



LUTHERAN PORT ELIZABETH  
Friedenskirche Church of Peace



Nr: 2023.05e

Newsletter May 2023

Do not withhold  
**good** from  
those to whom  
it is **due**, when  
it is in **your**  
power to do it.

Proverbs 3:27

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

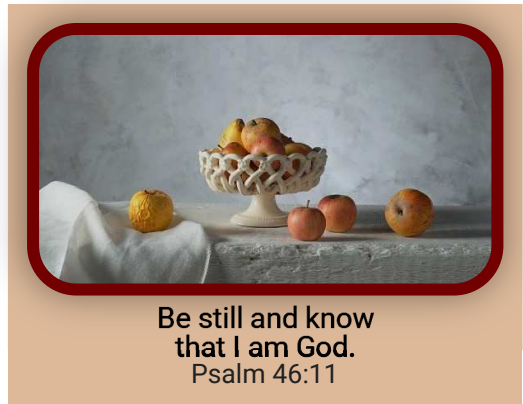
## Silent Retreat

I have had the privilege to attend a 4-day silent retreat at the Shama Retreat Centre by Steytlerville. During this time, we as pastors were reminded how important it is to become still with God's Word, to listen to God, watch what He is doing and hear what He is saying. I am very grateful for this opportunity we have had.

We live in a world that constantly demands our attention. It is not that a friendly request is made for your attention, no, it just simply is taken up by all the many things that have to be done. The result is that most people make the experience that they are so busy, that there is very little time remaining to spend on God. Nobody would simply say that out loud, but when you have conversations with people over their lives then you realize that it is true for the larger part. God does not demand your time and we know that God is good, gracious, loving and forgiving. Therefore, we believe that we cannot really loose out on that much if we do not pay so much attention to God. He will after all not hold it against us. Yes, it may be true that God will not hold it against us or love us less or think less of us if we do not pay enough attention to Him, but that we will not loose out on much, that is simply not the case.

We also live in a world where there are so many crooked norms, unhealthy

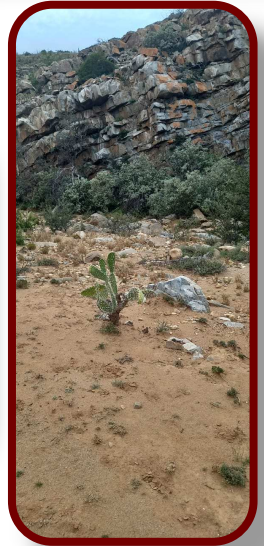
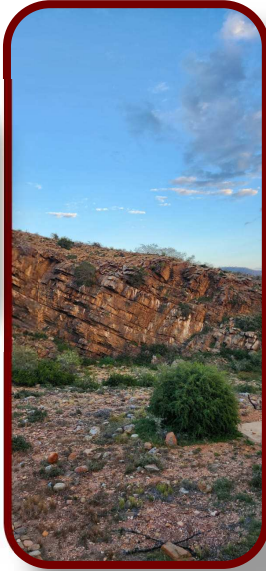
practices, betrayal, lies and competition. To try and find our way in such a world without paying thorough attention to a God who offers us His advice and guidance, His wisdom and help, will inevitably lead to us loosing out on a great deal unnecessarily. It is like walking through a minefield and to say to a trained specialist in detecting mines, who is offering his assistance by going ahead of you and clear your path: "No thank you, I am too busy myself in focussing on where I must tread. I cannot focus on you also. I will get by on my own." Silly, isn't it? (Loots, Deon. Wees stil en weet, pg. 3+4)

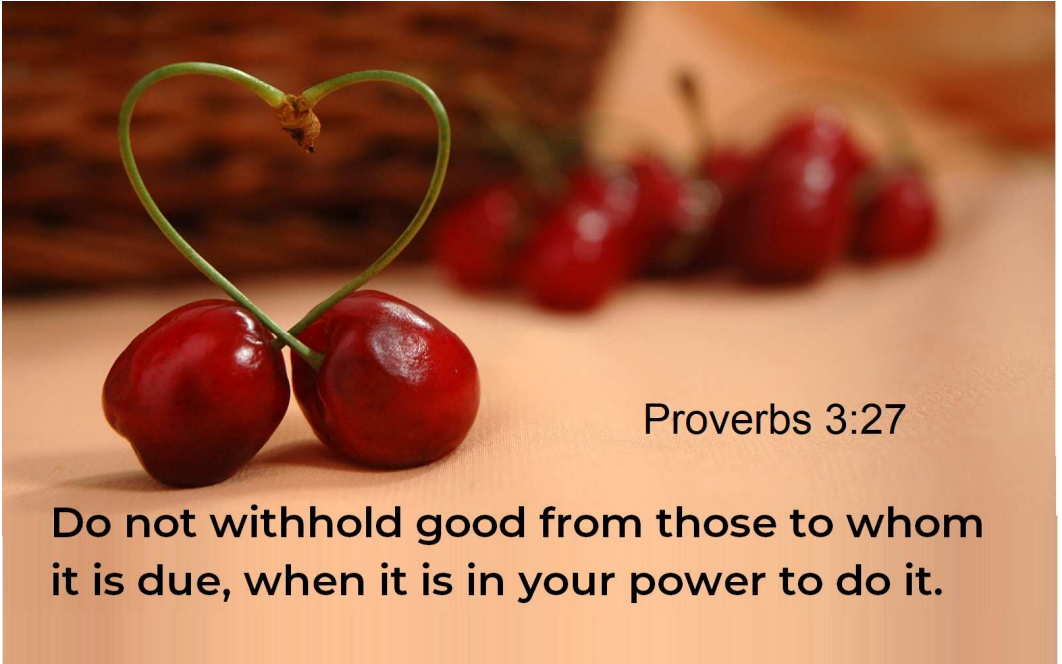


God invites us to become still in His presence with His Word. It's not yet another thing we must do on our calendar, it's the most important thing.

Yours in Christ  
Pastor Anja

# Silent Retreat





### Proverbs 3:27

**Do not withhold good from those to whom it is due, when it is in your power to do it.**

A day like any other. With wide, hurried steps she walks through the shopping mall towards the exit. Outside, a hustle and bustle. In the middle is the stand of an aid organisation. Large, wide children's eyes stare back at her from posters. She steps outside. An aid worker is looking at her. He seems nice.

