

Holy Trinity Geneva Magazine



The Chaplain writes ... a farewell note

It is with some considerable sadness that I write this note for the winter magazine, as it will be the last time I perform that task. As you all know by now, Sunday December 29, the Feast of the Holy Family, will be my last Sunday as Chaplain. We return to Scotland a few days after on January 1. For Geraldine and me, these last five years or so have absolutely disappeared in a flash.

Before January, however, we have much to celebrate as always at this time of year – the season of remembering in November, the expectant joy of Advent, the birth of the Word made flesh at Christmas and his manifestation at Epiphany. Someone said to me that a better time to leave would be after Easter not after Christmas, and whilst I can see the logic in terms of the completion of another cycle of the Church's Year, it is equally true that *every* season has its own profound significance and also its sense of completeness. The remark of S. Augustine famously quoted by Pope John Paul II about Christians (*we*) are an *Easter people and Alleluia is our song* could equally be applied to

any liturgical season with a suitable amendment! So Advent both looks back to the times of expectation and forwards as we expect the continual coming as well as the final coming of One who conquered through his birth, death and rising, and who dissolved the barriers between humanity and God. As we live through the seasons of the Church's year, we discover that past, present and future have blurred edges as in each and every season we encounter the living Christ, who is Lord of all time.

So whether or not a departure after Christmas is a good or bad thing, I pass a particular personal landmark in December, and one which for clergy of the Church of England up until recently was a mandatory retirement age. And before long distance travel becomes too impossible for us, there are journeys to be made which take longer than a few days' holiday.

As I mentioned elsewhere, I do believe that if there is *ever* a good time to leave, then this is probably it. *Building Tomorrow* is well under way and this coming year will almost certainly be taken up with the seeking of

permissions from the various Cantonal authorities for the work which we must carry forward to enable our future mission here in the heart of Geneva. It is a *very* happy state of affairs, if not terribly common nowadays, when a church community finds that it has *insufficient* space and needs to extend! But this is the reality for us. We have, at present, insufficient hall space and to enable us to do the things that we believe God calls us to do we must create a more flexible and larger area.

I know that you all will support one another as the plans are carried forward – and Geraldine and I very much look forward to coming back to see everything complete!

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Since I made the announcement, people have been very generous in their kindness. Over the past 42 years, it has been a privilege to serve many very different church communities as a priest. Each has been different, sometimes *very* different. We moved to Strasbourg after spending 17 years in a very rural part of the north of Scotland which had far more sheep than people, and yes, that *was* something of a culture shock! But whereas each of these communities has been different, there is an underlying continuity. The work of a priest is simply expressed in trying to *be-friend...to befriend people and God*. That is something that doesn't change – to stand next to sisters and brothers and next to God. And it has been sheer joy to try and do such befriending here in Geneva in Word and Sacrament.

What lies ahead is now another leap of faith. I hope that I may be of some use within the Diocese after some time of rest next year. There are other things which I would like to research and to write about. There is some travel and catching up to do with family. And the inevitable DIY and gardening!

It will be very different with the rhythms of life changed and I have no doubt that will have both plusses and minuses. As we pray at the Easter Vigil, *All times, all seasons belong to Christ*, and the process of rediscovering this is always both old and new in all our lives at whatever stage we find ourselves. The God who surprises us is never far away!

Meanwhile, the move awaits us! And I hope that should you find yourselves in the north of Scotland (and we can recommend it!) you will let us know and come

to see us. The return to a part of Scotland that we both know well and have both worked in will once again certainly be something of a culture shock – it is less likely that a walk through the town will be accompanied by snatches of conversation in many different languages!

It goes without saying that Holy Trinity Geneva will continue to be in my prayers over the years ahead. I pray that God will bless you all richly as you continue to discover what God is calling you to in the heart of this city. A city of enormous contrasts – of humanitarian cooperation, of international diplomacy, of peace-making and reconciliation, of science and technology, of ecumenical relations, and of wealth creation.

I wish you season's greetings for Christmas and the New Year ahead.

Aluc Gordon

Epiphany in Chandolin

There is a local legend in the Val d'Anniviers that when the three Magi were travelling to Bethlehem that first Christmas they stopped in Chandolin – though how their camels felt about being at an altitude of 2000 metres in the Alps in winter is not recorded. The Magi gave the villagers "galettes" and the villagers gave them what was most precious to them in mid-winter – rye bread.

