

THE CHURCH OF ST URSULA BERNE



April – May 2018

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

Chaplain

Revd Stephen Stuckes

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Lay Reader

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Church Office: 031 352 85 67

Marriages, Baptisms and Funerals by arrangement with the Chaplain

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 85 67

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

E-mail: berne@anglican.ch



St Ursula's Church Magazine

VOL 37/2

April - May 2018

Published & printed in Berne by St Ursula's Church/Hergestellt in Bern durch St Ursula's Church
Appears 6x a year/wird 6x jährlich herausgegeben

Annual Subscription Rates:
Fr22 including inland postage
Postfinance Accounts 30-4416-8 (Church), 60-666488-7 (Charitable Association)

Table of Contents

Stephen Writes...	2	The Mikado Reunion	19
The Lord will Provide?	3	Services and Reading	20
A Word for the Month - Whale	5	Do You Care about God's Creation?	21
St Ursula's Summer Fête	7	More Additions to the Church Library	21
Bishop Robert's Lent Appeal	8	For Your Diary	22
Special Church Breakfast	10	Happy Birthday	23
Church of the Wounded Soldiers	11	An Evening with Diccon Bewes	24
Retreat at Bose	14	Here to Help You	32
Prayer Diary	16		



COPY DATE

for the June - July magazine is

13 May 2018

Please send copy to magazine@stursula.ch

COLLATING DATE: Thursday 24 May 2018

Stephen Writes...

People are often puzzled by the fact that Easter is a moveable feast, meaning that it is not fixed in relation to the civil calendar, and many wish that it was fixed like Christmas. The council of Nicea (325) established the date of Easter as the first Sunday after the full moon following the March equinox. The date of Easter varies therefore between 22 March and 25 April.



In fact it goes back further to the Jewish Calendar and their setting for the feast of Passover or Pesach in Hebrew which took place in the spring month known as Nisan.

The Passover is central to both the Jewish and Christian story. A vivid tale it goes back more than three thousand years to when the Hebrew people were enslaved in Egypt.

Moses, then a shepherd, heard God speaking to him from a burning bush and knew that he was called to challenge the oppressive Pharaoh to 'let my people go.' Pharaoh resisted the plagues that fell upon the land and then came the final plague: the death of the first born sons. Moses told the people to ready themselves for a journey. Lambs were sacrificed and their blood splashed on the lintels of the doors as a protection against the plague. They were to bake bread without yeast and to 'gird their loins' hitching up their skirts into their belts. Thus the Exodus began as the Hebrews made their way towards the Sea of Reeds.

It is a moment remembered ever since and significantly for Christians, it was whilst celebrating the Passover that Jesus came to his own moment of crisis and triumph. He sends the disciples into Jerusalem where preparations for the Passover meal have already been made. Here he institutes the Lord's Supper and transforms the Passover celebration into another moment to be remembered forever, the Eucharist. Here, Jesus himself becomes the sacrificial Lamb, the bread and wine his body and blood. His own moment of Passover becomes a Passover for all people, everywhere, always. The death of Jesus on the cross and his resurrection on the third day signal a new dispensation in the world order.

Jonathan Sacks, the former Chief Rabbi writes of how the Bible seems to indicate that the journey from slavery to freedom is one that people have to travel in every generation. The Passover for Jews is the moment when they are reminded what it is like to be slaves and what it feels like to be set free.

For Christians our liberation comes with the death and resurrection of Jesus, events we gather around during Holy Week and especially the Great Three Days. Here we learn a great truth of our faith, that God wants us to be free. Discovering what that freedom means is the joy of being Christian and the reason that we celebrate Easter as the greatest feast of all.

Christ is risen, he is risen indeed, alleluia!

-Chaplain Stephen

The Lord will Provide?



Treasure of angels by Nicholas Roerich, 1904-1905

Does God have a plan for you? Not just a plan for the world in general, but one specifically for you? Many of the Eastern religions, many of the abstract philosophies would deny that God is concerned with individuals (and some, of course, would deny that God has any part in planning what happens, or should happen, in the universe – or even that God has any objective existence!)

For the writers of the Bible, both the Old Testament and the New, the answer without hesitation would be “of course”. “It was you who formed my inward parts; you knit me together in my mother’s womb,” sang the Psalmist (139:13). God’s word came to Adam, to Noah, to Abraham, to Moses, to Elijah, to all the prophets – and if they heard what God wanted from them and went their own way, well, see what happened to Jonah.

But, you may say, we are not all like Mary, with a unique place in God’s plan of salvation. We are not all like the future apostle Paul, confronted by a blinding

vision on the way to Damascus. We are not all like Isaiah, able to say “Here I am, send me.” But we do not need to be giants of faith for God to call us. We all have a part in God’s work, and God calls each of us, even if just in a support rôle. “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” (Eph 4:13)

Of course, if God calls, we need to listen. Isaiah was told that the message he brought would fall on deaf ears, that the people who heard him would not “turn and be healed” (Is. 6:10). One definition of sin may well be failing to go along with what God has planned for us.

We are very unlikely to be able to listen to God all the time, and the New Testament suggests that even when we ourselves are inattentive, each of us has a guardian angel, constantly in God’s presence. What Jesus says about little children (“In heaven their angels continually see the face of my Father in heaven” (Matthew 18:10)) is true for every one of us. The idea of angels strikes us as strange these days, and we may be puzzled by the group in Acts 12 who think the apostle Peter is in prison, and don’t believe Rhoda the servant girl when she says that Peter is at the door – they tell her it is not him but his angel. Angels represent what God wants for us, and for the world.

