

# Holy Trinity Geneva Magazine



## **The Chaplain writes: Your church needs you!**

Dear Friends

We have just celebrated the great feast of Pentecost when we commemorate God's gift of the Holy Spirit sent upon the apostles and those who had gathered to hear them. It is the birthday of the Church when the apostles were set free from their fears and equipped in the power of the Spirit to share the good news of Jesus Christ with confidence and joy.

During this period between Ascension Day and Pentecost, we have been praying that we too may be renewed and replenished by the coming of God's Holy Spirit. It feels a very good time, whilst we reflect on the gifts of the Spirit, to think about the gifts which God has given us and how we might use them in new ways.

Sometimes, we may feel diffident about what we have to offer, worried that we may lack skills and talents and think it would be better to leave things to others. Yet the reality is that we all have God-given gifts. St Paul, in his letter to the Romans writes:

*We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness. (Romans 12.6-8).* I particularly like St Paul's reminder of the gift of cheerfulness!

We are at a time of great potential in our life together at Holy Trinity. Since Covid, it has been a joy to resume meeting physically as a church community whilst also welcoming those additional opportunities for communication and outreach which Zoom has given us. With our newly renovated church which is looking so wonderful, we also have a great opportunity now to develop the ministry and mission of Holy Trinity in new ways, building on our rich heritage.

I am profoundly grateful for all those who, at present, offer their time, talents and resources to support our church and the work of the chaplaincy in so many ways, including its rich musical tradition. We are really fortunate for all that you make possible through your generosity.

As we look ahead, however, I am struck by the fact that, while

the harvest is great, in order for us to move forward, while maintaining some of what we now do, we need more labourers. There are two factors at work here. First, unsurprisingly, it has taken us time after Covid, to build up once more all our church groups and their leaders. Secondly, as we plan for the future, looking at our vision and strategy for Holy Trinity for the next few years, we need to improve our capacity to serve our local community well, in our worship, our pastoral support and our outreach. So, I appeal to you at this time to think and pray long and hard about your gifts and how you believe God is calling you to use them.

## *In this issue*

*The Chaplain writes*

*Nevers cathedral*

*Our Northern Correspondent  
on the coronation rite*

*Leonard Cohen*

*The man of the Red Cross  
(book reviews)*

*Council Report*

*Treasurer's Report*

At present there are many areas in which we could do with more help at Holy Trinity to do this. To name but a few, they include:

Our young people's groups including Junior Church (3-10 years old) and the Youth Group (11-14 and 15-18 years old).

We are blessed with a good number of children and young people but we are very short of others to help run and support these groups on Sunday mornings and to encourage our young people in becoming involved in the worshipping life of the church. We do require safeguarding checks and training for all those who work with our young people, and we provide help with this.

We need help to support our worship in church - including those willing to serve as sidespeople, welcomers, servers at the altar and chalice bearers. New members of the choir are also very welcome.

Then in order to ensure we can continue to provide our 10.30 a.m. Sunday service online, we need people to help our technical team either in church or at home. This is really important so we can continue to reach out to those unable to get to church in person for whatever reason so that they can keep in touch.

The pastoral life of our parish is equally important and there are many areas in which we need help: joining our pastoral care team, providing pastoral support to those in need, to baptism families and the bereaved. We would also welcome help with the catering for social events, such as our Trinity tea parties, and in

organising and running social and fundraising events.

We hope to set up an environment group this year and it would be great to hear from people with an interest in this area who would be willing to help with this.

Publicity is crucial so that we can keep people well-informed of all our activities. Any help with poster or leaflet production would be much appreciated.

The outreach of our church is another vital area. Whether it is joining our team to feed the homeless once a month at the Jardin de Montbrillant, helping with Samedi du Partage, or encouraging our young people in their fund-raising work for overseas charities we need more helpers. Looking ahead, we would like to start a new group for parents and toddlers and possibly explore work with refugees. It would be good to know who would like to contribute in these areas.