Chandolin, as a Catholic village, would always have celebrated Epiphany. However since 1959 Epiphany has come to be a very special moment in village life. In 1958 the Swiss Bakers' Association had launched what has now become the traditional "Couronne des rois" which many of us buy in early January from our local baker. A year later, a Mr Marcel Bovin, no doubt thinking of the old legend, decided to helicopter the three Magi carrying gifts of "galettes" to Chandolin. The event was a great success and gave rise to the current tradition – however the three Magi now use a sleigh rather than a helicopter.

I was in Chandolin for the 2019 celebrations which marked 50 years of the current tradition. We all assembled at the very top of the village and set off in procession behind the local fife and drums and three villagers dressed up as the Magi on their sleigh pulled by a mule. We processed to the church where the Epiphany mass was celebrated in great style and rejoicing. After mass we followed our Magi again to the old village square where a local baker had set out stands of Epiphany crowns and bread which we all enjoyed, washed down with glasses of white wine – also a well-established tradition in the Valais.

Ursula McGregor



Wayward sheep

Likewise I tell you there is joy in heaven over one sinner that repents..

Living in Saint Julien en Genevois, where Clare and I rent an apartment, has many pleasures; one of the incidental ones is that near the bus stop, if you are going to Geneva, is a small cabinet on the wall, which acts as a book exchange. And a very good one it is too. Well, one of my most recent acquisitions from this cabinet was the final volume of Proust's *À la recherche du temps perdu*, In Search of Lost Time. I was encouraged to find that I could just about cope with reading it in the original French which gives a much better flavour to Proust's prose than any English translation. But talking about flavour takes us to a key story in Proust's lengthy and lifetime work. It was the way that one day, being offered and eating a small madeleine dipped in tea, (that little orange-flavoured cake that I expect you know very well) he found himself being transported through memory to a beloved moment in his childhood when he had first experienced the pleasure of tasting this madeleine. Through involuntary memory, time can be spanned and reconnected and for us who experience these moments, which cannot be sought out, they take us to the threshold of the experience of eternity. A memory can be triggered by what sometimes seem to be a chance event or circumstance, suddenly we find ourselves connected to and reliving a past experience which we may have almost entirely forgotten. Unfortunately it can happen in bad ways as well as good - if you have been living in

a war zone, and now in more peaceful times you suddenly hear a car backfiring, then you may find yourself diving for cover.

However a more pleasant experience came my way at choir practice one Thursday, when we were singing the anthem "All we like sheep have gone astray...." from Handel's Messiah. I found myself back in the Central Hall of Derby in the midlands of England, where my family lived when I was growing up, and there I was sitting next to my father with the music score of the Messiah propped open between us and the orchestra and chorus up front. I was about eight years old, and he had taught me to read the score - being as he was a flautist in an amateur orchestra - and it was an absolute delight for me to see before me the relationship between what was on the written page and what was happening up front, and the gesticulations of the rather flamboyant conductor were an added treat. When we came to "all we like sheep" he was certainly determined to round up the members of his musical flock even if that looked rather like a desperate effort. When we came to that moment, I was entranced by the score of Handel's music which seemed to give an almost pictorial account of the aberrant sheep wandering. But then at the end of the movement my attention was caught and enraptured by a complete change of mood to one of deep solemnity, with the announcement of the Messiah who would take upon himself the iniquity of us all. I was deeply moved even if I didn't know then what I was being moved about. It was sealed in my memory.

And so when I look back on my journey of faith, I am sure that

Handel's Messiah played a formative part in it, with the other portions of the Messiah which remained in my memory, particularly "He was despised and rejected of men, a man of sorrows and acquainted with grief" and then the magnificent "The trumpet shall sound" when we all held our breath in the hope that the trumpeter, who was wrestling with a traditional instrument without modern valves, would negotiate his way through the notes without any disaster. My father had already briefed me on the fact that disasters do sometimes happen, so I was sitting on the edge of my seat in a full state of expectation. Well the trumpet was a trifle sharp, but nothing worse than that.

