

THE CHURCH OF ST URSULA BERNE



June - July 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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Please send copy to magazine@stursula.ch

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From the Chaplain

Dear Friends,

Every spring I am amazed by how quickly the bare trees and barren bushes grow dense and green. Living by the Dählhölzli, we are only a few steps away from an abundance of flourishing green life and growth. Walking among the trees reminds me of God's call for us to grow and bear fruit.

There are so many images of trees, plants and fruit in the Bible. Psalm 1 describes those who seek after God and delight to live in his ways as being 'like trees planted by streams of water, which yield their fruit in its season.' (Psalm 1:3). Jesus tells many stories about trees and plants, seeds and harvest. We may think of the parable of the sower which points out that the fruitfulness of the seed depends on the type of soil it falls into. Likewise, the fruitfulness of God's word in our lives depends partly on our response. What kind of soil are we? Sometimes we may be like the shallow soil; there is no depth for God's word to take root, so that when suffering comes our Christian faith and fruitfulness wither. At other times we allow the cares, demands and pleasures of our daily lives to choke our spiritual growth and fruitfulness. Instead, we are encouraged to be like the good soil and to allow the seed of God's word to take root in us deeply and grow and bear fruit.

We can only bear fruit if we remember our dependence on God and draw our nourishment and life from Christ, through the Spirit. Jesus tells his disciples: 'I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.' (John 15: 5). We will live fruitful Christian lives if we are nourished in Christ through prayer, Scripture, the Eucharist, and our life together as a community. We cannot be a Christian on our own, we cannot be a branch on our own; we need to be connected to the vine together with all the other living branches.

'I appointed you to go and bear fruit, fruit that will last.' Jesus tells his disciples. Paul describes the fruit of the Spirit as: 'love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.' (Galatians 5:22-23). Such fruit is not simply for our own benefit; if the fruit of 'love, joy, peace, patience...' grows in us, those around us will see it and taste it and be encouraged, sustained and strengthened. Through God's grace, the fruit of our lives can bring life and nourishment to others.

A plant needs deep roots to grow healthy. The same is true for us. It takes time, patience and commitment to grow in our Christian lives; but the main thing is that we need to make sure we are 'rooted and

grounded' in God's love (Ephesians 3:17), nourished regularly through word and sacrament.

Earlier I mentioned Psalm 1. Below is a poem based on that Psalm. It is called *Beatus Vir*, which means 'blessed is the man', and it explores how we can grow and flourish like a tree. You might like to use it for prayer and reflection.

Beatus Vir

Come to the place, where every breath is praise,
And God is breathing through each passing breeze.
Be planted by the waterside and raise

Your arms with Christ beneath these rooted trees,
Who lift their breathing leaves up to the skies,
Be rooted too, as still and strong as these,

Open alike to sun and rain. Arise
From meditation by these waters. Bear
The fruits of that deep rootedness. Be wise

In the trees' long wisdom. Learn to share
The secret of their patience. Pass the day
In their green fastness and their quiet air.

Slowly discern a life, a truth, a way,
Where simple being flowers in delight.
Then let the chaff of life just blow away.

(Malcolm Guite)

With love in Christ,

Helen



Washpots or Warriors?

On 24 February this year, Russian troops entered Ukrainian territory. It is not easy to interpret the events that followed without echoing the opinions of the protagonists' propaganda machines, nor is it easy to provide an overview of the context in which the situation arose. What is easy is to agree that one of the results was great suffering among innocent people caught up in what was happening, coupled with acts of bravery and generosity.

Another easy thing is to take sides. Even with football matches we like to support "our" side, without any thought of whether it is right or wrong. In conflict situations, whether they are within a single household or within a nation – or between nations, it is much more tempting to see relationships in moral terms, with the danger that we can be blinded to points of view that are deceptively wrong. Notoriously too, one of the first casualties of war is the truth.

Yet our God is a God of war, but at the same time a God of peace. It is tempting to deny this, by saying that the Warrior God is the God of the Old Testament, or the God of the Muslims, or the God seen by people who have somehow got things wrong. But there is only one God, whose nature is revealed to all who seek. God loves us. God is by our side. God is on our side.