God’s plan is that we work together to bring the world closer to God’s kingdom, and when we pray for God’s will to be done on earth as in heaven, we need to listen and to ask ourselves how we fit in with this plan. We are all individuals, and each of us has our own abilities. The Parable of the Talents (Matt 25:14-30) implies that God does not very much care about the details of how we use these abilities, as long as we do use them, and use them in God’s service.

So God’s plan is not necessarily a detailed one. We cannot ask God whether we should have corn flakes or muesli for breakfast. We cannot ask God if we should shop in Globus or in Aldi. Even issues that seem vital to us are not always important when seen through the lens of eternity. We can serve God just as well whether we are appointed Archbishop or empty the litter bins along the street, whether we marry Y or X, whether we live frugally or lavishly. The important thing is to choose God’s options, and to see God’s blessings. Even Job, for whom God had planned things that Job and his friends least expected, recognized this: “The Lord gave, and the Lord has taken away; blessed be the name of the Lord!”

- *Hector Davie*

A Word for the Month – Whale



Jonah and the Whale by Pieter Lastman, 1621

There are definitely no real whales in the Bible. And if this article were really about whales, it would plead for respect for the vast and gentle mammals of the ocean. God rules over Creation, and even if we have no compunction over slaughtering mosquitoes and food moths, we should think twice before turning creatures which in no way threaten us into soap and margarine.

Yet there are whales in the Bible, and its writers would have known that such creatures existed – four species of whale regularly make their home in the Mediterranean, with lengths of up to 24 metres. There are whales because, when the Bible was translated from Hebrew into Greek, centuries before Jesus' birth, the translators used the word *ketos*, from which we get the English word cetacean, for words that referred to giant sea creatures – real or mythical. There are whales because, when Matthew quotes Jesus' words about Jonah (12:40), he is writing in Greek and the translators of the 16th century knew that *ketos* = whale.

The first of these *ketoi* appears in the first chapter of Genesis, when God forms creatures to live in the sea. The first of these are sea monsters, and from their name in Hebrew, powerful and destructive ones (though in modern Hebrew the word also means "crocodiles"). The original readers of the Creation story in Genesis 1 would have known the creation stories of the civilizations round about them. They would have known stories about a fight with a fearsome sea serpent, about a sun god and a moon god. The creation story we have in our

Bibles tread a completely different path. God creates everything. The sun, moon and stars are just there to mark times and seasons. The great serpent is just a fish like any other.

The story of the giant sea monster occurs again and again in the Old Testament, sometimes under the name Leviathan, sometimes under the name Rahab, sometimes venturing out of the deep and wandering as a dragon. Sometimes the monster is threatening, and needs to be slain. "In that day, the Lord will punish with his sword – his fierce, great and powerful sword – Leviathan the gliding serpent, Leviathan the coiling serpent; he will slay the monster of the sea." (Isaiah 27:1). Sometimes, we know that God is in command – when Psalm 104:26 talks of the sea: "There go the ships, and Leviathan that you formed to sport in it."

Scholars will argue about the place of these sea creatures in the story of God's relation to the created world, but one sea creature remains: the one that swallowed Jonah.

Jonah was told by God to go to Nineveh and warn them of their sins. He disobeys, and takes a ship for Tarshish, Spain, the opposite direction. There is a storm, the sailors cast lots and decide the storm is God's punishment directed against Jonah. They throw him overboard. A big fish swallows him. (The Hebrew text says a big fish – the Greek says whale – but we know neither whales nor fish swallow people!). After three days inside, Jonah is vomited on to a beach in the direction of Gentile Nineveh.

A strange story, but one with a lesson, and not only about God's patience and persistence with sulking Jonah. For Jesus tells the Pharisees that the only sign they will see of his ministry will be "the sign of Jonah". After three days "in the earth", Jesus will rise up, and the world will repent, as the Ninevites repented. If we read Jonah's prayer from inside the fish (Jonah 2:2-9), we can see how closely the two events parallel each other. Like the empty tomb, the vomiting fish brings the sinful world firmly back under God's control. Jonah's emergence from the belly of the fish is a rebirth, just as the resurrection is a rebirth, and just as each of us is born again when we believe and are baptized. Jonah is a reluctant prophet, but through the experience of God which he undergoes in the "big fish", the people of Gentile Nineveh repent of their sins, and the city is spared, "in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals". Perhaps God has a task for you too – so remember what happened to Jonah!

- *Hector Davie*



Saturday 16 June
10.00 -15.00

More details and a flyer will be in the next magazine. If you'd like to have a stall selling bric à brac or crafts etc please contact Church Office on 031 352 8567 or berne@anglican.ch to reserve your space

Reserve the Date!



In Support of Bishop Robert's Lent Appeal 2018

When a stranger sojourns with you in your land, you shall not do him wrong. The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God.

(Leviticus 19.33–34)



The wasteland of the *Calais Jungle* (October 2016)

We have many things to be grateful for in our lives. Paradoxically, those gifts for which we ought to be most thankful are rarely on our minds or in our prayers. We take them for granted: even worse, at times we even run the risk of deceiving ourselves that we have earned our earthly welfare and prosperity through our hard work, intellectual or physical abilities, or even our faithful

prayers. Among this long list of ‘forgotten blessings’ are the security of our homes and local community, the nutritious diets and superabundance of food we enjoy, and — not least — the comforting smiles and welcoming embraces of our families and friends.

Every single one of the sheer countless number of refugees in our world has left behind all of these things: the place they call ‘home’; their job, possessions, and the ability to care for (and feed) themselves; their loved ones. Few have been fortunate to find a new home where they can begin a new life; many have become trapped in unending stories of migration and displacement, arduous journeys from one refugee camp to the next. By October 2016, this journey had found its provisional destination for over 8,000 migrants in the so-called Calais Jungle — until the French authorities decided to demolish the camp. The necessity of managing the increasing number of migrants notwithstanding, this forceful decision violently evicted the refugees from their temporary homes once more. When 170 buses descended on the Jungle to deport [!] the migrants and settle them elsewhere, hundreds of children and young adults were left behind, leaving them open to police abuse in a situation which the non-governmental organisation Human Rights Watch compared to ‘Living in Hell’ in its report published in July 2017 (<https://www.hrw.org/report/2017/07/26/living-hell/police-abuses-against-child-and-adult-migrants-calais>).

