

# Holy Trinity Geneva Magazine



## The Chaplain writes

Dear Friends,

As I write this, we are about to enter the holy season of Advent. This is a time when we are invited to be alert and to look forward to celebrating the coming of Christ into our world at Christmas. It's also a bustling, busy time when we can feel torn in many different directions between the joyful services in church, the many demands on us to prepare for Christmas and all the seasonal celebrations with the result that we can end up feeling frazzled and increasingly panicked!

It can therefore be a good idea to reflect in advance how we wish to spend Advent so that we use the great gift of this time which God has given us, to look forward and prepare well for Christ's coming. To do this, it's worth thinking about the different aspects of Advent and how we might wish to engage with each one of these. First of all, Advent is a time of waiting, of expectancy and of looking forward. One of the earliest memories we may have of our childhood is eagerly looking forward to Christmas (which never seemed to come when we were little!). As we grow up and grow as Christians, it's good if we too can enter into that sense of excitement and wonder as we look forward to Christ's coming.

But to do this, it's important that we give ourselves time and space amidst the busyness of this season, to let God speak to our hearts. There are a number of ways we can do this. The great Advent liturgies help us enter into that spirit of expectancy as too will our Advent Carol Service on the evening of Advent Sunday with its carols, hymns and Bible readings for this season. This year we are also having our very own online Advent Calendar on our website, and each day there will be a special Advent Bible reading, reflection and prayer written by different members of our congregations for us to use for our prayers and reflection each day.

Next, Advent is a time for us to 'grow' as children of God – as part of His family. We do so in a spirit of humility and expectancy – aware that there is so much still for us to learn from God yet our hope and delight that we can enter

more deeply into His love. We can do this through setting time aside to read the Bible and perhaps reading an Advent book. At Holy Trinity, we will be running two Advent courses this year. Sam Tudor is running a four-part course on Tuesday evenings in the church hall and Mary Talbot will run a course based on the Archbishop of York's Advent Book for 2021 'Music of Eternity'.

Advent is also a time when we remember God's enormous generosity to us, above all in sending His Son into our world for our salvation and respond to that love. One of the ways in which we do this is by thinking how we can help make the love of Christ visible in some very tangible ways. There are all sorts of opportunities both within Holy Trinity and more widely in Geneva to do this. Let me share with you some of the things you might like to consider this year.

These include:

- taking part in 'Samedi du Partage' at Manor department store near Gare Cornavin on Saturday 27 November – encouraging shoppers to buy and pack an extra bag of food to help those in need. Contact Sam Tudor [samtudor@btinternet.com](mailto:samtudor@btinternet.com) if you can help.

- helping provide goods for the Christmas gift bags of special food which Sonia Gunton is organising for the guests at Jardin de Montbrillant. ..../..

### *In this issue:*

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- helping support La Jouetterie toy shop, which is part of the Carrefour Rue & Coulou Foundation. They have asked if we could provide 35 toys (new or nearly new) for children aged 2-6. These can be anything except stuffed animals. They would also be very glad if we could provide 15 board games for teenagers such as Monopoly and Cluedo. We need to give these by Monday 6 December so that they can be made available to families in time for Christmas. So please do bring these to church or to the office by Sunday 5 December.

- thinking of people who may be lonely, isolated or having a hard time at present. Give them a ring, have a chat and invite them to coffee or a meal.

Finally, Advent is a time for rejoicing. We have lots of occasions coming up at Holy Trinity where we can celebrate together as a church family and our many visitors through our worship and activities. We have a Nativity play in church with special carols on 12 December followed by mulled wine and mince pies outside afterwards. On 19 December at 15.00 we have our Christingle service in church and on Wednesday 22 December at 16.00 we'll have a special Crib Service for children and families in church. It's wonderful that this Christmas Eve, we'll be able to be back in the Cathedral again for the Nine Lessons and Carols service. This will be followed by Midnight Mass at Holy Trinity starting at 11pm and then our Christmas morning services. In addition, we will of course have all the excitements of the Fête de L'Escalade which I am very much looking forward to experiencing for the first time as

well as all our own preparations and celebration for Christmas. So I wish you a blessed and a holy Advent. I pray that Christ may draw near to each one of you, that our hearts may burn with joy at the hope of His coming and in a world which has been ravaged by Covid and all its aftermath, that this Advent may bring you real hope and joy. Lo he comes!  
With my love and prayers

*Daphne*



### A Verger by *Christine Damary*

After the little ceremony on the evening of Sunday 26 September when I was presented with my hood and certificate, having completed the Church of England Guild of Vergers Diploma Course, I promised Canon Daphne that I would write something about the role of a verger, which I take to be in general and specifically for Holy Trinity Geneva.



