

Respect, care and love one another

This Covid phenomena has, as has been so often reported, brought about much change in our daily lives. At first the world had to research and learn what we humans are dealing with and what can be done to "flatten the curve". Ultimately an effective vaccine will be developed. Until such time science has emphasised simple but relatively effective protocols to maintain safety. **To function as humans well, we need** physical interaction with one another. Shaking hands, hugging, conversation and group activities make us part of, and feel accepted by society. Attending sports matches, theatres, cinemas and going to restaurants in relative close knit numbers are all activities we have grown used to in our lifetime. Attending work in teams or groups in factories, offices and shops are further examples. Then, added to those are the customers and clients many of us need to interact with -

the list goes on. Wearing masks, sanitizing and social distancing (a term of the time), hugging a loved one through a plastic curtain with built-in gloves are all alien to our natural way. The Covid-19 safety protocols we should adhere to are, although cumbersome, uncomfortable and a bind, they are effective in reducing the infection rate. Wearing a mask, sanitizing and social distancing can also be seen as a sign of respect toward others and that you care for others' safety and wellbeing. Under the current relaxed Lockdown Level 1, the rôle of doing all we can to respect others safety is even more pronounced than the higher lockdown levels with less visible enforcement and more reliance on sensible and safe behaviour of the individual according to the Covid-19 safety rules that include observance of the provisional curfew that has also been relaxed.

Phillipians 2:3-4

"Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others."

Reinhard Walle

Chairman of the Church Committee

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

From the Pastor's Heart

So, what now?

- Divine Service and the Internet -

During the Covid-pandemic we have for many months now communicated the Word of God and broadcasted the Divine Service online. And - Thank God - really - for these wonderful means of technology that kept the Divine Services going in some way, shape or form and that could reach a wider audience.

We've learned many lessons on how to do things differently and found good ways of communicating God's Word via social media and will continue to do so. But there is also another side to it.

When we limit the Word of God to the internet, you know, I am just going to press a button and listen to the sermon by myself or with my family, and wow, I learnt something for my life and faith. That's good. But when I go to church to **participate** in Word and Sacrament then something more is happening to me there than just me learning something. **God is not simply informing us about His story, He is literally, by the power of the Holy Spirit, casting us into His story, making us participants in His Son. You're talking about something that's happening as we celebrate the Divine Service, -**

something that is happening to and for us, that makes us a new creation. God is casting us as characters in His story.

When I participate in the Divine Service I am learning something, yes, but what I am hearing and learning leads me to prayer and praise, it leads to a life of discipleship along with a faith community. You have different people, with all sorts of different backgrounds coming to the one Table together to receive the body and blood of Jesus Christ.

There God is immersing us into His Story and He lets us participate in the salvific action and gifts of grace in His Son. This great Story of God's redemption shapes our story. So, in the proclamation of the Word you are not just hearing more about what happened; and Baptism and the Lord's Supper, well, they are not just sort of illustrations helping you remember what happened.

No, through preaching of the Word and the sacrament God himself is present doing something to and for you, that is, He is actually making you a part of His story. God is using these means to actually create and strengthen faith in you. If this is not something you participate in, you may be missing out.



... Pastor's Heart



It's not so much that it's the bad way to go, than it is missing out on the way that God has ordained that He will engage with you through Word and Sacrament in the community of faith and in so doing strengthen your faith.

And it's not so much about the relevance this has for our story, it's the other way around: God has made you relevant in His story and He does it to you and for you through the preaching of the Word and the Sacraments. The Lord that saved you also offers you His body and blood to eat and drink, and He brings you into His kingdom through Baptism. There is something there that no other story, or game or event can offer you!

My hope is that we can rediscover the treasure and the gift of being able to meet on a Sunday morning and have the live experience of God coming to us in Word and Sacrament to strengthen us and enriching our story by casting us into His.

Yours in Christ
Pastor Anja

Children's Church

On behalf of our congregation and all the Children's Church kids we would like to make an appeal to all our parents to bring your children to Children's Church. They need their little friends in Christ. And they need to be shown their Saviour. We welcome all children of all ages.

We want to extend the time from just after the first hymn to just before communion as more time is needed to do the lessons.

Family Services are enjoyed by the children as well as the adults and is a nice way of celebrating together. After the lockdown we, both young and old, would like again to spend time together under God's Word and around His table.

If you have any questions or suggestions please do not hesitate to approach or contact either Elizabeth Koepke or pastor Anja.

With kind regards,
Elizabeth Koepke
(Teacher and coordinator of Children's Church)



Church of Peace - Diaconia / Mission

In the last few months, the Corona virus has affected us all personally. Due to the pandemic, many people are facing very big challenges, both privately and professionally. But our diakonia/missionary work continues. The Corona Pandemic helped us to receive financial support from outside.



We are so proud, that we are one of the 65 church projects in 40 countries in the world. Help for 50 children with warm clothes, masks and some basic food items

We would like to take this opportunity to thank you all - church members and friends - for the great support we received from you, whether in kind or in cash.

