



**Always be ready
to make your defence
to anyone who
demands from you
an account
of the hope
that is in you.**

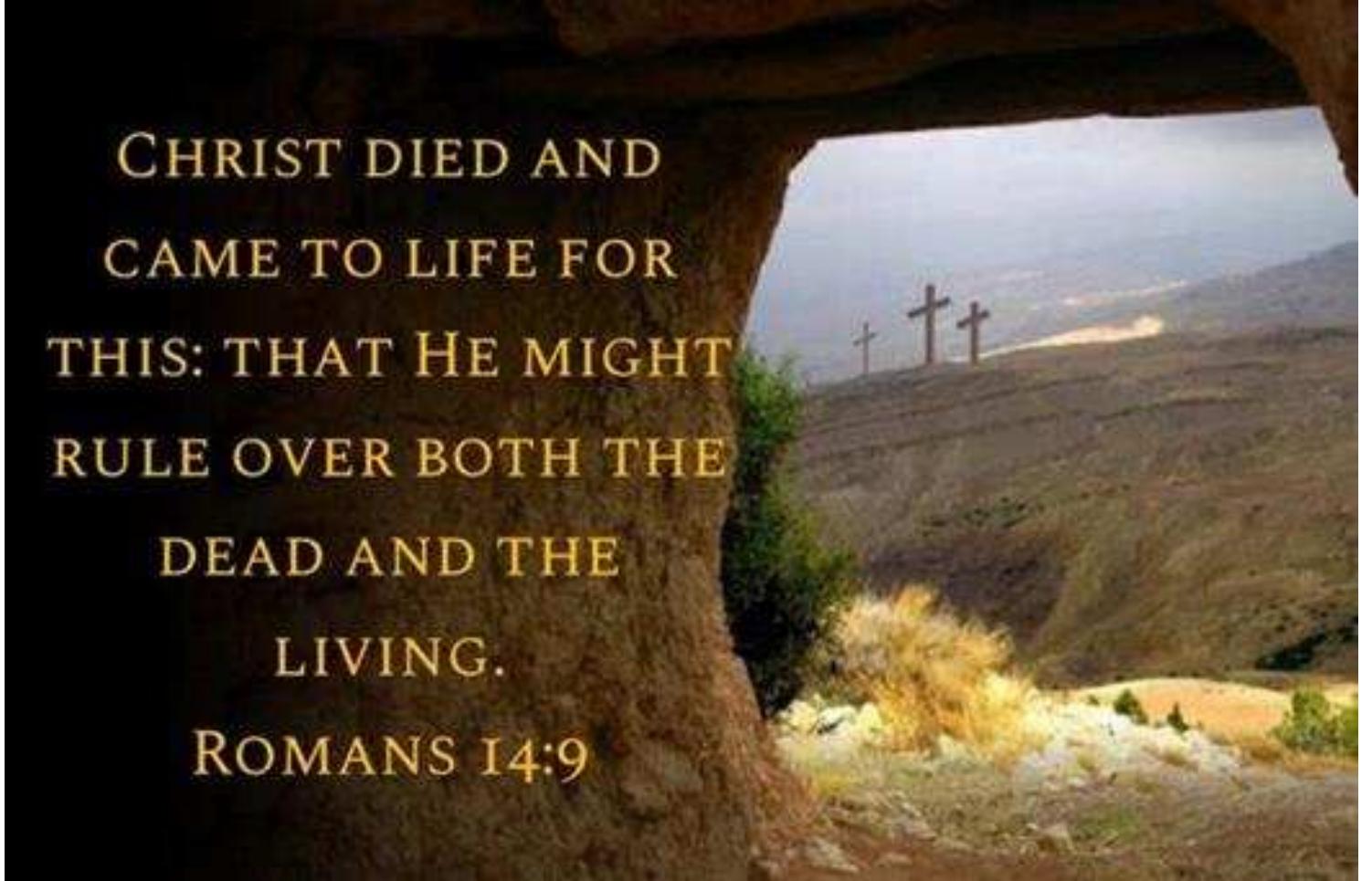
1. Peter 3:15

CHRIST DIED AND
CAME TO LIFE FOR
THIS: THAT HE MIGHT
RULE OVER BOTH THE
DEAD AND THE
LIVING.
ROMANS 14:9

Speaking at a funeral words of Romans 14, 7.8 are often taken:

„...whether we live or die, we belong to the Lord.“ Verse 9, which is our watchword of the month April, brings this section of the Gospel to an end showing the inner logic.

Both the living and the dead belong to the Lord because He himself has gone the way through death into life. So the word is full of easterly spirit. Actually it makes well-known the reason of our hope and consolation in the encounter with death. We don't fall into darkness, we stay in our Lord.



„We“ from verse 8, who are they? First of all they are the ones whose living and dying is connected to the living and dying of Jesus Christ. They „have been buried with Him through baptism into death...“ so that they „...too might walk in the newness of life“. (Rom 6, 4).

Nevertheless verse 9 extends beyond that „we“. It tells us in general: „He is the Lord of both the dead and the living“. Reality is greater than that what is in front of us. Reality is not only for the living. The world is the world of the living and the dead.

Watchword April 2023

Also the ones who lived before us are real. According to the Revelation (Rev 7, 9–17) the perfect righteous belong to the community of the redeemed. Church is not only those who are now. Once in a church year we are made aware of this greater community of the dead and the living. That is on Eternity Sunday, though that great reality embraces us every single day.

