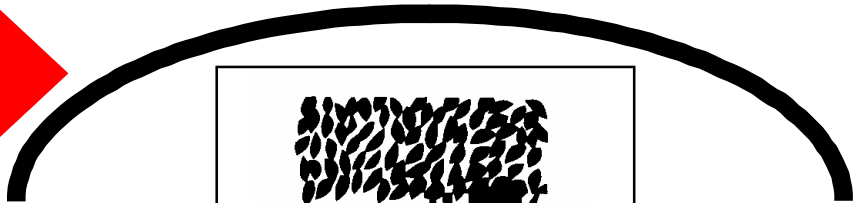
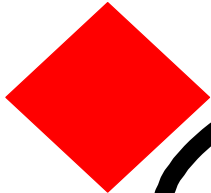
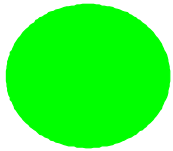
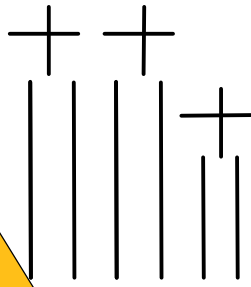
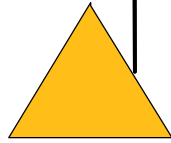


February/
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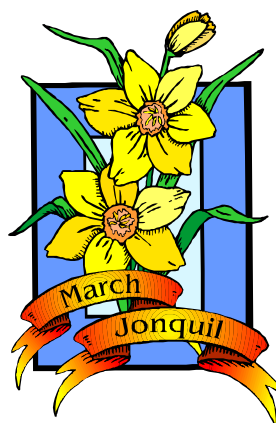
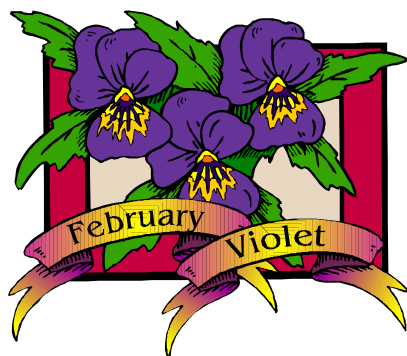


The Konvikt

The Magazine of the
Anglican Church of Luxembourg
The English-speaking Church Community (Anglican Chaplaincy) asbl

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All contributions to the Konvikt are warmly welcomed and appreciated, please send your material to the care of:

Rebecca Ray-Timmins
9, rue de L'Eglise
L-6970, Grevenmacher
Tel: 26 09 48 26
Email: becky_ray@hotmail.com

Deadline for the April/May 2066 issue of "The Konvikt" is
Monday 20th March
please also check your pew sheet or go to
www.anglican.lu for more information.

From the Chaplain



Dear Friends

Although the gospel of Mark (which was the first to be written) describes Jesus as being *driven* by the Holy Spirit into the wilderness, Matthew and Luke use the verbs *led up* and *led* (in Greek as in English there is a subtle difference in meaning here). Does this matter? At first glance these differences may not seem important, but I think that the forty day sojourn in the wilderness was a key episode in the life of Jesus, and so the different words which the gospel-writers use to describe how Jesus got there might shed some light on what is often for us a fundamental experience in our own journey through life as individuals and as a community.

At the time when the gospels were being written, and indeed until the early nineteenth century, the wilderness was looked on as a place of danger, beyond the bounds of law and order, an area inhabited by bandits and the ritually unclean, wild beasts and evil spirits. In the wilderness the established order of things was thrown into confusion, everything previously known and

understood was questioned and undermined.

But the wilderness is also part of the formative experience of the people of Israel. The forty days and forty nights which Jesus spent there echo the forty years during which the people of Israel wandered in the desert on their way to the promised land. Not surprising then if the followers of Jesus frequently discover themselves in some sort of wilderness whenever they undertake some new initiative or when they seek, or are forced, to make a new beginning.

What brings us into the wilderness? It's at this point that those Greek verbs become interesting.

Mark's gospel is written with the understanding that Jesus is *forced* into the wilderness by the Holy Spirit. We can try to imagine how it must have been for the man Jesus as he experienced this revelation, the voice that he heard as he emerged from the water, addressing him as a beloved Son. There is nothing in any of the gospels to suggest that Jesus had ever thought of himself in this unique way before his baptism. The impact of the revelation must have been overwhelming; psychologically, intellectually and emotionally. The verb Mark uses is *ekballo*, to throw out. Jesus is thrown out of his normal way of life and thrust into the desert where he is challenged and seriously tempted, but is also "ministered to by angels".

