



LUTHERAN PORT ELIZABETH Friedenskirche

www.lutheran-pe.org

No. 2010.6 Dec'10/Jan'11 Lutheran Church Springfield Port Elizabeth - Newsletter



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

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Planned

Regular

Christmas Carols

Saturday 18 December
15h00 Singing in the Hall
Coffee and Cake

Weekly Home Church 19:30

German: Tuesday evenings
English: Wednesday evenings

Monthly Open Door 10:00

Coffee Morning
Last Wednesday of the month

Christmas Eve Services

Friday 24 December
17h00 English Divine Service
18h15 German Divine Service

Monthly Prayer Group 09:30

First Tuesday of the month

Christmas Day Service

Saturday 25 December
09h30 English Divine Service

Monthly Home Church 18:00

Uitenhage

Sunday 26 December

NO SERVICE

Gebetskreis / Prayer Group



Contact persons: Marita Fröhlich 041-360 3317
 Christel Schädler 041-367 3147

Gottesdienst in Uitenhage



Wir treffen uns regelmäßig einmal im Monat im Hause der Familie Krieg zum Hausgottesdienst. Dazu laden wir alle in Uitenhage herzlich ein. In der Regel ist das Beisammensein am Montag nach dem ersten Sonntag des Monats.

Der Hausgottesdienst fängt meistens so um 18h00 an und es gibt anschließend noch eine Tasse Tee oder Kaffee mit herrlichem Kuchen. Alle sind also herzlich dazu eingeladen.

Kontaktpersonen: Hagen und Edelgard Krieg
 Handy: 082 537 0265– Edelgard
 9 Wistaria Street Fairbridge Heights

From the Pastor's Heart

Dear Congregation and Friends!

It is with joy that I come to the end of this year to celebrate a new beginning. Advent is a time of expectations and longings. We are waiting for the Saviour to come to us as in that first Advent, about which the Gospel of Luke tells us in quite some detail (Chapter 2 especially). I'm sure many of us remember that story from the various times at which we took part in a Christmas play or were asked to read it to our children in Children's church. It has a wonderful ring to it for me. It builds up an atmosphere of hope, an ambience of light in a dark and often scary world. But, what does it actually tell us?

God, the One who created this world, who put us on it to tend and keep it, who wants us to live life to the full and also has very clear expectations about how we should live – this God has decided to come down to us, to live with us and in our stead – in order for us to be redeemed from our messed up lives. Do we, especially at Christmas time realise that this is quite a hard pill to swallow? What the Bible is telling us is that we are not able to get our lives together on our own, that we are lost and need someone, need God, to find us and save us out of the trouble we've gotten ourselves into. That is not a meek and mild message, but one of clear-sighted judgement and stern mercy. It goes to the heart of the problem of this world – the human being who thinks and acts as if he or she can make it alone. We can't! The Gospel of Christmas is that God has come down to us so that we do not ever have to try to get up to God on our own steam again.

It is my prayer and hope that you will all "get" this gift in your stockings this Christmas and get to live out of it for the new year. A very merry Christmas to you all!

Felix Meylahn

Watchword for 2011 / Jahreslosung 2011

Do not be overcome by evil, but overcome evil with good! Romans 12,21

Lass dich nicht vom Bösen überwinden, sondern überwinde das Böse mit Gutem! Römer 12,21

Was dem Pastor auf dem Herzen liegt

Liebe Gemeinde, liebe Freunde,

es ist mit Freuden, dass ich ans Ende dieses Jahres komme, um einen neuen Anfang zu feiern. Advent ist eine Zeit der Erwartungen und Sehnsüchte. Wir warten auf den Erlöser, der zu uns kommen soll, wie er damals in dem ersten Advent kam, wovon uns das Lukasevangelium berichtet (besonders Kapitel 2). Viele von uns erinnern sich sicherlich noch an diese Geschichte, weil wir sie öfter schon zu Weihnachten in einem Krippenspiel gehört oder sogar mitgespielt haben oder zu Hause unseren Kindern vorgelesen. Sie hat für mich einen ganz besonderen Klang, der in mir ein Gefühl der Hoffnung und um mich herum einen Lichterglanz verursacht, der mich tröstet in einer sehr dunklen Welt. Aber was wird uns da eigentlich gesagt?

