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You Are Holy Pastor Andy Willis

Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy. (Leviticus 19:2)

It's one of our favorite songs in the ELCG, starting as a gentle thought beneath the Communion prayer and growing until those two rapid beats tell us it's time to join in. "You are holy, you are whole," we sing, along with the bongos, guitar, wind chimes, and whatever other instruments happen to be on hand that day. It's a moment in worship that we know by heart, singing God's praise with abandon, declaring God holy.

But what if we turn that around? What if God also declares us holy?

That's what happens at the start of the 19th chapter of Leviticus, one of our readings in worship during this past season of Epiphany. Leviticus doesn't show up often in our readings, and there are obvious reasons for that. It's the priestly law book of ancient Israel, filled with instructions about sacrifice and cleanliness and bodily fluids. Many an earnest attempt to read the Bible straight through has been dashed on the rocky shores of Leviticus.

But that's not a good thing. Because in this strange book from a distant time and culture, we find the centrally important call given to the people of Israel to be distinct, to be something different from the world around them.

That's what "holy" means. It refers to something set apart, something other. And this is the heartbeat behind all the rules and regulations of the law in Leviticus: the conviction that because God's ways are distinct, the people's ways are to be distinct, too. "You shall be holy, for I the LORD your God am holy."

And what does that distinctiveness entail? Just look at what holiness means in Leviticus 19; look at the ways in which the people are called to be different:

- When you reap the harvest of your land, you shall not reap to the very edges of your field. . . You shall leave them for the poor and the alien.
- You shall not defraud your neighbor. . . You shall not keep the wages of a laborer until morning.
- The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt.

The "holiness code," as this section of Leviticus is known, is punctuated again and again with the refrain "I am the LORD." Because these are God's values, God's ways, they are to be your ways as well.

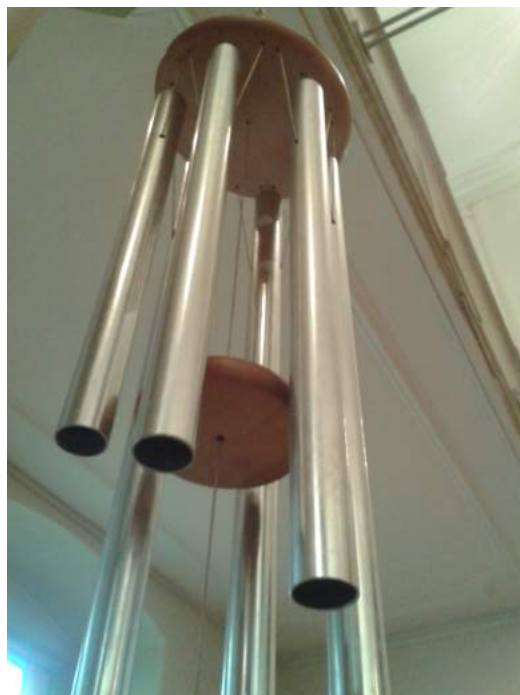
And these ways will make you holy – they will make you distinct. In a world where profit is often the highest goal, God's people leave some of the harvest for others. In a world where dishonesty is often an acceptable means to an end, God's people speak the truth. In a world where outsiders are often considered suspect and walls are going up, God's people remember that they have been outsiders, too.

This has always been the call of those who walk in God's ways – to be different, to be distinct, faithful to the values of justice and grace at the heart of God. At this particular moment in time, the calling to be holy as God is holy is as important as it has ever been.

On Ash Wednesday, there is a long tradition of the pastor inviting the congregation into the observance of a "holy Lent." It's an invitation to let this season be distinct in the year, a time set apart for fasting and prayer and self-examination. Maybe this year, Lent is a time to remember how this distinct God makes us distinct, voices of hope and justice and compassion in a world that desperately needs them.

The song is a little too bouncy for Lent. But when we get to Easter and sing "You are holy" to God again, remember that God is also singing it back to us and to you, a calling and a promise.

Peace,
Andy



Wind chimes in the ELCG sanctuary

Two Reflections on the Trip to Israel / Palestine

Marian Frerichs

In November, 2016, twenty-two members and friends of the English-Speaking Congregation travelled together to Israel/Palestine. The ten day journey included visiting many traditional Biblical sites. Also on the itinerary were visits to places and people who live their daily lives in or near Jerusalem, in the reality of the Occupation.

