



LUTHERAN PORT ELIZABETH
Friedenskirche Church of Peace



Nr: 2023.01e

Newsletter January 2023



Genesis 16:13

**You are the God,
who sees me.**

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

Watchword for the Year 2023

We are on the first pages of the Bible. They tell of people who love and quarrel, of deadly jealousy, complicated family relationships, of lies and deceit, of failure and new beginnings. With these people, God writes history and stories. With people who believe and doubt. With people who cling to his promises, even if they have to wait a long time for their fulfillment.

Like Abram and Sarai. Their story begins with a fateful sentence: "Now Sarai was barren and had no child." (Genesis 11:30)

What a tragedy that already implies! There are sentences like this, seemingly set in stone, that stand over people and families. "But Sarai was barren..." - Is this true?

„Now the Lord said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. ‘

(Genesis 12, 1+2)

„Now Sarai was barren and had no child.” This runs like a thread through her life. Likewise God's great promise: I will give you the land of Canaan and you will become a great nation!

What happens? Both grow older, travel a lot and sometimes quite adventurously and live as strangers in the promised land. Does God stand by his word or have they hoped in vain?

Ten years have passed since Abram and Sarai lived as strangers in Canaan: *“Sarai, Abram’s wife, bore him no children. She had an Egyptian slave-girl whose name was Hagar”*

(Genesis 16:1)

A third person brings movement into the story: Hagar's Semitic name means flight, stranger. Sarai hopes for her to bring an end to an unbearably long wait:

“And Sarai said to Abram, ‘You see that the Lord has prevented me from bearing children; go in to my slave-girl; it may be that I shall obtain children by her.’ And Abram listened to the voice of Sarai. ‘

(Genesis 16:2)



What stands like an iron law
over my life and has
left its mark on it?
What am I denied and from
what corner I can't get out of?

God promises

Abram and Sarai came from Ur in Mesopotamia, today's Iraq. On God's promise they dared to set out:

Sarai's idea may seem reprehensible to us. Abram's docile obedience may seem strange to us. In the Ancient Near East, this plan was not unusual. Sarai's maid is to take on the role of a surrogate mother. If the child of the surrogate is born on the lap of the mistress, it is recognised as a full member of the family.

Sarai's patience is at an end and she decides to make good on God's promise. The consequences are not long in coming. Hagar becomes pregnant. A turning point in the lives of Sarai, Abram and Hagar that continues to have an effect today.

God can see

How is Hagar doing with this? She is Sarai's maid - that is her stamp. She is also a refugee, a stranger, as her name suggests. As such, she performs her service unnoticed and in the background. Now she comes into view and is supposed to fulfil Abram and Sarai's wish for a child. She does not need to be asked, complies and actually becomes pregnant. Hagar makes her mistress feel who now has the more respected position. The situation between the two escalates.

Mutual humiliation is the order of the day. How does Abram react? Apparently not until Sarai explodes and complains about Hagar's humiliation. Before her mistress takes action against her, the pregnant woman flees to the desert of Shur.



How often do we make decisions not only for ourselves, but with far-reaching consequences for others and future generations?

Exhausted, she drops to the ground at a water source.

In her graphic, Stefanie Bahlinger directs our gaze to this heap of misery. Hagar crouches in the desert sand, devastated. The artist brings her out of her shadowy existence into the light. It shines down on her from above. It does not yet penetrate the darkness of her despair. Hagar does not yet manage to lift herself up. Alone in her misery, she buries her face in her hands and cries.

A blue figure quietly approaches her and touches her. There follows a dialogue between the angel and her: *"The angel of the Lord found her by a spring of water in the wilderness, the spring on the way to Shur. And he said, 'Hagar, slave-girl of Sarai, where have you come from and where are you going?' She said, 'I am running away from my mistress Sarai.'* (Genesis 16, 7 .8)

Watchword for the Year 2023

Unbelievable things happen here in the life of Hagar. She is the first woman in the Bible whom God addresses personally through his messenger! She remains Sarai's servant. But perceived by the angel and addressed by her name, she regains her dignity. Until now she had to obey what her mistress commanded. Now she is asked: "Hagar, Sarai's servant, where do you come from and where do you want to go? A seemingly everyday question becomes an existential one at this point.