Gott, der diese Welt geschaffen hat und uns in diese Welt gesetzt hat, sie zu bebauen und zu bewahren, der haben will, dass wir das volle Leben empfangen und auch ganz klare Erwartungen hat, wie wir leben sollen – dieser Gott hat sich dazu entschlossen, zu uns herunter zu kommen, um hier bei uns und an unserer Statt zu leben, damit wir erlöst werden können von unserem gescheiterten und kaputten Leben. Besonders zu Weihnachten vergessen wir leicht, dass das eigentlich eine schwerwiegende Sache ist, die uns da gesagt wird. Der nette Lichterglanz übertüncht oft die Schärfe dieser Botschaft. Was uns da nämlich gesagt wird, ist dieses: Wir können unser Leben nicht alleine hinkriegen, wir sind verloren und brauchen jemanden, ja Gott, um uns heraus zu holen aus dem Schlamassel, in den wir uns selber hineingebracht haben. Das ist also nicht nur eine nette, freundliche Geschichte, sondern geht ans Herz der Probleme der ganzen Welt – nämlich der Wahn der Menschen, sich selbst erlösen zu können. Wir können es nicht – das sagt uns Weihnachten. Das Evangelium von Weihnachten sagt uns, dass Gott heruntergekommen ist zu uns, damit wir nie wieder versuchen brauchen, zu Gott hinauf zu steigen mit unseren frommen Versuchen, gut zu sein.

Es ist mein Gebet und meine Hoffnung, dass wir alle zu Weihnachten dieses Geschenk bekommen und dann davon leben können im neuen Jahr. Euch allen wünsche ich: Frohe Weihnachten!

Felix Meylahn

28th November 2010 – The 1st Sunday in Advent

is governed by the Gospel of Jesus' triumphant entry into Jerusalem. Superficially this story has nothing to do with Advent nor with Christmas. But if you think a little deeper about it, we may remember that in our time we do welcome our Lord in the way these people did then, as the son of David and the Messiah, just to despise him a few days later and call for his crucifixion. Today it is probably our attitude of consumerism that brings our Lord to the cross. Because it is the beginning of the new Church Year the first Sunday in Advent has a prominent place, which comes to the fore especially in the prayers. The liturgical colour for the 1st Advent is the White of celebration and new life!

5th December 2010 – The 2nd Sunday in Advent

While the power of the ruler stands at the centre of the 1st Sunday in Advent, the theme now turns towards the saving aspect of God's work. The Saviour works in many different ways. Through power indeed, but also through his sacrificial death on the cross. His coming is also seen as a salvation from the suffering of this world, i.e. the Lord will, when he arrives, bring an end to the world's troubles. (Epistle Reading). From this Sunday on, throughout the rest of Advent, the "Gloria in excelsis" after the Kyrie is not sung.

12th December 2010 – The 3rd Sunday in Advent

The forerunner of the Lord (John the Baptist) is the centre of attention today. While the Gospel reading and the reading from the Old Testament deal with this theme the Epistle reading speaks about our dealing with the message, that we receive, as "stewards of the mysteries of God". (1 Cor 4, 1-5), as those that have hope (Rom 15, 4-13) and as those that are asleep and will miss the coming of the Lord, if they do not wake up. (Revelation 3, 1-6). These three aspects are difficult to fit into the whole theme, unless we see therein the reaction to the message of the prophet, because all three are written in the expectation, that the Lord is coming, but is not here yet.

19th December 2010 – The 4th Sunday in Advent

In the Gospel reading according to Luke Mary stands in the centre of attention here. The Magnificat as well as the visit of the angel, to whose proclamation she submits, are however connected to a further story about John the Baptist from the Gospel of John. Old Testament and Epistle readings proclaim the joy that we already have because the coming of the Lord is announced, He who brings peace into this world.