The Diploma Course is for cathedral vergers as well as ordinary parish ones, which

means that the course covers a great deal of material. It starts with the Foundation Unit which covers preparation for worship, care of the buildings and records, care of the churchyard and care of people.

The second unit "The Verger as Christian and Pastor" has two sections: Personal Development and the Rule of Life, and The Care of Others.

The third unit "The Verger as Historian" covers the history of church buildings, worship, and the purpose of a congregation.

The fourth and last unit concerns the administration of the church – forms and registers, the structures of the Church of England, and important people in the life of the Church.

I will not go into the many subjects covered, but will pick out those that concern Holy Trinity, Geneva and my role as verger.

A job description which I made up as part of the Foundation Unit included:

- Informing and training sides-people and servers and checking that everything is done
- Being prepared to step in at the last minute if someone is absent
- Preparing and clearing up after weddings and funerals and any other one-off services, and giving a hand during such services
- Checking supplies of candles, wine and wafers
- Putting up and taking down and cleaning the candle holders at Christmas and Easter
- Organizing the spring cleaning of the church
- Preparing the font at baptism services
- Liaising with the priest, sacristan, wardens and secretary.

This has been my role during the past few years, but may well develop and change as necessity requires.

The Diploma Course is not a requirement for becoming a verger. In fact, I believe that no other verger in HTC has done this course. However, not only was it a very interesting learning exercise, but it also enabled me to find out what a verger should do. The incumbent when I took on the job, when I asked him what I should do, replied “Whatever you want to do” which, although fairly true, was not very helpful! One thing I greatly regret is that I cannot now remember all that I learned in this course!

Here, I would like to thank particularly Canon Alan Amos who guided me through much of the questions on church services through the ages; Valerie Offord who was a mine of information on the history, not only of HTC, but also the Anglican communion in Geneva; Mary Talbot with the explanations of who is who in the Diocese; and Canon Alex Gordon for his help on the protocol when an “important person” comes to church.



### More on St Maurice

In our Summer issue Elizabeth Laravoire wrote an article about the Abbey of St Maurice d’Agaune, encouraging her readers to visit that site. I took up her suggestion and, with my brother, visited the Abbey in early October. I cannot stress too much how wonderful that visit was. The treasury is now beautifully lit and displayed and

the liturgical objects are some of the most magnificent Christianity has to offer.

But we had an extra bonus that Elizabeth and Pierre missed. In a side chapel of the Abbey a young Brazilian artist, Luciano Xavier dos Santos, had set up 25 beautiful small replicas of the chief cathedrals of France and elsewhere in Europe, made out of matchsticks and toothpicks. That sounds crude, but the models were anything but. In fact they were of a delicacy hard to be believed, each cathedral perfectly represented in its original colouring, and dimensions. The young artist was there when we visited and told us that he had made models of other cathedrals, notably English ones such as



Salisbury and Ely. He describes himself as an ‘artiste-historien et maquettiste’. His work is not to be missed. So do go to St Maurice, while the weather permits, or even next year. You will not be disappointed.

### June Brooks



## The Roman Catholic Church

*by Hugh Petingell*

The Roman Catholic Church was founded by the Emperor Constantine in around 312 AD when he adopted Christianity as the religion of the empire. The story goes that the emperor saw a vision in the sky with a message ‘In this sign conquer!’ This was the Chi Rho sign which was adopted by the Roman legions. The Roman army would obviously favour the Emperor’s adopted religion and there is some evidence that it was the Roman army that carried Christianity into the remote corners of the empire.

Evidently the adopted religion of the empire would need a clear doctrine of faith as there were many variants around at that time, particularly Arianism.

