

# THE CHURCH OF ST URSULA BERNE



April – May 2017

**St Ursula's Church** Jubiläumsplatz 2, 3005 Berne, Switzerland

**Locum Chaplain**

Revd Michael Tristram (26 March to 23 April)

**Chaplain**

Revd Stephen Stuckes (from 1 May)

**Assistant Chaplain**

Revd Mark Pogson

mark@stursula.ch

**Lay Reader**

Archana Jacob

archana@stursula.ch

**Church Office:** 031 352 85 67

Marriages, Baptisms and Funerals by arrangement with the Chaplain

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**Normal pattern of Sunday services:**

8.30 Said Eucharist (2nd and 4th Sundays)

10.00 Sung Eucharist with Junior Church and Crèche

Our services follow the Church of England's Common Worship Order One (2000)

On the 2nd Sunday of the month, the 10.00 service is more informal.

See Calendar of Services inside for details of the next few weeks.

**Services in Thun:** 18.30 on the first and third Thursdays of the month at  
Chapelle Romande, Frutigenstrasse 22: Eucharist and Bible study.

Contact: Church Office 031 352 8567

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**ST URSULA'S BERNE**

The church is one of the nine Swiss chaplaincies that have a resident chaplain (minister) and together form the Archdeaconry of Switzerland. This is part of the Anglican Diocese of Europe which stretches from the Canary Islands to Ankara, from Moscow to Morocco.

The church was built in 1906 on a site that had been given to the community by the British-Berne Land Co. An American lady, Mrs Castleman from St Louis, provided the bulk of the money for the building as a thank offering for the near miraculous recovery of her adopted daughter, who was treated at the clinic of the famous Professor Kocher.

The hall and the house were added in 1959. An English Missionary Society, the USPG, helped to support the church from its earliest days. Since 1977, however, the chaplaincy has been fully self-supporting, relying solely on its members and well-wishers for its financial support.

St Ursula's has a long tradition of ministry to all English-speaking people in the Canton of Berne and beyond. It also provides a home for Christians from many different denominations and cultural backgrounds. Regular worshippers are encouraged to add their names to the Electoral Roll and so play a full part in the life of the church. Details from the Churchwardens or any member of the Church Council.

**See Calendar inside for details of this month's services**

**St Ursula's Church website: [www.stursula.ch](http://www.stursula.ch)**

**E-mail: [berne@anglican.ch](mailto:berne@anglican.ch)**



# St Ursula's Church Magazine

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April - May 2017

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### **COPY DATE**

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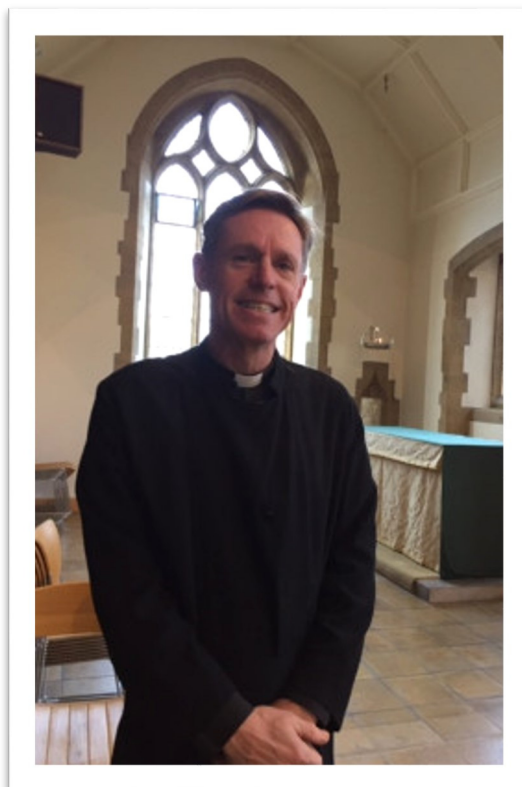
**14 May 2017**

Please send copy to [magazine@stursula.ch](mailto:magazine@stursula.ch)

**COLLATING DATE: Wednesday 24 May 2017**

# Chaplain's Message

As I write this I am in the middle of engaging with all that changing the locus of one's ministry requires. At Alcombe it was decided to call the process that involves changing priest a 'Transition' and the group that has been formed to oversee this is the 'Transition Team'. This was chosen as a preference to the Latin 'Interregnum' which suggests a period between kings or the modern 'Vacancy' which suggests something of a vacuum. So just as this parish begins to transition to a new priest St Ursula's is preparing to receive me as their new Chaplain. I wonder at what point I shall stop being the 'new' Chaplain?



In my time here one of my responsibilities has been to help appoint clergy to every other parish or Benefice (a group of parishes) and I have observed with interest and in different contexts how the process of welcoming and establishing a new minister happens. I find that people are often generous spirited, wanting the best, expecting some change but also unsettled by the possibility of things being different. It may be helpful to say that my own instinct is to prefer evolution to revolution and my default position is to want to take everyone with me.

We have just had a visit from the Abbot of Mucknell Abbey, a monastery I have a connection with, who kindly came to offer a Lent Lecture to the Churches here and meet with the clergy of the Deanery. I gain a lot from my Benedictine connections and value the wisdom found in the commentary on the Benedictine rule used by the community. It is written by an American Benedictine Joan Chittister who clearly understands what it means to be human. The Abbot helped us reflect on the kind of relationship that he has with his community, holding authority whilst seeking to serve. Above all Benedict teaches that we should 'First listen'. Understanding what motivates the perspective of the other is important if we as a community are to live with diversity.

Above all we must encourage one another. I have recently been encouraged by discovering that my neighbouring church has a stained glass window of St

Ursula. People here are praying for St Ursula's and there is the possibility of an ongoing connection with the Christian community here. Perhaps we can learn from each other and grow in faith as we recognise that we are part of a world-wide community seeking to reveal God's kingdom.

Please keep praying and ask for wisdom in shaping our shared life at St Ursula's for the future.

- *Stephen*

## **Canon Michael Tristram**

Our final locum priest before our new permanent chaplain Reverend Prebendary Stephen Stuckes arrives on 1 May, will be Canon Michael Tristram. He, his wife Pat and their golden retriever Millie are on their first European placement following retirement in August 2015.

Michael was Precentor, Pastor and some time Senior Canon at Portsmouth Cathedral for 14 years prior to retirement ([www.portsmouthcathedral.org.uk](http://www.portsmouthcathedral.org.uk)) and before that Vicar of Pershore in Worcestershire ([www.pershoreabbey.org.uk](http://www.pershoreabbey.org.uk)). Pat is a retired Practice Nurse (having worked in local GP surgery) and they have two daughters Beki who is a Primary School teacher and Steph currently sitting her medical finals to become a Doctor.

They are looking forward to serving St Ursula's community from 24 March, especially through Holy Week and Easter, and also renewing their love affair with Switzerland, Michael having been a Bossey Graduate with the World Council of Churches for 6 months 1981-82 during his training for the priesthood.