24th December 2010 – Christmas Eve

Vespers on Christmas Eve was originally a preparatory devotion celebrated on the Eve of Christ's birthday. It still has this meaning today, because Christ was born in the night, which, according to Jewish thinking belongs to the next day. The Birthday of Jesus is thus the 25th December and not, as is sometimes supposed, the 24th. Nevertheless the Christmas Eve service is for many people today the main service of the Christmas festival. During the Christmas Eve Vespers we remember the Incarnation of God and read the story of His birth. This is understood as the fulfilment of the many prophecies given to God's people in Holy Scripture.

25th December 2010 – Christmas Day

This is the birthday of Jesus, although in the German tradition it has disappeared almost entirely behind the celebration of Christmas Eve. The service on Christmas Day focuses most strongly on God's love towards us humans, that is expressed in its clearest form in the birth of Jesus Christ.

2nd January 2011 – 2nd Sunday after Christmas

The Gospel of this Sunday looks deeply into the early years of Jesus' life. The 12 year old boy in the temple does not only frighten his parents but calls forth wonder and amazement among the learned people of Israel. The other texts speak of the mystery of the revelation of Jesus as the Son of God.

9th January 2011 – 1st Sunday after Epiphany

Today the baptism of Jesus, which was previously celebrated on 6th January (Epiphany Day) has centre stage. Jesus is taken out of his ordinary human existence and called by God to begin his ministry. It is part of the great mystery of the divinity and humanity of Christ that this calling and baptising is necessary according to Jesus' own words. But only the Gospel of this Sunday deals with Jesus' baptism. The other texts concentrate on the message through which Jesus changed the world: Repent, return to God, who has forgiven your sins through Jesus.

16th January 2011 – 2nd Sunday after Epiphany

Now the activity of Jesus as the Master of Joy is in focus. This is not to say that for those who chose these texts, experiencing joy was the most important thing, but rather a reminder that the first miracle that Jesus performed according to the Gospel of John is the miracle of the Wedding at Cana, where he turns water into wine. This is the beginning of His ministry and it is a story filled with joy and life.

We should not try to hide the worldly aspect of this Gospel story. The church has overdone the alienation from the body for too long and to such an extent that many people turn away from the church for this reason. We need to emphasise today that Jesus was not against physically experienced joy and happiness and supported a celebration of marriage in a very worldly way by supplying them with a huge amount of extra wine. Surely he did not only do this to reveal that he was the son of God, but rather because he genuinely wanted the people to enjoy the feast and saw to it that the party could go on for quite some days. On the following Sundays Jesus is described repeatedly as one who performs miracles of various kinds. These are mostly revealing him as the Lord over the whole of creation.

23rd January 2011 – 3rd Sunday after Epiphany

Jesus turning towards the heathens, the Non-Jews is in focus today. Even the Old Testament reading speaks of God turning to the heathen. We need to be careful however that we do not allow this theme to further generalisations of any kind. Just because the Roman centurion (a heathen) is praised for his faith does not mean that we should look down on or condemn the Jewish people who did not have faith in Jesus. They remain God's chosen people.

30th January 2011 – 4th Sunday after Epiphany

The primary focus today is God's power over the forces of nature. The stilling of the storm which Jesus "performs", the Flood and the Word of God spoken by the Prophet - all this shows us that God has power over the whole of creation and can intervene in the order of things, if He so wishes. However, while the Flood was so to speak a restart of God's experiment with humans, which had gone wrong, the other stories seem to focus more on the need for humans to change, so that such catastrophes can be avoided. In the stilling of the storm, Jesus critically confronts his disciples for their small faith and the Prophet calls on his people Israel to trust and fear God and not human beings, whose power is always limited. The Epistle reading takes the same direction.

Henry Newman



Bazaar

Saturday 6th November 2010

Raffle – News



130 Main Road - Walmer - Tel: 041 561 4311

Herzlichen Dank allen, die zum großartigen Ergebnis beigetragen haben. Die R1000.00 als Anreiz für denjenigen/diejenige, der/die die meisten Lose verkauft, wurden von Barbara Meylahn gewonnen, die 5 Listen (100 Lose) gefüllt hat. Je 60 oder mehr Lose wurden von Joyce Mahlke, Ulla Angloher, Wayne Böttcher, Gerry West, Lionel Sonnenberger und Gisela Mahler verkauft. 40 oder mehr wurden von Peter u. Brunhilde Koch, Herrn u. Frau Paetzold, Familie Arends, Janine Wright, Joan Cairncross und Sigi Sauer verkauft. Ihnen und allen anderen, die Lose verkauft und gekauft haben, sei hiermit herzlich gedankt!

