Andrew was one of the four disciples who came to Jesus on the Mount of Olives to ask him about the signs of Jesus' return at the "end of the age".



Watchword Day of Andreas:
**How beautiful upon the mountains
are the feet of the messenger
who announces peace, who brings
good news, who announces salvation
who says to Zion, 'Your God reigns.'**
Isaiah 52:7

30th November: Day of the Apostel Andrew



Follow me, and I will make you fish for people. (Matthew 4:19)

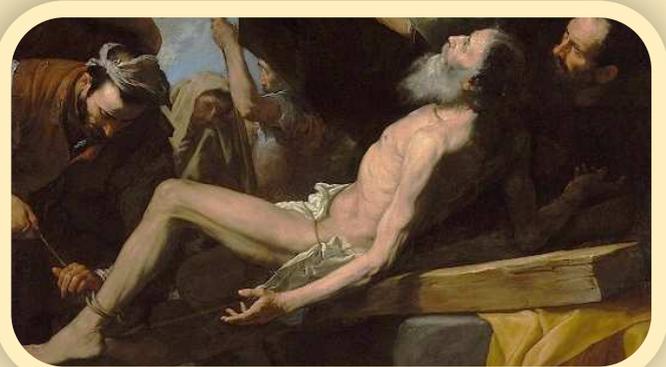
Luca Giordano, 1685

Calling Petrus & Andreas into Apostleship

Eusebius, in his Church History, quotes Origen as saying that Andrew preached in Scythia. The Nestor Chronicle adds that he preached along the Black Sea and the Dnieper as far as Kiev and travelled from there to Novgorod. Thus he became the patron saint of Ukraine, Romania and Russia. According to Hippolytus of Rome, Andrew preached in Thrace, and his presence in Byzantium is mentioned in the apocryphal Acts of Andrew. According to tradition, he founded the episcopal see of Byzantium (later Constantinople) in 38 AD and appointed Stachys as bishop. This diocese became the seat of the Patriarchate of Constantinople in 451 under Anatolius. Andrew, together with Stachys, is recognised as the patron saint of the Patriarchate. Basil of Seleucia also knew of the Apostle Andrew's missions to Thrace, Scythia and Achaëa.

Andrew is said to have suffered martyrdom by crucifixion in the year 60 AD in the city of Patras (Patræ) in Achaëa. Early texts such as the Acts of Andrew, known to Gregory of Tours, describe Andrew as being tied to a Latin cross, not nailed, of the kind on which Jesus is said to have been crucified; nevertheless, the tradition developed that Andrew was crucified on an X-shaped cross, now commonly known as the "Andrew Cross" - supposedly at his own request, as he considered himself unworthy of being crucified on the same kind of cross as Jesus. The iconography of Andrew's martyrdom - showing him tied to an X-shaped cross - does not seem to have been standardised until the later Middle Ages.

In Baroque art, his crucifixion (Peter Paul Rubens 1638, left), deposition from the cross (José de Ribera, below) and other individual scenes were popular.



Share in suffering like a good soldier of Christ Jesus.

2. Timothy 2:3

José de Ribera, 1628

The Martyrdom of Saint Andrew



Weihnachtsmarkt
Christmas Market

SATURDAY 05 NOV – 09:30am
Lutheran Church, Springfield
(corner of Martin Rd & Luke Ave)

CONTINENTAL KAFFEE TISCH
CAKES (STOLLEN BY ORDER)

LEBKUCHENHERZEN

BAKED GOODS

GIFTS & CHRISTMAS DECORATIONS

WHITE ELEPHANT

RAFFLE / VERLOSUNG

Mittagessen / Lunch

Church of Peace - Noticeboard



Christmas Market 05 Nov 2022 09:30

Raffle Prizes:

1. Cash prize R 1'000.
2. Voucher R 800 German Club
3. Voucher R 750 "The Wright Cut"
4. Voucher R 500 SPAR
5. Voucher R 500 "Meat Lovers"
6. Bottle Sparkling Wine & Glasses
7. "Salon pulse-air" hair dryer

This year's main fund-raiser for our congregation is coming up soon and we are already busy with preparations. The **Raffle this year** remains in the form of one main raffle that contains various cash and other valuable items as prizes. The donation 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

Kid's Page: Moses' birth

When Moses was born in Egypt, his people (the Hebrews) were slaves to the Egyptians. Pharaoh feared that the Hebrews would raise an army and take over his land, and ordered that all the little boys were to be killed.

To save Moses, his mother and his sister Miriam hid him in a basket and put the basket into the Nile.