We have seen October come and seen it pass by. During the month of October we have purchased in excess of R31'500 worth of clothing and food items for the Wabamkela children. On the 25th of October we were able to deliver the first months worth of clothing hampers. Due to the current school holidays the children will officially receive this on the 3rd of November.

Juliet from Wabamkela said, The children have been made aware the they will be receiving some new clothing items and are extremely excited for these wonderful gifts.



Our „Mercy Mission Cupboard“ is still open and waiting for clothes, toilet-ries and durable food.

Thank you for donating food and money in the last months. For the Needy we were able to organise two events during Corona Lockdown to hand over the urgent needed food products to the families. We even could assist with R 6'310 for rental payments.

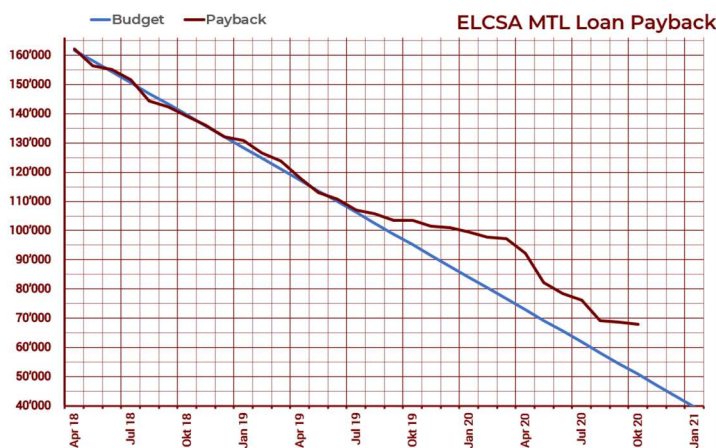


ELM (DE) is generously helping us that we can help twenty families of the congregation (Zimbabweans, Malawians) with a meal voucher each for 9 months .

Finances

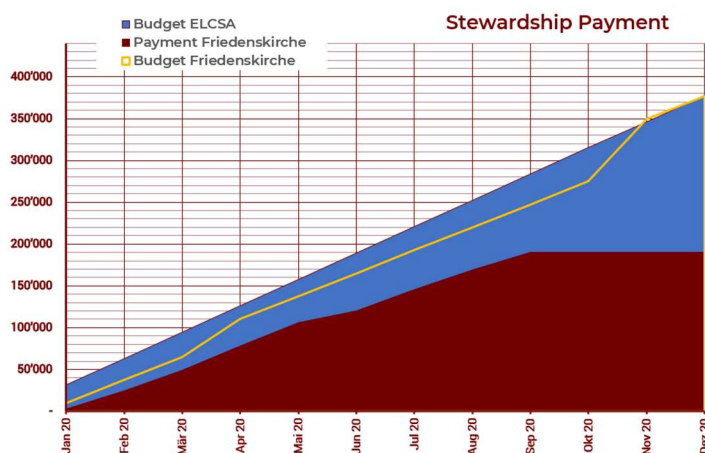
At the time of printing the newsletter, the October accounts were not yet available, so the status at the end of September is shown.

Many thanks for all donations in favour of the repayment of the MTL loan. Please continue to help us so that we can achieve our goal for the year (the loan is reduced to 40'000).

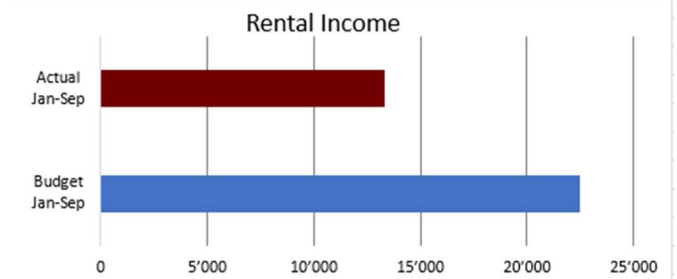
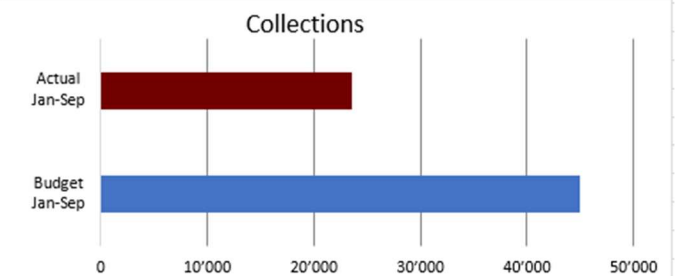
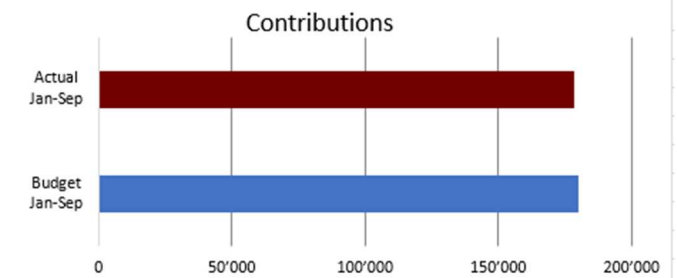


Our stewardship must be transferred monthly to the Cape Church.