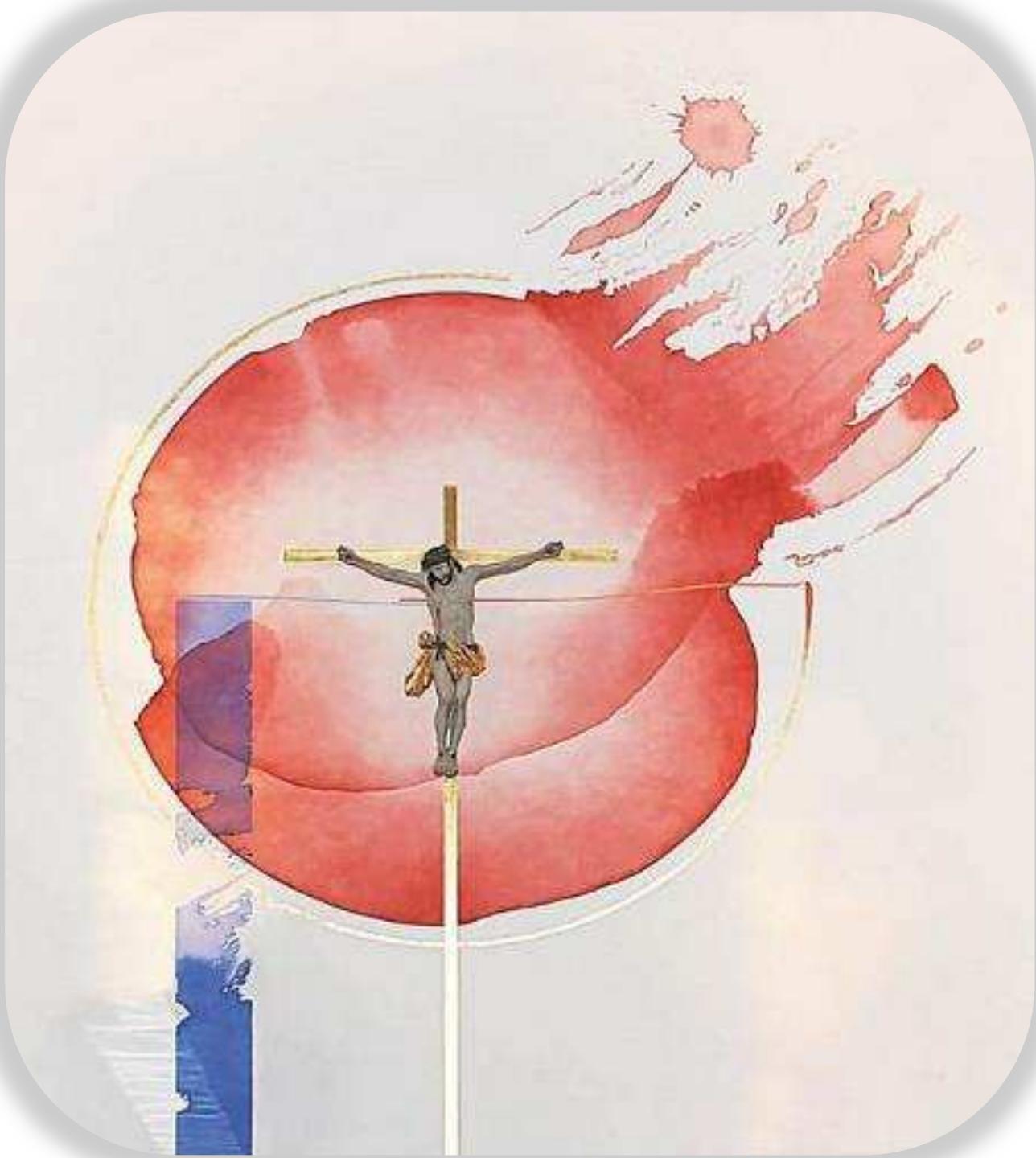
The key to understanding this is the life of Jesus. Paul tells us in the Letter to the Philippians about Jesus, the Son of God, who took „the form of a servant, being born in the likeness of man.“ (Phil 2, 7) He went to the deepest point of reality, died at the damned place of the cross and „therefore God exalted Him to the highest place and gave Him the name that is above every name, that at the name of Jesus every knee shall bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.“ (Philippians 2, 9 -11)

Here we end up again with our watchword. The Lord of the living and the dead is the one who fulfils reality as a whole. There is no space and no time that is without Him. He has got the whole world in His hand therefore also each and every single thing, from the smallest to the biggest and therefore also my life. „For from Him and through Him and to Him are all things.“ (Romans 11, 36)

So our own life is connected to the life of Jesus. It will go through death to life. Jesus has gone that way to take us with Him as brothers and sisters. He is the „firstborn among many brothers and sisters“ (Romans 8,29). The Gospel calls that „Following Jesus“: „To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.“ (1.Peter 2,21).

The calling of Jesus must always be heard again and again and be integrated in our own life. That reality that is enclosing everything and carries the living and the dead demands the hearing of each single human individual. It starts with my own hearing and following and trust. It also includes my weakness and brokenness. How important is all that when we give witness at the graves. We should not fear death. With His death and resurrection Jesus Christ connected extreme opposites. Also with our death the connection to Him is not lost. That is an invitation for young and old to follow and trust Him.

Yours in Christ
Pastor Anja



„Christus“ (Altarpiece St. Paul, Odessa) 2012
by Tobias Kammerer (*1968)

Tobias Kammerer created his altarpiece for the Protestant Church of St. Paul in Odessa in 2002. Behind the cross he uses the colour red, which stands for blood and also for the atrocities of humanity. At the same time, Kammerer chooses an applica-

tion of paint that appears transparent and light - as if it could also be petals that can be seen behind the cross. The heavy and the light, death and life, Good Friday and resurrection are thus related to each other.

Sermon text Colossians 1:13-20



„The resurrected Christ“ 1439
by Fra Angelico (1395? - 1455)

Everything in the picture depends on the angel. He is the connecting link between the light, bright colours and the dark, earthy colours that remind us of dying and death. He is an interpreting angel who at one point points to the tomb, but with the other hand

points upwards to an area that the women cannot see because it is at their backs. There is Christ, risen from the dead. It is a matter of combining both: The view into the grave with the reality of the resurrection.

Sermon text 1 Corinthians 15:1-11

Lutheran World Federation - Information

(LWI) - The next plenary session of Joint International Commission on theological dialogue between the Lutheran World Federation (LWF) and the Orthodox Church will take place from 29 April to 6 May in Wittenberg, Germany, focusing on the theme of 'The Holy Spirit, the Church and the World: Creation, Humankind and Salvation'. Participants will start working on a common statement due for publication ahead of the 1,700th anniversary of the Council of Nicaea in 2025. The announcement came in a communiqué issued at the conclusion of a Preparatory Committee meeting which took place from 22 to 25 February on the premises of the Theological School of Halki, at the Holy Trinity Patriarchal and Stavropegial monastery in Turkey. Participants were able to visit the prestigious seminary of the Ecumenical Patriarchate, founded in the mid-19th century on the site of an ancient Orthodox monastery but closed by the Turkish government in 1971.

Prof. Dr Dirk Lange, LWF's Assistant General Secretary for Ecumenical Relations said: "It was a joy to share in the life of the monastery, in prayer and in meals together with the monks. The abbot, Bishop Kassianos of Aravissos, hosted us with generosity and noted that many former professors from the Theological School contributed to the work for unity. For example, the 1920 encyclical entitled 'To all the Churches of Christ' was drawn

up by professors from that period calling for the foundation of a world council of churches, which then came to fruition almost 30 years later."

LWB/P. Hitchen.

The eight-member Preparatory Committee continued discussions on the role and activity of the Holy Spirit, hearing presentations from Lutheran and Orthodox theologians on the role and activity of the Holy Spirit in the life of the two traditions. The meeting was co-chaired by His Eminence Metropolitan Prof. Dr. Kyrillos of Krini and by Bishop Dr. Johann Schneider from the Evangelical Church in Central Germany.



Participants at the Preparatory Committee meeting for the 18th plenary session of the Joint International Commission on the Theological Dialogue between the Lutheran World Federation and the Orthodox Church, held in Halki, Turkey.

