

Holy Trinity Geneva Magazine



The Chaplain Writes: Advent

Dear Friends

Advent is nearly here. If we did a straw poll of what people feel when they hear the word 'Advent' I think we'd find it evokes two very different feelings. One is excitement, hope and expectation as we look forward to Christmas and all the joys we experience in the run-up to it. The other is a sense of heightened tension as we think of all that has to be done and the knowledge that this is going to intensify as we approach Christmas. Often it can feel as if the joyful waiting and the preparations are in conflict with each other and this can lead to a sense of guilt that, in a way, we are not observing Advent well. Yet I believe that both are rightfully part of Advent. If we can hold them together in a creative balance, they will help us to enter fully into this season and prepare for Christmas.

Waiting and preparation are part of the DNA of Advent – this major season that marks the beginning of the Church's year. We have the great Advent themes of waiting for the Messiah, and of expectation and

hope. But Advent is also a time of preparation because we keep in mind that we are also waiting for Christ to return one day for the final judgement. Traditionally, the great Advent themes of death, judgement, heaven and hell remind us that it is a time to look at our own lives in the light of Christ and, with his grace, to seek forgiveness and renewal of our lives in him. This is why Advent is also a penitential season.

So the tension between waiting and preparation lies at the heart of the liturgical season of Advent itself. We can also experience a sense of dissonance at this time between the joy of looking forward to Christmas and the hope which it brings and the reality of the world around us. This year that dissonance feels particularly acute for a number of reasons. There is the ongoing bitter war in Ukraine as well as conflicts in so many other parts of the world; the environmental crisis we face which has been highlighted in the recent COP27 meeting in Egypt and the ongoing sense of loss and insecurity caused by Covid. In some cases, we may also be going through difficult issues in our own lives which can make it very difficult to balance the joys of this season with these areas of struggle and darkness. This year at Holy Trinity we are also undergoing some turmoil as we move from worshipping at the front of church to the back and

the adjustments we are having to make to this new space.

So how can we approach this season of Advent so that it is, as intended, a season of rich blessing for us, the church and the world?

I love the image which the theologian Paula Gooder gives us of Advent itself as a time similar to pregnancy. She points out that, as with pregnancy, waiting is not an easy time especially in our high-pressured world today. However, it is a deeply fruitful time of growth in which God is at work.



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R.I.P. Rosie Buffle

The Anglicans in Geneva

All we are asked to do in Advent is to wait. We wait in hope and expectation of the coming of Christ. This is why it is important that we give ourselves time in this holy season, to enter into this time of waiting, through prayer, reflection and in our worship together.

We can bring into this waiting those things about which we may feel helpless and grieved at present whether in the world or in our daily lives. And we can use Advent images to help us in this. Each week in church, we will light a candle on the Advent wreath – and as we do so, we remember one of the four Advent themes; the patriarchs (and matriarchs), the prophets, John the Baptist and, in the fourth week, the Virgin Mary. The candles remind us that God is faithful throughout all times and He does fulfil His promises. Therefore we can wait in hope. In the context of our church the candles remind us that, whilst we are now in a time of transition, God is working with us and a time for completion of our church building will come and with it an opportunity for us to serve our community in new ways.

We also have an opportunity in Advent to bring both our waiting and our preparations together through the special services and other activities at church and through our Advent observance at home. A great starting point is our Advent Carol Service which this year will take place at the church of St Germain, whilst the Nine Lessons and Carols at St Pierre Cathedral leads us, at the end of Advent, to Christmas itself. During the days in Advent, it's good to spend some time in daily reflection, perhaps using a

book each day to help us. I particularly like Jane Williams' book *'The Art of Advent'* in which she provides a painting and text for reflection each day, and Malcolm Guite's book *'Waiting on God'* – he offers a poem and reflection each day for Advent, Christmas and Epiphany.

Mary Talbot will be running a course on an Advent book with a strong environmental theme this year called *'Sleepers Awake: Getting Serious About Climate Change'* by Nicholas Holtan, the former lead bishop on the environment who explores how we need to change our lives in response to the current environmental crisis in the light of the Bible and the Advent hope.

I will be holding a series of three prayer sessions in my flat on Monday afternoons on 5, 12 and 19 December at 3pm to provide time for Advent reflection together to which all will be welcome and these will be followed by tea.