Eighteen months after the Calais Jungle was closed down, little has changed for the migrants in the area. The Old-Catholic monk Br Johannes Maertens notes: ‘it is estimated that around 600 refugees now live on the streets, parks and grasslands of Calais. The refugees are dependent on the local associations for a warm meal, clothes and sleeping bags. Refugees are often exposed to violence on the streets and their sleeping bags are taken by the police. [...] The police don’t seem to distinguish between the adults and minors; they do not guide the minors to the social services responsible for minors. We need an urgent Christian response to this inhumane situation’.

Br Johannes himself has been central in establishing such a response. The Maria Skobtsova Catholic Worker House was set up in February 2016, providing secure accommodation for the refugees and developing into ‘an informal meeting place and a community for people from Calais with a heart for refugees, volunteers, people with a learning disability from L’Arche, people from the parishes and refugees’ (<https://mariaskobtsova.org/about/>). Inspired by the example of Maria Skobtsova who provided shelter for persecuted Jews in Nazi-occupied Paris during the Second World War and was murdered in the gas chambers at Ravensbrück concentration camp on Holy Saturday 1945,

over 70 volunteers from many different church contexts have supported Br Johannes in his mission to the young refugees of Calais since 2016. Driven by the Christian faith, the house is more than simply another social aid organisation: the community seeks to be prayerfully present, not only offering a spiritual home to the migrants but deepening and nurturing the volunteers' own faith through the deep spirituality of the migrants.

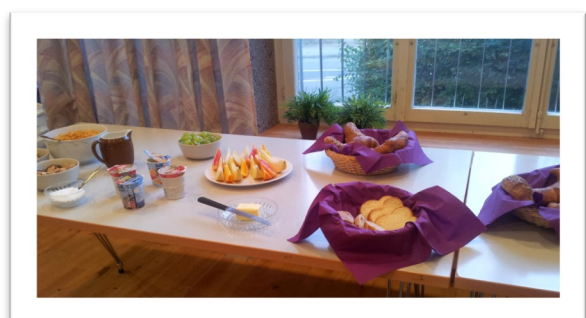
This year, Bishop Robert has chosen to support the project with his Lent Appeal. The money raised across the chaplaincies in the Diocese in Europe will be used to finance the house and its outreach ministry, and to equip a newly recruited priest with the resources needed to establish additional small projects among the migrant community. The Diocesan website offers some more information about the Lent Appeal and now also hosts a short video about the work at the Maria Skobtsova Catholic Worker House (<https://europe.anglican.org/main/latest-news/post/1334-bishops-lent-appeal-2018>).

As this Lent we hear once more the story of the Israelites and their oppression in a foreign land, their search for a better life, let us — who have been liberated through a Refugee's victory upon the Cross of Calvary — bless those in search of a life, freely lived in our own day.

- *Henry Hope*

Special Church Breakfast on Easter Sunday

There will be a special church breakfast on Easter Sunday, 1 April, so put it in your diary now. As well as the normal cereals, fruit, bread, butter, jam, marmalade and croissants together with tea, coffee and juice, there will be Easter eggs and maybe something else special – come along and see.



You can join us any time between 8.30 and 9.15 – no need to sign up or bring anything. Why not come and see who else is there. We hope lots of you will join us to break your fast on this very special day.

- *Tricia Carrick*

The Church of the Wounded Soldiers



The memorial plaque in St. Peter's Church (photo Guy Girardet)

Have you ever been to Château d'Oex? If you have taken the Golden Pass railway line from Spiez to Montreux, you have indeed passed through. Or maybe you were visiting the International Hot Air Balloon Festival that takes place every year in January? My own visit a long time ago was to see the wonderful collection of paper cuts, a traditional art form of the region, in the local museum. I did not realize then that there is an Anglican church in Château d'Oex (pronounced like the German *See* with a D), until I came across an old postcard of it from the early 1900s. I was surprised; where there was an "Eglise Anglaise", there must have been substantial numbers of English speaking people, yet Château d'Oex is not known for this as other resorts in the Bernese Oberland are. In fact, it was discovered by English visitors early in the second half of the 19th century. They came up to the Pays d'en haut - the "Highlands" - from Montreux, perhaps seeking a place less overrun by international travellers than the towns along Lake Geneva. Yet in time Château d'Oex, became a fashionable resort as well, especially when in 1904/1905 the Montreux-Oberland-Bahn opened railway connections to the North as well as the South. Although nearby Gstaad is much better known today, its development for tourism really began only after the trains allowed easy access.



English prisoners of war arriving in Château d'Oex
(from <http://interned-in-switzerland-1916.ch/>)

By then Château d'Oex was already well established among the British, and many of them had become permanent residents. There had been Anglican services since at least 1866, when it had been placed on the list of the Continental Church Society CCCS (today Intercontinental Church Society ICS). The Berthod brothers, two local hotel owners, gave a plot of land to the CCCS, and in the summer of 1899 St. Peter's church was built within little more than two months. Five years later the congregation had grown so much that services had to be held at Hotel Berthod and another aisle was added to the church in 1911. Baeder's Guidebook for 1913 mentioned that there were five services on Sundays!

