

# Holy Trinity Geneva Magazine



## The Chaplain writes

### Advent – in with the new!

Just now in the Church's liturgical year, we're currently in what is often called 'The Kingdom Season'. This runs from All Saints' Day to the eve of the First Sunday of Advent. It's a time of remembering, which we do at the Feasts of All Saints and All Souls as well as on Remembrance Sunday. But it's also a period in which we celebrate the lordship of Christ, culminating in the Feast of Christ the King on 24 November. It's a season of forgiveness, reconciliation and healing in which we celebrate and reflect upon the kingdom of God.

With the coming of Advent, everything changes! Our Christmas Fair, which this year will take place on Saturday 30 November, will mark for us, in a very festive way, this transition from the old liturgical year to the new one which begins the following day, 1 December, which is Advent Sunday.

Advent is a time when we look forward with hope and

anticipation to the coming of Christ at Christmas. It's worth starting by acknowledging that at this present point in which our world is racked with so many bitter and violent conflicts and much of what we once took for granted now feels uncertain and fragile, it may feel hard to look forward in any confidence.

Yet, as we will be reminded at the Feast of Christ the King on 24 November, Jesus is Lord of the world, though his kingship, based on love, is very different from any human kingship. During the Season of Advent, we can therefore indeed enter with joy and hope into a period of holy waiting for the birth of the one whose "light shines in the darkness and the darkness did not overcome it" (John 1.5).

It is a precious season, and I would therefore encourage you to prepare for its coming so that it does not catch you unawares. It is worth thinking in advance what we will do so as to prioritise the time to observe Advent well.

The Church of England provides a daily office for morning, midday and evening prayer. During Advent, these short services introduce us to Advent Bible readings, liturgy and prayers.

<https://www.churchofengland.org/prayer-and-worship/join-us-service-daily-prayer>

There are a number of Advent books available, many providing material for each day or week in Advent on which you can reflect. Some possible titles are:

*Women of the Nativity* by Paula Gooder  
*Do not be afraid* by Rachel Mann  
*Embracing Humanity* by Isabelle Hamley  
*The love that moves the sun* by Paul Dominiak  
*The Art of Advent- a painting a day from Advent to Epiphany* by Jane Williams

During Advent we have a range of services, as well as a range of opportunities to study, discuss, pray and share together all of which will help us, in different ways, to prepare for the coming of Christ at Christmas. At Holy Trinity these include:

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**Advent Carol Service –**  
 Sunday 1 December at 18h in church

**Sing Along Messiah –**  
 Saturday 7 December at 19h30 in church. All are welcome. If you would like to sing in this, rehearsals are from 10h30 to 18h00. Registration fee CHF30 in aid of music at Holy Trinity. To register and for further information contact Mark Charles mark.gwynfil.charles@gmail.com

**Nativity Play –** Sunday 15 December during our 10h30 service

**Nine Lessons and Carols –** Christmas Eve. 17H: Organ performance; 17h30: Service

**Christmas Day –** 9h and 10h30 Christmas Day Eucharists at church.

**OTHER EVENTS**

**Advent Book Discussion: Paul Dominiak – *The love that moves the sun***

Mary Talbot will lead a group online at 12h30 on four Thursdays, starting Thursday 28 November.

The season of Advent traditionally involved meditation upon the Four Last Things: heaven, hell, death and judgement. This book revives this ancient practice and marries it with contemporary concerns: the climate emergency, rise of populism, racial injustice, economic inequalities; giving a vision of hope and direction in a chaotic world of uncertainty.

The book is available in hard back and digitally from Church House Bookshop:

<https://chbookshop.hymnsam.co.uk/books/9781786225658/the-love-that-moves-the-sun>

**Advent Reflection and Simple Meal** This is likely to take

place on Tuesdays 3, 10 and 17 December from 19h-20h30 - to be confirmed shortly.

**Online Compline** Every weekday, Monday to Friday from 2 to 20 December inclusive, starting at 21h.

I hope you have a very blessed and joy-filled Advent.

With my love and prayers

*Daphne*



*Anne Boleyn's Book of Hours*

In olden days, people kept little prayer books in their pockets, with special devotions for different times of day. Beautifully illustrated, these books were prized possessions, personal and private because people wrote their own notes in them.

Queen Anne Boleyn, who was widely criticized during her lifetime, has since come to be seen as a rather tragic figure, victim of King Henry VIII

who was desperate to have a male heir.

It now appears that she was also deeply pious.

After her execution, all her personal effects were destroyed but she had managed to slip her precious

Book of Hours to one of her ladies; then it vanished.

In the early 20<sup>th</sup> Century, Hever Castle (Anne's childhood home) was bought by William Waldorf Astor, an American millionaire. At some point, the Book of Hours resurfaced but nobody knew how it had survived for 360 years.

