



Swiss Church News

Messenger de l'Eglise Suisse de Londres

Stimme der Schweizerkirche in London

3/05

The Origin of Evil

Evil exists. Few people doubt this. However even fewer people could define evil and explain what it is, where it stems from, what causes it and how to tackle it. The terrible events on 7 July, the day when London's public transport system was bombed and dozens of innocent people were wounded and lost their lives, remind us what devastating forms evil can adopt and we experienced the fruits of evil at first hand. In our own city, in the very places we pass by every day, in the very tube carriages we stand in every day.

Terrorist attacks are not a novelty. And what's more, suicide bombers are much older than most of us tend to think. The first recorded suicide bombing allegedly took place during the Crusades in the 11th century, when the Christians deliberately blew up one of their ships, losing 140 men but killing many more Muslims. Since then, 25 countries have been targeted and thousands killed (source: Metro, 13 July 2005). In World War II, Japanese kamikaze pilots saw it as an honour to fly missions which led to certain death for both, the target and the pilots. The first suicide attack of more recent times hit the Iraqi embassy in Beirut in 1981. Since then we have become all too well used to these kinds of attacks.

Violence, war and murder are as old as mankind. The Bible contains many violent stories. In fact, it is only the first two chapters (!) of the first book of the Bible that are dedicated to a world without violence and sin! From the beginning, the wheel of violence began to spin. Adam and Eve, the prototypes of humans, disobeyed God and violated His rules. And that was just the beginning. What follows are the stories which still take place in a similar way every moment, everywhere on the planet: a brother kills his brother as in the story of Cain and Abel. People arrogantly reach for the stars disregarding their limits and land brutally on the ground of reality as in the story of the Tower of Babel. People disrespect any forms of morality and indulge in an "everything-goes-mentality" as in the story of Sodom and Gomorrah – the epitome of wickedness and sin. People bully and terrorise others out of jealousy and envy as in the story of Joseph and his brothers. Kings and rulers reign despotically, looking after their own interests first as in the stories of the Egyptian Pharaoh. People hate what is good and innocent and kill the messengers of God as for instance the numerous prophets. People crucify the Son of God. – The whole Bible is full of violence, crime and war and sadly reflects our reality quite accurately. Resignedly the Bible notes, "the Lord saw how great man's wickedness on the earth had become and that every inclination of the thoughts of his heart was only evil all the time. And the Lord was grieved that He had made man on the earth, and His heart was filled with pain." (Gen 6,5f).

Evil has many faces and names in the Bible. The Old Testament sometimes uses "satan", which simply means "adversary". Principally every person who opposes someone or something can be called "satan". It is even used for King David (1 Sam 29,4) or God's angel which blocked Balaam's and his donkey's way (Num 22,22). In this very sense, Jesus also called Peter "satan" when he contradicted Jesus' announcements of suffering and death (Mt 16,23).

In Job, Satan appears as a member of the heavenly court. His role is to be the accuser of mankind by denouncing human sins to God. He is clearly a subordinate of God and not an equal partner. He has no power of his own. The Greek transla-

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Editorial

Minister's Report

June began with a pleasant week-end away to Broadstairs, Kent. The reason for my going there was the Annual General Meeting of FOSSUK, the Federation of Swiss Societies in the UK. This presented an excellent opportunity to meet other Swiss who are involved in the various Swiss Clubs in Britain. It was good to discuss common problems together and to see that we are not the only ones who are faced with recruiting difficulties! The Embassy promised to actively support the various Swiss organisations by forwarding the addresses of Swiss nationals who wish to receive more information about the Swiss Church and Swiss Clubs in their area. I very much look forward to the introduction of this innovation as it has the potential of helping us enormously!

From 13 to 17 June I had the privilege of undergoing some more training in Switzerland. I attended the course "Liturgical Presence" which was essentially about presentation skills in the context of services. I profited a lot during this week and it was good to meet with many colleagues who work in parishes all over Switzerland. On my return, the day of our AGM loomed. It took place on 19 June and it was a good occasion. A fair number of members and friends attended the service, the AGM and the lunch.