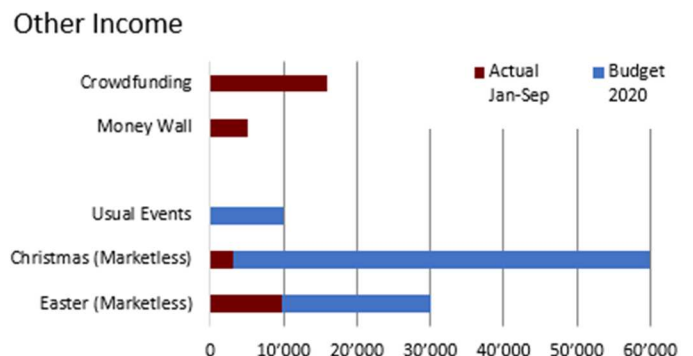
We regret to say that we have not yet been able to meet our commitments. Due to Corona, we have had a loss of revenue from collections, rental fees and no (physical) markets have taken place.



Thank you for paying your contributions. Much appreciated. Thank you also for sending collections via EFT, for the time of no services.



New fundraising channels worked out well, even the marketless Easter Market brought some income.



Hope beyond death

It is part of life and yet it hurts again and again: beloved people suddenly become ill and die, or an accident tears them away from me. They are so missing. And there are more and more of them. Eternity Sunday (or Sunday of Death) is the last Sunday in the church year. The new church year 2020/2021 begins on the 1st Advent.

The commemoration day on Sunday goes back to a suggestion from the Reformation period and represents a Protestant alternative to the Catholic All Souls' Day. Eternity Sunday is first mentioned in church regulations in the middle of the 16th century. The Prussian King Friedrich Wilhelm III introduced it in 1816 (after the wars of liberation against Napoleon in 1813) as a "day in memory of those who have fallen asleep".

The church year is drawing to a close, with the preceding Sundays being the third-last, second-last and last Sunday of the church year. In Protestant tradition, the emphasis is on the Last Days (eschatology).

This refers to the doctrine of the last things, that is, of what is expected "after this present world", which is the ultimate goal of everything.

Of a hope beyond death. At the same time, transience and finiteness are not glossed over. And yet there is future, for death and life are in God's hands. What this future will look like, we do not know.

But the images with which the Bible describes it are varied and comforting: God calls back to life, the dead hear the voice of Jesus and penetrate his life. Just as the seed in the earth forms new shoots, so shall man arise with a new, eternal body. At the centre of the Divine Service is the message that even death cannot separate man from the love of God.

The Gospel (Parable of the Ten Virgins, Matthew 25:1-23) tells of the five foolish ones who take lamps but no oil, while the five wise ones are prepared when the bridegroom comes. The concluding sentence "*So be vigilant! For you know neither the day nor the hour*" always referred to your own death and to life in eternity.

This year we will again remember the deceased of the past church year in a service, light a candle and include them in the prayer of the congregation:



Christa West

Chrystel Welcome

Ann Bride

Ursula Truter

(Only now we have heard, that Ursula passed away 11.10.2020 in George.)

Prayer Cards November

1 Nov Albert Rohrmoser

2 Nov Audrey Letsholonyane

3 Nov Brian Arends

4 Nov Brian Trumpp

5 Nov Callum Bosman

17 Nov Josef Ritter

18 Nov Katelyn van Wyk

19 Nov Kirsty Fillis

20 Nov Leah Septoe

21 Nov Linzi 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

6 Nov Christian Bürger

7 Nov David Breinfeld

8 Nov Derek Thompson

9 Nov Desmond Fillis

10 Nov Edelgard Krieg

11 Nov Eva Rieboldt

12 Nov Felicity van Rensburg

13 Nov Gemma Bürger

14 Nov Gunter Fröhlich

15 Nov Hagen Krieg

16 Nov Janine Wright

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 Nov Lucas Letsholonyane

23 Nov Marita Fröhlich

24 Nov Mercia Fillis

25 Nov Ophelia Coko

26 Nov Ophelia
van Rensburg

27 Nov Ruth Rohrmoser

28 Nov Ryan Meyer

29 Nov Sonja Savini

30 Nov Susanne Zifreund

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

1. Timothy 2:1

Birthdays November

*Happy
Birthday*



- 01 Nov Florence Arends
- 03 Nov Brigid
Sonnenberger
- 04 Nov Holly Eichhoff
- 05 Nov Christian Bürger
- 07 Nov Dittmar Eichhoff
- 08 Nov Erica Thompson
- 10 Nov Helma Weber
- 10 Nov Merle Cairncross
- 14 Nov Frank Dreier
- 15 Nov Andreas Seifert
- 20 Nov Luke Human
- 21 Nov Felicity van Rensburg
- 28 Nov Albert Rohrmoser

Reflection on the Watchword for November 2020

Job 19:25

"For I know that my Redeemer lives."