When we take sides, we can easily be blinded to the good around us. This is a particular danger when we mentally limit God to a particular place or a particular group of people. If we become too attached to our own soil or to our own people, we begin to value our neighbours less than ourselves, and taking sides can get physical. In our worship we address God as Lord of power and might, forgetting that this is a modern English version – when the Reformers translated the Latin texts, they replaced the few Hebrew expressions with English ones, and *Dominus sabaoth* became "Lord of hosts", a phrase that lasted longer than most because few people realized that hosts meant armies.

God's war is a war against sin and death. It is the good fight which the two letters to Timothy mention (1 Tim 6:12, 2 Tim. 4:7). Although the Bible uses the imagery of war, with Michael and the angelic host ranged against the Devil and the Devil's angels, it does not mention the atrociousness of war. The New Testament also uses another image – the image of the race, where the victor is crowned with a laurel wreath – "so run that you may obtain the prize", the Christians in Corinth are told (1 Cor. 9:24).

Even cosmic war involves atrocity. At the start of his ministry, Jesus is recorded in the desert, tested by the Devil, asking him to show his

power. He chooses not to. At the end of his ministry, his disciples try to hinder this arrest. He tells them not to. “Those who live by the sword will fall by the sword.” His way is yet more powerful. It is the way of the suffering servant, of self-emptying, of taking on our nature, our slavery to sin, and enduring torture, humiliation, rejection and pain.

And not being trodden down by the evil around him, but emerging as victor.

- *Hector Davie*



Fall of the rebel angels by Peter Paul Rubens (1577-1640)

The Herds Boy's Whistle- Shall We Cross the Rubicon? - Part 1

On 7 January 2022, Dr Bartley Griffith and his team at the University of Maryland, Baltimore performed a groundbreaking 7-hour heart transplant from a genetically modified pig to the 57-year-old Mr David Bennett. This is indeed a medical breakthrough with immense translational medicine implications, which include but are not limited to cutting down the painful, often hopeless, long waiting times for an organ transplant. However, there are serious ethical questions that require close evaluation not only by the ethical committees in government, research institutions and the animal welfare societies but also in church. There are indeed moral questions on patients' safety, animal rights and religious practices that put into doubt whether the entire procedure could even be ethically justified.

This is certainly not the first case of humans receiving transplants of live cells, tissues, or organs from an animal (technically known as xenotransplantation). In 1984, Stephanie Fae Beauclair received a baboon heart transplant to save her from a congenital hypoplastic left heart syndrome. She died 21 days later from an immunological rejection of the heart, but she made medical history as the first infant to receive such a transplant. Baby Fae, as she is fondly known, was not, however, the first human being to receive an animal heart. In 1964, an American upholsterer, Mr Boyd Rusia Rush, received a chimpanzee's heart.

If xenotransplantation has been going on for so long, why is a pig's heart transplantation such a big deal? One commentator has defined the issues thus: "The three specific religious issues raised by xenotransplantation are: (i) the acceptability of intervention by humans in the order of creation; (ii) the acceptability of using animal organs to improve the chances of survival and well-being of humans; and (iii) the impact of the xenotransplant on the identity of the human recipient." This draws us to our reading and understanding of scripture: Do xenotransplantation and/or genetic engineering violate God's creational hierarchy mentioned in Genesis? Do they change the identity of the human recipient, who is defined in scripture as being made in God's likeness?

There are many questions here for Christians to reflect on, so that we can, hopefully, give clear and bold answers. For example:

Is it sacrilegious or sinful to do xenotransplantation? If so, can we draw from scripture any references that would guide Christians as to why this should never be allowed even when it is the only means of saving a life, like was the case with Mr Boyd Rusia, Baby Fae and even Mr Bennett?

Even if xenotransplantation in general is not against God's will, is the use specifically of the body tissue of pigs a no-go zone because of the status of pigs as unclean animals in some biblical texts?

If xenotransplantation is neither sacrilegious nor sinful, how far can we go with the science of genetic modification and xenotransplantation? Can we for example transplant the brain of a chimpanzee to a human being if science gets us there? What of the ovaries?