Hagar's answer is brief: "I have fled from my mistress Sarai". This sums up her despair. Two people can be seen in the background of the print - presumably Abram and Sarai. They dominate the right half of the picture, painted only dimly. Dipped in warm red-orange tones, they clearly contrast with the delicate green and blue of the left half of the picture. Hagar did not experience much warmth from Sarai and Abram.

Perhaps the reddish orange refers to the heated friction between Sarai and Hagar? In contrast, the blue figure that turns to Hagar seems much smaller, almost inconspicuous. Does the angel show her a way out of the dilemma? Do the shades of green and blue mean that new courage to live and hope are growing?

But the angel sends her back into the "hot" situation. It is the only

chance that her child can be recognised as Abram's legitimate son. Hagar is not only the first woman in the Bible whom God addresses personally through his messenger, but also the first woman to receive a comprehensive promise of blessing:

The angel of the Lord also said to her, 'I will so greatly multiply your offspring that they cannot be counted for multitude.' And the angel of the Lord said to her, 'Now you have conceived and shall bear a son; you shall call him Ishmael, for the Lord has given heed to your affliction.
(Gen 16,10-11)

Hagar is still in the desert and knows that she will have to turn back. Between her and the two figures in the background, the colour violet dominates, which can also stand for transformation.

This begins with Hagar. In the encounter with the messenger of God, she experiences God himself and comes to the realisation:

So she named the Lord who spoke to her, 'You a God that seeth me.'
(Genesis 16, 13)

For Hagar this is the name of God and at the same time her personal confession of faith! This realisation raises her up and transforms her from Sarai's servant to Hagar, respected and blessed by God.

God not only sees her, but has also heard her misery. So that she never

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forgets, she is to give her son the name Ishmael, which means just that: God hears. When the angel disappears again, she can hardly believe it: *"Have I really seen God and remained alive after seeing him?" Therefore the well was called. Well of the Living One who sees me. It lies between Kadesh and Bered."* (Genesis 16:13-14)

It becomes a place where Israel testifies that God looks at the misery of the alienated and the deprived and takes care of them.

God is loyal

After their return, Hagar again witnesses the endless loop in which Abram and Sarai are still stuck. A light on the horizon: *Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore him Ishmael.* (Genesis 16:15)

Finally, the long-promised and hitherto vainly hoped for comes to

pass: "And the LORD took Sarah, as he had said, and did unto her as he had spoken. And Sarah conceived, and bore Abraham a son in his old age, about the time that God had spoken unto him. And Abraham called his son that was born unto him Isaac, whom Sarah bore unto him." (Genesis 21:1-3)

Finally! Does the artist want to remind us with her colouring of God's rainbow and of his unbreakable covenant with us humans? It is also stretched over our lives and God's history and stories with us - and does not tear.

Like a curtain flooded with light, the coloured areas spread out towards the bottom. In the middle it opens. There are times when I long in vain for God's tangible closeness and intervention, but he remains hidden as if behind a curtain.

Then the curtain suddenly rips open and lets me realise, even if sometimes only for a short time: He cares about me. HE sees and hears me. And HE intervenes.

Motif:

Stefanie Bahlinger

Interpretation text :

Renate Karnstein

Bible passages:

NRSV - New Revised Standard Version
Bible: Anglicized Edition,
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Churches of Christ in the United
States of America.



"Where do you come from and where do you want to go?" An important question that is worth asking even when we are not lying on the ground!

God looked at every-
thing He had made:
And behold,
it was very good.

