

Holy Trinity Geneva Magazine



The Chaplain writes

Dear friends,

Time seems to be passing very quickly at present and we are rapidly approaching Advent. This year, we are witnessing tragedy and suffering on a terrible scale with the bitter conflicts between Israel and the Hamas in Gaza, between Russia and Ukraine, and in many other parts of the world.

In the midst of this, it is appropriate for us to recall that Advent, as well as being a time of joyful expectation, is also a penitential season in the Church's year, marked by the colour purple for our liturgical vestments and altar frontals. As we feel helpless in the face of such devastation in the world around us, what we can do is to hold it all before God in prayer and to do this with a deep sense of intentionality, aware of our weaknesses and failures, but also trusting and being willing to wait upon God.

Our prayer this Advent is that, in the midst of the darkness of the current injustice, cruelty, wanton destruction and the

growing spiral of revenge in which so many people are currently caught up, a light may come. We pray that this light may banish the darkness from our hearts and souls and point us to a new way of living together as humans. A new way which is rooted in learning to recognize and affirm in the other, particularly the 'other' to whom we feel antipathy or fear, the face of a fellow human being made in the image of God.

During this season we also learn what it means to wait. This can be difficult as it runs counter to our desire to be in total control of our own lives. We find it very hard to wait. When circumstances in our daily lives force us to wait, for example waiting for the results of medical tests, waiting for treatment, waiting for the resolution of problems outside our control, we often find it deeply stressful and resent the fact we have to wait as an encroachment on our precious time. But the reality is that this is God's world and that our times rest in His hands.

And the truth is that waiting can be an opportunity for spiritual learning and growth for us if we are willing to approach it from the perspective that this is God's world and time is His gift to us. During Advent, we'll have time to reflect on this in our special liturgies for this season and in

the study of Richard Carter's book 'Letters from Nazareth 'A contemplative journey home' – a book of letters mainly by Richard Carter to the Nazareth Community run by St Martin-in-the-Fields church in London, looking at contemporary events over the last four years. Mary Talbot will be running this study on line on Thursdays throughout Advent. We'll also have a nightly online service of Compline during the weekdays of Advent up to and including Friday 22 December - a time for us to bring all that is happening in the world prayerfully before God.

In this issue

The Chaplain writes

First impressions of Holy Trinity

Unfamiliar saints

Serving God with mirth

Thoughts on Iona

Genealogy of a bishop

Caring for creation

Sustainability

Confessions of an almost veggie

Council Report

Farewell

'The people who walked in darkness have seen a great light.' May that be a reality for all of us this Advent.

I would also like to thank God at this time for signs of hope. Amongst those I would name the arrival of Glen and Angela in Geneva this September and the start of Glen's ministry among us and in his role as Anglican Community representative to the UN. You can read Glen's first impressions in this issue of the magazine.

I give thanks to God for our restored, renovated church and, recently, our refurbished vestry and church office. It is a delight and it has been so encouraging and joyful over the past few months to hear the joy both of members of our congregation and of visitors to our church as they exclaim how beautiful, light and attractive they find it now.

Finally, I give thanks to God for each of you – brothers and sisters in this journey. Thank you for all your prayers, your encouragement and your vision. May God bless you all richly this Advent.

With my love and prayers,

Daphne



First impressions of Holy Trinity

On the third day of September 2023, my wife Angela and I took off from London to begin a new life in Switzerland, and a

new ministry with Holy Trinity Church, Geneva.

For me this is the third church in three years: in 2021 I began my curacy in the Diocese in Europe in Moscow; the invasion of Ukraine forced me to leave and I was able to continue at a church in London in 2022, but the aim was to get me to Switzerland, where I am now completing my curacy as part-time curate at Holy Trinity and part-time representative of the Anglican Communion at the United Nations.

We have felt very welcomed at Holy Trinity, and have experienced some great acts of kindness, such as the donation of plates, glasses and kitchenware; the purchase of a fridge for us; and the donation of tickets to enjoy a boat cruise. All of these have humbled us and made us so grateful to be part of this community!

The church community itself has such an amazing depth to it, and I particularly want to find out more about those members of the congregation who are not from Britain! I've met people from Uganda, Kenya, Cameroon, Senegal, Sri Lanka and many other countries, and I think this international diversity is a great asset to the church. We all – as sharers in the Anglican tradition, and part of the global Communion – must make sure we honour all traditions and embrace styles of worship that will sometimes make some feel a little out of their comfort zone, but enable others to truly enter into worship.

When Daphne and I went to the Archdeaconry Chapter meeting in October, one thing that

struck me was the statement that "church has fundamentally changed". Life was changing before COVID, but since then the pandemic has only accelerated some large societal trends.

It seems that the old way, when (very often!) a group of housewives would effectively run the church's social life during the week, is dead. Most people now work full-time and face so many other demands on their free minutes and hours.

And so, we as a community need to give some thought to this: how much can we rely on volunteers? Many are already at full capacity – so do we need to consider investing in hiring people? Do we need to pay for more youth workers, or other employees? And if so, can we meet those needs with funding? There are many questions for us to ponder as we move into 2024 and consider how we want to support everyone in the church community, and be a beacon of Christ's love for the world.

So I want to say a big thank you for your welcome. Angela and I look forward to getting to know you all more as we enter 2024. Christmas is coming, and I know that is going to be very intense, but January offers a great chance for us all to set our goals and hopes for 2024, which I pray will see us all knowing God in greater depth and discovering His plans for us in His service.

Glen Ruffle



Saints Cyril and Methodius

In the Anglican calendar, as everybody knows, 14th February is the feast day of ... **Saints Cyril and Methodius.** *Who?*

Translators and apostles, Cyril and Methodius were Greek brothers from Thessalonica and they lived in the 9th century AD. Thessalonica is a large town in the north of Greece, with a port providing important trade routes between the Mediterranean and the Balkans. It is perfectly possible that the brothers spoke a Slavic language.