It was only later on in my life that I came to understand the thread of the scripture story in Handel's Messiah; the music came first; the fuller meaning much later on.

We have been talking about the recovery that is the function of memory, lifting an experience of the past into the present. But I also notice that the word "joy" comes twice in today's gospel, and in each case is attached to the recovery of what seemed to be lost - in the first instance the lost sheep, and then second instance the lost coin. Perhaps both of these losses stand in a way for ourselves, at least for our very waywardness which is most resistant to the Gospel. We are determined to have our own way and go our own way. Eventually we are called to experience the surprising joy of repentance. Getting to the place where we are able to say sorry, to repent, can be a hard struggle. But the act of repentance itself is full of joy because it is the first part of the experience of restoration, the first

taste of that wholeness of life which is promised to us by the one who said “ I came that you might have life, and might have it abundantly.” And the joy, we are told, resonates in heaven. The good shepherd does not give up on the lost sheep, neither does the householder give up on the lost coin. They are worth all the trouble of the search and the retrieval. Jesus says to us “do you not know that you are of great worth, you who are of little faith.” If even a bird falling from the heavens falls not unnoticed, then what is God’s care for those who do not have wings, but have hearts within which heaven may be planted, and grow.

But I have not done with memory and with Proust, not just yet. For at the heart of our worship there is a sacred memory - a remembering that takes us back to the road to Emmaus, and to those two disciples who welcomed in their guest against the background of the setting sun, and then... as their guest took the bread they had offered and broke it, a memory was triggered, something about the action suddenly linked back to the meal in the upper room and all the other times of meal sharing that had been part of living in communion with Jesus. And so we are told, Christ having been made known to them, was removed from their sight. Now here this morning, on this day of the Resurrection, we also have before us what the old prayer book calls so beautifully these creatures of bread and wine, and we have prayer, and we have the collective memory of the church, so that what is past, 2000 years and more past, is made present, its meaning now reaches beyond bread and wine to the presence of the Lord with us, and we find ourselves changed if we are

willing to be changed, if we are willing to accept the divine invitation. The change may be invisible, subtle, gradual and yet transforming. At least we may have one foot on the rung of the heavenly ladder with the invitation to climb higher. “And O what transport of delight from thy pure chalice floweth” goes the hymn.

And so the invitation to this table is not just to a remembering of the past, of the sufferings of Christ; it is a making present of Christ to us according to his promise that he will be with us, a clothing in Christ and a calling to see that we are very members of his Body, - belonging to Christ and to one another in a world which is so much in need of healing - healing that can only be done together.

Alan Amos

This address by Alan Amos was given at morning service in Holy Trinity on 15th September 2019 and is reprinted here by request.



Watch your wording !

This blooper was spotted on the Chester Road Baptist Church weekly bulletin for Sunday 10th November

**This week:
Remembrance Sunday:
We will remember those killed and injured in conflicts during our morning service**

... another aspect of the Church Militant?

Building a Protestant church in Divonne

Catholicism and Protestantism did not always sit happily side by side in the Pays de Gex. Turbulent events marked the history of the region in the 16th and 17th centuries, starting with the Bernese occupation that brought with it the introduction of the reformed doctrine (alias Protestantism). This was followed by the successful, if slow and complicated, re-establishment of Catholicism. Much church property had been plundered or sold, Catholics had moved away or converted to the reformed faith and there were few priests in the area.

However by the 19th century, the emphasis had shifted again and there were very few Protestant families living in Divonne although a sizeable community had settled in Ferney as a result of Louis XVI’s edict on religious tolerance in 1787. A Protestant church was built in Ferney in 1825 but the small congregation of Protestants living in Divonne had to content themselves with worshipping in the church in the border town of Crassier.

Divonne became a popular spa resort in the 19th century attracting a wealthy international clientèle every summer. Many were Protestants and the local Préfet decided to allow services to be held for them during the summer season in one of the salons in the spa. These were arranged once a month initially and then once a week. Eventually the spiritual needs of the local community were recognized and services were authorized on a weekly basis throughout the year. Then in 1869 a fund was set up to acquire land for the construction

of an Evangelical Reformed church. One of the major contributors was Emma Vidart, a Protestant and wife of the founder of the spa facilities. Mr Barberat, another of the founders of the fund, sold some of his land between the Catholic church and the cemetery for the construction of the “temple” which was designed by Ernest Cramer, a local architect and another contributor to the fund.

