

Holy Trinity Geneva Magazine



The Chaplain writes

‘Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it’ (Hebrews 13.2).

“Cuppa tea, Vicar?” is the invariable question which a vicar or curate is likely to be asked in the UK as they pay their visits to parishioners. Whilst training for the ministry we were warned about the dangers of causing offence if we did not accept (regardless of how many we’d already had that day) whilst simultaneously receiving dire warnings of what would happen to our girths if we ate all the cake or biscuits which inevitably accompanied it.

But the ‘cuppa tea’ with or without the accompaniments was always great at helping to break the ice, particularly when visiting someone for the first time. It took us to the heart of Christian hospitality which I think is a critical but sometimes underrated form of ministry. For at the heart of the practice of hospitality lies a fundamental aspect of our Christian faith which is rooted both in the Old and in the New Testament. There are three

different dynamics going on – God showing hospitality to us; us showing hospitality to God (or ‘God accepting hospitality from us’) and us being called by God to show hospitality to each other.

Right from the beginning of the Bible God’s hospitality is visible. In the Garden of Eden God offers Adam and Eve all the fruits of the earth (except from the tree of the knowledge of good and evil). Throughout their sojourns in the wilderness en route to the Promised Land, God also provides food and drink for his people. Not that it was always graciously received. The Israelites complain that there is no meat, hanker after the fish, melons and cucumbers of Egypt, and grumble at the daily diet of manna. Sometimes we are not as grateful as we should be!

We also see early on, God accepting hospitality at human hands. Probably the most famous example of this in the Old Testament is what is often referred to as ‘the hospitality of Abraham’ and immortalised in the Andrei Rublev icon. This derives from the story told in Genesis chapter 18 when Abraham, sitting by his tent one hot and dusty afternoon is visited by three strangers. He springs into action killing a calf and asking Sarah, his wife to prepare bread. As the strangers sit and eat, they reveal to him that Sarah even in her old age

will bear a son. Mind you, I have always felt this should be called ‘The hospitality of Abraham and Sarah’ as I am sure she did the lion’s share of the work!

Jesus accepted hospitality throughout his ministry. It was the means by which he encountered people from all strands of society ranging from Simon the Pharisee, the ultra-respectable religious host who was yet found to be lacking in true hospitality, to tax collectors such as Matthew. He accepted hospitality at the hands of his friends, in particular Mary, Martha and Lazarus and I imagine that home was an oasis of love in the midst of troubled times. But Jesus also accepts hospitality as a means of redemption, as, for example, when Jesus spots the little tax gatherer and financial exploiter, Zacchaeus hiding up the

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sycamore tree and tells him to come down as he will lunch with him that day. Zacchaeus is moved to the core and in the middle of the meal proclaims that he will give away half his goods to the poor and restore fourfold to anyone he has robbed. Jesus rejoices, proclaiming that “This day, salvation has come to this house” (Luke 19.9.)

But of course, Jesus is host par excellence! It is he who provides an abundance of wine for the young wedding couple and a great feast of fish and bread for the crowd at the feeding of the five thousand. At the Last Supper, he not only presides over the Passover seder with his disciples, but institutes with them a feast at which he is both host and guest, pointing to his offering of himself on the Cross and providing them a means of fellowship by which they and we can always be with him.

And Jesus also shows us something else about hospitality: he both offers his and accepts ours. In one of the most moving post-resurrection experiences, Jesus prepares breakfast for his disciples on the beach. What is striking is that when the disciples come to the beach, there is bread there already and some fish cooking on the fire. Jesus tells them also to bring some of their recent miraculous catch of fish and add it to the fire. It is a profound sign of the hospitality God offers to us and how God accepts ours.

It's in this context that we are invited to the task of sharing God's hospitality with others. As we look at all God has done for us, all we have received

through totally unmerited grace, we realise just how right and appropriate it is that we too offer and share what we have.

Hospitality also breaks down barriers whether imaginary or real. There is something about sharing food together which helps to strip away our fears, worries and pride and gives us joy. It's a great way of expressing our common humanity.

And it doesn't need to be lavish. Often, a cup of tea and a biscuit, or equivalent, and a listening ear is what we most need and also what we are most in a position to offer.

At Pentecost, we shared that hospitality together at Holy Trinity in our international feast when we were all invited to bring dishes from our home country or region so we could sample and share these together. As we eat, it's a chance to learn more about each other, finding out what goes into these dishes, the occasions in our countries and families when they are made, and perhaps the most memorable times we've shared them with family and friends.

And it's why on Trinity Sunday, our Patronal Festival, we're encouraging everyone who can to offer hospitality or to take up the offer of hospitality made. We did this two years ago when during the final months of Covid restrictions we were quite limited in what we could do. This year far more options are open to us. Who knows - we may, unwittingly, end up entertaining angels!

Yours in Christ

Daphne



Visit to the State Archives & Mediathèque, Sion, Valais - 17th April, 2024



Seven of us went on a trip to the capital of the Valais, to see this cultural centre which has been many

years in the making due to ancient archaeological discoveries as they dug down underneath the old disused arsenal buildings. The building is now light and modern with “industrial” features and fully accessible.

We were met by the Mediathèque Director, Ms Sylvie Béguelin who was accompanied by two specialists, Mr Simon Roth for the books and Mr Denis Reynard for the archives. Together, they had made a careful selection of items from their collections for us to look at, with an accent on English things, Royal things and things having a relation to the Anglican Church.