In the Roman Catholic Church, the argument has been made that humankind's mandate to guide God's creation towards the common good implies that genetic engineering or xenotransplantation, when used for the common good (e.g., saving a life), do not violate the hierarchical order within which God gave humankind dominion over all creatures. This is an argument that can be accepted within all three monotheistic religions - Christianity, Judaism and Islam. For example, commenting on Mr Bennett's pig heart transplant, Rabbi Moshe Freedman, a member of the Moral and Ethical Advisory Group (MEAG) in the UK, said: 'Since the primary concern in Jewish law is the preservation of human life, a Jewish patient would be obligated to accept a transplant from an animal if this offered the greatest chance of survival and the best quality of life in the future'. Although Jewish law forbids Jews from raising or eating pigs, receiving a pig heart is 'not in any way a violation of the Jewish dietary laws'. As regards the Church of England, to the best of my knowledge it is silent on xenotransplantation, though it vocally supports organ donation. And of course, there is no Christian prohibition against eating pork.

This will not be the last time we hear about xenotransplantation or genetic engineering either from pigs (which potentially could offer kidneys for renal failure, pancreas for diabetes and skin for burn wounds) or from any other animals, particularly the human and non-human primates. The question we must respond to as the church and Bible-believing Christians, however, is: Are genetic engineering and xenotransplantation against God's law? If not, how far must we go before we cross the Rubicon, or have we already crossed it?

- *Jorum Kirundi*

A Word for the Month – Host



It all started with a discussion about swearing. Was it right or wrong? Both the Ten Commandments and Jesus forbade it, but what did they forbid, and why? In the words of Professor Joad, a celebrity from the BBC's Brains Trust from the 1940s, "it all depends what you mean by swearing..."

So when someone asked me what the Bible meant by "the Lord of hosts", I was easily side-tracked into taking a fresh look at an old word. The word obviously had something to do with its French look-alike, *hôte*, but in English it had developed into two words, *host*, the person who receives visitors, and *guest*, the person who is received. It was a sign of a relationship – a relationship of hospitality. The relationship is often an unequal relationship – the host, the guest-giver, is the master, who welcomes and offers service to the guest, who has a dependent position. The polite form of address in many Slavonic languages is *gospod*, master, which comes from the same root.

Hospitality is a Christian virtue – look at Romans 12:13, Hebrews 13:2, 1 Peter 4:9. But the hosts commanded by the God of power and might were not always hospitable. They could be hostile. At the very least they were defensive. Often they were overwhelming and frightening, just by their numbers. The shepherds of Bethlehem had to be reassured that the multitude of the heavenly host came with "tidings of great joy". Worshippers singing the metrical version of Psalm 34, *Through all the*

changing scenes of life, were reminded that “the hosts of God encamp around the dwellings of the just.”

Even more confusingly, the mediæval church referred to Jesus’ body present in the Eucharist as the host, not in the sense that the Eucharist is a feast where we are the guest, but through a third Latin word, *hostia*, the victim of a sacrifice, present with us and giving his life for our sake.

One word with three different meanings, then: the host who gives hospitality to the guest; the host who terrifies with overwhelming power; the host suffering to death for us. And at the root of the meaning, our relationship with strangers. Do we welcome them, or are we afraid of them? If we know that someone is a foreigner, do we help them as a friend, or do we block their way, as an enemy?

In his parable about the Good Samaritan, Jesus made it clear which answer he would give. And in Peter’s dream about the sheet let down from heaven with all kinds of animal, clean and unclean, with the command “Kill and eat”, God made it clear which answer we should give. Strangers are a gift. Clearly we need to use our common sense to avoid the fraudster and the confidence trickster, but we need to get rid of our prejudice, our initial distrust. Strangers are our neighbours. In being welcoming to them, we may well be entertaining angels unawares.

- *Hector Davie*



Hans-Karl and Elisabeth Reflect on Music at St Ursula's

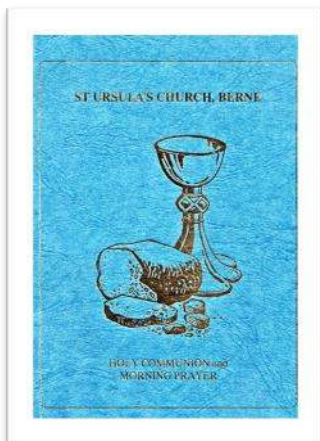
After moving with our three small children from Coventry to Berne in 1964, we were looking

for an English church and found St Ursula's Church. We have felt at home in this church ever since.

Life was still very formal in some ways, but less complicated than today, with all the rules that now apply to many activities usually performed by volunteers.

