

# Holy Trinity Geneva Magazine



## The Chaplain writes

Easter is late this year (20 April) which is welcome, giving us a breathing space between the end of Epiphanytide on 2 February and the start of Lent. We have a few weeks of what the Church calls ‘ordinary’ time (which, like all time, is never ordinary but precious and is a gift). It is a great time for us to draw breath and to look ahead to consider how we will spend Lent.

Lent can feel a very difficult period which we associate with giving up things we like (40 days without chocolate!) and austerity in our church life. Yet the reality is that Lent is an enormous gift to us because it is a time in which we can grow in our relationship with God and as people.

The poet Malcolm Guite describes Lent as a pilgrimage in which we journey with Christ. We set out as the Israelites set out with God from their slavery in Egypt into the wilderness and it is in that wilderness that we will discover more about God and about ourselves.

For this reason we can see Lent as an adventure, a time of stepping out into something new. As with all adventures, there are going to be challenges, some of which we may find hard and even painful. But if we persist, we are going to grow and be changed.

Lent is a time when we are given a special opportunity to reset our compass. As we journey with Christ, through his time in the desert, his Passion, death and resurrection, we will learn more about ourselves and the things that ultimately matter in our lives. In the light of Christ, we’ll begin to glimpse those things we need to shed and leave behind, rather as a snake sheds its skin in order to grow.

But as with all pilgrimages, we need to prepare. That is why these weeks of Ordinary time are so helpful. For they give us that space to look forward and consider what the special graces are that we are seeking from God at this time and what might help us to achieve this.

During this Lent at Holy Trinity we will be providing a range of services and events which I hope will help and enrich us in our Lenten pilgrimage. Our Ash Wednesday services on 5 March are our time for setting out, when we consciously commit ourselves to journey with Christ over the next forty

days. Then on Saturday 15 March we’ll have a Retreat Day at the beautiful ecumenical institute at Bossey. On that day, which will be led by the clergy including the Revd Michael Rusk from Emmanuel Episcopal Church, we have a chance to step aside from the busyness and demands of our daily lives. In the peace and tranquillity of Bossey, we can listen to and reflect on God’s words to us in scripture, walk and pray in the grounds and chapel and enjoy this time apart. The prophet Hosea talks of God calling us into the wilderness in love and speaking to our hearts – this will be just such a day!

Lent is a time when we also learn more about our Christian faith which in turn helps us to grow and mature as Christians.

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This year the Church celebrates the 1700th anniversary of the Council of Nicaea in which bishops from many countries of the world gathered and at which the first draft of what we now know and say as the Nicene Creed was written. To celebrate this, the Diocese in Europe has produced a special Lent course on the Nicene Creed. We will be running this course online on Tuesday evenings in Lent together with La Côte church for five weeks. It's a wonderful opportunity to learn more about the origins of this creed, how it links us to Christians throughout the world and it will challenge us to think more deeply about how it affects our lives today.

We will also have a chance in this season to learn more about the issues facing our Anglican brothers and sisters in Christ. At our Lent lunches we're going to hear speakers from different parts of the Anglican Communion addressing topics including peace and justice, gender, reparations after colonialism and human sexuality.

We will start and end the working week throughout Lent in prayer with an online service of Morning Prayer on Mondays and a service of Compline on Friday evenings. Then, as we enter Holy Week, we will have a full schedule of daily services to help us to follow Christ in the final week of His Passion.

There will be other material and events including recommendations of books to read and various prayer and worship opportunities and we will provide further details of these as they become available. But I hope this gives you an idea of

some of the resources open to you as you plan your Lenten pilgrimage.

A Prayer for our Pilgrimage  
(Bishop John Pritchard)

*Pilgrim God, bless us with  
courage where our way is  
fraught with danger.  
Bless us with good companions,  
where the way demands a  
common cause.  
Bless us with good humour, for  
we cannot travel lightly when  
weighed down with too much  
solemnity.  
Bless us with humility, to learn  
from those around us.  
Bless us with decisiveness,  
where we have to move quickly.  
Bless our lazy moments, when  
we need to stretch our limbs for  
the journey.  
Bless us, lead us, love us and  
bring us home,  
Hearing the gospel of life.  
Amen.*

I hope you have a very blessed  
and fruitful Lent.  
With my love and prayers

**Daphne**



**Seeking a new Archbishop**  
*The appointment process  
explained*

Late in 1902, the then Archbishop of Canterbury died in office. It seemed to most that the only possible candidate to succeed him was the Bishop of Winchester, Bishop Randall Davidson. He thought so himself: "I do know the ropes"

he said. The then UK Prime Minister, Arthur Balfour, wrote in these terms to Bishop Davidson: "I mean to propose your name to His Majesty the King (*King Edward VII*)" he wrote. "From conversations I have had with him, I have no doubt that he will agree". HM the King did agree. And so, without too much delay, it came about that Bishop Davidson became Archbishop of Canterbury.

120 years on, many wish that the question of who is to be the next Archbishop of Canterbury could be decided so speedily in our day. On the day on which I write this article, in the middle of February, there is a letter in the London 'Times' from a former distinguished member of the Church of England's General Synod: "No other organization would tolerate... such a slow...process ... The Church of England is in the midst of a leadership crisis." he writes.

