

THE CHURCH OF ST URSULA BERNE



April - May 2022

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

Chaplain: Revd Helen Marshall

chaplain@stursula.ch

031 351 03 43

Day off: Friday

Lay Reader

Archana Jacob

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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

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Table of Contents

From the Chaplain	2	Services and Readings	15
The Wrong End of the Stick	4	For Your Diary	16
Annual General Meeting	5	Little Bears	18
The Herdsboy's Whistle	6	Junior Church News	19
A Word for the Month - Reformation	8	News from Cecily's Fund	20
Church Matters	10	Summer Job for Pastor and Family	23
Summer Fête	12	Charity of the Month - Partners	24
Pentecost Bring and Share Lunch	13	Here to Help You	32
Shrove Tuesday = Pancakes	14		
A Successful Spring Sale	14		

COPY DATE

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15 May 2022

Please send copy to magazine@stursula.ch

COLLATING DATE: Wednesday 25 May 2022



From the Chaplain

Dear Friends,

At the time of writing Ukraine is in the third week of its intense suffering brought about by the Russian invasion. No doubt we are all appalled by what is happening, as we hear about the suffering of those caught up in the violence and those fleeing the country as refugees, and as we contemplate the fearful prospect of a third world war, possibly involving nuclear weapons. I hope we will pray for those in need and consider ways we can help them. It is also important that we do not forget the suffering of many people in other parts of the world, for example those affected by the severe famine in the horn of Africa, the violent conflict in Yemen, and the cruel regime in Afghanistan. Many of these situations may deteriorate further as our attention is focused on Ukraine. I encourage you to read and ponder Dr Jorum Kirundi's article later in this magazine.



We are now approaching the celebration of Holy Week and Easter. The Cross and Resurrection of Jesus are right at the centre of our faith. I do hope that as many of you as possible will be able to come in person to celebrate together this Easter.

These last two years have been very hard for everyone; for our individual and family lives, but also for the life of the church. At times we have not been able to meet to worship, and we have been very grateful for the provision of online services. However, this is not the same as worshipping together in person. We need the spiritual resources of Holy

Communion and the fellowship and support of the Christian community in order to grow. Meeting to worship with other Christians, week by week, is a crucial aspect of our Christian lives. If you have lost the habit of coming to church, I gently encourage you to come back to worshipping with us. I know not everyone will be able to do this, but I hope that as many as possible will come together on Easter Day, 17 April. Let us pray that this joyful celebration will be a significant stage in the renewal of our life as the Body of Christ at St Ursula's.

Our life as a community is rooted in Christ, Crucified and Risen. We also need the Spirit as we learn, grow and serve together. Looking ahead, I hope that you will all put Pentecost, Sunday 5 June, in your diaries. We will be celebrating the coming of the Spirit on the first disciples and praying for the Spirit to inspire and sustain the life of the church today.

We are part of a worldwide church composed of peoples from all cultures and nations and something of that multicultural richness is reflected in our own church community. We will be celebrating that rich diversity at Pentecost. After the service that day, Dr Manoj Kurian (an Indian Christian who works at the World Council of Churches in Geneva) will give a presentation about the joys and struggles of the world church. Afterwards, we will have an International Lunch together (probably outside). We are all invited to bring food from our own countries and also to dress in national dress and bring a song or dance or other contribution which reflects our own culture. You will find more details about this International Lunch in Lynn's article later in this magazine. We held a similar event to this three years ago, before COVID, and it was very much appreciated. I hope that everyone will make it a priority to come to this Pentecost celebration this year.

Every Sunday we greet each other with the peace of Christ before we celebrate Holy Communion. I conclude with two of the introductions to the Peace which come just before this important moment in our weekly worship:

“Christ is our peace. He has reconciled us to God in one body through his cross. We meet in his name and we share his peace.”

“We are the body of Christ. In the one Spirit we were all baptized into the one body. Let us then pursue all that makes for peace and builds up our common life.”

With love in Christ,
Helen

The Wrong End of the Stick



Judas. (1901) by Edward Okuń

We know very little about Judas Iscariot – not even the meaning of his surname. Was he just a person from the city of Kerioth, south of Hebron? Or was he one of the Sicarii, a movement of political extremists violently opposed to Roman occupation. The Gospels give different reasons for his betrayal of Jesus – the Devil’s agency, the thirty pieces of silver, or no reason at all. But Judas did not live long enough to realize that he had made a fundamental mistake. For Jesus’ death was not the end but the beginning.

A quick skim through the Acts of the Apostles and the letters that follow them in our New Testament shows one of the difficulties of the early church. People were eager to hear the new message. But they came from different backgrounds, they understood it in different ways, and were quite capable of getting hold of the wrong end of the stick. The apostles, when they were disciples had also sometimes got hold of the wrong end of the stick, but had been gently put right by Jesus himself. They had to do the same for the next generation of the church. They had to be “all things to all people” (1 Corinthians 9:22), and tell the good news in their listeners’ own language.