Finally, we can bring all that we are doing in our preparations in Advent to God in a prayerful way. One good example of this is the Reverse Advent Calendar in which our young people at Holy Trinity will be leading us this year. The idea is that, instead of taking a chocolate out of an Advent Calendar each day, we place an article of food or clothing in a special bag. At the end of Advent, these bags will be placed in church and we will then give them to the charity 'Point d'Eau' in Geneva to help those in need. We hope that many of us at Holy Trinity will join with our young people and, as we do so, our hearts may

be touched to reach out in compassion.

I wish you a very blessed and fruitful Advent as we wait in joy and expectation for the One who comes.

Daphne Green



Sam Tudor in the Far East

I am just embarking on the fourth month of my year in Hong Kong. Hong Kong is simply a wonderful city. I am sure we have all heard the stories about Hong Kong in which the city comes across as a totalitarian police state. In reality, the police presence is fairly minimal and there is a great deal of freedom. Of course, the impact of the 2019 protests is still felt and it is now against the law to oppose the government. While this feels very odd to me having come from Britain where we tend to oppose our government as a matter of routine, it does not impact daily life to a great extent.

Although there is still a healthy dose of westerners around, as



part of the fallout from 2019 and the extended Covid restrictions that are still in place, many Europeans and some locals are leaving the city. Indeed, Singapore has now overtaken Hong Kong and risen to become the third largest financial centre in the world. While this appears problematic, for many Hong Kongers it is a minor dip as Hong Kong provides a gateway to business in China in a way that Singapore cannot. Whether or not this will be enough to help Hong Kong bounce back to its former glory we will have to wait and see.



In the meantime, Hong Kong has a bustling and vibrant city centre in sharp contrast to the beautiful mountains (the Swiss would call them 'hills') waiting to be climbed. There is also a rich history to Hong Kong that has been wonderful to explore. The hospitality of Hong Kongers is unrivalled and I have been blessed to work with and meet some lovely people. With the reductions in Covid restrictions that have recently been introduced, there is hope that it will not be long before the remaining restrictions that are currently deterring tourists will be lifted.

I came out here for an internship with the Mission to Seafarers. This is an Anglican organisation that serves the crews on board ocean-going vessels in over 200

ports across the world. In most of Asia, the seafarers are still not allowed shore-leave due to Covid-19 restrictions and so they are stuck on board their ships for the whole nine months of their contract. This means that the work of the Mission to Seafarers is more vital now than ever. We visit the ships, have a chat with the crew to make sure everything is going well. If there is an issue we will take whatever steps are available to us to rectify the situation. Additionally, we are able to sell cheaply some SIM cards so that the crews can talk to their families. We also make arrangements for the seafarers to send money back home so that they are able to support their families and we can order anything they may need on board for them.

In this job I have met such a wide variety of wonderful people on board ships. It has been particularly inspiring to see the strength of faith of many seafarers. One ship's captain organises worship services for the five Christian members of his crew every Sunday. Another particularly stays in my mind as he was on board a ship that was captured by pirates for four months. It was his Christian faith that strengthened him throughout this time and enabled him to persevere. As he is from Myanmar, he said it is this same faith that gives him hope for a resolution to the conflicts in his country. This really speaks profoundly of the power of faith.

Hong Kong is certainly a city in transition and the end of this transition is yet to become clear. For the time being, however, it is definitely a fascinating place.

It is great to hear about the progress at Holy Trinity and I hope you are all keeping well.

All the best to you all,
Sam Tudor

The Triumph of Love

I looked for love in Bethlehem's inn
But found no love was kept within
But round the back in a stable cave
I found that love was born to save.

I looked for love in a kingly place
But found King Herod in disgrace
Though pleased he was, soldiers to send
to bring a child's life to a speedy end.

I looked for help in religion's rules
But found that wise men were but fools
When they lost their sight of God above
And his great command, that we should love.

I looked for love in a crowd's great cry
But found a prophet led out to die
And more than a prophet, who came to save
by the power of love, from death and the grave.

I looked for love in an upper room
Where memory mourned a garden tomb
"Don't look here now" the angel had said
"For Love has risen from the dead."

I looked for love on Easter Day
Two travellers came the Emmaus way
and welcomed a guest and brought him home
and as bread was broken, they saw
Love had come.

I looked for love on a nearby hill
where his followers gathered with
Jesus still:
"I leave you now, so you may see
Eternal is Love's Victory."