In order to resolve this problem the emperor convened the Council of Nicaea in 325AD. Here the eminent scholars of the day were called together to work out the basic tenets of the faith of the Church which we hold today in the Nicene Creed. The traditional number of scholars in attendance was said to be 318 but there were only five from the Western Church.

As time went on it was clear that the state church would need a Latin version of the sacred scriptures – but what were the sacred scriptures? We are so familiar with a printed copy of the Bible that we forget that these scriptures existed as independent documents and not all of them were given the same importance. Before an official state version of the Bible could be produced it was clear that the Empire would have to establish a canon of

scripture. The Council of Rome in 382AD established this canon and, as a result, Saint Jerome was called upon to produce a Latin version, 'The Vulgate', from the mainly Greek and Hebrew sources.

In the meantime the Church had been busy establishing its own basis of faith. The first thing was to trace the papacy back to the original church in Rome. The obvious choice for the founder would be Saint Paul who is clearly seen in the New Testament as someone who went to Rome in the early days. However, that did not fit in with the new mantra of the church. It was important that the founder should be Saint Peter who had been given the authority by Jesus to bind and to loose and so Saint Peter it became. As far as I am aware there is no evidence that St Peter ever went to Rome although we are told he ceased to be the leader of the original church in Palestine. Once Peter had been established as the founder of the church in Rome his authority to bind and to loose could be passed down through the ages by the laying on of hands. This authority could be used to forgive the sins of the people through the priesthood and institute the sacrament of penance.

Saint Jerome was very familiar with the mantra of the Church of which he was a devout member and so the Vulgate reflected this mantra in its translation. We are familiar with the idea that authorized translations of the Bible could be adapted to reflect current opinions because King James only gave authority to the authorized version of the Bible as long as it did not reflect unfavourably upon his kingship.

When Wycliffe translated the Bible into English in the

fourteenth century he translated it not from the original versions, which were unavailable to him, but from the Latin Vulgate. The established Church saw no problem in his translation and no attempt was ever made to suppress it. Indeed, when a printer wanted to make an authentic copy of the text in the nineteenth century he was able to consult over 150 versions of the documents. It is true that Wycliffe was accused of heresy and his bones were dug up and burned in the charming manner of the church of that time to destroy his hope of eternal life but that was because he did not hold with the doctrine of transubstantiation and not because he translated the Bible. It was left to Tyndale 150 years later to translate the Bible from the original documents and have it printed. However, the Church was enraged by his Bible and murdered him and set out to destroy the many thousands of copies that had been printed. So well did they achieve this aim that no quarto copy and only three octavo copies of Tyndale's Bible are known to exist. We may well ask why it was that Wycliffe's Bible was accepted and Tyndale's Bible rejected. The simple answer is that he translated his Bible from the original texts. He said that the word 'Presbuteros' was not 'priest' but 'elder', 'Ecclesia' was not 'church' but 'local congregation' and 'Metanoia' was not 'penance' but 'repentance'. So the mantra of the Roman church was destroyed and the protestant churches established.



## The chapel of Saint Bernhard von Aosta

*Elizabeth Laravoire*

In the third week of October Pierre and I went for a few days to Zermatt, timed to be able to enjoy the beautiful golden colours of the larch trees in autumn. We had a ticket for the transport in and around Zermatt so on our first day we took the cog railway up to the Gornergrat station and found ourselves in fresh snow at an altitude of around 3,100m.

In spite of the height there are quite a few buildings, including an observatory, a hotel and restaurant, a newly built museum and the little Bernhard von Aosta chapel, which was built in 1950. The chapel was built at the request of the bishop as until then summer hotel visitors attended Sunday mass in the dining room of the 19th century hotel.



The small building dedicated to Saint Bernard has a wooden ceiling, stone slab flooring and an interesting altar piece made of carved wooden figures surrounded by a crown of alpine flowers (gentians, edelweiss, and dried alpine thistle). This effective altarpiece shows St Bernard of Aosta in the centre tenderly holding Christ's body on the cross. He was the archdeacon of Aosta and founded the St Bernard hospice on the St

Bernard pass in the middle of the 11th century. He is one of the patron saints of the Valais.



On his right is another patron saint of the Valais, Saint Maurice (see article on Saint Maurice in the summer issue of the magazine) dressed in Roman clothes. Finally, on St Bernard's left is St Theodule, (Theodore) of Octodurum, now known as Martigny. The tabernacle is decorated with grape vines.