On the Sunday following the AGM, I was invited to preach at St Georges's Campden Hill, a Church of England parish between Notting Hill Gate and High Street Kensington. It was an enriching ecumenical experience and a great honour for me to be invited to preach.

In the beginning of July I had the great pleasure of welcoming the families Denat and Renner-Blondel at a service to baptize their children. Céline Denat, Jeremy Renner and Adrien

Renner received the sacrament of baptism and were thus admitted as members of the universal Christian community. We hope to see the young members of our Church and their parents again in the future!

On 9 July the Swiss in London celebrated the National Day in Golders Green, North London. The Swiss Church organized a childrens' programme and ran a stall.



Sunday Service, 3 July 2005

The last service before our August summer break was a special one as it included the members of the Consistoire. They agreed to play an active role by taking on the various elements of a Sunday morning service. Emel Rochat said the opening prayer, Beatrice Waelti and Rainer Amacker did the readings, Ursula Jost preached, Erika Tan and Klara Grimaldi did the prayers of intercession, Rose-Marie Breitenstein read the announcements and Rosemarie Sabir helped with the preparations and arranged the flowers. It was a good service which emphasised the old protestant doctrine of the priesthood of all believers.

At the of October we shall have to say good-bye to Marie-Claire and Ueli Hunn, the Consul General and his wife. They have both been good friends of the Church and faithful members. We shall miss the Hunns, but have no other alternative but to wish them all the best in their position in Atlanta.

Rev David Leuenberger

News of the Consistoire

Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I.

(Beginning of Psalm 61)

Our hearts did sink on 21 July, when we heard news of a second wave of bombs left on public transport in central London. Luckily the bombs failed to go off. Despite the unsettling

events, the Consistoire meeting did take place that evening at the Vicarage.

The AGM on Sunday 19 June was attended by some 33 members, who approved the annual report and accounts. Rainer Amacker was confirmed as a new member of the Consistoire. The president gave an update on the fundraising efforts for the Swiss Church Project. 1.4 million pounds have been raised thus far, which represents a huge step up from the £ 102,000

reported the year before. In addition to the very generous donation of one million pounds by Mr Andre Hoffmann, Mr and Mrs Roth, members of our Church, have increased their already generous donation to £ 100,000.

Thus far we have received support from the following individuals and companies:

Mr André Hoffmann, lead donor, Mr and Mrs Christoph and Kerstin Roth, Mr and Mr Ueli and Christine Sigwart, Mr William de Vigier, Mrs Arianne Braillard, E. Goehner Stiftung, Schindler Lifte AG, Nestlé S.A., Credit Suisse Jubiläumsstiftung, SwissReinsurance Company, Deutsche Bank AG, and Banque Pictet & Cie.

We are very grateful to the new Ambassador of Switzerland in London, Mr Alexis Lautenberg, for taking on the role of Co-Chair of the Patrons Committee of the Swiss Church Project. In addition, three new patrons have joined the Committee, Alain de Botton, Sir Nicholas Serota, Director of the Tate Museum, and Iwona Blazwick, Director of Whitechapel Art Gallery.

We would like to thank Mr Bruno Spinner, the previous Co-Chair of the Patrons Committee, now Ambassador of Switzerland in Rome, for his manifold contributions to the project.

A professional fundraising consultant from Iain More Associates Ltd. has recently been engaged to support our efforts and further approaches to potential donors are being planned. The goal is to raise 2 million pounds by year end.

The Consistoire has decided to hold a week-end retreat early next year to reflect upon the current situation of the Swiss Church and to develop plans for the future. The session will be led by Hans Strub who is in charge of the continuing education of Swiss Ministers in the German part of Switzerland (except Bern).

The Consistoire has reviewed its tasks and the members will be leading the various areas as follows:

President: Ursula Jost

Vice Presidents: Rose-Marie Breitenstein, Rosmarie Sabir

Treasurer: Rainer Amacker

Company Secretary, Personnel, Administration and

Fundraising: Rose-Marie Breitenstein

Fundraising for Swiss Church Project: Bruno Boesch

Communication, Archive and History: Emel Rochat

Infrastructure (Maintenance): Erika Tan

Church Lettings: Ursula Talary

Animation (Services and Special Events): Klara Grimaldi

Youth and Parishwork: Rosmarie Sabir

Autumn is almost upon us; may you enjoy the season and the manifold events that will take place at the Swiss Church.