Each day was filled with as wide a range of reactions as there were people on the trip. Personal faith, political beliefs, Bible Story memories, and interactions between fellow travellers were challenged and enriched.

The Mount of Beatitudes, the setting commemorating the Sermon on the Mount. (Matthew 5:1-7:28)



André du Plessis reads from the Sermon on the Mount at the Mount of Beatitudes. Photo by Johnny Camaddo.

It wasn't the most carefully groomed part of the gardens, just on the edge of the Church of the Beatitudes property. We sat together, away from the other visitors, André read: blessed are the meek, the merciful, the pure of heart, and the peacemakers. Blessed are the poor in spirit, those who hunger and thirst for righteousness, those who mourn, those who are persecuted for righteousness' sake.

Not far away, there was an area open to the rest of the garden, but covered to protect visitors from the hot sun. A stone altar in the center, with benches surrounding it. From this high worship space, one could see the Sea of Galilee, blue and sparkling.

It was peaceful. Calming. A soft wind blew. It would be nice to stay here. To breathe in and keep inside this serenity. Was it really this place? Did they all walk in the field across the way? Did they listen? Did they understand what Jesus meant? Do we?

Aida Refugee Camp, Bethlehem

Another visit, another day. This time not a place of remembrance and peace, but Aida Camp, established in 1950 for Palestinian refugees from 17 villages that were destroyed. The "camp" is now a maze of permanent homes and buildings. A woman named "Islam" welcomed us to her kitchen, to cook and eat a delicious Palestinian meal, and to learn about life inside this refugee

camp. Mothers of disabled children, and single mothers started the project – NOOR Women’s Empowerment Group – in order to earn funds for their children’s special needs.

Chattering, teasing, laughing, we chopped, and fried vegetables, and ate what we made, Maqluba (recipe below). Islam, her helper, and her husband shared their hospitality and friendship. Monika was taught how to make her neck scarf into a hijab, which she wore all afternoon.

No serene, calm place this. But a spirit of hope and determination that was contagious. We left Aida with priceless gifts of kindness, the understanding of a life we have never had to live, and respect for those who do so with courage and imagination.

* * *

Two visits touching many levels of emotion, raising many questions. We were grateful to be together, to talk about what we learned, and to share the memories of this beautiful, harsh, complicated land.

Five Students Sponsored in the Lutheran World Federation Vocation Training Program in Jerusalem

Sarah Funkhouser, Program Assistant



Two LWF Vocational Training Center craftwork students in Beit Hanina add tiles to a mosaic of the LWF logo. Since 2000, the LWF Vocational Training Program has focused its outreach on women. The craftwork department was opened in 2012 to provide young Palestinian women with marketable and entrepreneurial skills. In 2016, the VTP graduated 226 students from our one and two year programs, 60 of which were women. Photo by M. Brown/LWF

The contributions of the Evangelical Lutheran Church of Geneva will cover the tuition costs of five students in the Lutheran World Federation’s (LWF) Vocational Training Program (VTP) in Jerusalem. Without ELCG’s support, these students might not have been able to participate in the program.

The VTP trains young Palestinian students in a variety of professions – including carpentry, auto-mechanics, metalwork, plumbing and heating, catering, electronics, and craftwork – helping them

attain gainful employment. You may see these programs in action here: <https://vimeo.com/152357415> and <https://vimeo.com/98707615>

It is the hope of the LWF VTP to continue to serve the needs of the Palestinian community by equipping its young people with both the professional and personal skills to secure their own sustainable employment while simultaneously strengthening Palestinian civil society. By continuing to invest in the future of the program, its staff, and students, the LWF VTP is expanding the number of students it can serve and creatively growing its programs to provide innovative vocational training. Offering a multitude of short courses, expanding the technology in its current workshops, and cultivating an expansive alumni network are just a few of the ways in which the VTP is living out its vision.

