

Dear Readers,

In response to the great media coverage on the very disturbing incidents of gender-based violence (that includes both men and women) as well as racism and victimization, our church has taken a stand and has drawn up the following statement:

The Evangelical Lutheran Church in Southern Africa (Cape Church) we are deeply concerned about and categorically condemn the continued heinous crimes against women and the violent deaths of George Floyd, Collins Khoza, and countless other people of colour. We see it not only as part of our Christian mandate, but also as a fundamental human concern of a democratic civil society, that we vehemently oppose gender- and race-related violence and injustice

on all fronts. In view of this we support initiatives like the »Black Lives Matter movement« (against racism) and »Thursdays in Black« (highlighting escalation of Gender Based Violence). These stand up against racism, discrimination, and oppression of all kinds, albeit respecting the rule of law and renouncing violent protest and damage to property. In being committed to the Constitution of South Africa, we pursue a zero-tolerance policy against victimization of any kind within our church. We explicitly support an open, democratic and respectful discourse concerning these matters within and outside the church community and invite our members to engage in such discourse in a way that reflects the compassion and passion for justice Christ stands for.

From the Pastor's heart



Thoughts on the Reopening of our Church(es)

I think many of us are longing for our church to re-open. We miss the fellowship and above all the table of our LORD. This is very understandable, particularly as the world seems to be increasingly distant and alienated in a way. Many of you may be asking when will we re-open our church? We find ourselves in a difficult tension between eagerness to resume Divine Services in our church and apprehension about how safe it is to do so, as well as the many precautions that have to be taken before and after a Divine Service. It is very hard indeed. Perhaps one very important thing we may be learning during this time is that we cannot take Divine Services for granted. Did we ever think about how quickly it could all be shut down?

In Hebrews chapter 10:23-25 I have found some words of comfort and encouragement that I thought I might share with you. It says there: *"Let us hold fast the confession of our hope without wavering, for he who promised is faithful. And let us consider how to stir up one another*

to love and good works, not neglecting to meet together as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near."

We have a strong incentive to persevere in faith because our God is absolutely faithful. God will never fail us. Let us therefore be encouraged and remain steadfast in faith and love. We can certainly provide encouragement in a text, a video chat, etc., and we are thankful these things exist during this time, but they are not adequate replacements for in-person fellowship. But we can always continue caring for each other. One small thing that we can all do is pick up the phone and call somebody and ask how they are doing. Let us continue also to "meet together" as we always have, at 09h30 on every Sunday morning, celebrating the Divine Service (which is God coming to us and serving us) and praying together.



From the Pastor's heart

Corporate worship is more than simple fellowship and an occasion for encouragement though. Hebrews 10:24-25 comes after a declaration of the gospel of Christ and a reminder of God's gracious covenant with his people. And it's in this covenant that our corporate worship finds its meaning as a dialogue between God and the people he has chosen, a time to be fed by God through his means of grace (preached word and sacraments), a weekly reminder of our identity in Christ, and a preview of things to come.

In fact, fellowship with our brothers and sisters in Christ is a wonderful by-product of the Divine Service. It grows out of the preaching of the gospel and the administration of the table. Once this is understood, the physical presence of brothers and sisters in the weekly Divine Service acquires its full meaning. The deep existential interconnectedness that the church has with the means of grace and each other can't be created online. The church manifests itself with actual

material bodies and souls. The wonderful words of our "resurrection of the body and life everlasting" is not only deeply meaningful at an individual level, but there is a corporateness to that statement as well. To see that corporate nature of the church requires people actually being there, worshiping in one spirit, as one in Christ.

There is no substitute for gathering with the body of Christ. The Body and Blood of Jesus needs to be administered "bodily", not "virtually", and while I am grateful for technology, it can't fill in for the local gathering. The longing remains... and so it should, I think, I hope... Hebrews 12 says that when the church is gathered, she is coming before God's throne in heaven to worship him alongside the heavenly hosts. That's irreplaceable.