The book of Job belongs to the wisdom literature of the post-exilic period. It is born out of an "insufficient" world view of the older wisdom doctrines, which promises man a sure path to happiness and success and at the same time a simple solution to difficult life questions. According to this doctrine, the fate of man is a result of his own behaviour. It can only go well with the one who is wise and adheres to God's law. When a person falls into misfortune, they have only themselves to blame. As simple as that.

The book of Job blows this simple action-consequence system out of the water. Using the example of the man Job, who had to endure the most serious blows of fate without any obvious guilt, the book of Job shows the limits of the wisdom's outlook on life. The wise speeches of the three friends pass by the reality of the suffering person.

From a gospel point of view, both Job and his friends argue on the wrong basis. Job accuses God; his friends defend God. But all four of them are viewing God in action-consequence terms. The gospel teaches a different version of God: God loves his own with a love that operates apart from and beyond questions of merit. *"God shows his love for us in that while we were still sinners, Christ died for us."* (Romans 5:8). Job, before the book ends, hears something of this. Job is given something wonderful to say. Recognizing the place of despair out of which Job has been speaking and not overplaying it with "simple

explanations" for the reasons of his suffering, it is a lovely wonder that he is inspired to declare what he says next: ***"I know that my Redeemer lives."*** Job says that he believes that he shall one day see God as his Redeemer and not his enemy. He shall see God with his own eyes "in my flesh" – alluding to a resurrection. How amazingly this points to Christ and his resurrection from the dead!

Readers of Job can apply this book as a stunning corrective to ideas about God that conceive of him as operating according to human ideas of fairness and reward. Moreover, God's nature is revealed to be benign and compassionate rather than malignant and contemptuous. The book of Job helps free us from believing in a "score-keeping" God. And there are no easy answers for the reasons of suffering.

During times when we experience suffering that is beyond our control, we can join in Job's despair, find the words that we may not be able to find in ourselves to describe our pain. By taking suffering seriously and not looking for easy answers and allowing ourselves to ask difficult questions can help us to eventually shift and arrive at a place where we can then echo Job's words and trust in our Redeemer, Jesus Christ.

Although Job did not have factual knowledge of Jesus' life, death, and resurrection – we do. We know our Saviour is risen and has overcome the powers of death. This does not prevent our suffering, but it provides hope and comfort right in and through our pain and suffering by a God who has entered our suffering through His son.

Divine Services - November 2020

1 November 2020 09:30 (D)
21 Sunday after Trinity

8 November 2020 09:30 (E)
Third last Sunday



Sermon : Jeremiah 29:1.4-7.10-14

Sermon : 1 Thessalonians 5:1-6(7-11)

Make peace without weapons! In our time this is questioned repeatedly. Do Christians not have to call for armament in the face of terrorist threats? The 21st Sunday after Trinity recommends a very different resistance: calling the truth by name and standing for peace. This is no cowardly acceptance, but a courageous decision to fight with other weapons: prayer for the well-being of the conquerors and willingness to overcome evil with good. Some people think that applies only in private. But would not some conflicts come to nothing, if justice were to happen? Would not some aggression be futile if friendliness invalidated it? It is understandable that this message leads to dissonance repeatedly, even among Christians.

"The realization struck him like a bolt of lightning" - many have experienced that. As if a veil had lifted, we suddenly see clearly. With similar images, the Bible describes Jesus' return. Unexpectedly, yet unmistakably, God's presence breaks into our world - hope for all who suffer from the futility of their doing and their limitations. The third last Sunday of the church year calls for vigilance and a determined focus on Jesus Christ. In his healing work and his power over death, God's reality has broken into our world. The request for his renewed intervention in our lives will not go unheard. Wherever people live in his spirit, God's kingdom can light up suddenly, again and again.

Divine Services - November 2020

15 November 2020 09:30 (E)
Second last Sunday



Sermon : Luke 16:1-8(9)

Some of you will be familiar with the court scenes in medieval cathedrals? The horrible grimaces on those faces would surely have frightened the people of that time. Fortunately, those days are over. And yet the Bible speaks of the Last Judgement. This is crucial, not only because of some of the victims who were not justified during their lifetime, but because whoever is judged, will be redirected to the path of mercy and love. That can be painful. So this second-last Sunday in the liturgical year conveys the fact that judgement is also salvation for us and for everyone who suffers from their own actions. In fact, it casts light on how we should actually be: well and good. Christians and the whole of creation can hope for (and look forward to) this judgment, because they know the kindness of their judge. With this expectation in mind, they can also make their own lives more merciful today.

22 November 2020 09:30 (E)
Eternity Sunday



Sermon : Revelation 21:1-7

Often, I dream of a world without suffering and pain, without separation and tears, a world in which death loses its terror. A new heaven and a new earth, God dwelling amid humankind - in the most beautiful images the Bible describes the end of time. An utopia? Yes, but whoever believes, will be saved. Because it has already transforming power. The promise of this new time makes us today to look for it, as the virgins look for the bridegroom who opens the feast. In the hope that God will do what he promises - even against suffering and death - we commemorate on Eternity Sunday the deceased of the last year.