The LWF Vocational Training Program (VTP) has been operating successfully since 1949. What began as a center on the Mount of Olives soon outgrew that location and moved to a larger center in Beit Hanina, a northern neighborhood of Jerusalem. In 2004, the LWF added a new center in the West Bank city of Ramallah.

More generally, the LWF Jerusalem Program has been serving the needs of Palestinian refugees in the Palestinian Territories for more than 65 years. As a major Christian presence on the Mount of Olives in Jerusalem, the LWF World Service Jerusalem Program provides essential health care, vocational training, scholarships and material aid, and promotes justice, peace, and reconciliation. The LWF Jerusalem Program employs 462 people across all of our programs, including the Central Office staff, Augusta Victoria Hospital, and the Vocational Training Program.

maqluba : a dish from Palestine Valerie Marinoni

Basmati rice 2 cups	2 aubergines	
1 red bell pepper	3 carrots	Pepper, salt ½ teas. each
100g Angel hair pasta (opt)	1 large or two medium onions	
Bay leaves 2	3 medium potatoes (optional)	Juice of 1 lemon
4 large garlic cloves	3 ripe tomatoes	Maqluba mix 3 teaspoons
Sumac 1 teaspoon	10 - 12 pieces of chicken	Small cup of pine nuts
Olive oil	1 teaspoon each of turmeric,	Small cucumber, parsley, dill
1 cauliflower in florets	Cinnamon, Allspice, Baharat	Greek yogurt

Ingredients for 4 - 6

You will need an **oven-proof dish** with **straight** sides (to turn the dish out easily), another which will hold the chicken pieces, a frying pan and a large plate for serving

Start by dry-frying the pine-nuts until pale brown, toss out into a bowl for later. If you are going to use angel-hair pasta, fry it in an inch of oil, very carefully, until golden brown and crisp. Remove with a slotted spoon to a plate for later. Pour off nearly all of the oil in the pan and fry the chicken

and sliced onion, turning over with the turmeric and other spices until the chicken is nicely brown. With the browned side of the chicken up, pour in the quantity of water you would need to cook the rice (twice the volume, usually). Add salt and plenty of pepper, leave to simmer for 30 minutes. Then take the chicken pieces out and place them in a shallow dish, squeeze the lemon over them and sprinkle them with the sumac. Pour the stock into a jug or saucepan. Wipe the pan with kitchen paper and pour back some of the oil.

Now soak the rice in water. Turn on your oven to 200° C. with the heat up and down. Wipe the oven-proof dish all over and up the sides with a little oil and place fairly thick slices of tomatoes all over the base.

Slice the aubergines and start gently frying them in as little fat as possible, until they are starting to get soft. You will have to do this in batches, so place them on a plate as you go, until you are ready. Now gently fry the cauliflower florets and the carrots cut into short sticks, until they are brown and smell delicious. Do the same with a red pepper, sliced. Now start building the Maqluba. Place the aubergine slices on the tomatoes, the cauliflower, carrots and red pepper on top, salting lightly as you go. Strain the rice, mix the angel-hair pasta into it and spread over the vegetables. Slice the garlic and place on top of the rice. Carefully pour over the chicken stock, checking for taste, and press the rice under the liquid with a spoon.

Cover with aluminium or a lid and place, with the chicken dish, in the oven. Bake for 45 minutes. This gives you time to wash the frying pan, clean the kitchen and make your yogurt and cucumber (like a raita) accompaniment.

Then take out the dishes. Place your serving plate in the oven to warm up. When it is warm, carefully place it on the oven-proof dish and, using oven gloves, turn both over and, after a few minutes, gently start lifting the dish off the plate. It should give a promising squelching sound! Garnish with the pine-nuts, surround with the chicken pieces, pouring the lemony sauce over the top, and serve with the yogurt.



Marhaba !

ELCG Giving: Homeschooling project for Syrian Refugees
Written and gathered by Parissa Bozorg and Tanya Murphy, program coordinators,
with the help of Johnny Camaddo at ELCG
10 February 2017

With funds from last year's Harvest Festival, ELCG supported a homeschool effort for Syrian refugees in Turkey. Peter Herby initially brought the project our congregation's attention.



Name of the program and where it is located? Kindly specify the places if the program is implemented in different Syrian refugee camps in Turkey.