We have to remember that English tourists have been coming to the Valais Canton since Victorian times and, back in those days, people did not just come for the weekend but stayed several weeks or even months. They therefore needed

places to worship and a large number of Anglican chapels were built in the various resorts. Nowadays, most of them are used for cultural purposes but the one in Zermatt is, apparently, still in use. Later in our visit, downstairs in the deepest archives, we were shown photograph albums from the 1930s containing some pictures of these chapels.



We were then shown books about cooking, which had been donated by a renowned chef, A. Mosimann, who worked in London and later retired in the Valais. One ancient book concerned the coronation of James II and a more modern one contained a menu for Prince Charles when he was younger. The mediathèque has seven centuries of cookery history, the most ancient manuscript being the oldest in French concerning cookery and dating from 700 years ago. (This has been reprinted as a modern book.)

They also have hundreds of Bibles and showed us some English ones, some Books of Common Prayer and some French translations of these. We saw the oldest Bible in their collections, handwritten in Latin dating from 1450, and one of the most modern ones around today, written in French. The editors had asked a number of famous French

writers to re-write a chapter of the Bible in their own words, helped and overseen by a theological specialist. We had a quick look at the first few verses of St John's Gospel and were able to see that it was indeed along the lines of what we are used to. However, none of us knows whether a similar experiment has been done in English, so any comments from parishioners will be welcome!

The second part of our visit necessitated our going down into the depths of the basements where the archives are kept, walking past a poster explaining the Neolithic site that had been discovered on the spot.

So, this part of the building is very innovative, having been built according to new standards; there is very little technology – no air conditioning, heating or controlled humidity. Indeed, it has been ascertained that ancient manuscripts can easily survive in temperatures from approx. 13° C to 23° C so long as the change takes place gradually. With just a simple ventilation system, this solution is safe, ecological and less expensive in terms of electricity. These are the first archives in Switzerland to be built in this manner and during the past four years, the system seems to be working. Other cantons are getting interested, notably Geneva and Neuchâtel. It is, of course, earthquake-resistant.

We then looked at some 14th Century land registry documents and the oldest document in their possession dating from the year 1005, which concerns an exchange of land between the dioceses of

Geneva and Sion. The Bishop of Sion was called Hugh, and the Bishop of Geneva was called... Hugh! So they just had to get on, didn't they? We saw many other books and documents, including one beautifully illuminated book containing music used in Sion.



The last important document is a letter from Henry VIII to Mathieu Schiner, the Bishop of Sion who was also a cardinal in Rome and head of the papal armies. In it, political matters are discussed, notably the possibility of joining forces against the French king, François I. These were turbulent times and political skulduggery was rife. It is signed: "Votre bon ami, Henry".

Dorinda & Manel



D-Day Anniversary – a Profile

This article first appeared in the Holy Trinity Newsletter in June 2004 and is reproduced here, with minor editorial alterations, by kind permission of its author, Ben Holt.

Most people will be aware that June 2024 sees the 80th anniversary of the Allied invasion of Normandy; the much-awaited opening of the Second Front, with the aim of dislodging the occupying Nazi

power from France and ultimately eliminating their threat entirely. The precise date was 6th June 1944.

For the 60th anniversary in 2004, HRH the then Prince of Wales unveiled a memorial at Mesnil on the vital high ground overlooking the bridgehead between Caen and the sea. You will see the significance of this below.

What members of Holy Trinity Church may well not know is that formerly we had in our midst one who parachuted into Normandy on the night of 5/6 June, making him one of the first Allied troops to arrive on enemy soil.

That person was Col. Beverley H. Holloway OBE, ERD, TD, DL. He was a very modest man from whom it was difficult to prise details for this profile! (You may also be interested to know that he was hang-gliding in the infancy of that sport in 1974 and still parapenting at the age of 85, despite a fractured spine when 77 years old!)

Bev Holloway, as he preferred to be known, was an engineer by profession; 1939 found him in charge of the construction of an extensive new R.A.F. hospital and maintenance unit at Wroughton near Swindon. His family building and civil engineering company was better known though, for contracts such as the Bank of England, the Old Bailey and several bridges over the Thames as well as four bridges over the Tigris and Euphrates, to name but a few. On the outbreak of war, he volunteered to join the Parachute Royal Engineers and at Surrey-based 301 Squadron Major Beverley

Holloway became Officer Commanding and later regimental second-in-command. His World War II service included parachuting into Normandy on D Day as a troop commander with 3rd Parachute Squadron Royal Engineers when he 'landed' with the 6th Airborne Division, destined to invade Nazi Europe. He tells his own tale:

“What may have been forgotten in these days of enormous air-power and precision weapons is that an amphibious landing was a very dangerous undertaking: especially as Hitler had given orders for the whole coastline to be heavily fortified and all paratroops to be shot on sight (the latter only 99% complied with by the Wehrmacht). What our amphibious forces most feared was the enemy bringing up armour and artillery before we could land our own. The answer was to protect the flanks of our invasion “Armada” the night before the sea-borne landings. This was done on the right (1st U.S. Army flank) by 82 and 1010 Airborne Divisions and on the left (2nd British Army flank) by 6th Airborne Division. The latter consisted of two Parachute Brigades (us) and one Glider Brigade (see map). Remember there were no helicopters in 1944!

“On the night of the 5th June, I was in command of a “stick” (a Dakota planeload) of Parachute Engineers, with orders to demolish two bridges over the River Dives by 0600hrs. This was to deny the enemy tank and transport access to the high ground between Caen and the beaches. (Incidentally, The River Dives was where William the Conqueror built his ships

for the invasion of England in 1066!)