Genesis 1:31



Reflecting on the Year that was



**Whoever comes to me,
will never drive away**
John 6:37

Dear Congregation and friends,

The old year has passed and the new year has begun. According to Longman Dictionary of Contemporary English, the saying "Time marches on" used to say that as time goes by, situations change and things do not remain the same. I think this past year is testament to that. We have come out of a two year period of Covid pandemic to a semblance of normality.

There have been many problems and challenges both locally in RSA and Globally. The issues affecting climate change seems to rapidly be sinking in world-wide. The fossil fuel supply pipeline cuts to Europe, seriously affecting households and industry in the present winter have resulted in higher prices and an urgent search for other sources. This may well have forced the world to accelerate its efforts in finding alternatives to fossil fuels.

The war in Ukraine has affected us all globally in one way or another with food and other prices soaring.

Despite so many negatives, we as a congregation have, through prayer and by the grace of God experienced many things to be grateful for in this past year of 2022.

Our Pastor Anja after recuperating well in Germany, returned to us, albeit to a 60% post. We are extremely pleased that she is back in our midst.

The Congregation has, through the generosity of Church members and friends and the efforts of its Financial Team, found itself in a positive financial position. The efforts of our Committee and Synod Delegate at the last Synod resulted in a much reduced debt and a more manageable budget. Nevertheless, continued vigilance and effort will be needed to maintain our financial health in this coming year.

In 2022 Eskom subjected the country to approximately 3750hrs (156 days) of Loadshedding. All information points toward this not being much different in 2023.

Loadshedding on this scale has invariably started to impact on the technical logistics affecting Divine Services in our church. As the services these days normally require the use of the projector and audio, a small capacity generator suitable to power this equipment and some LED lighting has been acquired to ensure that Services are not overly disrupted by loadshedding.

Our Sunday School facility has been upgraded and is bright and child

Reflecting on the Year that was

friendly with Sunday School being held on the 2nd Sunday of each month and a Family Service normally on the last Sunday of each month for our children and the child in each one of us adults.

Since the start of the Covid-19 pandemic at the end of 2019, we have not been in a position to hold our normal Easter and Christmas Markets. In 2022 we once again were able to start up with these main annual congregational fundraisers. Thank you to all our sponsors as well as past stall convenors who have passed on the reigns to a new Market Team who are to be lauded for their generosity, enthusiasm and hard work in making the 2022 Markets the success that they were.

The much needed upgrade of our hall floor undertaken in 2021 started reaping benefits in 2022 by attracting more hall hirers donating for the use of facilities and bringing in additional much needed funding.

Maintenance of the congregation's assets has been on-going by the Maintenance Team throughout the past year. The team has set aside each Wednesday to tackle the various tasks needing attention. Thanks to the Belltower fund and other donations, painting and other refurbishment work could be undertaken and is still on-going. Claims against our insurance policy, funded the replacement of the Manse geyser that was nearing the

point of failure. In addition, severely damaged sanitary-ware replacement in the hall "gents" was similarly funded.

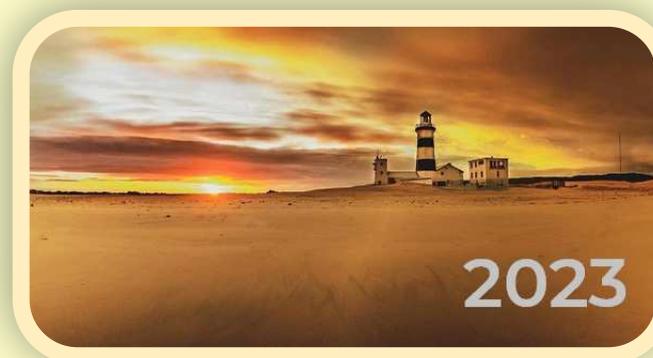
Unfortunately, on two successive occasions, vandals damaged and stole water pipes from the rear of the hall building resulting in water loss. They were replaced with non-metallic pipes. There have been no further incidents.

So despite the many challenges, the positive up-beat congregational response to the challenges yielded good results during a difficult year that was 2022.