In the gospels of Matthew and Luke we learn more about these temptations. Although they come in different forms they are basically questions about his

From the Chaplain

sanity and identity. Did he really hear that voice from heaven calling him “my son”? If he is the Son of God why doesn't he use miraculous powers to demonstrate his true identity to himself and the world? Jesus' response to these temptations is to hold fast to what he does know with certainty: his answers are quotations from the book of Deuteronomy, quotations which he would have learned as a young lad preparing for his “barmitzvah”, the ceremony in which he accepted his responsibility as a “son of the law”. In responding in this way Jesus rejects the fantasies which are set before him and firmly grounds himself in the history of the people of Israel.

The verbs Matthew and Luke use about Jesus' move into the wilderness reflect their theological and spiritual perspectives. Matthew writes as a teacher, and the verb he uses of Jesus in relation to his journey into the wilderness is *anexthe*, which is translated as “led up”. It is as if Jesus is now moving to another, higher, level in a prescribed process of personal development from which he will eventually graduate with full authority.

For Luke Jesus has already “graduated”. Luke describes Jesus as filled with the Holy Spirit. Full of confidence, (in Luke's gospel Jesus is always full of confidence, except for a brief moment in the garden of Gethsemane), he is then led by the Spirit into the wilderness. In spite of his hunger he is spiritually strong (no mention of being ministered to by angels in Luke's gospel). Perhaps Luke understands this period of temptation as being time which confirms his strength in an encounter with the power of evil, the

outcome of which was never really in doubt. At the end of the forty days Luke writes that Jesus returns to his familiar home country of Galilee “in the power of the Spirit”

What are we to make of all this ? Whichever gospel account we read we see that the wilderness experience is valuable. This period of emotional, physical and intellectual discomfort is something which we are invited to value and enter into. Maybe we find ourselves thrown into it, as Jesus was in Mark's gospel, by a new discovery about ourselves, or by some other overwhelming circumstance. Perhaps we feel the need to move into another stage of personal development, which Matthew implies was the case with Jesus. But we may also be like Luke's Jesus, confident of our energy and ready to move beyond our “comfort zone” and test ourselves in an engagement with the unfamiliar and challenging.

Whatever our motivation, in Lent, we are invited to follow Jesus in trying something new and potentially risky. Provided we don't allow ourselves to be seduced by fantasy we too should find it to be a time of growth, maybe unsettling, but ultimately positive. Perhaps it will be a little scary, possibly more challenging than we had imagined, but as we proceed perhaps we too will find that we are “ministered to by angels.”

God bless you,
Chris Lyon



The 100 Minute Bible

The 100-minute Bible (ISBN 0-9551324-0-1) is a 57- page pamphlet 1/3 the size of an A4 page. It was produced in 2005 by "The 100-minute Press" in Canterbury. The preface is written by Bishop John Pritchard.

The rear cover says: "So many people know about the Bible but so few have read it all, let alone from cover to distant cover. This version of the Bible has been written to bridge that gap. The 100-minute Bible picks out the essential elements of the Bible from Genesis through to the Revelation of John using universal language. Most people will be able to read it in 100 minutes, making it the ideal read for that upcoming rail or aeroplane journey, or for an enjoyable evening of entertainment."

So, it's a summary, not a precis. Also it is not divided into books of the Bible, but into Chapters with headings such as "*In the beginning.*" "*Abraham*" "*Samuel, Saul and David.*" "*The northern Kingdom's downfall; Isaiah.*" "*The southern Kingdom's downfall; Jeremiah*". Christ's birth occurs on page 24 of 57 pages, giving the New Testament over half of the total text - very different from the original and from a Christian rather than a Jewish viewpoint, much better balanced.

There is good historical context in the text, missing in the Bible itself, for example, "*King Josiah's defeat at the hands of Pharaoh Necho resulted in*

the imposition of a puppet monarchy in the southern kingdom of Judah and in the payment of tribute." It also, very usefully, gives some dates.

It neatly sums up, for example, the Book of Ecclesiastes (one of my personal favourites). "The book... was written by a teacher of wisdom reflecting in a spirit of free enquiry on the problems which life presents. Its message is that life is basically futile, since in the long run, nothing changes. "*Vanity of vanities, all is vanity.*" Even reflection is empty "*In much wisdom is much vexation, the more knowledge, the more suffering.*" One should make the best of this life, since it is all one has. There is a right time for everything, but no way of understanding God's purposes as a whole. Nonetheless, one should "*Fear God and obey his commandments.*" It sounds very close to Buddhism and not so far from Hinduism and Islam either.