“Although my stick was due to be practically the first to drop, our Dakota circled over England, with hundreds of others, for 1 ½ hours to get in line for a sustained drop on the Normandy dropping zones. Even with modern Air Traffic Control equipment it would have been something of a nightmare – well done the R.A.F.!

“At approximately 00.55hrs on 6th June, I was standing in the door of Dakota 279, waiting with my stick for the red light, then the green light – “go”. Fortunately, I was held tightly by the R.A.F. Dispatcher because No. 1 with all his equipment, had only one hand available – the rear of the stick run more or less straight out.

“I say I was lucky because the aircraft ran into heavy anti-aircraft fire on the coastline. The pilot took quick evasive action, climbing and swerving but throwing more than half the stick onto the deck. Despite two years of meticulous training, and being at their best physically, they were unable to get up unaided, so heavily laden were they with arms and explosives. Where were we? By now I had visions of the two Panzer Divisions in the area crossing our undemolished bridge at Robehomme!

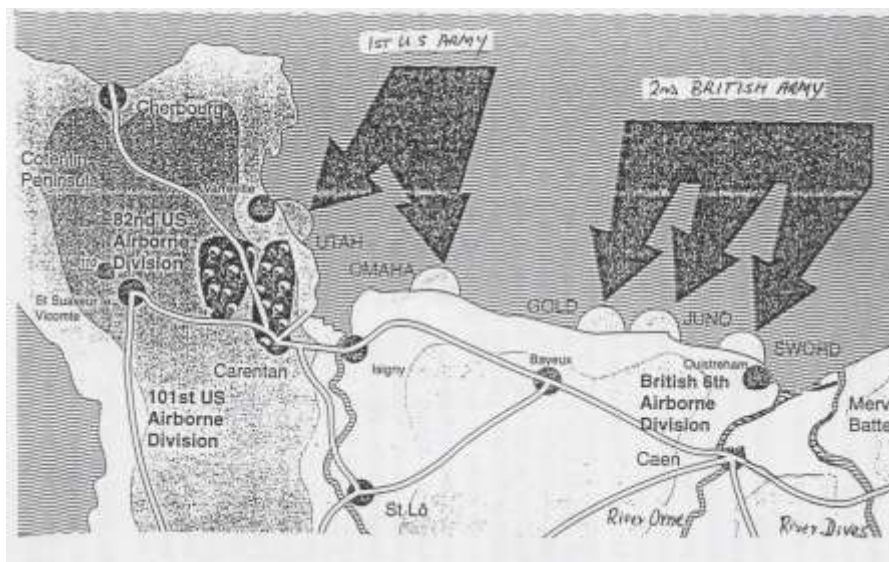
“Once again the R.A.F. to the rescue – the shortest red light I have ever seen turned to green and I was in the air. By the light of the anti-aircraft fire I saw Varavill church, which I knew from air photos was only a few hundred yards from our drop zone. The whole stick

seemed to be in the air – and actually were!

“Moving to Robehomme bridge, which was the most important, we managed to avoid two enemy patrols by going to ground since our job was not to kill a few of the enemy, but to delay the tanks. This is called “Maintenance of the Objective” in the army and can easily be forgotten in the heat of the circumstances. We destroyed both bridges. So far, so good, but then we were pinned down and stalked by the enemy for two days before we could slip through the lines towards the bridgehead. We then took over some slit trenches to defend the Mesnil crossroads under mortar and shell-fire and infantry attack – just 100 yards from the memorial unveiled by the Prince of Wales in 2004.

“It was not until the end of August that we reached the Seine and were able to return to England to prepare for operations further north. I was transferred to 6th Airborne HQ as Intelligence Officer Royal Engineers responsible for planning future operations – most interesting. There followed the Ardennes at Christmas ’44, the Rhine crossing at Wesel by glider and the advance through Northern Germany to ‘meet’ the Soviet Army at Wismar on the Baltic. For ‘meet’ read ‘to stop them from advancing into Denmark or the Low Countries’!”

Returning to the UK immediately after the Nazi capitulation, 6th Airborne was divided; part went out to finish the Japanese War under General Slim and part was sent to referee the Israeli/Palestine



arrangement, which remains a problem today. Bev chose to go to the Far East “to have a go at the Jap”. The atom bomb fell when orders had already been given to invade Singapore island. After that, he was posted to Malaya, Java and Sumatra to disarm both Japanese and Indonesians.

Some two years after Bev’s return from Sumatra, he was called upon to raise a new Parachute Squadron Royal Engineers for the Territorial Army as part of the response to the Soviet Cold War. Later he served as Commander Royal Engineers in the Army Emergency Reserve and was promoted to Training Colonel. From 1969 till 1975 he was Honorary Colonel of 131 Independent Squadron Royal Engineers.

In 1977 Bev took early retirement from his company to join the International Standards Organisation in Geneva, with responsibilities for Building, Civil Engineering, Energy Resources, Conservation, Fire Safety, Earthquakes and other engineering work. He retired in 1983 and remained in Geneva, a member of the Holy Trinity

congregation, until his death. His funeral was held at Holy Trinity in May 2008.