The reality is that the Church of England can't win. For at least the last 50 years it has been slowly opening up its process for choosing Diocesan Bishops. No longer as in 1902 is it simply a question of members of a charmed circle proceeding as seems to them best. The King – despite his capacity as Supreme Governor of the Church of England – stands back from the process. There is widespread consultation with the Diocese in question. A body is established - called a Crown Nomination Commission ('the Commission') - which balances representation from the wider Church of England and from the Diocese whose Bishop is to be appointed. That body meets several times. They deliberate

carefully and they pray intensively. Possible candidates are interviewed.

So it is an open, collaborative process. But such processes are by their very nature slow. And, especially when the appointment is of an Archbishop of Canterbury, when the church is longing for effective leadership, there is much pressure to cut corners and to speed things up.

In many ways the process for the appointment of Archbishop of Canterbury mirrors the processes for the appointment of any diocesan Bishop. But there are more interests to consider - the Diocese of Canterbury, the wider Church of England, the world-wide Anglican Communion in which the new Archbishop will play a leading part - and so inevitably the Commission working on the appointment will be a more complex body with a need for more prolonged discussion so as to touch on every aspect of the new appointment.

In this case, as in the case of the choice of any Archbishop of Canterbury, the Commission comprises:

- The Chair (a layperson), appointed by the Prime Minister. In this case, it is to be Lord Evans of Weardale, a former Chair of the UK Committee on Standards in Public Life.
- The Archbishop of York.
- A Bishop of the Church of England - to be elected by the Church of England's House of Bishops.

- Three representatives elected from the Diocese of Canterbury.

- Six representatives (three clergy and three lay) elected by the General Synod of the Church of England.

- Five representatives from other churches in the Anglican Communion - one each from Africa; the Americas; Middle East and Asia; Oceania and Europe.

- (The Secretary General of the Anglican Communion, the UK Prime Minister's Appointments Secretary and the Archbishops' Secretary for Appointments will also attend as non-voting members of the Commission.)

Before the Commission meets, the Church of England will lead a consultation process to determine the needs of the diocese, the Church of England and the Anglican Communion.

The Commission will then meet to agree its processes and review candidates.

At the end of the process, if all goes well, a name emerges to be passed to the UK Prime Minister. Since 2007, the Prime Minister has automatically accepted the Commission's recommended candidate and tendered their name to Monarch. (There is though, provision that the Commission may also submit the name of a second appointable candidate, should it not be possible to appoint the first candidate.)

Once the King approves the chosen candidate, the UK Prime Minister's Office will announce the name of the Archbishop-designate.

Given the number of interests which need to be held in balance, it is not surprising that this will not be a speedy process.

However, the public consultation is already under way. All are welcome to make their own input to this by writing to Canon Stephen Knott, The Archbishops' Secretary for Appointments, Canterbury Crown Nominations Commission (CNC), Lambeth Palace, London SE1 7JU, GB.

An online consultation form is also available via this address and then following the relevant links:

<https://www.churchofengland.org/about/governance/archbishops/canterbury-crown-nominations-commission/consultation-nomination-106th-archbishop-canterbury>

The promise is that all representations received will be weighed carefully so as to help the Commission better understand the qualities that the next Archbishop should have to meet the needs of the Church today and in the years to come.

And this is promised too "The themes that emerge through this consultation will sit alongside the 'Statement of Needs' produced by the Diocese of Canterbury, as well as other information provided by the National Church and Anglican Communion. This information will inform the Canterbury

Crown Nominations Commission (CNC) of the needs of the mission of the Church of England and the wider Anglican Communion.”

Representations need to be in by March 28.

It is all so different from how it was in 1902! We each of us have the opportunity to contribute to this process of discernment of who it is that God is already calling to be the next Archbishop of Canterbury. Above all, it is important that we continue to pray mightily for a good appointment at the end of this process. Here is the prayer that the Church of England is offering for us to use at this time:

*Heavenly Father, shepherd of your Church, send us a faithful pastor to lead with wisdom, courage, and love, proclaiming your Gospel, celebrating the sacraments, and guiding your people in unity and truth. Strengthen your Church, we pray, and direct us in your ways, through Jesus Christ our Lord.*

**Canon Colin Williams**  
*Archdeacon Emeritus in the Diocese in Europe  
 (and - more importantly! - former member of the Choir of Holy Trinity Geneva)*



### Roscoff, Finistère

I spent my Christmas holidays in the far north-west of France at the little fishing port of Roscoff on the north Breton coast. I heard Christmas Mass in its typical 16th-century Breton Church. It has a tall Renaissance belfry complete



with balustrades, domes and lanterns and houses four bells cast, interestingly enough, in Annecy le Vieux. It stands so high that sailors and fishermen must still be guided by it as much as by Roscoff's lighthouse and all the warning lights along this rocky, dangerous coast. Around the outside walls of the church are three sculpted bas reliefs of galleons probably donated by the owners of the vessels as ex votos in thanks for a safe return to port, and inside the church at the back of the pulpit is carved a splendid three-master. The sundial that accompanies the exterior carvings also reminds passers-by of their mortality. As they check to see the hour, they read "Craignez la dernière!" - it may come soon. One of the church's treasures is a rosary said to have belonged to Mary Queen of Scots. She certainly visited Roscoff in 1548, allowing several café and restaurant owners to claim their establishments are "de la Reine

Marie". She arrived and departed safely one imagines, though the embarcadère or lengthy pier that now allows people to reach and take off from Roscoff by sea was not built until 1969 ... It is tremendously long - 590 metres and narrow 2,5m and while I was there so fierce were the gales that you were not allowed to walk on it unless you needed to take the ferry to the nearby island of Batz. The coast is so rocky and the currents so dangerous that you can only reach the harbour from the sea at high tide.