Even then, misunderstandings occurred. Paul’s letters to the Corinthians give a particularly good insight into this because the

Corinthians had the good sense and the humility to ask Paul about some of the things they hadn't fully understood or agreed about. They were also port people – cosmopolitans who, like the people of Alexandria, thought they were wiser than other people but had forgotten that the fear of the Lord was the beginning of wisdom. The other letters attributed to Paul, and the letters of James, Jude and John also show signs of being written to correct some mistaken idea or some strange practice.

Judas quite possibly mistook Jesus' words about how the Reign of God had already arrived – the time which the prophets had predicted was not only coming but was already here, a time of justice and of peace, of healing and true and spiritual worship. Pilate certainly misinterpreted them, and had to be reminded that Jesus was no threat to Roman civil authority: "my kingdom is not of this world".

But the Corinthians also had strange ideas. If God's reign had already begun, what was the point of continuing with normal family life? If at Easter Jesus had conquered death, what about us? Would we just float around as disembodied spirits, or would we wake up with all the diseases we had suffered from – and sins perhaps as well? Should we give full power to the Holy Spirit – speaking in tongues and uttering prophecies nobody else could understand?

Paul and other apostles were there to correct them. Family life was normal, their bodies were a gift from God, but not to be placed on a higher level than God's own Spirit. "Charismatic" gifts directly from the Spirit were not as important as "the higher" gifts of faith and hope, and the highest gift: love.

During Lent let us make ourselves more open to love – to our own love for others, for God's creation, and to God's own love for us – a love of total compassion. No gift can be worth as much as the gift of God's very self.

- *Hector Davie*

The Herdsboy's Whistle

Introduction

At St Ursula's we are an international community united in Christ and this is something to celebrate. It is also good for us to learn from one another as we hear different perspectives from a variety of cultures.

Dr Jorum Kirundi, a committed member of our congregation, is from Kenya where he spent his early years as a herdsboy. Young herdsboys widely communicate both to their animals and to each other by whistling. I am delighted that Jorum has agreed to write a regular article for our forthcoming magazines, under the title *The Herdsboy's Whistle*.

- Helen

The Herdsboy's Whistle: Jacob's Curse



Illustration by Owen Jones from "The History of Joseph and His Brethren" (Day & Son, 1869).

In the Bible we are told that Jacob who was Isaac's son, was raised a mother's favourite kid. His father favored Esau and because of this unfortunate family imbalance, Jacob conspired with the mother to steal his brother's birthright. This unfortunate incident alienated Jacob from his brother for 20 years (Gen 31:41). Jacob either by error or design repeated the same mistake and favoured his son Joseph over his brothers (Gen 37: 3-35). To illustrate his love, he made a coat of many

colours and gifted it to Joseph (Gen 37:3). Jacob's decision angered his other sons who hated their brother even more and they could not speak any kind word to him (Gen 37: 3-4).

The story above illustrates a moment of decision for Jacob which we shall call a Trendy Coat Moment. Jacob could have chosen to make 12 multicoloured hats or belts with the same material which would have been enough to gift all the children with an equal measure of love. He however did not do that – he chose to gift the Trendy Coat to Joseph. Trendy Coats are resources and opportunities in our lives. There is nothing wrong with “Trendy Coat Moments”, we shall always have them. It is the decision on how the resources will be distributed that will always make a difference. Jacob's curse is the openly biased distribution of resources so that one culture, or community or group of people or person benefits increasingly more than others. Over time, because of this imbalanced distribution of resources or opportunities, one culture lags, never to catch up with the favoured one.

In the Ukrainian war, there have been many Trendy Coat Moments. The media have had an opportunity to inform the world about the devastating effect of the war on Ukrainian families of whatever background – perhaps even to compare it with other recent wars in the world. Sadly, what we have seen is open discrimination against people of colour. In their reporting, this is what Al Jazeera English's Peter Dobbie said, “What's compelling is that just looking at them, the way they are dressed, these are prosperous, middle-class people, these are not obviously refugees trying to get away from areas in the Middle East that are still in a big state of war. ... They look like any European family that you would live next door to.” Our Ukrainian brothers and sisters are offered the Trendy Coat which could not be offered to suffering Syrians and North Africans fleeing their war-torn countries. The rescue missions have had their Trendy Coat Moments as well – to rescue people from war zones to safety. Sadly, we have witnessed situations where people of colour are denied opportunities to board the trains and buses while the Ukrainian people are free to board perhaps because they are just like any European family, “they are just like us”.

The world offered a lot of sympathy to Syrian refugees drowning at sea, washing up on European shores and settling in at horrible camps and makeshift shanty-towns. Sadly, the border police beat and arrested them, blaming them for causing a cultural upheaval that was a threat to white Judeo-Christian Europe. This contrasts sharply with the friendly and welcoming stations now set up along Ukraine's border to facilitate visa free entry of Ukrainians into the European Union. While recognizing the suffering of the people of Ukraine and the desire to help them, the question needs to be asked: how do Western nations respond to the suffering of people in other parts of the world?

During the pandemic, the world had a Trendy Coat Moment of distributing the vaccines fairly to all affected populations. Sadly, to this very day, many African countries have not yet had access to vaccines while some of their European and North American brothers are having their fourth booster.