The Refugee Independent Learning program is running in two locations within the Izmir region of Turkey: Basmane, a densely packed neighbourhood in the town of Izmir, and Torbale, a rural farming area 60 kms from Izmir.

How many people are involved in organizing and teaching?

The principle behind the project is to provide children with the tools to learn independently when a school or teacher is not available. Generally, a parent or educated neighbour helps the kids learn – in one case three siblings work alone and they support and help each other. We don't work with teachers.

*"The children have taken control! They are all helping one another with completing all the worksheets."
Ameera, a mother of three.*

"We study at least one hour a day in the evenings. Sometimes I am busy and lose track of the time, then the children run up to me and remind me that it's time for school!" Abd Al Salam, a father of three.

Currently we have three international volunteers as well as two paid Syrian refugees running the project. Ali and Nuseybe, both English-speaking refugees, visit the families once a week to provide the educational materials, support and monitor the kids' progress. Ali is a co-founder of the project, and he has consolidated the learning material we provide. This includes pre-grade 1 to grade 6 in both Arabic and Mathematics. Ben, from the UK, and Parissa, from Australia, are long-term volunteers who manage the project locally alongside other projects they are responsible for. Tanya, who lives in Switzerland, co-founded the project with Ali and provides overall coordination and international outreach.

When did that homeschool program start at the camp?

That pilot program started in mid-December 2016 within the Torbali region. Since then, the team have been visiting the families involved weekly and recording each individual child’s progress. The program has more recently been implemented in Basmane, late January.

About how many kids do you teach on a daily basis?

We have 29 children currently registered in this pilot program. At our Basmane location, we are working with 13 children. Within Torbali, we are operating in four separate places with a total of 16 kids registered.

How were ELCG donations used? Kindly mention as well if this was co-supported by other groups.

The funds donated by the Geneva Lutheran Church have been matched by the Zoe Sarojini Education Trust. The money is spent on the following items: hourly fees for our two Syrian refugee monitoring and support officers, printing costs for our material, school bags and stationary for the kids, a white board and markers for each family, and the transport costs for visiting the camps. The management is voluntary.

What are your dreams for the kids who are being supported by the program and how do envision the program's growth and sustainability?

*“Jihad and Aya could not write a single letter, now they are joining the letters and making words... they are the first people in their family to be able to read and write... and the youngest of the family!”
Battoul, a father of two*

Our objective is for children to re-engage with learning and be prepared to return to a full-time education wherever they find themselves - whether that be in Turkey, elsewhere in the world or back in Syria.

The pilot is due to end in early April. If our results are positive, and our children have made significant progress, we hope to expand the program in our existing locations and to new ones. We intend to create a website to provide a resource bank of our materials, clearly organised by level, and guidance on how best to use the program. In due course, we want to include more languages such as Turkish, Kurdish and English. Although our current focus is on children out of school, we have found that our program is also of interest to children in Turkish schools who would like to learn written Arabic. We expect that the demand for our Arabic materials will grow in the coming years as Syrians settling around the world want to maintain their language and cultural heritage.



Anything else you'd like us to know?

We are now over six weeks into our project, and as we witness huge strides with some children, we are also starting to have drop-outs. We had anticipated this, given that it is a pilot project. Here are some of the thoughts and anecdotes that arose from our latest management meeting on the 6th of February – examples of how transformative the program can be, and some difficulties with two of our families.

1. Families are working long hours, and are focused on survival mode – desperate for food, keeping warm and other basic necessities. It is not that education is not a priority or in the forefront of many parents' or caretakers' minds. It is more that they literally do not have any of the means to bring it to fruition. What this program does is provide a methodology and the basic learning materials required to begin the learning process. In one family for instance, at the initial assessment day, the nine-year old child could not write a single letter. A week later she proudly wrote the whole Arabic alphabet, thanks to our materials and her father's support.
2. What we have found with our initial assessment of the childrens' educational level was that regardless of age, the majority of the children commencing the program are at Pre-Grade One or Grade One level. Years out of education and post-traumatic stress have resulted in most children virtually forgetting everything they were taught at school. Fortunately, many remember fast, and we have already witnessed children moving rapidly through Grade One.
3. Heba is a shy ten-year-old living in an agricultural camp. Heba started the program enthusiastically with Maha, a relative who happens to be a teacher, living in the same camp. In the first week they explained how well they worked together, and Heba clearly showed strong motivation. But as the end of the mandarin-picking season arrived, Syrian workers such as Maha were obliged to work extra hard by the farmers on whose land they live. They would depart at 3.30am and arrive home at 7pm, leaving no time for Maha to support Heba with her learning.
4. Fifteen-year-old Zahara, whose mother is illiterate, joined the program with so much enthusiasm. But her mother became sick shortly after, thus leaving her with no option but to go to work every day and to run the household. Now she neither has time nor energy to continue studying her letters.