Let us therefore nurture this longing to meet together again as the Body of Christ and continue to pray for this day to come. We do so with the reassurance of and the hope in the One who is absolutely faithful and will sustain us through his Word – always.

Stay safe and protected and take good courage.

Yours, Pastor Anja

Colouring Book

Colour comes
into your life

Psalm 23

The good shepherd

(Illustrated by
Silke Töpke)



Psalm 23 with Motions

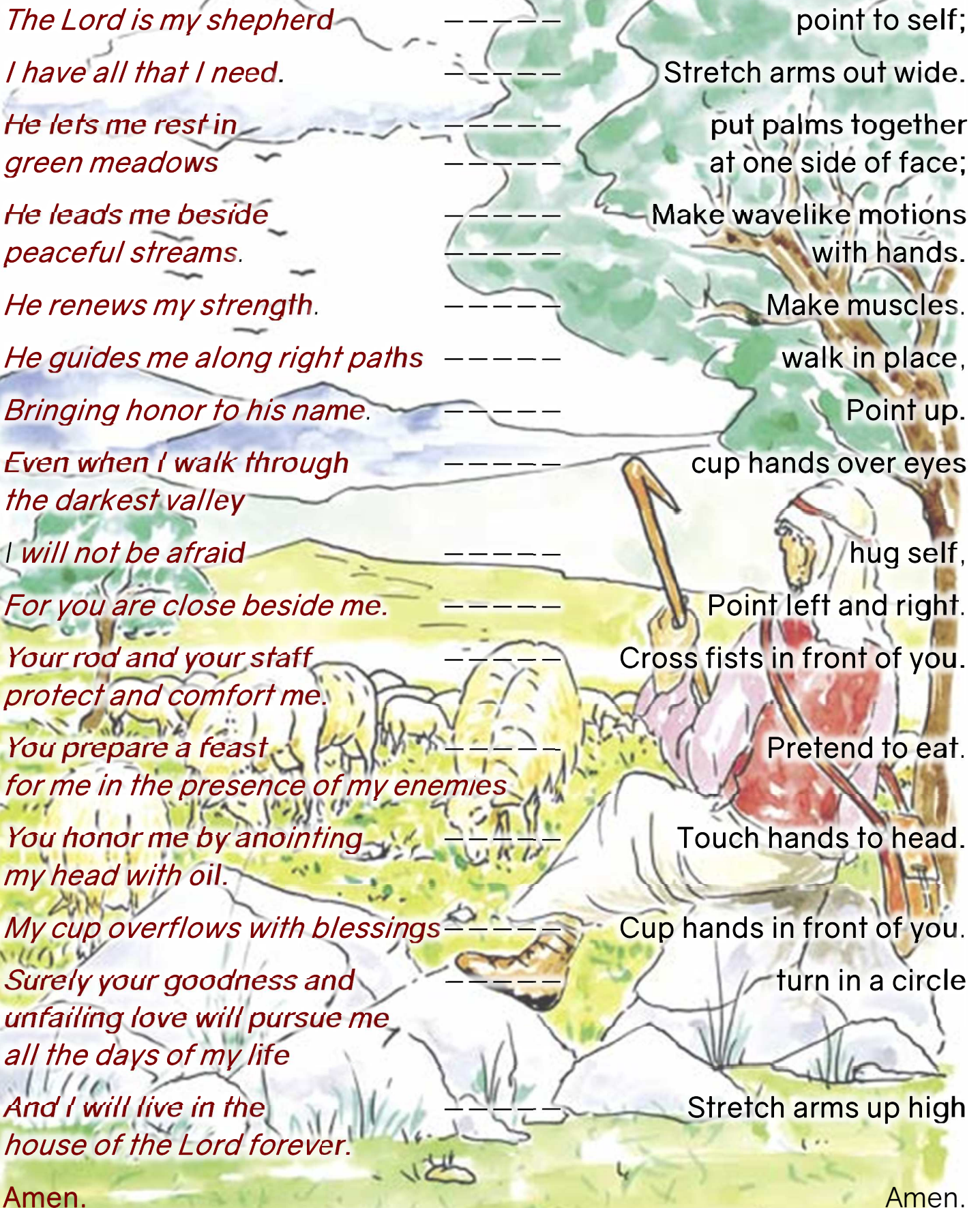
This is a nice and fun way to teach your kids the words of Psalm 23 and their deep meaning. Enjoy!