Photo: Stavropegial monastery

Noticeboard - Divine Services

26 Feb:
Invocavit
(Temptation)



With the beginning of Lent we think about temptation which not only tears us towards bad thoughts but mainly keep us away from our most devote treasure: our identity as baptised children of God. Remember who you are: "Thus says the Lord, he who created you, he who formed you: Fear not, for I have redeemed you; I have called you by your name; you are mine. (Isaiah 43,1)

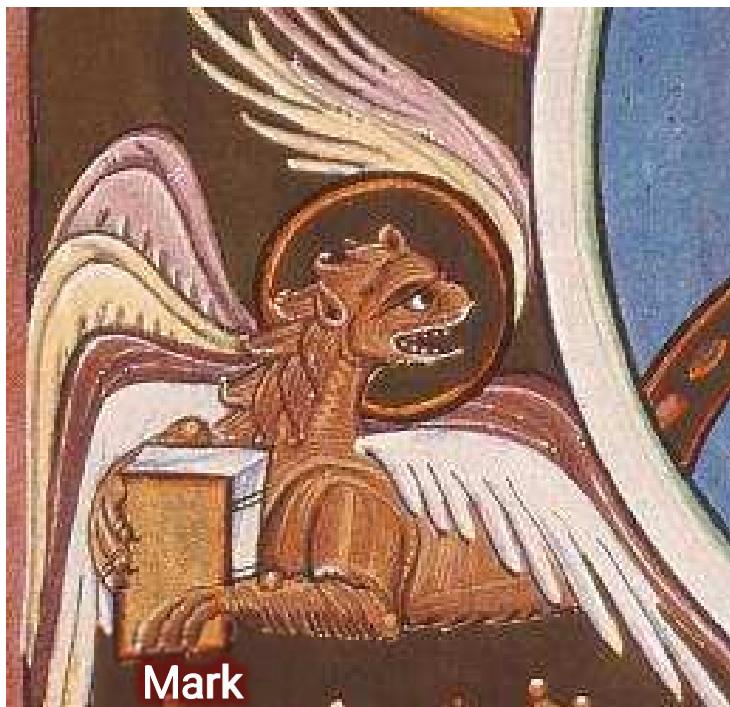
"Lead us not into temptation," our Father, but lead us into the One who conquered the Tempter for us, Jesus Christ, our Lord.

Attributes of the Evangelists



Matthew

The four evangelists Matthew, Mark, Luke and John, who are considered the authors of the four biblical Gospels, have been represented in Christian iconography by four winged symbols since the 4th century. The most common assignment since then is: a man symbolises Matthew, the lion Mark, the bull Luke and the eagle John. These symbols are also found as attributes in figurative representations of the evangelists.



Mark

Until the 13th century, the symbols were also combined into a single entity, which bears the designation tetramorph, taken from the Greek. This means fourfold.

The roots of the tetramorph in religious history probably lie in Babylonian mythology. There, the four figures symbolise the four male planetary gods. The bull stood for the Babylonian city god Marduk, the lion for the god of war and the underworld Nergal, the eagle for the wind god Ninurta and the man for Nabu, the god of wisdom. This goes hand in hand with ancient oriental ideas of guardians of the corners of the world and of bearers of the vault of heaven in the first (Taurus), fourth (Leo), seventh (Scorpio-man) and tenth constellation (Water-man, close to the constellation of the eagle) of the ancient Babylonian zodiac.



The symbols of the Christian story of impact go back to visions from the book of the prophet Ezekiel, especially those in chapter 1:

As I looked, a stormy wind came out of the north: a great cloud with brightness around it and fire flashing forth continually, and in the middle of the fire, something like gleaming amber.⁵ In the middle of it was something like four living creatures. This was their appearance: they were of human form.⁶ Each had four faces, and

Attributes of the Evangelists

each of them had four wings. ⁷Their legs were straight, and the soles of their feet were like the sole of a calf's foot; and they sparkled like burnished bronze. ⁸Under their wings on their four sides they had human hands. And the four had their faces and their wings thus: ⁹their wings touched one another; each of them moved straight ahead, without turning as they moved. ¹⁰As for the appearance of their faces: the four had the face of a human being, the face of a lion on the right side, the face of an ox on the left side, and the face of an eagle .”

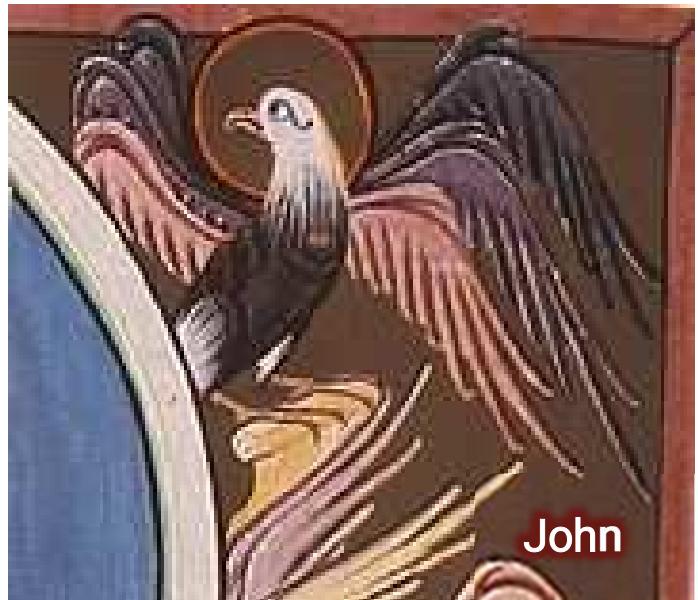
(Ezekiel 1,4–10)

The Revelation of John in the New Testament takes the throne visions of the cherubim (four wings) from Ezekiel, but also those of the seraphim (six wings) from Isaiah 6:2, composes them into a new vision and thus establishes the Christian tradition.

The evangelist symbols did not follow the sequence in John's Revelation, but correspond to the first, oldest mention

in Ezekiel 1:10 with the sequence man - lion - bull - eagle. Strikingly, only the eagle is equally in last place in all descriptions.

The development of symbols as identifiers for four specific Gospels goes back to the Church Fathers. These endeavoured to explain why the Gospels according to Matthew, Mark, Luke and John - and not the many others - are to be understood as divine revelation to



gether with the already completed Tanakh. The Church Fathers recognised the four scriptures in the four faces of those beings who are at home in the immediate presence of God. Like these, they were four in number, different but consubstantial.

A Carolingian illuminator painted this miniature around 820 as part of the Bamberg Apocalypse (folio 10v).



25th April: Day of St Mark the Evangelist

No one else is so close to the life of Jesus: the evangelist Mark wrote the oldest of the four Gospels. But who was the man behind the book? It does not reach the theological depth of the Gospel of John, nor does it offer as much detail about the life of Jesus as the Gospels of Matthew or Luke. With 16 chapters, it is even by far the shortest of the canonical Gospels of the Bible. And yet the Good News according to Mark does not need to hide: According to the majority historical-critical opinion, it is the oldest of the Gospels in the New Testament, and Mark the Evangelist, whose feast day the churches celebrate on 25 April, actually invented the genre "Gospel" in the first place.