It is very good at 'putting the Bible in context'. The Bible of course, is not a book, it is a Library, "...written over 16 centuries, in 66 'books' by scores of different writers, individuals or 'schools', each with their own style." This is stated in the preface. What is not stated in the preface is that this collection was then sifted, made politically correct, mistranslated, re-translated, mis-retranslated, re-mistranslated, "corrected", 're-interpreted', censored and re-written - even more than the (New)

100 Minute Bible

Labour Party Manifesto.

I remember a home exchange our family made to San Diego (a lovely city) in Southern California. We saw a hoarding outside a building looking very similar to an English village hall advertising Sunday service, so we went along. The bibles were “edited”- in particular certain passages were printed in red (very off-putting). However, the congregation were most welcoming and friendly. The Pastor was a young telegenic Texan who played a mean 12- string guitar. It was Christmastide and his sermon was based on a hymn we had just sung, “Silent night”. Now, he said “...*Round yon virgin.*” Whadda we mean by “yon”, is it like “yon” when we are tired?” (yawn, to English speakers)...”Naw, it’s not that kinda yon. Yon is the olde English word for young! Now remember, Mary was great with child - so, she was a... round,... young virgin...”. At this point one felt like sticking one’s oar in and shouting out the rowing expression “Rowlocks” (pronounced differently) or something very like it -but one does not do this in Church.

The ignorance of many well-meaning folk about matters biblical and linguistic can be truly appalling. there are those, for example, who are happy to (mis) quote Leviticus (that most Hasidic of books) when it comes to same-sex relationships, but who strangely, do not stone Aunt Mabel to death because she wears an M&S

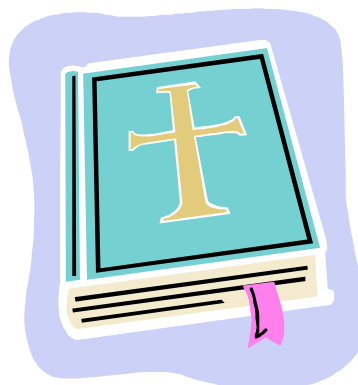
(that most Jewish of stores) twinset combining wool and cotton (death penalty) or grows flowers in her cottage garden cheek by jowl with vegetables (also death penalty).

The phrase “I believe in the Bible” is in my view rather similar to the phrase:

“I believe in the New York Public Library.” Indeed I do, having been there and seen it, but that doesn’t mean I believe in every word written in all the books it contains”.

The 100-minute Bible (for a fast reader like me, 45-minute Bible) I think goes a long way to help re-balance our view of this most important collection of books and this, in my view, can only be a good thing.

Graham Chambers.



Thanks to the Choir

Just how fortunate we are in our choir and the other musical resources available to us was made clear again at the Epiphany Carol Service on Sunday January 8th. A consort of viols, the choir, three tenors, a soprano and an organist performed a rich selection of hymns and carols, while a team of readers related the story of the infant Jesus and the Three Kings in a series of Bible readings and part of a poem by Christopher Pilling, sympathetically read by Ann Overstall.

We heard carols such as 'A Virgin Most Pure' and 'In Dulci Jubilo', beautifully sung by the choir under Edward Seymour, and Thomas Tallis's 'O Nata Lux' in which the viols combined with the choir. Steve Preston shone in the difficult solo part of 'Three Kings from Persian Lands Afar' while Mendelssohn's 'Say, where is he?' and 'There shall a star' enabled the full ensemble of choir, viols, and three excellent tenors (Alan Carlisle, Steve Preston and Ian Kent) to show their skills. Filomena Domingues provided a memorable

conclusion to the service as the soloist in William Byrd's 'Out of the orient crystal skies'. Not the least of the pleasures of the evening was the possibility for the congregation to sing hymns to the accompaniment of the consort of viols.

At a time of year when we can easily tire of the repetition of over-familiar carols as they pour forth from supermarket loudspeakers and our radio and TV sets it was a delight to hear a refreshing selection of lesser-known pieces performed with such skill and sensitivity. Our thanks are due to all who planned and contributed to the service.

C Sibson



POPPY APPEAL 2005

A total sum of €296 was donated by our members in November last year. This will go towards vital welfare and benevolent work.



Baptism

For children.....?

Chris and I have recently received a number of requests for baptism of older children and there is now sufficient interest to have a small group of children meet together for preparation and to arrange a service of Baptism where they could all be baptised together. It might perhaps be less daunting for the children to come forward as a group rather than be the individual focus of attention and they can see that other children are wanting to make this step.