Alan Amos



From our Northern Correspondent ... on some late summer reading

Back in the summer, I was informed by Amazon that from the middle of August my *Kindle* would no longer be fully functional. I was not pleased at this news, as there was nothing wrong with it except for one thing. Like me, it was *old*. I had bought it in the early days of that particular technology, and it has faithfully accompanied me ever since and in many parts of the world I have been able to download new reading material without any problem. But Amazon in their wisdom have decided that this first generation of *Kindle* devices should no longer be supported, so a newer version must be purchased.

At this point, the Aberdonian in me surfaced and I decided that this was an expense that I was unwilling to accept! And the device still worked. I had already downloaded many large volumes – the complete *Institutes of the Christian Religion* by Jean Calvin, for example. I would, perhaps, resort to reading this cover to cover – but alas, my courage failed me! At least initially. I did, however, have the complete novels of Fyodor Dostoevsky on my *Kindle* and, although I had read Dostoevsky as a student, perhaps the time had come to revisit his works.

So indeed I set about, first of all, *Crime and Punishment*, quickly followed by *The Brothers*

Karamazov and then *The Idiot*. I remembered a lot from (much) earlier days, but on this reading several things came to the forefront of my appreciation of this great author, who of course spent some time living in



Geneva, not very far from Holy Trinity Church, and one of his children, Sofya, who was both born and sadly died during his stay aged just three months, is buried in the *Cimetière des Rois*.

Much has been written about Dostoevsky's construction of a Christ figure in the shape of Prince Myshkin in *The Idiot*. This appears to have been the author's original intention, but his notebooks reveal that at some point he abandoned this idea as the novel took shape – almost certainly some of which was written during his time in Geneva. Whilst we may only speculate on the reasons for this change of direction, I wonder if perhaps Dostoevsky's profound Orthodox faith was ultimately responsible in a fairly unselfconscious way. Unlike mainstream Western Christianity, Orthodoxy has no place for life-like statuary in churches, or realistic paintings of Biblical scenes. As we all know, it is the *ikon* that distinguishes immediately an Orthodox church – many of them displayed and venerated in various ways. This practice,

however, has not been without controversy in Christian history and led in the eighth and ninth centuries to the two Iconoclastic Controversies. The Byzantine Emperor Leo III banned the veneration of ikons in 730, and his successor, Constantine V, actively persecuted those who continued the practice. At the Seventh Ecumenical Council at Nicea in 787 however, iconoclasm itself was condemned, but in the following century under the Byzantine Emperor Leo V the iconoclasts again were in the ascendancy, despite condemnation by another Ecumenical Council in 815. It was not until the death of Emperor Theophilus in 842 and his widow's ruling in 843 that finally the iconoclasts lost any officially sanctioned power.

The reasons behind the iconoclasts' thinking were complex – one a literalistic interpretation of the Mosaic Commandment against images, another a fear of idolatry and superstition and yet another proposed by the heretical Monophysites who maintained that depictions of Christ in ikons showed only his humanity and not his divinity. These same arguments have resurfaced down the centuries, of course, in different forms. And behind them lies a deeper philosophical concern about just how far our human understanding can take us towards the Being of God. In Dostoevsky's case, perhaps he also wondered how far literary imagination can take us, too. The 20th century philosopher Ludwig Wittgenstein spoke, for example, of the necessity of the Gospels being 'mediocre accounts' of the Christ event – because the reality of that event surpasses *any* human

imaginative power even one inspired by the Holy Spirit.

Yet the truth of the Incarnation, our albeit limited understanding of the person of Jesus Christ as God and man, means that we are compelled towards using our imaginative powers to describe and to hypothesise. And the iconoclasts ultimately were condemned on the grounds of an Orthodox understanding of the Being of Christ as a *single person* in whom *God and Man are one*. To portray, in the stylised form of the ikon, Christ's humanity is to 'portray' at the same time the hiddenness of his divinity. And *ikons* as found in Orthodoxy are means and not ends. If we venerate or contemplate an ikon we look



through it, not at it. An ikon of Christ, or Our Lady, or one of the saints helps us to make the imaginative leap between earth and heaven, because we are as humans flesh and blood physical beings, not disembodied spirits. We need things that impinge upon our senses to transport us to unseen realms. In contemplating the highly stylised and deliberately strange ikon we see through its earthly *unreality* to a new kind of Reality Beyond.