Then, in 2020, a student at the University of Kent, Kate McCaffrey, who was working on the Queen's Book of Hours for her master's thesis, discovered "smudges" in the margins. She set up a powerful ultraviolet light in a dark room and previously erased words came to life on the pages.

These inscriptions are in fact the names of a series of Kentish women who secretly passed the book from daughter to mother and from sister to niece in order to safeguard this treasured Book of Hours, thus keeping Anne's memory alive and preserving the book itself for her daughter, Elizabeth I.

This was a brave, even reckless, thing to do in the years following Anne's

execution as it might well have been seen as treasonous.

At some point in later years, the book had apparently been "cleaned up" by well-

meaning but ill-guided people, which explains why the names had been erased. This is thought to have happened



around the Victorian era but the exact circumstances are not known. It is true, when I was a child at school, woe betide anybody who dared write in a printed book, which was considered to be extremely disrespectful behaviour. Times have changed and, luckily, they didn't have Tipp-Ex back then.

This beloved book is now kept at Hever Castle in Kent, which is open to the public. A little prayer, written in her own handwriting on one of the pages, says:

*Remember me when you  
do pray,  
That hope doth lead  
from day to day  
Anne Boleyn*

Written by **Dorinda**, kindly helped by Jane Brooks

**Sources:**

National Geographic Magazine, March 2024

The Life & Times of Henry VIII by Robert Lacey, 1972

Website: Hever Castle & Gardens

Website: University of Kent, Kate McCaffrey, Castle Historian & Asst. Curator

Website. The Smithsonian, May 2021, David Kindy, Correspondent

**ILLUSTRATION**

Anne Boleyn's Book of Hours, "Remember me..."

Printed by kind permission of Hever Castle & Gardens Edenbridge, Kent, England.



## Getting Drastic with our Plastic

At Holy Trinity, September saw a focus on the environment and sustainability with Creationtide, Harvest Festival and the Advocacy Workshops. Following on from these insightful events, a number of our congregation (plus a few others from churches in the surrounding area) met as an 'Environmental Action Group' to discuss how we as disciples can be better stewards of the Earth. One of the main lessons taken from the workshops was the reality of the climate crisis we are facing, with many countries now experiencing frequent natural disasters, famine and increased health threats. As a church, our work to help in preventing the warming of the planet is not just to 'tick a box', this is the gospel and what we are called to do by the Creator: to love Him and to love our brothers and sisters.

As a Church, we have been striving towards becoming more environmentally friendly for this very reason. We are pleased to announce that, following the grant of the A Rocha Bronze Award in November 2023, we were granted the A Rocha Silver Award in November 2024. A Rocha is an environmental charity that has been working with the Church of England during the last decade to help churches become environmentally friendly. In order to receive an A Rocha award, a church needs to be able to answer positively to a series of questions under five headings:

**1. Worship** – the extent to which the environment, both in

terms of net zero carbon and biodiversity, is included in worship, prayers and preaching.

**2. Buildings** – steps towards net zero carbon.

**3. Land** – encouraging biodiversity.

**4. Community engagement** – joining initiatives such as the 'Lake Clean-up', advocacy, protests.

**5. Lifestyle** – sourcing food and commodities from ethical and environmentally sustainable sources, reducing consumption e.g. the use of single-use plastics, encouraging re-using or re-cycling, reducing our collective and individual carbon footprints.

We have done much over the past two years to bring some of these practices into our daily lives, but much still needs to be done. One of our immediate goals is to find a better way of sourcing the food and the products that the church uses to ensure that these are more consistently produced, both ethically and sustainably – e.g. toilet and kitchen paper from recycled paper; coffee which provides a fair return for the growers etc. You will also begin to notice posters in the kitchen about recycling well, and you will hear about initiatives you can get involved with.

Our young people will be creating an art piece made from plastic, something we want to do as a way of recycling the plastic we are using at home and at church, to demonstrate our desire to be better stewards of the Earth, and to join together as a church family in an act of fellowship. WE

NEED YOUR HELP!! We are currently asking that you bring any plastic you may use during the week (for example, food packets, bottles, lids etc.) to Church to use for this art piece. Please make sure it is clean! You will hear in coming weeks how you, alongside the young people, can get involved with doing the art piece itself. Please do join us as a church family in our aim to live more sustainably.

We will be aiming for the A Rocha Gold Award over the next two years. Do you have visions of what it might mean for us at Holy Trinity to be better stewards of the Earth and how we might better care for the Lord's blessing of creation? Do let us know and join the team! A further 'Environmental Action Group' meeting will be held in January, which all are welcome to attend; look and listen out for further details about this meeting nearer the time.

In the words of the COP 29 slogan, let us stand and work together 'in solidarity for a greener world'.