The church or “temple” was consecrated on 30 October 1870 in the presence of pastors from Geneva and Vaud, although its very existence was still considered to be illegal because the town council had twice refused the building permit following a petition signed by 320 Divonnais (presumably Catholics and atheists!). The dispute between Catholics and Protestants grew and although two services were held in the newly-consecrated church, the town council intervened and banned all future services. In the end, the “Garde des Sceaux” (French Justice Minister) was called in to settle the dispute on 17 December 1870 and, following his decision, the Préfet pronounced that Protestants could henceforth worship in their church and they have done so ever since. Happily for La Côte!

Brenda Stewart

Based on an article by Françoise Pellaton published in “Le Pays Gessien” newspaper on 5 September 2019 and “Divonne au fil des siècles” by Raymond Grosgrin



Pray don't find fault with the man who limps
Or stumbles along the road
Unless you have worn the shoes he wears
Or struggled beneath his load.

There may be tacks in the shoes that hurt
Though hidden away from view
Or the burden he bears, placed on your back
Might it cause you to stumble too?

Don't be harsh with the man who sins
Or pelt him with words or stones
Unless you are sure, yes, doubly sure
That you have no sins of your own.

For you know perhaps if the tempter's voice
Should whisper as soft to you
As it did to him when he went astray
Would it cause you to stagger too?

Don't sneer at the man who is down today
Unless you have felt the blow
That caused his fall, or felt the shame,
That only the fallen know.

You may be strong but still the blows
that were his, if dealt to you,
In the selfsame way at the selfsame time,
Might cause you to stumble too.

Rama Muthukrishnan

The demise (?) of the Family Bible

Think of the biggest book you can possibly imagine, then double it. That is our family Bible, in weight and dimensions just too unwieldy to be really readable. It calls itself a “Self Interpreting Bible” and has “an Evangelical commentary by the late Revd. John Brown, Minister of the Gospel at Paddington”. Since I inherited it, some 50 years ago I think, it has lived on the top of my bookcase from where I need a

step ladder and a lot of strength to get it down. So it has not often been disturbed – perhaps only three or four times, to allow me to record on the Family Register page between the Old and the New Testament the birth of my daughter Emma and the deaths of my parents.

The Family Register begins in 1833 with the birth of Emma Gadsby (died two years later), though then it backtracks to her parents Joshua born in 1811 and Ann born in 1812. There were three Emmas, but only one survived to grow up; she must have been the one who married into the Brooks family, because later there is a Frederick Gadsby Brooks and an Ernest Gadsby Brooks. I connect them all with The Great Gatsby, though for no good reason other than a desire for my family to be famous somehow. Apparently the only one who distinguished himself at all was an uncle killed in action at the end of the First World War.

But back to the Bible. On the occasion of my recent move to a small flat I have had of course to sort out my possessions and in some way divest myself of those I no longer need or want. What a heart-wrenching problem when it came to this Bible. I have four other Bibles: my children's Bible, a sweetly illustrated selection of all the best stories and passages from Old and New Testaments. I know I was given this when in primary school, but it is nevertheless the King James version. Children were not spoon-fed in those days. Then there is my school Bible, very very worn but so familiar because that was what I used for scripture lessons throughout secondary school. At some time I acquired my paternal grandmother's Bible, tiny print on India paper in a

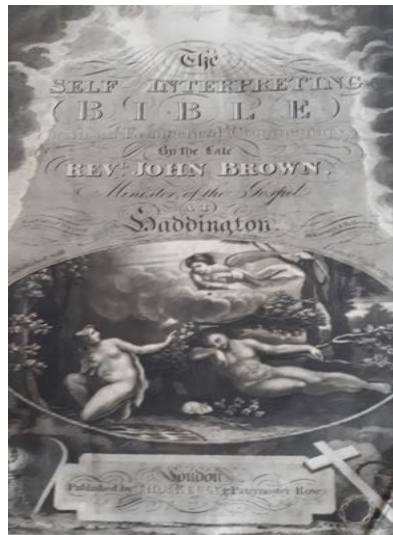
small format and also terribly worn; my grandmother was a very pious lady. And finally I came into the possession of my maternal grandfather's Bible and that is very precious. It is also printed small and on gilt-edged India paper, but the format is much larger and the leather binding beautiful. But what makes it so special are my Methodist Minister grandfather's notes, written throughout in the most exquisite tiny handwriting with underlinings in red or black according to their significance and notations in the margins of when he had preached on this or that verse. There is even, underlined in red, what he considered his call to the ministry: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." (Isaiah LVIII, v.1). A little intimidating, though not quite the tenor of the sermons I have inherited or of how I remember him, though he did have a quick temper.