And that said, imaginative transport is not in a single direction. Imaginative works – be they of fiction, poetry, visual art, music or whatever – can and do speak to us of God. From 'behind' the ikon may come a word from the Word made Flesh if we are open to receive it.

Dostoevsky's novels present us with many of the anxieties of life today in the 21st century. The breakdown and dysfunction of family life, terrorism, addictions to gambling, alcohol and drugs, the future of liberal democracy, the questioning of the religious dimension in society and the role of faith to mention but a few of those anxieties. So, for instance, in *Crime and Punishment* we discover Rodion Raskolnikov, a former law student who has abandoned his studies through lack of funds. Earlier he has published a paper suggesting that there is no such thing as crime, the ends justify the means of actions generally perceived as 'criminal'. Citing the figure of Napoleon he convinces himself that he may murder the old pawnbroker to whom he is in debt. Unfortunately, to cover his action, he has also to murder the woman's younger sister. Though he has stolen some things and a little money from the old woman, he does not make use of them and hides them. Gradually, he is increasingly racked by anguish and guilt at his actions. Though another has been accused of the crime, eventually Raskolnikov owns up and is convicted. Meanwhile, we see the beginnings of his ultimate redemption and rehabilitation through the unlikely person of Sonya, who has been forced into prostitution through the poverty of her family which in turn is

due to her wayward father, Marmeladov. Raskolnikov is sent to Siberia, though for a reduced sentence due to his admission of guilt. Sonya makes preparations to accompany him.

This tale takes up many of the themes found elsewhere in Dostoevsky's novels. But through all the depravity and ugliness of the story, we are somehow drawn to a compassionate view of the rascal Raskolnikov. And to the way in which the highly unlikely Sonya's unconditional love for him is powerfully redemptive.

For me, I found in re-reading this novel a sense of the 'ikon-in-reverse' as it were. Through the telling of the story, we are drawn mysteriously into seeing something of the compassion of God for God's wayward creation. Something of God's unconditional love, shadowed by Sonya and indeed earlier by Raskolnikov's friend Razumikhin, which has the ultimate power to change and remake us. Something of God's *eternal* love for God's creation, be that found in 19th century Russia or 21st century Europe. And we see through all of this, the profoundly Orthodox understanding of Easter and particularly the celebration of Christ's harrowing of hell, which is so much to the fore in the Orthodox Easter Liturgy.

All good art, of whatever kind, holds a mirror up to the realities of our lives and what surrounds them, and gives us and them a new perspective. The philosopher Jacques Maritain spoke of a work of art being Christian "if love is alive in it".

Part of the genius of Dostoevsky's writing is his ability to take us beyond the ordinary and every-day and unselfconsciously into the love of God for God's wayward creation, particularly the human part of it in all its ugliness, sin and depravity. And to know, somehow, that this love of God can bring redemption and healing – though not necessarily in any way that we immediately recognise. For Dostoevsky, Christ is hidden in his manifestations just as in the strangeness of an ikon, and there remains no undeniable Christ figure in the novels. Though there are plenty of signs of Christ's *presence* in some unlikely characters and places.

As we find in our own messy lives, too, if we are prepared to see them!

Alex Gordon



The Charterhouse of La Valsainte

Last September, Elizabeth and I spent a few days walking around Charmey, in Gruyère; one of our walks led us along the ancient route from Charmey to the Valsainte, now only a farm track through cow pastures. The charterhouse was founded in 1295 at the end of a beautiful remote valley. The monastery cannot be visited, but its particular architecture, with 12 little houses and walled gardens, a church and some communal buildings all within the enclosure, made me curious about the Carthusian order.



Saint Bruno, a German monk born in Köln around 1030, taught theology in Reims for 20 years, but felt an inner calling for a life of devotion mixing solitude with communal worship; so in 1084, with six companions, he founded the first charterhouse, now La Grande Chartreuse, in a wilderness in the Grenoble area. Some years later, after having been called by the Pope to Rome for advice on the reformation of the Church, he founded a second house in Calabria where he died in 1101.

Bruno's idea of monastic life, still valid today for the Carthusian monks and nuns, is essentially a life of solitude, broken twice in the daytime and once in the night by communal offices in the monastery's church. Meals are eaten alone in the cell, i.e. the little individual house, where the monk also prays, celebrates private offices and does manual work. Once a week, there is recreation: the monks go two by two for a walk outside the walls of the monastery.