The Gospel of Mark itself gives no direct indication of its author. Originally it was handed down anonymously, and the well-known title "Gospel according to Mark" was only

added later - probably at the beginning of the 2nd century - to distinguish it from other Gospel texts. According to early church tradition, however, John Mark, who came from Jerusalem and was a companion of the Apostle Paul, is considered the author (cf. Acts 12:12). From the testimony of the First Epistle of Peter, it is also inferred that this John Mark later became a disciple of Peter, whose interpreter was in Rome and wrote down his preaching. The oldest evidence of Mark's writing of the Gospel is found in Bishop Papias of Hierapolis around 130 AD. It has not yet been possible to clarify the authorship more precisely. According to ancient Christian tradition, the evangelist Mark was also the first bishop of Alexandria. He is therefore considered the founder of the Coptic Church and its first pope. Sources from the fourth century report his martyrdom in Alexandria on 25 April 68.

Mark's bones came to Venice in the 9th century, where they are still venerated in St Mark's Cathedral. And like all the evangelists, Mark was also assigned his own symbol early on in iconography: the lion. The attributes for the evangelists have their origin in the "four living creatures" mentioned both in the prophet Ezekiel and in the Revelation of John: besides the lion, these are the man (Matthew), the bull (Luke) and the eagle (John).

In contrast to the authorship, there is a broad consensus among experts on the time of origin of the text. Most



Watchword for his festive day:
(Mark 16:15):

Go into all the world and proclaim
the good news to the whole creation.

25th April: Day of St Mark the Evangelist



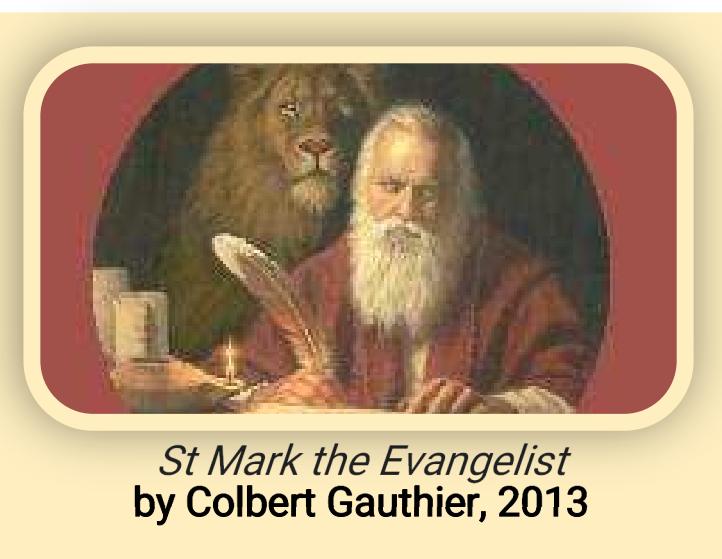
St Mark the Evangelist
Mosaic in St Matthews Cathedral
Washington, USA

biblical scholars date the Gospel around 70 AD. The only controversy is whether it was written shortly before or shortly after the destruction of the Temple by the Romans in that year. Among other things, the interpretation of Jesus' word that not one stone would be left upon another in the temple plays a role here (cf. Mk 13:2). Is this "real" prophecy or was the sentence put into Jesus' mouth after the destruction of the Jerusalem temple?

This ultimately remains unclear. The place of writing cannot be clearly determined either. However, numerous Latinisms in the text lead researchers to assume that Rome is the most likely place of origin. The Munich New Testament scholar Joachim Gnilka prudently states with regard to place and addressees: "A writing of the Gospel in Rome is possible, but less probable for the Roman community. Perhaps we should formulate it more cautiously: for the Gentile Christians of the West." The Gospel of Mark stands at the

beginning of the growth of Christianity from the Palestinian world into the Hellenistic-Roman cultural area. But this is not the only reason why it occupies a central position in the history of religion. It also marks the transition from the oral tradition of Jesus to the writing of the Gospels. Before Mark, the message of Jesus was transmitted primarily in oral form, for example in sermons, catechesis and liturgy.

Mark, however, was probably the first to present the life of Jesus from baptism to death on the cross in a chronological sequence. The specific reason for this is disputed. It is possible that he wanted to defend the Christian faith against false teachings or that he recorded it in writing because at the time of writing the generation of contemporary witnesses to the life of Jesus was increasingly dying out. In order to pass on the traditions, Mark created a new literary genre: the Gospel (Good News) - a mixture of elements of Old Testament prophetic books and Hellenistic biographies of rulers.



St Mark the Evangelist
by Colbert Gauthier, 2013

News from the Bishop's office

Synod 2023

The 1st session of the XVI Synod will take place from 12-14.10.2023 at St Crucis Lutheran Church, East London.

The topic will be: "God sees!" - but also focusing on the intergenerational diversity within our congregations / church with a focus on the youth.

Due to the limited availability of flights from Cape Town to East London a decision was taken to start on Thursday evening (12.3.23) at 18:00 with the opening service, and end the synod proceedings on Saturday (14.10.23) at 21:00.

A reminder that delegates must be elected for 4 years. Proposals for change or amendments to Church Laws must reach the church office by 10th July 2023 (3 months) and Motions need to reach the church office by 11th August 2023 (2 months). office@elcsacape.co.za

The CCW pre-synod meeting will take place on 2 September 2023 and the CCE pre-synod meeting on 9 September 2023.

Congregations

Wynberg and St Martini: A new pastor's post is created to serve the project through which we endeavour to reach young families. The post was advertised in Germany, but no suitable candidate was found. The process is ongoing to find a pastor. Let us carry this in our prayers.

St Martini congregation will become vacant in August 2023 due to the resignation of Pastor Claudia Nolte-Schamm. The process of filling the post has started. May we find a suitable candidate soon.

Friedenskirche Stellenbosch will be vacant from June 2023. The post has been advertised in UELCSA. We trust that a suitable candidate will be found.

Pastors

Erich Rust (em.) passed away on 12.3.2023. He served in various congregations and ministries of the church. May he rest in peace. May the Lord comfort his loved ones.

Pastor Claudia Nolte-Schamm has resigned from her post at St Martini. Her term of office ends on 30.6.2023. We thank her for her dedicated service. We wish her and her family God's richest blessing for the future.

Pastor Michael Denner's contract with the EKD has been extended to 31.8.2023. We are grateful that they can continue with their ministry for a few more months.

Vicar Hermann Düvel has successfully completed the 1st Theological Exam. He has been placed at ELC Strandstreet for 1 year. May his internship serve to grow in ministry.

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/>

Birthdays April 2023

04-Apr
Sigi | Sauer
09-Apr
Thomas | Jachens
10-Apr
Liz | Tessendorf
11-Apr
Gisela | Ruppelt
Kerilee | Thompson
15-Apr
Erica | Tessendorf
16-Apr
Hans | Rohwer
19-Apr
Wayne | Böttcher
23-Apr
Aiden | Groenmeyer
27-Apr
Mercia | Fillis
28-Apr
Christian | Seifert

Happy
birthday

Divine Services April 2023

2 April 2023 09:30 (D)
Palm Sunday



6 April 2023 19:00 (E)
Maundy Thursday



Watchword (John 3:14b.15)

*The Son of Man must be lifted up,
that whoever believes in him may
have eternal life.*

There are moments when nothing is what it seems. A happy face hides deep sadness, those who show harshness can also be merciful, and a seemingly gloomy future hides a new opportunity. These are borderline moments, uncertain and vague. Only in retrospect do I interpret the signs correctly. Palm Sunday leads into such a borderline time: the hands that were just waving palm branches are almost clenched into fists. The "Hosanna" becomes a shrill cry of "Crucify", happy faces freeze into grimaces. And yet it is Jesus' death on the cross that brings life to people. His way into darkness was a way into light, today we confess that. In the beaten, in the despised, God was very close. Only a few recognised this, like the woman who anointed the condemned man like a king.