Here begins a story of violent political manoeuvrings, pesky Popes and ruthless Frankish clergy...

To set the scene:

Charlemagne died in AD 814 and was succeeded by his son, Louis the Pious. When Louis died in 840, the empire was carved up among his three sons. Imagine the map of France with vertical lines cutting it up into three slices. I would have drawn a map but such a big empire will not fit into these modest columns. In the west, a large swathe of land was given to Charles the Bald. The middle portion went to Lothar and the east was given to Ludwig, known as Louis the German. In the south were the Papal States and to the east, snuggled up against Louis the German's borders, is the country of Great Moravia, ruled by Prince Ratislav. It is East Francia and Louis the German whom we are interested in today.

In AD 862, Prince Ratislav puts in a request to the Pope for Slavic-speaking missionaries to

come to his country. This is a calculated move to reduce the influence of the Frankish clergy in Moravia but, receiving no reply, he turns to Constantinople - and the Franks are not at all amused.

Cyril is chosen to go, accompanied by his brother Methodius. The brothers set about training co-workers and then, in 863, begins the major task of translating the Gospels and other liturgical material. In order to do this, they need to devise an alphabet specifically for the Slavic language and this is what we know today as "Cyrillic writing" which is still widely used, especially in the Orthodox Church.

HOWEVER, trouble, as always, is just around the corner...

Whereas the people in Great Moravia welcome liturgy and Bibles in their own language, the Frankish missionaries present in the country insist on linguistic uniformity and for them that means only one thing: Latin is to be used everywhere.

You may remember that similar arguments were held in Britain two centuries earlier: the Council of Whitby (663/664) had to decide whether the English Church should follow Celtic rites or Roman rites. They decided on Roman rites. Luckily, the Celtic rites were preserved and we can again use them today. However, at the time, they narrowly avoided civil war.

Cyril and Methodius realize that a serious quarrel is brewing, and decide to visit the Pope with the object of finding a peaceful solution. Pope Nicholas I (858-867) invites the

brothers to Rome so, off they set bearing gifts in the form of the relics of St. Clement. This, today, would not be the ideal hostess-gift but, back in the day, relics were highly revered and parties of marauding monks used to sail the seas stealing saints' relics from other communities. That, by the way, is how the coffin of Saint Nicholas (Father Christmas) got to be in a cathedral in Bari, in the south of Italy and you can still see it there to this day.

The brothers eventually arrive in Rome in 868. As you can see from the dates, Pope Nicholas I is no longer there and a new Pope, Adrian II, decides in favour of the use of Slavic. In 869, he gives Methodius a wide jurisdiction and permission to use the Church Slavic liturgy. But, feeling that his end is near, Cyril stays on in a Roman monastery until his death, on 14th February 869. We can see his tomb in the crypt of St. Clemente's in Rome.

Methodius is left to soldier on alone, no easy task. A succession of pesky Popes and Eastern Frankish clergy means that he is told:

"Yes, by all means translate the Gospels into Slavic, hold Slavonic masses and preach in Slavic."

Only to be followed by: "Oh no, no, no – only Latin is to be used!"

As the Moravians are quite happy to have Methodius and his companions amongst them, orders are blithely disregarded and the missionary work continues in Slavic. But the

Frankish clergy aren't prepared to accept this and now the plot thickens because...

In AD 870 Methodius disappears!

The Eastern Frankish rulers have already decided in secret that Methodius must be removed. Captured, he is brought before three Bishops: Aldawin of Salzburg, Ermanrich of Passau and Anno of Freising. They order Methodius to be removed from his functions and held in a monastery "somewhere in Germany".

But where is he? Some time passes before anybody finds out what has happened to him.

DON'T MISS OUR NEXT EXCITING INSTALMENT !

Dorinda Maio



Modern icon of Cyril and Methodius by an unknown artist, from my own collection.

(Cyril was also known as Constantine and only took the name Cyril upon entering the monastery in Rome).



Serve God with mirth or with fear?

William Kethe of Geneva and Child Okeford, Dorset

I am fortunate to spend time each year in Geneva as well as in Dorset, and my interest was aroused in discovering that William Kethe, Protestant refugee in Geneva in the time of Queen Mary I, was subsequently rector of Child Okeford*, a neighbouring village to where we live. I knew of Kethe in Geneva because of his work on the Geneva Metrical Psalter. This was very important to Geneva Protestants, both French-speaking and English-speaking, at the time [1560] because only the Psalms were considered appropriate for singing in church worship, being part of the text of the Bible. It was known that they were sung in the worship of the Jerusalem Temple, but they could not easily be sung in the worship of the Church, except in Latin plainsong. Anglican plainchant was not popular on the continent. And so the Metrical Psalter was provided, giving a paraphrase of each line of the psalms, enabling them once again to be sung in praise to God, in the language of the people.

It was a surprise to me to discover Kethe's link to the parish of Child Okeford, which I came across when I went into the village shop there and found a book by local historian Kate St. George, "The Story of William Kethe, the Travelling Rector of Child Okeford, 1561 – 1594". This book lays

out the background to Kethe's appointment as Rector, and indicates that both lay and church authorities saw the need for a strong Protestant figure to be appointed at a time when Catholicism was still widespread in Dorset, though keeping a low profile because of the anti-Catholic laws.