So reader, as you are tucking yourself up comfortably in bed on the night of 5th/ 6th June this year, spare a thought for Capt. Bev Holloway and his men in their Dakota, flying low over the Channel, hoping after all this time that the pilot and navigator can find the correct drop zone. Each man is wondering what fate awaits him on the ground. It is cold, but there is a strong smell of sweat. They have only the dim blue lights inside the aircraft to check their equipment and the noise of the engines is deafening; there’s nothing to do but wait and doze. At long last there is a shout from the R.A.F. Dispatcher: “Action Stations!” They stand up and hook their parachutes onto the ‘static line’ -
-
They move forwards towards the side door –
The door is opened; a great rush of cold wind whips round the interior of the aircraft –
Then, what seems to be an interminable delay –
Then a huge explosion nearby and the plane veers violently to avoid the flak –

A desperate struggle to get back on their feet under the weight of all their equipment – Then another shout: “Red on!” –
 “Green on! ... Go! ... Go! ... Go!”

And out they jump, as fast as possible, into the cold slipstream and the night.

Ben Holt



Roger Eggleston R.I.P. (4.10.1943 – 22.03.2024)

It is with immense sadness that we heard that Roger Eggleston died at home in Warwick on 22nd March. He had been unwell for some time.

Roger arrived in Geneva in 1965 as a technical officer for WUS (World University Service) and soon found his way to the choir stalls of Holy Trinity. It was here that he met Mandy and they rapidly became faithful and much valued choir members. Roger’s interest in and knowledge of all things musical and liturgical also ensured his close involvement in HTC’s burgeoning music scene. He and Mandy married in October 1966; Sarah Jane was born in 1971 and Martin in 1972.

Roger soon moved from WUS to a human resources position in WHO and, being very much a “people person” had a successful career and was well respected within the UN system. He and the family spent much of the 1970s and early 1980s on mission in Denmark and India and it was during his

time in New Delhi that he seized the opportunity to develop his interest in conducting choirs. Indira Gandhi even turned up and joined in singing at one of his carol concerts! The family returned to Geneva in the mid-1980s: Roger and Mandy took up from where they had left off at HTC and resumed their place in the choir. At the same time Roger became Musical Director of the GAOS Choral Group, conducting many and varied concerts, culminating in him preparing the Choral Group to join one other choir for a performance of Verdi’s Requiem in the Victoria Hall under the baton of Hervé Klopfenstein.



In 1999, Roger came up with the idea of organising a Festival of Music at Holy Trinity to celebrate the Millennium. Five former church organists were invited to give a recital during a week in mid-June 2000 and every choir member, past and present, who could be tracked down was invited to sing in a closing concert of Handel’s “Israel in Egypt”. It was a mammoth but hugely successful undertaking that took a full year to organise involving not only the musical members of the congregation, but just about everybody from flower-arrangers to fund-raisers

and hospitality providers to cooks and caterers.

His interest in human resources issues never left him and after he retired from WHO in 2003, Roger masterminded the founding of the Association for Human Resources Management in International Organisations (AHRMIO) and was also involved with the Federation of Associations of Former International Civil Servants (FAFICS). He was President and Chairman of both for many years. One of his colleagues sums up his memories of Roger:

To my mind, Roger was the ultimate international civil servant. He believed in the goals of the UN and lived them. He had the ability to find the proper people to move issues forward. His unique skill was to identify the actions needed and to do them with his team in a pleasant and supporting manner. He made tasks enjoyable. It did not hurt that he often sang opera in the hallway and wore improbable ties (and sometimes improbable socks as well).

Those of us involved with the HTC Festival of Music would certainly endorse those sentiments.

Roger and Mandy moved back to England in 2012 to be close to their family.

In short, we have lost a sociable, witty, fun, informed and talented friend who was quick to be involved in the many and varied opportunities that an international and expat life affords. Mandy was always faithfully, busily and quietly at his side in all of his musical

undertakings and other activities and we extend our condolences to her, Sarah Jane, Martin and their families.

Brenda Stewart



Having recently read *Art and the Beauty of God* by Richard Harries...

Our Northern Correspondent ...thinks about kitsch and its dangers

I suppose that the first thing that I had in my thoughts about *kitsch*, was to clarify exactly what was meant by it. And maybe the modern slang word *cheesy* will come to my aid. One definition that the Oxford English dictionary gives of that slang term is *hackneyed and obviously sentimental*. The same source defines *kitsch* as *art, objects, or design considered to be in poor taste because of excessive garishness or sentimentality, but sometimes appreciated in an ironic or knowing way*.

Immediately, of course, in our post-modern age it will be objected that one person's *kitsch* is another person's fine art. So how can it be *dangerous*?

Artists know just how seductive *kitsch* can be – whether in the visual arts, poetry, drama or music. Years ago, a visual artist at whose wedding I officiated remarked that if he wanted to sell a painting the trick was to *add a sheep or two!* The rather more famous artist John Constable spoke of wanting to sell his famous

landscape *The Cornfield*. In addition to the central focus of this picture he added, in his own words, *a little more eye salve than I usually condescend to give* and this came in the shape of a sheepdog, sheep and a boy picking a flower! In fairness to him though, elsewhere he wrote that there are two faults to be avoided in painting, the absurdity of imitation and going beyond the truth, or *bravura* as he described it.

And it is *truth* that seductive *kitsch* takes away. Famously Shakespeare in *A Midsummer Night's Dream* speaks of *the poet's eye, in fine frenzy rolling, Doth glance from heaven to Earth, from Earth to heaven*. Here is the real 'business' of art – expressing truly earthly and heavenly realities, and at its best their albeit frenzied interplay.