Finally, we can support our ministry here through our financial giving, through our prayers and also identifying new areas in which you think the Holy Spirit may be leading us. Do feel free to come and discuss these with me, with our Wardens and members of Council.

Looking ahead, we can glimpse the great potential God is offering us at Holy Trinity, to make it a place where we can make God's love visible and tangible. But for this to happen in all its fullness, it needs each of us to bring our offering. If we think of this vision as a great jigsaw puzzle or a

beautiful tapestry, each part that we can bring will build up the whole image. Whatever we can offer, however small or large, will play an important part in helping this vision become a reality. Each of us has to start somewhere and it doesn't matter where that is. The key point is that we offer up what we have – like the young lad who, as the hungry crowd sat down on the grass, shyly offered his five loaves and two fishes and look what Jesus did with those!

So, don't be afraid to come and have a go and encourage others to do likewise. Even the smallest contributions add up and, with God's grace, really do make a difference.

I pray that God will bless us all richly this Pentecost with all the needful gifts of His grace, stirring our hearts to use them and to encourage each other to do likewise.

Have a lovely spring and summer - With my love and prayers

*Daphne*



### Never-ending restoration work...

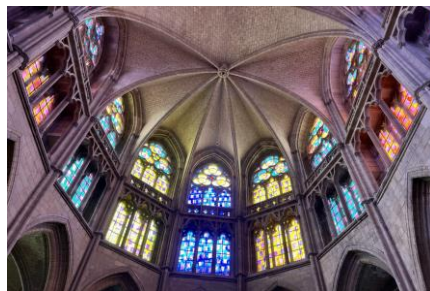
A very recent trip across France to the English Channel took us via Nevers, one of France's many splendid old cathedral



towns situated on the banks of the Loire.

Nevers' original cathedral, dedicated to Saint-Cyr-et-Sainte-Julitte\*, was Romanesque, dating back to the first half of the 11<sup>th</sup> century. Between the 13<sup>th</sup> and 16<sup>th</sup> centuries another cathedral in Gothic style was added on, giving the cathedral the unique feature of two opposing and architecturally different chancels. Walking up to the cathedral through the old town, it became evident that some serious repair work was being carried out as part of the exterior is currently adorned with scaffolding and under wraps. Then on entering the cathedral, we discovered another similarity with a church dear to our hearts(!) in the shape of a huge partition wall blocking off half, if not two-thirds, of the interior! Restoration work on the building and fabric has been ongoing for decades since the cathedral was all but wiped out towards the end of WWII: in July 1944, RAF bombers heading for Nevers' railway station missed their target and their bombs landed on the cathedral mound.

So much of the cathedral was destroyed, the mediaeval stained-glass windows obviously did not stand a chance. Post-war reconstruction work on the ruined structure took 20 years, after which plans were made to replace the stained-glass windows. Five artists were commissioned to design 130 windows (1,052 square meters of glass), probably the largest set of contemporary stained-glass windows in Europe. Work finally started on



replacing the windows in 1976 and completed in 2009 with an inauguration ceremony in 2011. Raoul Ubac, a French painter, sculptor, photographer and engraver was responsible for the very original and colourful windows in the Romanesque choir, the part of the cathedral that is currently open for worship and visits.

It was only in October 2016 that the restored carved stalls were returned. The latest restoration project on the Gothic part of the cathedral started in 2019 but we were not there long enough to establish what was being done or the expected timeline. Decades of worshippers have certainly had to show patience and forbearance!

### **Brenda Stewart.**

\*St. Cyr, one of the youngest child saints and his mother, Ste. Julitte (*sic*) were martyrs of the Diocletian persecutions in the 4C.

### **Bibl.**

Nevers-tourisme.com.  
Visual-worlds.org The spirit of the eye



### **From our Northern Correspondent**

For the first months of this year up until Easter Day, Geraldine and I were on the Costa del Sol where I was acting as locum chaplain. As ever, it was

interesting and stimulating to spend time with another group of fellow pilgrims.