Then came the Great War, the borders were closed and tourism broke down. Two years into the war, however, rescue came for the hotels, pensions and all who had made their living from the tourist trade. The Swiss government, with the help of the International Red Cross, was to take in 68'000 wounded and sick prisoners of war. This was not just a generous humanitarian act. The Swiss had seen what happened to Belgium, another country that had declared itself neutral: it was overrun by German forces in 1914. By proving that Swiss neutrality had advantages for all parties in the conflict, the Swiss were hoping to keep their country safe. So between 1916 and 1918 large contingents of French, Belgian, British, Indian and Canadian soldiers from German Camps as well as German soldiers from POW camps in Britain were to be transferred to a number of Swiss mountain villages for care and recovery.

Apparently Château d'Oex was the first local community offering to take care of several hundred internees, so at the end of May 1916 two trains with British

soldiers arrived. Their journey from Constance had been triumphant, with cheering crowds throwing flowers into the carriages wherever the trains stopped. In Château d'Oex, too, the whole village assembled at the station to greet the British "heroes". The band played, children sang, there were flowers and speeches, and tears of joy on all sides, then the foreigners were taken to the hotels and guesthouses while Boy Scouts took care of the baggage. During their stay the men were allowed free movement within the village, and various craft workshops were set up. Some of the married men were visited by their wives; an appeal launched in England contributed funds for such visits.

In May 2016, one hundred years after the arrival of the first contingent of internees, a special event took place to commemorate that momentous occasion. The inspiration for this had come from a plaque in St. Peter's Church that had caught the attention of Guy Girardet, a member of the congregation. His discoveries led to a new awareness of the role the village had played in those last two years of World War I, and he proceeded to organize a centenary celebration. There was a Commemoration Service in St. Peter's Church and a conference with talks in English and French. Several descendants of internees had travelled to Château d'Oex for the occasion. Fifteen British regiments had sent letters to convey their gratitude for the hospitality and care given to the soldiers.

On the website of St. Peter's Church history fans can find everything about the forgotten chapter of Swiss history that Guy Girardet has uncovered. Sunday services at the church are at 17h30; Elizabeth Bussmann is one of the pastors.

Thank you for your help with this story, Elizabeth and Guy.

- Ruth Freiburghaus

PS to the Mürren story

(December 2017 Magazine)

We now know why there was no trace of the marriage of Chloë Hodler's grandparents, Edward Varley and Anna Huggler in the local archives. According to a notice in the British Interned Magazine of November 1917 kindly sent to Chloë by a friend, they travelled to Bern "to be joined in matrimony". First they had a date with the British Consul, and later the knot was tied – guess where? - at St. Ursula's Church.

- RF

Retreat at Bose – Be Still and know I am God

A chance encounter in the fall with my good friend Chloë who mentioned going on a Retreat to Italy, caught the better of my attention and after a few initial queries as to what it was all about I went out on a limb to join the group. However, not having a single clue about the Monastery at Bose or how the retreat was to be run and the very act that I, the only Roman Catholic among a group of Anglicans led by their Anglican pastor, gave me a sense of trepidation as to how a wolf amongst lambs or the other way around,(!) was going to be received.

The moment we met at the Bahnhof, my fears were cast aside as I was warmly greeted and welcomed into this little group of six and we proceeded on our uneventful train ride of nearly 5 hours, via Milan and Santhia near Turin.

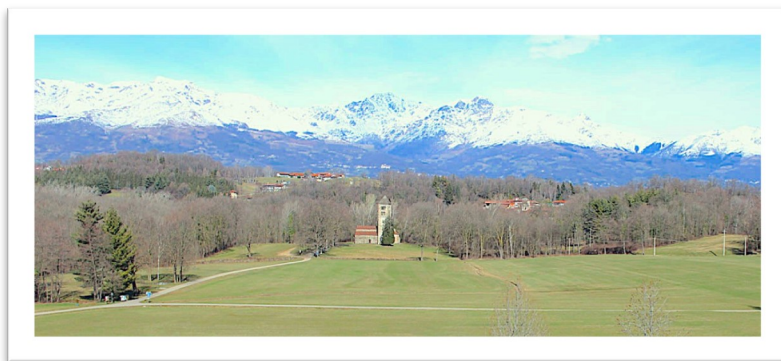
Arriving in Bose during lunchtime we were warmly welcomed by a brother who hurried us into a courtyard guiding us to room Emmaus for lunch. If I may mention, each room here has a Biblical name, and in the centre is an oak table hand crafted by monks seating 12 people, resonant of Christ's table at the Last supper. We were briefly told that lunch is conducted in silence and conversation is conducted only towards the end of the second course, while evening meals were more relaxed with conversation. The meals, I am delighted to say, were delicious, cooked mostly with home grown vegetables and herbs and carefully prepared the Italian way. Since Bose has an average of 20,000 visitors a year, these small rooms allow for the monks to get acquainted with the visitors and find out what brought them to this unique location.

The brothers and sisters here are called to follow Christ in community life and in celibacy based on the Rule of Bose where the monastic principles of solitude and prayer, work and poverty are adhered to. Hospitality remains a fundamental ministry of every brother and sister of Bose and we found this so prevalent in our encounters with the clergy here. A monk approached us one morning to say how very happy and honoured they were to have us in their midst and for us to cascade his message to our group. I found this quite remarkable.

From waking up early in the dark hours of the morning to attend the first of three daily community prayers based on the Latin tradition and where the Psalms are sung in such sublime unison alternating between the monks and

nuns – mere words fail to express the absolute joy and rapture one feels during these half hours of worship, bringing one a step closer to heaven. Carried away by this angelic harmony of singing praises to God, I could have levitated!

After dinner we regrouped again to one of the rooms for further talks and discussions on the various aspects of this community. Stephen nourished our thirst for contemplation from excerpts of books that he read from- *Babettes' Feast* by Isak Dinesen, *Night Thoughts* by Martin Israel are among a few that gave us an insight into true Christian values. I found these discussions after Stephen's talk and Brian's testimony on his healing ministry highly inspiring.