Within a charterhouse, there are two kinds of monk: the Fathers, who are ordained priests and live alone in the cells, and the Brothers, who are in charge of various tasks like cooking, maintenance work etc. The

Brothers have a slightly more relaxed life, not being in total solitude; but for all the monks, there is basically no contact with the outside world. They can receive two visits a

year from close relatives. Only the Abbott has access to a telephone, or internet; he might share some information about the outside world with the other monks during the rare chapter meetings.

La Valsainte is the only charterhouse in Switzerland; there are three in France, including the mother house, one in England (St Hugh's charterhouse in Horsham, Sussex, founded in 1873) and twelve others around the world, plus three nunneries. These houses are financed by donations, rents from agricultural land and sales of the monks' artisanal work, but also from the revenues from the Chartreuse liquor, whose secret recipe is only known by two monks from the Grande Chartreuse.

If you are tempted by a life of solitary devotion, you can apply for a retreat of discernment in one of the houses (but you must be under 45...so much too late for me!)

Pierre Laravoire

Bibliography: les Chartreux website: Wikipedia



Council Report, August to October 2022

This is a report from your Council for the period of August to October. The autumn issue of the Magazine included a report for the period January to June 2022. Council did not meet in July but resumed monthly meetings in August.

Council has been meeting in the church hall, with a Zoom access for those who cannot be physically present. We are aware that this hybrid method disadvantages those online in comparison to those meeting around the table in the hall and is in general less efficient. We thus conducted our September meeting fully online. In October we reverted to hybrid. We will give some more thought to how we will proceed in 2023 in order to balance the undoubted advantages of physical presence, particularly for discussions which involve looking together at plans or financial data, with the needs of those members who for various reasons cannot make it into central Geneva for an evening meeting.

Over summer we lost two Council members. Michael Omumbwa who has moved to Dubai for professional reasons and Lamék Jaston who has moved back home with his family. These two vacancies will be filled at our next AGM in spring 2023.

In September we were delighted to welcome Leone Marangoni, our CEMES (Church of England Ministry Experience Scheme) intern, who will be with us till June 2023. If you haven't already met Leone, please introduce yourself to him. He is

usually in church on Sundays busy assisting in a multitude of ways.

Council has continued to work on the four priorities established for 2022. In August we revisited the objective of Reconnection with the Congregation. We are encouraged that the numbers in church at the Sunday services are increasing and there are new faces. Newcomer cards are now available as well as a new welcome leaflet. On the suggestion of Nicholas Hacking, Council has launched a car sharing scheme to assist those who would like to attend church on a Sunday but for whom transport is a problem.

At our September meeting we reviewed our work with children and young people. Junior Church has resumed after the summer break with 8 to 12 children attending on a regular basis, including some new families. We are most grateful to Carol Brown and the four others who run the children's programme but they are in urgent need of more helpers and staffing can quickly become problematic if someone is ill or unavailable. Please consider whether you could help with Junior Church (Sundays during 10.30 service). Carol would be happy to speak to you to give you more information. The summer activities, organized by Armel, were successful and provided a good bridge to keep families and young people engaged over the holidays.

In October we focused on the Environment and agreed that as a chaplaincy we will complete the Eco Church survey provided by A. Rocha to provide a picture of where we are now. Council members also agreed, as

individuals, to try to have a plastic free January. We look forward to sharing our experiences with you!

Council held an "Away Day" on Saturday 8th October at Bossey during which it considered in depth the feedback from the Vision and Strategy consultation conducted with the congregation in April/May. The feedback report from the survey, which the Council used for its deliberations, is available on our website.

The Council came up with objectives under each of the three categories covered in the survey: worship, congregation, and outreach and hospitality. These objectives then framed the Vision and Strategy day with the congregation, facilitated by Sandra Cobbin on Sunday 23rd October. We were much encouraged by the congregation's level of engagement in this work and thank all of you who attended. The Chaplain is now working with a small group to take this work forward.

A Stewardship committee functions as a sub-committee of the Council to which it reports regularly. Stewardship Sunday on 16th October was an opportunity for the congregation to meet the stewardship committee at a "freshers fair" after the 10.30 service. There will be a Talent Auction to raise funds for the church on the evening of Friday 26th November. We hope that you and your friends will come along for a fun evening, with dinner and a chance to bid for a variety of services and items. We are also encouraging those of you who are running (or walking) in the Course de

L'Escalade to seek sponsors to raise money for Holy Trinity. Sponsorship forms are available in church or via the church office.