Our time concluded rather abruptly with a rapid exodus on Easter Day afternoon, in order to comply with the obligatory '90 day rule' and we had but a few hours to spare before deportation and/or a substantial fine would have been imposed. So different from a few years ago. And, of course, the horrors of Brexit have had a serious impact upon the life of chaplaincies across the Diocese, particularly those in places like the Costa del Sol.

I am writing this piece in the aftermath or afterglow of the Coronation of King Charles III which I am sure many readers of this will have seen.

No other European monarch has, these days, a coronation in the context of a religious ceremony. Britain is the exception, and makes the most of it! Though I do wonder just what much of the British public made of the Westminster ceremony, if not the military pageantry.

At one level it does indeed seem rather strange to have a head of state, no matter how titular, crowned in the National Church of England, of which increasingly few of his citizens now see themselves a part. If one judges by the average Sunday attendances in the Church of England, it represents only a tiny percentage of that population.

But that is not what the coronation rite is about. Nor should it be reduced only to a consecration to service in a narrow sense.

Let us think for a moment about what actually happens within the rite. Perhaps unsurprisingly, I might add that the *first record* of a coronation in Britain was not in England at all, but in Scotland! We can date coronation rites on these shores back to AD 574, when Blessed Aidan, King of Dalriada was blessed with the laying on of hands by St Columba. But no extant liturgy for this survives. For that evidence, we need to look at the Pontifical of Egbert of York (732-766), which gives us information on what happened in the coronation of kings in Anglo-Saxon England between the 8<sup>th</sup> and 10<sup>th</sup> centuries. But what we may trace much of the current rite from is the so-called Second Recension drawn together by St Dunstan, Archbishop of Canterbury, in 973 and first used at Bath Abbey for the coronation of King Edgar. It was used subsequently for the coronations of both Kings Harold and William before undergoing various modifications up until the now definitive Fourth Recension of the 14<sup>th</sup> century. The *Westminster Missal* and the *Liber Regalis*, both held by Westminster Abbey, contain the definitive texts of this later mediaeval rite, which liturgy has been in constant use since the coronation of King Edward III (reign 1327-1377). It was unaltered during the Reformation period and in fact used *in Latin* for the Coronations of all three of Henry VIII's children. The rite used this year for King Charles III's coronation is essentially the same, though (mostly) in English.

It is interesting that liturgical scholars have drawn many parallels between the coronation rite and the liturgy for the ordination of a bishop. Some speak of the crowned person as in some way or other a *mixta persona* and, although perhaps few these days see much of a connection between a coronation and the ordination of a bishop, there is still a sense of this, even if it is not seen in terms of sharing characteristics of *both lay and clerical* states. One of the present King's namesakes pressed this rather too far in his writings on the matter, and suffered the consequences by execution. Nevertheless, the similarities are very present in the two liturgical rites.

There is certainly no doubt that the monarch in Britain has a special relationship with the Church of England. But there is another sense in which there is at least a parallel between the monarch's and a bishop's office. A bishop is consecrated as a sacramental person who in him or herself *carries* and *guards* the whole tradition of the Church, in communion with his or her fellow bishops. The monarch – even in our secular society – carries in his or her person the whole weight of our nation's history. Hence so much of what a writer in *The Guardian* described as the *ludicrousness and magnificence* of the Coronation. The King is to be a reminder of what lies behind our present moment in history, just as a bishop carries that weight of tradition in terms of Christian ministry.