Ursula Jost

Youth and Parish Worker's Report

The Swiss Connection programme is now in its Summer break. The last events were a hike in June (you will find a separate article about it) and a very pleasant evening at the Proms in the Park listening to the music of Grease and enjoying Summer in London. At the moment I'm already planning the coming Autumn youth programme which will include the Swiss Cafés, an Outing together with the Austrian Centre and other events. The new youth programme will be out by end of September.

In July the Swiss National Day Celebration in London took place and the Swiss Church had an information stall. We also had a children's circuit where some Au-Pairs encouraged them to manage tasks, such as a sack race, fishing and an obstacle

course amongst other games!

Generally I'm using the Summer months to prepare the forthcoming parish and culture events taking place in the remaining part of the year. Included in this edition you will find some flyers for the forthcoming Swiss Church concert series, the Baith Jaffe concert and the Bazaar. You can see there is a lot going on and I hope some of the events will entice you to join in.

See you in September!

Beatrice Wälti

Swiss National Day Celebration

Golders Green - 9 July 2005

It was a lovely day, a sunny and pleasant afternoon – the best condition for a party outdoors with lots of Swiss food. The smell of Raclette, Bratwurst and Risotto filled the air. It smelled clearly of the Swiss National Day, the 1st of August celebration – celebrated on July 9th! In spite of the terror attacks having taken place only two days before, there was a good number of people coming to the King Alfred school grounds in Golders Green to celebrate their Swissness. Our



Beatrice Wälti at the children's circuit

church was well represented by many parishioners and members of the Consistoire. Beatrice organised a circuit with many activities for young Swiss and those young at heart!

A Sack race, a quiz, a coconut shy, magnet fishing and many more activities were on offer. For the adults there was a stall in the entrance area of the marquee. We sold Swiss Church souvenirs: t-shirts, postcards, and wine glasses, both empty and filled.



R Breitenstein, Rev D Leuenberger, U Jost

The National Day Celebration proved that the Swiss are as resilient and defiant about terrorism as are the British. They did not allow terrorists to spoil their party!

Rev David Leuenberger

Swiss Connection Outing

Let's hike together!

On a very hot Saturday in June we met at Charing Cross Station. We were bathed in sweat even before we could start our hike from Hastings over the cliff tops and along the beach to Winchelsea. The hike is part of the Saxon Shore Way, named for the string of late-Roman fortifications which protected the coast against Saxon invasion, and whose remains you can still see today. The long-distance path runs for 260 km between Hastings and Gravesend but we did only 17 km of it!

After an 1 1/2 hour train ride we reached Hastings shortly before midday. We strolled through



The East Cliff Railway. The steepest in Britain

charismatic Hastings and got up to the Hastings Country Park with the dinky funicular. It is Britain's steepest at 39 degrees. From the top we enjoyed a great view over Hastings and the coastline.



Hastings, Old Town

The hike follows the cliff tops, taking in fabulous sea views and further dipping down into two glens before reaching Cliff End. There we descended down to a long sandy beach where we had our picnic. The last third was on the flat along a canal and over fields to get to Winchelsea, an attractive little town. We returned via Ashford Int. to London quite tired but very happy.

Would you like to join our next youth events?

The Swiss Connection programme starts again in October. For further details please contact me on 020 7836 1418 or via e-mail b.waelti@swisschurchlondon.org.uk

Beatrice Wälti

Farewell to the Swiss Consul General

Mr Ulrich Huhn and his wife Marie-Claire

Ueli Huhn and his wife Marie-Claire will be leaving London in October this year. They both have made great efforts to be involved and to support the various groups in and around London. They gained much trust and respect by listening to the concerns and being responsive to the needs of the community.