From there, after a virtual paragliding flight around the Matterhorn in the museum(!), we took the train back down a couple of stops before walking back down to Zermatt.



### First impressions by our intern, Sam Tudor

I have been in Geneva for a month and a half now. It is my first experience of a context in which I am not a part of the predominant Church. The Church of England is a guest in Geneva. We are playing by other people's rules. There is the Reformed Protestant Church who have the visibility and establishment here, and second to them are the Roman Catholics, Lutherans and Old Catholics. Swiss ecumenism then means that we are restricted in different ways. This is a long

way of saying that in Geneva, the Church of England is not automatically a big name. Nevertheless, the early Church was also not a big name. Before Emperor Constantine's conversion to Christianity in 312 AD, Christianity was outlawed in the Roman Empire. The early Church had to meet in secret for fear of being caught by the authorities. Christian martyrdoms were regular occurrences during some of this period. Yet the Church survived; and not only did the Church survive, it thrived. From a group of twelve apostles, the Christian Church spread throughout the Roman Empire and beyond in its first three centuries, all while remaining an underground religion. This meant that by 325 AD, according to some accounts, there were 1,800 bishops in the Christian Church. Our status as guests in Geneva gives us the opportunity to reach back through the centuries of imperial Christianity and relate to the first Christians. The early Church relied upon the grace of God, and only the grace of God, for their sustenance. It is helpful in this place where we wield no political power and limited social influence to remember that we are reliant on God to nourish us and provide for us. It also means that we cannot grow complacent. The traditional safeguards that keep the Church in England relevant in public life are not available to us here in Geneva. We cannot be Church outside of our building without finding restrictions. So we have to ask ourselves continually, how can we continue to grow? Holy Trinity's almost 170 years of history attest to the fact that the Church of England here has thrived and continues to thrive, but this still does not allow for complacency. At this time we are coming out of a global pandemic which has shaken the

world. The finances of many businesses and charities, including ours, have been disrupted. We are living in a situation where worshipping online is an ordinary feature of a Sunday morning. We are also preparing for the Building Tomorrow project. This project will allow us to leave behind a Church that will continue to be relevant and loved for the next 170 years, however it will have a further impact on both our finances and way of being Church in the shorter term. So we cannot be complacent, instead we must continue always to spread the news of the love of God as far as we can. This is how the early Church survived. This is how the Church has thrived for the last 2000 years.



### “Silent night! Holy night!”

..... is one of, if not the most popular carol in the world and is listed by UNESCO as part of Austria's Intangible Cultural Heritage. It has been translated into 320 languages and dialects and performed by countless famous singers and choirs.

The text started out as a poem written by a priest, Joseph Mohr, in the village of Mariapfarr (Salzburg) in 1816 not long after the end of the tumultuous Napoleonic wars. Within a couple of years, Mohr had moved from his home town to Oberndorf (Salzburg) and tradition has it that, on Christmas Eve 1818, he asked Franz Xaver Gruber the church organist and teacher to compose a melody and guitar accompaniment for his song for that night's mass after flooding had possibly damaged the church

organ. Gruber obliged and the carol was sung, accompanied by Mohr on the guitar, for the first time on 24 December 1818 in the small parish church of Oberndorf. The church was eventually destroyed by repeated flooding and has since been replaced by the Silent Night Chapel.



Karl Maurischer, a master organ builder and repair man working at the church took a copy of the song to his home village in Fügen, Zillertal, where it was picked up by a couple of families of travelling folk singers, the Strassers and the Rainers, who introduced the carol into different areas of northern Europe. The Strasser family even performed it before such illustrious figures as the King of Prussia, Franz I of Austria and Alexander I of Russia. The Rainer family took the carol to America and performed it outside Trinity Church in New York City in 1839.

It is a well-known fact that “Silent Night!” was also sung one Christmas on the battlefield in WWI when, during a temporary truce, soldiers came together to sing carols from home. A short and unique interval of peace because ever after, such fraternization was forbidden under pain of death.