This monastery, set on a high plain amidst the natural surroundings of snowcapped Italian alps on one side, to dense chestnut forests on the other, is definitely a place to get away from it all for all who seek solitude and peace and nourishment for the soul. After a traumatic few months of personal loss and sadness – this was what my soul was yearning for and I have returned with a deep sense of calm and feel strengthened in my faith. Three days however is a short time.

I am truly indebted and grateful to my little group, to Chloë for inviting me in the first place, to Stephen for initiating the idea of going on this retreat and lovingly leading his flock to discover this unique practice of Ecumenism at Bose, his patience above all with all our queries and for being a good listener. To Maxine, Vinitha, Brian and Lynn for welcoming me with open arms and making me feel like a lamb among lambs!

On the whole I found this a unique and an exceptional expression of ecumenism, where brethren from various denominations within the Christian diaspora are united to live under one church serving the same God. A true example of where our churches should be heading.

As the psalmist says, “Be Still and know I’m God”.

May God Bless you all.

- AGK

Prayer Diary

April 2018

- 1 Sunday Today is Easter Sunday. Christ is risen indeed, Hallelujah!
- 2 Monday For Bishop Robert and Bishop David as they lead and pastor our diocese
- 3 Tuesday For morning and evening prayer today
- 4 Wednesday That God may continue to bless our Chaplain Stephen in his ministry here
- 5 Thursday For the service in Thun this evening
- 6 Friday For all the members of the Patchwork Group
- 7 Saturday For the St Ursula's choir practising today
- 8 Sunday For the music group and their participation in the informal Eucharist service today
- 9 Monday Let us remember Dietrich Bonhoeffer, Lutheran Pastor, Martyr 1945
- 10 Tuesday For the first meeting of the newly elected Church Council this evening
- 11 Wednesday Give thanks for George Selwyn, first Bishop of New Zealand, 1878
- 12 Thursday For the service of Holy Communion and Fellowship at 10.30 this morning
- 13 Friday For the Anglican Chaplaincy in Florence with Sienna and Bologna
- 14 Saturday For the Anglican Chaplaincy in Brittany with Chaplain Robin Adams being installed on 22 April
- 15 Sunday For the Youth Bible Study today
- 16 Monday For the Anglican Chaplaincy in Copenhagen (interregnum) and Tallinn with Chaplain Gustav Piir
- 17 Tuesday For morning and evening prayer today
- 18 Wednesday For the Anglican Chaplaincy in Barcelona & Chaplain John Chapman and in Nerja and Almuñècar & Chaplain Nigel Thomas
- 19 Thursday Prayers and thanks for members of the coffee rota
- 20 Friday For morning and evening prayer today
- 21 Saturday For the Archdeaconry Choir Festival in Basle over the weekend

- 22 Sunday For all sides-people, servers, readers, intercessors and beamer operators on duty today
- 23 Monday Give thanks for George, Martyr, Patron of England c. 304
- 24 Tuesday For an end to the atrocities in Syria and other countries at war in the Middle East
- 25 Wednesday Give thanks for Mark, the Evangelist
- 26 Thursday For the growth of Junior Church
- 27 Friday For Sara Hutchison and helpers in the crèche
- 28 Saturday For the Archdeaconry Creation Care Conference at St Ursula's
- 29 Sunday For the Parents Group Lunch after church today
- 30 Monday For the Anglican Chaplaincy in Corfu and Chaplain Jules Wilson

May 2018

- 1 Tuesday Give thanks for Phillip and James, Apostles
- 2 Wednesday For our Chaplain Stephen, his wife Jane and family
- 3 Thursday For our Magazine Editor Querida Long
- 4 Friday Remember the English Saints and Martyrs of the Reformation Era
- 5 Saturday For the Churches and Christian Groups which use the church and hall regularly
- 6 Sunday For the Sunday Service and the Church Breakfast today
- 7 Monday For the Church Council
- 8 Tuesday Give thanks for Julian of Norwich, Spiritual Writer, c.1417
- 9 Wednesday For those who are seeking God's plan for their lives
- 10 Thursday Today is Ascension Day. Lord, open our eyes to Your glory!
- 11 Friday For our brothers and sisters of the Roman Catholic Church, especially the English services at the Bruder Klaus church
- 12 Saturday For the Diocesan Safeguarding team and Jeanne French, secretary of the "Friends of the Diocese"
- 13 Sunday For the Archbishop of Canterbury, Most Rev Justin Welby; for our Bishops, Robert and David and Archdeacon, Adèle
- 14 Monday Give thanks for Matthias the Apostle
- 15 Tuesday For morning and evening prayer today

- 16 Wednesday For the Anglican Chaplaincy of Fuerteventura and Chaplain Bob Horrocks
- 17 Thursday For the Service in Thun this evening
- 18 Friday For all those maintaining and keeping our premises clean and functioning well
- 19 Saturday For ecumenical relationships, especially with the Old Catholics and coordination by Esther Hutchison Funkhouser
- 20 Sunday Today is Pentecost. Lord, come to us through Your Holy Spirit
- 21 Monday For Chaplain Stephen; that his busy schedule allows for times of relaxation and rest
- 22 Tuesday For the Anglican Chaplaincy in Venice and chaplain Malcolm Bradshaw
- 23 Wednesday For the Magazine Collating Team in action tomorrow
- 24 Thursday Give thanks for John and Charles Wesley, Evangelists, Hymn Writers, 1791 and 1788
- 25 Friday For continuing growth at St Ursula's in all aspects of church life
- 26 Saturday For the 30th Anniversary Celebration of the Mikado (which was a St Ursula production)
- 27 Sunday For renewal of the heart and mind as we partake of the body and blood of Christ at the Eucharist today
- 28 Monday For the sick and troubled within our chaplaincy
- 29 Tuesday For our Reader, Archana Jacob
- 30 Wednesday For a shared vision for the future for St Ursula's
- 31 Thursday Remember the visit of the blessed Virgin Mary to Elizabeth

- *Compiled by Brian Morgan*



The Mikado reunion – one night only!