As to whether or not it was appropriate for the core of this moment of consecration to service, as it is rightly – though

not exclusively – named in the setting of an Anglican Eucharist, then despite the undoubted complaints of the militant atheists (at least one of whom I saw present in the congregation), I would say that it most certainly *is* appropriate. Not least for the rationale given by the late Queen Elizabeth II, who said of the Church of England, in a speech in February 2012 at Lambeth Palace: *'Its role is not to defend Anglicanism to the exclusion of other religions. Instead, the Church has a duty to protect the free practice of all faiths in this country. It certainly provides an identity and spiritual dimension for its own many adherents. But also, gently and assuredly, the Church of England has created an environment for other faith communities and indeed people of no faith to live freely. Woven into the fabric of this country, the Church has helped to build a better society – more and more in active co-operation for the common good with those of other faiths.'*

I *hope* that is true – and perhaps it is indeed why Scotland and England now happily have Prime and First Ministers of faiths other than that avowed ardently by our King. The new First Minister of Scotland, Humza Yusaf, is the first Muslim to hold that office and the Westminster Government now has a Prime Minister from what is in British terms another minority religion, as Rishi Sunak is a Hindu.

I hope that, without any diminution whatsoever to our faith that in Christ, God is reconciling the world to Godself, the ministry of the Anglican part of the One

Church may continue to bring, by its own breadth and tolerance, such dimensions to our national life. They are dimensions, alas, very much needed in a post-Brexit Britain where the temptations to insularity and to xenophobia are all too rife.

*Aluc Gordon*



### Leonard Cohen (1934-2016)

I was never particularly interested by this poet and singer until our eldest daughter sang a song of his (Dance me to the end of love) at her wedding as a love song to her new husband. She also gave me a CD of his songs which I kept in the car to listen to as I drove. I found the poems which he set to music beautiful but their meaning not always clear to me.

Since then I started volunteering at the Centre Social Protestant at la Renfile Meyrin sorting, pricing and putting into place the second hand books for sale, especially those in the English language. Recently I came across an old album of Leonard Cohen's lyrics with simplified piano and guitar scores and with what I found to be an interesting interview and article, which originally appeared in the old Rolling Stone magazine which helped me to understand where he, and his inspiration, came from. His grandfather was a Jewish rabbi, and Leonard Cohen had a deep Jewish faith which inspired many of his lyrics. His answers to a rare

interview are very revealing of this knowledge :

1. Q. Do you manage to retain your Jewish teaching in spite of your fame ?

A. *If I forget thee.*

2. Q. Do you ever find that your Judaism is a hindrance ?

A. *Let them be ashamed and confounded together that seek after my soul to destroy it .*

3. Q. Does your Jewish background influence any of your writing ?

A. *From the roof he saw a woman washing herself.*

4. Q. Does your Jewish background in any way help your writing?

A. *And the woman was very beautiful to look upon.*

5. Q. Where were you born? Was your upbringing strict?

A. *Montreal Just balances, just weights.*  
\*(See footnote)

At the same time an article in la Tribune de Genève newspaper (Saturday - Sunday 1st-2nd April)« Que le nom de Leonard Cohen soit glorifié »caught my eye because of the title and the first words –

*“Now I've heard there was a secret chord  
That David played and it pleased the lord  
But you don't really care for music, do you?”*

This is the beginning of the song “Hallelujah” which the recording company Columbia refused to publish when it was recorded by Cohen in 1984 but ten years later it was taken up and sung by the American singer Jeff Buckley, followed by many other singers, making it the well-known song it is

today even ending up as part of the soundtrack to the Disney film Shrek! However the newspaper article was actually a critique of the fascinating documentary film “Hallelujah; Leonard Cohen – a Journey – a Song » which looks at the career of Leonard Cohen by following the song's history.

Apparently, I learned in the film, Leonard Cohen also spent five years as an ordained Buddhist monk meditating and battling depression at the remote Mt Baldy Zen Centre in California in the 1990s – an interesting man indeed. He died in November 2016 aged 82.

### Elizabeth Laravoire

#### \*Answers to the interviewer

1 - a quotation from psalm 137 v5 which reads in full: “If I forget thee, may my tongue cleave to the roof of my mouth”

2 - from psalm 35 v.4.

3 and 4 - 2 Samuel 11 v.2 it has been suggested that the beautiful woman may represent Cohen's Jewish youth and his Jewish background

5 – this is from Exodus. It is Moses who said “ .... Just balances, just weights.” Laying down certain commandments of justice and righteousness, Moses had earlier declared: “Thou shalt not have in the bag two kinds of stone ....”