I hope to return to William Kethe in a later article. In this short article I focus on one particular contribution Kethe made to the worship of the Church, and that is his version of Psalm 100 "The Old Hundredth" - All people that on earth do dwell. As you will know, this hymn is much used and celebrated on state occasions. But there is one line in the hymn that has been changed from Kethe's original text. For he wrote "All people that on earth do dwell, sing to the Lord with cheerful voice; him serve with **mirth** his praise forthtell, come ye before him and rejoice." Subsequently, Calvinists in England, who were numerous among the members of the Church of England at that time, got cold feet about "mirth." Did that not perhaps suggest "laughter" like the sin of Sara, wife of Abraham? Was not the Lord to be served rather with "fear", which in the language of the time meant what we might call "awe." This later version stuck in most of our hymnals and, to my regret, is still used on state occasions. The Methodists have Kethe's original version, being thoroughly non-Calvinist in their main origins! And it was a real delight to me that, at my prompting, we sang Kethe's original words at our celebration of the completion of phase 1 of our restoration project on 17th September.

There can be no doubt whatever that “mirth” is the more appropriate rendering of the Hebrew in the first verse of the psalm, which is a psalm of great rejoicing.

Alan Amos

¹ 2014, The Minster Press, Wimborne Minster.

*The name Child Okeford indicates a ford over the river by an oak tree, a place within the manor of the noble son of a lord, 'child' being used in that sense in late Anglo-Saxon or early Norman times. Oddly, this particular 'child' was not given a name, as is the case of other Okefords: Okeford Fitzpaine, Okeford Shillyng. Maybe there were several 'childs' who inherited that manor in succession.



Thoughts on Iona

- a homage to David Robinson from his daughter Rebecca

In the last few years of his life, Dad passed through different stages of grief about the state of our world. Coupled with his increasingly complex ill health, he also battled the despair of what he saw unfolding in the world as figures about climate change dominated the news and the fallout of our greed on the poorest in society became impossible to ignore. Towards the end of his life, Dad seemed to say that it was “too late” to do anything. This, coming from a man who had spent his life finding ingenious systems that worked, fixing the seemingly unfixable and manning a pump all night to avert a flood, despite becoming hypothermic

(not metaphorically - that really happened). This felt tragic for me: my Dad, the most practical Christian I have ever met, losing hope.

I fought to keep that hope alive. Dad’s lack of independence and his shrinking world was a far cry from the lone working, travelling hands-on man he had once been, and this was undoubtedly a huge cross for him to bear. Dad was never a “joiner”. He sang in the choir, he ran Care and Concern and supported Christian Aid with a passion. He wrote and led prayers for peace each week. It was his way of living his faith, of being the change by shining a light on world issues that were uncomfortable at times for middle-class churchgoers. He started conversations and challenged us to think about how we were using the earth and its resources. He got us thinking about what was happening to the voiceless millions by pricking our consciences. His ardent belief was that we have a duty of care, a responsibility to be accountable for our actions as Christians whilst we are on this earth. This means that taking the easy way out is not an option and speaking up for the voiceless, the “people at the crossroads”, and on the serious matters of climate change, poverty and injustice, is expected of every Christian.

I assumed that Dad had heard of the Iona Community. This dispersed ecumenical community was founded in 1938 by Rev George McLeod, a parish minister working in Glasgow. His vision of rebuilding the ancient abbey on Iona with local people from Glasgow created a community

with an emphasis on a living inclusive ecumenical gospel and the pursuit of peace and justice. It wasn’t until much later, and after several wonderful weeks in community on the island with Dad, that it turned out I was the one who had introduced him to Iona - a very strange and Godly moment.

At the heart of the Iona Community is the firm belief that there is no division between the sacred and the secular. The community seeks to find ways to live the Gospel daily and become more human and more whole. We are whole only when we are connected to our world and only when we are doing everything we can to ensure that we are treading lightly on the Earth, living justly and with mercy. A week on the island involves a lot of washing up, cleaning, lighting fires, worship, song, laughter, and discussion with the visitors, staying in simple rooms. It is not a retreat. It is living in community with the idea that it will fuel the fires of passion for making change and perhaps seeing things slightly differently.



The Iona Community believes that we need to handle creation

with integrity, without greed and in equality so that everyone's needs are provided for. Giving voice to those who are oppressed and speaking out for justice. Social and political action encouraged by prayer and discussion is a vital work of the church at all levels. Meeting people on Iona from all walks of life with a shared vision of wanting to act on climate change and social injustice gave Dad many hours of animated discussion and ideas sharing. Coming back home was always bittersweet. For the week he was truly in community - accepted and belonging to a global family who were as fired up as he was about being a practical Christian. Dad drank in the time on Iona, joining in with everything that it had to offer and giving so much back. It seemed to recharge him, even when he was quite unwell.

Dad loved words. He was an amazing wordsmith - he was eloquent and intelligent and wrote beautifully. He loved the writing of Iona liturgies, reflections, and prayers, by people like Neil Paytner, Kathy Galloway and Ruth Burgess. Some people feel that there is not enough "God" in these works and that they perhaps appear pantheistic and sentimental. However, both Dad and I disagree. The Celtic tradition of being intrinsically bound to the world, the earth and its seasons, the tides, the moon, and stars holds God at the centre. The beauty of the images further reinforced Dad's faith and his desire to fight the injustices unfolding through the climate crisis.

I was never able to take Dad to the Greenbelt Festival - a

festival of arts, activism and faith, now in its 50th year. He would have loved it, as it really is a melting pot of ideas. If you are ever in Kettering, UK over the August bank holiday, then do go! This year, the focus was on poverty and the climate crisis. Christian Aid's campaign "Make the Polluters Pay" seeks to call people to act directly through lobbying governments in the richest countries to help those most affected by climate change in the poorest parts of the world. Dad would have been so fired up by this - he was such a vocal campaigner in Christian Aid's "Drop the Debt" campaign. I also think that Dad would have been delighted by the publication of a report entitled "Church land and the climate crisis: a call to action" by Operation Noah, an ecumenical organization campaigning on the climate crisis. This report presents priorities for the church in response to the climate crisis. It highlights how the church has a duty to manage its land responsibly and suggests solutions through tree planting, peat restoration and sustainable agricultural practice.