It may be the case that your child(ren) was not baptised as an infant but you would like this to happen now or perhaps that your child was dedicated as an infant and you would like to have them baptised. If you are thinking towards the confirmation of your child, then it is a requirement in the Anglican Church that they are baptised first.

Around the age of 6 we believe that baptism can be discussed with children so that they are able to make promises themselves. If your child is younger than that, then you as a parent(s) would bring them forward for baptism just as in Infant Baptism.

And for adults.....?

It is increasingly common for adults not to have been baptised as an infant and we would like to offer you an opportunity to explore this possibility for yourself.

We would like to propose the following:

- An exploratory meeting for any parent who is interested in having their child(ren) baptised or who are thinking about being baptised themselves on

**Thursday 23 February
at 8pm in the Vicarage.**

- A short series of preparatory sessions with the children themselves in March or April with the Baptism service following shortly after Easter. Further preparation sessions for adults as appropriate.

Please be in touch with Chris or Joan if you are interested



World Day of Prayer: Friday 10 March 2006

4.30pm: Roman Catholic Church, Belvaux
and

8 pm: German-speaking Protestant Church
35 avenue Gaston Diderich, Belair

An Ecumenical Movement of Informed Prayer and Prayerful Action

World Day of Prayer is a worldwide movement of Christian women of many traditions who come together to observe a common day of prayer each year, and who, in many countries, have a continuing relationship in prayer and service.

- ☞ It is a movement initiated and carried out by women in more than 170 countries and regions.
- ☞ It is a movement symbolized by an annual day of celebration – the first Friday of March** – to which all people are welcome.
- ☞ It is a movement which brings together women of various races, cultures and traditions in closer fellowship, understanding and action throughout the year.

Through **World Day of Prayer**, women around the world

- ☞ affirm their faith in Jesus Christ
- ☞ share their hopes and fears, their joys and sorrows, their opportunities and needs.

Through **World Day of Prayer**, women are encouraged

- ☞ to become aware of the whole world and no longer live in isolation
- ☞ to be enriched by the faith experience of Christians of other countries and cultures
- ☞ to take up the burdens of other people and pray with and for them
- ☞ to become aware of their talents and use them in the service of society.

☞ ☞ ☞ ☞ ☞ ☞ ☞ ☞ ☞

I have attended World Day of Prayer services in remote villages in Papua New Guinea and small towns and cities in Scotland and England. It is a very moving experience to take part in a service which is being offered in thousands of different locations around the world on the same day. The tremendous amount of research and study which goes into the preparation of the services is undertaken by groups of women from a different country each year and we are looking forward to South Africa's

contribution to this international ecumenical venture. The service is open to both men and women.

**The day is normally celebrated on the first Friday of March but this coincides with the Luxembourg school holidays and therefore the main services this year will be on Friday 10 March. There will be one service on Friday 3 March, at 3pm in the Roman Catholic Church in Junglinster.

NW Europe Archdeaconry Retreats 2006

Two alternative Lenten retreats will be held at Montfortcentrum "Op Weg", Montfortlaan 12a, 5688 ZG Oirschot (north-west of Eindhoven) Netherlands

24-26 March 2006

Retreat Conductor: The Venerable Richard Seed, Archdeacon of York

Retreat Secretary: Mrs. Maryon Jägers F 0031 (0)30 6371780 Telefax 0031 (0)30 6351034, Mobile 06-55858337 email:maryon.jagers@planet.nl

31 March - 2 April 2006

Retreat Conductor. The Reverend Canon Geoffrey Allen. Retired Archdeacon of North West Europe.

Retreat Secretary Mrs. Ann Turner F 0032 (0)34402581 -e-mail: ann@turner.be
Please send your application form for the **FIRST** Retreat to Mrs. Maryon Jägers and for the **SECOND** Retreat to Mrs Ann Turner.

Arrival- Friday 18.00 hours, light supper 19.00 hours. Departure-Sunday 15.00 hours. Accommodation in comfortable single rooms with hot and cold water. Fees €85 for full retreat. This includes hire of bed linen and towels. Please do not send any payment until your form has been acknowledged.