Ueli and Marie-Claire both were active members of the Swiss Church and participated in services and events. Marie-Claire

was instigating and leading the efforts of some ladies from the Causerie to make a beautiful Quilt. The quilt was raffled off for the benefit of the Swiss Church Project.

We wish them both much fulfilment personally and professionally in their next posting in Atlanta.

Ursula Jost

New Secretary at the Swiss Church

Sybelle Bieri in her own words

Born and brought up in São Paulo, I spent my childhood enjoying the wonderful landscapes, sunny climate and colourful diversity of Brazil. I am the daughter of a Brazilian mother and Bernese father, who moved to São Paulo in the sixties.

In retrospect it was Brazilian lifestyle at its best although one difference set us apart from so many other families. In my family Switzerland always remained close to heart. I was baptised and confirmed at the Swiss Church in São Paulo, graduated from the Swiss School of São Paulo and many great holidays were spent at my grandmother's place in Berner Oberland throughout my childhood.

In 1991 I moved to Switzerland eager to explore my Swiss roots. Bringing only little more than a couple of suitcases and my Swiss Matura certificate I initially settled in the familiar region of Bern. However, my upbringing in a Latin culture and warm sunny climate did not deny itself. I soon relocated to Lausanne where I completed my university studies in political sciences in 1997.

After graduation I worked in the field of telecommunications for a couple of years whilst completing training courses in web design and web publishing. This led me to an independent career as graphic designer where I was fortunate to work

with companies and people from all walks of life.

Last year my partner, Asbjørn who is Danish, had to relocate to London for professional reasons. Soon realising that the Swiss Church in London and Swiss Benevolent Society were on the lookout for a maternity cover I applied and was delighted to accept the position.

Moving to London has been an adventure on its own. Here my partner and I are enjoying the dynamic life, culture and pulse of London to the full.

Two months into my new position I can only say that it has been a great experience so far with every day offering its own story, challenges and joys.

It is with great anticipation that I look forward to helping out in the daily activities of the congregation and community in the months to come.

Sybelle Bieri



Events Listing at the Swiss Church

Soirées Musicales

We are pleased to announce the first part of our Soirées Musicales. Sixty minutes of enjoyable music and a glass of wine afterwards with an opportunity to meet the musicians.

Doors open at 6.30pm for 7pm start. Admission £5 (Concession £4)

Tuesday, 4 October Carolus Rex, a versatile vocal ensemble of young singers

Tuesday, 1 November Landtwing Quartet, string quartet led by the Swiss violinist Vera Landtwing

Tuesday, 6 December The Brass Maiden, quintet of five women brass players

Free Lunchtime Concerts

We are continuing a piano series in cooperation with City Lit Music Department.

Doors open at 12.45am for 1pm. Admission free

Friday, 21 October John Baylis, piano

Friday, 28 October Artist to be confirmed, piano

Friday, 11 November Paul Ifill, piano

Baith Jaffe Klezmer Orchestra (Special Event)

Saturday, 12 November

Doors open at 7.30pm for 8pm start. Admission £7 (Concession £5)

This concert is a joint project with the Jewish Music Institute, Swiss Cultural Fund in Britain, the City Swiss Club and the New Helvetic Society.

In 1943 Cioma Schönhaus fled Berlin on his bicycle and made his way to Switzerland. Fifty years later, in 1993, his two sons Sascha and David Schönhaus formed the Klezmerband "Baith Jaffe". The name is Hebrew, pronounced "ba-it iaffè" and means "beautiful house".

At present, the Band consists of Sascha Schönhaus (Saxophone, Tarogato, C-Clarinet, vocals), Andreas Wäldele (Violin, Mandolin, Guitar, Balalaika, Mandola), Roland Köppel (Piano) and David Schönhaus (Contrabass, Dulcimer). The aim of the group is to explore, preserve and promote the jiddisch music of Eastern Europe in the 20th century.

Baith Jaffe has its firm place in the Cultural life of its native

Basel and is well known to be one of the most influential promoters of traditional jiddisch music in Switzerland as well as abroad.