May we continue to care and support one another as well as friends and strangers whose paths we may cross.

Your Committee wishes you and your loved ones a blessed and Christ-filled 2023 new year.

Reinhard Walle
Committee Chairman a.i



For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.
Matthew 7:8

Noticeboard

Coffee with God



In the New Year we would like to start with a Home Group again called **COFFEE WITH GOD.**

It will be on Tuesday mornings at 10H30. Everyone is welcome. Look out for announcements in Church and on the WhatsApp Group for further details.

New appearance

With the new year have a closer look to the outer presentation of our beautiful church.



Birthdays January 2023

01-Jan

Chad | Human
Leonard | Rosendahl
Péter | Heineke
Sharon | Tessendorf

06-Jan

Genia | Lokotsch
William | Bürger

07-Jan

Anne | Tessendorf

09-Jan

Hagen | Krieg

10-Jan

Elise | Schaberg

13-Jan

Robin | Arends

14-Jan

Stefan | Jachens

15-Jan

Leona | Breitfeld
Rosi | Seifert

16-Jan

Arnold | Tessendorf

19-Jan

Ruth | Rohmoser

22-Jan

Leah | Septoe

23-Jan

Justin | Köpke

23-Jan

Michael | Koch

26-Jan

Charlotte | Andrews

27-Jan

Auke | Brand
Reinhard | Walle



Happy
Birthday

Divine Services January 2023

1 January 2023 9:30 (D)
New Years Day



Watchword (Hebrew 13:8)

Jesus Christ is the same yesterday and today and for ever.

Even if our time passes: God remains the same. He gives us a new year in his presence. It is still young and lies before us like a blank page. But how quickly old customs are torn down. We can plan, but we do not have our future in our hands, as the service on New Year's Day shows. Nevertheless, it encourages us to set out - even into unknown territory. Our intentions, actions and plans are in God's power. Whoever entrusts his path to him, he will guide him. With God's protection and help, we can confidently embark on the path into the new year.

Sermon
Romans 8:31b-39

8 January 2023 18:30 (E)
1st Sunday after Epiphany



Watchword (Romans 8:14)

For all who are led by the Spirit of God are children of God.

The reality-changing power of God is for all who are baptised. Heaven opens. and God says: You are my dear son. You are my dear daughter. Jesus probably never baptised. But at the beginning of his ministry he is baptised by John. And hears the voice: "This is my beloved Son!" How encouraging the word of old: He who does not crush the weak, he who does not break the bent reed, comes from God. We too are baptised into him. We are called into his fellowship and joined together as one body: Sons of God and Daughters of God. Not because we are so great or so strong, but because he loves us. If God considers us so precious, how can we not take care of ourselves and each other?

Sermon
John 1:29-34

Divine Services January 2023

15 January 2023 9:30 (E)
2nd Sunday after Epiphany

22 January 2023 (E)
3rd Sunday after Epiphany



Watchword (John 1:16)

From his fullness we have all received, grace upon grace.

Jesus' first miracle at a wedding celebration is about deficiency and abundance: the fact that the wine runs out could spoil the whole celebration. Asked by his mother, Jesus saves the celebration: water becomes the most exquisite wine. The Judeans also hope for a miracle as they cry out for God's help in the drought. Where is he in these difficult times? God's glory is still hidden from the human eye and spirit - the apostle Paul says. Moses - who is only allowed to look behind God because his eye cannot bear the sight of God - experiences this. And those who seek God and want to live according to his will, sense the fullness that God promises them: when our gifts become sources of joy and strength for others, then we praise the one who has given us them.

Sermon
Exodus 33:18-23

Watchword (Luke 13:29)

Then people will come from east and west, from north and south, and will eat in the kingdom of God.

The Christian message does not stop at national borders. It applies to all people without exception. Jesus and his disciples already reached out to the neighbours of the people of Israel, healed foreigners and debated with Samaritans. Jesus' ancestors are also international, like the Moabitess Ruth, who moved to a foreign land with her mother-in-law and accepted her religion. God's love knows no borders - testify the apostles and prophets. So also the kingdom of God will be colourful and multilingual. "There will come from the east and from the west, from the north and from the south, who will sit at table in the kingdom of God".