The "Building Tomorrow" project remains a significant agenda item, under the leadership of Mark Charles. Council was delighted to hear over the summer that our principal sponsor has agreed to provide a further CHF 2 million of funding. Currently there is a lot of work to ensure a smooth move from the front to the back of the church on 4th November.* Mark has also presented the plans for phase 2 of our project,

welcome our two new organ scholars, Takahiro Sasak from Japan and Zeltin Perez Enriquez from Mexico. They are regularly replacing Mark at the 9 am Sunday service. The Community Choir continues to be a vibrant outreach activity. Its concert given at Emmanuel Church on Saturday 29th October was a great success and raised funds for the Maison de Tara.

The Chaplain and Wardens have kept Council updated on the appointment of a curate. The candidate Glen Ruffle visited Holy Trinity between 12th and 17th October. We await the



to renovate the current hall and dig down to provide a second basement level. When appropriate Council will meet to discuss the costing and funding of these plans.

Council receives regular monthly reports from the Chaplain and the Wardens. Highlights from the past three months include the moving commemoration service on the death of Her Majesty the Queen. A condolence book was available in the church and the service was well attended. There was considerable local media interest and the Chaplain was interviewed by both the Tribune de Genève and RTS. On the music front we were glad to

results of his French language examination before proceeding to apply for a work permit for him and hope that he can be with us early in the New Year. Some of you may have noticed the disappearance of our "eagle" lectern which is being repaired and renovated.

Council receives a monthly report from our Treasurer, Michael Gunton. Expenditure is tracking within budget, with the exception of higher than expected office expenses related to the cost of photocopying. This is being investigated to see how these costs can be trimmed. One way in which you, the congregation can help here is that, if it is possible for you, to

either download or print your own service sheets, so that we can print fewer service sheets. On the income side, we are feeling the impact of our building project in a reduction in our rental income and income from events. Church collections are picking up but are not yet at pre-Covid levels. We were however delighted to receive a legacy from Davina Hodson, daughter of George Hodson, whom some of you will remember and who donated our West window in memory of his wife. The legacy has been credited to the Development fund and we were also left a painting of our church, executed by George Hodson.

Another area of concern for Council is the organisation of the monthly lunches at the Jardin de Montbrillant. Fred Samuels has co-ordinated this activity for us for many years for which we are immensely grateful, however we now need to find someone to take on this role and make sure the teams are in place to cook and serve the lunches.

As you can see your Council has had a busy autumn and we are now embarking on the Advent season and then Christmas and of course planning for next year. We are all available for any questions you may have and would welcome any feedback on whether you find this report helpful and suggestions for improvements.

Ursula McGregor, Secretary to the Council. October 2022

**This move has now taken place (see photo) and the eagle lectern is now repaired and back in service. Ed.*

Farewell Rosie

The Magazine Committee is very sad to announce the death in early September of our dear friend and colleague Rosie Buffle.

Rosie was at the heart of Holy Trinity activities from the early 1960s when she married Robin Buffle, the then choirmaster. She sang as one of the lead sopranos in our church choir and supported Robin in his role as Council member and Churchwarden for many years, often taking part in events which required representation from Holy Trinity at the Diocesan or local levels until Robin's untimely death in 1988.

Since that time Rosie has been less visible but continued to be active as a central member of the then Newsletter team, acting as Editor for a number of years and hosting cut-and-paste sessions and 'stuffing' sessions in her home and masterminding the distribution of the Newsletter, as it then was.

Rosie was a loving and hospitable person, generous with her time and talents and will be sorely missed.



Rosie Buffle
1942 - 2022



In light of King Charles' intention (expressed some years ago) to be known as Defender of Faiths (in the plural) rather than Defender of the Faith, which was the style of the late Queen Elizabeth and previous monarchs, Valerie Offord, our Honorary Archivist, wonders if an historic era for the Anglican Church in Geneva could be drawing to a close and offers us this history of the Anglican presence in our city.

The close of an era?