In our first years at St Ursula's the Services were based on sung Matins three times a month. The Canticles such as the Venite, Benedictus or the Te Deum were sung by the congregation. In the service with Holy Communion we used the setting by Merbecke. After the late 1990's the service of Holy Communion was used each Sunday, leaving no room for Matins.

The Church of England prepared changes to the format and language of the liturgies for all the services. The wording given by the Book of Common Prayer (BCP) was in the process of being adapted to more contemporary forms. The 'Alternative Service Book of 1980' (ASB) was followed in 2000 by the volume of 'Common Worship (CW): Services and Prayers for the Church of England (2000)'. This now gives a notable degree of flexibility; nevertheless the Book of Common Prayer (BCP) remains an authorised alternative. Consequently many adaptations to the lyrics set for the music were necessary, and newly composed versions of music appeared for CW use.



St Ursula's blue service booklet for Holy Communion and Morning Prayer covered several ASB versions for our services and included the music by P. Appleford for congregational singing.

The organ at that time was a pre-war Hammond instrument, with three organists sharing the task of playing. In 1972, one of the elderly organists had not been well for some time. I therefore offered to help out... did lots of practising... and have been at it ever since. The earlier organist's rota included

names such as Mrs Bonenblust, Ida Wenger and Pepita Melody Suter (a blind lady from Lausanne). Over time there were Hiromasa Yoshioka, Leslie Johnson, Sheila Camhi, Tamar Usenashvili, Tricia Carrick, Marcus Pettman and others, many of them available for a limited period of time. For a number of years I have been at the organ three times a month, and the music group has supported the services on one Sunday per month.

A fire in 1976 (caused by an electric heater that had been left on overnight near the organ) did a lot of damage to the inside of the church and also destroyed the organ. A replacement for the organ had to be found. We had a debate over either having a very basic pipe organ, or a state of the art (mid-1970's) electronic instrument (Baldwin). We finally acquired the Baldwin giving a reasonable degree of flexibility for playing. The electronics of this organ proved to be unstable. In 1999 we were able to replace it with the present Rodgers 535 instrument.

In about 1975, with the support of Revd Peter Hawker, young musician Nic Summer and I started a small group of singers for preparing fresh settings for the music in the Matins and the Communion Service. However this group did not last very long. Several attempts for choral singing were made in the 1980's and early 1990's, but often they faded away after having contributed mainly for special occasions.



Our regular choir started in 2003 with Elisabeth conducting and me at the organ. With at times up to 18 singers it has been active during services on a monthly basis at our church and also for special occasions such as for Christmas Carol Services in Thun. We have sung Psalms (Anglican Chant style), Anthems, Christmas Carols. It was also active at the Summer Fête 2012, on

the occasion of HM the Queen's diamond jubilee of her Coronation, singing Parry's Anthem: 'I was glad when they said unto me'... Sadly the choir now with very few singers is about to cease to exist.

The congregation has been singing the service of Holy Communion over many years using music by W.Harris, P.Appleford, Hubbard & Cocking (The Salisbury Setting) and since 2006 Paul Leddington Wright's setting *Missa Helvetica* (commissioned for the for the Centenary of St Ursula's Church).

Organ-led singing of hymns and selected elements of the liturgy has always been very good. From about the mid-1970's organ supported singing has been complemented by a group of musicians playing the piano, guitars and various types of woodwind instrument. With Tony Read and Tricia Carrick having a key role the group has evolved and has taken on various elements in the service. At times up to about eight musicians joined for some services, on other occasions there were just two instruments.



Annual Choir Festivals (ACF) are important joint events in the life of the Archdeaconry. Choirs from the chaplaincies meet under the competent baton of guest Musicians from the UK. The beginning of the ACFs was a joint Evensong on 15 May 1982 at the Old Catholic Church St Peter & Paul in Berne. In the years 1983 to 1992 there were further joint one-day choral events

(Evensong or Sung Eucharist) in Fribourg, Lucerne, Basel, Saanen. As from 1993 they became two-day events, with the main chaplaincies in Switzerland hosting the events in turn. Notable occasions with St Ursula's Church acting as hosting chaplaincy have been in 1999 with guest conductor Simon Lindley, in 2006 with Paul Leddington Wright, in 2011 and 2016 with Gordon Appleton.

