

Friedenskirche – a current perspective (July 2013)

- 1) The attendance at worship services for English services is fairly stable (averaging between 80 and 90 per Sunday).
- 2) Due to its geographic position (inner city), there is a constant influx of people.
- 3) Many come to join because they are specifically looking for a Lutheran church.
- 4) Relationships within the congregation are good, the level of individual engagement a bit low.
- 5) Level of financial commitment (collections and contributions) is very varied. The question how people could be motivated or educated to exercise better financial stewardship is frequently brought up and discussed in the church council.
- 6) The pastors role for the congregation as a figure of integration, identification and leadership is essential.
- 7) To the wider community, the congregation itself remains largely invisible. There are no regular events of evangelistic, cultural or educational character targeted at “outsiders” (i.e. non-members).
- 8) All the more visible as a public frontend is the LCOF. In a way, the LCOF carries – almost exclusively – the diaconic mandate of Friedenskirche.
- 9) The congregation and the foundation live in a relationship of mutual symbiosis. If one discusses the existence and development of the one, one can never do so without considering the fate of the other. What affects the one will eventually show its effects on the other as well.
- 10) For the relationship between the congregation on the one hand and the LCOF and the wider community, respectively, on the other hand, the pastor is well positioned to facilitate interaction, collaboration and partnership.
- 11) Within ELCSA-NT and within the Central Circuit, Friedenskirche can be seen in the role of one of the trail-blazers (“Vor-reiter”), showing how integration and transformation can function in a multicultural setting. In fact, it might be called (together with Midrand) one of the places where a transition to English as key language and transformation (“indigenisation” and socio-economic inclusion) of the congregation has progressed the most.
- 12) If there was only a ½ time pastors post (certainly sufficient to cover essentials like Sunday services, bible studies and admin), one would necessarily have to find other ways of supplementing this (like creating a ½ position of deacon, assistant pastor, evangelist or the like) to cover the current workload and to secure the church culture from stagnating or deteriorating.