Farewell to our jubilee year **Friedrich Lohmann**

They were the last relics of our jubilee year: the two banners decorating the entrance of our church building that announced its 250-year existence. Creatively designed by our former member Edwin Hassink, since last spring they had reminded us and passers-by that our building has a long history that stretched back to its first worship service in 1766. And the banners gave witness to the dynamic and diverse character of our church: it was a colourful cross made of human hands, the church as a house made of living stones.

On December 14 it was time to remove the banners and say farewell to our jubilee year. Our helper from "Rent-a-Lift" – we found this tiny and likeable Geneva-based company thanks to Ray – volunteered to climb our big ladder up to its very end. Apparently free from vertigo, he swiftly loosened the fixing screws, and took down the banners. And there we are: the façade of our church building is naked again, asking us to move on, back to usual business.



All physical relics have been removed. Is there anything we can still keep from our building's jubilee, at least in our thoughts? The picture of the man high on the ladder inspires some reflections. I take the staggering height and the shaky character of his working "platform" as a striking image of our human existence: we set our targets very high and then must reach out with all our effort to get close to them, often taking more or less calculated risks, leaving the solid ground way behind. Who doesn't know the feeling of being alone and exposed, somehow stuck with our life plans in a no-man's-land between heaven and earth? If this is true for human life in general, it is even truer for a congregation like ours which strives for justice and peace in a world rather hostile to these values. A pessimistic down-to-earth approach seems to be far more adequate than high-flying goal setting. Not to speak of the dizziness some of us – and Sarah, our treasurer, in particular – may feel when pondering the restricted financial means we have available in order to reach our goals. And what about our character as an

essentially migrant congregation, making nothing more constant in our membership structure than the coming and going of people?

To have a 250-year-old building to take care of is another part of the daunting challenge we face as a congregation. Being involved in our church's building committees, I can tell you about the constant upkeep such an old home requires. And yet this building is something the handyman on the ladder leans on. It gives stability. We have a history, we don't need to start anew. Our church is built from solid stone, mostly taken from the shores of Lake Geneva in the eighteenth century. Good masonry. The carpenters from that time knew their stuff. They selected wooden beams from the surrounding forests, made to last for centuries. And there are the "living stones", those preceding us in faith who worshipped in this building and who left it to us as their legacy. Acknowledged by the state authorities as a first-class protected site of Geneva cultural heritage, it has become and continues to be a spiritual home for many.

Throughout the jubilee year, we celebrated both: the history of the stones, beams, and bricks of the building, and the history of those thousands of people who have made this building a place of living worship, a testimony of God's grace right in the middle of Geneva for the last 250 years. And we celebrated our God who entrusted us with this building, who preserved the building and its owners over all that time, and whose stability and reliability transcends everything we can build with our own hands. The jubilee year may be over, the banners removed, but we can count on Him to support us personally and communally as a congregation, no matter how shaky the ladders of our lives may feel.

The jubilee website www.luther250.com is still up! There you'll find texts, photos, and music related to our jubilee celebration, plus material from the 500-year commemoration of Luther's reformation in 2017.

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Malagasy Lutheran Church in Geneva

Philémon Rasolofomampionona, president

Since October 2012 the Malagasy Lutheran Community has been meeting in the church building, initially twice per month, and now every week. About 15-25 people attend the service on Sunday mornings from 9:30 to 11 a.m. in the Cave Voutée.