Trendy Coat Moments have shown up in schools too. At one point, while receiving advice on career choices, my children, and other children of colour were “advised” to take sports or other artisan programs. Medicine, Law and Engineering were too difficult for them. We have seen such Trendy Coat moments literally abused in airports by border police where people of colour are “randomly” selected for further screening while their white travel-mates pass unquestioned.

The list can go on and on, but the question must now turn on us as a church. Are we guilty of Jacob’s curse too? What does the composition of the Synod speak about us? How about the church administration? What of a simple thing as a decision on who is to be a shepherd and who is an angel in our nativity plays, or who becomes treasurer and who becomes cleaner in a church? Perhaps it is a wakeup call for all of us to look out for possible areas of improvement.

- *Jorum Kirundi*

A Word for the Month – Reformation

We have recently been learning together about the Creed – that definition put together by the church in the fourth century in response to the Emperor Constantine’s request to agree on a clear statement of what it believed. It was important for the church to witness with a united voice, to worship in unity and to engage in the world with a common vision. Churches that agreed with the Creed called themselves orthodox – a word meaning they had “the right belief” or “the right worship”. (The problem was that other churches that disagreed with them could also call themselves orthodox – and did!).

Move forward a thousand years. The Roman Empire had broken apart, but with one major exception, the church had remained relatively united, and relatively stable – too stable. The problem was not so much belief but laziness and corruption.

Thus, notoriously, the Bishop of Worcester in the English midlands from 1498 to 1521, never visited Worcester, never met the priests who ministered in his churches, never preached to the congregations whose offerings sustained his work. His name was Silvestro de’ Gigli and he was a diplomat at the Papal court in Rome. He did speak some English.

King Henry of England needed a reliable contact in Rome, and the churchgoers of Birmingham and Worcestershire were a reliable source of income.

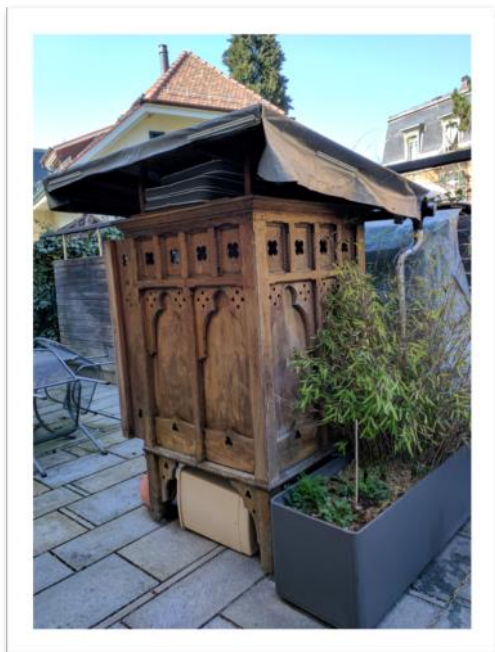
In many places people called for an end to this misuse of the church's ministry. Visiting holy people, or places associated with them, was thoroughly biblical – using pilgrimages and holy relics as a source of income was not. The work of the clergy included declaring God's forgiveness – charging for it was another matter. All over Europe, the call went out for reform.

To reform something means to form it again. The intended suggestion is that it will be better – a modern definition might use the word “renewal”. Martin Luther (1483-1546) called for authority for the common people and for their personal faith, Ulrich Zwingli (1484-1531) called for worship to be simpler and more direct. John Calvin (1509-1564) called for a reliance on the words of the Bible, not on human regulations and traditions. They might differ over detail, sometimes bitterly, but were united in their call for a closer walk with God. (So, to be fair, were many Roman Catholics.)

Zwingli and Calvin both adopted the title “Reformed” for their churches. These churches also adopted the title “Evangelical”, which could mean “based on the Gospel” or “telling the Good News” of Jesus. Luther's followers also called themselves evangelical, but were proud to bear the title “Lutheran”, which had been an insult aimed at Luther by the Roman Catholic theologian Johann von Eck during an attempted debate. The Scots church (or kirk, as we usually pronounce it) followed Calvin, but preferred to call itself “Presbyterian” (“governed by ‘old people’” - elected senior members of the congregation. The English were content to have no title (you have to hunt hard even to find the word Protestant!) - they were what they always had been – the Church of England.

- *Hector Davie*

Church Matters



The current location of the pulpit

When we first moved to Berne 60 years ago, I began to attend St Ursula's church and have seen many changes during all this time. Many people have come and gone, both clergy and laity, and the building itself has undergone various adaptations. Some of you may be interested to know a few of these things.

For instance, there used to be a pulpit at the front of the church for the preacher. It was first on the righthand side of the nave and was later moved to the lefthand side. There were also choir stalls - i.e. two rows of pews on either side of the nave at the front. But there was no choir that I remember! Simply a certain Miss (sic) Chapman, whose memorial plaque can be seen in the church. She and Frank Hill,

churchwarden, kept the place going during the incumbency of Barney Grey. There was a very small congregation, maybe 15 souls in all.

The organ was at the back of the church. There were chairs with slots to hold hymn books and service sheets and also room beneath the seat to place a hassock. We knelt down during prayers and for certain parts of the liturgy. The Book of Common Prayer was used as also was the King James Bible. Holy Communion was celebrated once a month. There was very little "audience participation" except for our responses as set down in the BCP.