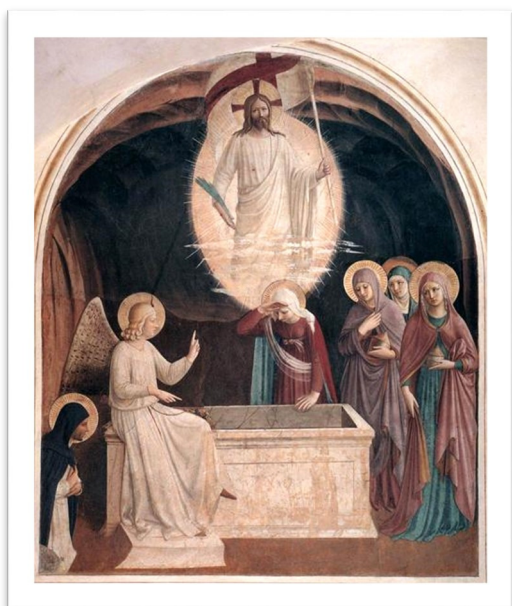
# Mark's Resurrection

We live in an age of news. From the popular newspapers to the specialist press, from radio and TV news and commentary programmes, from weekly journals with commentaries or background reports, we are deluged with details of the events around us. Sometimes the topic is too vast, like the situation in Syria or South Sudan, sometimes it is too complex, like the Brexit negotiations, but the reports all try to satisfy our hunger for the details – what exactly happened?

Anyone wanting to know exactly what happened that first Easter morning must get away from expecting the sort of journalism we are used to today. Jesus had risen from the tomb, yes, but who exactly went to the tomb and discovered this first? When they got there, was there a stone in front of the tomb? How did the disciples come to hear the news? Who was first to meet Jesus after the resurrection?

If you include 1 Cor 15:5, there are at least five records of the key event in God's relationship with us (for, as Paul puts it in that same chapter, if Christ has not been raised from the dead, then our faith is in vain). Perhaps the variety of different accounts is a way of concentrating our minds on that central event, as well as a way of reminding us that different individuals can legitimately have different perceptions of what that event means for them.

Mark's account is the strangest of these, for it consists of only eight verses. Mary Magdalene, Mary the mother of James, and Salome go to the tomb with



*Resurrection of Christ and the Women at the Tomb, Fra Angelico, 1440*

spices to anoint the corpse. They are worried in case they cannot get in, but they find the stone blocking the entrance has been rolled away. A young man in a white robe is inside, and he tells them that Jesus has risen – he is not there. He tells them to tell “the disciples and Peter” that Jesus is “going ahead of them to Galilee”, where they will see him. “So they went out and fled from the tomb, for terror and amazement has seized them; and they said nothing to anyone, for they were afraid.”

And suddenly the Gospel ends, and readers ever since have wondered whether it was meant to end there, or whether the last page

of the original manuscript has got lost, and if the latter, how it would have continued. The translations in use at the Reformation reproduced one of these speculative endings, which more or less summarizes the endings of the other three gospels, and contradicts what Mark's account has told us. There were other, shorter endings too – modern Bibles sometimes include them all.

What is strange about verse 8 is not just that its grammar in Greek ends in a very sudden way, but that on the face of it, it makes no sense. For if the women really fled and said nothing to anyone, how do we know about it? How did the disciples find out? How is it that the whole church knows about it, and how can Paul say our faith is useless if it didn't happen?

Perhaps the writer of Mark is continuing with his theme of "the Messianic secret" - the idea that the whole of Jesus' ministry showed forth how God's kingdom had come, but that only a few people realized its true significance. So, for example, at the beginning of Mark, Jesus heals a leper but tells him to "say nothing to anyone" (1:44) (but the leper disregards this instruction, and people "flocked to Jesus from every quarter").

But the strangeness of Mark's account is unimportant. This is a Gospel, not a news report. We know already that Jesus has risen, for he is alive in us and in the church. We know that something material and physical has happened – the tomb is empty. There is news, but it is not the sort of news that allows us to know forensically who was there or what exactly happened, and when. There is news, but it is good news – Christ is risen, alleluia.

- *Hector Davie*

## **A Word for the Month – Maundy**

On the eve of Good Friday, Christians the world over remember the Last Supper, the meal which Jesus and his friends ate at that Passover time, the night before he was crucified. There is a name for the day, *Gründonnerstag* in German, *Witte Donderdag* in Dutch – though nobody knows for sure the reason behind the colours: perhaps the clergy's vestments, perhaps to do with cleansing from sin – or even perhaps being allowed to eat lettuce! In most of Europe, it was called Holy Thursday – *Jeudi Saint* in French, for example.

In England, Holy Thursday was a name for Ascension Day, and the eve of Good Friday was called Maundy Thursday, and thanks to the Church of England's Prayer Book, the name has stuck (even if in Roman Catholic circles, their strict translation of the Latin allows them to call it Holy Thursday too). So why Maundy?

Maundy comes from an Old French word, which itself comes from the Latin word *mandatum* – an order, a commission, a commandment. The church service on that day included an anthem, *Mandatum novum do vobis*, A New Commandment I give unto you, sung when the celebrant washed the feet of members of the congregation, in memory of how Jesus had washed the disciples' feet after their final meal. It recalls Jesus words recorded in John 13:34.

When we think of our Lord's commandment on Maundy Thursday, it is easy to think of the eucharist, the sharing of bread and wine in response to Jesus' command "Do this in remembrance of me". And rightly so. But John's record of the Last Supper is quite different.

The three Synoptic Gospels focus on the coming of the Kingdom, and so does John's Gospel, with its references to "signs" that the Kingdom "has come and now is." But John's Gospel can be read as an extended commentary on the eucharist. Here the account draws out the full significance of Jesus, "the bread of life", of Jesus, "the true vine."

What is surprising, then, is that when we get to John 13, the Last Supper itself is passed over in two words in verse 2. By then we have learnt all we need to know about bread and wine, about how Jesus is bound up in them. We know already that through them, through him, we gain true and eternal life. But we fall short if we think of our faith merely as escape from sin and access to eternal life. And so John describes not the eating but the foot-washing.

Jesus girds himself with a towel and washes the disciples' feet. "So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet." Faith is not only about us and God, it is about us and others, about how we share our existence, how we behave. And although the foot-washing shows Jesus as the servant of others, it is good to remember that the word we translate as "servant" here is the same as the word for "slave".

So, after the departure of Judas, who was unwilling to share in this kind of loving service, Jesus gives his followers this new commandment, "that you love one another. Just as I have loved you, you also should love one another." This goes further than the commandment in Leviticus 19:18, "You shall love your neighbour as yourself" - much further. For loving others as we love ourselves is still a human love. Loving others as Christ has loved us is a divine love, a sacrificial love. Maundy Thursday is a call to show forth Christ's death, not just in giving thanks, not just in loving others, but in serving them – washing their feet, healing their wounds, and making them whole, to serve God as Christ's Body – together.