Nevertheless, people in the 15th and 16th centuries certainly travelled. Another of the treasures of Notre Dame de Croaz Batz is a beautiful alabaster altarpiece that was sculpted in Nottingham! It shows the flagellation and crucifixion of Christ, his Ascension and a scene of Pentecost. (The panels showing the Annunciation, Adoration of the Magi and the Resurrection have been stolen, so clearly its value did not go unnoticed.)



The most famous travellers of Roscoff in the 20th century were the "Onion Johnnies", Roscovians who eked out their livelihood in good weather by taking a ferry over to Plymouth and cycling all over the South

coast of England with strings of the famous Breton red onions round their necks and slung over their bicycles. Sadly that does not seem to be a profitable trade nowadays.

*Jane Brooks*



### Love in Christianity

*The following reflection by Clare Amos is lightly adapted from a talk she gave for an international interreligious webinar. The topic of the webinar was 'Love in the Abrahamic Faiths' and she had been invited to speak on 'Love in Christianity'.*

One of the most significant developments in interreligious dialogue this century was the publication in October 2007 of the document 'A Common Word'. It was the brainchild of Prince Ghazi bin Muhammad of Jordan, and was intended as a riposte to the Regensburg address of Pope Benedict which had been perceived as critical of Islam. *A Common Word* is clearly a Muslim document, with many Muslim signatories, largely Sunni, though including some Shia representatives. It is however overtly addressed to a range of senior Christian religious leaders, including Pope Benedict.

*A Common Word* speaks of the need for peace between Christians and Muslims. It explicitly states, 'The future of the world depends on such peace'. This is as true now as it was 17 years ago. The

document then goes on to suggest, 'The basis for this peace and understanding already exists. It is part of the very foundational principles of both faiths: love of the One God, and love of the neighbour.' And then essentially, the document is an exploration of these two interlinked concepts, 'Love of God' and 'Love of Neighbour'. It is intriguing that these phrases, which are used as sub-headings within the document, are taken from the Christian New Testament and particularly the key discussion, which appears in all three Synoptic Gospels, between Jesus and a scribe or lawyer regarding 'What is the greatest commandment in the Law?'. The answer, given by Jesus in the Gospels of Matthew and Mark, and by his interlocutor in the Gospel of Luke, is 'You shall love the Lord your God with all your heart and mind and soul and strength,' and then is added, 'And you shall love your neighbour as yourself'. This discussion is of course drawing on key texts from the Hebrew Scriptures, Deuteronomy and Leviticus.

As a Christian who has worked in the field of Christian-Muslim relations I have found *A Common Word* significant, challenging, but not totally unproblematic. I am however also very grateful for its publication, and for the way that it has forced me to reflect more deeply on the understanding of 'Love' in my own faith, which both resonates with what is stated in this document, but also goes beyond it. I would certainly accept that for Christianity 'Love' is indeed a fundamental virtue.

I now focus briefly on what seem to me three key Christian distinctives in relation to 'Love'.

The first and perhaps most fundamental one is that taking Christianity as a whole, for Christians the phrase 'Love of God' is a subjective genitive before it is an objective genitive, and that the latter depends on the former. What I mean by that is that God's love for us is what is primary, and that our love for God is dependent upon and is responsive to this prevenient love on the part of God. This is explicitly stated in New Testament texts such as I John 4.10-11, 'In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins.' The biblical text then goes on to draw out the implication that 'Since God loved us so much, we also ought to love one another'. In other words, God's love for us is the starting point, but our response to that requires us to be in turn agents of love towards our fellow human beings. This understanding of love, which is characteristic both of the Gospel of John and the Letters of Paul, feels different from what is said about the Love of God in that exchange between Jesus and the lawyer, (e.g. Mark 12.28-34) in which clearly it is our love *for* God which is under discussion – though perhaps even there there is an implied sense of God as the instigator of the relationship.

Secondly, one of the fundamental questions for Christians relates to what exactly we mean by 'love'. It is interesting that English is a relatively sparse language; in

many instances one English word has to cover the meaning of concepts which in Greek, or Arabic would be represented by several different words. That is certainly true when it comes to 'Love'.

CS Lewis was a scholar of English and a Christian theological writer. Though these days he is probably largely remembered for his children's stories which create the imaginary world of Narnia, among his 'adult' Christian books one of the most popular is 'The Four Loves'. In this Lewis suggests that our English word 'love' encompasses four types of 'love' which he links to four different Greek words.

- Eros – love as desire, sexual love
- Storge – love as affection, the kind of love which exists in families
- Philia – love as friendship
- Agape – love as self-giving

Lewis argued that the Christian understanding of what 'love' is is primarily linked to the perception of love as 'agape'. It is certainly true that in the New Testament the Greek root *agape* – whether as a noun, verb or adjective - appears far more frequently than any of those other three Greek terms which might be translated by the English word 'love'.

Essentially Lewis was popularising the thesis of the Swedish scholar Anders Nygren, who in the 1930s wrote an influential volume *Agape and Eros – study of the*

*Christian idea of Love*, contrasting *eros* as an egocentric and acquisitive kind of love, needs-based and desire-based with *agape*. When we love out of *eros* - whether we love a god or another human being - we love out of self-interest and in order to acquire and possess the object of our love. This form of love received its classic expression in the philosophy of Plato, particularly in his dialogue *The Symposium*.