Sermon
Romans 1:13-17

29. Jan 2023 09:30 (E+Fam)
Last Sunday after Epiphany



Watchword (Isaiah 60:2b)

The Lord will arise upon you, and his glory will appear over you.

The Christmas season is coming to an end. The light is still shining brightly - so brightly that the disciples who experience the "transfiguration of Jesus" would like to hold on to this moment. But no one can stop at such an experience. Everyone has to return to everyday life, often enough to suffering. But everyone takes the bright glow with them, which encourages them to continue living in God's light.

But Jesus' journey is not yet complete: Beyond the approaching Passion season, the last Sunday after Epiphany already points ahead to Easter.

Sermon
Matthew 17:1-9

5. Feb 2023 09:30 (D)
Septuagesima



Watchword (Daniel 9,18)

We present our supplication before you, not on the ground of our righteousness, but on the ground of your great mercies.

Is God just? That those who act well do not always have it good, was already painfully experienced by the people of Ecclesiastes' time. "God's justice is goodness", counters the Sunday of Septuagesimae. The vineyard owner who pays equal wages to all, even to the last labourer; Jesus who sits at table with a tax collector of all people; God who is not impressed by strength and wealth, but opposes them with justice and his righteousness. Jesus calls those who are infected by this justice to follow him. They try, like Paul, not to insist on their own rights, but to always do justice to others according to their needs. They know that this is not possible by their own strength, but that God always gives the "willing and doing".

Sermon
Matthew 9:9-13

Prayer Cards January 2023

1 Jan Theodore Goliath

2 Jan Chris Bürger

3 Jan Leona Breitfeld

4 Jan Florence Arends

5 Jan Leonard Fourie

6 Jan Hans Rohwer

7 Jan Thomas Jachens

8 Jan Henry Newman

17 Jan Erica Tessendorf

18 Jan Debra Dreier

19 Jan Greyson Meyer

20 Jan Karla Arends

21 Jan Eva Rudolph

22 Jan Dieter Lokotsch

23 Jan Hagen Krieg

24 Jan Hildegarde Kivedo

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 Jan Charlotte Andrews

10 Jan Rudi Harmse

11 Jan Rea Letsholonyane

12 Jan Anthea Bürger

13 Jan Helma Weber

14 Jan Gisela Schmidt

15 Jan Olga Thomas

16 Jan Melissa Fillis

25Jan Steven Harmse

26 Jan Mandy Septoe

27 Jan Chad Human

28 Jan Jarrid Angloher

29 Jan Ruth Rohrmoser

30 Jan Anthea Daniels

31 Jan Arnold Tessendorf

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

1. Timothy 2:1

Notice Board - Looking back

Thank you Lunch



The helpers at the Christmas Market could rejoice about the success and also about the Lunch Braai on 3rd of December.

Carols, coffee, cake

After service on the 3rd of Advent the congregation assembled in the hall for singing Christmas carols. Brian was playing the piano, Pastor Anja the guitar. All started with lovely cake and refreshing coffee. A warm thank you for the organisation and giving.



A hearty thank you also to Henry Newman who put up and lit up the huge Christmas tree. Penny und Carol installed the awesome decoration with the angels, applause and thanks to you.

Notice Board - Looking back

Looking back to the services in Advent

Here is a retrospect with pictures and thoughts for all who want to have a look back to the past services or those who could not come yet. We are very glad and thankful especially for our family services and the choir conducted by Mercia.



The nice painting of our church is often shown during intercessions.

In Advent („arrival“) we were prepared with the advent wreath for this special time.

The liturgical colour is purple as a symbol for transition and transformation.