Folgenden Gemeindemitgliedern und Freunden gilt unser aufrichtiger Dank für ihre Spenden, entweder als Bargeld oder in Form von Gegenständen, die als Preise benutzt werden konnten: Chris Burger, Wolfgang Paetzold, Peter Koch, Lionel Sonnenberger, Bernhard Tessendorf, Gerry West, Charlotte Andrews, Adina Pieterse, Thomas Fuchs, Mathias Schmidt, Familie Horni, Genia Lokotsch, Sonja Savini, Brigitte Weishaupt und Leroi von SPAR, 9th Ave.

A heartfelt thank-you to everybody who contributed to the success of this year's raffle. The incentive prize for the most tickets sold went to Barbara Meylahn who filled 5 lists (100 tickets)! The following people filled 3 or more lists: Joyce Mahlke, Ulla Angloher, Wayne Böttcher, Gerry West, Lionel Sonnenberger and Gisela Mahler. 2 or more lists were filled by Peter & Brunhilde Koch, Mr & Mrs Paetzold, Family Arends, Janine Wright, Joan Cairncross and Sigi Sauer. To them and everybody else who went to the trouble of selling or buying tickets, a heartfelt thank-you! You made the raffle such a success!

Thank-you most sincerely to the following church members or friends for their donations of cash or prizes for the raffle: Chris Burger, Wolfgang Paetzold, Peter Koch, Lionel Sonnenberger, Bernhard Tessendorf, Gerry West, Charlotte Andrews, Adina Pieterse, Thomas Fuchs, Mathias Schmidt, Family Horni, Genia Lokotsch, Sonja Savini, Brigitte Weishaupt and Leroi from SPAR, 9th Ave. Your generosity is really appreciated!

Gottesdienste Dec 2010 Divine Services

Losung für Dezember 2010

Watchword for December 2010

“Kehrt um!
Denn das Himmelreich ist nahe.”
Matthäus 3,2

“Repent,
for the kingdom of heaven is near.”
Mathew 3:2



<p>05.12. 2010</p> 	<p>2nd Sunday Advent</p> <p>Gottesdienst mit einer Kantate von Bach</p>	<p>Gottesdienst 9:30</p>	<p>Lesung Matthäus 24, 1-14</p>
<p>12.12. 2010</p> 	<p>3rd Sunday in Advent</p> <p>Bach Cantata Service</p>	<p>Divine Service with Holy Communion 9:30</p>	<p>Reading Luke 3:1-14</p>
<p>19.12. 2010</p> 	<p>4th Sunday in Advent</p>	<p>Divine Service 9:00 Gottesdienst mit Abendmahl 10:15</p>	<p>Reading Luke 1,26-38 Lesung Lukas 1, 26-38</p>
<p>24. 12. 2010</p> 	<p>Christmas Eve Heilig Abend</p>	<p>Divine Service 17:00 Gottesdienst 18:15</p>	<p>Reading John 3,16-21 Lesung Johannes 3, 16-21</p>
<p>25.12. 2010</p> 	<p>Christmas Day</p>	<p>Divine Service with Holy Communion 9:30</p>	<p>Readings Micha 5,1-4a</p>

Losung für Januar 2011

»Und Gott schuf den Menschen zu
seinem Bilde, zum Bilde Gottes schuf
er ihn; und schuf sie als
Mann und Frau«
1.Mose 1,27

Watchword for January 2011

»So God created humankind
in his image, in the image of God he
created them; male and female
he created them.«
Genesis 1:27

02.01. 2011 	Epiphany	Gottesdienst mit Abendmahl 9:30	Lesung Johannes 1,14-18
09.01. 2011 	1st Sunday after Epiphany	Divine Service with Holy Com- munion 9:30	Reading Matthew 4,12-17
16.01. 2011 	2nd Sunday after Epiphany	Divine Service 9:00 Gottesdienst 10:15	Reading Exodus 33,17b-23 Lesung 2. Mose 33,17b-23
23.01. 2011 	3rd Sunday after Epiphany	Divine Service 9:30	Reading John 4,46-54
30.01. 2011 	4th Sunday after Epiphany AGM	Family Service 9:30	Reading Matthew 14,22-33

Who may preside over the celebration of Holy Communion?