- *Hector Davie*



# Some Thoughts from the Treasurer

Dear all,

Spring should definitely be upon us when you get your magazine for April and May. It is a lovely time of year I always think, full of promise and new life.

The AGM on 2 April is the start of the year for the council, and of course Stephen will arrive for the beginning of May, bringing a new way of doing things, fresh viewpoints and new ideas. We have also relaunched our energy appeal, tweaking it on the way to include a list of things like sound systems and hearing aid loops as well as the requirements of the local authorities with regard to the *Bauschutz* status of our church and buildings. If you have read the energy appeal AGM report you will know that with our relaunch we are aiming for around CHF80,000, being 40 + 40 to cover the energy appeal and the extras we feel are also necessary. New leaflets with our new logos are available in the Church Hall and on our website. I encourage you to take a look and to think about how you can help with our final push.

The accounts for 2016 came out in a healthy position, with a surplus of around CHF40,000 for the year, more details in the AGM report on that. The surplus was split between general reserves and our building fund. The surplus is not just because of your generous financial support, but also because our costs were kept down, on one side through having locums part of the year, and on the other because our church is run on the backs of volunteers, without whom we would be not able to function. I suppose most, if not all, Anglican churches run this way, but I think it is very noticeable in ours. We just need to stop and think and wonder about how all the elements of our worship just seem to come together every Sunday to see what must go on behind the scenes. Perhaps this time of the year is also a good time for people to step forward to volunteer of their time and talents to help our church run so smoothly.

2017 has also started well. We are forecasting a small surplus for this year as well, and the financial report for quarter 1 will be available on the website and church hall noticeboard in the early part of April.

I wish you all a joyful Easter time. I will be away on holiday for two weeks from Easter to the end of April, but look forward to being back among the church family on my return in May.

Yours, in Christ

Sue Higson, Treasurer



# The Church of the Mountaineers

*“O ye ice and snow, bless ye the Lord ...”*

*“Who in his strength setteth fast the mountains ... to him be praise.”*

These quotations from *Benedicite* and Psalm 65 are fitting inscriptions for a church at the foot of the Matterhorn. St Peter's of Zermatt, built in 1869/70, bears witness to a tragic event in the history of mountain climbing: the first ascent of the Matterhorn. This famous peak, one of the highest summits in the Alps at 4478m, was still unclimbed, and to reach its summit had become something of an international competition. English mountaineer Edward Whymper had already made several attempts without success. In July 1865 he finally made it to the top with four other British climbers and two local guides. On the way down, however, one of the four slipped, a rope broke, and the three others fell with him to their death. Only Whymper and the two guides returned to the village. The dramatic events, with the inquests and rumours following them, have been the subject of several films and in 2015 of a theatre production in Zermatt with the Matterhorn in the background.

Until the 1850s Zermatt was a modest mountain village with only a few naturalists visiting the area from time to time. The first small hotel *Monte Rosa* was opened in 1855 by Alexander Seiler; it was to be the foundation stone of a European hotel empire. Soon Zermatt and its surrounding peaks came to the attention of British mountaineers, and the road to world fame was opened. With increasing numbers of English speaking guests there was a demand for Anglican worship, and in 1857 Zermatt became a summer chaplaincy of the Colonial and Continental Church Society CCCS (today Intercontinental Church Society ICS). Services were held at the *Monte Rosa* and another hotel, but as they became more and more crowded, plans were drawn up for an Anglican chapel. With large donations from the families of two of the Matterhorn victims, it was built within a few years.

Another one of the unfortunate climbers was the Reverend Charles E. Hudson, a village vicar from Yorkshire and chaplain to Zermatt. He had already made ascents of several peaks in the area and even spent his honeymoon here. As a special honour, his remains were moved to the new church and rest beneath the communion table to this day.

Two more places of Anglican worship, high above Zermatt on the mountainside of the Gornergrat, were listed as seasonal chaplaincies by the CCCS. There was an old guest house bought by the burghers of Zermatt in



Postcard published by Edition Art. Perrochet-Matile, S. A.,  
Lausanne, probably 1930-1940; not mailed.

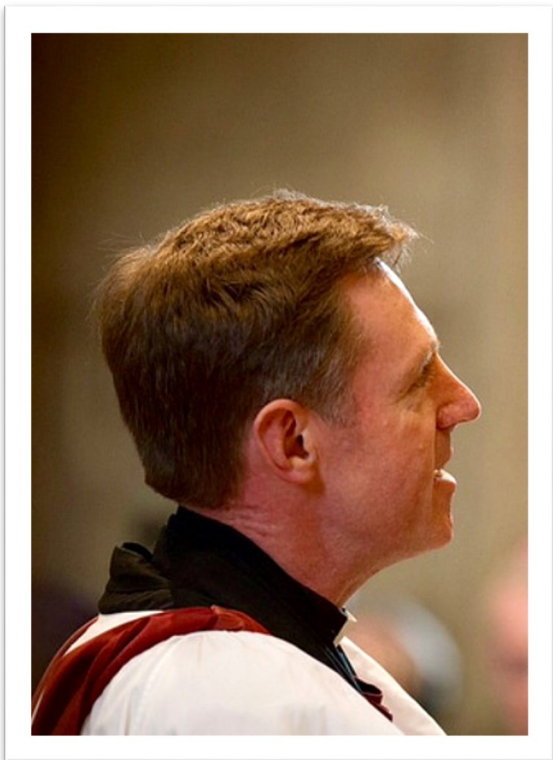
1862 at Riffelberg, and at Riffelalp Alexander Seiler opened a *Grand Hotel* with its own chapel in 1884.

Until 1927 the Zermatt hotels had to generate all their income from the summer season. But on 31 December of that year Hermann Seiler, one of the three sons of Alexander, brought 180 specially invited summer guests to Zermatt, transporting them from the train station in St. Niklaus by sledge. Their first holiday in the snow was a great success and opened Zermatt for winter tourism.

The Church of St Peter is still home to an active Anglican congregation. ICS continues to provide the chaplain; it also owns and maintains the building. The *Grand Hotel Riffelalp* was destroyed by fire in 1961 and a new *Riffelalp Resort* was built in its place, while the old hotel at Riffelberg was completely renovated in 2014 and is now called *Riffelhaus*.

- *Ruth Freiburghaus*

# First Impressions – mine and yours!



First impressions are important. We are told that people we meet make up their minds about us in the first few seconds of an encounter. Since I have already met some people at St Ursula's this article must serve to fill in some of the background and perhaps moderate opinions already formed. For others it will be the first information that you have about me as the next Chaplain. For my own part, on a brief visit, I found a welcoming, friendly, intelligent community of committed Christian people, determined to make the right appointment for St Ursula's.