Also the candles of our advent wreath had liturgical colours: three of them in purple, the fourth one in rose pink that appears when white comes to the purple. White is the colour of the coming Christ symbolised in a fifth white candle in the middle of the wreath. It is lit on Christmas Day when we celebrate the „arrival“ of Jesus in whom God will be present in us. In expectation of God's arrival in us the first candle stands for hope, the following for preparation and love until the fourth candle of joy.

The wreath which is holding the candles is a sym-



bol of God's everlasting love. The love which is the reason for creating mankind as children of God. This love is still enhancing and holding us. In Advent we try once again to open ourselves for this love.

25th January: The Conversion of St. Paul

Paul of Tarsus (Greek Paûlos, Hebrew Sha'ul (Saul), Latin Paulus) was probably born before the year 10 in Tarsus/Cilicia; and died after 60, probably in Rome. According to the New Testament (NT), he was the most important missionary of early Christianity and one of the first Christian theologians. Since he was instrumental in opening the new faith to non-Jews, many historians - since the Enlightenment - consider him the actual founder of Christianity as an independent religion.

As a Greek-educated Jew and law-abiding Pharisee with Roman citizenship, Paul initially persecuted the followers of Jesus Christ, whom he had never met during his lifetime.

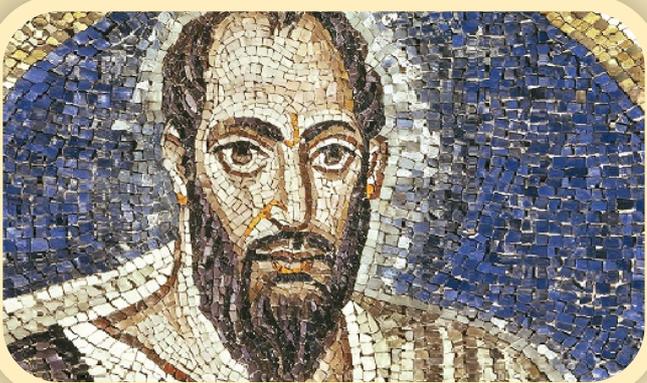
Since his conversion, however, he saw himself as a divinely appointed apostle of the Gospel to the nations (Galatians 1:15 f.). As such, he proclaimed the risen Jesus Christ, espe-

cially to non-Jews. For this purpose, he travelled through the eastern Mediterranean region and founded several Christian congregations there. He remained in contact with them through his letters. These oldest surviving early Christian writings, the so-called Pauline Epistles, form an essential part of the later New Testament.

An essential characteristic of Pauline theology is the concentration of the Christian faith on the crucifixion and resurrection of Jesus Christ with constant reference to the promises of the Tanakh (Hebrew Bible). Through the substitutionary fulfilment of the Torah by Jesus Christ, the Son of God, Paul found man's justification and his reconciliation with God established by grace. These themes, in various interpretations, became basic building blocks for the teachings of many Christian denominations.

Orthodox churches, the Roman Catholic Church, the Coptic Orthodox Church, the Armenian Apostolic Church and the Anglican Communion venerate Paul as a saint. The Protestant churches commemorate him with memorial days. His letters have influenced church fathers and leading Christian theologians and thus strongly influenced European intellectual history.

In accordance with his self-image as an apostle to the nations, i.e. as one charged with mission among non-Jews, Paul wanted to spread the Gospel of Jesus Christ as far as possible.



Watchword of the Festive Day:
**it is no longer I who live,
but it is Christ who lives in me.**
Galatians 2:20 a

25th January: The Conversion of St. Paul



He fell to the ground and heard a voice saying to him, 'Saul, Saul, why do you persecute me?' .
Acts 9:4

He and his companions lived as itinerant missionaries who wanted to reach the most distant areas possible by heading for the larger cities in each.

The newly planted churches were then largely left to their own devices, because the missionaries moved away to plant churches elsewhere.

The book of Acts reports several journeys of the apostle, which are usually divided into "missionary journeys", but this does not quite correspond to the account of Acts. (for more see next page)

The Damascus conversion is colloquially referred to as the encounter of Paul of Tarsus with the risen Jesus Christ on the way to Damascus.