A team from Holy Trinity helping with the 'Lake Clean-up'.

### *Eleanor Catterall*



### **Comment on the article : "Getting Drastic with our Plastic"**

Many thanks to Eleanor for the above article, but being on the Magazine committee I read it before the magazine was finalized and felt the urge to comment on it.

For years now I am regularly in the Holy Trinity kitchen, either as a member of the Social Group, making coffee after the 9h00 service, or generally providing refreshments in some way, I try to do the now near impossible task of keeping the kitchen clean and clear of uneaten food and drink.

The A Rocha Awards involve a lengthy and complete self-declaration form to be filled in. The questions come under the headings of: worship and teaching; buildings; land; community and global engagement; and finally, lifestyle, with the visit of an A Rocha representative at least once per year.

At point 27 under the heading "community and global engagement" the question is "our church takes steps to reduce food waste (e.g. through composting all waste, minimising leftovers at church meals, partnering with a local food waste scheme) and we encourage our members to do likewise. Point 6 under the heading "lifestyle" is "our church encourages members to limit their waste by adhering to the principles of reduce, re-use, recycle".

Luckily for Holy Trinity and the award of the A Rocha silver award, no inspection of the kitchen is involved. I am

shocked by the amount of food, drink, plastic or bamboo cutlery and plates which are brought into the kitchen regularly, and then left unused. Each event organiser seems to feel obliged to bring in fresh supplies and ignore what is either cluttering up the work surfaces or the fridge, the chilled drinks drawer or the freezer.

Unfortunately, in spite of me trying desperately to use or to freeze the food before its sell by date, many items have to be thrown away – fresh food which has gone off between Sundays for example. Some cans of drink have exploded in the freezer so are wasted in that way. People also bring in big PET bottles of flat water which is absolutely not necessary in Switzerland. I also leave a notice on a plastic box of unopened food asking people to use what has been left and there is a notice in the kitchen asking everyone to take home their leftovers – all to no avail.

I would expect kitchen-users to take home their own recyclable glass, aluminium foil and PET bottles. Unfortunately this is not the case and there are buckets full of items waiting to be recycled by "someone".

Point 25 under "lifestyle" we are encouraged to use Fairtrade food etc. The idea of buying mainly ethically-sourced or recycled products such as toilet rolls, kitchen paper, coffee, tea, etc. is very noble but it is near-impossible to impose with the number of people now using the church kitchen. Carol Brown has put out requests and displayed notices for people on coffee duty to bring in only Fair-Trade products, but this is

ignored, so how to expect it to happen on a larger scale?

Now the latest idea seems to be implementing point 3 under “land” (“composting facilities are available on our church land”) by leaving a bowl of mouldy food on the kitchen floor covered with a tea towel. Again it could be a good idea to put food on the church garden compost, but it needs doing straight away, and are all foods suitable for composting? We must also be aware that we have problems with rats on our church premises.

Point 27 under “buildings” is to “reduce our paper usage (e.g. through double-sided copying/printing etc)”. What about not using fresh service sheets at every service at all? The 9a.m. services are repeated throughout the months, we don’t need to print out the readings as they are being read to us. We used to have hymn books which had both words and music in – a great help to the congregation at 9h00 when the choir is not with us, and it is a less well-known hymn.

The idea of making a piece of art-work with recyclable material sounds fun but probably no material need be brought in. Sourcing the material from our own kitchen and church would be more of an eye-opener to Holy Trinity waste. Of course, I can but applaud the people involved in the project and wish them success as apart from helping to reduce climate change a more local spin-off will be free kitchen surfaces, and a near-empty fridge and freezer, all ready to be wiped and kept hygienically clean.

*Elizabeth Laravoire*



### “The Hand that Rocks the Cradle”

Sitting in the nave of Holy Trinity, my eyes have often been drawn to the fine memorial on the east wall of the south transept to General Sir George Thomas Napier, Knight Commander of the Bath, Colonel 1<sup>st</sup> West India Regiment, born June 30<sup>th</sup> 1784, died at Geneva, September 8<sup>th</sup> 1855. At the base of the memorial is his draped sword, witness to a distinguished military career.

The Napiers came from Scottish and Irish stock. George Thomas’ father, George Napier, was a younger son to the 5<sup>th</sup> Lord Napier, a Scottish baron. He served in the American War of Independence and was a career military officer. In 1781, George Napier married Sarah Lennox who came from a very different and distinctly more glamorous background.

Sarah was born in 1745, a daughter to Charles Lennox, 2<sup>nd</sup> Duke of Richmond and Sarah Cadogan. The Richmonds were fabulously wealthy due to the coal revenues from their Newcastle estates. Sarah became the most notorious of the famous Lennox sisters. In her youth she was beautiful but painfully shy. She caught the eye of the then Prince of Wales (later George III) and prints were circulated showing George wooing Sarah in the grounds of Holland House.