Anyway, I realized that I really could not keep the big Family Bible. So I carefully cut out the Family Register page and then took the book, in my shopping trolley because there was no way I could carry it, to the Librairie Ancienne in the Old Town of Geneva, hoping it would find a home there, since it was dated 1812. "Ce n'est pas vieux, ça" was the welcome it received from the owner of the bookshop and when he had shown me the Bibles he had, including a beautiful 16th-century one, I understood what he meant. And looking around his shop, filled from floor to ceiling with thousands and thousands of old books, I also understood that he could not be very thrilled to receive my contribution. However, I think he saw that I

was at my wits' end, because he finally said very kindly that I should leave it with him and he would find somewhere for it.

"A good book is the precious lifeblood of a master spirit", as the Everyman editions have it, and how much more true that is of The Word of the Lord. It is very hard to get rid of any book, but I hope and pray that someone will have wanted my Bible and that I haven't done something wicked in giving it away.

Jane Brooks



From Bishops to Bats

a very personal view of the General Synod, July 2019

Where to start to describe these five days in York University, including three full days of business, multiple opportunities for worship, the Sunday morning Eucharist in York Minster and, of course, fellowship? The assembly hall, a horseshoe-shaped theatre facing the podium with an unadorned cross starkly on the backdrop, below three people who rotate for each item, the chair in the middle, a bewigged lawyer at one side, emblematic of the mixture of

formality and informality in the whole proceedings.

Apart from the theatre itself, one of the first things that struck me was the number of disabled people and the facilities provided for them to allow inclusivity. One of the chairs, an archdeacon, had been a thalidomide baby; another is blind; a group of three deaf people, one of whom spoke on several occasions, were accompanied throughout by a team of interpreters; there were numbers of wheelchairs. I ask myself what it says about my own church that it has almost no disabled people?

Allocated to a particular residential block and its dining room, I was separated from the rest of the Diocese in Europe. Spotting a group of young people, I joined them at breakfast to discover minutes later with the arrival of William Nye, Secretary to the Archbishops' Council, that clearly a meeting had been arranged between them. I rather embarrassedly finished my breakfast, but not before he gave a very helpful description of the purpose of General Synod.

Firstly it is a legislative body. Since the Church of England is the established church, it is covered by English law. Certain things have to go to Parliament to be initiated or changed, but much is delegated to Synod, who also carry out all the preparatory work.

Secondly, it is a debating chamber, which allows views to be expressed and canvassed on a very wide range of subjects by bishops, clergy and lay people.

The most momentous debate was on **Mission and Ministry in Covenant** aimed at bringing the

Church of England and the Methodist Church into communion with each other, with interchangeability of ministers. A motion to produce draft legislation in February 2020 was amended to postpone that date to 2025 so that further work could be undertaken meanwhile to resolve some of the outstanding difficulties. An interim period of adjustments would be necessary and a form of reception liturgy is being worked on. There were also reservations expressed about the Methodists' recent announcement to accept same-sex marriage.

Safeguarding continued to be a key item on the agenda with speakers, not least the Archbishop of Canterbury, expressing the shame that the church does and should feel for the abuses that have taken place, (A progress report by the National Safeguarding Steering Group (GS 2134) is available, as are all the background reports on the Church of England website). Much work has taken place over the past four years, but much remains to be done to address the inadequate treatment and lack of sufficient involvement of survivors and victims that can lead to a great deal of continuing hurt, anger and lack of trust in the church as an institution. The Archbishop urged all members of Synod to read the IICSA reports in order to understand the depth and extent of the problems and betrayal.