According to his own statement, Paul was called from the persecutor of the early Christians to the apostle of the nations.

Because Paul himself did not report any experiential details of this, Christian theology today speaks of the Damascus event or of the calling to be an apostle to the nations. Sometimes the Damascus event is also expressed with the phrase 'from Saul to Paul'. However, this change of name is not documented in the NT. There Paul never calls himself Saul.

It does not mention a change of name. According to Acts 13:9, he bore a double name, as was customary in Diaspora Judaism, and was called either by his Hebrew or Greek name, depending on the circle of addressees. Up to this point, the Acts of the Apostles only calls him Saul, after that only Paul.

This change is therefore only described four chapters after the Damascus experience described in Acts 9. In the biography of Paul, this took place about 15 years before the events described in Acts 13.



Ananias, who was a devout man said to me, "Brother Saul, regain your sight!" .
Acts 22:12-13

Missionary Journeys



In the **"first missionary journey"**, according to the Acts, he visited Cyprus together with Barnabas and his nephew, and then the home of the proconsul Sergius Paullus, whose family was based in Antioch. Forced by persecutions, he also travelled to other cities and finally returned with Barnabas to Antioch on the Orontes. Historically, a period of 12 to 13 years can be assumed for this phase of his life, stylised by Acts as a single journey; neither are Paul's letters from this time known, nor did he later comment on it in letters (possible in Gal 1,21).

The **"second missionary journey"** consisted of a journey to the churches founded in Galatia during the first journey and then to Greece, a longer stay in Corinth and a journey to Jerusalem and Antioch on the Orontes. Luke describes the latter only briefly; this journey, together with the beginning of the "third missionary journey", forms a short account of a journey from Corinth to the East and back to

Ephesus, which was briefly visited on the outward journey. During the second journey, Paul wrote the First Epistle to the Thessalonians, which consequently represents his oldest surviving writing.

The **"third missionary journey"** consisted mainly of a three-year stay in Ephesus. This was followed by a round trip through Greece and a journey to Jerusalem, during which a collection mentioned in Paul's letters was apparently to be delivered. Paul's plans envisaged a further **journey to Rome** and from there to the western Mediterranean region as far as Hispania (Rom 15:22 f.). In Jerusalem, however, he was arrested by the Roman authorities and transferred to Rome, where he presumably suffered martyrdom. A comparison with Paul's letters shows that Paul probably undertook other journeys not mentioned in Acts. However, only assumptions can be made about the details.

Missionary Journeys



1. **Gaza** Philip preached about Christ and baptised an Ethiopian eunuch on the way to Gaza (Acts 8:26-39).

2. **Jerusalem**

3. **Joppa** Peter learned in a vision that God grants the gift of repentance to others (Acts 10; 11:5-18). He raised Tabitha from the dead (Acts 9:36-42).

4. **Samaria** Philip's spiritual ministry in Samaria (Acts 8:5-13); later Peter and John also taught there (Acts 8:14-25). After they had given the gift of the Holy Spirit, Simon the sorcerer tried to buy this gift from them (Acts 8:9-24).

5. **Caesarea** After an angel appeared here to a Roman centurion named Cornelius, Peter allowed Cornelius to be baptised (Acts 10). Here Paul defended himself before Agrippa (Acts 25-26).

6. **Damascus** Jesus appeared to Saul (Acts 9:1-7). After Hananias restored Saul's sight, Saul was baptised and began his spiritual ministry (Acts 9:10-27).

7. **Antioch** (in Syria) Here the disciples were called Christians for the first time (Acts 11:26). Agabus prophesied of a famine (Acts 11:27-28). A heated controversy arose in Antioch over circumcision (Acts 14:26-28; 15:1-9). Paul began his second mission in Antioch, with Silas, Barnabas and Judas Barsabbas travelling with him (Acts 15:22, 30, 35).