#### Sources:

Leonard Cohen - Songs of Love and Hate, Wise Publications London/New York (including an article which originally appeared in the Jewish Telegraph) Tribune de Genève Saturday-Sunday 1st-2<sup>nd</sup> April

## Henry Dunant – the man of the Red Cross

*Rev. Alexander Faludy  
comments on the man of faith  
whose vision lies behind the  
history of the humanitarian  
organisation*



Today, the Red Cross emphasises secularity as much as neutrality — its iconic symbol explained as reversal of the Swiss flag — sensitively replaced by the Red Crescent in the Islamic World. For its founder, Henry Dunant (1828-1910), however, religion was both motivator and means of propagating his revolutionary humanitarian project.

Dunant's accidental witnessing of the horrific aftermath of the Battle of Solferino (1859) galvanised what would become his life's work. The spark, however, required tinder in the passion of his religious sensibility. It is telling that he continually used "Sacred" to denote the inviolable neutrality of medical staff in conflict zones. Protestant aristocratic networks were key to promoting his vision internationally.

A child of Geneva, the adolescent Dunant was energised by a conversion experience under the combined influence of his maiden Aunt Sophie and Pastor François Gausson — founder of the Société Évangélique — a pietist revival movement that separated from the established Église Protestante de Genève in 1830. Key themes in Dunant's biography are traceable to the complementary but distinct influences of these two early mentors.

The Society emphasised personal holiness, but was not

Quietist. Distinguishing its ethos from the Established Church, Aunt Sophie explained to Henry (then "Henri"): "Some understand God with their mind, using knowledgeable texts written by theologians, while others would like to be closer to God through their own means: by reading the Bible, through prayer, by loving one's neighbour, by working in service to Christ at all times."

If Aunt Sophie instilled intimate concern with the image of Christ-in-neighbour, Pastor Gausson awakened an interest in connecting faith and geo-politics and the purpose of God in history. Perhaps, while Aunt Sophie was "godmother" to Dunant's institutional Red Cross societies, Gausson was "godfather" of their twin: the first Geneva Convention (1864), which established the modern humanitarian framework for the laws of war — on which all subsequent measures build.

Gausson's influence shows in some of Dunant's other later preoccupations — including the return of Jews to Palestine and fascination with biblical apocalyptic. The degree to which Gausson's theological focus on cosmic struggle translated into Dunant's preoccupation with earthly warfare (and paranoid delusions regarding persecution by

clandestine religious actors) is fascinating, if tragic, territory for speculation.

After his 1864 triumph, Dunant was soon shadowed by humiliating disgrace through bankruptcy (1867), through spectacular misjudgment in business — and a lack of candour with his investors, which long shadowed his reputation. Even award of the first Nobel Peace Prize (1901) could not clear his debts — estimated by Chaponnière at ten times the prize money. Like Oscar Schindler, Dunant presents a tragic paradox: the philanthropist unable to help himself.

Chaponnière's text is engaging and offers much insight into Dunant's complex subjectivity. Her style at times, though, is over-familiar and chatty. She offers intelligent discussion of Dunant's spiritual animation in the book's first and last chapters, but it largely disappears in between — leaving readers to draw their own inferences. Purported contrasts between the Société Évangélique and the "Swiss National Church" (*sic*) are regrettable: the Protestant Church of Switzerland (uniting the cantonal synods) was not founded until 1920 — a decade after Dunant's death.

These caveats admitted, the book is both timely and significant. Engaging with Dunant's memory has seldom been more urgent, given the context of events in Ukraine.

*Following the publication of Corinne Chaponnière's book (translated by Michelle Bailat-Jones), this article originally appeared in the Church Times, churchtimes.co.uk*



I should like to add to the review of this book about Henri Dunant a little reminder that, for all his charisma, Dunant was not the only founder and originator of the Red Cross. He had a collaborator in Gustave Moynier, a far less flamboyant figure, who tends to get forgotten as Dunant trails his clouds of glory.