... Divine Services

29 Nov 2020 09:30 (Family)
First Sunday in Advent



Sermon : Sacharja 9,9-10

When politicians are on a state visit, they often enjoy being adored by the crowd: children wave flags, the streets are adorned with flowers. The First Advent encourages you to prepare for an arrival whose importance cannot be estimated high enough. Jesus too was greeted once with great rejoicing when he entered Jerusalem on the back of a donkey. People beckoned with palm branches and put clothes on the street – as for a king. "*Lift up your heads, O gates!*" (Ps 24) is also said in Advent. It is the time of inner preparation for this particular King: powerful, but not to fear, a ruler who brings justice and peace. He seeks entry into me. Who waits for him, hopes for peace and a more just world. To greet him means to open your heart wide for God and the people next to me.

Congregational Life ...

There are times in one's life when the world seems to be a large place to be wondered and explored. When I was younger the future was unknown and I contemplated a long life ahead.

How wrong I was in this perception. I looked for a good career and like most, I think, wanted to get ahead. I had been brought up in a Christian home, went to Sunday school and attended various churches in my young adult life. God and church featured in my thinking and deep inside I knew that God the Father, Son and Holy Spirit were somehow there for me.

I was unsure though, exactly how this all fitted with my life in the city where I grew up. Church Services were something to be attended when time allowed. This thinking I later learned was very self-centred - me, me, me.

The following Bible verse may illustrate my thinking in those years:

1 Corinthians 13:11

When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me.

As an adult I still struggled and wanted to know more. I didn't know or read the Bible very often. I started having doubts about my ability to understand life. Everyone else around me seemed to be managing life just fine. The book of Proverbs and the Psalms were where I first found guidance.

What Congregational life means to me

I thought to myself if the people of Jesus' time wrote in a way that was still relevant to me thousands of years later, then there was a lot for me to learn and to take comfort in.

In my forties however, I felt a strange emptiness and a need to know what was missing. Proverbs and the Psalms were my comforting go-to places in the Bible. I tried to read the Bible from cover to cover but failed badly. At some time, I'm not sure when, I felt the need to go to church again. I was unsure of what to do during the service.

Constantly worrying about when to stand or sit and how to sing the Hymns. I didn't know the melodies or which Hymn book to use. I also could not read music. Then there was the Liturgy. Everyone seemed to know what to sing or say at the exact right moment except me. So I kept quiet for fear of saying something at the wrong time. However my fears were groundless. Someone in the congregation sitting nearby me had noticed my uneasiness. Without saying anything she held her Hymn book in such a way that I was able to see. The Liturgy booklet was also held in such a way that out of the corner of my eye I could follow the order of service. I was grateful that I was able to now concentrate on the Pastor's sermon message.

This small gesture by the congregation member made me feel I was ac-

cepted, despite all my fears, faults and worries. Here the congregation life I was discovering, provided fellowship, understanding and just enjoying being church together. I found myself looking forward to the next Sunday.

Being part of the congregation showed me that there was many a life story told of struggle and accomplishment, failure and success, sadness, love and happiness. A congregation gives the feeling of belonging and the sermons preached give comfort, wisdom, courage and strength for the week ahead.

My Congregation provides a sense of togetherness and oneness of purpose in Christ.