Nevertheless, the words come silently from her lips: Please, please don't talk to me. A Bible verse flashes through her mind. In the book of Proverbs it says: Do not refuse to do good to the needy, if your hand is able (Proverbs 3:27). As a Christian, shouldn't she stop? What should she do? She is in a hurry. Besides, she is

short of money. But isn't it her duty to help? What are her worries compared to the worries of the children looking at her from the poster? Hesitantly, she continues walking.

Everyone knows this or a similar situation. The needy person does not always have a child's face with big wide eyes. Sometimes he has the face of a homeless person holding up a sign asking for help or the face of a woman ringing the doorbell. How should one behave as a Christian in such situations? Isn't helping, loving one's neighbour a Christian duty? But what if you don't have time, if you are perhaps in

financial trouble yourself or if you have already stopped three times in the last few days? Do you have to pull out your wallet the fourth time? If you decide against it, you still have a guilty conscience. You try to avoid the eyes of the aid worker. Pass by as quickly as possible. Just don't start a conversation. You give the homeless person a wide berth. You simply don't open the front door. But are there only two possibilities: helping always and everywhere - or having a guilty conscience?

If you listen carefully, the Bible verse from the book of Proverbs itself gives advice. Firstly, it says: "Do not refuse to do good to the needy. Nowhere is money mentioned. Nevertheless, we tend to equate help with "financial support". But help can have many faces.

Secondly, it says: Do not refuse to do good to the needy, if your hand is able to do it. It is not said that we always have to help everywhere. We are to help according to our possibilities. In the Bible, this is illustrated by a story from the Acts of the Apostles. It tells how the disciples John and Peter are walking through Jerusalem and encounter a paralysed man in front of the temple who is asking for alms. When he approaches John and Peter, Peter replies: "Silver and gold I have not, but what I have I give you: In the name of

Jesus Christ of Nazareth, stand up and walk.' (Acts 3:6). John and Peter had no money. But they did good to the paralysed man according to their means: they healed him. For the man, that was probably worth much more than all the money in the world. It is not about giving money. It is about giving according to one's own possibilities. It is about helping as and when our hand can. Everyone has talents and possibilities with which they can do good. Each in his or her own valuable way. One helps with a donation, another takes time for a conversation, yet another volunteers. God does not demand that we go beyond our possibilities. Should it be beyond our means at some point, we don't have to have a guilty conscience.

She enters the station forecourt and continues walking. The stand of the aid organisation is getting closer. Maybe she will stop today and leave a donation. Maybe she will give the staff member a friendly smile and help elsewhere at the next opportunity.

*Maria Götz*  
*[www.herder.de](http://www.herder.de)*

## Ascension Day 18<sup>th</sup> May 2023



"Why are you standing there looking up to heaven?" the disciples are asked on Ascension Day. Do not look up, but look into the world: not where the heaven is, is God - but where God is, is the heaven.

*Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. While he was blessing them, he withdrew from them and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy* Luke 24, 50-52

## Ascension Day 18<sup>th</sup> May 2023

So there they stood, the disciples, the followers of Jesus, staring at the sky. What was to happen next? With them? With the community of those who had recognised in Jesus the Messiah who had been killed on the cross?

They had had to go through a deep valley of sorrow and yet they had had such high hopes after Easter. They had experienced Jesus. Completely new. That death could not hold him. The love of God, no, it could not be killed. Jesus had appeared to them. Risen. In a fleeting form, but powerful and pointing the way. A mission: Go into all the world and make disciples of all nations ... And now they stare into heaven, as before into the dark cave of the tomb. And have to learn again that he is not to be found there either.

### **Why do you look for the living among the dead?**

These are the words from the tomb at Easter. Don't stare back into the past, don't hold on to Jesus in sadness and sentimentality, just as he was. According to the motto: In the past, when he was still with us, everything was better. But rather: Experience him anew in all vitality. And now, after 40 days, another farewell, with the words:

### **Why are you standing there looking up to heaven?**

Don't put your hands in your lap and just look at heaven, don't wait passively until (once) final salvation comes from there. But live your life now, as witnesses of Jesus, who live his love in everyday life, in the present, so that the spark of his love jumps over.

The encounter with Jesus after Easter had been encouraging and liberating, but still somewhat restrained. They still need the experience of his presence to get on their feet, to speak and act in his place. Will they be able to do it without his presence? Will they be able to step out themselves, away from Jerusalem, into the world, so that the light of the world will not be extinguished in the tomb, but will dispel the darkness outside the tomb?

It will take some time before the disciples have really overcome their grief. The grief for Jesus, for the love of God that they had met in Jesus and was now missing. Until the disciples have understood that they can neither expect the re-encounter with God's love in the past (in the grave) nor in an uncertain future (from heaven), but that the place of encounter with God's love is everyday life, the immediate present. Why do you look for the living among the dead ...., why do you stare at the sky ... ? It will take some time before they understand what Jesus once told them:

# Ascension Day 18<sup>th</sup> May 2023

**For where two or three  
are gathered in my name,  
I am there among them.**

The Ascension is the turning point at which everything is decided. It takes a few more days for this new feeling of the disciples to break through, to emerge from the "womb", for the new community to become reality and for Pentecost to become the "birthday" of the Church.

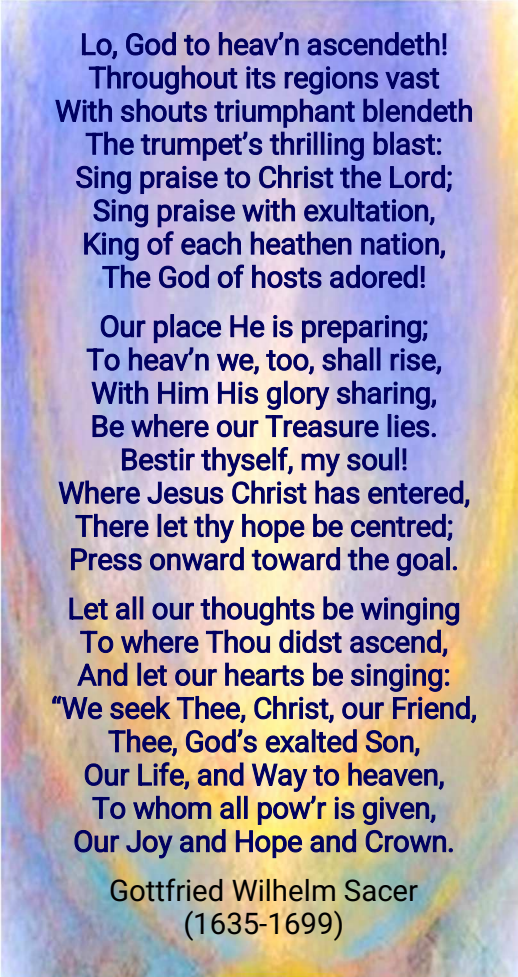
Jesus goes home to the "Father", to God. **Ascension Day - a special kind of Father's Day.** And we, his other children, are henceforth left to our own devices. Like children who begin to walk by themselves, no longer at the hand of the father, the mother. From now on, we walk alone, strengthened by the Spirit of God and guided by the eyes of the Father, who likes to see us follow the way of Jesus Christ. He who now sits at the Father's side, at His right hand. Who has exemplified and brought God's love to us. Through whom we remain in contact with God, the Father of us all.