Have you ever wondered who drew the picture of our church as seen on the front of the magazine and used as our logo on various documents? Below the tuft of grass at bottom right there is a signature P. Arnaud. Pamela was the artist and not only that, but she and her husband Georges printed the entire magazine on their own printing-press at home. How it was distributed I have no idea.

Pamela lived to a great age and died only recently, so our memory of her is still fresh and her work stays with us. As the congregation grew and more copies of the magazine were needed, there was a whole team of collators who folded the sheets and covers, stapled them together and put them into envelopes with their pre-typed and labelled addressees. This involved some dozen willing volunteers, among them Hartwig Meins, who battled bravely and patiently with the bulky stapling

machine. Later, things became easier and quicker as modern methods were introduced.

Our church family increased enormously when Peter Hawker took over the chaplaincy. (I am even old enough to remember Peter's installation as curate!) Peter was, as we all remember, aided and abetted by his dear, efficient and versatile wife Vreni and by the then Lay Reader David Low. What a team that was! Peter and Vreni's loyal and industrious and ever-present handmaiden was Frances Kipfer, whose husband Hermann acted as groundsman and odd job man. There was a large Sunday School and a very active Youth Group. The church was full to overflowing. Many devoted Sunday School teachers and Youth Group leaders gave unstintingly of their time and talents - Margaret Ita, Alex Hemmann, Mary Morgan, Joanna Davie, Paddy Quinche, to name but a few. PCCs, Churchwardens, treasurers, secretaries etc. came and went and all served faithfully and selflessly. Wendy Astor was probably the longest-serving secretary and there were plenty of readers and caterers too, for the social side of church life was of no little importance. Sharon Bachman was a very keen food provider and she and her husband cooked and served a traditional English Christmas lunch for all-comers several years running. Hilda Grant and Marianne Woodford regularly cooked a midday meal on a weekday for the elderly, the lonely or the simply hungry.

Elisabeth Pfyffer led a small but keen choir for many years and her husband Hans-Karl played the organ, thereby enriching the services admirably.

There were various House Groups and Prayer Groups and Bible Study groups and regular bazaars, book sales, food sales and flea markets to raise funds for the running of the church as we are self-supporting.

If I have not mentioned our spiritual leaders it is because there have been simply too many to name one by one. They came in various shapes and sizes and represented all shades of Anglicanism - High Church, Low Church, Evangelical and even Happy-Clappy. Our church was really alive under their expert and scholarly guidance.

Covid and lockdown have changed the general nature of the church, but we are still alive, even if not so vigorously kicking as before. We still have our stalwart pillars of the church in members such as Hector, Art, Brian and Lynn, Tricia, Sue, Martin, Donna and Hans, Edi and Maxine, Ruth, Mary, et al., so we shall overcome, God with us.

If I have omitted anything or anyone of paramount importance I can but hope for Christian forgiveness.

- *Dorothy Beriger*



Saturday 11 June - Save the Date

Waiting for the summer sun, I am excited to announce our upcoming Summer Fête, where we all come together for a day of fun, games and tasty treats.

As always, our wonderful volunteers are already coming up with creative ideas and if everything goes according to plan, we will be offering delicious home-baked goods and a great selection of refreshments. You will also be able to browse the stalls with our second-hand books and choose from a wide variety of gift items. We may even have some surprise stalls for you. At the time this text is written, all Covid related restrictions are lifted and hopefully things will be even better during summer.

As always, a big THANK YOU to our volunteers for their time, support and precious help.

Don't forget

www.sale-stursula.ch will be back in May for your online orders. Browse our platform from the comfort of your home, place your orders safely and pick them up on the day of the sale.

Updates

For more updates and additional information, please stay tuned to St Ursula's website www.stursula.ch and Facebook page. Moreover, Helen with her weekly emails will keep you updated with any future events taking place at St Ursula's.

Sending you warm wishes for a lovely sunny spring.

Take care of yourselves and stay healthy!

- *Maria Avdikou, Church Office*

The background photo used for our Summer Fête flyer and this article was designed by Freepik.

Pentecost Bring and Share Lunch

This year, we are going to celebrate Pentecost, on 5 June, with our legendary Bring and Share Lunch.

We invite you to bring a dish from your home country, or even from your adopted country. We suggest that you cook for six portions.

It can be part of the main meal or dessert.

As you are all very aware, we are trying to follow our ecological hearts and create dishes using more vegetables, whole grains and beans. A dish does not have to be entirely meat free, just less.

We look forward to seeing you all on 5 June, after church.

We plan to be outside, so perhaps bring a warm jacket with you.

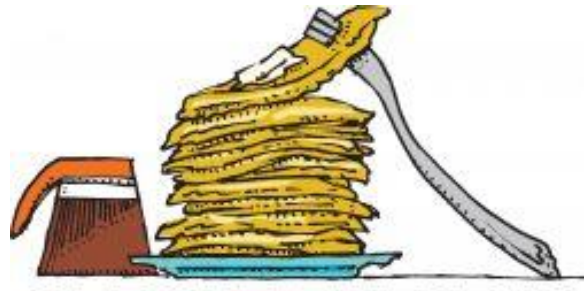
- *Lynn Morgan, Hospitality Coordinator*



Shrove Tuesday = Pancakes

It is a tradition in the UK to eat pancakes on Shrove Tuesday – the day before Lent begins.