However royal advisers insisted that George follow Hanoverian practice and marry a German princess rather than an English aristocrat. Sarah then went on to make a disastrous marriage to Sir Charles Bunbury. Sir Charles showed little interest in her and buried her in the country far from her family and friends. Sarah was ill equipped to deal with loneliness and started an affair with Lord William Gordon. She bore him an illegitimate daughter, Louisa, who was given the Bunbury name. Things went from bad to worse and Sir Charles petitioned the House of Lords for a divorce from his wife on the grounds of her adultery. Sarah was now ostracized by society, though her family treated her kindly. Her marriage to George Napier was a love match. She settled down to life as an army wife. She bore George eight children, three of whom were sons and destined for the army. Our George Thomas and his two brothers served in the Peninsular War and were known as “Wellington’s colonels”. George Thomas lost an arm in the famous storming of Ciudad Rodrigo. He went on to become Governor and Commander-in-Chief of the army in the Cape Colony. He was made a full General in 1854 and as we know died in Geneva the following year.

If we go back a little further, there is another beautiful and famous woman behind George Thomas Napier. His great great-grandmother was Louise de K eroualle, Duchess of Portsmouth and mistress to Charles II. She came from Breton aristocracy and travelled

to England in the French delegation sent by Louis XIV to negotiate the Treaty of Dover. She was treated with some suspicion by the English as she was thought to be influencing the King in favour of the French, suspicions which were only fanned by the lavish gifts with which Louis showered her.



She was clearly a most fascinating and charming woman and was able to hold King Charles' affections until his death. Unlike previous mistresses, she was kind and respectful to his Queen, Catherine of Braganza. On Charles' death she returned to France where she lived to the ripe old age of 85. She gave Charles one son, Charles Lennox who was created 1st Duke of Richmond and was thus Sarah Lennox's grandfather.

So when you next gaze on the sober military memorial to George Thomas Napier, give a thought to the fascinating women whose genes he carried.

### ***Ursula McGregor***

*Source Note: I discovered this story when I made the connection between George Thomas Napier and the book on the Lennox family – Aristocrats by Stella Tillyard – which I read a few years ago. It is a wonderful read about the lives of Sarah and her three sisters, Caroline, Emily and Louisa. The*

*BBC turned it into a series in 1999.*



### ***A New Chalice***

***Earlier this autumn former Chaplain Mervyn Puleston presented a chalice to HTC with the following words***

Dear Friends, it is good to be with you this morning when this chalice and paten is to be dedicated in memory of my wife Carole who died on 14th February this year after a long illness, leukaemia, which she bore bravely.

Carole and I much enjoyed our time in Geneva while I was serving you as your chaplain. We made many good friends while we were here, some of whom are present this morning.

For most of the time we lived along the lake in a very large nine bedroomed house. It was very well used. We had four students on the top floor who helped to pay the rent. Carole became something of a mum to them. We also welcomed guests including several bishops some of whom were visiting the WCC and wanting somewhere to stay.

Carole always made everyone so welcome. We hosted many events, church meetings, several wedding receptions, a weekly mum-and-toddlers group, several concerts, the annual Sunday school picnic, parties for charities, visiting choirs, and more. Carole always made everyone so

welcome and by hosting so many events was a great help to my ministry.

My family agreed to give something in her memory to Holy Trinity Church, so we would like to offer this chalice and paten in loving memory of her ministry to the church and as a token of the happy memories of our time here.

She now rests, as I believe, in a greater light and on a further shore with all the faithful departed. Thanks be to God.



### ***Shirley Henrioud has gone gallivanting again!***

Many members of Holy Trinity will remember our good friend Shirley. She arrived in Geneva in 1956 to take up a job in the early days of the World Health Organisation which had been founded in 1948. She attended Holy Trinity Church and enjoyed singing in the choir under the late Robin Buffle.

In 1960 Shirley met and married her husband, Didier Henrioud, a photographer and Public Information Officer also working with the WHO

Shirley was a keen horsewoman and owned an Irish thoroughbred which she kept in stables in Onex and loved riding out in the countryside. She gave up riding when Didier and she moved to Brazzaville to work as she found it too hot to ride.

After “moving around quite a bit” they retired over thirty years ago. They moved to the Valais where Didier originated from and Shirley describes an idyllic time being sociable, either inviting friends and family to their large home or enjoying a favourite Valaisan pastime – drinking apéritifs outside, probably with the same friends. It seems that it was always sunny and fun, so Shirley has happy memories of those years.