The Malagasy community was inspired by the idea of gathering Malagasy people who wanted to hear the Word of God. This is the faithful Lutheran community for all people from Madagascar residing in Geneva and the surrounding area.

The community's purpose is to unite the Malagasy Lutheran Church in the realization of their goal: to ensure the exercise of their faith in accordance with the principles of the Confession of Faith indicated in the constitution of the Malagasy Lutheran Church in Madagascar, which is affiliated with the Lutheran World Federation.

We particularly appreciate hearing the Word of God in our own language and practicing the faith in ways that are similar to those in Madagascar. Plus it is a pleasure to be with people from one's own country. We like to catch up with one another, and foster relationships with other members of the community.

Brazilian Free Lutheran Community

Since August 2016, the Free Lutheran Church El Shadai, a community of about twenty-five people, has been meeting in the sanctuary on Sundays from 7 to 9 p.m., and in the Gemeinderaum on Wednesdays from 7:30 to 9 p.m.

A note from Pastor Augusto Fiuri

I want to express my joy and, in the name of our small community, thank you for lovingly allowing us to enjoy your space. I say this openly for this characteristic that is felt in the Lutheran universe, piety. May our Lord Jesus Christ unite us in the praise of his glory. Gratefully, Pastor Augusto

By Ana Glória Bertalot, member

Waves of Scandinavian people and Lutheran pastors of the state churches immigrated to North America in the nineteenth century. Out of the influence of Pietism and the religious freedom of America came a movement to create a Lutheran Church that would incorporate the principles of Pietism, leaving aside the then-popular philosophical thoughts and doctrines made by men.

After several years of discussion, most of the Free Lutheran Church joined the American Lutheran Church (ALC) in 1961. The churches that did not join formed the Association of Free Lutheran Congregations (AFLC) the following year on October 25. With much prayer and dedication they sent their first missionaries to Brazil in 1964, who began work in Campo Mourão, Paraná, in March of the following year.

The Lutheran Free Church has been faithful to Lutheran principles, following the confessions, remaining on the right track. So we have peace of mind to continue living out our faith in Jesus Christ and blessing others.

What a soup!
The ESC's 2016 Escalade Soup Sale
Maarten Wilbers



You never know where and when you will learn something new. It might even be when you join a team of church volunteers to sell soup for the Escalade. That is what happened to me. On the day when Geneva was commemorating how it beat off the Savoyards in 1602 by dumping a boiling cauldron of vegetable soup from the heights of the city walls onto the heads of the invaders, Jonathan Frerichs surprised us soup-sellers with a fascinating twist to the exciting Escalade tale. IT'S HUGE!

It turns out that just weeks after the Escalade, in early 1603, a small force of vengeful Genevois, supported by some soldiers from the canton of Bern and a troupe of misguided French citizens, launched an ill-fated attack on the beautiful Chateau d'Avully in the Haute Savoie. According to Pierre Guyon, the current lord of the chateau, the attackers did not fare well. Local villagers took up arms and mounted a defence so fierce that it proved too much for the invaders. In the event, the attack was repulsed and 72 of the attackers perished. TOTAL LOSERS!

The chateau has since tried to establish a counter-Escalade celebration on the same day of the official Escalade festivities in an attempt to sour Geneva's victory in repelling the Savoyards. This might also have soured our church's soup-sale efforts because Jonathan and Marian, whose new home is a stone's throw away from the chateau, had, out of curiosity and their trademark sense of adventure, signed up to attend the counter-Escalade day in Avully. Their going there would have meant that they could not come to church to join the all-important Escalade soup sale. SAD!

But, in the event, the bigger Escalade story held sway. The lord of Avully Manor was forced to capitulate in his battle against the supremacy of Geneva Escalade's great PR machine. He sent a message to our intrepid volunteers, not delivered by a messenger on horseback (as might better

have suited his station) but by a more modern day email communication, informing them that the Counter-Escalade commemoration that evening had been cancelled for lack of interest. Maybe the villagers who had taken up arms in 1603 in defence of the chateau were away in Geneva revelling in the city's Escalade celebrations. Whatever the reason, the cancellation of the Counter-Escalade event meant that the Frerichs were after all free to volunteer for the first shift of the church's soup sale! TERRIFIC!