*Agape*, by contrast, is a self-giving and self-sacrificial kind of love based on God's unconditional love for all creatures. When we love out of *agape* we reject all self-gain and interest, and surrender ourselves to the other and love them purely for themselves. This, according to Nygren, is the Christian ideal of 'love'.

But is it quite so simple? For it is interesting to realize that, for example, the words used for 'love' in the ancient Greek translation of the Song of Songs, probably the most erotic text in Christian or Jewish scripture, derive largely from the root '*agape*' rather than '*eros*'.

And the understanding of 'love' offered by St Augustine of Hippo, one of the greatest Christian theologians of the patristic period suggests that Augustine, perhaps partly because of his personal story, clearly mingles together what we would understand by *agape* and *eros*.

One cannot read passages like this without feeling that for Augustine these two aspects of love were inextricably bound together and creatively enabled

the mutual love of God and humanity:

*Late have I loved you, O Beauty so ancient and so new.  
Late have I loved you! You were within me but I was outside myself, and there I sought you!  
In my weakness, I ran after the beauty of the things you have made.  
You were with me, and I was not with you.  
You have called, you have cried, and you have pierced my deafness.  
You have radiated forth, you have shone out brightly, and you have dispelled my blindness.  
You have sent forth your fragrance, and I have breathed it in, and I long for you.  
I have tasted you, and I hunger and thirst for you.  
You have touched me, and I ardently desire your peace.  
You have made us for yourself and our hearts are restless until we rest in you.*

Augustine was certainly also aware that such desire – such love - for God has ethical implications for how human beings are called to relate to one another. His powerful words on this have resonated down Christian history

*“What does love look like? It has the hands to help others. It has the feet to hasten to the poor and needy. It has eyes to see misery and want. It has the ears to hear the sighs and sorrows of human beings. That is what love looks like.”*

Nygren believed that the influence of Augustine led Catholic Christianity down a false trail when it came to reflecting on Love, and that the right path – separating *agape*

and *eros* – was only recovered by the Protestant Reformers. I am not sure that Nygren was right – but that question of the relationship between love and desire, *agape* and *eros*, is perhaps one of the great internal controversies that Christianity has to contend with. Indeed it is hinted at in some lines from the 20<sup>th</sup> century poet TS Eliot:

*“Who then devised the torment? Love.  
Love is the unfamiliar Name  
Behind the hands that wove  
The intolerable shirt of flame  
Which human power cannot remove.  
We only live, only suspire  
Consumed by either fire or fire.”*

My third and final point is based on the understanding, clearly articulated in the Gospel and Letters of St John, that God IS love, and that if we want to speak of the reality of God then ‘Love’ is perhaps the most accurate word we can use to do so. Indeed ultimately the classic Christian assertion of the trinitarian nature of God derives from our belief that ‘Love’ is the essence of God. The Christian understanding of God as Trinity developed in the early Christian centuries not as a clever mathematical puzzle, but as a response to the fundamental question that since love is necessarily relational, if we believe that God existed before creation, and if we also believe that the nature of God is love then there needs to be an ‘other’ within the godhead who is the recipient of such divine love. Indeed it is perhaps the overflowing of this mutual love which exists between Father, Son and Holy Spirit, which calls creation into being and

which, through a costly act of redemption, insists on also bringing humanity into a loving and ongoing divine-human relationship.

So I end by sharing with you that much-loved poem, coming from my own Anglican Christian tradition, written by the 17<sup>th</sup> century priest-poet George Herbert, which for me sums up the essence of what I have been saying: for the Christian tradition, God is the initiator of love, love allows us to bring our longings and desires into our relationship with God and our world, and indeed there can be times, as in Herbert’s poem, when the word ‘God’ is simply replaced by the word ‘Love’.

*LOVE bade me welcome; yet  
my soul drew back,  
Guilty of dust and sin.  
But quick-eyed Love, observing  
me grow slack.  
From my first entrance in,  
Drew nearer to me, sweetly  
questioning  
If I lack’d anything.*

*‘A guest,’ I answer’d, ‘worthy  
to be here:’  
Love said, ‘You shall be he.’  
‘I, the unkind, ungrateful? Ah,  
my dear,  
I cannot look on Thee.’  
Love took my hand and smiling  
did reply,  
‘Who made the eyes but I?’*

*‘Truth, Lord; but I have marr’d  
them: let my shame  
Go where it doth deserve.’  
‘And know you not,’ says Love,  
‘Who bore the blame?’  
‘My dear, then I will serve.’  
‘You must sit down,’ says Love,  
‘and taste my meat.’  
So I did sit and eat.*

**Clare Amos**



### **Council Report – November 2024 to January 2025**

Council met twice during this period, once in November and once in January. In December Daphne invited us to a social evening at her flat, which was most enjoyable and an opportunity to relax and get to know each other better.

### **Review of 2024 objectives and Setting objectives for 2025**

At our January meeting, under Daphne’s guidance, we reviewed what progress we had made in 2024, implementing our objectives, in line with our overall Vision & Strategy (available on the website). On the whole, 2024 was a positive year in which a number of objectives were achieved. Our congregation numbers have remained stable and in some cases registered some growth. Our offering has been extended by the development of a quarterly Eucharist with prayers for healing, laying on of hands and anointing, which has been well received. We have continued to build up our spiritual life as a congregation with a rich offering of bible studies and courses. Our Youth ministry is flourishing. The summer and Christmas fairs were good as fundraisers but also have helped to get new people involved. The one area it was felt that more development was needed was in our outreach. All this is positive and gives us a good

basis to continue to develop our worship and congregation into 2025.