In the Lutheran tradition the person who takes the lead in celebrating Holy Communion is usually an ordained pastor. Thus many people have the understanding that one has to be ordained to be able to do it, as it is for instance in the Roman Catholic and Anglican tradition. In those traditions, ordination is viewed as a sacrament, through which the person, being ordained, receives a „new character“, becomes a different kind of person, and thus can fulfil the priestly function of consecrating the elements in Holy Communion.

The Lutheran tradition has a different understanding in these matters. Ordination is understood not as a sacrament, but as the public appointing and blessing of a person, who has been found to be suitably trained and equipped for the task of being a public minister of the Word (Verbi Divini Minister). The fact that we usually have ordained ministers presiding at holy communion is thus not directly linked to ordination. It is done for the sake of order, since we do not want confusion and misunderstandings to arise around the sacrament of the altar. The ordained pastor is the one who has been appointed to see to the public ministry of Word and Sacrament.

In situations, where it is necessary, therefore, the pastor can appoint another person to preside over the celebration of Holy Communion. Such a person need not be ordained, but he or she should be suitably trained and instructed to celebrate the sacrament according to its institution by our Lord Jesus Christ.

As our Cape Church is facing a lack of pastors in the near future (some congregations have already had to get used to being without a resident pastor for some time), more and more occasions will arise, where the pastor, who is in charge, needs to ask suitably trained people to preach and preside over the celebration of Holy Communion. This will have to be done in an orderly way, so that no confusion arises and people are informed properly. The sacrament of Holy Communion is completely valid and effective as a sacrament, even when it is presided over by a lay person, as long as it is celebrated according to the institution of the sacrament by Jesus Christ.

I have asked a member of our congregation, Henry Newman, who was for many years active in the leadership of the Lutheran Church in Switzerland and is a trained and installed Preacher, to take the German Communion Service on 2 January 2011. I will be away on holiday with my family and I do think it would be good for the congregation to start the year off with a celebration of Communion.

Felix Meylahn

Our Diaconic Endeavours - Table of Sharing

As some of you may have noticed there is a “Table of Sharing” placed in the foyer of our church. This table is the place where you are all invited to place your gifts of food for the support of needy people in and around our community.

There are some people in our congregation who are really struggling to have regular food on their tables and they need our help. We will make up hampers using your gifts and distribute them to those who need them (confidentially).

We are also working towards a more sustained support for the Crèche that is run in the Youth Centre at Xolelanani. This youth centre was built with the help of the youth organisation of the IG Metal (A Metal Workers Union in Germany) and our congregation was involved quite actively at that time.

An important aspect of this Youth Centre is a Crèche called **Wabamkela**, where some 42 children from the Walmer Township are looked after. Their motto is: “Feed the whole child. Body, Mind and Spirit”. The St. Nicholas Anglican Church in Circular Drive is mainly responsible for running and supporting the Crèche.

We want to be involved again and so we are asking members of our congregation to consider supporting the feeding of these children. The following is a list of what is needed per week. If you can, please commit to supplying an item from this list regularly. If you bring it to church on a Sunday, Pastor Meylahn can deliver it to the centre on Monday. If you would like to visit the centre and see the children you are supporting you can accompany Pastor Meylahn.

WEEKLY NEEDS AT WABAMKELA CRECHE			
DRY FOOD	VEGETABLES	FRUIT	OTHER
2.5kg Mielie Meal	Bunch Carrots	Any 2 Seasonal Fruits	Cooking Oil (750ml =2weeks)
1kg Samp	Large Cabbage	Apples	1 Litre Mix a Drink/Juice
500g Pkt Sugar Beans	Potatoes	Bananas	
500g Pkt Lentils	Onions	Oranges	
1kg Pasta	Any seasonal veg	Pears	
1kg Rice		Peaches	
3 Pkts Dried Soup			

Progress Report: Synodal Task Team

We have had several enquiries about the progress that we are making in the Synodal Task Team, investigating the structure of the Cape Church and the office of the bishop, and would like to present some preliminary answers.