It is true that Moynier was less interesting as a character, but, my goodness, without him I doubt if the organization would have got off the ground. While Dunant was the visionary, Moynier was the man of action, the master builder of the Red Cross, as he is described by Jean de Senarclens in his biography *Gustave Moynier, le Bâtitseur*. He did the spade work, convening committees and working groups, drafting documents and ensuring that the necessary legislation was passed throughout all the different stages with total dedication to the cause.

I can highly recommend that biography to anyone interested in life in 19th century Geneva and, of course, in how a worldwide humanitarian organization is created and comes into being.

### **Jane Brooks**

Jean de Senarclens, *Gustave Moynier, le Bâtitseur*, Slatkine, Genève, 2000.

Version in English: *The Founding of the Red Cross, Gustave Moynier its Master Builder*, Slatkine, Geneva, 2005

## **Council Report, February to April 2023**

This is a report from your Council covering the period from February to April 2023. Council met three times during this period, on the third Mondays of February, March and April. The April meeting was the last meeting of the current Council ahead of the AGM on 23<sup>rd</sup> April.

### **Council priorities 2023**

The four Council priorities for 2023 are Building Tomorrow, Vision and Strategy, Building Congregational Capacity and Strengthening our Ministry with Young People.

A considerable chunk of our February meeting was dedicated to Building Tomorrow – details of our discussions and work can be found further down under the heading “Building Tomorrow”.

At our March meeting the focus was on Vision and Strategy. The Vision and Strategy sub-committee had worked on a Vision, Mission, Core Values and Strategic Objectives. Council congratulated the coordinating committee on the work done to define who we are and what we strive to achieve to make God visible here in Geneva. A lively discussion ensued which Daphne and Emily fed back to the coordinating committee. The next steps are now to flesh out how the strategic objectives will be achieved (the “how”) and these will come back to the May Council meeting.

### **Chaplain’s and Wardens’ reports**

Council received regular reports from Daphne and the

Wardens. Council congratulated the Chaplain on the full Lent and Holy Week programme. The Lenten lunches, with talks from members of the congregation were especially appreciated. We were able to celebrate Easter back in the whole church, barring only the chancel. The ecumenical service in the Cathedral of St Pierre was a great success and showcased our wonderful choir. Children participated in the Good Friday meditation, an innovation which supported inter-generational spirituality.

Glen Ruffle, our prospective curate, was with us for a few days in April to sit his French oral examination. Once he passes this we can apply for a work permit for him. He and his fiancée, Angela, will be married this summer and we hope they will both be with us by the autumn.

Council was also pleased to support the Chaplain’s proposal for support for Humberto Henderson to embark on the discernment and selection process for ordained ministry. If successful, his training will start in autumn 2024. Humberto has been playing an increasing role in our church life and many of you will have heard him preach on Sunday 30<sup>th</sup> April.

Council is most grateful to Amanda Dawson and Rawsette Whyte who have stepped forward to take on between them the responsibilities of Safeguarding in our Chaplaincy. We express our thanks to Helen Liddle who has been our Safeguarding Officer for the past few years and has graciously agreed to help with a

smooth handover to Amanda and Rawsette.

### **Stewardship**

The Stewardship sub-committee (comprising Daphne, Mary Talbot, Ursula McGregor, Nicholas Hacking, Aidan Liddle and Jeff Donkin) met in March. An appeal for Building Tomorrow was launched during Lent. A process has been put in place to report back to Council and the congregation at the end of each month. The March report was shared with Council at the April meeting and with the congregation at the AGM. At the time of writing a total of CHF 34'832 has been donated with a further CHF 4'800 promised. By the end of April 25 people had made donations to the appeal, so there are still plenty of potential donors to reach our target of CHF 300'000. Now that we can see the glories of our renovated church, please do think and pray about how you can contribute to this beautiful legacy for future generations.