We all had a great time together at the soup sale, but the unsung heroine and hero of the piece, as they have been for many years now, are Philippa Bowen and Tom Taylor. Philippa has taken on the task of organizing the soup sale for the last few years, and this year, as always, she performed her role as chief coordinator and head of sales with her customary humour, efficiency and charm. Tom has become a quietly capable fixture in the kitchen, overseeing things down under and ensuring that the flow of soup to the tables is smooth, uninterrupted and steaming hot, much like the particle beam he used to steer around the accelerator in his career at CERN. SMART!

I am already looking forward to next year's Escalade soup sale. If you sign up as a volunteer, you will have a great time. And if you're lucky, you may find out about the next twist in the Escalade tale ... AMAZING!

A Capsule in Time

Max Wilbers



The sun sets on the Isle of Man where no
Sound can be seen nor sight heard. An old
Man, shabby beard, ripped clothes, alone
Opens a capsule, half of an empty shell.
Drained of fluid and white pieces, devoid
Yet full. Empty of food yet

Full of the world's culture. Like a
Prayer, up on high. Forever beautiful
And divine. Religious words. Priests and
Saints; hymns and psalms and blessings.
Wisdom is shared, not hidden; youth is
Lost, not taken. That which was held

Dear is gone in the whispering sounds of
A beautiful song. A forgotten dance,
Moonwalk, scream, all bow before the Dancing
Queen. Funk, pop, R&B, all the best of what
Should always be. Purer than the voice of
A rock star. George Michael, Freddie Mercury.

The songs of the ages and of generations past.
Pounding hearts of Tupac's last; emotional and moving,
Sad and bleak. Death and loss, glory and fall. Football's
Rising thrall. The joy of the beautiful game, thrill of
The chase. Shot. Goal. Messsiiiii! Then quiet.
Calm after the storm; light after the dark.

The one voice of a forgotten kind, the secret of
The past. 'You're off to Great Places! Today is
Your day!' Dr. Seuss is calling, listen to his rhymes,
Forever heard in children's stories. Dr. Seuss the rhyming
Caboose, wizard and king of all children's dreams.
As splendid as Shakespeare, memorable as Mozart;

Books and plays and theatre pieces; actors, artists
And eccentric painters. Dotted picture of a French
Bridge. Sunflower art and monumental ceilings.
The hand of god reaches out and touches, turns to
Gold at Midas' clutches. Michelangelo's ceiling,
Picasso's art, high stakes in value and Marilyn's

Art. Stop, stand still, entrance a nation, build
Hope and breakdown fashions era. It is a
Statement, a battle, a fight, a walk of justice
Come day, come night. From Selma to Alabama
Freedom fighters. All hail the king, Martin Luther
Had the dream; 'thank God almighty we are free at last'.

Equality is everywhere on this global stage,
From Gandhi, Mandela, to Princess Diana.
Freedom is fought for and not easily gained
An eternal blessing to the unjustly
Named. Those are the lessons not easily
Forgotten, humanity is willing to fight for

Its freedom. Even to me; old man at
Sea. Gone are the days of all things
Held dear to me, Times have moved on;
The future has past. The past is forgotten
To all except me; as I write down my
Memories, here, beneath a coconut tree.

Greetings from Wendy and Andrew Donaldson

Hello Geneva Lutheran friends,

It is hard to believe that we have been back in Canada for the better part of a year. Facebook sightings and email exchanges help us to not feel so far away...but they do not replace the week by week sharing the communion meal with you all.

We were happy to be back in our home in the east end of Toronto by the first of August. It had been rented while we were away. We have been unpacking, painting and rearranging ever since!

We are connecting in different ways with three churches; Eastminster United Church where our daughter, Hilary, is one of the music directors, Windermere United Church where we have been introducing global music to a very receptive congregation which happily includes Kristine

Greenaway, and Trinity-St. Paul United Church where Andrew will begin an interim music ministry the Sunday after Easter until the end of June. This last congregation has sent their music director of 25 years off on a paid sabbatical of 6 months extended by summer holidays at the end. I highly recommend this practice to you :-)

A major joy for us is that our daughter and son-in-law bought a house about ten minutes' drive from us while we were away. They are coming for dinner tomorrow! We are happy to see them regularly.