Dad would have been delighted to see how my local church team in Totnes is taking on the diocese in its fight to make our team churches more carbon neutral, our church yards greener and our glebe land used sustainably. I recently co-led an Iona-style service. It was, "full of good things" as Dad used to say. The theme was justice and peace. We spoke about climate justice, we used beautiful words, we sang about peace. We bound ourselves together with wool to symbolize community. I saw the

congregation smile, frown, sigh and discuss in that animated way we do on Iona. We started the conversation just as Dad used to, we lit the fire. I'm co-leading again this month. I can't wait.

I want to end with the final responses from the Iona Abbey service of morning prayer. Once finished, the congregation leave, as the work of the day flows from the worship: Dad's practical faith in a nutshell.

Leader: This is the day that God has made.

All: We will rejoice and be glad in it.

Leader: We will not offer to God

All: Offerings that cost us nothing.

Leader: Go in peace to love and to serve

All: We will seek peace and pursue it.

Leader: In the name of the trinity of love

All: God in community, holy and one."

*Wild Goose publications. 2001
The Iona Community.*

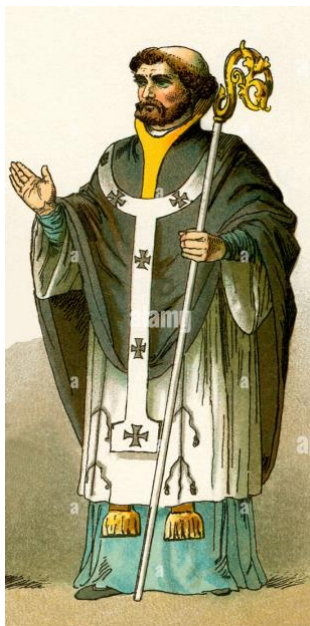


Those who have investigated their family tree through the various websites available will be aware of the amazing wealth of detail (and distracting sidelines!) that can be revealed. Charles Graves, who has published several fascinating books on various English families and their descendants, offers us his discoveries about a little-remembered but important historical figure – see over. Ed.

Aldred the archbishop who consecrated William I and Maud king and queen

This little-known bishop was born probably in Worcestershire as the last son of Gamelin of Turretot (Normandy) and his wife Ulflet, named in the Domesday Book (1086) as a Hwicce (Anglian) lady. Aldred was named after one of his famous maternal ancestors Aldred the Ealdorman of the Hwicce, who in the 8th century had been vice Earl of the Mercians (the main Anglian ethnic grouping). Gamelin's other children were: Odo of Winchester, an arblaster (crossbowman) and probably the main defender of the king's treasury at Winchester. He followed Ulviet the huntsman, an important 'thane' of William the Conqueror. The other known sibling was Ulviet's sister who married a Viking called Croc and was ancestor of the baronial 'Strange' or 'Estrange' family (from French *étranger* - foreigner). Croc seems to be the English equivalent of Icelandic *krokur* meaning a claw or false arm / hand. With Ulviet's sister, Croc had an heir, Rainald Croc, as well as sons called Erneber and Oudon.

In the time of King Edward the Confessor, Ulviet the huntsman held many villages in Lincolnshire as well as in Hampshire – in both places far from his origins in Worcestershire, but illustrating his nation's interest in protecting itself from the Viking inroads. In the *Domesday Book*, however, it is noted that Ulviet had to forfeit all his holdings on the Isle of Wight and one might believe it was because his sister had



married Croc (of Viking descent - many of whom had attacked the southern part of the island).

Gamelin, father of bishop Aldred, was a Norman probably from Turretot, a few miles north of Le Havre, and had lived in England before the Conquest (1066) having close relations with the Malet family of Graville de St. Honorine in Le Havre. The Malets had married into an important Saxon family, and after the Battle of Hastings (1066) when the Normans defeated King Harold, William Malet cared for the slain body of Harold (whose family was related to him). The *caput* (main castle) of the Malets was at Eye in Suffolk and the principal 'dapifer' (steward) of the Malets was *Godric*, oldest grandson of Ulviet the huntsman. Godric's father was a man called Tururet or Turbert, whose name no doubt refers to the origin of his family in Normandy, namely Turretot. This man, also named once as a 'huntsman' and a faithful thane of William Conqueror, held 62 carucates or c. 2750 acres in

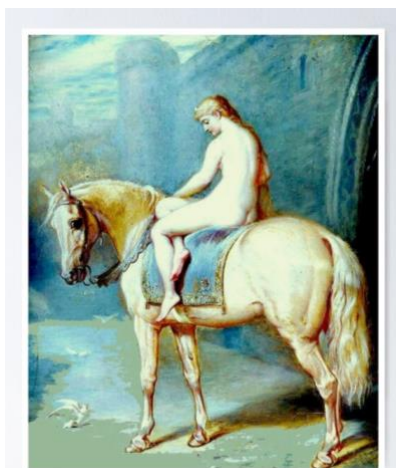
Lincolnshire where, before the time of the *Domesday Book*, he was an important thane (Anglo-Saxon or Viking adept of William Conqueror).