Submitted by a congregation member

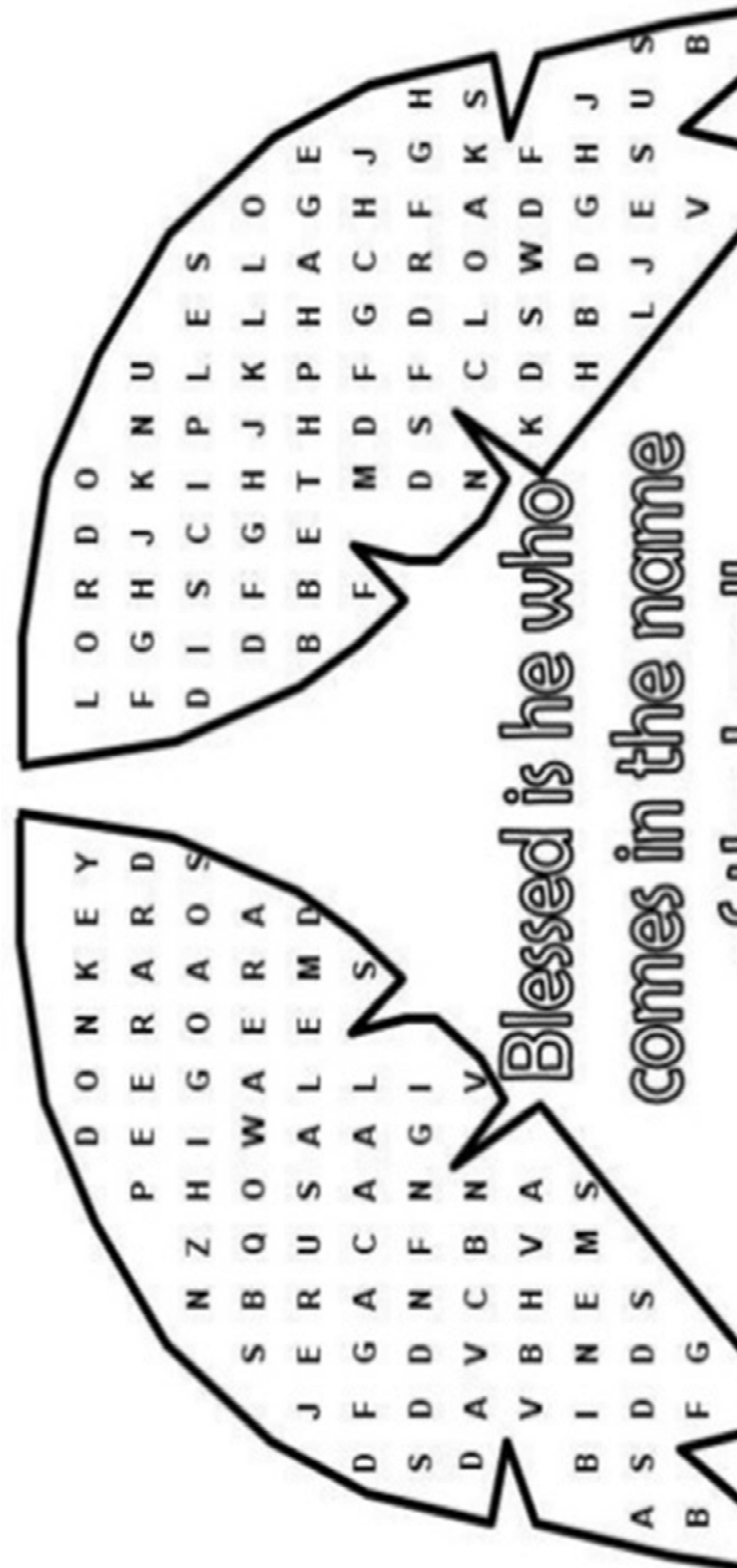


Jesus' Triumphal Entry into Jerusalem Matthew 21:1-11 (Gospel First Advent)

One day Jesus and His helpers were on their way to Jerusalem. Jesus stopped and asked some of His helpers to go into the next village and find a mommy donkey and her baby and bring them to Him. The helpers went to the next village and found the donkeys just as Jesus asked. The helpers laid their coats on the donkey for Jesus to sit.

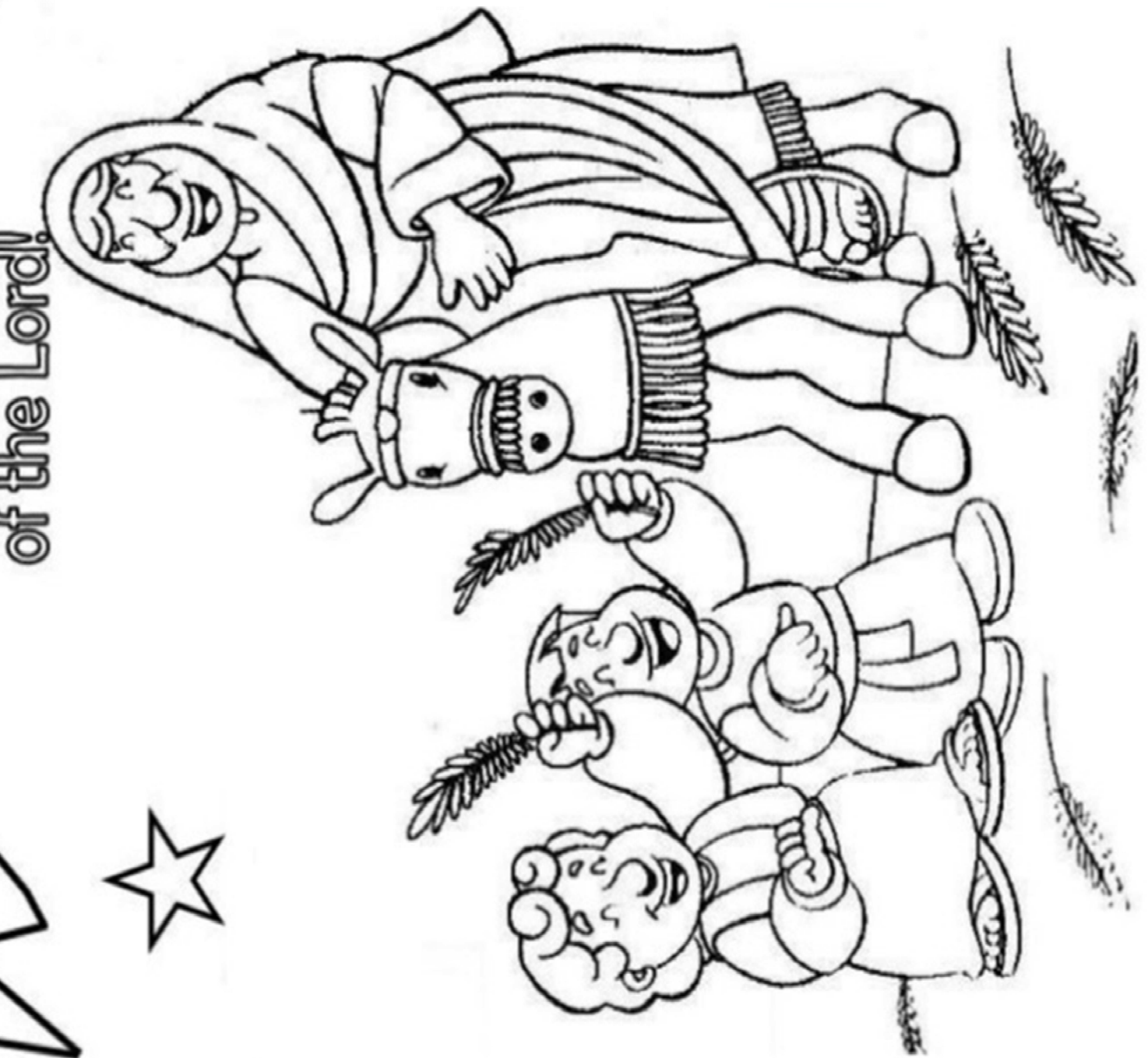
As Jesus and His helpers traveled along the road to Jerusalem, a very large crowd of people began to follow. There were moms, dads, boys, girls, grandmothers and grandfathers all along the street. They were so excited to see Jesus. Jesus had healed people who were sick; He had made blind people see; and He had fed lots of hungry people. The people wanted Jesus to know He was special.