Say: There are all sorts of ways to talk to God. We can speak to him, write to him as David did and sing to him. Let's do a few movements or motions as we pray to God.

I'll say verses of Psalm 23, adding a motion. Then you repeat the words and motions. Here we go.

Kid's Page

Say Psalm 23 aloud and lead kids in the following motions.



<i>The Lord is my shepherd</i>	-----	point to self;
<i>I have all that I need.</i>	-----	Stretch arms out wide.
<i>He lets me rest in</i>	-----	put palms together
<i>green meadows</i>	-----	at one side of face;
<i>He leads me beside</i>	-----	Make wavelike motions
<i>peaceful streams.</i>	-----	with hands.
<i>He renews my strength.</i>	-----	Make muscles.
<i>He guides me along right paths</i>	-----	walk in place,
<i>Bringing honor to his name.</i>	-----	Point up.
<i>Even when I walk through</i>	-----	cup hands over eyes
<i>the darkest valley</i>	-----	
<i>I will not be afraid</i>	-----	hug self,
<i>For you are close beside me.</i>	-----	Point left and right.
<i>Your rod and your staff</i>	-----	Cross fists in front of you.
<i>protect and comfort me.</i>	-----	
<i>You prepare a feast</i>	-----	Pretend to eat.
<i>for me in the presence of my enemies</i>	-----	
<i>You honor me by anointing</i>	-----	Touch hands to head.
<i>my head with oil.</i>	-----	
<i>My cup overflows with blessings</i>	-----	Cup hands in front of you.
<i>Surely your goodness and</i>	-----	turn in a circle
<i>unfailing love will pursue me</i>	-----	
<i>all the days of my life</i>	-----	
<i>And I will live in the</i>	-----	Stretch arms up high
<i>house of the Lord forever.</i>	-----	
Amen.		Amen.

From the Bishop's Desk

COVID-19 – what can we do on congregational level?

Dear sisters and brothers, the pandemic as a result of Covid-19 and the burden of the Lockdown has increased anxiety, levels of frustration and it has a huge impact on the economy. But we have the assurance that we are not left alone in this situation. Jesus said in Matthew 28:20 *"Behold, I am with you always, to the end of the age."* These words are encouraging to me in these days. Yes, the going is tough, but I am not left alone. He is right here with me. He is where you are. He is everywhere, even where people feel a deep loneliness. May His ever presence give us hope and strength to keep on living and serving as His Body. May the Lord grant that we stay healthy and protected.

The SACC has launched a campaign called: "The Church to Drive Down Infection Rate - To Love to Save Lives." - As a blessing to South Africa, the church must collectively go on a campaign to drive down the infection rate; to go out on a drive to love in order to save lives. Let us give the COVID Combat our evangelical fervour - let us "go and make disciples" of the "Stop Corona" message and habit.

We now all know what it takes to stop the spread of the virus :

The Big Seven:

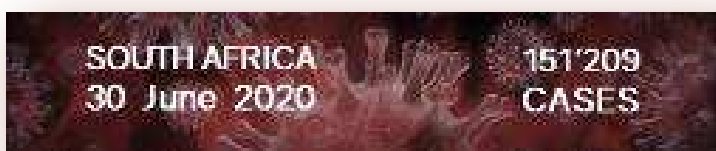
- Wear a **mask** when getting out
- Keep physical **distance** of 1.5m
- **No handshakes** or hugs
- **Wash** hands thoroughly with soap & water (at least 20 sec.)
- Don't touch **face** with unwashed hands
- Clean cell **phone** with cloth and sanitiser
- **Pray** for grace and strength to remain faithful in all circumstances

We all know this. What we now need to do, in order to save the nation, is to go on a massive demonstration of living what we know must be done, and preach it as church. Let us say to each other, love your neighbour and preach this basic life-saving lifestyle! Let us love and save lives; "Love and Save Lives!"