Living in Love and Faith

Continuing on the theme of listening, understanding and loving, the Bishop of Coventry outlined the Living in Love and Faith project which aims to bring together people from different backgrounds and with different views about gender sexuality and

identity in order to enhance mutual understanding. The team have carried out extensive consultation. The workshops provided Synod the opportunity to add their input.



Another moving session concerned the **Anna Chaplaincy** a ministry that equips people to minister to those with dementia. Mrs Angela Scott from the Diocese of Rochester, active in promoting Anna Chaplains and working with dementia patients and their carers, spoke of her own experience of caring for a grandmother and mother and the added skills that the training has brought her. A motion was passed recognizing and commending the ministry and requesting all dioceses to raise its profile.

One of the early sessions devoted considerable time to discussing **Youth Violence**, particularly knife crime and the recruitment of vulnerable young people into gangs often associated with drugs. Exclusion from schools, including church schools, was seen as a contributing factor, but speakers identified other factors such as poverty, cuts in benefits and services. The importance of having open churches and knife bins or their equivalent, their role in being able to provide safe spaces for vulnerable children need not be confined to the UK.

Clergy Wellbeing, a concern across the Church of England and also within the Diocese in Europe, was the subject of another significant session. The paper laid emphasis on the need for the mutual responsibility and shared commitment of bishops, clergy and lay towards a coordinated response to the problem from the time of discernment and training to retirement. The few specific recommendations, included the desirability of pastoral supervision; the importance of clear and accurate Parish Profiles and Role Descriptions when appointing clergy and sharing of good practice and learning across the Church of England. Synod voted on and agreed a motion to adopt a Covenant which set out these principles as a statement of its commitment to clergy care and wellbeing.

Mission shaped church or 'Fresh Expressions' was reviewed, paying tribute to its success and extensive growth over the past 15 to 20 years. Pioneer churches, and messy church were particularly highlighted; the fact that many of the initiatives came from within parishes, mothers and toddlers groups being an example; that many were ecumenical.

The programme, **Setting God's People Free** (SGPF), is particularly relevant to the Diocese, since we will be setting up a learning group within Switzerland during the coming year with the lake churches as its core. This aims to affirm and encourage lay people to be more conscious of their vocation in serving God in their everyday lives and to recognize the equal partnership of lay and clergy within the church.

Financial matters

Coming to finance, Archbishops’ Council is making more money available for dioceses to bid for. The priorities will be the support of ordinands and curacies, visionary ministry in poor areas and growth initiatives. These changes of approach could provide opportunities for us.

So where do the bishops and the bats come in? There was one small motion directly affecting the nomination of candidates to the Prime Minister, but bishops and indeed archbishops were fairly much in evidence throughout the proceedings, leading worship, chairing some of the sessions, presenting and speaking. At the Eucharist in York Minster I found myself sitting next to the Archbishop and Primate of Central America, who very charmingly gave his autograph and agreed to be photographed with a young man with learning disabilities. Listening to Archbishop Justin Welby’s sermon on the role that the church could play in healing wounds and divisions in the UK was also a privilege. Closer to home, Bishop Robert invited the Diocese in Europe contingent to lunch and joined a small group of us for a drink on other evenings.

And bats? Before going, I read through a long list of questions posed by members of synod with their answers and was delighted to find Question 22 : ‘Would the Chair of the Church Buildings Council please update Synod on what progress has been made on the Bats in Churches project, and how those afflicted may find out more about it?’ The lengthy answer about how churches were being helped included the following : ‘A number of projects involve volunteers from the community in managing and

even exploiting the presence of bats for school projects and the like. Bats might even prove to be a tool for mission, if we can get them to behave politely.’ We learned that there are 18 species of bats, which people are trying to persuade to roost in churchyards rather than churches.

All papers, and indeed a live broadcast of the proceedings, are available on the Church of England website, General Synod July 2019.

Mary Talbot



Two churches in South Africa

When in September a group of us from Holy Trinity went on holiday to the Western Cape there were two Sundays included in the time of our trip.