In terms of 2025, we identified 5 priorities, to be worked on within the framework of our Vision & Strategy. These are in brief:

- to build up our Christian discipleship amongst our adults and young:

- to increase involvement in leadership of church life amongst our adults and young:

- to develop the outreach of our community:

- to develop the scope, planning and funding of phase 2 of Building Tomorrow:

- to endeavour to repeat a surplus financial result.

The plan to achieve these priorities is being reviewed, after comments and suggestions from Council at the January meeting and will hopefully be adopted at the February meeting.

### **Worship and Congregational Development**

Worship over Advent and Christmastide was rich and varied, starting with our traditional Advent Carol service, our regular Advent worship, including a nativity play written by Eleanor Catterall and a new Christmas Songs of Praise, which attracted a wide level of participation. There was a significant increase of attendance at the two Christmas Day services (9 am, 41 compared with 22 in 2023, 10.30, 79 compared with 37 in 2023. Midnight Mass attendance was similar to 2023, however the service was shared on-line for the first time, an

initiative which was appreciated. The Nine Lessons and Carols in St Pierre attracted a full house. However the collection at CHF 4'775 was disappointing and it was noted that many neither gave in cash nor electronically. It appears that some people, outside of our own congregation, see the service as a free concert. Any ideas on how we can nudge people into contributing, whilst respecting that this is a service of worship and celebration, open to all, would be welcome.

Council was pleased to learn that eight members of our congregation have signed up for a Congregational Worship Leaders (CWL) course delivered by our Archdeaconry. The participants are sponsored by our Chaplain and Council. Once they have successfully completed the course and have fulfilled all safeguarding requirements, they will be able to lead some aspects of worship relating to a Service of the Word.

Daphne also informed Council that Godwin Appiah was ordained as Deacon of the Province of West Africa. Godwin has been a regular attendant at Holy Trinity and is often to be seen serving at Holy Communion. In order to minister in the Church of England, including our Diocese, he will have to undertake the Church of England selection and training processes. He will join the Enquirers group this autumn. We congratulate Godwin on his ordination as Deacon in Accra and our prayers go with him on the next stage of his vocational journey.

### **Children and Young People**

During November, Daphne and Armel had separate meetings with the parents of our Junior Church and Youth Group. The purpose of the meetings was to explore with parents the teaching and activities provided and to ask for their suggestions as to any areas which could be developed. In general, parents' level of satisfaction was high. They suggested that children could be encouraged to play their instruments during some of the services and the possibility of a trip to Taizé this summer. They also met with the older group (14-18). The youngsters expressed interest in serving outside of the church, an interest which we are keen to support by enabling them to participate in outreach projects.

### **Safeguarding**

*(from Carol Brown, our Safeguarding Officer and Rawsette Whyte, our Assistant Safeguarding Officer)*

Safeguarding has hit the headlines with the publication of the Makin report into the abuse perpetrated by John Smyth and the subsequent resignation of the Archbishop of Canterbury. The effectiveness of safeguarding procedures in the hierarchy of the church and its failure to respond appropriately to a number of cases has caused lots of anger, upset and reflection. Improvements are already in train, as indicated by reports from the independent INEQE audits of dioceses and, as already planned, General Synod will decide on the exact form of independent oversight at its February meeting.



On a chaplaincy level here in Geneva, safeguarding is thought of and acted upon in everything we do and is supported by the Council and Chaplain. The safeguarding team would like to reassure you we take our responsibilities seriously. We are also supported by a strong Diocese Safeguarding team from the Diocese in Europe. Members of the congregation who volunteer in various roles from helping in church to leading children and youth groups have undergone appropriate vetting checks and training. Our safeguarding records detailing this are up to date and under constant review. Risk assessments are undertaken for events within our community to try and make them as safe as possible. It is also important to remember that safeguarding is everyone's responsibility, so we can all play a part in helping our Church to be safe and welcoming. Let us pray for a culture where no one is afraid to speak out, however small or large their concerns and we do not have the belief "that nothing bad would happen here".

If you would like to talk to someone confidentially about an issue relating to safeguarding – please contact our safeguarding team. The email address is: [safeguarding@holytrinitygeneva.org](mailto:safeguarding@holytrinitygeneva.org) Further information can be found on the HTC website, including details of how to contact our Diocese Safeguarding team directly.

### **Environment**

We were awarded our A Rocha Eco Church Silver award at the end of last year. Our thanks go

to Mary Talbot whose tireless advocacy of environmental issues inspired many of us to contribute to this achievement. The next challenge is the Gold award – this is quite a step up and requires environmental thinking to be embedded in the daily life of our church and community. As I write this, we have been invited by Daphne to take part in the A Rocha "plastic free February" challenge. This is an opportunity for each of us to take a good hard look at the role plastic plays in our daily life and find alternatives or ways of recycling.

### **Finance**

Michael Gunton presented to the January Council the preliminary accounts for 2024, which will be finalised for the AGM (4<sup>th</sup> May). As you know, Michael is standing down as Treasurer after many years of dedicated service. We are immeasurably grateful to Michael who has been an outstanding Treasurer. His dedication to his task, his unstinting giving of his time and wise steering of our finances went well beyond reasonable expectations of this role. I.J. Aghanya took over as Treasurer, with effect 1<sup>st</sup> January. I.J. is husband to Elspeth and father of three boys, Benjamin, Samuel and Alistair, all of whom worship regularly at Holy Trinity. He grew up in Nigeria and in Scotland where he attended school and university. He has lived in Geneva for the last 16 years, most of which have been spent working within the financial services industry. He is a qualified British Chartered Accountant, with an MBA in Finance. He has a passion for

tennis, boxing and playing the piano. We look forward to working with I.J.