8. **Tarsus** Home town of Paul, who was sent here by the brethren to protect his life (Acts 9:29-30).

9. **Cyprus** Because of persecution, some saints fled to this island (Acts 11:19). Paul passed through Cyprus on his first missionary journey (Acts 13:4-5); Barnabas and Mark did the same later (Acts 15:39).

10. **Paphos** Here Paul put a curse on a sorcerer (Acts 13:6-11).

11. **Derbe** In this city Paul and Barnabas preached the gospel (Acts 14:6-7, 20-21).

12. **Lystra** When Paul healed a paralytic, he and Barnabas were worshipped as gods. Paul was stoned and presumed dead, but he got up and continued preaching (Acts 14:6-21).

13. **Iconium** Paul and Barnabas preached here during their first mission and were threatened with stoning (Acts 13:51-14:7).

14. **Laodicea and Colosse** Laodicea is one of the churches of the Church that Paul visited and received letters from (Col 4:16). It is also one of the seven cities named in the book of Revelation (the others are Ephesus, Smyrna, Pergamum, Thyatira, Sardis and Philadelphia; see Rev 1:11). Colosse is 18 km east of Laodicea. Paul wrote to the saints living there.

15. **Antioch** (in Pisidia) During their first mission, Paul and Barnabas taught the Jews that Christ was of the lineage of David. Paul offered the Gospel to Israel, then to the others. Paul and Barnabas were persecuted and expelled (Acts 13:14-50).

16. **Miletus** When Paul was here during his third mission, he warned the elders of the church that "ravening wolves" would enter the flock (Acts 20:29-31).

17. **Patmos** John was imprisoned on this island when he received the visions now contained in the book of Revelation (Rev 1:9).

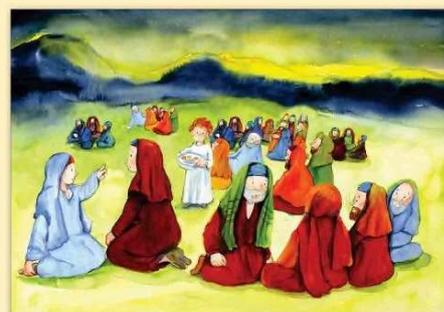
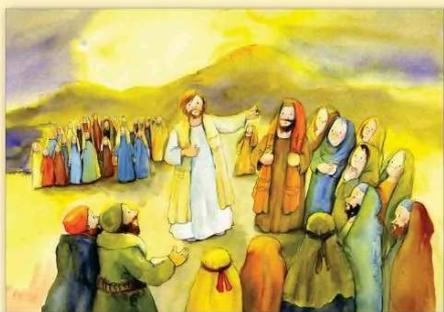
To be continued

Jesus Feeds 5000

Jesus was a teacher. He taught people about God. People followed him and sat for hours listening to him. One day the crowd was over 5000 people. That was really a lot of people. There were women and children as well. No one went home they just wanted to hear what Jesus was teaching. Later in the day the people started to get hungry. But there was nowhere to buy food. Jesus' disciples suggested to Jesus that they send the crowd away so that they could go and find food to eat.

But Jesus said "They do not need to go away. You give them something to eat." The disciples were very sur-

prised and said all they have is the lunch of a boy. He had 2 small fish and 5 little loaves of bread. Jesus told them to bring it to him. Jesus blessed the food. He looked up to heaven and gave thanks and broke the loaves. Then he gave the loaves of bread and fish to his disciples, and they gave it to the people. All the people ate until they were satisfied. There were 12 baskets of food left over. They gathered what was left because they did not want to waste any food. It was a miracle! God can use what we offer to him to do great and wonderful things! All we must do is trust him and offer him what we have.







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

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a.i.	Reinhard Walle (Chairman)	4 May Way chairman@lutheran-pe.org	Sunridge Park 6045 063 685 0263
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Bank Details :

First National Bank,

Branch Code: 211217

Account: 534 200 32476

Walmer Branch

Lutheran Church

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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