Tururet was thus a nephew of Aldred the bishop and Odo of Winchester and had a large family with his wife Eddeva, known as the beautiful relative of Thorold of Bucknall, a sheriff of Lincolnshire. After bearing at least five children with Tururet, and after her husband's death, Eddeva married Earl Leuric of Mercia and was the historically famous person called Lady Godiva. Her children with Tururet were Godric (the dapifer of Eye), Edric of Laxfield (founder of the de Croome family of Worcestershire), Alwi, Alden the priest, and Ulf, 'Tope's son' (son of Tururet) who was administrator for land holdings of the Abbey of Peterborough. In its early days this family held its properties mainly in Ness, Beltisloe, Aswardhurn and Aveland hundreds in the Kesteven area of south Lincolnshire. Eddeva herself held several properties at various places in Lincolnshire, one being next to that of the Earl Leuric, her second husband. From details about these properties recorded in the *Domesday Book*, we can believe Eddeva (Lady Godiva) was about 50 years old when she married Earl Leuric, so evidently it was as a mature matron that Lady Godiva rode unrobed through the streets of Coventry as the tradition tells us.

Returning to our history of Aldred the bishop of Worcester and archbishop of York (1060-69), a very good summary of his ecclesiastical and political

life can be read by typing 'Ealdred, archbishop of York' into Google and reading the *Wikipedia* article on him. Aldred was famous for his friendship with the family of King Harold and for his services to King Edward the Confessor. He travelled widely in Europe on English royal family affairs, and even visited Jerusalem. He was obliged to plead with the pope to receive his title as archbishop because he hoped to keep his title of Bishop of Worcester as well. He had also held the title of Bishop of Herefordshire and was an opponent of Welsh influence there. After switching his allegiance from the English to the Norman monarchy, he was a firm supporter of King William I and was successful in bringing a new importance and improved architectural culture into the churches in Yorkshire. King William depended upon Aldred for his own consecration as king (at Christmas 1066) and Aldred also consecrated Queen Maud (at Whitsuntide 1068).

Aldred, possessing a mixed Hwicce-Norman, parentage was the perfect person for receiving high ecclesiastical office after the Norman conquest. Aldred had well-known progeny in the person of his illegitimate son Gerard. The life of Gerard is not generally known to the public but a careful reading of the *Domesday Book* reveals not only the story of Gamelin of Turretot and his descendants but also that of archbishop Aldred and his progeny. I have published five volumes of *Families of the Domesday Book* (Amazon 2014) and this work has revealed the existence of the family of Gamelin of



1882 painting by William Holmes

Turretot and his wife Ulflet as well as the story of Tururet and his wife Eddeva who became Lady Godiva. But reference to a person named *Norgiot* also attracted my attention and this would appear to be one of the names which Aldred's son Gerard was given in Northamptonshire in the *Domesday Book*. The name no doubt came from Norcott house near Luxborough in Devonshire which Gerard held in 1086. But in *Lincolnshire Domesday and Lindsey Survey* (Lincoln Record Society vol. 19 (1924) p. *xlii*) the authors tell us about bishop Aldred's purchase by cash of two villages in Lincolnshire and one in Northamptonshire (called Hardwyck) for his son Gerard. The money was paid to Tururet and Eddeva's son Ulf, who was an administrator of the abbot of Peterborough. Besides, this item, when compared with the *Domesday Book* list of holders of properties in 1086 in Northants. as well as references to Gerard in other counties, provides the name of the mother and maternal family of Gerard.

Hardwyck in Northants was just north of Wellingborough.

In 1086 Hardwyck was held by Alan, steward of Countess Judith of Lens who was a close relation of William the Conqueror. It appears that Alan's daughter Alieva was the mother of bishop Aldred's son Gerard, and so it was Gerard's grandfather Alan who succeeded him at Hardwyck, Gerard probably having little interest in the village. Alieva's brother was Richard 'Pugniant' (strongman or boxer) of St. Clare near St. Lô in Normandy. Alieva was listed together with Richard 'Pugniant' near Wilton in Wiltshire in 1086 and so Gerard also held the name 'Gerard of Wilton'.

Scanning the *Domesday Book* we find Gerard in places as far apart as Essex, Northamptonshire, Yorkshire (Craven region) or Devonshire. Under Countess Judith in Northants, he was called in one place Gerard (holding Boughton) and as *Norgiot* (holding Cogenhoe).

In Suffolk, Roger de Poitou, (brother of Roger de Montgomery Earl of West Sussex) was lord of a certain *Raimond Geralt* (i.e Gerard) in Bosmere hundred. Gerard also served Roger in Craven (Yorks.) in William I's operations there. In Essex, Gerard's principal lord was Walchelin de Douai who had held lands in the eastern counties but left there and took Bratton Seymour in Somerset. Gerard not only lived at Bratton but also with Walchelin's son Robert at Bampton in Devon (where he was also holding Norcott house). In his youth Gerard was called 'Gerard the fosseur' at Bawdrip in Somerset, his father Aldred holding Crandon manor there.

Bawdrip was located in very marshy terrain and 'fosseur' referred obviously to ditch-digging. The Tryvets of Bawdrip had obtained a coat of arms and gentleman's title through a fortunate marriage with a lady in the Courseulles family of Somerset. The coat includes three turrets and a French *tourte* (cake) no doubt indicating Turretot (Normandy) the origin of bishop Aldred's father Gamelin de Turretot.

A son of Gerard, was Alexander 'de Cauntelo' (de St. Lô, the origin of his grandmother Alieva and her brother Richard 'Pugnant'), who lived with Walchelin de Douai in Bratton Seymour, Somerset and married Avice de Rumilly, holder of Skipton, Yorks.

Remembering that Aldred had been a monk (therefore a celibate for life) at St. Peter's cathedral in Winchester, the question might be raised as to how and where bishop Aldred met Alieva de St. Clair, daughter of Alan, Countess Judith's steward. The answer seems to be in Hampshire. According to the *Domesday Book* Richard Pugnant, brother of Alieva, held lands in Mansbridge hundred at Estley (today Eastleigh) seven miles south of *Compton manor* (in King's Sumbourne hundred near Winchester) held by bishop Aldred probably in his early years. Odo of Winchester, Aldred's brother, had possibly held land at Standon next to Compton manor. At Barton Peverel in the same Mansbridge hundred, lands were held by Croc and his son Rainold, which corresponds to the fact that others of Aldred's family were located near Winchester

where Odo was 'king's man' at Winchester. Croc had married Aldred's and Odo's sister as we saw earlier.