Since Deborah Vorhies had been the instigator of the tour and since she is a native of that region of South Africa, we were very happy to accompany her on the first Sunday to All Saints church in Durbanville, the church she had attended throughout her childhood and youth. The church

was thatched with reed, as are quite a number of buildings in the Cape region and it even had a thatched lychgate. The vicar and



all the congregation were most welcoming to us, especially when Deborah told them of her long association with that parish. The church, flooded with sunlight, was in the form of a Greek cross, all four arms of equal length with the altar at the centre of the cross. The congregation stood in a big circle around the altar to receive communion, which gave great centrality to the ceremony and brought us all together on a footing of equality.



All servers and chalice bearers were robed, but otherwise the service was cheerful and relaxed, with stirring singing to a relentless beat by the small choir that made up in enthusiasm what they lacked in musical finesse. The inclusiveness of our faith and the dual ethnicity of the South African population were very



clearly and movingly demonstrated by the fact that during this service four babies were baptized, two white and two black and a lovely family atmosphere pervaded the ceremony, enlivened by the uninhibited vocal participation of the four recruits – they yelled and we all laughed!

The service we attended in Capetown was quite a contrast. St George’s Cathedral, Capetown is a large, imposing neo-Gothic structure and the service was ‘high church’, with lots of incense and bells. The only thing the two services had in common was the hymn “The Servant King”, a hymn I find very much overrated (*Jane*), since it doesn’t scan and doesn’t rhyme properly and doesn’t fit with its tune. However, it seems to be popular everywhere, its message of course being an apposite one. The preacher gave a highly political sermon, which seemed most appropriate to the difficult times South Africa is living through, but some felt it was not fitting and would have preferred something that spoke more directly to us as visitors.

While the Neo-Gothic Cathedral was formal and imposing, we were impressed with the wooden Peace Arch structure outside which symbolized the coming together of many peoples and whose perimeter was inscribed with the wise sayings of Nelson Mandela (amongst others) and of



Archbishop Desmond Tutu, whose Cathedral this is.

Our tour, of course, showed us much more of the Western Cape area of South Africa with its varied and beautiful landscapes and introduced us to the huge wine production of the region, but even here our delightful tour guides, who were much impressed by the fact that we were a ‘church’ tour, contrived to fill what they saw as our specific requirements by taking us through the Hemel en Aarde (Heaven and Earth) valley to a winery that rejoiced in the name of ‘Creation’!



Jane Brooks and Jenny Buffle



Family news

Holy Trinity was honoured to receive the visit of Bishop Robert on 19th November when he confirmed these eleven candidates:



- Emma Louise Charles*
- Calen Gayle*
- Aida Kay*
- Raveen Kosmac Okwir*
- Rayne Kosmac Okwir*
- Sheng Wu*
- Hannah Dame Campbell Whyte*
- Orlando Whyte*
- Renate Rawsette Dionne Whyte*
- Nkrumah Yankey*
- Nyamekeh Yankey*

We offer them all our warm congratulations.

We also received a nice letter from Lucinda Riis-Johannessen who told us how grateful she had been to receive the support of Holy Trinity friends when she lost a close friend who died on 9th September. She felt comforted in a time of shock and wished to thank all those who had supported her.



The Social Group Committee is looking for new members.

Last year we lost Julia Barbour who moved back to the U.K. and this year Rosemary Billinge has left us after many, years and Geraldine will be going too. (Many thanks to the last 2 for all their help).

We organize social events for the church, some of which are profit-making and for others we just ask for donations and hope to at least cover some costs. We are a main core of a small group of men and women who prepare the food, if possible, lay up the tables, serve, wash up and clear the hall after the events, plus some "friends" who bring in extra food when necessary, help with the preparation etc. We usually have 5 or 6 regular events in the year with some special occasions too. It is actually more fun than it sounds!

Beryl and Brian Allardyce, Pam and Dennis Creffield, Shirley Henrioud, Gill Howie, Elizabeth and Pierre Laravoire would be happy to welcome anyone onto the committee. Please contact Elizabeth on elaravoire@bluewin.ch or call her on 022 7552155 – thank you!