Although there was never any doubt that Gruber had composed the music for “Silent Night!”, it was only established in 1995 that the words were written by Mohr when a manuscript was discovered dated by researchers as c.1820. This is the earliest manuscript that exists and the only one in Mohr’s handwriting and confirms that he wrote the words in 1816 and Gruber composed the music in 1818. UNESCO added the carol to its Intangible Cultural Heritage list in 2011.

*Brenda Stewart*

*Bibl.*

*Wrti.org*

*Freie Fahrt (CCA-A)*

*Wikipedia*



### Council Report by Mary Talbot

Canon Daphne will I am sure write about our worship over the past few weeks and the coming build up to Christmas and beyond. We have had several ‘special’ services, a special remembrance for what we lost through Covid as well as All Souls and Remembrance Day. We are delighted to be back in the church for the Advent Carol service and in the Cathedral for our annual Nine Lessons and Carols.

**Choirs.** The adult choir supported evening worship with two full requiems, Duruflé and Fauré. Recently it sang a setting of the Canticles composed by one of its members, Peter Billington, which was followed by refreshments and much appreciated. The choir also sang

Matins at the 09h00 service for the first time since the start of the pandemic and has supported the 10h00 Thursday service for the second time. This is additional to its regular support of the 10h30 worship. The choir attracts new and occasional members in addition to a regular core.

An exciting new offering from Claire Charles has been the Community Choir, which got off to a good start and has met three times as I write this. It is attracting new people from both within and outside the church, and a range of ages.

Junior Choir also attracted high numbers and we are looking forward to hearing them again at the all-age services and leading the Christingle service on 19<sup>th</sup> December.

**Young People.** Messy Church continues. Several families joined a tour of the Maison de la Vigne Blanche vineyard, helping the children but also the adults to understand how vines grow and the process of turning grapes into either grape juice, which the children enjoyed, or wine, and the deeper links between this and the Eucharist. It was a very interesting afternoon for all of us.

The young adults started exploring the ‘Pastoral Principles’ developed by the Church of England, looking at ways of approaching difficult subjects and accepting that there may be disagreements, but there are also ways of disagreeing ‘well’.

**Building Tomorrow.** It may seem that nothing ever moves, but in fact considerable progress is being made and we believe we are in sight of starting Phase 1 of

the project, i.e. the renovation of the church itself.

We managed to arrange a meeting with Mme Chaillot-Calame, the head of the Commission des Service des Monuments et Sites, the final deciding body, principally to explain why we feel it necessary to have more flexible and moveable choir stalls in the Chancel. We still have to agree designs, but she was open to the idea, provided we continue to use the existing woodwork, either there or elsewhere in the church. We are pursuing various options with Luke Hughes, a UK firm of specialists who have designed stalls and other church furniture for cathedrals and churches across the UK and beyond.

Meanwhile, we have re-submitted our application to the Service des Monuments et Sites (SMS) and will send the plans for the Chancel and one or two other additions later. We expect to have the SMS reply and hopefully agreement by the end of the month or early next, which would allow us to start work on Phase 1 late January or early February. For the first part of that, we will remain for services in the front part of the church and the hall will continue to be in operation.

We are planning to produce a brief film to help illustrate how exciting the project is and what an enormous difference and improvement there will be with completely new lighting and a new floor, in addition to the less visible changes in restoring the stonework and restoring the pews, three rows of which along with two loose pews will be carefully stored in the Tower in case they are needed at any point in the future.

We have more than sufficient funding for this phase and will be able to access the CHF 1 million

grant from the Loterie Romande once work has begun. We will also be able to submit an application to the various authorities, Canton, Ville and Federal. Unlike the Loterie and our main sponsor, they do not obligingly provide money upfront, but only once the work has been completed. Since their contribution is likely to be significant, we will probably need to wait until it has been assured before we can embark on the second phase. However, we hope that that will not delay the second phase by too long and we will in any case complete the plans and seek the necessary permissions meanwhile. We continue to seek additional funding, including a second submission to our main sponsor.

**General Church Finances.** The figures as at the end of October show a deficit of CHF 20,000, compared with a credit CHF 14,000 at the same time last year. Pledges are holding up very well and expenditure is carefully controlled. However, overall, giving is CHF 36,000 lower than at the same time last year. We will be launching a further appeal leading up to the end of the year. Our rental income is starting to return, but we remain very dependent on your generosity.