Hence, Alieva was six miles south of Aldred, living in Barton Peverel close to Aldred's sister. Aldred would have often visited his sister and could have thus met Alieva. (William, son of a man named Stur and an uncle of Ulviet's wife, was also holding land in King's Sumbourne hundred which he had received from Odo of Winchester).

Aldred's descendance exists even today in Somerset a thousand years later - with the *Tryvet* family. In 1950 a Walter and an Arthur Trevett were both married in Chard, Somerset and in 2001 Geoffrey D. Trevett married Rosalind Gilman at Yeovil.**

The Tryvet family descended from Alieva and bishop Aldred represent a family a thousand years old, older than most of the Somerset churches or priories.

Charles Graves

This article, somewhat condensed, is based upon research I have made for my upcoming book: *Forgotten Families of Worcestershire*.

**from www.familysearch.org of Church of Jesus Christ of Latter Day Saints (Mormons).



A dove sits on my shoulder.
And whispers in my ear
Come hither, come hither,
of war I will no longer hear

A dove sits on my shoulder,
And whispers urgently
Peace is ever the way
And Peace it must be.

Dr Jehan Perera.
Executive director of the National
Peace Council in Sri Lanka

Caring for Creation

Caring for Creation does not stop with prayer! We need to act.

Actions on an individual or organizational level can influence our climate both here in Geneva and throughout the world.

As a chaplaincy we are aiming to become an Eco Church, in an award scheme run by A Rocha UK for churches which want to demonstrate that "*the gospel is good news for God's earth*". One of the aims is to look at our shopping habits both for church events and at home.

How do you choose which product to buy from the range available? Do you knowingly select products made by companies that pay very low wages, take actions which

negatively affect the climate or have unfair trading terms? No, probably not. So, we all need to look at our shopping habits both for refreshments for church and for home.

Together, as a congregation let us look to buy locally grown, Fairtrade, or animal welfare friendly products wherever possible. Ideally a combination of all of these if we can. You might also want to consider organic products. Does changing to Fairtrade coffee for refreshments after services make a difference? In Switzerland we consume around 9 million kgs of coffee per year, that's roughly 1,100 cups per person per year. Imagine all that coffee being consumed being Fairtrade, surely that would be good for both coffee farmers and the environment?

Did you know Geneva is a "Fairtrade town"? The Ville de Genève also promotes local sustainable food shopping with details on its website. A website link for this and suggestions of where to buy Fairtrade products in both Switzerland and France are shown at the end of the article. Next time you go shopping look out for these marks/logos. Let us see if together we can start to make a difference.

Carol Brown



Sustainability

*All things bright and beautiful,
all creatures great and small,
All things wise and wonderful,
the Lord God made them all.
(Hymn by Mrs. Alexander)*

The new group that is being set up to look at ecological issues in our church is a very welcome initiative. So, whilst waiting for it to take off, I have been doing some experimenting of my own.

The first target for my eagle eye was my washing up sponge, for two good reasons:

- 1) They harbour germs
- 2) They are made of plastic (yes really!) and shed microscopic plastic residue which end up inside the little fishies.

"Cut up an old t-shirt" advised one of my good friends, so the one with the Eiffel Tower on it was dutifully sacrificed on the altar of sustainability. The first "plus" I noticed was that one needs far less washing-up liquid as the soap stays in the cotton cloth a lot longer. The rest, I'm afraid, are downsides. The cloth quickly contracts into a soggy ball and you waste time. It's no good if you need to scour something, takes a long time to dry and is an eyesore in the kitchen.

Here I must say that my first idea was to use those colourful microfibre cloths: they are the best for doing the washing up because they retain the soap for

longer; they don't scrunch up into balls and they dry very quickly in the kitchen. HOWEVER, their very name says it all: microfibrres are split fibres containing the dreaded plastic. As they are split, hardly any cleaning liquid is needed so one would think they're the ideal ecological solution AND they last a long time, being machine-washable. "Que nenni!" as La Fontaine would say! With every use, especially with hot water, microplastics get washed into the ecosphere and end up, once again, inside the poor fishies (according to various websites).

Next stop the supermarket where, Lo, they have cleaning squares containing NO microfibrres. Oho, thought I, we're getting there. Wishful thinking I'm afraid, as once again it went into a cold wet lump and, being white, after a couple of days it looked really insalubrious. A visit to a larger store in Geneva produced better results as they have a new range of eco-friendly products. I found square cloths made of loosely woven cotton and they are almost as good as the microfibre ones. They are manufactured in India and Pakistan so just how eco-friendly they really are remains a question. However, they shouldn't release any plastic into the oceans, which is what we are concerned with here.

Last but not least, one thing we can do is reduce the number of cleaning products we buy. Everybody has their favourites, including baking soda and white vinegar, as used by the TV cleaners when they venture into those unbelievable homes. There have been reports of mixtures of baking soda and

vinegar exploding, so we do need to be careful when mixing products together. After all, we don't want ballistic loos shooting up into outer space – whatever would Mr. Musk say?

The real problem is the sheer amount of this stuff going down the plug-hole. Here, a useful tip is to keep a bottle of our favourite product and put just a little into a spray bottle, mixed with water. Less of the product gets used thus saving money, avoiding over-use and, of course, protecting our little friends the fishies.

Only time will tell but if we all move to cleaning with vinegar, will the trout in our rivers come out ready-pickled?