In 2006 Didier suggested moving back to Geneva. With hindsight Shirley suspected that he knew that he was seriously ill and didn't want to leave her on her own a long way away from their surviving son, Olivier, Marcella, her daughter-in-law, Jessica, her granddaughter and her English friends. Didier died in 2007 and Shirley became a regular member of HTC again when Mike French was chaplain and Maree Wilson was very active in the church. At this time the late Roy Damary persuaded her to join the Russian choir, run by Pierre Rosnianski, and she went on their trip to Russia in 2012.

She also became a very active member of the Social Group both preparing food (can we forget her « twirlies » for the apéritif?) and, especially, doing marathon washing up sessions

with Pierre Laravoire– her favourite job she always said. We were also very lucky regularly to have two big tiramisu which Marcella, of Sardinian origin, made for us.

Unfortunately Shirley's social life shrank over the past few years as her sight deteriorated and she no longer felt safe outside. Her “darling granddaughter” married and moved from Geneva to Bosnia, and Olivier and Marcella shut their Italian restaurant in Geneva and also moved away, retiring to Sardinia. Shirley could no longer go off “gallivanting”, as she and I called it, on all her various outings and holidays, nor even make it regularly to Holy Trinity. Shirley started feeling hemmed in by the four walls of her studio flat in les Jardins d'Aire, in spite of the communal areas where she could sit or eat.

Shirley decided to take a “second retirement”, as she called it, at the age of 89. Rather than stay on in Geneva she has moved to Sardinia to be near to Olivier, Marcella and Marcella's large and friendly family, several of whom Shirley already knows. She has a ground-floor flat and garden in a house which the family own and in which a family member lives upstairs.

Shirley came to stay in Lake Geneva Hotel Versoix, for two nights one last time at the beginning of September and invited some good friends for supper, and then invited Social Group friends for Sunday lunch there. We had a lovely time, in spite of knowing that we would have to travel in Sardinia to see

her again as she moved the following week.

Her bucket list now is.  
*stay indoors*  
*do nothing*  
*don't kick the bucket!!*

I can't think of a better one for Shirley.

***Elizabeth Laravoire***



### ***Council Report - August to October 2024***

***Please note this report has been slightly condensed for editorial reasons and the full report may be consulted on the Holy Trinity website. Ed.***

Council reconvened after the summer break on Monday 26<sup>th</sup> August. During this period we have welcomed two new members. Michael Gunton, our Treasurer, having announced his intention to stand down at the end of 2024 at our August meeting, Council ratified the appointment of I.J. Aghanya as Treasurer, with effect from 1st January 2025. I.J. is already working with Michael on the handover and was co-opted onto Council with effect from 1<sup>st</sup> October. I.J. will work with Council on preparing the 2025 budget for presentation at the next AGM. Eleanor Catterall, our MES (Ministry Experience Scheme) intern also attends Council as a non-voting member. She joined us at the end of September but, being a UK citizen, as a result of Brexit, she cannot stay in Switzerland for more than 90 days in a 180 day period. She

will be with us until Christmas and will then do a three-month placement in the UK before returning to us next spring to finish her programme.

### **Deep Dive into our 2024 Priorities – The Environment**

Following our Vision & Strategy three-year plan, Council had agreed four priorities to work on in 2024. Each of these will be the focus of a dedicated Council meeting. In September Council considered our Environmental work to protect God's creation. Having achieved the A. Rocha Bronze Award for ECO churches we are working towards the Silver Award. These awards are a framework to help change behaviour to make us more ecologically friendly as a community. Some practical suggestions were agreed (a children's clothes swap, reminders to switch off lights etc) and additional follow-on activities included a practical session, run by Anita Urassa, on mitigating our environmental impact, and a workshop for young people and their parents on the care and management of the church garden run by Mark Faber. At our October meeting, Churchwarden Mary reported that she had submitted our application for the Silver Award.

### **Communications**

Our new website was launched in September. It looks so much better, is easier to navigate and is more compatible with social media. Statistics from the first 30 days of the new site showed that Google searches are up by 31% meaning that people are finding our events and services (such as rental opportunities) more easily and clearly

illustrating what a powerful tool for reaching out to the wider community a good website is. Holy Trinity did benefit by volunteering to be a pilot site for the Diocese to develop a chaplaincy website model but this project could not have been brought to such a successful conclusion without the dedicated input of Emily Banzet and Nicholas Hacking, for which we are deeply grateful.

### **New Sound System**

The new sound system from Lemansio was finally installed during the last week of October and was used for the first time on Sunday 27<sup>th</sup> October. The quality of the sound from the new speakers is better and more consistent in the church. We are now in a period of fine tuning and learning to use the new system to its best effect. We are very thankful to the anonymous donors who have generously met over half of the costs of the new sound system.