## Where I have come from – Church.

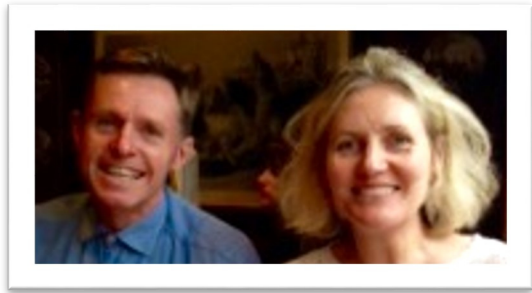
I describe myself as a 'Cradle Anglican' meaning that I come from a family who have been always been Anglican and that from the beginning I was a part of the Church of England. I have an early memory of singing in the church Choir at Midnight Mass at the age of six. (What were my parents thinking!)

Now ordained for 21 years, I previously worked as a Police Detective. I have, in my life, been a member of eleven different Churches – all in the West of England. I have been greatly encouraged by Benedictine Spirituality which some believe to be instinctively at one with Anglican theology with its rhythm of prayer and stability.

I have held various roles in the Church. For the past eight years I have been Rural Dean of Exmoor with pastoral care of 33 churches and eleven clergy as well as being a Prebendary (Canon) of Wells Cathedral, but I have always held responsibility for a parish community. I believe that everything significant in the Church of England happens at parish (i.e. chaplaincy) level. I am experienced in exercising discernment, working with vocations and making appointments.

## Who I am – Family

Jane and I have been married for 31 years. We each have three siblings and my parents still live independently. Jane is the Senior Academic Tutor and Head of English at King's Hall, Taunton an Independent, Christian, day and boarding school. We



have three children. Dominic, 25, read French and German at Bristol and is now a junior Officer in the Scots Guards. Imogen, 22, read English at Birmingham and now works in PR in London and Phoebe, 20, is in her last year reading English and Creative Writing at Goldsmith's London.

## Where I am going – St Ursula's, Berne

I am praying for God's vision for St Ursula's for the future to be made clear to us. You will already have some idea of what that might be. Discovering God's will for our lives and working in cooperation to achieve this will be a priority for me. Becoming Chaplain and moving to Berne is a step I would only have considered with a strong sense of call and I am excited about the opportunity that the ministry and mission of St Ursula's presents.

Please pray daily for God's purpose and vision for St Ursula's to be made clear in and through our lives. Jane and I look forward very much to joining you.

- *Stephen*

## Church Breakfasts

The monthly Church Breakfasts continue to be well supported. The dates are 2 April, 7 May and 4 June.

Everyone is welcome. Just come along any time between 8.30 and 9.15 – no need to sign up or bring anything. Cereals, fruit, bread, butter, jam, marmalade and croissants together with tea, coffee and juice will be there waiting for you.

And you can meet people – those you know and perhaps even some you do not know.

- *Tricia Carrick*



Dear Brothers and Sisters in Christ,

## **BISHOP'S EASTER MESSAGE 2017**

“Purity of heart is to will one thing”, said the Danish theologian Søren Kierkegaard. I write these words near the beginning of Lent, a season in which we try even more seriously than usual to order our desires under the overarching desire for God. Since our desires are continually stimulated, manipulated and exploited by powerful forces in the world, Lenten disciplines of even moderate asceticism are strongly counter-cultural and have seldom been more valuable in promoting true spiritual life.

It has been a particular delight for me that the daily lectionary this Lent has us reading through the prophet Jeremiah. Few other biblical characters exemplify such a single-minded longing after God and his purposes. For 40 years, Jeremiah faced the political situation of his day with utter realism. He helped his people navigate their way through one of the most disturbing times in their history – the huge discontinuity and disruption marked by exile in Babylon. Against the false prophets, who disseminated an easy message of ‘business as usual’, Jeremiah is unflinching in proclaiming that God is faithful, but that a very different kind of hope and a so far unimagined future lie on the other side of a painful judgement. “I know the plans I have for you”, declares the Lord, “to give you a future and a hope. You will seek me and you will find me when you seek me with all your heart.” (Jer. 29:11).

Jeremiah provides a suggestive backdrop to Easter. In his book “Outside Eden – Finding Hope in an Imperfect World”, Peter Fisher counters the idea that Easter is an exercise in mere wish fulfilment. We have plenty of evidence to suggest that the disciples who followed Jesus were expecting that, having given up homes, fishing businesses and so on, they would be rewarded with a relatively smooth path to greatness in the kingdom of God. They had, we know, been in the habit of discussing the various positions of honour they could expect. But Jesus’s death seemed to be the unexpected end of their hopes. And Jesus’s resurrection - a new spiritual body - was quite outside the rational categories that had so far been available to them. So the shape of the hope that opens up before the disciples on Easter Day is quite different from anything they had previously known. And, not surprisingly, the new resurrection order dramatically changes the character and capacities of the disciples too.

For most of us, Easter Sunday morning is epitomised by the reading of St. John’s account of Mary Magdalene meeting her risen Lord in the garden. I have been struck, in re-reading this text, by the repeated ‘turning’ of Mary. She is the first to see the empty tomb. After running away in fright, she returns with Peter and the other unnamed disciple. Having seen the empty tomb, the others depart, but Mary remains, standing weeping outside the tomb. When the gardener engages her in conversation she ‘turns around’ and sees Jesus, though without recognising

him. It is in the face to face conversation between them, and in particular when Jesus speaks her name, 'Mary', that she recognises the risen Lord.

Rowan Williams comments (in 'Resurrection – Interpreting the Easter Gospel'): "She, the one who had turned, again and again, in ever-dwindling hope, now finds that hope answered. Turning, over and again, to the name, the figure, the recollection of Jesus, even when it can only seem abstract and remote, issues at last in knowing with utter clarity that it is still he who calls us into our unique identity." It is in turning, metanoia or conversion (or re-conversion) that we find Jesus and are found by him. Thus Mary finds a new future and a new hope.

Easter 2017 greets an uncertain and fearful European continent. The achievements of the post-war decades are being radically questioned. The story of smooth progress towards an ever-more prosperous, liberal and globalised future is being angrily protested against. Yet we don't know what could replace it. The European Commission has published a White Paper that offers five very different scenarios, and both Protestant and Catholic Churches are holding conferences on 'The Future of Europe'. There is, as yet, little in the way of genuinely convincing and inspiring ways forward. We feel ourselves to be in a kind of 'Holy Saturday', with old hopes having gone and a new vision yet to crystallise.

If that is our situation, we can take courage from Jeremiah, who assures his readers of a future and a hope that lie, not in the immediate present, but on the other side of exile. For Christians, faith is the assurance of things hoped for and the conviction of things not yet seen (Hebrews 11:1). And so, in the purposes of God, Easter bursts upon us in unexpected ways with the promise of a future that we cannot yet specify.

Whatever the vagaries of human history, the seasons of the natural world are a tangible reminder of the faithfulness of God. Each year, the flowers grow and the trees blossom. As I write this, my daffodils are just starting to show the first yellow of Spring. I am reminded that amidst the sad Lamentations of Jeremiah (which are traditionally read on Good Friday), the prophet can nonetheless declare: "The Lord's compassions never fail, they are new every morning: Great is your faithfulness!"