26 May 2018 17:30 – 21:30



For those who remember and those who are curious. A fun evening looking back at the classic Mikado production performed 30 years ago by members of St Ursula's Church.

Come along and join in the fun. Scenes will be screened from the show, songs will be sung, and fun will be had. Bring and share food. Free entry.

www.stursula.ch

Services and Readings

April and May 2018

1 April Easter Day

10.00 Sung Eucharist
Acts 10:34-43
1 Corinthians 15:1-11
John 20:1-18

8 April Second Sunday of Easter

08.30 Said Communion
10.00 Informal Eucharist
Acts 4.32-35
1 John 1.1 - 2.2
John 20.19-31

15 April Third Sunday of Easter

10.00 Sung Eucharist
Acts 3.12-19
1 John 3.1-7
Luke 24.36b-48

22 April Fourth Sunday of Easter

08.30 Said Communion
10.00 Sung Eucharist
Acts 4.5-12
1 John 3.16-24
John 10.11-18

29 April Fifth Sunday of Easter

10.00 Sung Eucharist
Acts 8.26-40
1 John 4.7-21
John 15.1-8

6 May Sixth Sunday of Easter

10.00 Sung Eucharist
Acts 10.44-48
1 John 5.1-6
John 15.9-17

Thu 10 May Ascension Day

Eucharist
Acts 1.1-11
Ephesians 1.15-23
Luke 24.44-53

13 May Seventh Sunday of Easter

08.30 Said Communion
10.00 Informal Eucharist
Acts 1.15-17,21-26
1 John 5.9-13
John 17.6-19

20 May Pentecost (Whit Sunday)

10.00 Sung Eucharist
Ezekiel 37.1-14
Acts 2.1-21
John 15.26-27; 16.4b-15

Sun 27 May Trinity Sunday

08.30 Said Communion
10.00 Sung Eucharist
Isaiah 6.1-8
Romans 8.12-17
John 3.1-17

Sun 3 June First Sunday after Trinity

10.00 Sung Eucharist
Deuteronomy 5.12-15
2 Corinthians 4.5-12
Mark 2.23 - 3.6



Do you care about God's Creation?

On 28 April, St Ursula's is hosting a conference on Creation Care, part of the Swiss Archdeaconry's Continuing Education Programme, SACEP. There will be speakers from A Rocha, telling us how to live lightly, how to avoid consumerism, and how to instil a wonder for the created world in other people who are less observant! And a speaker from the Green Christian Organization will tell us about the Joy in Enough campaign, which seeks to fuse together theology, ecology and economics. It promises to be very interesting – pick up a flyer in the hall or on line, and tell Hilary Jones (hilaryjones@bluewin.ch): the cost of the conference, with (ecological!) lunch, is a very modest Fr20, payable on the day.

More Additions to the Church Library

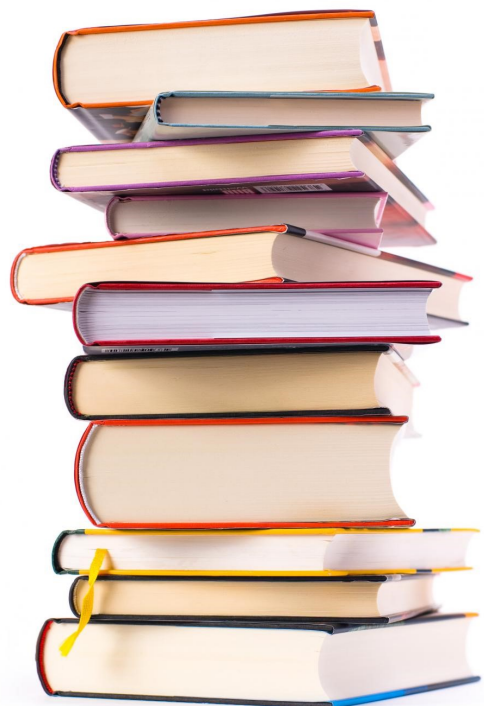
Thanks to an anonymous donor we again have new (to us) books for the library. Many thanks, whoever you are!!!

Some of the titles are "Green Christianity – Caring for the Whole Creation", "Live for a Change – Discovering and Using Your Gifts", "How to Read the Book of Revelation" and "Prayers for Teenagers".

Also new to the library are eight choral CD's kindly donated by Hans Karl Pfyffer. These are mainly modern choral works, both sacred and secular, by people such as John Rutter and Bob Chilcott with some old favourites thrown in like "Deep River" and "When I Survey the Wondrous Cross".

Come by the library during coffee time!!
Better still, borrow a book or CD!