So for art to be *effective* art, the artist must have a focus on something beyond his or her own eye or ear – a sense of the transcendent in self-renunciation. The artist may be – perhaps often *is* – unaware of this, but has a sense, in other words, of the Being of God though one that does not lose contact with the earthly realities. We think of the 'attributes' of God as being beauty, truth and goodness all determined by love. A work of art will certainly seek to convey something of the *beauty* of God, and this is what attracts our attention, makes a work of art universally worth attending to, worth standing before. But beauty cannot ultimately be separated from truth and goodness – if it is, it becomes the merely 'sentimentally

pretty', or in other words, *kitsch*.

In his very dark novel *The Unbearable Lightness of Being* the Czech author Milan Kundera spells out the dangers of *kitsch* in three areas of life – in *art*, in *morality*, and in *metaphysics*. Kundera first defines *kitsch* as *excluding anything from its purview which is essentially unacceptable in human existence*. The things that we don't like, refuse to acknowledge, that maybe we find disgusting or distasteful. In his novel, he describes the political outcomes of *kitsch*. Describing a Communist world, his central character Sabina reflects that *what repelled her was not nearly so much the ugliness of the Communist world (ruined castles transformed into cow sheds) as the mask of beauty it tried to wear – in other words Communist kitsch. The model of Communist kitsch is the ceremony called May Day...* She saw this as an attempt to prove that the participants were in proper agreement and harmony with one another *as a result* of the Communist system. But Sabina was to find something very similar ten years later in her life when she was no longer living in Prague, but in America. Here she experienced *kitsch* in its American iteration when a friend of a friend, an elected Senator, takes her for a car ride with his four children. The children leapt out of the car and ran around happily on the grass surrounding an ice rink. As the Senator colourfully described the children's happiness to her – a refugee from a Communist country where surely no children ran or grass grew – she

saw him in her mind with the same smile on a podium in a Prague square reviewing the May Day parade. The American Dream was just the same as the Communist Kitsch. And those who do not subscribe to its message have a similar fate – exclusion. In one case in the Gulag, in the other from ‘polite society’.

Kitsch homes in on the sentimental, and there is its universal appeal to us. We all like to be emotionally *moved*, and maybe there is nothing wrong with that in itself. But to allow sentiment to become our guiding light in life is extremely dangerous. In the arts, this leads to a debasing of the artist’s craft to speak of the *‘glance from heaven to Earth’*. Translated into the political realm, it leads to populism, of which there are many examples in the present world, which has contributed to the demise today of political life in many Western countries (certainly in the United Kingdom) and is, I believe, contributing to an increased nationalism and xenophobia around the world, the dangers of which we have seen all too vividly in the twentieth century. (Remember how the arts – not least the music of the anti-Semite Wagner – were used to ‘unite’ the masses of Nazi Germany in their foul ideology. And today, governments are quick to slash funding for the Arts – particularly if the art in question makes them uncomfortable.) Kitsch has a dislike of the different or the challenging.

Kitsch translated into the realm of *theology* and our *faith* simplifies and trivialises Christian understanding. But



worst of all, it turns away from the full reality of created life in all its misery and grandeur and seeks refuge in fantasy. Writing back in 1993, Bishop Richard Harries reminded us that *kitsch in whatever form is an enemy of the Christian faith and must be exposed as such*. (Art and the Beauty of God, 1993) He argued that the aesthetic, moral and spiritual realms are inseparable, and that the failure which kitsch represents is as much a moral and spiritual failure as it is an aesthetic one. Conversely, the success of any work of art is a success in the moral and spiritual realms as well as being an aesthetic triumph.

But why is kitsch an *enemy of the Christian faith*? Ultimately it is such because it is content to sentimentally idolise the status quo, to provide – in Marx’s term – a kind of anaesthetizing opium which desensitizes us from outrage at what is rotten in our world and stops us from the moral action which is required of us to

confront such evil and bring about change.

We have to admit that there is plenty of kitsch to be found in our hymn books – particularly in the choruses so much loved in worship these days, but the Victorians were pretty adept at it too! Its danger to the Christian faith is that the sentimental focuses in on one aspect of truth and turns it into the whole truth. But attention to God means attending to God’s whole being in God’s attributes of beauty, truth and goodness in their absolute forms. To be satisfied with the merely ‘pretty’ rather than the truly beautiful, is not to attend to God at all.

For God’s beauty is revealed in the life, dying and rising of Jesus Christ. I write this in the Easter season and the *beauty* of the resurrection is seen in the one whose *appearance was so marred, beyond human semblance, and his form beyond that of the sons of men – so shall he startle many nations; kings shall shut their mouths because of him* (Isaiah 52.14f). In whatever form the Risen Christ appeared to his disciples, it is clear that he appeared *strange* to them. Different in some way. But his *scars of crucifixion* were the features which enabled the disciples to recognise him.

Kitsch would seek to erase those scars, and as Kundera put it *kitsch is a folding screen set up to curtain off death*. But death is a reality for us, just as it was for Christ, and so are all the other distasteful and painful realities that he underwent, some of which we too share even if not with the intensity that he suffered.

The true beauty that we see in the face of the Risen Christ offers us real hope, because it is the absolute and unchanging beauty of God. The God who has raised up Christ our Lord, who suffered, died and was buried. *All* human experiences – both the very best possible and the utterly worst possible – have been undergone in Jesus’ life. And in the resurrection, *all* are utterly and completely transformed. Here is the One who *going through the vale of misery use[d] it as a well* (cf Psalm 84.6) and the hope that he offers us as we live in him is that *all* that goes to make up our fragile, sinful, frequently failing lives will find ultimate transformation in him, risen, ascended, glorified.