Dorinda

Sources: bitter experience



Confessions of an almost veggie

Becoming vegetarian was easy for me. As a child I hated meat, but had to eat it at home, threatened by the prospect of not growing if I didn't eat my meat and cabbage. (I grew to be six feet tall). No other person in my family had objected to meat. In fact, one of my grandfathers was a butcher. Maybe that is why I developed such a loathing of it.

I have always advocated listening to one's body and mind. Mine told me in no uncertain terms that I was not a carnivore. It started with a revulsion to red meat, but then one Christmas I couldn't face

the Christmas turkey, and when I had hepatitis in Papua New Guinea as a volunteer, I couldn't bear even the smell of meat. My body was telling me I shouldn't eat it.

I have not eaten meat for a few decades (though I now eat some fish), and when anyone asks me why, I admit honestly that I'm a natural veggie, but I wholeheartedly embrace the arguments against growing crops to feed animals, cruelty to animals, the world's resources being better shared through consumption of other forms of protein, and the effect on climate change.

What's more, at every meal I savour the fruits of the earth (especially if I have grown them) and feel eternally grateful for them. I bask in the variety of colours and flavours that vegetables on a plate provide.

There have been difficult moments, I'll admit. When you are one of four guests and the host serves up bangers and mash what do you do? Be thankful for the power cut that enables you to transfer your sausage to the person next to you in the dark!

I have felt guilt and embarrassment when I have been served meat as a guest. Once, when working in Uganda, my host on a field trip in the west of the country was a Rwandan priest (there were no hotels in Bundibugyo district). He was told by my Ugandan colleagues "Susan doesn't eat meat. She's an easy guest". Three hours later when I had thought that dinner was off the cards, a table of plenty, containing chicken and red

meat was put before me. There was disbelief that a European did not eat meat.

Back in Europe it is more a case of friends not knowing what to cook, so sometimes taking my own food, or not being invited at all. It can prompt guilt and people will tell me that they also have cut down on meat as if feeling the need to confess.

A different mindset is needed when eating vegetarian. Main and veg is not necessary. Ensuring that food during the day is balanced with several dishes providing different nutrients, or complementary nutrients across various dishes at a meal comes quickly once you start. Food preparation can be time-consuming, but it doesn't need to be that way and I soon developed quick and easy meals. I like to cook from fresh, and I don't like meat look- and taste-alikes. I have my short-cuts, but there are many meals to be made from store cupboard ingredients also. Easy swaps are substituting ground almonds or chopped walnuts for meat in Spaghetti Bolognese, or even using falafel instead of meatballs. Stir-fries are great with tofu, cashews or peanuts, and there are great centrepieces for a Christmas meal. My favourites are creamy mushroom pie with walnut pastry and roasted pumpkin stuffed with wild rice, red peppers, pine nuts and pomegranate.

It can be a tricky journey, but there is so much help out there: recipes; advice on what to say if challenged; and tips for educating friends and family. I would encourage people to look up Veganuary.com, a website

offering a free guided month of vegan/vegetarian eating in January, with daily advice, recipes and motivational tips for the journey. I have learned that plant-based eating can improve health, skin tone, and energy and give peace of mind that the planet and other living beings on it will be in a better place if we embrace vegetarian eating.

Susan Durston



Council Report -August to October 2023

Council reconvened after the July break on Monday 28th August. We had made the decision last year to move the August meeting from the usual third Monday of the month to the fourth to allow people to get back from their summer holidays. In 2022 there had been a low turnout for the August meeting as many members were still away.

Council Priorities 2023

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

At our September meeting the Council validated the final Vision & Strategy plan for 2023 to 2025. This was shared with the congregation on Stewardship Sunday (15th October) along with a beautiful prayer written specially by Clare Amos to accompany us

on this journey. We are all encouraged to read, reflect and pray about the plan and consider our engagement to the concrete objectives outlined in the four strategic areas, worship, congregation, community and social outreach and the environment. The Vision & Strategy plan will be the basis for defining Council priorities for 2024 and informing the Council budget discussion for next year.

At our October meeting we focused on Building Congregational Capacity. A successful ministry needs to be held collectively and supported by a strong lay leadership. Council broke into smaller groups to consider the topic. It is evident that some church groups need more people both for leadership roles and to take responsibility to “do” certain tasks. These include work with the pastoral, social and children and young people’s groups, as well as help in our service rota as sidespeople, welcomers, servers and chalice bearers. Volunteers are also needed to organize the lunches at the Jardin de Montbrillant. Council also discussed how to encourage people to come forward to volunteer.

Chaplain’s and Churchwardens’ Reports

Council received regular reports from Daphne and the Churchwardens. September and October have been very busy months for our Chaplain. In September we celebrated Creationtide with Daphne providing us with a series of sermons to help us to engage positively with God’s world. The Bishop’s visit in early

September was a great success. Bishop Robert confirmed 12 of our congregation, including 7 young people. He also licensed our Curate, Glen. Glen and his wife Angela have been settling in with us and most of you should by now have had the opportunity to meet them either at services or social events. We are now planning the Advent and Christmas services. There will also be a special service on Sunday 10th December at 18.00 to celebrate the 75th anniversary of the Universal Declaration of Human Rights, followed by a candlelit vigil. Glen is using his contacts with the international organizations to make this a truly meaningful event.

Council also welcomed the news that our Youth Programmes had got under way again after the summer holidays. The number of young people is increasing, as is the demand but we still badly need leaders and helpers. The 14-18 age group, who currently meet only once a month at Starbucks are asking for a second meeting during the month. We are very blessed that our congregation is growing with families and young people. The Chaplain and Armel are now focusing on ensuring our young people are welcomed and integrated into the life of our church.

Our Churchwardens have been working hard to improve the surroundings of our church. A meeting was held with the head gardener of Espaces Verts (Ville de Genève) to discuss plans for the short- and longer-term for the garden to make it as environmentally friendly as possible. Espaces Verts maintain our garden, at no cost as part of the green space programme of the Ville.