TABLE OF SERVICES

Date	9h00	10h30	19h00
1 December – Advent Sunday	<i>Eucharist BCP</i>	<i>Sung Eucharist</i>	<i>Advent Carols Followed by refreshments</i>
8 December – Advent 2	<i>Eucharist</i>	<i>Sung Eucharist</i>	<i>Choral Evensong BCP</i>
15 December – Advent 3	<i>BCP Matins</i>	<i>Sung Eucharist Followed by farewell reception for Canon Alex</i>	<i>Taizé service</i>
22 December – Advent 4	<i>Eucharist</i>	<i>Sung Family Eucharist</i>	<i>Choral Evensong</i>
**Tues. 24 December Christmas Eve	<i>14h30 Crib Service</i>	<i>17h Carol Service St Pierre Cathedral</i>	<i>23h Midnight Mass.</i>
**Weds. 25 December Christmas Day	<i>Eucharist</i>	<i>Sung Eucharist</i>	
29 December – 1st Sunday of Christmas	<i>Eucharist</i>	<i>Sung Eucharist</i>	
5 January – Feast of the Epiphany	<i>Eucharist</i>	<i>Sung Eucharist</i>	<i>Choral Evensong</i>
12 January – Baptism of Christ	<i>Eucharist</i>	<i>Sung Eucharist</i>	<i>Choral Eucharist</i>
19 January - Epiphany 2	<i>Eucharist</i>	<i>Sung Eucharist</i>	<i>Taizé Eucharist</i>
26 January – Epiphany 3	<i>Eucharist</i>	<i>Sung Family Eucharist</i>	<i>Choral Evensong</i>
2 February – Candlemass	<i>Eucharist</i>	<i>Sung Eucharist</i>	<i>Choral Evensong</i>
9 February – 3rd Sunday before Lent	<i>Eucharist</i>	<i>Sung Eucharist</i>	<i>Choral Eucharist</i>
16 February – 2nd Sunday before Lent	<i>Eucharist</i>	<i>Sung Eucharist</i>	<i>Taizé Eucharist</i>
23 February – Sunday before Lent	<i>Eucharist</i>	<i>Sung Family Communion</i>	<i>Choral Evensong</i>

Regular midweek services:

Mondays	07h30 Eucharist 12h15 Prayers for Wholeness and Healing
Wednesdays	10h00 Small Time Worship (parents and pre-schoolers) 12h30 Lectio Divina – meditation on a Bible reading
Thursdays	10h00 Eucharist (BCP)
Fridays	07h45 Morning Prayer and Eucharist

Church officers

Chaplain: Canon Alexander Gordon
022 734 3817 /
079 945 0605
canonalexgordon@holyltrinitygeneva.org

Music Director: Mark Charles
079 744 5175

Junior Choir Director: Claire Charles

Church Wardens: Frederick Samuels
022 738 7326
Mary Talbot
022 736 0052

Vergier: Christine Damary
022 774 2320

Sacristan: Gill Howie
022 733 83 72

Council Members: Carol Brown, Mark Charles,
Mike Gunton (Treasurer), Nicholas Hacking,
Gill Howie, Jo Kitson, Julia Lacey, Ann Shazell,
Aylwin Zabula

Archdeaconry Synod Representatives:
Clare Amos, Lameck Jaston, Ursula McGregor,
Swamikan Raja

Youth Ministry Coordinator: Armel Ayegnon
ayearmel@yahoo.fr

Safeguarding officer: Pierre Laravoire
022 755 2155

Church Office: Michèle Walker, Secretary
022 731 5155
admin@holyltrinitygeneva.org
Mon, Tues, Thur & Fri. 8h30 - 12h30

Church activities

Holy Trinity choir: practice Thursdays at 20h00
Mark Charles 079 744 5175

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

Craft group: Fridays in the church hall
14h15 - contact
Annemarie Hester
022 782 6689

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

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

Healing Prayer: Mondays 12h15 in church
Christine Damary 022 774 2320

Pastoral Care: Christine Damary 022 774 2320
Gill Howie 022 733 8372
Sheila Mathewson 022 774 0469

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 079 744 5175

Pledge Fund: Ursula McGregor
022 342 3227

Editorial Committee:

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

Please send letters or articles for inclusion in the Magazine to The Editor

Jenny Buffle - either by regular post to
12 Chemin La Parisaz, 1291 Commugny

or by email to jjbuffle@gmail.com

Deadline for receiving material for the next edition is February 8th-