### **Communications**

You will have noticed that the electronic noticeboard is now functioning in the porch. It provides information for visitors and the congregation alike on services, forthcoming events and a short history of our church. Our website continues to be regularly updated and it is now possible to find the texts of most of the sermons delivered at Holy Trinity on the website under the "Worship" tab and then "Sermons".

### **Building Tomorrow**

The exciting news is that the choir stall frontals are in the final stages of manufacture in the UK. Mark is hoping to arrange transport for the second week of February. We are planning a dedication service for the completed choir stalls for the evening of Sunday 2<sup>nd</sup> March. In terms of planning for Phase 2, a matter of some concern is finding alternative accommodation whilst our hall and forecourt are out of action. One option would be containers. A working group, led by Pierre Laravoire has visited portacabins, currently being used to house a school, to start investigating this alternative. The Building Tomorrow committee is holding an information session for the congregation to share with you the work on scoping, planning and funding Phase 2, on 23<sup>rd</sup> February after the All Age Service.

### Deep Dive 2024 Priorities – Community and Social Outreach

At our November meeting Council considered in depth our priority to foster Community and Social Outreach at Holy Trinity. We were joined in our discussions by Christine Damary. Our major outreach programme in Geneva is our work with the Jardin de Montbrillant. During the year 7 lunches were served to over 300 people each time and in December 350 Christmas packets were prepared.

Christine commented that not enough was known in the church about these activities and who volunteers. She suggested that the lunch teams could be thanked during services to make the outreach more visible and perhaps encourage others to volunteer. In terms of outreach further afield there had been fairly limited activity in 2024. There was general agreement that widening our outreach should be a priority for 2025 and we should endeavour to leverage our multinational congregation, many of whom have links and knowledge of projects where support from Holy Trinity could make a difference. There was discussion of setting up a group of volunteers to lead and give more structure to our outreach and which could act as conduit for ideas of projects from the congregation. If you have ideas for projects where we could help, or if you are prepared to serve on a working committee to give our outreach structure and guidance, do contact Daphne, or any member of the Church Council. Let us all try together to share what God has given us as a

community here in Geneva more widely.

We look forward to working hard in 2025 to serve you, our congregation and to progress together in our discipleship.

*Ursula McGregor*



### *A novel way to raise money for Holy Trinity Church?*

Pierre and I went skiing in Val d'Isère at the beginning of January and the hotel we stayed in had several different daily newspapers. An article entitled "Cathedral-cured charcuterie", written by the journalist Ségolène Le Stradic in the International Edition of the New York Times on January 14, caught my eye.

The priest in the cathedral of the small town of St Flour, in the Cantal area of France south-west of Lyon, was struggling to raise funds to restore the antique organ and came up with the idea of turning one of the bell towers into a curing workshop where the farmers could hang their hams to dry.



For nearly two years, after being blessed by the local Bishop (!) pork legs swayed in peace in the dry tower, these were sold directly from the church, online, or at local markets. Instead of hanging for most of their curing time in warehouses at a constant humidity and temperature, these hams spend three months of their maturation hanging from the ancient beams in the north tower blowing in the wind. This together with the vibration from the bells is said to give the hams their special quality and flavour and they are readily bought by customers such as restaurants. The Elysée Palace in Paris even has a three-monthly standing order.

Not all of the congregation are in favour of the ham plan, as the cathedral already has beehives on a roof of the building to produce honey. One parishioner wonders if the cathedral is not being turned into a market place and asks if cheese-making will be next?

This gentleman is not the only one to object. The Inspector of the French equivalent of the Swiss Sites et Monuments decided that the hams had to come down after noticing a grease mark on the floor of the tower as well as other violations. In December 2023 he also decided that the hams were a fire hazard. When the cathedral refused to comply, the dispute went all the way up to the country's minister of culture, Rachida Dati.

A carpet has been put in place under the hams to protect the flooring (even if it has not been proven that the grease stains originated from the hams) and visitors are banned from

climbing the 145 steps to admire the project. Ms Dati announced in October that the hams are staying provided a detailed study is undertaken that approves the administrative, practical and organizational arrangements thereby ensuring that the hams are matured safely. The process is continuing but in the meantime the ancient organ has been restored thanks to the funds raised over two years.

Holy Trinity Church does not have many pig farmers, even less a co-operative producing hams nearby but perhaps we could ask Mark Faber if he would be happy to raise some hens in the garden and sell eggs to raise funds to go towards the much-awaited phase two of our Building Tomorrow project?

### *Elizabeth Laravoire*



### *Tudor England and the Antwerp Book Trade: From Tyndale to Plantin*

*Announcing a Conference and Display of 16<sup>th</sup> Century Books, Antwerp, 8–11 July 2025*

Throughout the Tudor period, English booksellers relied on continental suppliers to keep up with the growing demand for books. Continental immigrants were active in the English printing industry and books produced overseas were imported on a large scale. One

of Europe's leading printing centres was Antwerp, distributing books across Europe, and especially to and from England. In an era of religious controversies, books dealing with matters of faith were predominant among the shipments to London. In the 1520s and early 1530s, while King Henry VIII was still a 'defensor fidei' for the Church of Rome, Antwerp printers provided the English market with dissident Protestant works. A prominent example was Merten de Keyser, who printed several of the polemical works and Bible translations written by the English biblical scholar William Tyndale. Antwerp has particularly strong links to the English Bible, as both William Tyndale and Myles Coverdale worked on their translations in the city, and saw several of their works through the press there. The year 2025 is the fifth centenary of the first publication of Tyndale's New Testament translations.