Pharaoh's daughter came down to the river and found little Moses in the basket. She took the child with her to the palace, where he lived as her son. He grew up as an Egyptian prince, but he never forgot that he was a Hebrew.

One day Moses lost his temper and killed an Egyptian who was harassing a Hebrew man. Moses escaped to another country. While he was there, God spoke to Moses through a burning bush. God told Moses to return to Egypt, to free the Israelites from slavery. Moses stood before Pharaoh and begged him to free the Hebrew people free. Pharaoh refused to give up his slaves.

God then sent ten plagues to punish Pharaoh and the Egyptians. Finally, Pharaoh gave in and the Hebrew people were free.





LUCSA: Thirty Years of “Walking Together”

The member churches of the Lutheran Communion in Southern Africa (LUCSA) held their 11th Assembly 19 – 22 September 2022, under the theme “*This is my body.*” LUCSA also celebrated its 30th anniversary at the Assembly.

LUCSA President, Bishop Dr Joseph Bvumbwe opened the event, together with LUCSA Vice President, Bishop Mothusi Jairos Letlhage and LUCSA Executive Director, Rev Lilana Kasper, who co-chaired the proceedings. Delegates of 13 member churches participated in the assembly.

“This LUCSA meeting was a time of celebration, joy and reunion after the COVID pandemic kept us apart. In celebration we sang and danced together as a living body,” recalled LWF Regional Secretary for Africa Rev. Dr Samuel Dawai.

The assembly recognized LUCSA’s efforts toward gender and youth inclusion in leadership. It celebrated the appointment of LUCSA’s First Female Executive Director of LUCSA in September 2020; the election and consecration of the First Female Lutheran Bishop in Africa (ELCSA) in May 2021; and the ordination of the First Female Pastor in the Evangelical Lutheran Church in Malawi in September 2021.

“My prayer is that God will continue to bless and guide LUCSA in the noble vocation to God’s mission in our African subregion,” encouraged Angelene Swart, the first woman and layperson to serve as vice-president of LUCSA.

Highlighting social challenges of the



subregion, Executive Director Kasper reported that the impact of the COVID-19 pandemic continues to negatively affect the lives of Southern African people and churches, that there is instability within some of the member churches, and that despite gender justice advancements of LUCSA, Gender-Based Violence remains a problem in the subregion. She named specifically corruption in many of the Southern African countries, xenophobia, youth unemployment, and teen pregnancy as challenges for people in the subregion.

“Lutheran churches in Southern Africa like to identify with one another. We like to hold hands and walk together because we face similar challenges in our way of witnessing for Christ, therefore we like to come together,” said Bvumbwe.

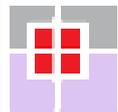
“We offer encouragement and support; we make pastoral visits to our member churches. LUCSA is here to support them and to offer them advice,” Bvumbwe said.

Extract from Book-keeping 1.1. - 28.10.2022

	<i>10 months</i>	<i>Actual</i>	<i>Budget</i>
Income		356'096	408'643
<i>Contribution for Stewardship</i>		187'204	258'150
<i>Collection</i>		39'376	29'167
<i>Revenue Church Centre</i>		43'398	55'833
<i>Fundraising</i>		35'160	32'000
Easter Market	22'060	2'000*	
Christmas Market	5'200	20'000*	
Money Wall	5'420	7'500	
Others	2'480	2'500	
<i>Other Income</i>	39'462	33'493	
Donations	4'418	15'000	
Interest	2'700	3'705	
Belltower	11'497		
Expenditure	306'956	393'941	
<i>ELCSA Stewardship</i>	180'705	258'150	
- unpaid	0	0	
<i>Running Cost</i>	88'940	85'411	
Insurance	22'382	20'600*	
Water & Elect	21'769	19'333	
Depreciation	12'083	16'511	
Telephone	9'180	9'000	
Cleaning	10'066	9'167	
Security	7'370	7'133	
Bank Charges	2'790	3'667	
Software License	3'300	0	
<i>Maintenance</i>	18'083	22'500	
Material	10'733	10'000	
Wages	7'350	12'500	
Garden	0	0	
<i>Other Expenses</i>	19'229	27'880	
Manse Help	15'260	8'000	
Travel	2'768	8'000	
Substitute	1'200	10'000	
Audit	0	0	
Newsletter	0	0	
Sundry	1	1'880	

<i>Allocation Insurance Fund</i>	19'750
<i>Allocation Stewardship Fund</i>	52'009

* Budget Full Year



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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