Also today for us, some 2000 years later. Every day we can discover the Father's love and also pass it on. Without looking backwards in the face of supposedly better times or passively waiting for God's future. For we carry this future within us.

It is up to us "Christians" whether the people we meet experience some-

thing of the Father's love, of the reality of the Kingdom of God, which is not of this world, but is in our midst. With God's help, encouraged and strengthened by his Spirit, every day thus becomes a Father's Day.

Reverent Jörg Geißler  
(1961-2020)



Lo, God to heav'n ascendeth!  
Throughout its regions vast  
With shouts triumphant blendeth  
The trumpet's thrilling blast:  
Sing praise to Christ the Lord;  
Sing praise with exultation,  
King of each heathen nation,  
The God of hosts adored!

Our place He is preparing;  
To heav'n we, too, shall rise,  
With Him His glory sharing,  
Be where our Treasure lies.  
Bestir thyself, my soul!  
Where Jesus Christ has entered,  
There let thy hope be centred;  
Press onward toward the goal.

Let all our thoughts be winging  
To where Thou didst ascend,  
And let our hearts be singing:  
"We seek Thee, Christ, our Friend,  
Thee, God's exalted Son,  
Our Life, and Way to heaven,  
To whom all pow'r is given,  
Our Joy and Hope and Crown.

Gottfried Wilhelm Sacer  
(1635-1699)





Before a spiritual gift can become effective in a person, the person must be filled - touched - with the Holy Spirit himself. This happened to the apostles, to the accompanying women on the day of Pentecost.

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting.

Acts 2:1-2

## Pentecost Sunday 28<sup>th</sup> May 2023

Pentecost, this feast we do not understand so easily. Not without Easter and Ascension. But what does this mean to us today, what can all these stories, told a thousand times, interpreted a thousand times, what can they mean to us, as Christians, as interested people?

What endures, must be found again and again to maintain its value.

The women around Jesus are present during his dying and meet him first after his resurrection and he talks to them, they believed him. After all, they saw him, he was alive. The men, the disciples were more reserved, more unbelieving, it takes more than being able to see. Thomas must feel it, touch it ... to be able to believe.

Then Jesus is gone. He leaves behind consternation, perplexity, resignation. Two even went home disappointed, to Emmaus. They meet Jesus but still cannot see that, what seemed impossible, has actually come true. Only through stories that he tells them and a ritual that the two knew well, they slowly become aware of a miracle.

Then Jesus was actually no longer there in the body, is in heaven ... he is sitting to the right of his Father, next to God. This is how it is told.

Then comes the great feast in the temple. Many people are there, also the followers of Jesus and they are waiting for something to be fulfilled, for something to be complete. Jesus went and promised that when he departs something will come that will comfort, encourage and above all remain. It will not perish, it will not dis-

appear into heaven. All the guests of the feast are very frightened by a great spectacle. They see it, they feel it, they even understand it, because all those who explain something can make themselves understood. The disciples make themselves understood and are themselves amazed at their abilities, they are thrilled.

Many people hear the stories about Jesus and are baptized, following the disciples and the new ideals. A new community is born, it will be called the Church. What is it that comes rushing in at Pentecost? - **"The Breath of Understanding"** Nothing other than knowledge, euphoric enthusiasm, wisdom and sense of community about the common understanding and agreement about the good things in life, the good qualities that people can have, the good effects of thoughts taken through to the end, good deeds with good effects ...

Sophia- wisdom is among us at Pentecost! You can hardly believe it, after the Ascension Day . And yet, Wisdom, the Holy Spirituality, the feminine aspect of the Divine Trinity has now come upon mankind and shall never leave them.

God the father, the male, God the holy spirituality, the female, and God the son, Jesus the man, who unites both in itself and was earthly, perishable, feeling, man and now just as divine, a third part of the whole GOD, like the holy spirit-the Sophia, a third part of the whole GOD and the Lord, the father, the man, a third part of the whole GOD.

## Pentecost Sunday 28<sup>th</sup> May 2023

The whole story, all the experiences of the disciples, the women and all the others carry messages to us that we can hear or ignore.

There is certainly one or the other who has ever felt such fear of coming to harm himself, so that he may have lied and then felt very ashamed. Feels like a little dead.

Just not being able to believe something because it would be too wonderful, the fear of disappointment paralyzes and feels like dead. Losing someone or something that all our hope, all our aspiration was hanging on to feels like dead. And such hopelessness in which only one desire prevails - to hide away - makes us feel like dead.

Easter is a celebration of joy, we should celebrate that Jesus has defeated death. Death is defeated, the end is not absolute and we are to finally understand it at Pentecost - Sophia is here. Maybe it really takes 50 days to understand that all good things come in threes and it is often hard work to believe that darkness is always followed by light, because that is what it means to trust.

Pentecost - 50 days "after" all those present are flooded with trust and understanding and it is understood that man needs man, needs a community, needs listening, needs living stories to make sense for himself. And sometimes man needs something higher than himself or his neighbour.

The one or other aspect of GOD or also the one GOD as a whole.

So we find perhaps better a way from the dark hours of brooding over unpleasant thoughts, the sadness and despondency, the attack of senselessness - a way from the realm of death ... into a heavenly feeling: like enthusiasm about the birth of a child - like in heaven, like being crazy in love - like in heaven. Inspiration to 1000 ideas - like in heaven. Like laughing out loud at successful humour - like in heaven. Like rejoicing over a victory won - like in heaven. Being blessed that someone is finally back, recovered - like in heaven. Joy over a dancing person - like in heaven. Feeling, experiencing aliveness - like in heaven.