Congregational News

Church of the Cross, Bellville has elected Pastor Schalk Treurnicht as their pastor. He has been appointed from 1.7.2020. We wish the congregation and Schalk a fruitful journey in working together to the glory of God.

St Crucis, Beaconbay – Due to travel restrictions and circumstances related to the pandemic Pastor Oziel de Oliveira will stay on longer to serve in the congregation.



Prayercards July

01 July: Alie Coetzer

02 July: Antoinette Bosman

03 July: Auke Brand

04 July: Branson Bosman

05 July: Brenda Lentz

06 July: Callum Bosman

16 July: Joy Cairncross

17 July: Justin Köpke

18 July: Karla Lentz

19 July: Linda Jachens

20 July: Lionel Sonnenberger

21 July: Lorinda Koch

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

07 July: Colin Lentz

08 July: Darren Lentz

09 July: Elizabeth Köpke

10 July: Gerry West

11 July: Henry Newman

12 July: Hildegarde Kivedo

13 July: Isa Brand

14 July: Jado Hummel

15 July: Joan Cairncross

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

22 July: Lyla Hummel

23 July: Michael Koch

24 July: Nicholas Jachens

25 July: Owen Kivedo

26 July: Roswell Kivedo

27 July: Stefan Jachens

28 July: Tara Dreier

29 July: Thomas Jachens

30 July: Tristan Hummel

31 July: Ulrich Koch

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

Timothy 2:1

Sundays July 2020

05 July 2020

Fourth Sunday after Trinity



Likeable or unlikeable?

Within seconds we take a decision. Moral judgment also occurs extremely quickly. We "usually" know very well what is reprehensible, and we express our contempt loudly or subtly.

Beware of such judgment, warns the fourth Sunday after Trinity. For there is no one who is without error and who does not constantly need generosity and forgiveness. It is only God who can judge. Therefore, Jesus encourages forgiveness: whoever lives with the awareness that God is merciful to him, can try to live in reconciliation with his fellowmen, like Joseph, who, a long time ago, forgave his brothers the injustice which they had done to him.

12 July 2020

Fifth Sunday after Trinity



What are you looking for -
Where does the road lead

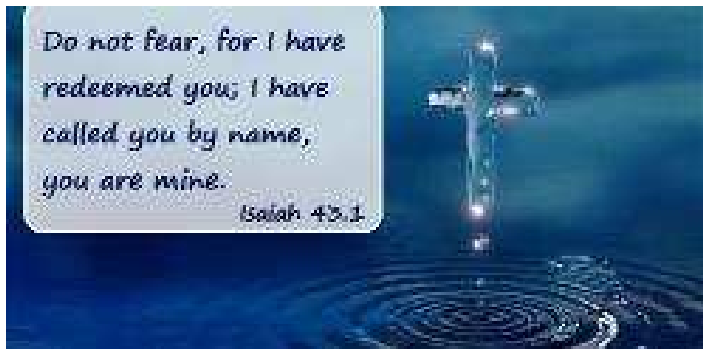
"Come and see!" This invitation of Jesus is equally for us today as it was for the disciples 2000 years ago. The fifth Sunday after Trinity tells of people who were called to service God. The nomad Abraham, who left on the Word of God, and the fishermen who left their nets behind, Paul, who became the apostle through the message of the Risen One - they were all ready to give up the old and to go new ways with God. Even if it seems unreasonable. This was risky because often they had to endure incomprehension and mockery of their location and the contradiction of their own families. But they were allowed to see that the overflowing nets are only the beginning of innumerable wonderful experiences. Those who follow Jesus discover more and more deeply where God takes up residence on earth.