In closing, I want to thank all our clergy and lay people who will be involved in the preparation and conduct of worship for Holy Week and Easter. I wish insight and skill especially to those who will be endeavouring to communicate the Easter message in ways that will connect with regular churchgoers and visitors alike. I hope and pray that people will turn to meet the risen Lord in the welcome and worship we offer.

I wish you all a blessed and joyful Easter.

+ *Robert Gibraltar in Europe*

+Robert Gibraltar in Europe

# St Ursula's Summer Fête

**20 May 10.00 – 15.00**



This year's summer fête will once again be an event for **ALL** with lots of adults' and children's activities and games, bric à brac, tombola, our fabulous “Pimms on the Lawn” and of course, a barbecue outside - whilst not forgetting our usual sales of second hand books and British food including a special selection of fine British Cheeses for sale. We're also trying a new idea of having a cake stall, so that people get the chance to take some delicious cakes home.

**However**, to make this day a success we'll need lots of help, from helping to “set the scene” on Friday evening, during the sale itself and of course the clear up afterwards.

Set up will start at **18.00 on Friday 19 May** and clear up will be from **15.00 on Saturday 20 May** – many hands make light work and so with the same number of volunteers we had last year, both tasks should only take about an hour.

We're having a cake baking workshop for the cake stall sale on **Friday 19 May from 09.00 – 13.00** and all are welcome to come along and bake! We're also happy to accept cakes baked at home on the day.

The restaurant also needs lots of volunteers to help on the day and they will also need some home-made cakes.

There will be a sign-up sheet in the Upper Hall for anyone who is able to help at the fête.

Anyone wanting to sell their own bric à brac or crafts is welcome to book a space – just contact Jana in the Church Office (031 352 8567)

New and in perfect condition (please check the sell-by date on any food items first though!) tombola items are also needed – just leave them in the red box in the Upper Hall.

Please use the flyer with this magazine to advertise this event widely, more flyers are available in the Upper Hall or you can print some from our website, [www.anglican.ch/berne](http://www.anglican.ch/berne)

For further information or to volunteer please contact the Church Office (031 352 8567) or email [berne@anglican.ch](mailto:berne@anglican.ch)

*- Jana Kutesko, Church Office*



# Services and Readings

## April and May 2017

### 2 April - Lent 5 (Passion Sunday)

10.00 Sung Eucharist  
 Ezekiel 37:1-14  
 Romans 8:6-11  
 John 11:1-45

### 9 April - Palm Sunday

8.30 Holy Communion  
 10.00 Procession and Eucharist  
 Isaiah 50:4-9a  
 Matthew 21:1-11  
 Matthew 27:11-54

### 13 April - Maundy Thursday

18.30 Commemoration of the Last Supper  
 Exodus 12:1-4  
 Exodus 12:11-14  
 John 13:1-17, 31b-35

### 14 April - Good Friday

10.00 Family Service  
 Psalm 41:5-13  
 1 Corinthians 1:18-25  
 Psalm 70  
 John 12:20-26

### 14.00 Liturgy of the Last Hour

Isaiah 52:13-end of 53  
 John 18:1-end of 19

### 16 April - Easter Day

8.30 Holy Communion  
 Acts 10:34-43  
 Matthew 28:1-10

### 10.00 Parish Communion

Colossians 3:1-4  
 Matthew 28:1-10

### 23 April - Easter 2 (Low Sunday)

8.30 Holy Communion  
 10.00 Informal Eucharist  
 Acts 2:14a,22-32; 1 Peter 1:3-9;  
 John 20:19-31

### 30 April - Easter 3

10.00 Sung Eucharist  
 Acts 2:14a,36-41  
 1 Peter 1:17-23  
 Luke 24:13-35



### 7 May - Easter 4

10.00 Sung Eucharist  
 Acts 2:42-47  
 (1 Peter 2:19-25)  
 John 10:1-10

### 14 May - Easter 5

8.30 Holy Communion  
 10.00 Informal Eucharist  
 Acts 7:55-60  
 1 Peter 2:2-10  
 John 14:1-14

### 21 May - Easter 6

10.00 Sung Eucharist  
 Acts 17:22-31  
 1 Peter 3:13-22  
 John 14:15-21

### 25 May - Ascension Day

Acts 1:1-11  
 Daniel 7:9-14  
 Ephesians 1:15-23

### 27 May - Institution of Revd Stephen Stuckes

15.30 Institution and Sung Eucharist

### 28 May - Easter 7

10.00 Sung Eucharist  
 Acts 1:6-14  
 1 Peter 4:12-14, 5:6-11  
 John 17:1-11

# For Your Diary

## April & May 2017



### Regular Weekly Events

Wednesdays	09.15-11.15	Parents and Tots
Fridays	09.30	Patchwork (not on 14 April)
Saturdays	09.30-11.30	Choir Practice (not on 15 April & 6 May)

### Other Events

Sunday 2 April	08.30	Church Breakfast
	10.00	Youth Group Bible Study
	12.00	St Ursula's AGM
Tuesday 4 April	08.30	Morning Prayer
Thursday 6 April	18.30	Thun Service
Friday 7 April	12.00-13.30	Lent Course
	18.00-19.30	Lent Course
	19.30	Evening Prayer
Tuesday 11 April	08.30	Morning Prayer
Wednesday 12 April	19.30	Ecumenical House Group in Liebefeld
Thursday 13 April	18.30	Maundy Thursday Service and Meal
Friday 14 April	16.00	Choir Practice
Thursday 20 April	18.30	Thun Service
Friday 21 April	18.00	Evening Prayer
Tuesday 25 April	08.30	Morning Prayer
Wednesday 26 April	19.30	Ecumenical House Group in Liebefeld
Friday 28 April	09.00	Book Sorting

Thursday 4 May	18.30	Thun Service
Friday 5 May - Sunday 7 May		Archdeaconry Choir Festival in Lausanne
Sunday 7 May	08.30	Church Breakfast
Tuesday 9 May	19.30	Church Council
Wednesday 10 May	19.30	Ecumenical House Group in Liebefeld
Sunday 14 May		COPY DATE
Thursday 18 May	18.30	Thun Service
Friday 19 May	09.00	Book Sorting
Saturday 20 May		Summer Fête
Sunday 21 May	10.00	Youth Group Bible Study
Wednesday 24 May	09.00-11.00	Magazine Collating
	19.30	Ecumenical House Group in Liebefeld
Thursday 25 May		Quiet Day at St Ursula's
Saturday 27 May	15.30	Institution of Rev. Stephen Stuckes

### Future Dates

Friday 9 June	Ethiopian Night
Saturday 2 September	Book and Food Sale
Friday 1 & Saturday 2 December	Christmas Bazaar