- Donna Goepfert



For Your Diary

April & May 2018

Regular Weekly Events

Mondays	08.00 - 08.30	Morning Prayer - not on 2 April and 21 May
	18.00 - 18.30	Evening Prayer - not on 2 April and 21 May
Tuesdays	08.00 - 08.30	Morning Prayer
	18.00 - 18.30	Evening Prayer
Wednesdays	08.00 - 08.30	Morning Prayer
	09.15 - 11.15	Parents and Tots
Thursdays	10.30 - 11.30	Holy Communion & Fellowship
Fridays	08.00 - 08.30	Morning Prayer
	09.30	Patchwork
	18.00 - 18.30	Evening Prayer
Saturdays	09.30 - 11.30	Choir Practice - not on 21 April

Other Events

Easter Day 1 April	08.30	Church Breakfast
Thursday 5 April	18.30	Thun Service
Tuesday 10 April	19.30	Church Council
Friday 13 April		Youth Group Event
Sunday 15 April	10.00	Youth Bible Study
Thursday 19 April	18.30	Thun Service
Friday 20 – Sunday 22 April		Archdeaconry Choir Festival in Basel
Saturday 28 April	10.00 - 16.00	SACEP Conference at St Ursula's
Sunday 29 April	12.00	Parents' Group Lunch

Tuesday 1 May	19.30	Church Council
Thursday 3 May	18.30	Thun Service
Sunday 6 May	08.30	Church Breakfast
	10.00	Youth Bible Study
Sunday 13 May		COPY DATE
Thursday 17 May	18.30	Thun Service
Sunday 20 May		Youth Group Event
Thursday 24 May	09.00-11.00	Magazine Collating
Saturday 26 May	17.30-21.30	“Mikado” 30 th Anniversary Celebration
Sunday 27 May	12.00	Parents’ Group Lunch

Future Dates

Sunday 3 June		Church Breakfast
Saturday 16 June		Summer Fête
Saturday 1 September		Book and Food Sale

Happy Birthday

Congratulations to our Junior Church Children with Birthdays in April and May:

Anna Batley 15 on 1 April

Samuel Eze 5 on 2 April

Abby Kime 9 on 4 April

Rebecca Shergold 12 on 11 April

Lily Janssen 10 on 15 April



Report on our Diccon Bewes event 9 March 2018



Over 50 people gathered for a fun evening in our Church hall. Diccon gave a very funny talk highlighting lots of things that Brits experience differently in Switzerland than the Swiss do. He also told us some great stories about his experiences in Switzerland and in Stauffacher's, as well as some interesting historical facts about Switzerland.

Jana, her daughters and Tricia had prepared a super dinner, which was ably served by our super helpers from the international school. We could not have done it without those lads, who worked uncomplaining for several hours, and even cheerfully did the

washing up: A big thank you to them, and also to Jana for giving up her day off to prepare everything. It definitely could not have happened without you.

Diccon also had prepared a quiz for the night, which the 10 teams really enjoyed very much. The questions were challenging without being impossible, and there was a lot of fun and competitive banter in the room. There were prizes for the top 3 teams, and a consolation prize for the last placed team.



Yours truly was on the bar, and of course counting the generous donations and takings afterwards. After expenses we raised around Fr1300 which we are splitting 50:50 with MSF (Médecins Sans Frontières), the nominated charity from Diccon.

It was a very good outreach event, and thrilling that two of the people who came along enjoyed it so much that they came to the Church service on the Sunday afterwards. That is how it should be.

Diccon was also selling some of his books, and so to end the report here is a joke from one that I bought, and which he also told us that evening.

An English girl, a French girl and a Swiss girl are discussing where babies come from.

The English girl says, "In England the stork brings the babies".

The French girl says "In France, Mama and Papa go to bed early, and nine months later there is a new child."

The Swiss girl says, "With us it differs from canton to canton".

- Sue Higson





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- *Individual achievement of each student is valued alongside support for one another.

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English Speaking Club of Bern

Official Invitation

Since 1978, we have been Bern's one and only English Speaking Club. We offer you a reasonably priced bar, free billiards and a free round of darts. Visit us and get in touch with our English speaking members from all over the world. Just present this invitation at the bar. If you enjoy the experience, you can become a member - Basic Membership is free!

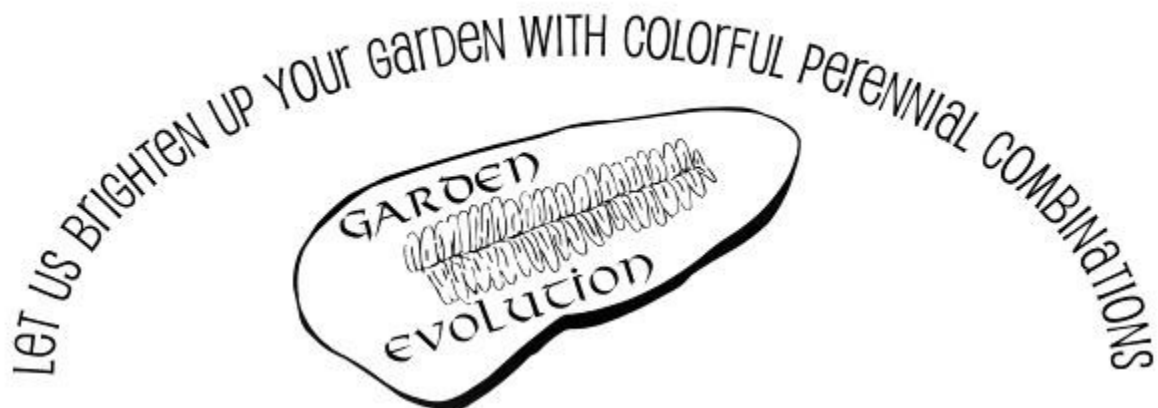
We are looking forward to meeting you

Mittelstrasse 55, 3012 Bern | Open every Thursday & Friday from 8pm | 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 celebrated 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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The Swiss British Society, Berne organises a number of cultural events including visits to exhibitions, concerts, a Christmas dinner, Burns supper and musical evenings. We also invite guest speakers to address our members on a range of literary, musical or political topics. Usually our events have a social element - we try to combine dinner or lunch together with our lectures and outings, or at least a chat and a cup of tea! New members are always welcome. Our website (and circular) is hosted by the Federation of Anglo Swiss clubs at www.angloswissclubs.ch