As if you want to embrace the whole world - maybe that's how SOPHIA feels - alive - like in heaven.

I wish you for the festival of Pentecost lively enthusiasm and moments of happiness and bright joy, because that strengthens us like no other tonic - so we defeat that, "as if dead" in our own way.

With God's help -  
Father, Son and Holy Spirit

Not only beautiful,  
but happy Pentecost  
Wishes you Deaconess  
Birgit-Patricia Eilenberger

Foundation Protestant Youth Welfare



STIFTUNG  
Evangelische Jugendhilfe

## For reflection: Music in Heaven

### Book review: Father Chavanne - "Like Heaven Sounds"

It started with a coincidence and ended up in the hit parade: in 2008, on a whim, a couple of monks from the Cistercian monastery Stift Heiligenkreuz near Vienna submitted their Gregorian chant to a music competition. The English record label Universal Music was looking for the best and most beautiful voices in church music - and was thrilled by the monks' melodies. Finally, the album "*Chant. Music for Paradise*". In addition to top 10 places in Germany and Austria, the singing Cistercians also conquered the English charts. They thus joined the ranks of Austrian pop music greats such as Falco and DJ Ötzi.



Praise him for his mighty deeds;  
**praise him according to  
his surpassing greatness!**  
Psalm 150:2

lot of joy and above all: it has touched many hearts and shown very many people the beauty and power of Christian spirituality," writes Father John Paul Chavanne in his recently published book "How Heaven Sounds". He is one of the 17 Cistercians who experienced the musical success of that time at first hand.

At Heiligenkreuz Abbey, Gregorian chant is cultivated like at hardly any other place. This ancient form of sung prayer attracts people from all over the world to the Vienna Woods. For 900 years, the Cistercians have been praising God every day from 5:15 am. Seven times a day, for a total of three hours, the Latin chant with its simple melodies is sung. The chant uses only a few notes, and there is no instrumental accompaniment at all.

In his literary voyage of discovery, the Cistercian priest looks at the roots, history and liturgical significance of this "music of silence", which is considered the oldest existing form of music in the world, from different per-



Praise God in his sanctuary; praise him  
in his mighty firmament!  
Psalm 150,1

### Singing like the angels

The monks, who see themselves as prayers by profession, did not give concerts or go on tour. After their successes, they neither became rich nor took off. "Yes, we have remained grounded - thank God! The whole project has been a lot of fun and also a

## For reflection: Music in Heaven

spectives. Silence is the first step to experiencing God, says the theologian. "The chorale comes from silence and leads back to silence," explains the author, who is also responsible for youth work at the monastery and teaches liturgical science at the Heiligenkreuz University of Applied Sciences.

Gregorian chant is named after Pope Gregory the Great (died 604), who is said to have called it the "song of the angels". This chant conveys joy, comfort, vitality, communion, reconciliation and harmony. Perhaps that is why the chant appeals to so many people, or at least that is what the millions of clicked videos on the internet alone suggest. Even people who are sceptical to critical of religion are touched by these melodies. Many of their Latin texts come from the Bible, especially from the Book of Psalms. "In the order of prayer we follow at Heiligenkreuz Abbey, we pray all the Psalms within two weeks," explains Father John.



Let everything that breathes  
praise the Lord! Halleluja!

Psalm 150:6


### More than pious church songs

Reading about this more than 1500-year-old Christian liturgical music is one thing. But the special nature of these chants and melodies, also known as "music of heaven", can only be experienced when they are heard - whether live or as a recording.

So if you don't already have "Chant" on your CD shelf or saved on your mobile phone, you can experience the melodies acoustically through QR codes in the book. Regardless of this, one thing becomes clear when reading the almost 200-page book: the "practitioner of Gregorian chant" - as the author describes himself - is fascinated by what he writes about. That is why he succeeds in taking the reader out of his loud and fast world into "another world of melodies". To show "that this music is not simply pious and well-behaved, but also exciting, horizon-expanding and inspiring".

Dr. Heinrike Paulus (\*1976)

studied Christian journalism and studied media ethics. She works as a freelance journalist in Bavaria



Praise him with trumpet sound;  
praise him with lute and harp!

Psalm 150:3

# Reconstruction of the Church of Notre Dame in Paris



Notre Dame de Paris  
The scaffolding still dominates the image - this is to change in 2024

The Church of Notre Dame in Paris is set to reopen at the end of 2024, a good five and a half years after the devastating fire of Easter 2019, almost in line with the promise of only five years of reconstruction made by President Emmanuel Macron shortly after the disaster of 15 April 2019, said the special envoy for the reconstruction of the cathedral, ex-general Jean-Louis Georgelin, according to French media reports. It would then only be a little too late with a view to the Olympic Games, which are to be held in France in August 2024.

Furthermore, the authorities had decided to rebuild the Gothic masterpiece from the 12th century identically in form and material, the government representatives announced. Destroyed in the major fire were roofs and trusses, parts of the vaults and the crossing tower. "We don't make concrete vaults that look like stone: We are making stone vaults that we are rebuilding as they were built in the Middle Ages," said Philippe Jost, head

of the government agency responsible. The roof construction should also be made of oak beams as before, Jost explained. Shortly after the fire, there had been widespread debates about a redesign, ranging as far as a swimming pool on the roof of the cathedral.

## Spire to be rebuilt

Likewise, the 93-metre-high spire, which was added in the 19th century by the architect Viollet-le-Duc, will also be rebuilt. The world-famous tower will gradually be erected again on the monument over the course of the year, a "strong signal of its rebirth", Georgelin explained. The reconstruction, which has been underway since last year after two years of securing work, is progressing smoothly overall, he said. Every day, around a thousand people in Paris and all over France are involved, said General Georgelin. Nevertheless, the renovation work would still take until 2025, said Culture Minister Rima Abdul-Malak.



For both we and our words are in his hand, as are all understanding and skill in crafts.