Sermon text : Romans 12:17-21

Sermon text : Luke 5:1-11

Sundays July 2020

19. July 2020 Sixth Sunday after Trinity



Most of us were too small that we cannot remember it today. And yet a foundation was laid for our whole life. The sixth Sunday after Trinity is marked "baptism" and reminds us of the mission of Jesus to baptize people and the gift that stands at the beginning of life as a Christian: Jesus' life, His dying and His resurrection was for me. Before God my life is pure and good. "Fear not, for I have redeemed thee: I have called you by your name, you are mine" is His message for me. Therefore, we will remember our baptism also on this Sunday.

Sermon text: Deuteronomy 7:6-12

26 July 2020 Seventh Sunday after Trinity



I have so much - and yet sometimes I am completely empty. I get full every day, and yet I have a tremendous thirst for more. I long for something that I cannot describe. That God satisfies physical and spiritual hunger - the readings of the 7th Sunday after Trinity tell of this, and this Sunday illuminates the Lord's Supper from different perspectives. Eating and drinking, sitting together and celebrating belong to the Christian faith. Jesus took the natural needs of people seriously, fed thousands with five loaves of bread and two fish and sat at table with all kinds of people. In the Lord's Supper, Christians continue this harmonious table fellowship from the beginning, anticipating the time when the hunger for true life will be satisfied.

Sermon text: Hebrew 13,1-3

Birthdays July



01 July Linda Jachens

06 July Christel Schädler

10 July Kadean Daniels

10 July Phil Gareth
van Rensburg

12 July Eva Rudolph

16 July Hans Schaberg

18 July Elisabeth Wagner

20 July Bernd Mächtle

29 July Desmond Fillis

29 July Doreen Stocklose

31 July Anthony Thomas

31 July Lionel Sonnenberger

Happy Birthday

LWF—Now is the time to be church

The Lutheran leaders note how churches have found ways of maintaining a vibrant worship and prayer life while they have been unable to gather physically and have been discussing new theological topics that have arisen from these challenges. Echoing the words of the psalmist, they say: “Truly, God has been a mighty fortress, sheltering the church from paralyzing uncertainty, and inspiring it for creative witness.”

They also note how the pandemic has exposed deep-seated inequalities and injustices, “including racism which has surfaced with particular virulence” They give thanks for churches all over the world that are “standing firmly against racism and other forms of discrimination, violence against women, including sexual violence, and injustice.”

Comparing the current global challenges with the turmoil facing the world in the wake of the Second World War, Musa^o and Junge^o note that the LWF was founded in 1947 at a moment of “uncertainty and chaos.” It was a time when economies were stalled and political systems questioned, while “fear, anxiety and hopelessness marked the mood of the time,” they say.

As the world sought to recover from the trauma of widespread

brutality and reset relationships among peoples and nations, Lutheran churches came together in the realization that “only by coming together and cooperating would they be able to respond to the theological, pastoral, and diaconal challenges of the times. They understood that their local presence of compassion, healing, and reconciliation, required a global expression that would both nurture and strengthen their own witness.”

In the current context of uncertainty and change, cooperation among Lutheran churches is particularly important, Musa and Junge stress. Despite the challenges of finding “new language, new forms, new expressions” to bring the Gospel alive in today’s world, Christians can trust in the Holy Spirit as they engage in “an ongoing process of reformation.”

Just as the founders of the LWF made a major commitment to serve the refugees and those displaced by the war, Musa and Junge encourage churches of the Lutheran communion and their agencies today to continue offering together “a ministry of compassion, service and justice” among refugees and the vulnerable, especially those heavily affected by the consequences of the pandemic.

^oLWF President Archbishop Dr Panti Filibus **Musa** and General Secretary Rev Dr Martin **Junge**. (Letter 29 Jun 20)

Watchword July 2020

The angel of the Lord touched Elijah, and said, 'Get up and eat, otherwise the journey will be too much for you.'