Contact: President: Chris Warren

Email: 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 031 971 27 71

Donna Goepfert (*secretary*) 031 931 27 42

Hans Goepfert 031 931 27 42

Sue Higson 076 690 50 88

Henry Hope 078 408 62 06

John Hutchison (*vice chair*) 032 665 01 81

Cecily Klingler 031 302 48 59

Tony Read 033 243 34 32

Edi Wildhaber 079 460 61 15

Maxine Wildhaber 076 349 40 42

Ruby Wildhaber 031 301 75 62

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

John Hutchison 032 665 01 81

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 031 971 27 71

ENVIRONMENT OFFICER

Walter Bisig 031 932 41 69

FLOWERS

Vreni Hawker 026 670 62 21

JUNIOR CHURCH

Contact the Church Office 031 352 85 67

Françoise Hänggi 031 802 10 05

LAY READER

Archana Jacob 031 859 64 12

LIBRARY

Donna Goepfert 031 931 27 42

MAGAZINE COLLATION

Annemarie Walthert 031 331 03 72

MAGAZINE EDITOR

Querida Long 031 331 41 07

MUSIC

Organist

Hans-Karl Pfyffer 026 492 03 26

Choir

Elisabeth Pfyffer 026 492 03 26

Music Group

Tony Read 033 243 34 32

PARENTS AND TOTS

Francine Mariaux 079 792 75 44
fmariaux@gmail.com

PASTORAL CARE

Contact the chaplain

PATCHWORK

Elisabeth Pfyffer 026 492 03 26

ROTA COORDINATOR

Ruth Freiburghaus 031 992 56 15

Chalice Bearers:

Ruth Freiburghaus 031 992 56 15

Intercessions:

Esther Hutchison Funkhouser 031 351 73 47

Readers:

Allison Masciadri 031 829 18 69

Servers:

Ruth Freiburghaus 031 992 56 15

Sidespersons:

Käthy Hoag 032 377 32 02

Audio and Video:

vacant

SAFEGUARDING OFFICER

Cecily Klingler 031 302 48 59

TEA AND COFFEE

Mary Mead 031 982 00 37

THUN CONTACT

Rachel Huguenin 033 336 29 54

TREASURER

Sue Higson 076 690 50 88

VESTRY

vacant

WEBMASTER

Hector Davie 031 971 27 71

Easter is a season of joy and hymn singing. The Lord is risen indeed, alleluia – this is the message, and many of our hymns take up the theme. “Jesus Christ is risen today, alleluia”, “The strife is o’er, the battle won”, “Alleluia, alleluia, hearts to heaven and voices raise”. Some of these hymns date back to ancient times . “The day of resurrection” comes from St John of Damascus, who died in 754 AD.

Another favourite Easter hymn, “Thine be the glory” is far from ancient, and also far from distant, for it was written by Edmond Budry, a pastor of the Free Reformed Church of the Canton of Vaud. Budry was from Vevey, and spent 35 years as pastor there. He is said to have written the hymn in 1884, at the age of 30, when his first wife died. At that time he was at nearby Cully. (He also ministered for a while in Ste Croix, in the Jura Vaudois.) The sure faith in the Resurrection the hymn conveys would have reinforced the prayer that Budry’s wife would be brought “safe through Jordan to thy home above”.

It would be good to think that these thoughts were in Budry’s mind. Alas, the third verse in French reads:

Craindrais-je encore? Il vit à jamais,
Celui que j’adore, le Prince de paix;
Il est ma victoire, mon puissant soutien,
Ma vie et ma gloire : non, je ne crains rien!
À toi la gloire, O Ressuscité!
À toi la victoire pour l’éternité!

The translation of the first and second verses runs far closer to the original. It was made by a Baptist minister, Richard Birch Hoyle the early 1920s. Hoyle was a skilled linguist (he was one of the first to translate Karl Barth’s works into English), and edited *The Red Triangle*, the magazine of the English YMCA. In 1922, the World Student Christian Federation, based in Geneva, set out to print its ecumenical hymnbook, *Cantate Domino*, in French, German and English, and commissioned Hoyle to translate *À toi la gloire* into English. *Cantate Domino* appeared in 1925.

Edmond Budry wrote his hymn to the tune of George Frederick Handel’s chorus *See the conquering hero comes*, originally written for his oratorio *Joshua* and later reused in *Judas Maccabeus*. Budry may have been influenced by a German Advent carol written to the same tune in around 1820, *Tochter Sion, freue dich*, and attributed variously to Johann Joachim Eschenburg or to Friedrich Heinrich Ranke. This carol could also fit the theme of Palm Sunday, or indeed of Easter too, for what can we do at Easter except rejoice? Christ has won victory over death, and by his deathless love, will bring us safely, with all the saints, to his heavenly home. Alleluia!

- Hector Davie

Thine be the glory, risen, conquering Son;
endless is the victory, thou o'er death hast won;
angels in bright raiment rolled the stone away,
kept the folded grave clothes where thy body lay.
*Thine be the glory, risen conquering Son,
Endless is the victory, thou o'er death hast won.*

Lo! Jesus meets us, risen from the tomb;
Lovingly he greets us, scatters fear and gloom;
let the Church with gladness, hymns of triumph sing;
for her Lord now liveth, death hath lost its sting.
*Thine be the glory, risen conquering Son,
Endless is the victory, thou o'er death hast won.*

No more we doubt thee, glorious Prince of life;
life is naught without thee; aid us in our strife;
make us more than conquerors, through thy deathless love:
bring us safe through Jordan to thy home above.
*Thine be the glory, risen conquering Son,
Endless is the victory, thou o'er death hast won.*

Edmond Budry (1834-1932)

translated Richard Birch Hoyle (1875-1937)