Wisdom 7:16

# Birthdays May 2023

Happy  
*Birthday*



03-May

Liane | Botha

05-May

Rea | Letsholonyane

06-May

Rivka | Rath

07-May

Sharon | Bürger

Susanne | Zifreund

09-May

Precious | Mulioh

13-May

Clinton | Sternberg

14-May

Ayesha | van Wyk

15-May

Geoff | Andrews

21-May

Joshua | Harmse

23-May

Nicholas | Jachens

Winfried | Tessendorf

25-May

Roshni | Bosman

26-May

Shereez | Visagie

29-May

Ryan | Meyer

30-May

Erwin | Gehring

Hildegard | Dreier

31-May

Joy | Cairncross



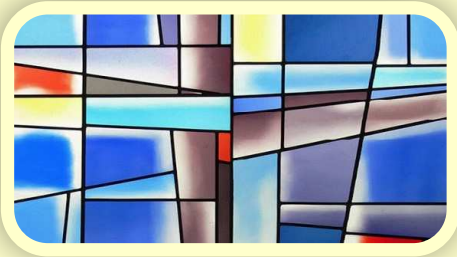
# Divine Services May 2023

7 May 2023 09:30 (D)

Cantata

14 May 2023 9:30 (E)

Rogate



*Watchword (Psalm 98:1)*

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

*Watchword (Psalm 66:20)*

*Blessed be God, because he has not rejected my prayer or removed his steadfast love from me.*

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.

Adults find it difficult to pray. Others experience it as liberating to pour out their heart or to seek God in silence. Rogate Sunday encourages prayer. Jesus also called for it again and again. Various forms of prayer can already be found in the Bible: the stormy and unyielding prayer that presses God like a friend, the request for forgiveness, the vicarious standing up for others and thanksgiving. Whoever asks in his name, Jesus promises, will not fall on deaf ears with God. And he teaches his disciples the prayer that encompasses all other prayers: the Lord's Prayer. There need not be many words. This one is enough. It leads to listening to God. Not our will, but God's will shall be done.

**Sermon**

1.Samuel 16,14-23

**Sermon**

1 Timothy 2:1-6a



# Divine Services May 2023

18 May 2023 18:30 (E)  
The Ascension of our Lord

21 May 2023 09:30 (E)  
Exaudi



*Watchword (John 12:32)*

*Christ says: I, when I am lifted up from the earth, will draw all people to myself.*

*Watchword (John 12:32)*

*Christ says: I, when I am lifted up from the earth, will draw all people to myself.*

What is heaven? The endless blue expanses above us or the seemingly timeless seconds when we are happy? When we celebrate the Ascension, we remember Jesus' departure from his disciples 40 days after his resurrection. He returns to God. Since that time, for Christians, heaven is where Jesus Christ is. They live between heaven and earth. And yet, "Why are you standing there looking at heaven?" The question to the disciples applies to us too. In the here and now, in our presence, we can experience something of heaven: in the radiance on the faces of our fellow human beings, in moments of joy and love, in which we are one with God and people.

The Sunday Exaudi describes Jesus' farewell to his disciples. Since his ascension, Jesus is no longer visibly with them. Hard days lie ahead of them. But Jesus does not leave them alone. He will be close to them in a different way: in their hearts, as a never-ending source of strength. In a new spirit they will recognise Jesus. This is no substitute for his presence, but it is a comfort. This spirit still lives among us today: where God's will is asked for, where love shapes our actions, it is felt. But also where we despair, where our throats are tight, he is close to us, comforting us and bringing our concerns before God. (And sometimes God shows himself where we would never have suspected him. As with the young Samuel, whom God had to call three times before he recognised him).

**Sermon**

Luke 24:(44-49)50-53

**Sermon**

1 Samuel 3:1-10

28 Mai 2023 09:30 (E, Fam)  
Pentecost

4 June 2023 9:30 (D)  
Trinity Sunday



*Watchword (Zechariah 4:6b)*  
*Not by might, nor by power, but by my spirit, says the Lord of hosts..*

*Watchword (2 Corinthians 13:13)*  
*The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.*

Disciples who had just been despondent are overcome by a great power, like a storm wind. Moved by the Holy Spirit, they speak of Jesus Christ and the miracle happens: Everyone can understand them in their own language. Many are baptised: The Church is born. Pentecost invites us to reflect on which language we speak: the language of fear or the language of love. The Spirit of Pentecost keeps Jesus alive among us. It is a spirit that unites and does not separate people, that liberates and does not constrict, a spirit that opens our eyes to injustice and our mouths to the truth. A spirit that calls out of death into life.

On Trinity Sunday, Christians celebrate the feast of the Trinity of God - a theological idea that is difficult and yet says much about the nature of God. God is more comprehensive than a human being can comprehend. But he engages in a story with people and reveals more and more of himself to them over time: as Father, God chooses a people for himself; as Son, he comes to all people for salvation. Finally, God takes up residence in each individual: as enthusiasm, as comforter and as power of love. God is pure relationship. No one is excluded from his presence. God cannot and does not want to be for himself. One expression of this is his Trinity.

**Sermon**  
John 14:15-19(20-23a)23b-27

**Sermon**  
Isaiah 6:1-8(9-13)

# Prayer Cards May 2023

1 May Brunhilde Koch

2 May Sharon Kukard

3 May Gisela Mahlert

4 May Christine Paetzold

5 May Manasse

6 May Reinhard Mahlert

7 May Janine Wright

8 May Kirsty Fillis

16 May Andreas Seifert

17 May Jordan Visagie

18 May Kadean Daniels

19 May Chuene Thupana

20 May Precious Mulioh

21 May Sandile Coko

22 May Ulrich Koch

23 May Erica Thompson

OUR FATHER WHO  
ART IN HEAVEN  
**HALLOWED**  
BE THY NAME

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

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

9 May Uwe Stodtmeister

10 May Gisela Ruppelt

11 May Michelle Harmse

12 May Alie Coetzer

13 May Kerilee Thompson

14 May Rivka Rath

15 May Roswell Kivedo

24 May Helma Weber

25 May Erwin Gehring

26 May Shereez Visagie

27 May Susanne Zifreund

28 May Anne Tessedorf

29 May Nicholas Jachens

30 May Sharon Bürger

31 May Brenda Lentz

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

1. Timothy 2:1

## For Reflection: Huub Oosterhuis

### In memory of Huub Oosterhuis God's rebellious poet (1933-2023)

The language is contemporary and straightforward, the images existentially saturated: Huub Oosterhuis' songs are as if written for contemporary Christians. The Dutch poet and former Jesuit died on Easter Sunday. There are hymns that take us into foreign and past worlds with their text and sound - and for that very reason can enchant us. An archaic "Christ is risen ... Kyrie eleison" anchors every Easter anew in the faith of our ancestors and makes the church sound like a witness that transcends centuries. And then there are songs that hit us squarely in the present. Because they know the fragility of wanting to believe in this time. Because they do not hide the pain of not being able to believe, and only through this are they true songs of faith. Among the most valuable representatives of this contemporary repertoire



Sing to the Lord with thanksgiving;  
make melody to our God on the lyre.  
Psalm 147:7



There are glad songs of victory , the  
right hand of the Lord does valiantly  
Psalm 118:15

the 1960s, transcriptions of his songs have also been enthusiastically received in Germany and have found their way into the hymnals despite repeated resistance from the official church authorities: six songs from his pen were included in the main section of the Catholic Hymnbook in 2013. (Editor's note: 3 songs are included in our German hymnal: EG 312: Reach once the shore; EG 382: I stay in front off you; EG 427: As long as there are people).