This year, on 1 March, around 25 people came and ate pancakes, with various toppings. Chilli con carne was especially popular, as were cheese, maple syrup and the traditional sugar and lemon. Everyone helped – some in the kitchen mixing, cooking, serving and washing up. Others helped with setting up and tidying up. A good time was had by all.



As well as generally chatting to people we know and those we didn't know, we were challenged by Hector's quiz which this year we did in teams. Unfortunately, there wasn't time to evaluate the answers before we went into church to join the Diocesan prayer service for Ukraine.

Pancake evening is a popular event – if you missed it this year, put it in your diary now for next year.

- *Tricia Carrick*

A successful Spring Sale

Our Spring Sale took place on Saturday 12 March and I am happy to report that it was a success.

We were delighted to welcome many people at our premises, not only regular but also new visitors, who came to browse our stalls and enjoy a cup of coffee with some cake or the delicious lunch dishes provided by our amazing team of volunteers.

We were also blessed with beautiful weather which meant that more people had the chance to enjoy the sunshine sitting outside in our garden.

A big THANK YOU to all who helped with the Sale as well as to all those who came along to support us.

Looking forward to seeing you at our Summer Fête on Saturday 11 June. Tell your friends!

- *Maria Avdikou, Church Office*

Services and Readings

April and May 2022

Sunday 3 April – 5th Sunday of Lent (Passion Sunday)

10:00 Eucharist
Isaiah 43:16-21
Philippians 3:4b-14
John 12:1-8

Sunday 10 April – Palm Sunday

10:00 Eucharist
Liturgy of the Palms:
Luke 19:28-40
Philippians 2:5-11
Luke 23:1-49

Thursday 14 April – Maundy Thursday

18.30 Eucharist
Exodus 12:1-14
1 Corinthians 11:23-26
John 13:1-17, 31b-35

Friday 15 April – Good Friday

10:00 Family Service
Isaiah 52:13-53:12
Hebrews 10:16-25
John 18:1-19:42

14:00 Liturgy of the Last Hour

Sunday 17 April – Easter Day

10:00 Eucharist
Acts 10:34-43
1 Corinthians 15:19-26
Luke 24:1-12

Sunday 24 April – Second Sunday of Easter

10:00 Eucharist
Acts 5:27-32
Revelation 1:4-8
John 20:19-31



Sunday 1 May – Third Sunday of Easter

10:00 Eucharist
Zephaniah 3:14-end
Acts 9:1-6
John 21:1-19

Sunday 8 May – Fourth Sunday of Easter

10:00 Eucharist
Psalms 23
Acts 9:36-43
John 10:22-30

Sunday 15 May – Fifth Sunday of Easter

10:00 Eucharist
Acts 11:1-18
Revelation 21:1-6
John 13:31-35

Sunday 22 May – Sixth Sunday of Easter

10:00 Eucharist
Ezekiel 37:1-14
Acts 16:9-15
John 14:23-29

Thursday 26 May – Ascension Day

10.00 Eucharist
Daniel 7:9-14
Acts 1:1-11
Luke 24:44-53

Sunday 29 May – Sunday after Ascension Day

10:00 Eucharist
Ezekiel 36:24-28
Acts 16:16-34
John 17:20-26

Sunday 6 June – Pentecost

10:00 Eucharist
Acts 2:1-21
Romans 8:14-17
John 14:8-17, 25-27

For Your Diary April and May

Other Events

April

Sunday 3 April	Junior Church
Tuesday 5 April	Church Council meeting
Thursday 7 April	Thun Service (via Zoom)
Sunday 10 April	PALM SUNDAY
Tuesday 12 April	Online Study Session at 19.00
Thursday 14 April	MAUNDY THURSDAY - 18.30 Eucharist followed by silent watch
Friday 15 April	GOOD FRIDAY - 10.00 Family Service & 14.00 Liturgy of the Last Hour
Sunday 17 April	EASTER DAY - 10.00 Proclamation of the Resurrection and First Eucharist of Easter (with Junior Church and Crèche)
Thursday 21 April	Thun Service (in Thun)
Friday 22 April – Sunday 24 April	Archdeaconry Choir Festival in Zürich

May

Sunday 1 May	Junior Church
Tuesday 3 May	Church Council meeting TBC
Thursday 5 May	Thun Service (via Zoom)
Sunday 15 May	Junior Church Magazine Copy Date
Thursday 19 May	Thun Service (in Thun)
Saturday 21 May	Council Day away
Thursday 26 May	ASCENSION DAY

Future Dates

Sunday 5 June	PENTECOST Junior Church Bring & Share Lunch
Monday 6 June	Whit Monday
Saturday 11 June	Summer Fête
Sunday 12 June	TRINITY SUNDAY
Thursday 16 June	Thun Service (in Thun)
Sunday 19 June	Junior Church
Saturday 25 June	Archdeaconry Synod in Vevey



Little Bears

English Playgroup



All are welcome!
Wednesdays 9:15-11:15
St. Ursula's Church
Jubiläumspl. 2, 3005 Bern

littlebearsbern.ch

For over 30 years, St Ursula's has been home to an English-speaking playgroup, welcoming families and their young children, and serving the expat and Swiss community alike.