However, they made it clear that they are not responsible for any of the rubbish, and worse, left by the rough sleepers and that it is our responsibility to secure the area. Council concluded that the only effective solution for the short term is to erect some temporary fencing, pending permanent railings on the completion of the second phase of Building Tomorrow.

The sound system in church during worship continues to be problematical, especially at the 9 a.m. service. Council agreed that an independent expert would be engaged to attend both the Sunday morning services and provide a report on the effectiveness of our equipment. All those who read, provide the intercessions, or give out notices during services should make sure that they are using the microphones correctly. They need to be adjusted for the height of the speaker. The technical team present during the 10.30 service do make adjustments to ensure everyone can be heard. Armored Duncan has kindly volunteered to attend the 9 am service for a month to monitor effective use of the sound system.

Safeguarding

The Church of England Safer Working Practice policy is now displayed on our church notice board. It is also being sent to the leaders of the various church groups and a meeting will be organized with the parents of our young people to reassure them of the steps that Holy Trinity is taking to keep their children safe whilst participating in church activities.

Building Tomorrow

The celebratory concert and service on 17th September was a great success and enjoyed by all those who attended. The music from both the choir and the junior choir was much appreciated. Another tribute to the quality of our renovation came in the excellent article that appeared in the Tribune de Genève in October. There is a copy pinned to the notice board and it is well worth reading.

Phase 1 is now nearly completed. Work on the vestry and office will hopefully be finished well before Christmas. However, until further notice no-one should park on the forecourt during working hours as the area is still being used by contractors completing the work.

At our October meeting Council voted in favour of proceeding to procure the new choir stalls. The designs are being provided by Luke Hughes, a reputable UK company which comes highly recommended but the actual frontals will be made in Switzerland. There will be an information session for the congregation in November, after the Sunday services, for the congregation to see the designs and ask any questions.

On plans for phase 2, we are awaiting the updated designs and estimates from our architects. These are taking longer than planned and Council will not be able to start working seriously on them before January 2024.

Finance

Income remains similar to 2022 but below budget particularly as we have been unable to obtain much rental income from the church or hall during the building works. Now that the church and hall are again available for rental this could provide a most welcome boost to income. We urge everyone to spread the word around to encourage enquiries. Our website has been updated but experience shows that “word of mouth” works best. The summer fair brought in a welcome sum of over CHF 3'500, and thanks go to all those who made this possible. The Christmas Fair will take place on Saturday 2nd December and again we urge everyone to volunteer to help and encourage your friends to come.

Environment

Congratulations to Mary Talbot and her environmental team, our application for a bronze “Eco Award” from A. Rocha is now ready for the Chaplain’s endorsement and then submission. However, this is just the beginning of our journey continuously striving to make our environment better for all. If you have ideas please contact Mary.

Stewardship

Stewardship Sunday (15th October) was an opportunity for each of us to consider how we can participate in the life and mission of Holy Trinity in Geneva. After both morning services, representatives from church activities and groups circulated during the social time wearing funny hats identifying the group or activity

they represented. This more interactive, fun approach did seem to encourage more discussion and enquiries. There was also a plea for members of the congregation to consider if they could envisage joining the pledge or tithing scheme. Membership which is currently around 80 is at an historical low and it would put our finances on a much sounder footing if we could increase this dependable and predictable flow of income.

Technical Team

The Council is most grateful to the technical team who ensure the quality of the online Zoom service at 10.30 on a Sunday. Aylwin has been investigating an offer which Microsoft makes to non-profit organizations. He is currently moving our e-mail server to Microsoft and the church team will also be able to enjoy other Microsoft office tools such as OneDrive and Microsoft Teams.

Emily Banzet and Nicholas Hacking are continuing to work with Zoe Webster, the Diocesan Website Developer, to develop a new website for Holy Trinity, which will be easier to navigate and update than our current one. They presented a preview of the test site to Council at our September meeting. It is worth pointing out that so far we have not incurred any expenses in the development of the site due to our participation in the Diocese's Website Pilot Project. We do however owe a huge debt of gratitude to Emily and Nicholas for the time and talent they have invested on our behalf to provide us with an easy to use, modern looking website. Council hopes that this

will be put online during the first quarter of 2024.

We are now fast approaching the Advent and Christmas season so I take this opportunity to wish all of you and your families a blessed Christmastide.

Please feel free to give me feedback to me on whether this quarterly report gives you useful information on the Council's work and any suggestions for improvement. I would also be happy to answer any questions you may have on the contents of this report.

Ursula McGregor



The editorial team would like to wish all our readers a very happy and peaceful Christmas

*Farewell
R.I.P. Sue Lloyd*



We were very sad to hear of the death on 13th November of Sue Lloyd for whom we have been praying for some time. Older members of the Holy Trinity family will remember Sue who was a prominent member of our church choir in the '70s and '80s and whose lovely alto voice graced many of our concerts and services. Sue was well-known in Geneva circles as one of the memorable driving forces behind GAOS, the amateur operatic society for whom she directed numerous shows, concerts and pantomimes (even appearing in the latter as Principal Boy on several occasions). Her energy and commitment to that society were admirable, particularly in later years when she was fighting ill-health with determination. Sadly, cancer proved too powerful an enemy for even her indomitable spirit. She will be sorely missed by a great many music-lovers in this city.

Jenny B



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 022 731 5155
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

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

Pastoral care: Canon Daphne 022 734 3817
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Bible Study: Tuesdays 12h30-13h30 in church Elizabeth Brown 022 778 40 10

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or by email - jibuffle@gmail.com

Please note - deadline for articles for the spring issue is 13 February 2024