Oosterhuis was born in Amsterdam in 1933 and attended the Jesuit grammar school. After graduating from high school, he became a Jesuit and was ordained a priest in 1964. Because of his open criticism of compulsory celibacy, however, he quickly came into conflict and was expelled from the order. Oosterhuis then left the church, married and saw himself in future as an interdenominational theologian and poet. In the student community he had previously led, which also broke away from the Catholic Church, Oosterhuis found the ecumenical breeding ground for his work.

are the poems of the Dutch theologian Hubertus Gerardus Josephus Henricus Oosterhuis, called Huub. Since

## For Reflection: Huub Oosterhuis

**The will to go one's own way before God, instead of just conforming to convention, has seeped deep into Oosterhuis' texts.**

His songs and prayers are characterised by their true-to-life language and strong, often biblically inspired images. With his poetic subtlety, Oosterhuis transfers the biblical associations from their religious self-evidence and gives them new meaning. Thus the name of God, according to Jewish understanding the guarantor of divine presence, becomes the site of experience of his absence: "Strange as thy name are thy ways to me." For Oosterhuis, standing before God empty-handed is not a flaw, but the sincere attitude of a person of our time: "My life is overwhelmed by doubt, my inability holds me completely captive."

In his songs, questioning takes precedence over theological certainty - and thus the questioning human being is given space before the questioning God. For those who want to expose themselves to this effect, Oosterhuis'

little-known *Litany of the Presence of God* in Lothar Zenetti's wonderful transcription is particularly recommended. Carried by the slowly ascending melody, this text reckons and reckons with the Eternal: "Come, be near to us that we may live. Or are you, O God, no God of men?"

On Easter Sunday, Oosterhuis died surrounded by his family in Amsterdam. May God now receive him in the "land that knows no borders".

16.4.2023

Moritz Findeisen (\*1988)  
studied Catholic Theology  
at Freiburg University

### EG 427

**As long as there are people on earth  
as long as the earth bears fruit,  
as long as you are father to us all,  
we thank you for what lives.**

**As long as people speak words  
as long as your word calls for peace,  
as long as you have not abandoned us.  
In Jesus' name we give thanks.**

**You feed the birds in the trees.  
You adorn the flowers of the field  
You put an end to my worries  
You have already considered all days**

**You are the light, you give us life,  
You bring the world out of its death,  
You give your son into our hands,  
He is the bread that unites us**

**Therefore, everyone must call to you,  
whom your love makes live:  
You, Father, are in our midst,  
Make us kin to your nature**



**Praise him with trumpet sound;  
praise him with lute and harp!**  
Psalm 150:3

# Look at the Wider Picture

## Dark spot instead of light?

*"It shall not be so with you."* - Christianity began with the promise to do better than the outside world. Today we have to ask ourselves whether the majority society has not long since left us behind.

In the last few weeks, we have repeatedly heard in the readings about the ideal-typical conditions in the early church in Jerusalem: According to this, the first Christians were "one heart and one soul" (Acts 4:32), they shared all their possessions with each other, there was no power imbalance, men and women broke bread in their homes with one accord and had meals in "joy and purity of heart" (Acts 2:46).

Thanks to the radiance of their message, the charisma of their community and the numerous "signs and wonders" (Acts 5:12), the Christians gained great "favour with all the people" (Acts 2:47) and experienced growing popularity. At the same time, the community did not shy away from conflict with their environment and openly criticised the cold-hearted and stiff-necked behaviour of the high priests.

The first Jerusalem congregation is the prime example of a Christian "contrast society" oriented towards the ethics of the Sermon on the Mount - a term coined by the theologian Gerhard Lohfink. Accordingly, it is still the church's very own task today to form a "counter-society" in which violent structures, injustice and unpeace do not prevail, as is so often the case, but - in accordance with the dictum "it shall not be so among you" (Matthew 20,26) - fraternity, non-violence, peace and reconciliation are exemplified. According to Lohfink, this Christian alternative community should explicitly not be absorbed into society, but rather spice it up as the "salt of the earth", hold a critical mirror up to it, radiate positively and healingly on it as the "light of the world" (Mt. 5:13f.).



From an unclean thing what can be clean? And from something false what can be true? Ecclesiasticus 34:4

## View into the Catholic Church

However, if one looks at the latest ecclesiastical abysses that have become known in recent weeks (the Causa Dillinger, the Freiburg abuse study, the stop signs from Rome), one



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

## Look at the Wider Picture



The church of the living God, is the  
**pillar and bulwark of the truth.**  
1 Timothy 3,15

does not find the contrast between a good church and a bad outside world, but rather, on the one hand, a gulf between a shining Jesuit ideal and a gloomy Catholic reality in which perpetrators were protected and victims cold-heartedly ignored. On the other hand, there is the contrast between a democratic constitutional state, in which crimes are punished, women have equal rights and discrimination is forbidden, and an absolutist hierarchical church, in which acts of abuse were actively covered up, justice was circumvented and women and sexual minorities were excluded by doctrine.

Are we now dealing with a reversal of the original concept of the alternative community? Has the Catholic Church now become a negative "contrast society" that no longer shines as the "light of the world" but is surrounded by a gloomy aura that does not season as the "salt of the earth" but contaminates the land and the people? It is to be feared. How can this perver-

sion be averted? The search for a sustainable answer leads us back to the ethics of the Sermon on the Mount and the early church: a radical conversion is needed - towards justice, towards empathic neighbourly love, towards reform of hurtful structures, towards clear naming and punishment of evil, towards truth, towards light. Only then can the Church humbly hope that one day it will once again be able to radiate positively into the world around it and credibly bring the Kingdom of God to light.