Today, the Little Bears playgroup continues to play an important role in building community in the city and canton of Berne. The group is composed of families representing over 15 nationalities, serving children aged 0-5 years living in Berne, the greater Berne metropolitan area, Biel, Thun and throughout the canton.

We welcome both native and non-native English speakers of all faiths and confessions, with the goal of building friendships, and supporting parents and caregivers as they settle into life in Berne.

Many expat parents in Berne live far away from their families and have to build new support systems upon arrival in Switzerland. As the Coronavirus pandemic showed us, it is easy to become isolated, especially when living in a foreign country. We want to provide a sort of "home away from home" to help lighten the load of mothers and fathers in the region.

Our weekly playgroup meets on Wednesday mornings from 9.15-11.15 in the lower hall of St Ursula's. This time is focused on encouraging children to develop their social skills with other children their age through free play, songs, and snack time. We also provide an open environment for parents and caregivers to relax, enjoy their children and connect with other parents.

We also organise regular playdates and special holiday events, such as the Annual Easter Egg Hunt or Thanksgiving and Christmas celebrations. We would also like to strengthen our relationship with other English speakers in the region through intergenerational activities.

The group is run on a volunteer basis, with parents taking turns organising the group every week. We ask for a Fr5 contribution per family to provide healthy snacks for the children and hot drinks and treats for the parents.

Our heartfelt thanks to Revd Helen Marshall for her continued support of our playgroup, as well as to the St Ursula's staff and parishioners for providing a special place for English-speaking parents and caregivers in Berne.

For more information or to volunteer with us, please contact littlebearsbern@gmail.com or visit www.littlebearsbern.ch.

- *Angela Thomas*



Junior Church News

Since Christmas Junior Church has been very quiet. We continue to meet on the first and third Sunday of each month. The families start worship together in church and then the children go to the hall for their session. Since January we have had very few children – between 4 and 7. However now two 3-year olds from crèche have joined us. But this means we have a very young group (the oldest two being 9 and 10). We continue to meet as an all-age group. Any child aged between three and fourteen is welcome to join us.

Because of the range of ages, we have found it helpful to have three adults, so that they can do various activities with the different aged children. Because crèche currently seems to have no little children, we have been blessed by having a crèche helper join us most Sundays.

We don't have any activities planned at the moment, but hope to organise something around or after Easter.

As you will realise, we are short of teachers. We would love to be able again to offer Junior Church on every Sunday, but to do that we need at least three more teachers. In addition to teachers, we also need helpers. The helpers don't need to prepare anything – just be there to "help"! If you could offer help with this important ministry, or would just like to know more about it, please speak to Helen or to a Junior Church teacher – why not come one Sunday and see what we are doing?

- *Tricia Carrick*

News from Cecily's Fund



Dear members of St Ursula's Parish,

Swiss Friends of Cecily's Fund is extremely grateful for the generous donation towards the work of the charity in Zambia, supporting the education and welfare of orphans and vulnerable children living in chaotic, extended families, in disadvantaged communities in Lusaka and the Copperbelt.

The past two years have been challenging for Cecily's Fund with the impact of Covid-19. We had to cope with constant school closures. On the plus side the Ministry of Education did implement actions to schools to help them deal with the situation. Classes became smaller, to allow for social distancing, the school day was broken up so that classes worked on a rota basis. One class in Grade 8, as an example, might start lessons at 8am for three hours, then the next class in Grade 8 would follow, and finally the third class in Grade 8 would have the afternoon slot.

This has meant a severe curtailment of school hours allowed for each child although extra allowance was given to school children in Grades 7, 9 and 12 taking exams. Again, stringent rules were introduced for children about regular hand washing and mask wearing.

During the first lockdown in 2020 Cecily's Fund organised food parcels for the most desperate families we are supporting. The lockdowns during 2021 were shorter with less impact and children were able to attend school more regularly.

During this difficult time Cecily's Fund used this period in 2021 to revise the strategic direction of our Education programme in the Copperbelt. From 2022 the trustees of Cecily's Fund agreed that the organization would take away the focus of our Education programme from paying school fees and examination fees across 50 plus schools reaching approx. 600 orphans/vulnerable children each year in Kitwe.

Instead, we would be working with eight secondary schools in the Copperbelt region over a three-year period with the objective of seeing a dramatic increase in capacity, for example:

- Children staying on at school and not dropping out
- Higher numbers excelling in exams
- Higher numbers of children, particularly girls, moving up through the grade system
- Less drop-outs from girls due to teenage pregnancies and forced marriages.

Work was on-going throughout 2021 in recruiting the 8 schools in Kitwe and Chingola, following a rigorous selection process. This new strategic direction will ensure that Cecily's Fund can support many more children than has been possible in the past. We will be able to track and monitor the progress of the children attending the 8 schools, working closely with the schools during 2022 and continuing on through to 2024. Examples of the foundation work undertaken in 2021 to prepare the schools for the partnership working are demonstrated below.