Sermon
Mark 12:1-12

Watchword (Psalm 111:4)

*He has gained renown by his
wonderful deeds; the Lord is gracious
and merciful.*

When did I see him for the last time? What words were spoken and what was forgiven? How important these questions become when a loved one dies. Blessed are those who were allowed to say goodbye or even heard a last word. They keep it for a lifetime. Maundy Thursday tells of Jesus' last legacy. Jesus takes a lot of time to say goodbye, encourages the disciples, washes their feet and gives them words and signs for the time without him. In the Lord's Supper Jesus is very close, even after 2000 years. We honour him when we break the bread and share the wine in unity and without divisions. Today, as we cannot celebrate communion together, we especially remember Jesus' words: I am the bread of life for you. His word is our food.

Sermon
Luke 22:47-53

Divine Services April 2023

7 April 2023 9:30 (E+D)
Good Friday

9 April 2023 09:30 (E, Fam)
Easter Sunday



Watchword (John 3:16)

For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

He encounters him in an incomprehensible way: in Jesus, God enters himself uncompromisingly into the night. He is betrayed, mocked, tortured and finally executed on the cross. The first Christians confessed: Jesus died for our sins. Nothing we do can be so bad that we are lost. But today, more and more people have difficulty with this: Does God need a sacrifice to atone? He does not need it, but he is very close to people in suffering. There should be no barriers between him and us. The sign of this is the cross, which connects heaven and earth.

Watchword (Revelation 1:18)

Christ says: I was dead, and see, I am alive for ever and ever; and I have the keys of Death and of Hades.

First love or the birth of a child, rescue from the greatest danger - there are events that fill us with inexpressible, deep joy. You want to sing and rejoice or you can't get a word out because of the happiness. Easter is the primal date of the Church. The three women at the tomb, the disciples to whom the Risen One appears, and Mary Magdalene, they cannot remain silent after the first horror: Jesus is alive! Love has conquered death. It has lost its final power over us. Jesus' resurrection has changed everything. Whoever lives in this trust against all appearances can act more freely, will stand up against everything that threatens life. "Death, where is your sting?" asks the Apostle Paul.

Sermon
Isaiah 54:7-10

Sermon
Hebrews 5:(1-6)7-9(10)

Divine Services April 2023

16 April 2023 09:30 (E)
Quasimodogeniti



23 April 2023 9:30 (E)
Misericordias Domini



Watchword (1 Peter 1:3)

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead.

"I only believe what I see," many say. What I can grasp with my mind, what I can comprehend, only that endures. Resurrection? That doesn't fit in there. Even many disciples could not believe the message of Jesus' resurrection at first.

Where was the proof? Where was the logical explanation? The first Sunday after Easter tells of how Jesus met the doubters and sceptics, let them touch him and ate together with them. So later they could also believe what they did not see: the invisible communion with Christ. Christians already share in his, the new life. Can one believe that? "Blessed are those who do not see and yet believe," says Jesus.

Watchword (John 10:11a.27-28a)

I am the good shepherd. My sheep hear my voice. I know them, and they follow me. I give them eternal life.

Jesus, the "good shepherd" is the focus of the second Sunday after Easter. The archetype of the shepherd appeals to children and adults alike. The New Testament confesses Christ as the good shepherd who does not abandon what is lost and who lays down his life for what is entrusted to him. Every single one counts. However, the biblical texts also warn against bad shepherds who think only of their own good, run away in the face of danger and do not strengthen the weak. It is important to follow the example of the good shepherd and to take care of others.

Sermon
Mark 12:1-12

Sermon
Luke 22:47-53

Services April 2023

30 April 2023 9:30 (E, Fam)
Jubilate



Watchword (2 Corinthians 5:17)

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

Creation and new life are themes of the Sunday Jubilate (Rejoice). It tells of the good creation in the beginning, of the creative play of wisdom before God, but also of the temporary nature of creation. Christians, too, are subject to impermanence. And yet they already have an inkling of new life. For Jesus is risen. For those who believe in this, death has lost its finality. Becoming new is possible, even here and now. Whoever holds on to this hope grows in strength. For just as the vine gives strength to its shoots, so too Christians have their support in Christ and can be called to life and renewed again and again.

Services May 2023

7 May 2023 09:30 (D)
Cantata



Watchword (Psalm 98:1)

Sing to the Lord a new song, for he has done marvellous things.

Protestant piety would be unthinkable without it. The biblical readings on Sunday Cantata (Sing!) revolve around music and song: The relieved thanks of the saved, the mighty song of praise of God's creatures, the soothing harp playing and the courageous singing that breaks down dungeon walls - they all unite in a many-voiced praise of God. Where his name is sung about in this way, God is very close. No area of life should be excluded from this praise, none is too small for this music. The more our lives become a song, the more this song will change us into more loving and grateful people.

Sermon
Isaiah 54:7-10

Sermon
Hebrews 5:(1-6)7-9(10)

Prayer Cards April 2023

- | | |
|-----------------------|--------------------------------|
| 1 Apr Zanele Thupana | 16 Apr Elisabeth Wagner |
| 2 Apr Lima Coko | 17 Apr Ryan Meyer |
| 3 Apr Jordan Visagie | 18 Apr Genia Lokotsch |
| 4 Apr Shereez Visagie | 19 Apr Rosi Seifert |
| 5 Apr Chuene Thupana | 20 Apr Michael Koch |
| 6 Apr Erica Thompson | 21 Apr Esther Siegmund-Heineke |