Johanna Beck

*This article was published in the weekly magazine **Christ in the World** 2023 No. 18.*

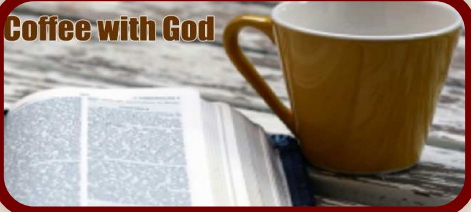


The saying holds true, "One sows  
and another reaps."  
John 4,37

Johanna Beck, born in 1983, is a literary scholar and aspiring theologian. As a member of the victims' advisory board, she has also been working with the Synodal Way since the beginning of 2021 and is publicly committed to coming to terms with sexual and spiritual abuse in the Catholic Church. Johanna Beck lives with her family in Stuttgart.

## Notice Board - Events

### Coffee with God



### COFFEE WITH GOD.

Tuesday mornings at 10H30  
Everyone is welcome.  
Look out for announcements  
via WhatsApp-Group  
at the Divine Services.

### Easter Candles

For many years our Easter candle has been designed and created by the artist Alvarito Felix. In addition to the altar candle, smaller candles for home use / to give as gifts are also produced and sold for R 150.00 in the spirit of the Easter Market. The surplus is used for the altar candles.



### Events 2023

**14 May 2023**  
Mother`s Day Coffee  
after Divine Service

**27 May 2023**  
Café Bingo

**18 June 2023**  
Father`s Day Coffee  
after Divine Service

**26 August 2023**  
Ladies High Tea

**30 September 2023**  
Café Bingo

**4 November 2023**  
Christmas Market

**18-19 November 2023**  
Ladies Retreat  
(TBC)



May the God of hope fill you with all joy and peace in believing  
Romans 15:13



## Notice Board - Congregational Life



Have a look to this handsome couple and their nice smiles. Do you believe that they are married for 50 years already? We congratulate Mercia and Desmond Fillis to their golden wedding anniversary in April and wish them God's blessed accompaniment and the abundance of His grace.

Love alone understands the secret of giving to others and becoming rich in the process. Love has no age; it is constantly reborn. A good marriage is based on the talent for friendship. Two souls and one thought, two hearts and one beat!



The blossom of the passion flower (grenadilla) reminds of the wreath of thorns they put on Jesus' head. Since then, it symbolizes the suffering of Jesus and with Him the suffering of humans all over the world.

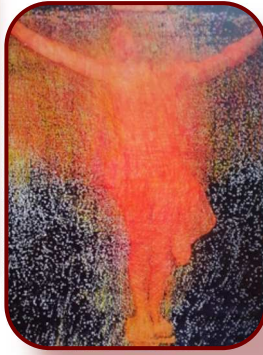
During the time of Lent no flowers were allowed on our altar in church, only a wreath of thorns.



# Noticeboard - A look back at Divine Services



Mexican Wall Painting  
Los Angeles, Anonymous 1992



Orange Crucifixion,  
Ernst Volland 2010

## Lenten Devotions

During Lent we celebrated Devotions every Wednesday evening starting with Ash Wednesday. We looked at different kinds of crosses presented by several artists showing different situations, expressing the diversity of our emotions. So we experienced Jesus in many ways.

Two examples are shown on the left.

## Palm Sunday

On Palm Sunday Jesus was welcomed like a king in Jerusalem with palm leaves as a sign of victory. People called "Hosanna", Lord help us! But with choosing a donkey to transport Him, Jesus demonstrated lowliness and compassion. His kingdom will not be made of force and violence but will be love.

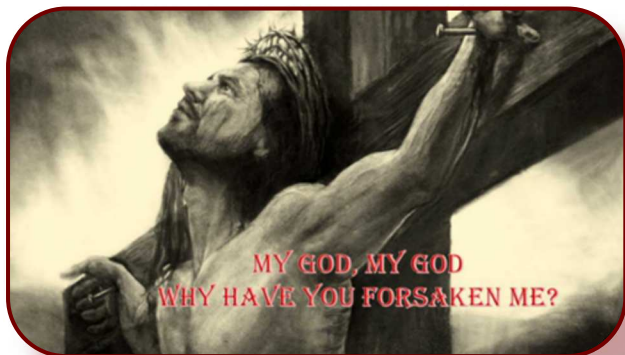


## Maunder Thursday

This special evening, we remember and celebrate the final supper Jesus shared with His disciples. We also remember Him washing their feet. Here, too, he humbles himself in love and in this devotion purifies his disciples and thus all of us. We remember Jesus' vision of beloved community - where we are each vulnerable enough to wash one another's feet, to feed and be fed, to love and be loved. When we break the bread and drink from the cup, there is remembrance and promise, gratitude, and expectant hope.



## Noticeboard - A look back at Divine Services



### Good Friday

Anyone who cries out like this feels completely alone. But because Jesus prayed like this we know that God will not forsake us. There should be nothing that separates us from God. This is the message of Good Friday.



The cross on Calvary, where Jesus ends cruelly is also a sign of a new beginning by God. In fact, God himself transformed the cross into hope and life. He is very close to people in their suffering. God does not want there to be any barriers between him and us. A sign of this is the cross that connects heaven and earth.



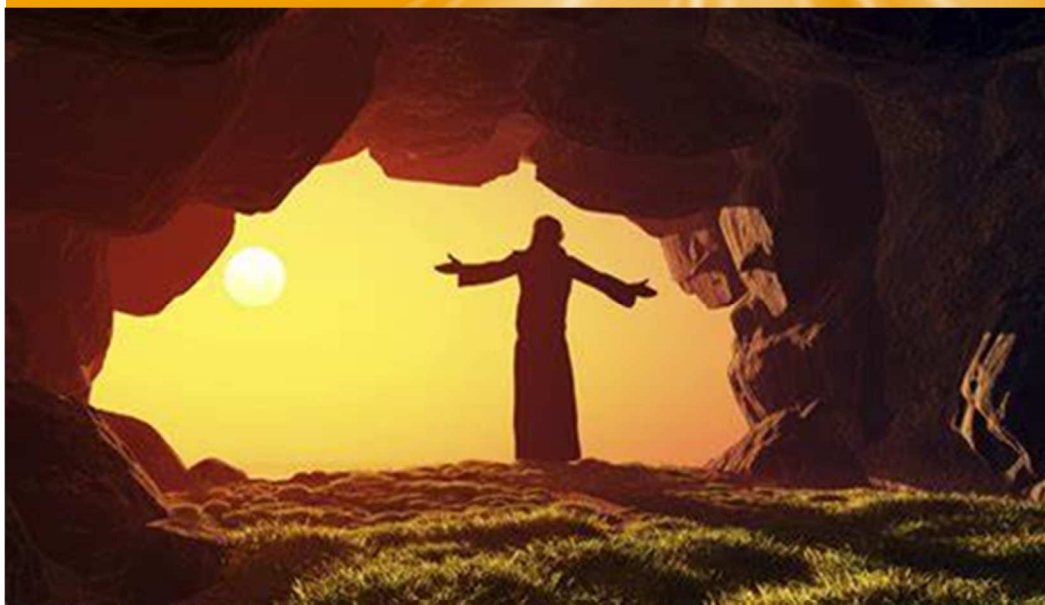
“For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.”