We have had various intensive workshops including analysis of the questionnaires submitted by congregants and discussions with the pastors and church council.

Via the questionnaires we obtained several key findings of expectations by members of the congregations of their bishop and pastor. When we summarised and consolidated the free form answers, in both cases 4 or 5 aspects stood out far above any other answers:

Pastor: Shepherd / leader in spiritual matters

Preaching

Counselling

Visits

Personal contact / be a peoples person

Bishop: Pastor of the pastors (pastor pastorum)

(Spiritual) Leader of the Cape Church

Needs to be visible to and approachable by ordinary members

Needs to represent the Cape Church to the outside (a distant 4th, but still significant in relation to other answers)

Based on these findings and informed by the other input and deliberations the preliminary findings and suggestions were presented to delegates at the CCE and CCW AGMs. The slide deck is available electronically to interested parties, but I will summarise some findings below.

Our suggestions are grouped into short-, medium- and long term and address church council (as executive of the synod), some other committees, the office of the pastor and the office of the bishop. We will be working closely with the bishop and Church Council (in particular the legal desk) to formulate motions and suggestions for synod 2011. We are aiming to publicise these to the congregations in February – well before the synod – to allow for ample time for discussions and feedback.

Some bullet points of findings and suggestions (in no particular order and formulated loosely):

Composition of Church Council should be changed to get more input from experts in other fields: 4 lay persons instead of 3 and 3 pastors instead of 4.
Office of the Bishop: (Spiritual) leader of the Cape Church.

Spend 70-80% of his time in and with the congregations (especially as pastor parvorum, during visitations as well as for limited pastoral duties where required).

Share representation including overseas contacts with the other UELCSA bishops.

Maximum 12 years in office for future bishops (in line with office of the pastor).

Commissioning of an electoral committee for finding candidates for 2013.

Office of the Pastor:

The pastor should be the spiritual head of the congregation; his/her task should be preaching, counselling, teaching, visiting, training of co-workers, spiritual guidance of groups as well as facilitating outreach using his specific gifts. Administration should mainly be handled by others.

The order of service should be similar to the N-T Church with a time limit of 10-15 years for the pastor in the same congregation – this will ultimately allow for the creation of a “pool” of pastors for UELCSA.

Possible extension of retirement age because of shortage of pastors.

Active programme to find new students for the ministry (full and part-time).

Structure or committee (possibly on circuit level) to facilitate re-alignment and founding of new missional opportunities, e.g. congregations, social involvement.

Close cooperation with N-T church is recommended for many of the actions (“Think one church, even if we are not one”). We encourage everybody who would like to know more details to contact one of the members of the task team.

Mathias Tölken (Convenor)

Bericht: Synodalausschuss (“Task Team”)

Aufgrund von Anfragen an den Synodalausschuss, der die Struktur der Kapkirche und das Bischofsamt untersuchen soll, möchten wir über den jetzigen Stand und einige Antworten berichten. In mehreren Arbeitssitzungen wurden die Antworten des Fragebogens analysiert und mit den Pastoren und der Kirchenleitung besprochen. Aus den Fragebögen haben wir einige Grunderwartungen der Gemeindeglieder im Hinblick auf das Amt des Bischofs und der Pastoren festgestellt. In der Zusammenfassung der frei formulierten Antworten traten bei beiden Ämtern vier/fünf Erwartungen besonders hervor:

Pastor:

- Hirte/ geistlicher Leiter
- Predigen
- Seelsorge
- Besuchen
- Persönlicher Kontakt / Beziehungsfähigkeit

Bischof:

- Pastor der Pastoren (pastor pastorum)
- (Geistlicher) Leiter der Kapkirche
- Präsent sein in den Gemeinden und zugänglich für Gemeindeglieder
- Repräsentant der Kapkirche nach außen

Aufgrund dieser Antworten und der Information, die durch andere Gespräche erhalten wurden, wurden den Delegierten bei den Bezirkskonferenzen der West- und Ostkap die vorläufigen Ergebnisse und Vorschläge präsentiert. [Die Präsentation ist auf Anfrage hin digital erhältlich.]