I would like to conclude these thoughts with a reference to the poet Gerald Manley Hopkins. He could certainly succumb to kitsch himself – one sermon that he preached waxed lyrical about the physical beauty of Jesus from what he believed to be an early description, and was very much on the verge of kitsch! In a letter to his friend Robert Bridges, Hopkins writes *I think then that no one can admire beauty of the body more than I do...But this kind of beauty is dangerous.* And in his poetry he comes back to the theme of beauty often. But perhaps best of all in his poem *To what serves Mortal Beauty?* where he reflects upon human beauty which *does set dancing blood.* He goes on to relate how the beauty of some slaves from England seen by Pope St Gregory I in the year 595 caused him to send St Augustine of Canterbury on a mission to convert those who *needs would worship block or barren stone.* So the *beauty* of

those lovely lads once, wet-fresh windfalls of war’s storm so moved Gregory that much good ensued. Hopkins concludes his poem in praise of dangerous mortal beauty with the desire for *God’s better beauty, grace.*

Alex Gordon



Safeguarding at Holy Trinity Church, Geneva

An introduction by the Chaplain

Providing a safe church so that all who come to us of any age feel welcome and secure is really important. Sunday 12 May was Safeguarding Sunday at Holy Trinity. During our two morning services that day, we explored why this is so and how each of us can play our part in making sure that we have effective safeguarding procedures in place. In my sermon I examined how safeguarding lies right at the heart of our Christian faith [Sermon for Safeguarding Sunday – 12th May 2024 – Holy Trinity Church Geneva \(holytrinitygeneva.org\)](#)

Carol Brown our Chaplaincy Safeguarding Officer and Rawsette Whyte, our Assistant Safeguarding Officer both made presentations on the subject on 14th May which are reproduced below.

On the previous day, Carol and Rawsette also ran the Basic Awareness Safeguarding course in the hall. This is one of the Church of England’s courses that is required for many who wish to help in the church including our sidespeople,

welcomers and servers. It was great that 14 members of Holy Trinity came for this training and successfully completed it – sustained by Carol’s excellent chocolate cake! It’s a really good short introduction to the subject with many current examples. It can be accessed online and I would encourage you to follow it. Ask Carol or Rawsette for the access details.

‘Why safeguarding matters’ – by Carol Brown, Holy Trinity Safeguarding Officer

What is safeguarding?

Safeguarding is about the quality of our relationships with each other. It is what is done to promote a safer culture within the church, creating a safer church together for everyone. We do this by trying to prevent abuse in its many forms and being alert to when it takes place.

This brings us on to *Types of abuse.*

Often when we think about abuse child abuse comes to mind and this includes: physical abuse, sexual abuse, neglect, bullying both in person and online and emotional abuse. In the case of adults we can also add financial abuse, modern slavery, domestic abuse, self-neglect and coercive control.

Who is at risk?

We often think safeguarding is about protecting children and youth, which it is. BUT in reality, it is for the benefit/protection of EVERYONE. That means everyone sitting here today. Anyone can be vulnerable to abuse at some stage in their life.

Why do we have safeguarding measures?

Abuse destroys lives. It affects both the victim and the abuser and all those around them. Everyone likes to think abuse would not happen within their church or it is a thing of the past. NOT TRUE – *Thanks to the people who have been brave enough to speak out about the abuse they have experienced, we are now much more aware of the extent to which abuse has taken place, and the risks we need to be vigilant about.* We only have to look at the news to hear about abuse both past and present in many organisations such as schools, religious communities, youth organisations etc,

To give you a couple of examples:

A study by the University of Zurich on abuse in the Roman Catholic Church in Switzerland revealed over 1000 cases of abuse. I imagine this is only the tip of the iceberg and indeed more victims have come forward since the report was published.

Another example: last year more than 2000 children were admitted to Swiss children's hospitals after suffering maltreatment..

Who are the abusers? What do they look like?

Unfortunately, it is not easy to spot an abuser, they don't have labels above their heads nor do they look dodgy in some way. You cannot tell by looking at them. They tend to be very good at hiding things. So how do we spot them? This is what safeguarding training helps us with.



Participants at the Safeguarding talk on 14 May

We all like to think we would know if there is a problem. We don't like to think our friends, relatives, godparents, the person sitting next to us in the pew is guilty of abuse but unfortunately occasionally they are.

We have a tendency to think we would know if there was a problem, that somehow we know better than safeguarding officers, safeguarding trainers or doctors but this attitude could lead to signs of abuse being missed.

How do we carry out safeguarding measures/ what is involved?

So what do our safeguarding measures involve? Essentially two things: protection and vigilance. Protection – making sure anyone who has a role looking after children and vulnerable adults, e.g. pastoral care, youth and junior church leaders, choir leaders, has had a criminal record check. That keeps known abusers out of the system but it is only a record

check. We therefore need to go further.

Vigilance and awareness – this is where the safeguarding training offered by the diocese either online or in person comes in. The level of training required depends on the role of the person. The training looks at types of abuse, how to spot signs of abuse and how to respond.

REALLY everyone in the congregation should be aware of types of abuse and what to do if you suspect something. Which brings us nicely on to..

Knowing how to get help.

You can speak to Rawsette and me or, if you prefer to speak to someone outside Holy Trinity, to the diocesan safeguarding team. Anyone can also communicate with us using the safeguarding email -details of which are on the website. Posters giving information on local helplines and who to contact both within HTC and the wider church are displayed both in the hall and in the church porch.