### **Finance**

The 2022 accounts were presented to the AGM in April. As indicated in the last Council report they included a transfer from the Development Fund to offset the loss of income from events and rentals due to the disruptions of the Building Tomorrow work. This approach was approved by the AGM for both the 2022 accounts and the budget for 2023.

Michael Gunton presented the accounts for the first three months of 2023 at the April Council meeting. Income so far this year is well below budget and last year's equivalent. The combination of collections and

unrestricted donations are tracking below budget and last year's actuals for the same period. However, this is offset by the increase in pledge income, for which we are most grateful. Council has been trying to make it easier for people who do not carry cash to give, either by phone with a QR code or by card on the card readers available both in church and from the sidespeople. The major loss of income is due to the loss of rentals from hiring out church premises. Overall income is down CHF 10'000 as compared to the same period last year. Expenses are under control and within budget.

### **Building Tomorrow**

As mentioned above, much of the February meeting was dedicated to the Building Tomorrow project. We are deeply indebted to Mark Charles, our project manager. He works with a Building Tomorrow sub-committee which includes Daphne, Mary Talbot, Ben Holt, Nicolas Deriaz and Pierre Laravoire. Mark provides monthly reports to Council. Council needs to approve all commitments to spend funds. In February Mark brought before Council the funding needed for the renovation of the porch, vestry and office which had not been included in the original approval of the phase 1 funding. Council approved funding totalling CHF 263'978 for these items.

To assist Council in their deliberations Mark presented the complete financial plans for Building Tomorrow. This included both Phase I (mostly completed) and the current estimates for Phase 2, totalling approximately CHF 7 million.

Phase 1, which is nearly completed, is coming in within budget at just over CHF 3 million. We have currently received funding of CHF 6 million, for both Phase 1 and Phase 2 and we are pursuing other sources, in particular the authorities, for a further CHF 500'000, as well as our own appeal, outlined under the heading of "Stewardship" above.

Council also approved the purchase of 120 stackable chairs and 4 storage dollies for use in the church and hall, as well as 8 large and 6 small (round) tables for a total of CHF 100'000.

At our April meeting we congratulated Mark and his team on the fact that we were able to celebrate Easter in the whole church, with just the chancel off limits. We will celebrate our renovated church on 17<sup>th</sup> September at a special service at 18.00, followed by a reception.

### **Environment**

Council agreed at the March meeting to move to the green tariff for electricity and at the April meeting to move to the "Vitale Vert" gas tariff. Although both these decisions will increase the unit cost of our gas and electricity they are in line with our objective to do all we can to support the move from fossil fuels to sustainable energy. Our new heating and lighting system will allow more proactive energy management which should help us to reduce the units consumed.

### **Copyright compliance**

Copyright compliance is becoming increasingly complicated in the era of the



internet. We are fortunate to be able to benefit from the considerable expertise and experience of Clare Amos in this regard. Clare had outlined her concerns over a variety of copyright issues in relation to material produced by Holy Trinity at our February meeting. It was agreed that copyright compliance on our service sheets would be tightened up, including systematic crediting of authors and composers of hymns. Clare was asked to do further research in particular on issues pertaining to broadcasts and services offered on Zoom. At our April meeting Clare presented a thorough, well-researched paper on all aspects of copyright issues faced by Holy Trinity. A small working group has been set up to work through all the issues raised. We will also contact the other chaplaincies in Switzerland to share what we are doing and benefit from their experience.

**AGM**

An AGM has to be prepared and the various reports written. We are grateful to Mary who took on the lion’s share of preparing the various notices and reports for the AGM. We were encouraged by the increased presence of members at the meeting, 56 as opposed to 44 last year. At the AGM three Council members’ three-year terms ended. Rawsette Whyte and Nicolas Deriaz stood for a second term. Amy Martinez stood down. Ursula McGregor was elected for a first three-year term. In addition, there was one year remaining on Michael Omumbwa’s term. Michael left Geneva last summer. Clare Amos was elected for this one- year term. The Archdeaconry Synod

representatives were all up for election. Carol Brown stood for a second term and Humberto Henderson and Pierre Ludovic Claude were elected for first three-year terms.