So, as they walked with Jesus, they spread their coats on the road. Many people cut branches from the trees and spread them on the road. The people began to shout, "Hosanna to the Son of David!" (Explain this is another name for Jesus.) When Jesus reached the city of Jerusalem, the whole town was excited. As He rode to the temple, there were children shouting, "Hosanna to the Son of David!" Jesus knew the children's words made God happy. It was a happy day for Jesus.



JERUSALEM
BETHPHAG
JESUS
DISCIPLES
VILLAGE
DONKEY
CROWD
CLOAKS
BRANCHES
ROAD
HOSANNA
DAVID

Find the
hidden
words



Turning Hate Speech into 'Hope Speech'

Churches are called to “engage in social media, interrupt hate speech, empower people and defend those who are oppressed.”



Geneva, (LWI) - The World Association for Christian Communication (WACC) has launched a new report exploring how to respond to and counter hate speech online. Speaking at its launch on 13 October, Rev. Arni Danielsson, LWF's head of communication welcomed the report as a valuable tool for churches' engagement in the public space.

The report, by WACC's regional association in Europe, is titled *Breaking down the social media divides: a guide for individuals and communities to address hate online*. It contains detailed case studies, practical tips and strategies, alongside resources for further action to guide those seeking to turn hate speech into 'hope speech'.

Supported by the Otto per Mille Fund of the Waldensian Church in Italy, the report and resource kit are

the result of a year-long project to identify and promote ways of countering online attacks focused especially on refugees and migrants. Its purpose is to identify social media methodologies that successfully bridge divides, to promote the voices of marginalized people and to create a safer, more respectful online environment.

Presenting the report, WACC Europe President Stephen Brown thanked representatives of churches and other faith-based organizations who contributed to the project, as well as social media experts who offered practical examples of ways to counter the xenophobia, racism and toxic discourse targeted at individuals and minority groups.

Francesca Pierigh, Communications consultant who carried out the research for the report, noted that hate speech has been on the rise in recent years, although it remains largely under-reported. She highlighted the need to challenge the concept of freedom of expression, often invoked as a right to spread hatred or negative stereotypes, and call for its limitation when it infringes on the rights of others.

Churches are called to “engage in social media, interrupt hate speech, empower people and defend those who are oppressed.” — LWF Head of Communications Rev. Dr Arni Danielsson,

Turning Hate Speech into 'Hope Speech'



Courage, serenity, wisdom

Addressing the webinar for the launch of the report, LWF's head Rev. Arni Danielsson highlighted three values that are necessary to address hate speech: courage, serenity and wisdom. He noted that, during times of rapidly evolving technologies and methods of communication, churches continue to be called to be active voices for justice, peace and hope, especially among the most marginalized communities.

Danielsson referred to the 2016 LWF study document entitled **The Church in the Public Space** which offers six foundational principles on the church in the public space. They can also be applied when dealing with hate speech and other forms of domestic or public violence. Churches, he said, are called to "engage in the public space, be active in social media, interrupt hate speech, empower

people and defend those who are oppressed."

As they work to build bridges between people, he continued, churches must speak out, reject violence and name abuses, lies or labels that belittle individuals and groups.

Danielsson concluded by praising the new WACC report as a useful tool, both for analysing the issues around hate speech and for "equipping churches and members of churches to engage" and to "help shape a more just and hopeful public space."



More information:

A Guide for Individuals and Communities to Address Hate Online:

<http://www.wacceurope.org/projects/social-media-divide/>

The Church in the Public Space:

<https://www.lutheranworld.org/content/resource-church-public-space>

From the Bishop's Desk

Living and serving as the Body of Christ during the pandemic.