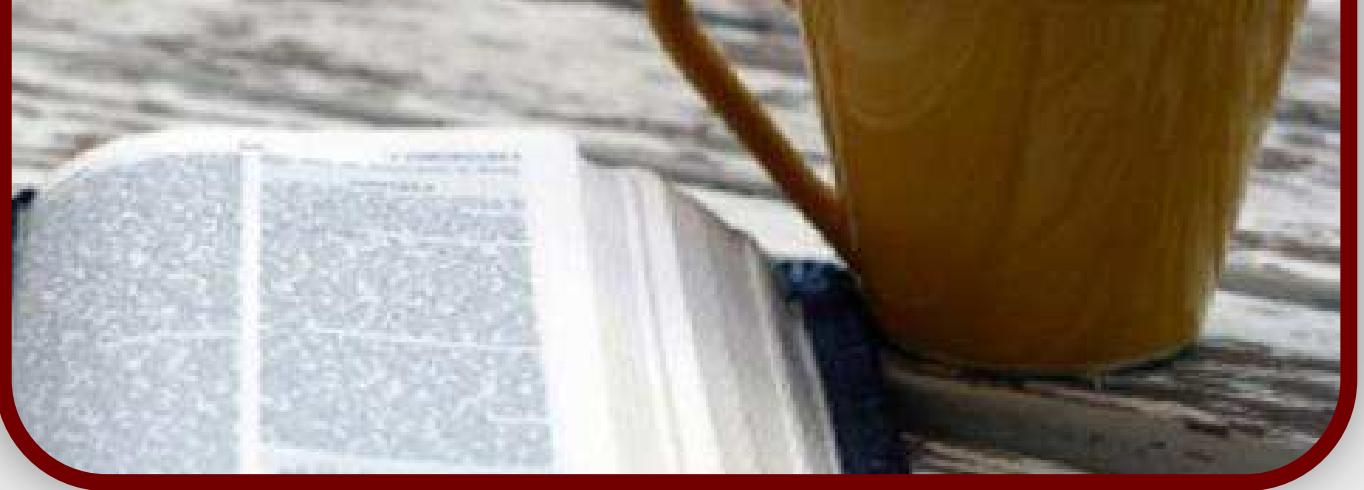


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|--------------------------|--------------------------|
| 7 Apr Gerhard Fröhlich | 22 Apr Josef Ritter |
| 8 Apr Morney Visagie | 23 Apr Horst van Biljon |
| 9 Apr Phil van Rensburg | 24 Apr Hildegard Dreier |
| 10 Apr Nicolas Sternberg | 25 Apr Karla Lentz |
| 11 Apr Barbara Rath | 26 Apr Ayesha van Wyk |
| 12 Apr Clinton Sternberg | 27 Apr Ursula Eichhoff |
| 13 Apr Albert Rohrmoser | 28 Apr Benjamin Burger |
| 14 Apr Joan Burgdorf | 29 Apr Roshni Groenmeyer |
| 15 Apr Joy Cairncross | 30 Apr Sheldine Septoe |

Therefore I exhort first of all that supplications, prayer, intercessions, and giving of thanks be made for all people.
1. Timothy 2:1

Noticeboard: Events

Coffee with God



In 2023 we have started with a Home Group again called

COFFEE WITH GOD.

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

Event Dates 2023

01 April 2023	Easter Market
14 May 2023	Mother's Day Coffee after Service
27 May 2023	Bingo Café
18 June 2023	Father's Day Coffee after Service
26 August 2023	Ladies High Tea
30 September 2023	Bingo Café
04 November 2023	Christmas Market
18-19 November 2023	Ladies Retreat (date and venue TBC)

Notice Board: Easter Candle 2023

The Easter candle is lit solemnly at the Easter Vigil or on Easter morning as a symbol of the Risen Lord, carried into the service and sung about, is the central symbol of the Risen Lord in the Easter season.

Historical

There is evidence of the custom of lighting an Easter candle as early as the fourth century. At that time, the Easter candle was something very precious, because it was traditionally made from pure beeswax. To get pure beeswax and take out the colour so that the candle is white was an elaborate process. The candle is not meant to represent burning, but rather enlightenment at Easter and therefore should not soot, which was only possible with beeswax."

Meaning of the Easter candle

The Easter candle takes up the pagan tradition of the sacrificial fire, but with a changed meaning. The Easter candle and fire symbolise new life, while the sacrificial fire was meant to please pagan gods. The Easter fire, on which the Easter candle is traditionally lit, is still lit in many congregations. The Easter candle is a small Easter fire that accompanies us throughout the year. It reminds us of the Easter message and thus gives us hope for eternal life.



Symbols of the Easter candle

There are three elements on each Easter candle: A and Ω (Alpha and Omega), the year and a cross. A and Ω symbolise the beginning (Alpha, first letter of the Greek alphabet), i.e. the creation, and the end (Omega, last letter of the Greek alphabet) of the world. The end of the world does not mean the end of the world, of course, but the kingdom of God. The year shows us that we

are part of the divine plan from A to Ω. The cross is the sign of the Christians. The cross also reminds us of the suffering in the world, for example the many inhumane tortures and executions that still exist. It appeals to our responsibility as Christians for this world.

Our Easter candle is unique

For many years our Easter candle has been designed and created by the artist Alvarito Felix. In addition to the altar candle (40 - 60 cm high), he also produces smaller Easter candles for home use or to give as gifts. These are available for R 150.00 at the Easter Market or after the services. They can also be ordered by e-mail: Extravaganza@Lutheran-PE.Org

Notice Board: Easter Market 1st April 2023

No, it is not an April-Fool's joke, this year only, the Saturday before Palm Sunday - our annual date for the Easter Market - coincides with 1st April 2023

The aim of the Easter market is on the one hand to raise urgently needed funds for the upkeeping and charitable obligations of the Church of Peace (fundraising) and on the other hand to promote community.

Your church contributions are primarily used to pay stewardship towards the Cape Church. The running costs (insurance, electricity, water, security) are primarily covered

by the rental income from the church center.

We depend on additional income for the upkeep and renovation of the church, community center and grounds.

Please support this year's Easter market with your friends so that it becomes a successful fundraiser.

Take also the opportunity to meet others and exchange ideas.

Easter Market
Oster Markt

Bring family and friends!

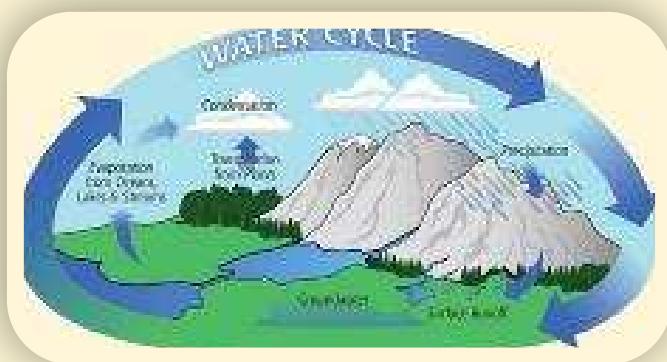
01 April 2023 @ 09:00

**Lutheran Church Hall,
Cnr Martin Rd & Luke Ave
Springfield**

**Variety of Continental Cakes
and Filter Coffee**

Also:
Delicious Pickled Fish
Artisan Pizza
Russian Rolls
Pancakes - Savoury or Cinnamon
Baked Goods Table
Hand Crafts Table
White Elephant table to browse around
Plants
Easter Hamper Raffle

Rain - God's gift of life



Pray for us, so that the Lord may send us rain to fill our cisterns.

Judith 8:31

Dear Congregation and friends,

This image reminded me of the mind picture I had when reading a part of the book of Genesis:

'And God said, 'Let the waters under the sky be gathered together into one place, and let the dry land appear.' And it was so. ¹⁰God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.
¹¹Then God said, 'Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.' And it was so.

Rain is part of the climate cycle of God's creation. The natural order relies on the rain falling from the clouded sky to the earth below. Evaporation, condensation and a whole lot of meteorological interactions need to be in harmony for precipitation to occur. When I first saw the earth water cycle depiction, there was to me also a similarity between this and our

fragile atmosphere that gives our world protection from cosmic radiation and the solar wind.