In May 1997 the band published the first record "Oif'm Pripetshok". The second record "Oifn Weg" was released in 1999 with much success. Since then the band's popularity has been increasing steadily. "Baith Jaffe" performs live in concert halls and theatres. It played at the "Jewish Cultural Week" in the "Bernhardtheater" and at Zurich's "Kaufleuten" as well as in Basel's "Stadtcasino" together with stars of the international Klezmer scene like the "Epstein Brothers" and "Brave old World" from the USA.

Swiss Church Bazaar

Saturday, 19 November

11am - 4pm. Admission £1

Stalls of Swiss products, traditional Swiss refreshments at popular prices, raffle and a children's corner amongst other attractions. The money raised will support the activities of the Swiss Church.

Reformation Day - Sunday 6 November

Martin Luther, The Film

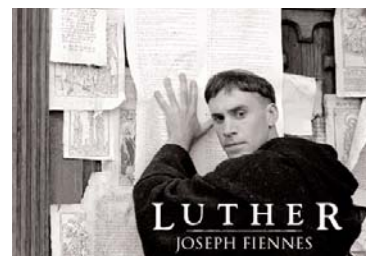
To celebrate "Reformation Day" we shall be showing a recent film on Martin Luther. After the service and some refreshments, the showing will begin at 1:30pm at the Swiss Church.

Provocatively more than a history book transferred to the screen, "Luther" is an action-packed drama of one of the greatest revolutionary periods in history, when the Middle Ages gave way to the Renaissance, and the power of one man's convictions to change the world.

When we first meet him, Luther is a man full of visions. Transported by his experience of a storm in which a bolt of lightning – "a fright sent from heaven" – landed quite close to him, Luther is prompted to abandon his study of law to join an Augustinian monastery. Life in the monastery is anything but dry and dusty for Luther who, fuelled by his faith and a close reading of the Bible, begins questioning accepted religious practice. Tensions accelerate when Luther nails his 95 theses on the door in Wittenberg, blatantly challenging the relics and certificates of indulgence from which many of the church notables have been profiting. Luther, brought before the Imperial Congress at Worms, refuses to recant unless his writ-

ings can be proven wrong with evidence from the Bible.

After appearing before Emperor Charles V during the Diet of Worms, Luther is branded a heretic and is excommunicated and banned by both the Emperor and Pope Leo X. Luther, under constant threat of death, is helped to escape. Living as an outlaw, Luther translates the New Testament from Latin



into German so common people will have direct access to the word of God. Meanwhile, Luther's defiant stance has fuelled civic unrest. His spiritual fight has turned bloody and the peasants, led by Carlstadt, one of Luther's fellow professors, begin burning churches, smashing stained glass windows, and destroying relics. Horrified by how his words have hit the ears of his supporters, Luther must quickly find a way to end the brutal turmoil.

Captivatingly capturing the politics, religious unrest, and civic upheavals of this turbulent time, Luther is a testament to the power of faith to reinvent history.

Rev David Leuenberger

Fundamentals of the Christian Faith A course exploring the basics of our belief

This course is for all those who want to get an overview over some fundamental beliefs of Christianity. In four sessions we shall discuss one of the oldest and most influential summaries of our faith: the Apostles' Creed. All major subjects feature in this confession and it is a very good base for our explorations and discussions. Here is the text of the Creed:

I believe in God, the father almighty,
Creator of heaven and earth.
I believe in Jesus Christ,
God's only Son, our Lord,
Who was conceived by the Holy Spirit,
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, died, and was buried;
He descended to the dead.

On the third day he rose again;
He ascended into heaven,
He is seated
At the right hand of the Father,
And He will come to judge
The living and the dead.
I believe in the Holy Spirit,
The holy catholic Church,
The communion of saints,
The forgiveness of sins,
The resurrection of the body,
And the life everlasting.
Amen

If you are interested in this course, please contact David Leuenberger on 020 7836 1418 or via e-mail at d.leuenberger@swisschurchlondon.org.uk

THEOlogical

continuation from frontpage

tion of the Hebrew "satan" is "diabolos", literally "someone who confuses, puts things in a mess". Hence the English "devil".