Going further afield, some members of the choir joined singers of the RC church in Berne to participate in ICMFs (International Church Music Festivals) between 2004 and 2010, singing major musical works (Schubert, Mozart) and also Motets and Anthems (by Dvorak, Rutter, Mendelssohn, Handel ...) and rousing hymns. The venues for the ICMFs alternated between Coventry Cathedral, Chester Cathedral and Berne (Casino and Münster Church). These events were led by Sir David Willcocks and Paul Leddington Wright. Choirs from all over the world singing together has been an expression of unity both in singing as well as in our faith.

Other activities involving singers from within the Archdeaconry of Switzerland (Berne, Zurich) are the annual RSCM Dunblane Courses (later known as RSCM Scotland Summer School). They are four days of intensive practising with each day ending with a sung service. We could use some of the practised music (by notable composers such as Stanford, Rutter, Wood, Brewer, Noble ...) also for our own choir at St Ursula's. These courses were initiated in 1998 by Gordon Appleton, whom we later invited to lead ACFs in Berne. Three members of St Ursula's have participated in Dunblane for 13 years.

Over the years (mostly in the 1980's and 1990's) there were other musical activities, mostly in the evenings, not directly linked to services, but nevertheless rewarding and enjoyable. Musically gifted members of our church community gave instrumental or vocal recitals or concerts. Two ladies presented songs with piano support. Hiromasa Yoshioka (at the harpsichord), at times together with some of his friends, played works by Bach on several occasions. Tamar Usenashvili impressed us at the piano with works by Liszt.

Three major music undertakings were the preparations and performances of three Comic Operas by Gilbert and Sullivan: Trial by Jury (performed in the Church Hall, in 1984), The Mikado in 1988 (performed five times at the Wittigkofen Centre), and the Pirates of Penzance in 1992 (performed five times at the Lerbermatt School Hall). Many members of our community, and many more having joined us, worked hard in preparing their parts of singing and acting, preparing the props, the stage designs, the costumes, etc. At the heart of all this were two highly qualified professionals: Debbie Vail and Mike Smith, both members of our church. They achieved high standards of singing, acting and performing with a group of amateur musicians. A lot of hard work by all was needed in every respect. Not only did this give everyone involved a lot of joy and pleasure, it facilitated a bonding among many church members. Last but not least, the financial results of most musical activities were always a welcome contribution to the church funds or for charities supported by St Ursula's Church.

We are especially thankful for having contributed our last Choral Evensong on 1 February 2020, just a few weeks before the Corona Pandemic put an end to many activities.

As we are now stepping down and looking back over the last almost 60 years at St Ursula's Church, we are most grateful for having been blessed with being able to contribute, with the support from many at St Ursula's and elsewhere, and with the joy of music in this church. We hope that the rich heritage of the music of the Anglican Church will continue to be used and cherished at St Ursula's.

- Hans-Karl and Elisabeth Pfyffer

A Note from the Treasurer – Summer 2022

Dear all

I hope you are enjoying the lovely weather. I look forward to seeing you at our Summer Fête, if not before at the Pentecost service. Our events, as you know, are very important to our fundraising, and unfortunately this might be the last one where we can offer a good range of British food as our wholesaler has given up shipping to Switzerland at present. We are planning new events to raise funds like quizzes, talent auctions, and an expansion of our home produced goods.

Generally our finances are where predicted, although collection income is increasing as people return to church, which is great. Please note that if you are paying a pledge using an ESR slip number I will need to replace it with a QR code before September. You should be hearing from me soon. The alternative is to switch to a direct transfer by standing order to our bank account, and then you do not need a slip.

Account numbers are: Church: CH79 0900 0000 3000 4416 8
Association: CH61 0900 0000 6066 6488 7

Finally do you know that we have a ladies group at church who meet together once a month for dinner? It helps us get to know each other better and in a different setting. If you are interested in joining us, feel free to contact me or Maria about it. We have a WhatsApp group for ease, but you do not have to join that if you prefer not to, although it does make life easier.

PS, for the men, there is the men's Bible study group, ask David for information.