ALL PARTICIPANTS MUST RETURN A CORRECTLY FILLED IN APPLICATION FORM -
IN CAPITAL LETTERS PLEASE

Retreat I

Mrs. M.P. Jägers
Hoefbladhof 61
3991 GG HOUTEN
The Netherlands

Retreat II

Mrs. Ann Turner
Heideland 66
2640 MORTSEL
Belgium

Archidiaconal Retreat 2006

Please indicate your first and second choice

Name: Rev/Mr/Mrs/Miss

Street :

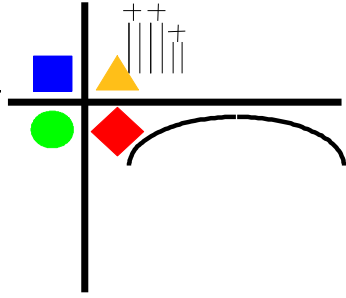
Postcode + Town:

Telephone: fax email

Chaplaincy:

I wish to attend the retreat on:

24-26 March 2006 31 March-2 April 2006 either retreat



The Anglican Church of Luxembourg

&

The English Speaking Church Community
(Anglican Chaplaincy) association sans but lucratif

Notice of Annual General Meeting

8.00 pm

Tuesday 14th March 2006

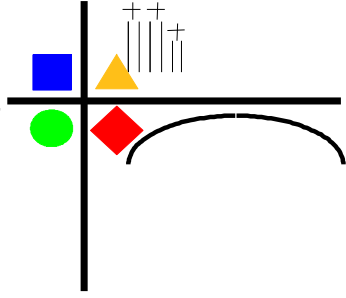
Am Beschler, Bereldange

All whose names are entered into the Electoral Roll of the Anglican Church in Luxembourg on the 28th of February 2006 are entitled to vote at this AGM. The number of those entitled to vote is approximately 180. See overleaf for more information, including an Electoral Roll enrolment form, and a form for voting by proxy.

The Chaplaincy Accounts to the year end 31 December 2005, the minutes of last year's AGM, as well as nomination forms for the posts of member of the Chaplaincy Council, Archdeaconry Representative and Churchwarden, will be available in the church from Sunday 26th February.

Catherine Allen and Roderick Dunnet resign as members of the Church Council, and are ineligible at this AGM for re-election to the same post, John Overstall resigns as Archdeaconry Representative having served the three year mandate of this post. The Churchwardens are elected annually. Simon Norcross and Barbara Thomson, first elected in 2003 are eligible to be re-elected for a maximum of six years in succession.

The posts of Treasurer and Secretary are elected by the Council and filled from the membership of the Council. They may co-opt further members to fulfill these functions should this be necessary.



The Anglican Church of Luxembourg

Appointment of a proxy to vote at the Annual General Meeting

I, *(Name)* _____

(Address) _____

am unable to attend the Annual General meeting on March 14th 2006 and so
I authorise

(Name)

(Address)

to vote on my behalf.

Signed

at (place)

date

Please return this form to the church office by Monday 13th March 2006.

The Anglican Church of Luxembourg

Chaplain	The Rev'd Chris Lyon
Assistant Chaplain	The Rev'd Joan Lyon
Vicarage & Office	89, rue de Muhlenbach L-2168 Luxembourg Tel & Fax 43 95 93

Email	chric.lyon@anglican.lu joan.lyon@anglican.lu
-------	----------------------------------------------------------------------------------------------------------------------------------------

Admin	office@anglican.lu
Website	www.anglican.lu

Are you an Official Member ?

Is your name on the Electoral Roll ?

It's a piece of bureaucracy, but it's important. Within our congregation we have two main lists of people:

The Pastoral Register, which is a list of everybody who is in some way connected to our congregation, either as a regular worshipper, or as an occasional participant in our events, or as a friend, or as someone who wants simply to be known to us, in case of any emergency which might arise. At present we have approximately 250 people on this register

The Electoral Roll. This is a list of people who wish to be registered as canonical (church law) members of our congregation, with the right to vote at our AGM, and to be appointed to any of the official positions within our congregation. Inclusion on the Electoral Roll is free of charge, but requires an application form to be completed. This list numbers around 180 people

Who can be included on the Electoral Roll ?

Those who wish to be included on the roll must declare that they are

baptised and are aged 16 years or over.

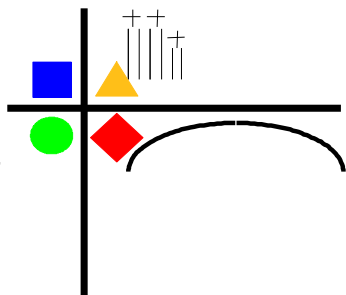
They must also declare that they are:

A member of the Church of England or of a Church in Communion with the Church of England and resident within the parish (ie the Grand Duchy of Luxembourg and the surrounding territory)

OR

A member in good standing of a Church not in communion with the Church of England, which subscribes to the doctrine of the Holy Trinity, and who *also* declare themselves to be a member of the Church of England and that they have habitually attended public worship in our congregation during the period of six months prior to being enrolled.