The take-home message is: safeguarding is not a tick-box exercise to keep me happy or because the Church of England says it is necessary - it is there for the wellbeing and safety of everyone here today and within our community. Surely it is something we are all called to do as we seek to follow Jesus' example.

Risk Assessments by Rawsette White, Assistant Safeguarding Officer

I assist Carol Brown with some of the administrative aspects of safeguarding, in particular I assist with preparing risk assessments for the church's activities. Risk assessments involve a process of identifying and analysing the risks that could present themselves during a given church activity, for example youth activities, social events like the Trinity Teas and the church fairs, and preparing a written plan for how those risks will be managed and mitigated, in order to facilitate enjoyable activities whilst keeping a safe environment for all to the greatest extent possible.

If you, or someone you know, has been impacted by abuse, or has concerns, you can speak to the Chaplaincy Safeguarding Officer

safeguarding@holyltrinitygeneva.org or diocesan safeguarding team via a confidential reporting line on +44 (0)207898 1159 for urgent enquiries during operational hours. Alternatively you can call the Thirtyone: eight safeguarding helpline on 0303 003 11 11 to get caring, practical, expert

advice and support. Further information can be found on the diocesan website

<https://www.europe.anglican.org/resources/who-contact-raise-safeguarding-concern>



Council Report

February 2024 to April 2024

Council met three times during this period. The February meeting was dedicated to working on one of our 2024 priorities, Worship, and the March and April meetings were normal business meetings.

Deep Dive into our 2024 Priorities - Worship

In line with our Vision & Strategy three year plan, Council had agreed four priorities to work on in 2024. Each of these priorities will be the focus of a dedicated Council meeting. At the February meeting Council considered how we develop our Worship, using the richness of the Anglican tradition (both musical and liturgical) to serve as wide a community as possible. Our worship priorities for 2024 have been defined as

1. Creating a more participatory All-Age service.

2. Helping to develop the spiritual lives of our young people through the content and worship within Junior Church and Youth Groups, increasing their participation in regular worship, building up the newly formed 14-18 group and preparation for First Communion and Confirmation.

3. Developing the “On the Way” service and event as a way of encouraging professionals to join the worshipping life of our church and exploring ways of linking them more widely to Holy Trinity.

4. Developing a monthly service of Holy Communion, with anointing and the laying-on of hands.

The Council discussion was framed by a number of questions that Daphne had prepared. There was general agreement in Council that “worship” is much wider than our services. It lies at the heart of all we do, our music programme, choir practices, bible studies, Lectio Divina, our outreach activities, to mention just a few. Council suggested that more emphasis could be given to embedding our Sunday worship in our everyday lives during the week and helping people see the connections. Council had a lively discussion on how best to reflect the richness of our Anglican tradition in the light of the diversity of the congregation. We need to ensure that we continue to be successful at both retaining our long- standing congregation and being attractive to new worshippers. Council felt that the best approach was to let ideas bubble up from the congregation and then support individuals or groups who would like to lead services from different Anglican traditions. In terms of involving our young people, it was suggested that our much-appreciated Junior Choir could be brought more into contact with the adult choir. Daphne shared her desire to make some changes to the All-Age service, perhaps

developing two forms, one designed as a bridge for our young people into the Anglican liturgy and the other a bridge for our adult congregation towards our young people.

Please share your ideas on how we could enrich and develop our worship at Holy Trinity with Daphne, the Churchwardens or any member of Council.

Finance

Council worked with our Treasurer, Michael Gunton to prepare the 2023 accounts for review by the auditor and presentation to the AGM in late April. Discussing the budget for the coming year is an important task for Council. Though the budget is an estimation, it nevertheless forces us to consider where money will be spent and what activities can be developed. Council agreed as a principle that the 2024 budget should balance income and expenditure and work to achieve this, whilst maintaining realistic estimates of income and expenditure. We need to increase our income from pledge/committed giving and are hoping to increase membership from the current 77, an historic low, and thus achieve a greater stable income flow. You will have noticed that there have been several Sundays when current members of the Pledge Fund have witnessed to “why they pledge/tithe”. Council is also hoping to achieve considerably more income from church and hall rentals in 2024. As discussed at the AGM, we have just lost one of our tenants which means that we must actively look for new tenants.

On a positive note, the first financial report for 2024, that Michael presented at the April meeting showed an encouraging start to the year. The first three months accounts showed a small surplus, compared to a small loss at the same time last year. At our March meeting, Michael formally informed Council of his decision to step down as Treasurer at the end of this year (2024). It is hoped that a successor can be identified soon, so that this person can work with Michael for the rest of the year and ensure a smooth transition into 2025. We all owe an enormous debt of gratitude to Michael who has done an outstanding job in managing our finances. He has in fact done far more than strictly defined in the Treasurer’s role, thus saving us the expense of having this work done by Figexa.

Preparation for the AGM

There is in fact quite a lot of work which goes on behind the scenes to prepare for a successful AGM. Apart from the formal notices which need to go out, all the reports have to be written and reviewed. The Council report itself, mainly written by Mary Talbot, has to be adopted by Council. This year Council took the decision not to offer on-line participation to the AGM. This had been instituted in 2020 during the Covid epidemic. Allowing for on-line participation makes elections complicated and requires additional technical resources. The AGM was recorded and made available after the event for those unable to attend to at least watch it.