Best wishes

Sue Higson



Services and Readings June and July 2022

Sunday 5 June – Pentecost

10:00 Eucharist

Acts 2:1-21

Romans 8:14-17

John 14:8-17, 25-27

Sunday 12 June – Trinity Sunday

10:00 Eucharist

Proverbs 8:1-4, 22-31

Romans 5:1-5

John 16:12-15

Sunday 19 June – First Sunday after Trinity

10:00 Eucharist

Isaiah 65:1-9

Galatians 3:23-29

Luke 8:26-39

Sunday 26 June – Second Sunday after Trinity

10:00 Eucharist

1 Kings 19:15-16, 19-21

Galatians 5:1, 13-25

Luke 9:51-62



Sunday 3 July – Thomas the Apostle

10:00 Eucharist

Habakkuk 2:1-4

Ephesians 2:19-22

John 20:19-29

Sunday 10 July – Fourth Sunday after Trinity

10:00 Eucharist

Deuteronomy 30:9-14

Colossians 1:1-14

Luke 10:25-37

Sunday 17 July – Fifth Sunday after Trinity

10:00 Eucharist

Genesis 18:1-10a

Colossians 1:15-28

Luke 10:38-42

Sunday 24 July – Sixth Sunday after Trinity

10:00 Eucharist

Genesis 18:20-32

Colossians 2:6-19

Luke 11:1-13

Sunday 31 July – Seventh Sunday after Trinity

10:00 Eucharist

Ecclesiastes 1:2, 12-14; 2:18-23

Colossians 3:1-11

Luke 12:13-21

Sunday 7 August – Eighth Sunday after Trinity

10:00 Eucharist

Genesis 15:1-6

Hebrews 11:1-3, 8-16

Luke 12:32-40

For Your Diary June and July

June

Thursday 2 June	Thun Service (<i>via Zoom</i>)
Sunday 5 June	PENTECOST Junior Church Talk about the joys and struggles of the world church by Dr Manoj Kurian (after the service with activities for the children) Bring & Share Lunch
Monday 6 June	Whit Monday
Tuesday 7 June	Church Council meeting
Thursday 9 June	Gardening Day at St Ursula's <i>TBC</i>
Friday 10 June	Summer Fête setup
Saturday 11 June	Summer Fête
Sunday 12 June	TRINITY SUNDAY
Thursday 16 June	Thun Service (<i>in Thun</i>)
Saturday 18 June	Council Day away
Sunday 19 June	Junior Church
Saturday 25 June	Archdeaconry Synod in Vevey
Sunday 26 June	Apéro for Hans-Karl and Elisabeth Pfyffer's retiring
Tuesday 28 June	Online Study Session on the Creed

July

Sunday 3 July	Junior Church
Tuesday 5 July	Church Council meeting
Thursday 7 July	Thun Service (<i>via Zoom</i>)
Sunday 17 July	Junior Church Magazine Copy Date
Thursday 21 July	Thun Service (<i>in Thun</i>)
Thursday 28 July	Magazine Collating

Future Dates

Thursday 18 August	Thun Quiet Day
Saturday 3 September	Autumn Sale
Sunday 13 November	Remembrance Sunday
Friday 25 November & Saturday 26 November	Christmas Bazaar



Junior Church News

Junior Church continues to meet two Sundays a month. The families start worship together in church and then the children go to the hall for their session. Any child aged between three and fourteen is welcome to join us. At the moment we have an all-age class, and also welcome the crèche children to join us – they have a separate area where they can play, but they can also join in when they would like to. We split into age-related groups where necessary. This means that we need three adults to help lead the sessions. The principle has been that one person prepares the teaching and the others help out as needed – this seems to work quite well.

At the moment, there are usually between 4 and 7 children in the group (although on Easter Sunday there were 11!). We would hope that this will increase.

Of course, our focus over the last two months has been the death and resurrection of Christ. And the next few weeks will, of course, focus on Pentecost.

We are grateful that three new people have volunteered to take part in the teaching – this will make things a lot easier. And, perhaps we can soon, once again, offer Junior Church every week. However, more volunteers are still needed. So 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*



Only a few days left!

Now that we are (almost) back to normal, there can be no summer without St Ursula's Summer Fête.

Let's all come together to welcome the warm weather and raise funds for a good cause.

I know you are all keen to join us for this day of fun, games and tasty treats.

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.

And why not try your luck with our raffle and tombola? Our prizes, as always, are the best!

Last but not least, don't miss the chance for a meet-and-greet with the best selling author Diccon Bewes.