**General Synod.** I have been re-elected to represent the Diocese as one of the three lay members on General Synod, which is an honour. Writing this report is the last thing I am doing before going to the first meeting in London.



### **A point of view - Anon**

*I'm fully vaccinated and, no, I don't know what's in it - neither this vaccine, the ones I had as a child, nor in other treatments... for cancer, for AIDS, for polyarthritis, or vaccines for infants or children.*

*I also don't know what's in Ibuprofen, Paracetamol, or other medicines; all I know is that it just cures my headaches & my pains.*

*I don't know what's in the ink for tattoos, vaping, Botox and fillers, or every ingredient in my soap or shampoo or even deodorants. I don't know the long-term effect of mobile phone use or whether or not that restaurant I just ate at REALLY used fresh ingredients and whether the staff washed their hands.*

*In short ... There's a lot of things I don't know and never will... I just know one thing: life is short, very short, and I still want to do something other than just going to work every day or staying locked in my home. I still want to travel and hug people without fear and find a little feeling of life "before".*

*As a child and as an adult I've been vaccinated for mumps, measles, rubella, and a few others; my parents and I trusted the science and never had to suffer through or transmit any of those diseases.*

*I'm vaccinated, not to please the government but to -*

*\* avoid dying from Covid-19.*

*\* avoid cluttering a hospital bed if I get sick.*

*\* avoid passing the illness on to others.*

*\* be able to hug my loved ones.*

*\* avoid having to do tests to go to a restaurant, go dancing or away on holidays etc*

*\* to live my life.*

*\* to have kids back at school and playing sports.*

*\* For Covid-19 to be an old memory.*

## Church officers

**Chaplain:** Canon Daphne Green  
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 022 734 3817  
 079 945 0605

**Music Director:** Mark Charles  
 079 944 5175

**Junior Choir Director:** Claire Charles

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 022 346 4872

Mary Talbot  
 022 736 0052

**Vergers:** Christine Damary  
 022 774 2320

**Sacristan:** Gill Howie  
 022 733 83 72

**Council Members:** Carol Brown, Mark Charles,  
 Nicolas Dériaz, Mike Gunton (Treasurer), Gill Howie,  
 Aidan Liddle, Amy Martinez, Michael Omumbwa,  
 Rawsette Whyte, Aylwin Zabula

**Archdeaconry Synod Representatives:**  
 Clare Amos, Lameck Jaston, Ursula McGregor

**Youth Ministry Coordinator:** Armel Ayegnon  
[ayearmel@yahoo.fr](mailto:ayearmel@yahoo.fr)

**Safeguarding Officer:** Helen Liddle  
 079 937 48 90  
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**Church Office:** Michèle Walker, Secretary  
 022 731 5155  
[admin@holyltrinitygeneva.org](mailto:admin@holyltrinitygeneva.org)  
 Mon, Tues, Thurs & Fri. 8h30 - 12h30

## Church activities

**Holy Trinity choir:** practice Thursdays at 20h00  
 Mark Charles 079 944 5175

**Junior choir:** practice Sundays after the  
 10h30 service Claire Charles

**Small-time worship:** Wednesdays from 09h30  
 In the church hall, contact  
 Amanda Dawson  
 022 751 2968

**Young people:** (11-13 year-olds) contact  
 Innocent Mugabe  
[mugabeinnocent@yahoo.com](mailto:mugabeinnocent@yahoo.com)

**Junior Church:** Sundays 1, 2 and 3 contact  
 Anitha Beulah 022 731 4211 /  
 078 323 8184

**Pastoral care:** Canon Daphne 022 734 3817  
 079 945 0605

**Bible Study:** Tuesdays 12h30-13h30 in church  
 Elizabeth Brown 022 778 50 10

**Social group:** Gill Howie 022 733 8372  
 Beryl Allardyce 022 776 1479

**Church archives:** Valerie Offord 022 777 1858

**Development project:** Mark Charles 079 944 5175

**Pledge fund:** Ursula McGregor  
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## Editorial committee:

Jane Brooks, Jenny Buffle, Rosie Buffle, Margaret Jacquard, Elizabeth Laravoire, Brenda Stewart

Please send letters or articles for inclusion in the Magazine to The Editor  
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**Deadline for receiving articles for the spring issue - February 10th**