# Prayer Diary

## April 2017

- 1 Saturday For Bishop Robert and Bishop David as they lead and pastor the Diocese
- 2 **Sunday** For the AGM and the people elected to various positions of responsibility
- 3 Monday For blessings on Lynn and Brian's mission to the refugee camps in northern Greece this week
- 4 Tuesday For Morning Prayer and Evening Prayer and for Henry Hope leading them
- 5 Wednesday For the newly elected wardens, council members and Archdeacons representatives
- 6 Thursday For the Services in Thun in the new location
- 7 Friday For the Lent Course; for those leading and those partaking
- 8 Saturday For the Chaplaincy in Berlin and Rev Christopher Jage-Bowler
- 9 **Sunday** Palm Sunday; For the Lutheran Churches especially those of the Porvoo Agreement
- 10 Monday For the Chaplaincy in Prague; Rev Ricky Yates and Jack Noonan, Reader
- 11 Tuesday For generous giving to the Energy Saving Appeal
- 12 Wednesday For the Ecumenical House Group meeting in Liebefeld
- 13 Thursday Maundy Thursday; For our call to servanthood and fulfilling Jesus' commandment to love one another
- 14 Friday Good Friday - for all who have lost hope; may they be comforted by the resurrection
- 15 Saturday For the Anglican chaplaincies in Brittany and on the French Riviera
- 16 **Sunday** **Easter Day: Christ is risen! He is risen indeed. Give thanks for the resurrection hope and joy**
- 17 Monday For the Chaplaincy, priest and readers in Copenhagen
- 18 Tuesday For Switzerland, the country where we live; for its government, churches and its people
- 19 Wednesday For the International Committee of the Red Cross, based in Geneva
- 20 Thursday All leaders and institutions involved in struggles against the neo-Nazi movement in Europe
- 21 Friday For all refugees and the history of welcoming them
- 22 Saturday For those campaigning to ease global warming which is causing untold damage to our planet
- 23 **Sunday** Thanks for our outgoing locum chaplain Rev Michael Tristram and his ministry with us
- 24 Monday Young people who have lost hope of a meaningful life
- 25 Tuesday For an end to the atrocities in Syria and other countries at war of the Middle East
- 26 Wednesday For Esther Hutchison, our Ecumenical Contact Person
- 27 Thursday For the Dean and Staff and congregation of Gibraltar Cathedral
- 28 Friday For the Anglican Chaplaincies in Northern Italy
- 29 Saturday That all involved in banking and finance engage in these activities with integrity and fiscal responsibility
- 30 **Sunday** For servers and chalice bearers at St Ursula's and within the Diocese

## May 2017

- 1 Monday For our new permanent Chaplain Rev Stephen Stuckes - and his wife Jane starting duties today
- 
- 2 Tuesday For healing for Kathy Hoag
- 3 Wednesday For generosity in giving in order to refurbish the inside of church house
- 4 Thursday For the chaplaincy in Neuchatel
- 5 Friday For our Assistant Chaplain Mark and his family
- 6 Saturday For our Choir and for the Archdeaconry Choir Festival taking place over the weekend
- 7 **Sunday** For Stephen's first Sunday Service at St Ursula's
- 8 Monday For our organist, Hans-Karl Pfyffer
- 9 Tuesday For the Church Council meeting
- 10 Wednesday The Anglican Chaplaincies on the Costa Brava
- 11 Thursday The Anglican Chaplaincies in the Canary Islands
- 12 Friday For improved relationships between Turkey and Europe
- 13 Saturday For the USA, its President, Government and people
- 14 **Sunday** For the teachers and children in the Junior Church
- 15 Monday For the Anglican Chaplaincies in the area of Greater Paris
- 16 Tuesday For the Chaplaincy in Basel, Rev Hilary Jones, Rev Anne Lowen, Rev Russel Hilliard and reader Nigel Spencer
- 17 Wednesday For the Diocesan Office in Tufton Street, London
- 18 Thursday For the Archbishop of Canterbury, Most Rev Justin Welby
- 19 Friday For all involved in the collecting and sorting of books for the book sales
- 20 Saturday For a successful Summer Fete – that visitors experience the love of Jesus through the church community
- 21 **Sunday** For the Youth Group Bible Study
- 22 Monday The Episcopal church of America
- 23 Tuesday For the Anglican Churches in Norway
- 24 Wednesday For the magazine collating team
- 25 Thursday For the quiet day at St Ursula's
- 26 Friday Global Outreach Day is tomorrow – for courage to speak to just one stranger about Jesus
- 27 Saturday For the formal institution of Rev Stephen Stuckes
- 28 **Sunday** For a shared vision for the future for St Ursula's
- 29 Monday For Mary Mead, organizer of the coffee rota and for all who prepare and serve the coffee each Sunday
- 30 Tuesday For the Chaplaincy in Nice, for Peter Jackson, Priest
- 31 Wednesday Peace between Israel and Palestinians

- Compiled by Brian Morgan

# Junior Church News

## Meeting Times

Junior Church meets every Sunday. It begins with a time of worship with the whole congregation in church. After this, all the children and teachers meet together in the hall for a brief introduction, prayer and to collect our gifts for Tear Fund. We currently run two classes for children aged between 3-14 years. Teenies have a separate meeting schedule.

## Lessons

As we embrace the New Year 2017, we celebrate the call to serve God with an open heart. Parents, students, doctors, teachers, all children understanding we have a role to expand Gods kingdom by telling others of Gods love for them. BEING FISHERS OF MEN. It's not an easy call but we know we can do all things through Christ who gives us strength. Let us be active to worship him as we offer service, our strength, knowledge, creativity, songs, prayers, money etc. to God our Father. Let us be ready to trust God who will give us new mercies each day till the end.

## Nursery

All children under 3 are welcome in the nursery (creche). A reminder to parents: please collect your child immediately after the service; you may also fetch your child before communion, if you would like him/her to receive a blessing.



## Jordan Presentation

During the mission week the kids were able to explore about the Holy Land. This covered their eating, dress, education and geographical area of the land. The day brought clear understanding on the challenges of the deaf children who are born blind. But on the other hand amazed that God loves these kids and uses them to do amazing things for the kingdom of God. It was a great moment to learn we can use whatever we have for the glory of God.

- *Janiffer Kingori*

## The Holy Land Institute for the Deaf Salt, Jordanien



## Happy Birthday

Congratulations to our Junior Church children with birthdays in April and May.



Anna Batley 14 on 1 April

Samuel Eze 4 on 2 April

Rebecca Shergold 11 on 11 April

Lily Jansen 9 on 15 April

# Charity Focus for April and May:

## Child Development Centre, Talagolla, Ragama, Sri Lanka

The Child Development Centre (previously called the Children's Convalescent Home) is an approved charity in Sri Lanka under the Inland Revenue Act and is also under the supervision of the Child and Probation services of Sri Lanka.

St Ursula's Church has supported the Home in Talagolla for many years. The setting up of the Home was the brainchild of the late Professor C.C. de Silva and the late Dr Lloyd Abeyratne. The Appeal for Childrens Committee of Ceylon was formed in 1951 in order to establish a Convalescent Home for poor, destitute and sick children who were in need of post medical and surgical recuperation. For over 50 years it has provided an invaluable service to sick and undernourished children from low income homes. Children are taken in irrespective of race, creed or caste.