1 King 19:7

What a wonderful monthly saying for the long road of "living together" with the Corona virus that lies ahead. A wonderful saying from a delightful story of the Old Testament, which is less known than the Moses stories. The prophet Elijah sits down in the middle of the desert. He is far away, where no man can be seen and no sound can be heard. It is hot. He is incredibly thirsty and also hungry. And he is sad. Called by God to be a prophet, he had had to fight a lot for God, had been strong, had fought with the powerful. Now they want to kill him. He is tired. He is at the end of his tether. He feels he can no longer carry on and does not want to. He prays to God to let him die. Totally exhausted, he falls asleep under a bush in the desert.

But God has other plans. An angel comes to him, wakes him with a tender touch and says: "Get up and eat! For you have a long journey ahead of you!" Elijah eats bread and drinks water. From exhaustion he falls asleep again. The scene is repeated three times until Elijah is ready to start his journey.

It touches me very much how God takes care of this man. He is allowed

to sleep. He gets food, is allowed to sleep again. God gives him the opportunity to recover. In the middle of the desert, in the most adverse conditions. But God also gives Elijah time. He does not overtax him. He waits patiently until Elijah has recovered enough to be able to turn back to the fulfilment of his task.

What I like about God's dealings with Elijah is that God not only confronts him with a task, but also helps him to tackle it and bring it to completion. This gives me courage for the big and small challenges of my own life.

The Corona pandemic is a great challenge for us people today,



Marc Chagall:
Elijah caught up into heaven

With God on the Journey

just as global warming, over-population and scarcity of resources are. These problems cannot be solved overnight. It is a long road we have to travel. And this road is not easy - it is paved with some limitations and deprivations.

'Get up and eat, otherwise the journey will be too much for you.' - said the angel to Elijah. This biblical story gives me the confidence that God will also equip us for our long journey with the strength, energy, creativity, courage for reorientation and stamina we need. But then we have to walk the path ourselves, just as Elijah did.

I wish that you and I may experience again and again how God prepares and equips us for our tasks. Because the prophet Elijah is very important in Judaism, apart from Moses, I would also like to tell his story.

The story of the prophet Elijah

Elijah is a biblical prophet who worked in the Northern Kingdom during the time of the kings Ahab and Ahaziah in the second quarter of the 9th century B.C. His name means "My God is Yahweh". In 1 Kings 17 Elijah is mentioned for the first time and announces a

drought for the land. The people who lived in the Northern Kingdom at that time had forgotten God and were now serving the god Baal of Tyre, a god of rain and fertility. Elijah was a prophet of God. Through the drought he had foretold, which is said to have lasted a total of three years and six months, God showed that he was stronger than Baal.

During this time, Elijah wandered through Wadi Kerith. Here he was miraculously fed and kept alive by ravens. Later, on his way to present-day Lebanon, he stopped and stayed at the house of a widow. She was busy preparing her last ration of flour and oil. He was fed by her, and through God's blessing the stock was constantly being replenished. During his stay with the widow, her son died. Miraculously Elijah raised him from the dead.

The drought plagued the land so much that King Ahab ordered his men to search for Elijah, who had foretold the drought, and sought to kill him. Elijah was ordered to show himself to Ahab. Both of them blamed each other for the drought (1 Kings 18:17 ff.): "And when Ahab saw Elijah, Ahab said to him, 'Are you now the one, who has brought disaster upon Israel? And he said, "I am not the one who is hurting Israel, rather it is you and your father's house, because you have forsaken the commandments of the LORD, and you are following Baal."'

With God on the Journey

The famous trial of strength took place on Mount Carmel. With Ahab's help, Elijah got the people, the 450 prophets of Baal and the 400 prophets of the Holy Pole of the goddess Asherah to gather together on Mount Carmel. One bull per group was to be cut up by the representatives of the different faiths, placed on wood and the fire was to be kindled by the relevant God of the prophets. Elijah proposed this test to determine the true god, and the people agreed to it. The prophets of Baal prayed until noon, but the burnt offering did not ignite. They even cut their own flesh after their rituals, while Elijah mocked them.