### **Reports from our Churchwardens**

Aylwin Zabula is our IT consultant and in this role, his work may not always be that evident to the congregation but over the years our IT systems have become crucial to our administrative and communication systems and we are very pleased that Anthony Kugaima has come forward to work with Aylwin and provide a backup. Mary Talbot is our prime mover in encouraging rental of our church and hall and she reported to Council that at the end of September rental incomes for the year are at CHF 19'000, which though not quite at our very challenging budget for 2024, is up from almost

nothing in 2023, so a real achievement. She has also put together a plant manual for the church, providing information on all of our church equipment and who to contact if repairs or maintenance are required.

### **Reports from our Chaplain**

Daphne provides regular reports to Council. Council thanked Daphne for the meaningful and varied worship programme this autumn. On 22<sup>nd</sup> September, a special service was held for the UN summit for the future. On 17<sup>th</sup> November a special service is planned for the opening of the UN COP 29 meeting. We are grateful to Glen, our Curate, for bringing us together with these UN initiatives and providing an opportunity to bring the issues of the day before God in worship. During Creationtide (1<sup>st</sup> September to the Feast of St Francis on 4<sup>th</sup> October), there was a full programme reaching out to all parts of our congregation. Sermons (almost all available on our website) focused on the environment and our stewardship of God's creation. We also offered two courses, one on Advocacy (3 sessions) on how we can be more effective in our work for causes dear to our hearts and "Climate Fresk" a kind of audit of our lifestyles. Council has also rejoiced that Elizabeth Brown was licensed as a lay reader by the Archdeacon on 6<sup>th</sup> October.

### **Finances**

Our regular updates to the congregation on our finances have told a most encouraging story in the last few months. Thanks to a number of generous donations from the congregation, we were showing a surplus of CHF 6'059 at the



end of September. Michael Gunton informed Council that this had never been the case in recent years. Council is immensely grateful to you and gives thanks to God that so many of you share your blessings with our church. A continued good level of giving until the end of the year may show a positive balance, which could be banked in our general reserve, providing savings for a rainy day.

### **Stewardship**

The Stewardship committee met in September and reported back to the October Council. Stewardship Sunday 20<sup>th</sup> October, provided an opportunity to give thanks for all God's goodness to us and to reflect on our response. An innovation this year was a one-page flier – "A year in the life of Holy Trinity" – highlighting some of our activities (e.g. the Youth Group and Junior Church programme which covers an impressive 48 weeks a year). Our Stewardship committee continues to focus on ways to foster membership of our Pledge/Tithing scheme and we are also planning to produce a leaflet on Legacies to the church in the New Year.

### **Our Youth Programme**

Council's concern this summer about the lack of volunteers and leaders, especially for our Junior Church, was much relieved at our August meeting by Carol Brown's report that three new helpers had come forward and two more potential helpers were identified. By October there were 9 people on the Junior Church team who had completed their Safeguarding Training. On this basis, Junior Church was able to resume in September, though

the rota remains tight so new volunteers are still most welcome. Over the summer Glen and Angela Ruffle worked on putting together a new syllabus for Junior Church using resources provided, without cost, from a church in Canada. Angela has provided lesson plans, along with the resources needed which should make it less time consuming for Junior Church leaders to prepare effective lessons. Armel and Carol Brown have also put in place a process for parents to register all young people attending our Youth programme. The vitality and growth of this programme is cause for much rejoicing for us all. Providing a spiritual home and guidance for our young people surely lies at the core of God's purpose for us.

### **Building Tomorrow**

Regular Council meetings have been concerned with the finishing touches to Phase 1 – the church renovation. Bare patches in the wainscoting have now been covered at a modest cost of CHF 700. Council also approved the revised budget for the choir furniture which is being built by Luke Hughes in the UK. The budget originally approved by Council in 2023 for the choir stalls was CHF 120'000, but this has now increased to CHF 251'000 due to a number of factors, not least the cost of materials.

On Saturday 19<sup>th</sup> October, Council held a special meeting to work in depth on understanding the final costs of Phase 1 and working on the scope, cost and funding of Phase 2. The tracking of these expenses is complex and we are most grateful to Michael Gunton who has executed all

the accounting for the project which has entailed hundreds if not thousands of transactions. When we launched our appeal for Building Tomorrow in spring 2023, we worked on a projected overall cost for both phases of CHF 7 million. The actual costs for Phase 1 have come in at CHF 3.5 million, representing CHF 270'000 above budget. Part of this overrun is the increased costs of the choir stalls (see above) and the remainder is in increased "internal" costs (those which are not managed through our architects), e.g. the new tables and chairs we bought, the loss of rental income which we credited to our operating budget to break even in 2022 and 2023 and the costs of our internal project manager, Mark Charles. The project management costs were accurately budgeted, the overrun coming from the other elements, so the lesson learnt by Council and the Building Tomorrow Committee was that for phase 2 the "internal" budget must be better planned from the beginning.