*Staff and children at the Home January 2017*

The home, which has accommodation for up to 40 children and 12 staff, fills a need at the Lady Ridgeway Children's Hospital (the Colombo North General Hospital at Ragama) where, owing to the shortage of beds, many of the children would be sent back home prematurely only to return

again and again to hospital. The majority of the children have been suffering from malnutrition or anaemia, some are physically handicapped, or have speech, visual and hearing defects or suffer from other illnesses. Some of the children are sent to the home by the Probation Department because of family issues or because one or both parents are drug addicts.

Over a number of months, or years, the children are given love and encouragement at the Child Development Centre as well as a balanced and nutritious diet that enables a rapid return to normal growth and raises their strength and resistance to overcome infections better.



If the children have family members or relatives, contact with them is encouraged through regular visits to the children if this is possible. In addition, if a child is to return home, next of kin are instructed on matters of health and nutrition for children, taking into account the family's limited financial support and resources.

A pre-school and educational program is run at the Home and the older children are sent to the village Government School. Two Montessori trained teachers are employed to teach and special tuition classes are conducted in the afternoons and at the weekend.

The children can enjoy and take part in various gala and festival days, including a Christmas party each year, Independence Day celebrations, Sinhala and Tamil New Year celebrations, in song and dance recitals, games and other activities.

Every year we get detailed monthly reports from Mrs Sheryll Jinasena, Hon. Secretary/Warden on what has been happening at the Home and giving a glimpse of the work that is done on a daily basis. We are often sent colourful drawings from the children and photos of the children and their activities at the centre and the Board of Trustees.



Entertaining guests at the home

Take a look at the hall charity notice board in April and May for more information, recent photos and some of the children's drawings.

Please pray for the Child Development Center in Talagolla

- Give thanks for the dedication of Mrs Jinasena, her staff and the doctors, who faithfully take care of the needs of the children.
- Pray for the children, that they would be nourished in body, soul and mind.
- Pray for the families of the children, that they find help to overcome poverty and the difficult circumstances they are in.
- Pray that the home will continue to have the needed personnel and resources to serve the children.

*- Cecily Klingler on behalf of the Charity and Missions Team*

# Ecumenical House Group in Liebefeld

WE WELCOME YOU TO WALK WITH US ON OUR JOURNEY OF FAITH AND WE WOULD (STILL) LOVE TO HAVE 5 NEW MEMBERS

We continue our study of Matthew's Gospel. New members to the group are always welcome. Anytime is a good time to join us!

The Ecumenical House Group meets on the following dates at 19.30:

**Wednesday, 12 and 26 April 2017**

**Wednesday, 10 and 24 May 2017**

Please contact Brian or Lynn Morgan

(031 971 13 36, 079 415 26 19 or [bmorgan@bcmconsult.ch](mailto:bmorgan@bcmconsult.ch)) for more information.

Address: Falkenstrasse 2  
3097 Liebefeld

(No.10 bus to Hessesstrasse and then just a short walk down Hessesstrasse).

Please contact us in advance. There could be a change of location.



## Prayer

You, my Lord and my God,

Give me all that leads me to you.

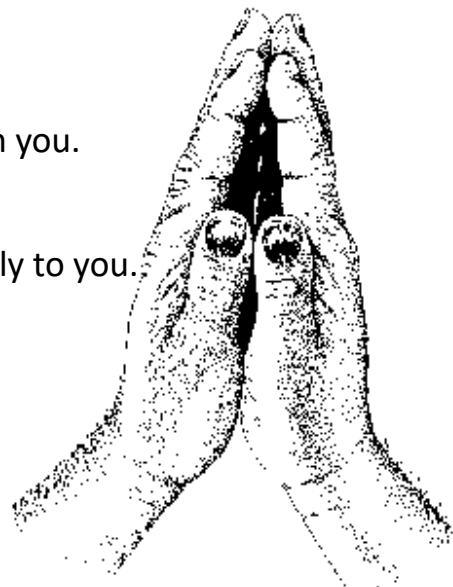
You, my Lord and my God,

Take away from me, all that separates me from you.

You, my Lord and my God,

Take me away from myself and offer me entirely to you.

- *Brian Morgan*



# South Sinai Discovery

## 11-17 November 2017

Warm greetings to old friends at St Ursula's! A few of you may remember me from many years ago when I acted as interregnum chaplain after Peter Hawker left. Gosh, that's going back a bit! This comes as a response to Hector Davie's excellent article on 'Wilderness' in the February/March edition.

In November, I am leading another gentle pilgrimage to the Sinai Desert to experience its haunting beauty and deafening silence, and we would love anyone who is interested to join our small group. We will be cared for by a lovely and hospitable Bedouin family, and each day will be punctuated by exploring the spirituality of the 4th and 5th century Desert Fathers and Mothers, and how the wilderness experience helped shape the lives of such towering figures as Moses, Elijah, and of course Jesus himself. We hope to spend two nights at the ancient St Catherine's Monastery, and (optional) climb Mt Sinai to witness the most beautiful sunrise you will ever see. After this week, you will not be the same person again!

I am also leading my fourth pilgrimage to the Holy Land in the spring of 2018, which again is a wonderful and life changing experience.

For further information about either of these, please contact Revd Mark Hunt e-mail: [jmarknhunt@gmail.com](mailto:jmarknhunt@gmail.com) or if in the UK, telephone 01284 723918

In Christ,

Mark Hunt



**Saint Catherine's Monastery, Sinai, Egypt, photo by Berthold Werner**



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**Early registration is recommended!**

English Speaking Club of Bern

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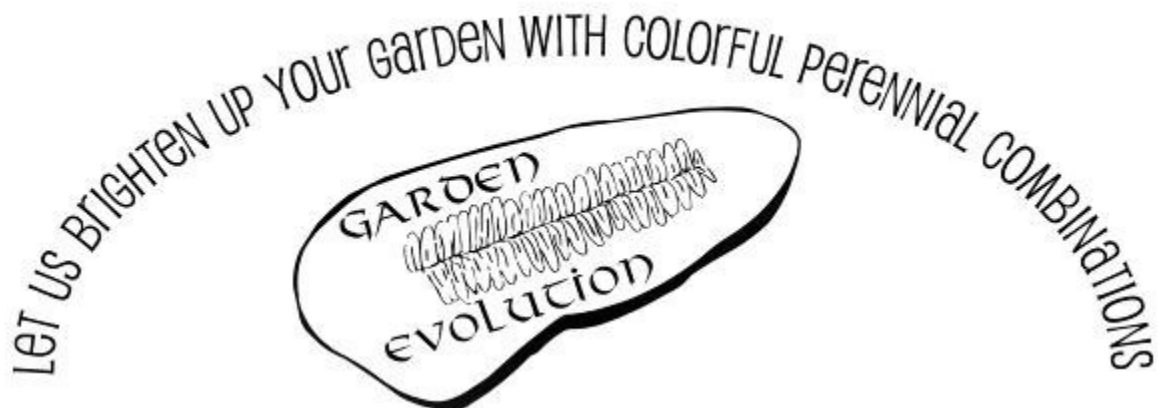
We are looking forward to meeting you

Mittelstrasse 55, 3012 Bern | Open every Thursday & Friday from 8pm | [www.englishclub.ch](http://www.englishclub.ch)

## Why not join the International Club of Berne ?

The club was formed in 1991 as a non-political, non-religious organization open to all men, women and their families, interested in meeting for social and cultural activities. Our aim is to facilitate a better understanding of - and integration into - Switzerland, through a variety of services, programmes and joint explorations of this country and its people. We welcome members from all over the world, and currently count 140 members (including families) from some 30 nations. Our common language is English, but among our members many other languages can be heard. We hold a monthly meeting with guest speakers and presentations on a wide range of topics, and publish a monthly Newsletter. In 2016 the club celebrates its 25th anniversary with several special events. We are waiting to welcome you !