Building Tomorrow

The Building Tomorrow committee has been working hard to finish off the Phase 1 renovation. Significant problems had surfaced with the opening and closing mechanisms of our doors, particularly the main west door in the porch. We were all very grateful to be able to enter the church again by the west door by Easter. Woodwork in the vestry and office also still needs finishing. It is proving difficult to persuade contractors to come back and finish work when their attention has moved to other building projects. It is also proving difficult to find local carpenters to make the choir stall frontals. Those of you who attended Mark’s presentation back last autumn will remember the beautiful designs provided by Luke Hughes. So the choir will need to continue sitting on simple chairs for a bit longer.

It was brought to Council’s attention that some members of the choir felt that there was a rather large gap between them and the congregation. As you may remember, the decision was taken to store rather than re-install the front pews pending the renovation of the hall (Phase 2). For services where we expect larger than normal congregations, we will put chairs in front of the pews, so please use them so that the choir feels less lonely. For normal services, don’t be shy, fill up the front rather than the back pews.

Gill Howie brought to Council the request from some members of the congregation that we purchase pew runners. Our old, very worn, runners were jettisoned when the pews were

removed for restoration. We are investigating what the pew restorers recommend for protecting and looking after our pews. In the meantime a number of simple cushions have been purchased for those who find the pews rather hard. They are available at the back of the church during services.

Chaplain's Reports

Council receives regular reports from Daphne on the life of our Chaplaincy. Council congratulated Daphne on the rich programme provided for Holy Week and Easter. The Lenten cycle on "Life, Death and Eternity" proved popular. We are grateful to Alan Amos, Pierre Laravoire and Michael Gunton for their contributions. It is planned to offer some kind of follow-up later in the year.

Council was delighted to hear that Humberto Henderson has been accepted for ordination training. Our congratulations go to Humberto. Elizabeth Brown is continuing with her reader training. You will see them both take part in services in future services.

Churchwardens' Report

We are fortunate in our Churchwardens, Mary and Aylwin who work hard behind the scenes to "keep the show on the road". You will have noticed that the temporary fencing has now been installed to protect our church garden. We are also most grateful to Mark Faber who has cleaned up and planted an attractive and environmentally friendly garden, complete with feeding balls and an insect hotel.

Now that Phase 1 of Building Tomorrow is all but completed, the responsibility for church

maintenance is being handed back to the Churchwardens. At the moment they are reviewing all the maintenance contracts, including new ones for the software and electronics now installed in our more efficient building. They are also working with Lémanvisio to establish the plan to improve our sound system.

They are also working with Daphne to clarify the role and responsibilities of the Churchwardens. We will be looking for volunteers to take on roles of "Deputy Churchwardens" to share the work load and build up capacity and expertise. Churchwardens do not serve eternally and indeed Mary will be standing down in 2005 having served two full terms (6 years in all).

Safeguarding

Carol Brown provides Council with regular safeguarding reports. Safeguarding for young and vulnerable people is a responsibility shared by us all. It is crucial that all of us complete the training required for the roles we fill. For example sidespeople, welcomers and servers need to complete the basic awareness course, which is available on-line on the diocesan website. Having completed it myself, I can attest that it raised my awareness of how to recognize and react to potential safeguarding issues. If you are in any doubt as to whether you need to complete this training, please do not hesitate to contact Carol.

Communications

Emily Banzet and Nicholas Hacking have been working with the Diocese on a new website for chaplaincies. The

Diocese have so far paid the considerable costs for the development work provided by a specialist. At the March meeting, Emily and Nicholas presented the budget needed to finalize and then bring on-line the new website. These costs include training Emily and Nicholas to administer the new site and then going live and migrating the current website. The Council agreed that the costs of CHF 4,276.50 could be charged to the Development Fund as this is an investment for our church. We are very much looking forward to the new website going on-line later this year. It is envisaged that the current website will be continued for about 6 months in tandem with the new one to ensure nothing gets lost. Council expressed profound gratitude to Emily and Nicholas for all the hard work they have done and will continue to do on this project. The new website will be easier to navigate and up-date. It is a crucial communication tool for our community but also our window to the wider world.

I hope this report has given you an insight to the work of your Council. Please feel free to contact me, or any other member of Council, to ask questions or comment on the issues we are working on, as your elected representatives.

Ursula McGregor



*A happy summer to all
our readers!*

Church officers

Chaplain: Canon Daphne Green
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 022 734 3817
 079 945 0605

Assistant Curate: Glen Ruffle
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Church Wardens: Mary Talbot
 079 632 4012
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zabulap@hotmail.com

Verger: Christine Damary
 022 774 2320

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 022 733 83 72

Council Members: Emily Banzet, Nicolas Dériaz, Armorel Duncan, Mike Gunton (Treasurer), Mark Faber, Nicholas Hacking, Makhosazana Khumalo, Ursula McGregor (Secretary), Paul Mondoa Ngomba, Rawsette Whyte

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

Youth Ministry Coordinator: Armel Ayegnon
ayearmel@yahoo.fr

Safeguarding Officer: Carol Brown
safeguarding@holytrinitygeneva.org

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

Church activities

Please contact group leaders for any alternative arrangements

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

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

Young people: (11-13 year-olds) contact Innocent Mugabe
mugabeinnocent@yahoo.com

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

Pastoral care: Canon Daphne 022 734 3817
 079 945 0605

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

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

Church archives: Valerie Offord 022 777 1858

Development project: Mark Charles 079 944 5175

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or by email - jjbuffle@gmail.com

Please note - deadline for articles for the autumn issue is 13 August 2024