Ich fasse hier einige der Ergebnisse zusammen:

Unsere Vorschläge sind kurz-, mittel- und langfristig aufgeteilt und im Hinblick auf die Kirchenleitung (als Exekutive der Synode), einige andere Ausschüsse, das Amt der Pastoren und das Amt des Bischofs zusammengestellt. Wir werden mit dem Bischof und der Kirchenleitung (insbesondere dem Rechtsausschuss) eng zusammenarbeiten, um Anträge und Vorschläge für die Synode 2011 zu formulieren. Wir beabsichtigen, diese den Gemeinden im Februar zukommen zu lassen – lange vor der Synode – damit genügend Zeit für Gespräche und „Feedback“ ist.

Hier also einige Ergebnisse und Vorschläge:

Die Zusammenstellung der Kirchenleitung soll geändert werden, damit mehr Input von Experten aus anderen Gebieten möglich ist: Vier Laienmitglieder anstelle von drei und drei Pastoren anstelle von vier.

Amt des Bischofs:

(Geistlicher) Leiter der Kapkirche sein.

70-80% seiner Zeit in und mit den Gemeinden verbringen (besonders als pastor pastorum, für Visitationen und je nach Bedarf begrenzte pastorale Pflichten).

Repräsentative Aufgaben mit den anderen Bischöfen der VELKSA teilen.

Amtszeit für zukünftige Bischöfe auf 12 Jahre begrenzen (ähnlich wie die Dienstzeit eines Pastors in einer Gemeinde).

Beauftragung eines Wahlausschusses zur Findung von Kandidaten für 2013.

Amt des Pastors:

Der Pastor ist der geistliche Leiter der Gemeinde; seine/ihre Aufgabe ist: Predigen, Seelsorge, Lehren, Besuche machen, Ausbildung von Mitarbeitern, geistliche Leitung von Gruppen sowie "outreach" nach außen ermöglichen - im Einsatz seiner/ihrer besonderen Gaben. Verwaltungsaufgaben werden vorwiegend von anderen wahrgenommen.

Die Dienstzeit ist ähnlich wie in der N-T Kirche auf 10-15 Jahre in einer Gemeinde begrenzt. Das ermöglicht schließlich einen "Pool" von Pastoren für die VELKSA.

Mögliche Erhöhung des Pensionsalters aufgrund des momentanen Mangels in der Anzahl der Pastoren.

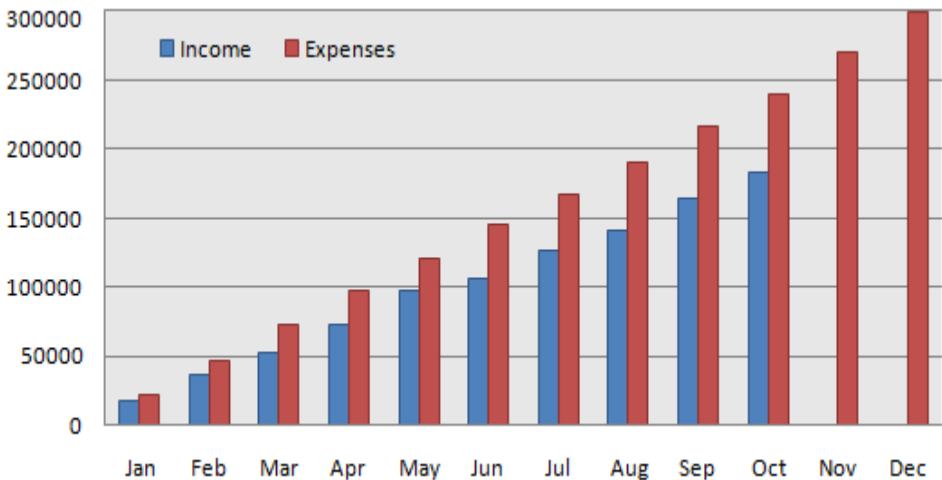
Gezieltes Programm, neue Studenten für den hauptamtlichen und teilzeitlichen geistlichen Dienst zu finden.