The thought occurred what if water did not evaporate what would happen? Would it rain?

I "Googled" this and the answer I got was that "Water would accumulate in the streams, and rivers and runoff into the ocean. Water would not cycle back up into the atmosphere and it would not rain. The oceans would remain blue but the land would ultimately become barren."

What a thought. That what is so essential to our survival is so often taken for granted. Rain and the life-giving fresh water it provides to all plants and animals and creatures (including humankind) on earth is absolutely vital to all life on our earthly home.

We are probably all at one time or another prone to complaining about the



weather, be it rain or drought.

Either it does not rain enough with just a few drops evident ...

Rain - God's gift of life



... or it rains too much.

Possibly much of the flooding we are experiencing nowadays could be attributed to modern society covering roads buildings and infrastructure covering what would have been absorbent soils.

You may have noticed a once flourishing tree or shrub that has been surrounded by brick paving or asphalt. The tree or shrub does not do as well or even dies off for lack of natural rain.

Caring for our dams, lakes and rivers and the life these water resources support, needs our earnest attention. Nature needs to be allowed to do what it is designed to do.

There are presently urgent calls for drilling into underground aquifers and pumping the water to the surface into the starved water reticulation systems. Ultimately, this surely cannot go on without replenishment by natural rainfall.

Looking after our natural resources and allowing them to function as our Creator has intended must be our pri-

ority for the coming generations. Reduce climate pollution and allowing the natural cyclic order of wind, rain, sun, animal and plant life to be brought back to their normal order.

This is by no means an easy task. It requires determination and dedication by so many throughout the world with a common purpose.

The recognition that reduction and ultimately banning carbon emissions and single use plastics amongst many is a vital step, followed by actually doing something about it.

Steps to clearing our oceans and choked waterways of pollution and plastics are being taken. The industrial age brought in much progress and technical innovation. The pollutant climate damage of this age continues to need dedicated and committed action.

We cannot afford to lose sight of the goal that we have to protect our earthly home that our heavenly Father provided. It is the only one we



I give thanks to you, O Lord my God,
with my whole heart, and I will
glorify your name for ever.
Psalm 86:12

Notice Board: AGM 2023

Our AGM (Annual General Meeting) took place on Sunday, 19th March 2023

More details will be published in a special issue of the parish newsletter.

The meeting was attended by 19 voting members and one guest. A total of 18 apologies were received.

The Chairperson, Mr Reinhard Walle, welcomed everyone to the meeting, which began with an opening prayer by Pastor Anja Spiske.

After adopting the minutes of the last Annual General Meeting, Pastor Anja Spiske thanked the church board and the energetic congregation members in her report who, together with Pastor Emeritus Andreas Wernecke and others, kept the church running. There was not a single Sunday when there was no service. She mentioned how we had moved on in the new world after the Covid, even though some of us no longer made it a habit to attend services regularly. She has started home visits and will continue to do so.

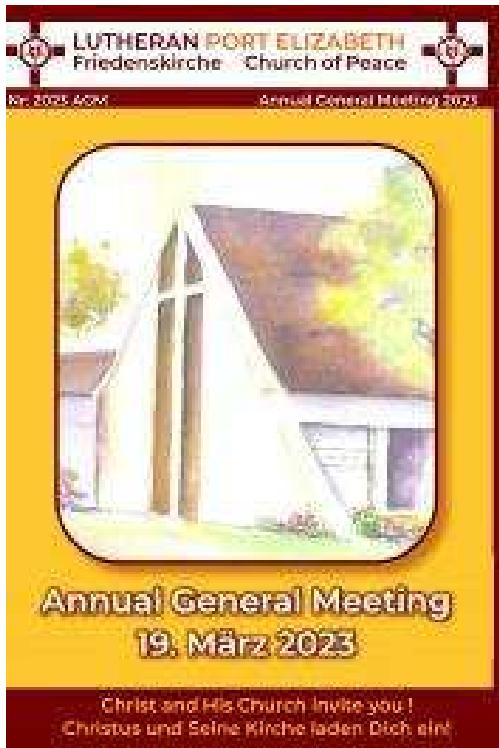
The chairman highlighted in his report that the congregation had no choice but to trust in the Lord when Pastor Anja was away from the congregation for six months to recuperate and receive medical treatment in Germany. He enumerated

how the caring hand of God was felt during this time, measured by the number of people who so willingly offered their help to keep the doors of the church open during this time.

Collections nearly doubled compared to 2021. The stewardship to the Cape Church was paid in full and the fund-raising events were more successful than expected. The Treasurer thanked the members for their generous support in the form of monetary and in-kind donations and called for this trend to continue.

Zanele Thupana was elected as a member of the church council and agreed to seek to succeed Henry Newman as treasurer. She is the appropriate person for this position as she has a degree in commerce.

Geoff Andrews was re-elected as Synod delegate, while Elizabeth Köpke was added as an alternate delegate. Elizabeth Köpke and Anthea Burger were elected as main delegates for the Church District East (CCE), Reinhard Walle and Carol Buschhold as alternates.



Financials

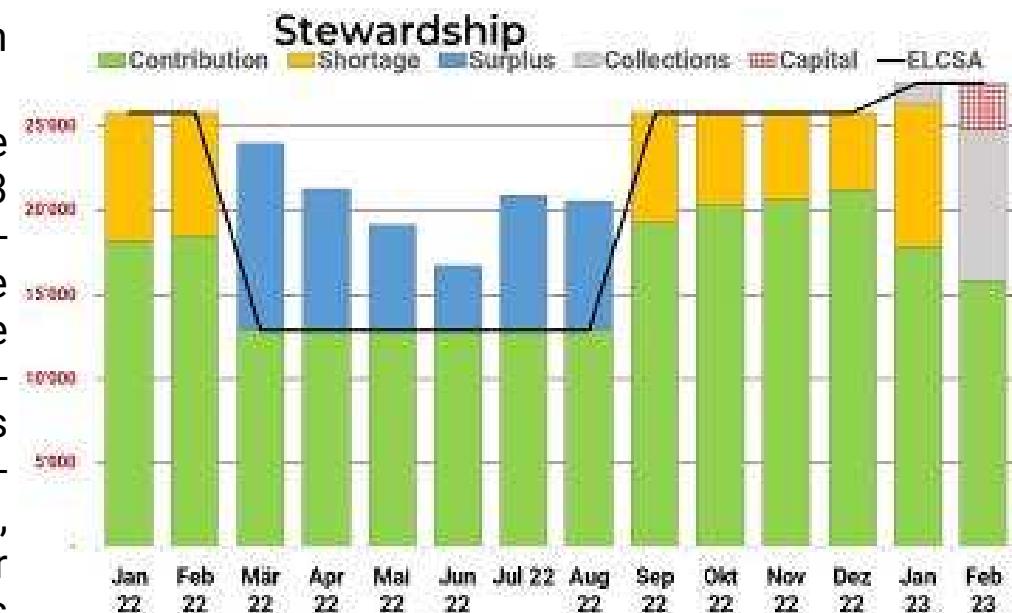
Dear congregation members,

The largest expenditure item (68%) in our 2023 budget is our stewardship to the Cape Church. The Cape Church pays all personnel and fringe costs (salaries, social security, health insurance, pension fund) for their pastors. These costs are totalled and averaged and all congregations pay the same share for a 100% pastorate.