By the second half of the 16th century, the English Reformation had set in motion an exodus of Catholic recusants to the Low Countries, beginning as early as Edward VI's accession in 1547. A second wave of emigration took place after Elizabeth I came to the throne, creating a considerable migrant community in the Catholic Southern Netherlands, clandestinely producing books for their coreligionists back home. Furthermore, numerous French Huguenots and Low Countries Protestants went to England fleeing religious upheaval. Some of these were booksellers who maintained their professional contacts on the Continent.

Beyond confessional conflicts and crises, there was also a continuous trade in literary and scholarly publications across denominational divides. Christophe Plantin had a successful printing and bookselling business in Antwerp as early as 1555, providing the highest quality to the widest market from very early on. He continued to sell and distribute books across the Channel throughout his career, with many leading figures in Elizabethan England proud to own them.

From 8 to 11 July 2025, to mark the quincentenary of Tyndale's first edition of the New Testament a conference will be organized in Antwerp on the book trade between Tudor England and the Low Countries.



For the entire duration of the conference, all participants will have access to a small-scale curated display in the Museum Plantin-Moretus showing books from the museum's own collection, with two loans from institutions outside Antwerp: (1) the Worms copy of Tyndale's New Testament (the only complete copy, probably from 1526; loan from Stuttgart agreed in principle) and (2) the letter Tyndale wrote while imprisoned in Vilvoorde Castle in 1535 (loan from the General State Archive in Brussels to be confirmed). Full details of the

programme may be found at the web address below.

*Organising Committee: Paul Arblaster (University of Louvain); Pierre Delsaerd (University of Antwerp); Guido Latré (University of Louvain); Zanna Van Loon (Museum Plantin-Moretus).*

[TudorAntwerp@uantwerp.be](mailto:TudorAntwerp@uantwerp.be)  
[www.uantwerpen.be/tudorantwerp](http://www.uantwerpen.be/tudorantwerp)



### **Lady Godiva Part II**

*Charles Graves' historical account continues and concludes with another note on Eddeva's marriage with Hugh Fitzgrip.*

A final note on Eddeva's marriage with Hugh Fitzgrip. They had a son *Hacon* or *Acun*, shown as holding lands in Lincs. 1086 and also as a vassal of the Count of Mortain (King William's half-brother) in the West Riding of Yorkshire in 1086. He is also shown as a vassal of Earl Leofric, Eddeva's third husband. Hacon's son *William Turniant* is listed in the *Lindsey Survey* (1115-1120) (L/3/ 7, 18); L 7/ 6, 10; L/ 11, 28) as son of Hacon. He was apparently a monk at Thorney Abbey, Cambridge.

Holdings in Lincs. of Ulviet (Eddeva's father-in-law) and Tururet (her husband) *T.R.E.* when compared with those of a Leuric and Earl Morcar show that they were living in the same or nearby villages in Yarborough, Winnibrigg, Beltisloe, and Aveland wapentakes / hundreds, Lincs. in *T.R.E.* In Yarborough

bordering the Humber, Morcar held at Barrow on Humber next to Barton on Humber where Turstin de Mortemer / *Thurstin de Bastenhure* (father of Eddeva) held, and Ralph de Mortemer held nearby with Eddeva at Thornton Curtis. Earl Morcar also held Goxhill next to Barrow on Humber and 'gave it to Hugh' (70 /5). 'Hugh' is not further explained in the text, and we presume it refers to *Hugh Fitzgrip*, Eddeva's first husband. *Grim* had also held at Goxhill – it was either Grimbold or Hugh Fitzgrip (called Grinchil). Morcar also held at North Stoke and Great Gonerby (Winnibrigg hundred) three miles in either direction from Little and Great Pontin where Tururet held before Countess Judith took it (56 / 7, 8). Tururet also held at Claypole (Winnibrigg). Morcar also held Skillington and Colesworth as well as Burton Coggles in (Beltisloe hundred). Skillington was one of the villages Ulf 'Tope's son' (son of Tururet) procured for Gerard, son of Archbishop Aldred. Aldred was brother to Ulviet (father-in-law of Eddeva).

Later, Hacon (son of Eddeva and Hugh Fitzgrip) *was a vassal of Earl Leuric, Eddeva's third husband.* (see *Lindsey Survey* (1115-1120) (Well wapentake) 6 / 6 where, under Stephen of Brittany, '*Hacon son of Eluric*' holding Morton (Well) refers to Hacon and his stepfather Earl Leuric, and to Willingham by Stow and Stow which '*Hugh's wife*' holds. This refers to Eddeva, wife of Hugh Fitzgrip (her first husband). The minster of Stow St. Mary (Well) was supported financially by Eddeva / Lady

Godiva as the *Wikipedia article* on Lady Godiva informs us.

Eddeva lost lands in Lincs. by 1086 but kept one at Nettleton (Yarborough wap.) where it was said '*she (Leueua) held half a team there as a thane*'. But her property at Melton Ross, Kettleby and Brockleby had been taken by Erneis de Burun, a Norman. He also took her property at Grayingham (Corringham wap.) Erneis also took four lands of *Grim* in Yarborough wap. meaning the land of either Hugh Fitzgrip, Eddeva's first husband, or of Hugh's father Grimbold. But Erneis did not take Bonby (Yarborough) of *Ralph de Mortemer* (who kept it along with Hugh Fitzbaldric (who had become sheriff of Yorkshire).