A highlight of the last month was attending Stephen Larson's retirement service. The church had commissioned a special hymn from Andrew for the occasion. I understand you sang it in worship the following Sunday. Kristine Greenway spoke about Steve and Becki's time at ELCG and, of course, the video you made was shown and appreciated by the 200 people attending the lunch. It was heart-warming to see how this congregation so loves Steve and Becki and carried out this task of honouring his entire ministry, not just the two years they have been in New Hamburg. They did it with care, grace, beauty and prayer. We were honoured to be there.



Andrew, Wendy, Hilary and husband David at a family reunion in Northern Ontario in August 2016.

How to Make Traditional English Orange Marmalade

Valerie Marinoni

3 kg bitter oranges (oranges amères) (These are in the supermarkets in early February here in Switzerland.)
2.5 litres water (approx)
6 kg sugar

Wash and scrub the fruit, take off the little stem. Place whole oranges in a large pan, cover with water and bring very SLOWLY to the boil and boil gently for 2 hours or until soft. Leave to cool overnight.

The next day, take each orange out, cut into 2, scoop out and throw away all the pips. Scrape off as much pulp as you can, finely slice the peel and place in one bowl, and the pulp in a jug to be blended (a stick blender is ideal). Measure out the blended pulp, the sliced peel and the cooking water, pour into your largest pan, add as many kilos of sugar as kilos of marmalade preparation. Mix well and warm slightly to dissolve the sugar. Again, bring SLOWLY to the boil, then boil fast for half an hour or until the marmalade sets. While the sugar is dissolving, you can sterilise the clean jars and their lids in an oven at 150° for an hour, then switch off and leave them in the hot oven.

Pour the marmalade carefully into your hot jars. (No children in the kitchen!) Leave to cool a bit, then screw on the lids.

Usually, if you bring everything to the boil SLOWLY, you do not destroy the pectin. This is a general rule for all jam-making.

N.B. 2 kilos of fruit + water makes 3 ½ litres of mixture which, with 3 ½ kgs of sugar, then makes about 15 pots of marmalade.

Grace Flowing Freely this Lent

Liberated by God's Grace. That's the theme of the Twelfth Assembly of the Lutheran World Federation, taking place this May in Windhoek, Namibia. We are freed from all that hinders us by the love of God that comes to us in Jesus Christ.

That theme was with us as the worship committee gathered to plan for the season of Lent in our congregation this year. Grace and liberation are everywhere in the Lent readings from John's Gospel – one story after another of people set free by the freely-flowing love of God.



<https://www.flickr.com/photos/chichacha/2473930145/>

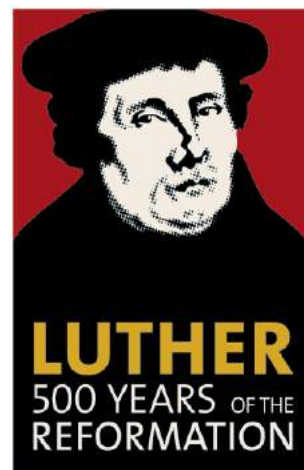
And that led us to thinking about vessels. Buckets, pitchers, teapots, watering cans. In the ordinary flow of water into thirsty soil or tea into teacups, might we catch a glimpse of how God's grace meets us? Might we see something of that free gift of love that fills us and makes us vessels of love for others?

We will see together in worship as we celebrate God's grace flowing freely this Lent.

Trip to Kirchentag in Berlin and Wittenberg: May 24 - 28, 2017

The German-speaking congregation of our church is organising a trip to this year's Kirchentag. This is a big event of the German Protestant churches that every two years brings together more than 100,000 visitors, many of them coming from abroad. This year the event is particularly interesting because it takes place not only in Berlin but also in Wittenberg, where Luther's reform movement of the church started 500 years ago. There is an international program, and you will get along without speaking German: celebrations, discussions, concerts, as much as you want. Our church will be present with an exhibition booth in Wittenberg. More information: www.kirchentag.de/english.html

If you are interested in this trip, please contact the church office. Friedrich Lohmann will be coordinating.



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