Later, "satan" was joined by angels and demons, beings which either mediate between humans and God (angels) or try to destroy this relationship (demons). When the New Testament reports Jesus' healings, they are often linked to exorcisms. Jesus casts out demons and evil spirits, the very reasons for the illnesses. For the people of that time, dangerous, deadly and inexplicable diseases equalled "possessions". Jesus healed by casting out these evil Spirits and thereby showed the approaching kingdom of heaven.

Spirits, demons and angels were a natural and undisputed part of the conception of the world at that time. Yet they did not play an important role in Jesus' sermons and actions. Jesus was reportedly tempted by the devil and the Pharisees accused him of being his ally. Jesus was never afraid of the devil, but preached victory over him.



Statue of Greek God Pan
Hever Castle, Kent, UK

The Bible never questions the reality of evil in the world. But evil is not always easily recognisable. Horns, cloven hoof and a tail became attributes of the devil only in the medieval ages. They were taken over from the Greek God Pan. In the Bible, satan comes disguised as "angels of lights" (2 Cor 11,14). The name "Lucifer" contains the word "light" (Latin: lux) and means the "carrier of light". The devil, too, argues with verses from the Bible and many things which at first sight appear to be good turn out to be diabolic.

The Bible describes evil as a power which separates humans from God. Satan represents a power which questions God's rule and which tries to seduce. This power is real and its fruits sometimes clearly visible and tangible.

When people are overcome by the temptations of evil, or when they don't hold back their own evil intentions which come from within, then the Bible uses the term "sin". Sin is the perversion and distortion of the image of God in us, so that we don't live in the type of relationship that God intended in creation. Sin means what we are and what we do that is contrary to God. The Bible indicates "all have sinned and fall short of

the glory of God" (Rom 3,23). The consequences of sin are to be cut off from God, and ultimately death.

Why do people do what they shouldn't, why do they sin? There is no good reason to explain this. Often people know exactly what they should do, but they don't do it. For selfish reasons or sometimes for no apparent "reason" at all, they turn away from good and embrace the bad.

This is seen in the story of Adam and Eve in the garden of Eden. There they enjoyed complete delight. They had an uninterrupted relationship with their creator. All their needs were met; they were in "paradise". The only stipulation was that they obey God's command not to eat from "the tree of the knowledge of good and evil" (Gen 2,15f). Yet this is what happened. Adam and Eve disobeyed God. Tempted by the serpent they ate from the tree, and then faced the consequences.

As Adam and Eve sinned against God, so do all human beings. The first couple serves as a prototype for all people.

Also, the story of Adam and Eve shows the categorical difference between God and Evil very well. It is not God who is the source of evil, but humans. The explanation given in Genesis 3 was good enough for centuries when people thought in images and stories, rather than in scientific terms. The problems began when people started to systemise and theorise. Genesis 3 does not offer a scientific theory about the origin of evil. It is a myth which contains some elements of truth. When we press the old text too hard, however, contradictions become evident: when man's creation was flawless, how could he be tempted and fall? Why should the sinning of one person bring sin and evil into the whole world?

Philosophically, the reason why people sin can be found in human freedom, or more precisely, in our free will. God, the creator of all things, is not responsible for our sinning. Everyone of us bears his own responsibility for the sins he commits. But where does the evil will come from? Why do people misuse their free will to commit sins? One of the greatest theologians of antiquity, Saint Augustine, asked precisely this question: "Quid est enim quod facit voluntatem malam, cum ipsa faciat opus malum? Ac per hoc mala voluntas efficiens est operis mali, malae autem voluntatis efficiens nihil est" (De Civitate Dei XII,6). And in English: "What is it that causes an evil will which does a bad deed? The evil will causes the bad deed, the evil will however has no reason". – There is no good reason for an evil will! Ireneus of Lyon, another

important Church father, wrote that the human will is neither good nor bad. It is neutral and can swing to either side. The possibility of doing bad things is a logical necessity because without it there wouldn't exist the choice of doing good things either. God does not force anyone, but helps to do the right things. That is why he gave us his commandments, a conscience, and his Son, Jesus Christ.