Nowadays the Anglican Church has members all over the world. To many it is a puzzle, being neither Catholic nor Protestant. It can best be described as a bridge between the two – a church with an Episcopalian succession which rejects the infallibility of the Pope and transubstantiation. Its origins however date from the 16th century – the time of the Reformation when many parts of Europe were questioning the role and attitudes of the Catholic church and moving towards reform in general and the production of vernacular Bibles, Psalters and service books in particular.

In England this process of reform lagged somewhat behind the continent. Luther, Zwingli and Calvin had already made an impact by the 1530s. King Henry VIII's break with Rome accelerated the swing towards Protestantism which continued under his son Edward VI but then suffered a swift reversal

under Catholic Queen Mary in 1553. Her harsh and persistent attempts to revert to Catholicism in the British Isles caused many, some 1000 in all, to flee to various towns and cities on the continent: Geneva, Frankfurt, Strasbourg, Emden, Basle, Aarau, Zurich, to name but a few.

In Geneva a group of some 200 exiles composed of leading churchmen and intellectuals such as William Whittingham, Christopher Goodman, Miles Coverdale and John Knox, of noblemen such as Sir William Stafford whose son had Calvin as godfather, and of rich merchants such as John Bodley, their family members, artisans and servants were cordially welcomed in 1555. Calvin quickly obtained a church for them to worship in – Ste Marie-la-Neuve (the Auditoire). On their return to England in 1559 after the accession of Elizabeth I they presented their Parish Register 'Le Livre des Anglois' to the Geneva city authorities as a memorial of their stay. Whilst in Geneva they wrote and published numerous significant religious and political works. William Whittingham's translation of the New Testament was published by Conrad Badius in 1557, the Psalter was translated into English and a prayer book (approved by Calvin) was printed.

However, the overwhelming achievement of these exiles was the production of the Geneva Bible. This Bible was used until the beginning of the 17th century and was the edition the Pilgrim Fathers took to the New World on the Mayflower. It was printed in Geneva by Rowland Hall in 1560 and financed by

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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

Small-time worship: Wednesdays from 09h30
 In the church hall, contact
 Amanda Dawson
 022 751 2968

Young people: (11-13 year-olds) contact
 Innocent Mugabe
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 078 323 8184

Pastoral care: Canon Daphne 022 734 3817
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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

Please note - deadline for articles for the spring issue is 12 February 2023

John Bodley, the father of Thomas who founded the world-famous Bodleian Library in Oxford. The Geneva Bible is printed in clear Roman type, divided into verses and has explanatory notes and illustrations

During the ensuing centuries there were many requests to hold services in English which were readily granted by the Genevan authorities. At the beginning of the 19th century the congregations used the Hospital Chapel (formerly the Convent of the Poor Clares and now the Palais de Justice). In 1846 a group of English residents launched a subscription fund to build their own church. A grant of land by the State of Geneva was made in 1851, the foundation stone was laid on 1 October 1851 and the building consecrated in 1853 by the Bishop of Winchester, Rt Rev Charles Sumner, who had re-started Anglican worship in Geneva after the Napoleonic occupation and who had a Genevise wife.

Nowadays our congregation in Holy Trinity Anglican Church in the rue du Mont Blanc is a very different one from that of the Marian exiles in 16th century. It reflects a worldwide diversity both geographically and culturally.

*Valerie Offord, Hon Archivist
Holy Trinity Church, Geneva*

While very grateful for Valerie's article, and conscious of her (and possibly others') concern regarding the new reign, we should, perhaps, note that King Charles has not intimated that he will in any way neglect his duties as Head of the Anglican Church and has stated:

"I am a committed Anglican Christian, and at my Coronation I will take an oath relating to the settlement of the Church of England.

As a member of the Church of England, my Christian beliefs have love at their very heart. By my most profound convictions, therefore — as well as by my position as Sovereign — I hold myself bound to respect those who follow other spiritual paths, as well as those who seek to live their lives in accordance with secular ideals."



CHRISTMAS SERVICES AT HOLY TRINITY

Sunday 11th December

10h30 Common Worship Eucharist
with Nativity Play

Sunday 18th December

16h00 Christingle service

Wednesday 21st December

16h00 Crib Service at Holy Trinity

Thursday 24th December, Christmas Eve

17h30 Service of Nine Lessons and Carols
at the Cathedral of St. Pierre
23h00 Midnight Mass at Holy Trinity

Friday 25th December, Christmas Day

09h00 Common Worship Eucharist at Holy Trinity
10h30 Common Worship Eucharist at Holy Trinity