Struktur oder Ausschuss (möglicherweise auf Bezirksebene) die Neuordnung und Gründung von neuen Missionsmöglichkeiten, wie z.B. Gemeinden und soziales Engagement, zu ermöglichen

Enge Zusammenarbeit mit der N-T Kirche auf mehreren Ebenen ("Eine Kirche denken, auch wenn wir nicht eine sind").

Falls Sie mehr Einzelheiten haben möchten, setzen Sie sich bitte mit einem der Mitglieder des synodalen Arbeitsausschusses in Verbindung.

Mathias Tölken (Einberufer)



All levy payments are up to date as at the end of November due to the income from the Pancake stall at the Oktoberfest and the Bazaar. Thank you to all who worked so hard to make these fundraising projects successful.

The congregation's Levy which is paid to the Cape Church each month, has increased to R18 900.00 per month, beginning 1st January 2010.

The recommended contribution is R350.00 per month, but no contribution is too small or too large.

Should you need more detailed information or if you are able to contribute in any other way, please contact Gerhard Fröhlich. (Contact details on the back of this newsletter.)

Should you elect to make a direct deposit into the Church's Banking Account, you are kindly requested to include your details on the deposit slip under the "reference" section.

Bank: First National	<i>WALMER Branch</i>
Branch code:	21.12.17
Account Name:	<i>Lutheran Church Springfield</i>
Account No.	<i>534 200 32476</i>

Geburtstage

Birthdays

Wir gratulieren sehr herzlich allen "Geburtstagskindern" und wünschen ihnen Gottes Segen und Geleit ins neue Lebensjahr.

We congratulate all Congregation Members celebrating their birthday and wish many happy returns and God's blessing for the year ahead.

December

1.Dec	Emil Keil
8. Dec	Jutta Rohwer
22. Dec	Sina Gädke
23. Dec	Rosemarie Mittermaier
26. Dec	Darren Lentz
30. Dec	Gerhard Fröhlich

January

6. Jan	Genia Lokotsch
9. Jan	Hagen Krieg
12. Jan	Victoria Horni
19. Jan	Ruth Rohrmoser
23. Jan	Michael Koch
26. Jan	Charlotte Andrews
26. Jan	Colleen Sonnenberger
27. Jan	Auke Marinus Brand
27. Jan	Monika Horni
27. Jan	Reinhard Walle

Church Committee 2010

Rev Felix Meylahn	33 Luke Avenue, P.O. Box 5039 pastor@lutheran-pe.org 041-367 1986 H	Springfield PE (Pfarrhaus/Manse) Walmer PE 6065 082 579 6381
Geoff Andrews (Committee Chairman)	45 Kent Road, chairman@lutheran-pe.org 041-484 1861 H 083 287 4199	North End PE 6001 041-365 1835 W 041-364 1676 FAX
Reinhard Walle (Membership Information)	4 May Way membership@lutheran-pe.org 041-360 6769 H	Sunridge Park 6045 079 490 0104
Gerhard Fröhlich (Treasurer)	63 Boundary Rd, treasurer@lutheran-pe.org 041-360 3317 H	Morningside
Anthea Burger	31 Erasmus Drive, warden1@lutheran-pe.org 041-583 5423 H	Summerstrand 083 709 7868
Henry Newman	81 Villiers Road, warden2@lutheran-pe.org 041-581 3907 H	Walmer PE 6070 078 703 7003
Hans Rohwer	233 Villiers Road, warden3@lutheran-pe.org 041-581 1977 H	Walmer PE 6001 082 809 3399
Lionel Sonnenberger	18 Finch Street, warden4@lutheran-pe.org 041-365 6249 H	Cotswold 082 770 9544
Janine Wright	14 Roosevelt Road, warden5@lutheran-pe.org	Glendinningvale 0734631710

Records Update:

If you are aware of any discrepancies, eg. inaccuracies in spelling of names, incorrect address details, tel number, or even not receiving newsletters etc. please write down the corrected information and forward to Pastor Meylahn or one of the church wardens.