When people commit sin, do evil things, have evil thoughts they make use of the possibility offered by free will. They *choose* to sin. We all do sometimes. However, "good" people can fight evil, try not to be conquered by it, use their conscience. They admit that they err, and do wrong sometimes and repent, and say sorry. Others lose all sense of good and bad, overcome their conscience, throw over board what they learnt in their respective religions, become fundamentalists and dangerous individuals. They become possessed by evil and consequently do evil themselves.



London shattered by terrorists attack on 7 July

The terrorists who bombed London on 7 July were young men. The youngest was only 18 years old. They were not the devil

incarnate. But they had become blinded and brainwashed by evil terrorist masterminds. Yet they are held responsible for their actions. There is no excuse: they are guilty. They have become both the victims and the executors of evil.

Sin and evil are both fate and an external power, and our own actions, and our own intentions at the same time. They come from both outside and from inside. They can be planted in our hearts and then start growing and expanding. Like cancer.

Evil has many labels and concepts. Devil, Satan, Lucifer, sin, terrorism, Rasputin, Bin Laden, Adolf Hitler, Joseph Stalin – the list is endless. Yet it is a broken power. Jesus defeated it. We may still be subject to its attacks and seductions, but we need not be afraid anymore. Ultimately, evil has no power over us anymore.

"For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord". (Rom 8, 37-39).

Rev David Leuenberger

SWISS CHURCH NEWS

The production and sending out of the Swiss Church News is expensive. It costs approximately £ 8 (CHF 20) per household yearly. We therefore kindly invite you, unless you have already done so, to send us a contribution towards the production costs of our newsletter.

Please make cheques payable to the "Swiss Church in London" and send it to 79 Endell Street, London WC2H 9DY.

For those from Switzerland we have included a Swiss pay slip.

Thank you very much in advance.

Matters Organic

There is nothing to it. You only have to hit the right notes at the right time and the instrument plays itself.'

On Playing the Organ
Johann Sebastian Bach (1685-1750)

Well, there we are. Unfortunately we are not all Johann Sebastian Bachs, as anyone who has tried to learn the organ will inevitably know.

Regarding the instrument *playing itself*, there is an old joke among organists about the vicar who stood up to make an announcement.

The organ will now play..., he said. There was a deathly silence. He tried again. *The organ will now play...*

The voice of the organist was suddenly heard, rumbling angrily from the organ-loft.

Then let it play, if it wants to play. I'm not stopping it!

Organists often feel overlooked. On the one hand, if they make a mistake, the whole congregation knows and comments ad nauseam. On the other hand, if they gets things right, their contribution is part of the familiar nature of things. No comment is necessary. The organ just plays.

I have played at the Swiss Church for eight years. How time does fly! I would never fault the congregation for overlooking me. I have had so many kind comments after so many services. I value that very much.

But in early days someone said: *If only you knew how hard the chairs are, you wouldn't play such long voluntaries after the service!*

I subsequently went and sat on the chairs: and took the point. My postludes at once became significantly shorter.

At the Swiss Church we have a small organ: six stops on the Great, seven stops on the Swell, two stops on the Pedal, and five couplers. But what it lacks in size is amply compensated by its *quality*. It is as old, or perhaps slightly older, than your current organist. Thanks to the wonderful acoustics of the church, it can sound – as Americans used to say in years gone

by – a million dollars.

Pipe organs, like people, are very sensitive to changes in atmosphere and temperature. Overheating, for example, can cause dreadful damage. Our organ was once described by a notable organist as *built like a tank*. But even *tanks* need care and attention. Neither tanks nor organs can be taken for granted.

I have played many organs far bigger than ours which have given me far less pleasure. I hope our organ will be treasured long after I have left.

In spite of Mr Bach's blithe comment quoted above, I am finding that organ-playing is quite physically demanding as I get older. It is time I retired.



Thank you for having me. I shall take away fond memories of the Swiss Church.