It is now more than 6 months since the Lockdown started and many disruption have taken place and put us on a path to seek different ways to fulfil our tasks and occupations. Will such ways become the norm? Time will tell.

We have moved to Lockdown level 1. That is great in many ways. It will take the country a long way towards economic and social recovery. More congregations will be starting to meet in-person on Sunday mornings, in small groups and committees. That is wonderful and may these gatherings be a blessing to many.

But let us remember what Bishop Mpumlwana the General Secretary of the SACC said: "The virus is not on level 1, it is the people. It means the responsibility is ours to make sure that we behave in a way that protects us, and protects our families. There should be no levity out there because the virus performs the exact the same way it ever did. Between you and me it will do what it does."

The regulations for gatherings have not changed, just the numbers have increased. Let us be cautious and diligent in how we conduct our gatherings so that we as church do not contribute to a second wave of infections.

["www.churchinaction.org.za"](http://www.churchinaction.org.za)

On the webpage of the SACC you can find useful information on masks and the importance of taking care of yourself and others as we continue the fight against the spread of COVID-19. In Paul's first letter to the Corinthians chapter 12, we are reminded that *"now you are the body of Christ and individually members of it."* (v27). Let us live responsibly and together conquer as we serve with love and care to His glory.

SACC campaigns against corruption

During September, Heritage month, a campaign has been launched under the title: *"Corruption is not our heritage."* The high level of corruption and theft of Covid funds is crippling our economy and is causing millions of citizens' severe hardship. A few got rich in fraudulent ways, whereas millions go hungry to bed daily. With a virtual ecumenical service on 30 August 2020 this campaign was launched

On Tuesday 15 September 2020 the Church Leaders of the member churches of the SACC shared the anti-corruption message at provincial and national government buildings through a silent performance. We stood there in silence, as we are dumbstruck about the magnitude of the corruption. Some were wearing orange masks to say: criminals need to wear orange jump suits, they need to go to jail.

... Bishop's Desk

Each one carried a poster with messages like: *'Corruption is not our heritage'*; *'Corruption is theft'*; *'Corruption destroys trust'*; *'Corruption kills'*; Corruption...

Other activities that took place:

23 September webinar on the Civil Society Manifesto;

27 September Inter-Faith service;

8 October webinar on an inclusive economy;

11 October an ecumenical service.



Oziel and Cheryl de Oliveira return home

After a long wait due to the Lockdown Pastor Oziel and Cheryl de Oliveira will finally be able to return home mid-October. We are truly grateful that you came to serve the St Crucis congregation. Caring for the people in your surrounds and sharing the Gospel with joy and passion is what we will remember. Oziel, your gift of song writing and music was an inspiration. Don't forget to share some new songs with us. May you arrive safely.

How can you pay

CASH (Collection-Box near Organ):

Collections: put the money in the box

Contributions: use a named envelope

Belltower Projects: take an envelope from the foyer and mark the project.

Transfer (EFT) to our bank account:


Banking details refer to page 20


Please indicate your name and the purpose (Contribution, Collection, Donation, MTL, Maintenance ...) as reference

„Money Wall“:

Fill the envelope of the Money Wall with the amount printed on it, note your name and contact no. on the slip of paper inside the envelope (you have the chance to win ZAR 500). Put the envelope in the collection box or give it to a churchwarden

Crowd-Funding (EFT, Credit Card):

We would like to encourage you to contribute any amount towards our Crowd-funding platform and then to share it with your friends and family by clicking on the Facebook icon on the platform  **Share** this will redirect you to you Facebook where you can send it to your family or friends. The link is also posted on our Facebook page where which you can click on to access the crowdfunding platform in order to donate.

To donate it's as easy as googling the link below and then clicking on the  **DONATE NOW** this will allow you to do an EFT or allow you to fill in you debit card details. This is very secure and safe to complete.

<https://gogetfunding.com/bell-tower-project/>



Church Committee 2020

Rev Anja Spiske	33 Luke Avenue, (Manse) P.O. Box 5039 pastor@lutheran-pe.org	Springfield Walmer 6065 041-367 1986 H 072 734 9995
Reinhard Walle (Chairman)	4 May Way chairman@lutheran-pe.org	Sunridge Park 6045 063 685 0263
Gerhard Fröhlich (Treasurer)	63 Boundary Rd, treasurer@lutheran-pe.org	Morningside 6025 041-360 3317 H
Henry Newman (Membership)	81 Villiers Road, membership@lutheran-pe.org	Walmer 6070 041-581 3907 H 078 703 7003
Auke Brand	52 Bernard Road warden1@lutheran-pe.org	Lovemore Heights 6025 041-367 5287 082 824 7345
Carol Buschhold	25 St Louis, Nerina Ave warden4@lutheran-pe.org	Kamma Park 6070 071 6376 372
Elizabeth Köpke	33 Walker Gardens Montrose Street No E-Mail	Sherwood 6025 071 572 0433
Ryan Meyer	5 Seine Str warden3@lutheran-pe.org	Woodlands 6070 073 230 2513

Bank Details:

First National Bank Branch Code: 211217

Walmer Branch

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.

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