We put together education packs in the UK that were sent to Lusaka and then distributed by CHEP to each of the 8 schools selected to take part in the new programme. A typical educational parcel for each school contained the following items:

- Farm animal poster
- Packs of HB pencils
- Alphabet flashcards
- Wooden clock
- Money
- Fractions & decimals
- packets of chalk
- Self-adhesive tapes
- Wooden mathematic sticks
- Shapes poster
- Multiplication tables
- Addition
- Types of graph
- Division



Ms Chama verifying the donated school supplies at Sunrise Community School in Kitwe

Building ITC capacity of Schools in planning, management and reporting of activities:

- Short-term partnership established with Computers for Zambian Schools (CZS) via IT Schools Africa (UK)
- IT training days for selected teachers in all 8 schools
- IT equipment to be supplied to schools

On-going work in developing templates for schools

- In child safeguarding, equality and diversity, fraud, whistleblowing, recruitment and disability
- On-going work in forming this into a school handbook.

Finance training held (individually) for each of the 8 schools supported by Head Teachers and Finance Officers and undertaken by CF's Finance Manager and CHEP's Finance Officer.

In summary, Cecily's Fund did not stand still over the two years of the pandemic in Zambia. We found innovative ways to support the community, like providing food parcels, and during 2021 we were able to sit back and look at how we could have more impact by reaching more children and putting new systems in place, as we go forward, to ensure more children will succeed in life.

Again, thank you for your support in 2021 which has been very much appreciated.

Best wishes,

Anne Cooper, Senior Fundraiser
CF and Yvonne Bomonti, Berne
Representative SFCF



Pastor and his family looking for summer job

Hello, we are a young couple from Poland.

I have been a pastor in an evangelical church for 10 years. We live in a small city, Lubin. We have been coming to Switzerland for 8 years, as we love it here.

I am also a teacher, English translator and author of two books (*A taste of heaven*, *Religion has no feelings*). My wife, Alina is a violin player.

We are looking for summer jobs such as: housekeeping, pet-keeping, taking care of the church building, lawnmowing, etc. We are open to consider any other jobs.

We are free between 5 July and 19 August 2022.

Wishing you all the best,

Martin & Alina, and kids (Zara, Joel & Melissa)

E-mail: m.holdenmayer@gmail.com



Charity of the Month – Partners

The Church of England and the Old Catholic churches of continental Europe have always showed a strong fellow-feeling for each other, and especially over the past 150 years, when the Old Catholic movement has grown in vigour in the Netherlands, in Switzerland, Germany, Austria and Poland. So it is only natural for the two churches to support each other's charitable and mission activities.



As a result, we at St Ursula's and Anglicans throughout Switzerland give generously to *Partner Sein* (*Être Partenaires/Essere Solidali*). And in a similar way, Partners gives particular support to long-term projects in co-operation with local Anglican churches in Africa: in Uganda, Tanzania, the Democratic Republic of Congo, Mozambique, South Sudan and Zambia, as well as working in the Philippines alongside the Philippine Independent Church. In addition they support an ecumenical women's project in Hong Kong.

For 2022, Partners is involved in 31 projects in eight countries. For example, at Kanoni in Uganda, they pay the school fees of some 60-70 AIDS orphans. Apart from primary and secondary schooling they also finance vocational training. The children's motivation is high and this is reflected in good marks. This education increases their chances of being able to earn a living and live an independent life, which in turn helps the whole village.

In the last two years of primary school, pupils usually live at the school in order to attend classes held in the evening, so the school needs a dormitory for boys and a dormitory for girls. Some years ago, the school was fitted with solar energy. The system needs repair, and the large, heavy batteries have to be replaced with modern, efficient, compact and modular solar boxes to provide light and electricity to the classrooms and school offices.

Elsewhere in the same village the dilapidated vicarage was renovated a few years ago. Through their own efforts, the parish has started to construct a new church building to replace the old church which is badly infested by termites. The foundations and the walls have been

completed, but due to various Corona lockdowns, few church services have taken place, and there is not enough collection income to continue building. Partners will support the parish with a contribution so that the new church can soon be in service.

The theological college at Bunia in the eastern part of the Democratic Republic of Congo trains ministers. They live on the campus and are often accompanied by their wives and families. The wives can attend Bible courses and receive further education in practical activities such as sewing and knitting, information in basic health and nutrition, as well as in vegetable growing and animal husbandry. This knowledge can be passed on to other women in the community and helps to improve life in the villages. (This project was also supported by the Swiss World Day of Prayer.)

Bunia's theological faculty is also developing a programme to raise environmental skills. Establishing a model vegetable garden at the university provides an example of sustainable farming at local level. The target is to reduce climate change and also to contribute to climate-neutral practices.

But around Bunia, villages are still being regularly attacked, cattle stolen and crops destroyed. Villagers lose their livelihood and can no longer afford school fees for their children. Here the state waives the fees. Partners bears the costs of fitting out fifty children in the village of Boga with shoes, school uniforms, books, pens and crayons as well as school bags.

The pandemic made 2021 a difficult year for Partners. In the hope that it would soon be under control, a total of Fr218,500 was budgeted. Many projects are long term, in most cases either educating young persons or supporting people to learn to support themselves.