You can find the list of the newly constituted Council members on the last page of this magazine and on the church website and all Council members would be happy to hear from you on your questions and concerns.

Please feel free to respond to me on whether this quarterly report gives you useful information on the Council’s work and any suggestions for improvement.

*Ursula McGregor*

and that will be heaven  
at last the first unclouded  
seeing

to stand like the sunflower  
turned full face to the sun drenched  
with light in the centre  
held while the circling planets  
hum with utter joy

seeing and knowing  
at last in every particle  
seen and known and not turning  
away

never turning away  
again

*(Evangeline Paterson Born 1928)*

**Treasurer’s report – interim financial situation**

Over the past 10 years we have managed to maintain our expenditure at a very consistent level. This equates to an annual average of approximately CHF 360,000 or in other words it costs about CHF 1,000 a day to run the church. Over the years, thanks to the generosity of the congregation we have managed to cover this amount.

You will find below a summary of our income and expenditure for the four months to the end of April 2023. While our expenditure is well under control, our income is lagging behind both previous year and budget.

	(In Swiss Francs)		
	Apr-22	Apr-23	Apr-23
	Actual	Budget	Actual
<b>INCOME</b>			
Collections, pledges and donations	85,338	100,661	84,581
Other income (events, hiring premises etc)	12,711	12,333	3,861
<b>Total Income</b>	<b>98,049</b>	<b>112,994</b>	<b>88,442</b>
<b>EXPENDITURE</b>			
Ministry and Services	71,225	73,333	74,174
Administration and Maintenance	45,432	47,833	42,174
<b>Total Expenditure</b>	<b>116,657</b>	<b>121,167</b>	<b>116,348</b>
<b>Operating surplus (loss) for the year</b>	<b>-18,608</b>	<b>-8,173</b>	<b>-27,906</b>

Your continuing support is, as always, most appreciated.

*Michael Gunton*

## Church officers

**Chaplain:** Canon Daphne Green  
[chaplain@holytrinitygeneva.org](mailto:chaplain@holytrinitygeneva.org)  
 022 734 3817  
 079 945 0605

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

**Junior Choir Director:** Claire Charles

**Church Wardens:** Mary Talbot  
 079 632 4012  
 Aylwin Zabula  
[zabulap@hotmail.com](mailto:zabulap@hotmail.com)

**Verger:** Christine Damary  
 022 774 2320

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

**Council Members:** Clare Amos, Emily Banzet, Nicolas Dériaz, Mike Gunton (Treasurer), Nicholas Hacking, Gill Howie, Aidan Liddle, Ursula McGregor, Paul Mondo Ngomba, Rawsette Whyte

**Archdeaconry Synod Representatives:**  
 Carol Brown, Humberto Henderson, Pierre Ludo Claude

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

**Safeguarding Officer:** Amanda Dawson  
[safeguarding@holytrinitygeneva.org](mailto:safeguarding@holytrinitygeneva.org)  
 \*\*\*\*\*

**Church Office:** Michèle Walker, Secretary  
 022 731 5155  
[admin@holytrinitygeneva.org](mailto:admin@holytrinitygeneva.org)  
 Mon, Tues, Thurs & Fri. 8h30 - 12h30

## Church activities

During the present time of the renovation works 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  
 079 945 0605

**Bible Study:** Tuesdays 12h30-13h30 in church Elizabeth Brown 022 778 54 10

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

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

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

**Pledge fund:** Ursula McGregor  
 022 342 3227

### Editorial committee:

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

Please send letters or articles for inclusion in the Magazine to The Editor, either by regular post to Jenny Buffle, 12 chemin La Parisaz, 1291 Commugny

or by email - [jjbuffle@gmail.com](mailto:jjbuffle@gmail.com)

Please note - deadline for articles for the autumn issue is 13 August 2023