Upon arriving at Coventry as holding lands of her husband Leuric, Earl of Mercia, Eddeva was not the only one of her family in Warwickshire. Ralph Mortemer (her brother or nephew) held land there by 1086 under Henry de Ferrières at Stretton Baskerville (an empty village today attached to Burton Hastings, 10 miles north of Coventry). A Turstin held of the same Henry Ferrières at Grendon (Coleshill hundred) and this might have been Thurstin de Mortemer. Eddeva herself (under the name of Countess Godiva) held six villages in Warwickshire outside Coventry. As for the Nicholas, crossbowman, who held some property in Coventry, he also held lands at 'Aylstone' in Atherstone in the north of the county.

In Coventry itself, Internet informs us that according to *Domesday Book*, Countess Godiva held the households of

50 villagers, as well as those of 20 smallholders, and those of 7 slaves. She also had 20 ploughlands, 3 lord's plough teams, 20 men's plough teams, a woodland, and a mill (worth 3 shillings). The lands were valued at 12 pounds in 1066 and the same 12 pounds in 1086. A 'lord' (owner) in 1066 was Lady Godiva and a lord (owner) in 1086 was Nicholas the Bowman. The tenant in chief in 1086 was Lady Godiva.

*Wikipedia* tells certain stories of how Lady Godiva and Earl Leoric gave charitable gifts to certain religious institutions, including among them one to Leominster Abbey in Herefordshire, and the manor of Woolthorpe as gift to the cathedral at Hereford. In that county the de Mortemer family had important holdings at Wigmore and 'Richard's' Castle.

In Warwickshire Eddeva's brother William Bertrand de Mortemer was probably the William who held land with *Gerin* (cf. Girou / Gleu, brother-in-law of Eddeva) who was tenant-in-chief with 5 hides at Binton, Warwicks. (near Stratford-upon-Avon).

Fortunately for Lady Godiva, Nicholas the arblaster would help her at Coventry. He is no doubt Nicholas de Burci - brother of Roger de Burci (who held widely in West Yorks. and Notts. in 1086). Burci is a small place near Vire south of Bayeux in Normandy next to Estori (*Astreium* on old maps) the origin of Turol of Bucknall (Lincs.), sheriff of Lincolnshire, with whom Eddeva has been associated by scholars. Nicholas de Burci was an important landholder in

Devon in 1086 and was overlord of Payne d'Aquillon who married the daughter of Odo of Winchester. Payne founded the Torrington family (progeny of Odo). In relation to Eddeva, this Odo of Winchester was the brother of Eddeva's father-in-law Ulviet the huntsman, as well as brother of Aldred, Archbishop of York.



We have not presented the whole story of Eddeva as Lady Godiva of Coventry but that is presented elsewhere at length. But 'fair Eddeva' certainly had difficulties in Coventry as the myths about Lady Godiva inform us. One day she disrobed and rode about the town on her horse showing her 'householders' a dislike of her husband's taxation policy. As feudal lord from Normandy she was sympathizing with English peasantry - that was enough to provoke an interesting myth about her ride which has lasted almost a thousand years.

**Charles Graves**

*Please note that reference to South Ferriby at the end of part one of this account (published in our winter issue) should show its location as Lincs, and not Yorks,*



*And here's a tailpiece (written back in 1988 by the late Robin Offord) for those, like us, who mourn the passing of the famous UK Shipping forecast!*

*Where have they put Finisterre?*

*Bailey, Malin, Rockall, Viking!  
Names that roll like foaming seas.*

*But one thing's not to our liking*

*Out here in the Hebrides:*

*From the forecasts it seemed easy,*

*In the papers, free of care;*

*Now, however, we feel queasy,*

*Where the hell is Finisterre?*

*That is not our only trouble,  
As sweet Fair Isle drops behind;  
Our poor Captain's seeing double  
Sorting Humber out from Tyne.  
South-east Iceland is a worry,  
(Is it out past Cromarty?)  
Will we reach them if we hurry,  
Biscay, Lundy, Irish Sea?*

*Sing! ye sirens of the Solent  
Whilst we round the Isle of Wight;  
Send us salt spray, brine, redolent  
Of the distant German Bight.  
Shall we ever see the Faroes?  
Such a doubt is hard to bear;  
Weather forecasts! lore for heroes!  
But we can't find Finisterre.*

*Skirt the rocky shores of Shannon,  
Shun fell Fastnet's beacon dank;  
Detour, lest vast shoals of salmon  
Lead us over Dogger Bank.  
Forth from Forties, fly from Fisher,  
Hunt the wary Dover sole;  
Signal Portland's brave militia:  
Thames will be our final goal.*

*R.E.Offord , May 1988*

*(the much-mourned station has been replaced – as many will know – by the less franco-friendly term, Trafalgar!)*

## Church officers

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

**Assistant Curate:** Glen Ruffle  
[curate@holytrinitygeneva.org](mailto:curate@holytrinitygeneva.org)

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

**Junior Choir:** 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:** Emily Banzet, Nicolas Dériaz, Armorel Duncan, I. J. Aghanya (Treasurer), Mark Faber, Nicholas Hacking, Makhosazana Khumalo, Ursula McGregor (Secretary), Paul Mondoia Ngomba, Rawsette Whyte.

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

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

**Safeguarding Officer:** Carol Brown  
[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

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 40 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 summer issue is 6 May 2025