Like many charities, Partners was badly hit by the virus and their income dropped by some 50%. They had planned to use part of their limited cash reserves to cover the gap. But in the event, many education projects were closed down by local governments – Ugandan schools have been closed over 20 months! Partners only had to pay out about 60% of its budget – although some costs have only been deferred.

Additionally, continued civil unrest in the Democratic Republic of Congo has affected projects there. Infrastructure, partly financed by Partners has been damaged. We have recently been informed that things are somewhat normal again. In 2022 they aim to inspect as many projects as possible although an inspection planned for this January was unfortunately cancelled owing to the outbreak of the Omicron virus.

The invasion of Ukraine has deeply involved Partners. The charity is not only active in Africa and distant Asia. It also supports parishes in

Europe, sometimes on the front line of welcoming the stream of refugees. Here is a message from the Old Catholic parish priest in Lublin, in eastern Poland:

In the 21st century Europe a war, in the true sense of the word, has broken out. Endless evil things are happening – civilians, children, women, innocent and vulnerable people are dying; soldiers defending their native country, as well as attackers, are dying. Hundreds of thousands if not millions of citizens have sought shelter outside their native Ukraine.

Poland is the destination for much of this exodus of mothers and children. We are helping – that is our Christian obligation – in many ways. We are accepting these refugees, most of whom were able to bring very little with them. We are providing accommodation, food, clothes, sanitary products, medicine and, where needed, medical treatment. Church parishes: both priests and lay people also provide support. No one knows how long this war will last and how long these refugees will need to stay with us. Whatever happens, we will not leave them to their fate, their fears and their sense of insecurity. Many situations require only our time and our willingness to help, but at times there are situations which can only be helped by financial support.

Rev Andrzej Gontarek, Lublin

Please pray:

- that Partners may achieve its aim of co-operating with local churches in Asia and Africa to bring education and long-term development to all;
- that the interruption to its work through disease, financial uncertainty and civil unrest may cease;
- that with our own partnership, they may help people of faith in eastern Europe to offer immediate help to refugees fleeing from the conflict there;
- that peace and justice will come to the Ukraine region, and to eastern Congo, so that people may live in harmony.

And above all, have generous hearts!

- Hector Davie, with thanks for input from Robert Amstutz.



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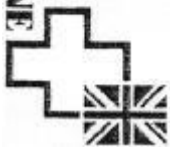
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President Graham Tritt,
tel. 078 684 2473, email g.tritt@gmx.net
Website www.icberne.org

International Club of Berne, 3000 Berne, [www: icberne.ch](http://www.icberne.ch)
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SWISS-BRITISH
SOCIETY BERNE



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

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The 1650s were a time of revolution in Great Britain. For some this meant a loss of old habits, old customs. For others, it was an exciting time of new ideas, testing the limits of what they could do. At the end came a “new normal” – old ideas, old institutions, old practices came back, but they could never be the same again.

The restoration of the monarchy in the 1660s was a time for poets. Among them was Samuel Crossman. Born in Suffolk in 1623, educated at Cambridge, he was an enthusiastic Puritan, but maintained a foot in the Anglican church. He was dismissed from his church posts, but he put his connections to good use in 1665, when he obtained a post at Bristol cathedral which carried with it the title of royal chaplain. By then he had published a pamphlet of poems with the uninspiring title of *A Young Man's Meditation, or some few Sacred Poems upon Select Subjects and Scriptures*. It contained our hymn.

As far as we know, the hymn was never sung, until about 1868, when it appeared in a hymnbook with a rather interesting tune. In 1919 the organist Percy Dearmer asked the composer John Ireland if he could write a tune to go with this poem, which was published in the *Public School Hymn Book* in that year and in *Songs of Praise* in 1925. It remains one of the few hymn tunes for which John Ireland is remembered, and a memorable accompaniment to worship on Good Friday.

- *Hector Davie*

1 My song is love unknown,
my Saviour's love to me;
love to the loveless shown,
That they might lovely be.
O who am I,
that for my sake
my Lord should take
frail flesh and die?

2 He came from his blest throne
salvation to bestow;
but men made strange, and none
the longed-for Christ would know.
But O, my Friend,
my Friend indeed,
who at my need
his life did spend!

3 Sometimes they strew his way,
and his sweet praises sing;
resounding all the day
hosannas to their King.
Then 'Crucify!'
is all their breath,
and for his death
they thirst and cry.

4 Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
he gave the blind their sight.
Sweet injuries!
yet they at these
themselves displease,
and 'gainst him rise.

5 They rise, and needs will have
my dear Lord made away;
a murderer they save,
the Prince of Life they slay.
Yet cheerful he
to suffering goes,
that he his foes
from thence might free.

6 In life no house, no home
my Lord on earth might have;
in death no friendly tomb
but what a stranger gave.
What may I say?
Heav'n was his home;
but mine the tomb
wherein he lay.

Verse 7, PTO



*7 Here might I stay and sing:
no story so divine;
never was love, dear King,
never was grief like thine!
This is my Friend,
in whose sweet praise
I all my days
could gladly spend.*

Samuel Crossman (1624-1683)

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