Then Elijah himself had his sacrifice and wood doused with much water. He prayed once to God, and fire fell from heaven and "consumed the burnt offering and the wood." The people now realized that the Baal's prophets were nothing but charlatans, and cried out: "Yahweh is God, Yahweh is God". By order of Elijah, the people killed all 450 of Baal's prophets in the Kishon stream. After that the rain started again and the drought was over.

After this trial of strength, Elijah had to flee from Israel, because the queen Jezebel wanted to have him executed. Elijah fled to Beer Shevah

and further into the desert (1 Kings 19). This is where the event occurs that I have told you about above: God sends an angel to him three times, who brings him toasted bread and water with the words of the month's proverb: "The angel of the Lord touched Elijah and said, Get up and eat! For you have a long way to go." Strengthened, Elijah goes to Mount Horeb on the angel's instruction. Here God passes Elijah by: first a storm comes, which shatters rocks, followed by a heavy earthquake, and fire. But God is not in these forces of nature. Then follows a "gentle wind, a whisper" - in it God reveals himself to Elijah and sends him back to life, because there are still another 7,000 Israelites who believe in God.



Marc Chagall: Elijah at Mount Carmel

With God on ...

And Elijah returns to life and carries out his prophetic ministry until the moment when he is caught up into heaven by a fiery chariot with fiery steeds. This is why the belief arose in Judaism that Elijah did not die, but was taken up alive into heaven (2 Kings 2). The prophet Malachi announces the rebirth of Elijah as the forerunner of the Messiah.

The reports of the Gospels prove that at the turn of the ages, during the Roman occupation, the expectation of the Messiah and the expectation of Elijah were particularly pronounced. Even today the expectation of Elijah is important in Judaism. Symbolically, a cup for Elijah is set out and filled during the Passover celebration on Seder evening. When his cup is emptied, the door of the apartment is opened so that he can enter. Then a prayer of praise is said and the door is closed.

Since Elijah did not die, but was caught up in the Rapture, he always appears in the Jewish tradition as a mediator between God and men and as a forerunner of the Messiah who is still expected.

I wish you all a beautiful winter
Staysheltered and in good spirits,
Your pastor Dr. Marion Werner
Zurich



Contributions, Donations

The congregation's Levy is paid to the Cape Church each month.

The recommended contribution per family is R 500 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.

Bank: First National Bank,
Branch Code:
211217

Walmer Branch
Account: 534 200 32476
Lutheran Church

COMMUNITY FOOD DRIVE



All donations will go towards the Lutheran Church Community in need. Ways you can donate:

- ◆ Financial donations to assist with buying fresh food
- ◆ Donating of non-perishable food items
- ◆ Donating of feminine sanitary products



Rev Anja Spiske	33 Luke Avenue, (Manse) P.O. Box 5039 pastor@lutheran-pe.org 041-367 1986 H	Springfield Walmer 6065 072 734 9995
Reinhard Walle (Chairman)	4 May Way chairman@lutheran-pe.org 041-360 6769 H	Sunridge Park 6045 063 685 0263
Gerhard Fröhlich (Treasurer)	63 Boundary Rd, treasurer@lutheran-pe.org 041-360 3317 H	Morningside 6025
Henry Newman (Membership)	81 Villiers Road, membership@lutheran-pe.org 041-581 3907 H	Walmer 6070 078 703 7003
Carol Buschhold	25 St Louis, Nerina Ave	Kamma Park 6070 071 6376 372
Auke Brand	52 Bernard Road warden1@lutheran-pe.org 041-367 5287	Lovemore Heights 6025 082 824 7345
Elizabeth Köpke	33 Walker Gardens Montrose Street warden5@lutheran-pe.org	Sherwood 6025 071 572 0433
Ryan Meyer	5 Seine Str warden3@lutheran-pe.org	Woodlands 6070 073 230 2513

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