Turning to Phase 2, Council had the opportunity to explore the plans for the full Phase 2 project, digging down to create a second basement level and fully renovating the current hall. Mark also shared some computer simulations of the new spaces which demonstrated the potential of the project and the opportunities it would open up for developing our church activities and reaching out to the wider community while also providing more rental income for the future. At present our attention needs to focus on costing and funding. The estimated costs from our architects, dating from earlier this year, plus our estimates of

the “internal” costs come to CHF 9.3 million. It is worth noting that the “internal” costs for phase 2 must take into account that we will be without our hall for the duration of the building works and our youth groups, social events and other activities which cannot be accommodated in the church will require alternative spaces. Given our current level of funding from our sponsors there is a funding shortfall of over CHF 2 million. We have already made an application for further funding to the Lotterrie Romande and will be going back to our major sponsor. We are also actively looking for other sponsors. We are planning to share with you, in the coming months, both the scope of Phase 2 and progress on obtaining the funding, without which we cannot break ground!

As you can see it has been a very busy autumn and we have much work ahead of us. We are grateful for all each of you do to support your Council and the work of Holy Trinity. Please contact me, or any other member of Council to ask questions or comment on the contents of this report.

### *Ursula McGregor*



*The following article by Dr. Charles Graves was inspired by his history of Archbishop Aldred which we published in last winter's issue of the Magazine and which touched briefly on the intriguing story of Lady Godiva.*

### *Lady Godiva in Profile*

The famous Lady Godiva is presented almost as an idol in her various representations in painting and statuary, or as a chocolate, and in general as a symbol of humanism in the face of oppression. But only events in the last stage of her life are usually mentioned – such as riding through the streets of Coventry in an undressed state on behalf of the poor being too heavily taxed.

In fact, however, her marriage to the Earl of Mercia, Leofric (who held the famous Coventry – the source of Lady Godiva stories) was her third marriage, and she entered it about the age of fifty. The timing must have been about 1050, since Earl Leofric died 1057. Leofric's son Algar became Earl of Mercia 1057 and Earl Edwin became Earl in 1062; Morcar was Earl of Northumbria in 1065. But these were not Eddeva's progeny. As for her holding Grayingham (Corringham wap.) Lincs. *DB* 34/ 27, Earl Edwin of Mercia had held it.

Her first marriages shed new light upon her personality and her psychology. Scholars have shown us that Lady Godiva was also called ‘Eddeva the fair’ a name occurring in Lincolnshire *Domesday Book (DB)* as holding several lands under the name of Eddeva. But she lost most of them to in-coming Norman lords before 1086.

One rather intriguing puzzle is a strange fact that in the 1086 *Domesday Book (DB)* the name of ‘wife of Hugh Fitzgrip’ occurs often in texts about taxation for the various counties. In Dorset, she was

listed as holding about 25 villages, with quite important Norman nobles as her vassals. And it turns out that the wife of Hugh Fitzgrip was Eddeva ‘the fair’ in her first marriage. We found that Hugh Fitzgrip (‘son of Grip’) was also named as *Grinchil* (child of *Grimbold*) and that Grimbold was a ‘thane’ close to the Earls of Boulogne (from which came the wife of William I ‘Conqueror’, Matilda). Thane represents those in Britain (of any origin: half-Norman, Saxon, Mercian, Viking or Scythian) who supported William I.

Moreover, scholars tell us that Eddeva was the wife of *Tururet*, a very important landholder in Lincolnshire *T.R.E.* (the time of king Edward the Confessor). Studying *Tururet's* family, we see clearly the context of Eddeva's second marriage. *Tururet's* family was descended from a Norman – *Gamelin de Turretot* – who (*T.R.E.*) married a Hwicce (Mercian) woman called Ulflet from Tibberton, Worcestershire, and had three rather famous English children: Odo of Winchester; Aldred, bishop of Worcester and then archbishop of York (1062-69); and Ulviet the huntsman (whose wife was daughter of Seward the huntsman who had been a Viking). We presented our article on archbishop Aldred in last year's autumn issue of Holy Trinity Church *Magazine*. He was the clergyman who consecrated, in a religious ceremony, William I ‘Conqueror’ and Matilda as king and queen of England (1066-7).

*Tururet* and Eddeva had a very interesting family. We see all

the names of the male children in *Domesday Book* - probably born in Kesteven - south Lincolnshire - since Tururet's lands were mainly there (later taken by William I's fellow Normans). The most famous was *Godric*, the steward of the Malet family (Normans who had brought Gamelin de Turretot to England (*T.R.E.*)). Godric was also responsible to William I for managing a portion of his lands in Norfolk. Another son was *Edric of Laxfield* (Suffolk) who was helmsman of the bishop of Worcester's boat and helped with creating the *Domesday Book* of Worcestershire. A third son was *Alwi* - perhaps the Alwi noted as sheriff of the northern part of Oxfordshire. Another son was *Halden* or *Alden*, a priest in the church (mainly in Lincolnshire). Finally, there was *Ulf*, 'Tope's son' (i.e. son of Tururet). The sons were also listed as having held lands in various counties - in particular Lincolnshire and Worcestershire both before and after *Domesday Book*. *Tururet* as name of the father came from his grandfather Gamelin of Turretot.