Nazanin Kupferschmid, President  
Tel. 078 905 5743, email nkschmid@gmx.net  
International Club of Berne, 3000 Berne, www: icberne.ch  
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Contact: President: Chris Warren

Email: [cuwarren@zapp.ch](mailto:cuwarren@zapp.ch)

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Rolf Klingler 031 302 48 59

## **CATERING COORDINATOR**

Lynn Morgan 031 971 13 36

## **CHARITY AND MISSIONS TEAM**

Cecily Klingler 031 302 48 59

### **Church Council**

#### *Lay Members:*

Tricia Carrick (vice chair) 031 535 53 28

John Eze 079 489 58 46

Donna Goepfert (*secretary*) 031 931 27 42

Hans Goepfert 031 931 27 42

Sue Higson 076 690 50 88

Tony Read 033 243 34 32

Edi Wildhaber 079 460 61 15

#### *Lay Representatives to Archdeaconry Synod:*

Hector Davie 031 971 27 71

Donna Goepfert 031 931 27 42

Richard King 031 822 09 21

## **CHURCH OFFICE** 031 352 85 67

*Administration:* Jana Kutesko

### **Normally open Tuesdays & Thursdays**

Church Hall 032 510 22 12

## **CHURCHWARDENS**

Isabelle Wienand 079 864 03 83

Maxine Wildhaber 076 349 40 42

## **CRÈCHE**

Sara Hutchison 032 665 01 81

## **ECUMENICAL CONTACT**

Esther Hutchison Funkhouser 031 351 73 47

## **ELECTORAL ROLL OFFICER**

Patricia Carrick 031 535 53 28

## **ENVIRONMENT OFFICER**

Walter Bisig 031 932 41 69

## **FLOWERS**

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Françoise Hänggi 031 802 10 05

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Elisabeth Pfyffer 026 492 03 26

#### **Music Group**

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Francine Mariaux 079 792 75 44  
fmariaux@gmail.com

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#### **Chalice Bearers:**

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#### **Readers:**

Allison Masciadri 031 829 18 69

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Käthy Hoag 032 377 32 02

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## **WEBMASTER**

Hector Davie 031 971 27 71

Every lover of Bach's *St Matthew Passion* will know the haunting melody of *O sacred head*. The tune is from a German love song, *Mein Gmuth is mir verwirret*, written around 1600 by Hans Hassler, who worked for the wealthy Fuggers of Augsburg, which was later simplified and used as a hymn tune. But what about the words?

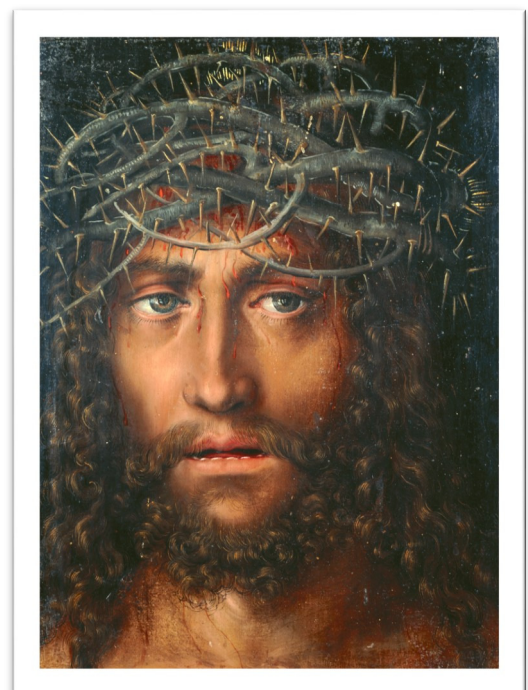
They come from a long Latin poem, addressing the various parts of Christ's body hanging on the Cross – his feet, his knees, his hands, his side, his breast, his heart, his face. The poem used to be attributed to the twelfth-century St Bernard of Clairvaux, but many poems of the time were claimed to have been written by famous saints when they were not. The last ten verses began *Salve caput cruentatum,/ totum spinis coronatum* – Hail blood-stained head all crowned with thorns – and ended with a request for protection and a prayer to be embraced by Jesus when we too come to death.

These ten verses were translated into German by Paul Gerhardt (1607-1676). Gerhardt was a Lutheran pastor in Berlin, and wrote over 120 hymns. He is widely regarded as a close second to Luther in his contributions to German hymnody. His translation, *O Haupt voll Blut und Wunden,/ Voll Schmerz und voller Hohn*, was widely liked and widely sung.

In due course, English translations were made from the German, the first in 1752 ("O head so full of bruises"). The version we use was produced by Sir Henry Baker for the first edition of *Hymns Ancient and Modern* in 1861. With a choice based on a Buxtehude chorale, it used only three of the ten verses. A later version was made from the original Latin by the poet Robert Bridges in 1899, with five verses, which some people prefer to Baker's version. Bridges' first verse runs:

O sacred head, sore wounded,  
defiled and put to scorn;  
O kingly head surrounded  
with mocking crown of thorn:  
What sorrow mars thy grandeur?  
Can death thy bloom deflower?  
O countenance whose splendour  
the hosts of heaven adore!

In either version (and there is a third, too, in several modern hymn books!) the hymn is a powerful reminder of our Lord's passion, and its distinctive tune fits well with our reflection on the sorrowful events of Good Friday. We do well to keep it alive.



*Head of Christ Crowned with Thorns,*  
Lucas Cranach the Elder

O sacred head, surrounded  
by crown of piercing thorn!  
O bleeding head, so wounded,  
so shamed and put to scorn!  
Death's pallid hue comes o'er thee,  
the glow of life decays;  
yet angel-hosts adore thee,  
and tremble as they gaze.

Thy comeliness and vigour  
is withered up and gone,  
and in thy wasted figure  
I see death drawing on.  
O agony and dying!  
O love to sinners free!  
Jesu, all grace supplying,  
turn thou thy face on me.

In this thy bitter passion,  
good Shepherd, think of me  
with thy most sweet compassion,  
unworthy though I be:  
beneath thy Cross abiding  
for ever would I rest,  
in thy dear love confiding,  
and with thy presence blest.

*Translated from the Latin by  
Sir Henry Williams Baker (1821-1877)*