Many people who worship in our congregation are from other Christian traditions, but by making the second declaration they are able to have "dual nationality" and take a full part in the life of our congregation.



The Anglican Church of Luxembourg

Application for enrolment on the Chaplaincy Electoral Roll

Name		
Place and Date of Birth		
Nationality		
Profession		
Address		
Phone Number	<i>Home</i>	<i>Work</i>
Email	<i>Home</i>	<i>Work</i>

Tick below as necessary:

- I am baptized;
- I am a member of the Church of England, or a Church in communion therewith, whose name is entered on the electoral roll of a parish (or chaplaincy) in the Provinces of Canterbury or York;
- I am a member of the Church of England, or of a Church in communion therewith, and I have habitually attended public worship in this chaplaincy during the last six months;
- I am a member in good standing of a Church not in communion with the Church of England that subscribes to the doctrine of the Holy Trinity, and I have habitually attended public worship in this chaplaincy during the last six months;
- I am over 16 years old

I declare that the above statements are true, and I apply to be enrolled on the Electoral Roll of the Anglican Church in Luxembourg

Signed

date

BISHOP'S LENT APPEAL

My Lent Appeal this year is for the Padre Lerchundi Children's Centre in Tangier. The Centre, in downtown Tangier, promotes the social and academic education of underprivileged children and works closely with their families. Both I and Bishop Ambrose Weekes have been happy to become patrons of this excellent work which also has the active encouragement of St Andrew's Church in Tangier, which recently celebrated its 125th anniversary (you can read the fascinating history of the church in Lance Taylor's excellent book, *The Sultan's Gift*, available from the church).

It is good to be able to commend a work which is focussed and meeting immediate needs, and which has such close connections with one of our chaplaincies. The need is urgent. Half

of the 135 million population of Morocco is under the age of 25; education is over-stretched and children are taught in shifts. The consequence is that children as young as seven are back on the streets in organised gangs of drug addiction, theft and prostitution. The Padre Lerchundi Children's Centre is an attempt to respond to the crying need of these children. I commend it warmly to the Diocese and hope that chaplaincies will give generously in its support, and that individual donors will consider helping one child for one year or more.

A leaflet about the Padre Lerchundi Children's Centre in Tangier will be available shortly.

+GEOFFREY GIBRALTAR

SUNDAY SERVICES

The normal pattern of Sunday worship is:

10.00am Holy Communion (said)

11.00am Holy Communion (sung with hymns)

at the 11.00 am service there is always a crèche and activities for children

1st Sunday of the month (except January and August)

6.30pm Choral Evensong

SERVICES

5 Feb	4 before Lent	10am HC 11am FS	6:30pm CE
12 Feb	3 before Lent	10am HC 11am HC	
19 Feb	2 before Lent	10am HC 11am HC	
26 Feb	1 before Lent	10am HC 11am HC	
1 Mar	Ash Wednesday		
5 Mar	Lent 1	10am HC 11am FS	6:30pm CE
12 Mar	Lent 2	10am HC 11am HC	
19 Mar	Lent 3	10am HC 11am HC	
26 Mar	Lent 4	10am HC 11am HC	
2 Apr	Lent 5	10am HC 11am FS	6:30pm CE

HC=Holy Communion
FS=Family Service
CE=Choral Evensong
MP=Morning Prayer

All services are held in the
 Konvikt Chapel,
 5 avenue Marie-Thérèse,
 Luxembourg
 and maybe subject to change, please consult
www.anglican.lu for more information.

Forthcoming Special Services

Wed 1 st March	Ash Wednesday Holy Communion 7.30pm
Sunday 5 th March	Choral Evensong 6.30pm
Sunday 26 th March	11.00 Mothering Sunday Family Communion
Sunday 2 nd April	6.30pm Choral Evensong
Sunday 9 th April	Palm Sunday services at usual times
Thurs 13 th April	Maundy Thursday Holy Communion 7.30pm
Friday 14 th April	Good Friday Service 12. noon
Sat. 15 th April	Easter Eve Vigil shared with the Catholic Church, Hollerich: details to follow on the website and pewsheets
Sunday 16 th April	Easter day. Sunday Service times as usual

NOTICES

Membership News



Farewell

We say farewell to David and Ann Pope who have been worshipping with us for the last year. We wish you all the best.

Funeral: The funeral of Kathleen Jacobsen took place on 23 December 2005 at the Crematorium, Hamm.