The Friedenskirche has a 60% pastorate and receives an additional subsidy (from the solidarity fund) of R 6,000 per month. In 2023 we will have to pay a net amount of R 27,825 per month. Last year, due to the extended convalescence of our pastor, the pastorate was not occupied for 6 months. As a result we only had to pay 50% of the stewardship. Many thanks to the Cape Church and Pastor Anja for this arrangement.

In the graph above, the black line represents our payment obligation to the Cape Church.

The green and blue bars show the monthly receipts of your church contributions. In January and February and from September onwards, your payments (green bar) were not enough to meet our obligations. In March to August we received more church contributions (blue bar) than



was necessary to pay (green bar). So we were able to open a fund and use the money in the months of insufficient income (yellow bars). So we were also able to pay stewardship in full in January 2023 (1250 collections still used, grey bar). Unfortunately, the church contributions in February were far too low, so that we had to use all the collections as well as R 2,800 of the capital (red bar).

I would like to encourage you to reconsider the amount of your church contribution to our Church of Peace congregation. When was the last time you increased your monthly payment? Have you adjusted your church contributions for inflation?

If we divide the stewardship by the number of families, the mean is R 720 per month. But any contribution you are able to make is welcome.

Henry Newman
Treasurer a.i.

Kid's Page: Jesus is Tested

Jesus is tested.

Jesus was both fully man and fully God. When Satan tempted Jesus, Jesus was very hungry. Jesus had not eaten in 40 days but he never gave into the devil.

Satan said to him "Turn these stones into bread" But Jesus said "you can't live on bread alone". And he never changed the stones into bread.

Next, Satan took Jesus up a high mountain. There he showed him all the kingdoms and all the riches in the world.

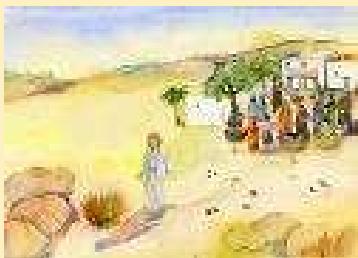
Then Satan told Jesus that if he would worship him,

he would give him all the kingdoms and glory in the world. But Jesus said worship the Lord your God and serve him only.

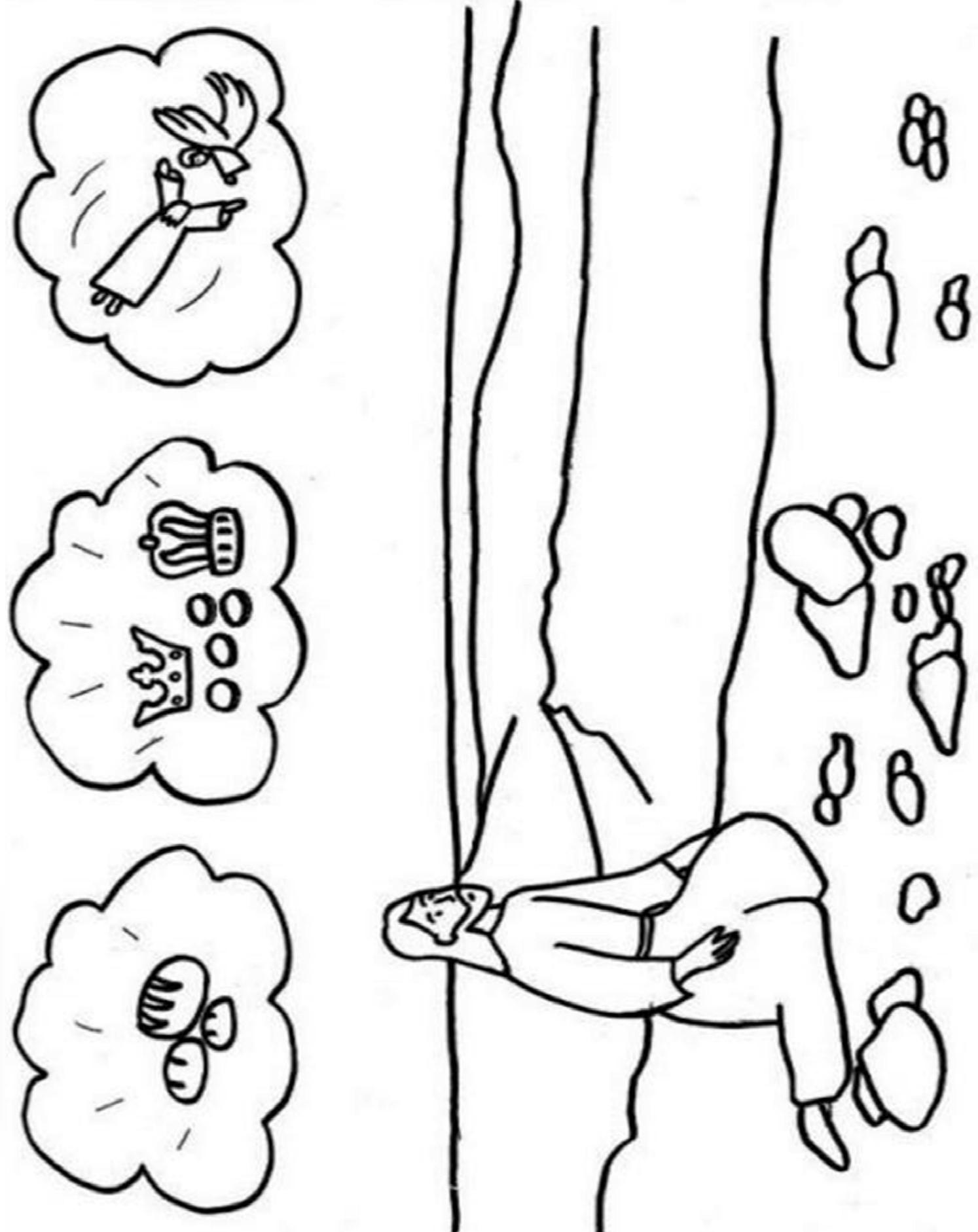
Again Satan took Jesus to the highest point in the temple in Jerusalem. Then he told Jesus to prove he is the Son of God by jumping off the temple. But Jesus said, "worship the Lord your God and serve him only"

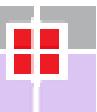
Three times Jesus was tempted and each time he answered from the Bible.

We too can rely on the Bible when we are tempted..



Colouring Page





Church Committee: ① 2023-2025 / ② 2022-2024

Pastor Anja Spiske	33 Luke Avenue, (Manse) pastor@lutheran-pe.org	Springfield 6070 041-367 1986 H 072 734 9995 C
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 Zanele Thupana	6 th Avenue, 18 Astoria Court warden2@lutheran-pe.org	Summerstrand 6001
② vacant	warden3@lutheran-pe.org	

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 720** 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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