(Johannes 3:16)

**Easter Sunday**

Christ says: I am the living One;  
I was dead, and behold  
I am alive for ever and ever!  
And I hold the keys  
of Death and Hades.

Revelation 1:18



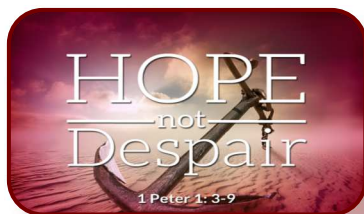
**No darkness  
can prevent him  
from holding us tight  
and leading us into  
the light of life. .**

# Noticeboard - A look back at Divine Services



## **Quasimodogeniti:**

“like the new-born children” - this is promised to us, this is what we are to be now, this is what we have become through Baptism, trusting in faith in the Word that calls out to us.



**Blessed be the Father  
of our Lord Jesus Christ!  
According to his great mercy,  
he has caused us to be born again  
to a living hope through the resurrection  
of Jesus Christ from the dead.**

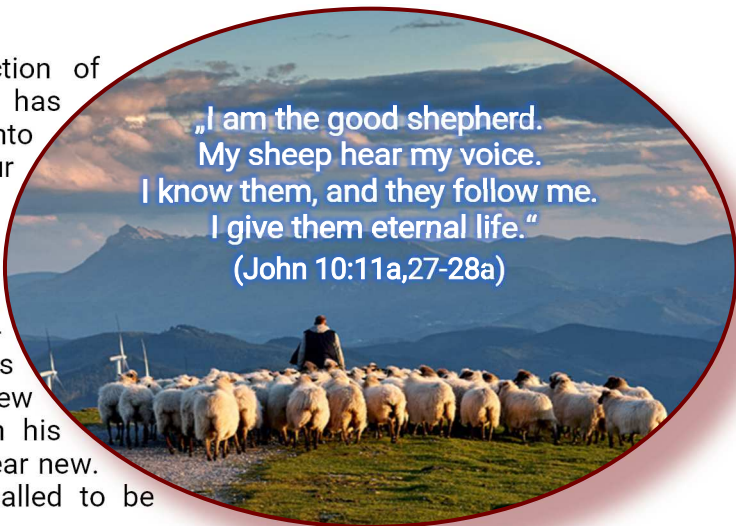
1 Peter 1:3

## **Misericordias Domini:**

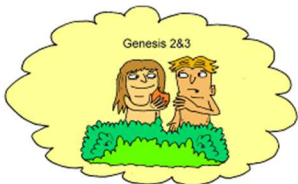
But what the resurrection of Christ did do is that it has brought a new light into our world. In his light, our lives also appear new. Through him we are called to be children of light.

But what the resurrection of Christ did do is that it has brought a new light into our world. In his light, our lives also appear new. Through him we are called to be children of light.

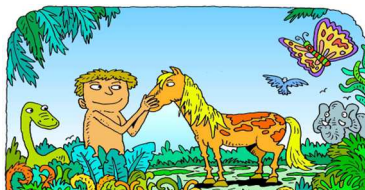
Like God leads us with love and compassion, leadership in church (and elsewhere) should take it as an example.



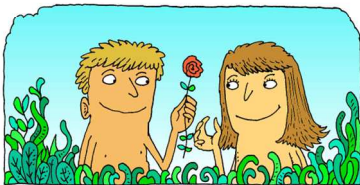
# Kid's Page: Adam & Eve



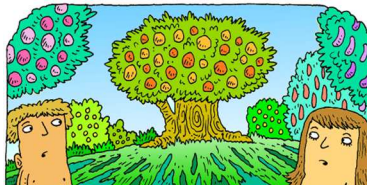
God has given us a conscious so we know what is right and what is wrong. When we make a bad choice there are always consequences.



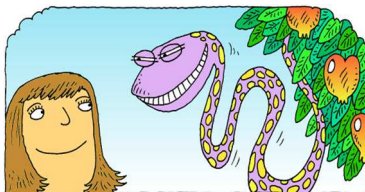
God made a man called Adam and put him in the garden of Eden, to look after all the animals. But Adam was lonely.



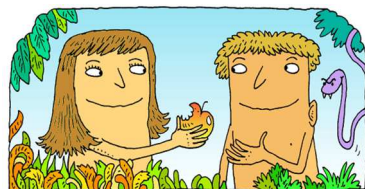
So, God made Eve. She was Adam's best friend. Adam and Eve lived together in the garden of Eden.



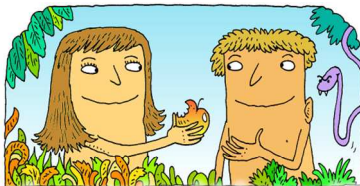
There were trees with fruit to eat. But, in the middle of the garden, there was a VERY SPECIAL tree. God said that they must not touch it.



One day, Eve was walking near the "Don't Touch" tree. Sneaky Snake said, "Look at this nice fruit. Eating it will make you clever like God."



Eve looked and saw that it was VERY nice. She sniffed it. Then she had a little bite. She even gave some to Adam.



God was sad and Adam and Eve had to leave the lovely garden because they had not done what was good and right.



God loves you and knows what is best for you. When you are doing something, remember to choose what God tells us in the Bible is good and right.





## 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 <sup>th</sup> Avenue, 18 Astoria Court warden2@lutheran-pe.org	Summerstrand 6001 062 299 9590
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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