Thank You

We would like to say a big thank you to all of you who have helped make our stay in Luxembourg over the last year so enjoyable. Your welcome and friendship has been invaluable and we leave greatly enriched from our experiences. We will miss you all, but hope to be able to return in the future, even if only for a short visit.

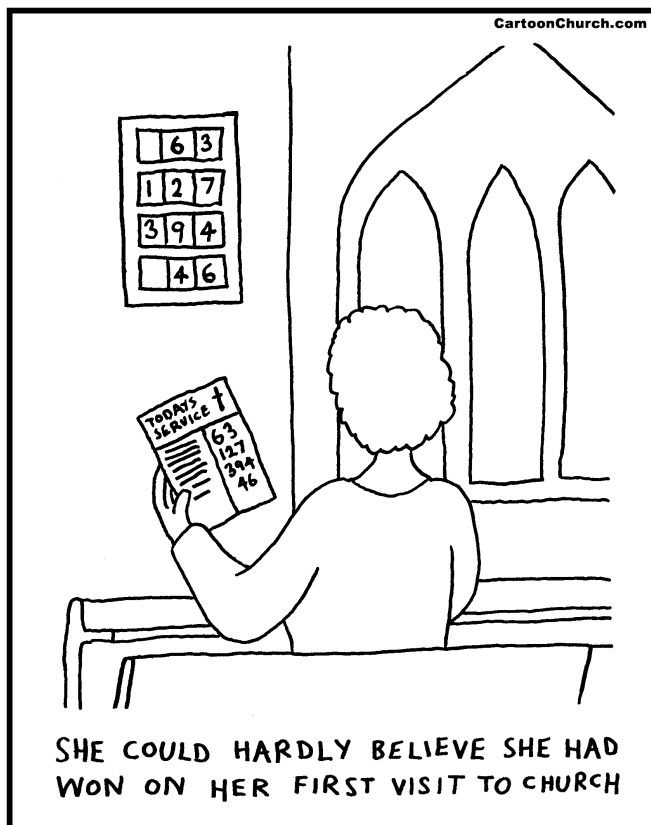
In case any of you are visiting the UK and

would like to call on us, or if you would just like to stay in touch, our email address is:

davidanne.pope@gmail.com.

We wish God's richest blessing on you all

David and Anne Pope



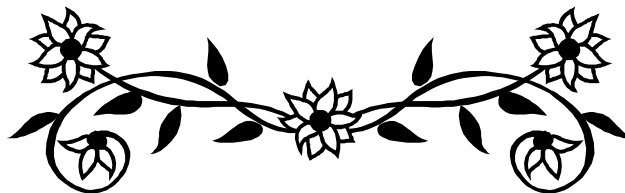
Lent Lunches?

For details of times and venues of forthcoming Lent Lunches check weekly pewsheets and the website www.anglican.lu

NOTICES

Photographs for Church History

In honour of the 50th anniversary of the English Speaking Church Community in Luxembourg, David Heal is writing a Church History. Photographs would add greatly to the interest of such a document, so the Congregation is asked to think, and then dig deeply to find old pictures of Church life, buildings, celebrations etc. Please lend any contributions to the Chaplains or David for reproduction. Thank you very much



Flower Rota

Thank you to Stephanie Robertson, Martin Curwen, Pat Heal and others who donated monies for the Christmas flowers.

Thanks also to Sue Rollason, Susan McDonald and Judith Rowlands for their expert help in the flower arrangements.

Lent begins on 5th March and consequently there will be no flowers till we decorate the church for Easter.

If you would like to help either by donations or arranging Easter flowers; please call me.

The weeks up until Lent are as follows:-

Jan 29th Fiona Turner

Feb 5th Kate Fidler

Feb 12th Carol McCarthy

Feb 19th Carol Vlachavas

Feb 26th Lesley Stevenson.

Thank you for your continued help and support.

Liz Alexander 333069

NOTICES

Christmas is a Time for Giving

As you probably know, every year there is a special collection at the services leading up to Christmas: the Bishop's Advent Appeal. This year, €1,539 was raised, including €190 from a concert given by *Cantique*. This year's Advent Appeal was for two charities: the Malaria Plus Reduction Programme, in Uganda, and Sight Savers International. See the last edition of the *Konvikts* for details. This is available at www.anglican.lu/konvikts/52.pdf if you've already recycled your own copy. If you would like to make a

personal donation, the appeal remains open until Ash Wednesday and the Treasurer or Chaplains can give you the account details.

There was also a collection at the Christingle Service which raised €984 for the work of the Children's Society. If you would like to find out more about the work of this UK-based charity, including how to make donations, then go to its website at www.the-childrens-society.org.uk.