Ken Waller, Organist

Reader's Corner

Le Coin des Anciens-Londoniens

On 19 May 2005, after the unforgettable celebration of the 150th Anniversary of the Swiss Church at 79 Endell Str., les Vegsiliens, les Anciens-Londoniens et leurs amis,

together with a bunch of bright red tulips thanked **your reverend** as well as through David Leuenberger **every member of the endellstreetien community** for the kind welcome and the thoughtful attentions you extended to us while with you both on 14 and 15 May. This token was somewhat delayed, so sorry, because the undersigned, still being moved by the celebration forwarded it to a fancy London code!

Once again we would like to thank you very much indeed not without wishing you all the best and greeting you most sincerely till we meet again.

G. Genton, Riant-Mont 23, CH - 1004 Lausanne

We announce with pleasure :

Anciens-Londoniens - 55e rencontre - 24 / 25 septembre 2005 - à Crêt , Bérard

Rencontre festive, samedi en soirée

«La Polynésie insolite... de Papeete aux Marquises via les Tuamotu / 16 Jours à bord du cargo-mixte Aranui III»
Film réalisé, sonorisé, commenté par Olivier et Doris Vaucher-Meili (53-54)

Dimanche dès 11h15

Culte célébré par Cl. Reverdin (47-60) et J. Sauter (49-51)

Inscriptions, informations: G. Genton, Riant-Mont 23, CH - 1004 Lausanne, Tél. 021 323 3005

Parents & Toddlers' Group

The group meets every 1st and 3rd Wednesday of the month between 10am and 12noon. **The next meeting will be on Wednesday 7 September.**

This Autumn we shall start with an activities programme which includes drawing, singing, dancing and telling stories among other creative things.

Feel free to join in and meet other French, German and English speaking parents.

For more information please contact :

Swiss Church in London
Phone 020 7836 1418

Sandra Schindler
Phone 020 7581 5991
Email schindleras@gmx.ch



Sunday School Prayer

Two little eyes to look at God
Two little ears to hear His word
Two little feet to walk in His ways
Two little lips to sing His praise
Two little hands to do His will
And one little heart to love Him still

Thought Before A Meal

In a world where so many are hungry
We thank You for food
In a world where so many are lonely
We thank You for friends

Prayers kindly submitted by Ursula Standring

Quiz for kids and grown-ups

Animals are important in the Bible. Here are a few questions about those animals in the Old Testament."

Question 1:
Samson fought what animal?

- Bear
- Wolf
- Serpent
- Lion

Question 2:
Which animal did Solomon say was wise?

- Horse
- Mule
- Ant
- Owl

Question 3:
Wine is said to sting like what animal?

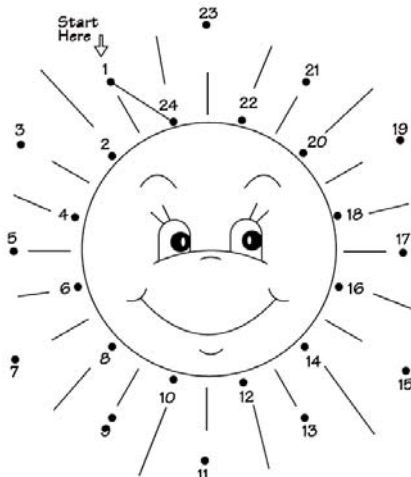
- Adder
- Scorpion
- Bee
- Wasp

Question 4:
Which of the following animals was NOT mentioned as one of the plagues in Egypt?

- Locusts
- Frogs
- Bees
- Flies

Question 5:
Which of the following animals is said to be clean in the Old Testament?

- Lizard
- Wild goat
- Ferret
- Mole



SWISS CHURCH BAZAAR
Saturday 19 November 2005
11am to 4pm, Admission £1

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Answers

1. Lion (see Judges 14:5-6. Samson did this without anything in his hand)
2. Ant (see Proverbs 30:24-28. Listed as wise are ants, rab-bits, locusts and spiders
3. Adder (see Proverbs 23:31-32. It also bites like a serpent.)
4. Bees (for frogs, see Exodus 8:2-14. For flies see Ex 8:2-131. For locusts see Ex 10:4-19. No bees!)
5. Wild goat (see Leviticus 11:30. Lizards, ferrets and moles are listed as unclean. Deuteronomy 14:4-5 says wild goats)