Ulf, 'Tope's son' was administrator under Torold, abbot of Peterborough abbey, for many of the abbey's lands in Northamptonshire and Lincolnshire. He and his wife made a will before journeying to Jerusalem which the editors of the Lincolnshire *DB* use for discussing legal affairs in Lincolnshire before 1086. This couple had no children. Ulf was also interesting because it was he who provided three villages (in Northants. and Lincs.) for *Gerard, son of archbishop Aldred*. As we saw in our previous article on bishop

Aldred, Gerard was called by various names in order to preserve his anonymity. His descendants are in England even today - in the Tryvet family (name from Gamelin de Turretot).

As mentioned above, 'fair Eddeva' had an earlier marriage (before Tururet) and a later one, as Lady Godiva (with Earl Leofric). After several years of research on the person of the 'wife of Hugh Fitzgrip' holding over 20 villages in Dorset and other counties (e.g. Wilts.) in *DB* we concluded that she was Eddeva in a first marriage with Hugh, called also 'Grinchil' (child of Grimbold). Eddeva appears to be a *Mortemer family member*. In fact in the Yorkshire *DB* she is given the name *Eddeua* as holding, in 1086, several properties north of the Humber near Hull, her lord being *Ralf de Mortemer*. Moreover, in Yarborough and Manley *wapentakes* (Viking word for division of a county) in Lincolnshire, three of her properties were, after 1086, under the care of the same Ralf de Mortemer.

It appears that Eddeva was the daughter of *Thurstin de Mortemer*, probable uncle of Ralf de Mortemer (cf. my *Families of the Domesday Book*, vol. II, pp. 128-141) and brother of Roger de Mortemer, supporter of William the Conqueror. Roger's mother was the niece of Duchess Gunnora of Normandy.

Thurstin de Mortimer's sister married Turketil of Montfort on Risle and Thurstin took the name of de Montfort for a time mainly because his brother Roger de Mortemer had once supported Robert Courthose of

Normandy - William I Conqueror's son - and for this lost his family seat at Mortemer sur Eaulne. Thurstin himself married the daughter of Alfred of Marlborough an important supporter of William Fitzosbern, Earl of Hereford and descendant of the Norman ducal family. Thurstin's children were William Bertrand (*Bertor* in Lincs.), Hugh (noted as younger son of Thurstin de Bastenhure who died in a duel), Giselle (married to Girou of Eschauffou - *Gleu* in Lincs.) and Eddeva.

Thurstin was shown in *DB* as simply Turstin /Thurstin or as Thurstin of some village he held, e.g. *Thurstin of Bastonhure*. Bastonhure (noted in Essex *Victoria County History* for Reynes village) is not found in any list of English villages, but we have determined that it referred to *Barton on Humber* in North Lincolnshire. Two nearby villages Thornton Curtis and Bonby (Yarborough wapentake) had been taken from Eddeva by (her nephew?) Ralf de Mortemer before 1086. These villages were linked to several villages north of the Humber (i.e. North Ferriby and Newsholm by Hasselwood) in the East Riding of Yorkshire which were held by Ralf and Eddeva in 1086. Moreover, the statement that Thurstin of Bastenhure had a son Hugh (apparently Eddeva's brother) who was slain in a duel with Henry de Ferrières makes sense when we see that *South Ferriby* (in Yorks.) near Barton on Humber was held in 1086 by the de Ferrières family.

(To be continued)  
*Charles Graves*

## Church officers

**Chaplain:** Canon Daphne Green  
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**Assistant Curate:** Glen Ruffle  
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**Music Director:** Mark Charles  
 079 944 5175

**Junior Choir:** Claire Charles

**Church Wardens:** Mary Talbot  
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 Aylwin Zabula  
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 Mon, Tues, Thurs & Fri. 8h30 - 12h30

## Church activities

Please contact group leaders for any alternative arrangements

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

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

**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  
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**Bible Study:** Tuesdays 12h30-13h30 in church  
 Elizabeth Brown 022 778 40 10

**Social group:** Gill Howie 022 733 8372  
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**Church archives:** Valerie Offord 022 777 1858

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

**Pledge fund:** Ursula McGregor  
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*We wish all our readers a very  
 Happy Christmas!*

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

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Please note - deadline for articles for the spring issue is 13 January 2025