Campbell THOMSON,
Treasurer

Women's Meeting

Our occasional evening meeting for women (members and friends, Anglican or other denomination) will be on Wednesday 22 February in the Vicarage at 8pm.

This meeting will focus on the World Day of Prayer celebration which will take place on Friday 10 March (see World Day of Prayer article). Moira Hogg, Ruth

Sibson and I recently attended a preparatory day to learn more about South Africa, the country whose women have prepared this year's service. This was a very enjoyable day of learning, music, Bible study,



preparation for the service and food from South Africa and we'd like to share something of this with others. Women from different churches throughout Luxembourg took part giving a richness of approach and language which is one of the unique features of ecumenical life in Luxembourg.

Our meeting on the 22nd Feb will be in English (!) but it will hopefully give you a flavour of the sharing which we experienced.

Joan Lyon

**** Give 1 Hour of Your Life to the Fight Against Cancer ****

The Fondation Luxembourgeoise Contre le Cancer
Is holding a Relay for Life (Relais pour la Vie)

on Sunday 19th March 2006
between 10 a.m. and 10 p.m.
at the Coq, in the Kirchberg

During those 12 hours, teams of volunteers will walk (or run!) non-stop
in order to help raise funds for the fight against cancer.

Each team will consist of 12-20 volunteers.

Each volunteer will donate €10 in order to participate.

Each team will need a leader.

The all-day programme will include information stands, live performances, lectures, games
and amusements for children,
food, drinks and musical entertainment.

Many embassies will also be taking part on-site.

-
- Show your solidarity with all who struggle on a daily basis against cancer
 - Add your handprint to hundreds of others to create the Solidarity Banner
 - Get information on all aspects of cancer prevention
 - Help break the taboo – speak to patients and health professionals

This national event is supported by
The American Cancer Society

How many teams can the ESCC contribute?

Please ask your friends and family to join you in forming part of a team.

Please email Marilyn Clark on clarkme@pt.lu or call her on 45 88 14
to volunteer or to get further information

**SOLUTION AND WINNER OF THE QUIZ
IN AID OF THE CHURCH FETE**

Many thanks to everybody who contributed towards the proceeds of almost €650 for this year's quiz in aid of the Charities Fair organised by the ESCC this summer. Also many thanks to everybody who helped with the selling of the quiz.

The prepared solution was as follows:-

1. Own goal
2. Reverse pass
3. Forward pass
4. Double kiss
5. Silly Mid On
6. Long jump
7. Bull's eye
8. Pole vault
9. Legs eleven
10. Royal flush
11. Mixed doubles
12. Pole position
13. Half back
14. Check mate
15. Fly half
16. Double tops
17. Back stroke
18. Pitch mark
19. Thee and me
20. Cue ball
21. In off



By the deadline 14 answers had been received and, judging by the results, folks seemed to find the quiz more challenging than usual. There was nobody who submitted an answer which coincided exactly with the above solution, the winner having five "wrong" answers. Still that was good enough to win Deborah Radcliffe the prize of a gift voucher for Chapter 1. Warm congratulations to Deborah.

David and Sadie have had good fun doing the quiz every year since 1985 and it has raised a lot of funds for the various charities supported by the ESCC. Next year will be the last time they will be taxing your brains is there anybody out there who would be willing to take on the task from 2007 ??

Standing Order Form for Monthly Donations

To :.....
.....
.....

With effect from the.....
And thereafter on theday of each month
Please pay the sum of EUR to the credit of the
BGLL current account N°:

IBAN LU12 0030 7313 9549 0000

Of the English Speaking Church Community in Luxembourg a.s.b.l

The payment instruction should bear the description
“Monthly Donation”

Please note that this standing order instructions cancels any previous orders in favour of the above-mentioned beneficiary and remains in force until further notice.

Name.....
(block capitals)
Account N°.....

Address.....
.....
.....
.....

Signature.....

Date

The church, in common with other organisations, finds it much easier to budget when it knows how much money is coming in regularly. Paying by standing order helps enormously.

If you would like further details about the church finances, ask the Treasurer, Campbell Thomson .Tel: 25 30 37, email: thomson@pt.lu

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The Anglican Church of Luxembourg

The English-Speaking Church Community (Anglican Chaplaincy) asbl

The Anglican Church of Luxembourg is a Chaplaincy within the
Diocese in Europe of the Church of England.

Our worship is open to all.

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Bank Account:

The English Speaking Church Community in Luxembourg

BGLL account No: **IBAN LUI2 0030 7313 9549 0000**

Website [www.anglican .lu](http://www.anglican.lu)