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

Children's Activities by Parents and Tots

Little Bears, the playgroup meeting at St Ursula's every Wednesday morning (aka Parents and Tots) will also be there with their stall, offering fun activities for young children.

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 Summer.

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.

Charity of the Month – Child Development Centre Talagolla, Ragama, Sri Lanka

The Child Development Centre in Talagolla has existed for 70 years. It was originally established to serve poor, destitute and sick children needing post-medical and surgical recuperation. Today it also cares for children with physical handicaps and speech, visual and hearing limitations. Additionally, some children are sent to the home by the Probation Department because of family issues, including drug or alcohol abuse. Presently there are about 22 children.

The Hon. Secretary/Warden, Mrs Sheryll Jinasena sends monthly reports detailing work done and daily happenings. Reading them gives one a window into life in the Centre. Medical reports include visits to the hospital, treatments and more. One reads about visits from parents, which child was discharged and where he or she went (not always home – sometimes to another centre) and which children were admitted and why. There is information about schooling in the village plus about a few extracurricular activities such as chess, dancing and voluntary maths, science and English classes.

According to the religions of their families children are taken to a Hindu or Buddhist temple or the Catholic church.

During the pandemic the children were able to study online. The Centre's monthly report even lists which teachers held the online classes.



Yearly Mrs Jinasena sends photos of festivals at the Centre, including a Christmas party and Sinhala and Tamil New Year celebrations. The children look joyful and seem to take part with enthusiasm. Sometimes they are colourfully dressed. Birthday celebrations are also mentioned in the report.

We also receive wonderful hand-drawn cards from the children with seasonal wishes or expressing thanks for our support.

In recent years some of the children who have no families to return to after their obligatory education were helped by Mrs Jinasana and some of the trustees to try to find alternative accommodations, support and care and further training with the goal of helping them become fully independent.



Please pray for the Centre:

- that the children will continue to be well cared for in body, soul and mind
- that the families of the children find help in dealing with their difficult situations
- that the Centre be able to provide what the children need and find adequate staff
- give thanks for Mrs Jinasena, the Board of Trustees, staff, doctors and all who take care of the needs of the children.

- *Donna Goepfert*

Berne Cricket Club Women



Interested players wanted - Summer 2022

We are in the early stages of the establishment of a Women's Cricket Club in Berne. In association with the Men's Berne Cricket Club we are looking for interested players.

Experience unnecessary, enthusiasm and a sense of fun is required.

Summer training is commencing this year with the goal of building up the club to a competitive team to play other Swiss women's clubs.

So come and join in, whether it is the first time in the sport, all levels from learning about what the sport is and the practical and theory behind the sport will be taught by the co-ordinator and experienced coaches.

The season is between April and October, you can join in any time. Summer training is on the Sportplatz Schönau (Lindenuweg 1, Berne, access via Sandrainstrasse) on the Aare, Berne.

Training is on every Friday between 18:30 and 21:30. Bring comfortable sports clothes and suitable grass trainers. All other equipment is provided.

First training day was on 13 May 2022.

Apply: Our Co-ordinator is Abraham Koshy with a long time involvement in Cricket Switzerland. He is available for inquiries a_Koshy@gmx.ch, Zur Station 7, 3145 Niederscherli. Tel. 079 653 73 01



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toni.bachmann@quicknet.ch

Poolpartner of :



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Contact: Marie-Annick and Malcolm Crawford

Tel: 024 426 02 20 Email: marieannick2@gmail.com



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English Speaking Club of Bern

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We are looking forward to meeting you

Mittelstrasse 55, 3012 Bern | Open every Thursday & Friday from 8pm | www.englishclub.ch

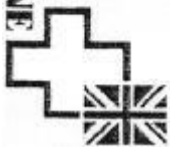
Why not join the International Club of Berne ?

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 100 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 2021 the club celebrated its 30th anniversary. We are waiting to welcome you !

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)
Annual membership: CHF 50 for singles, CHF 60 for families.

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

Email: cuwarren@zapp.ch



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Vacant

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Helen Marshall (chair) 031 351 03 43
David Marshall

Lay Members:

Michael Agoba 078 811 19 46
Martin Browne 079 953 96 76
Tricia Carrick 031 971 27 71
Agnes Derory 000 000 00 00
Sue Higson 076 690 50 88
Archana Jacob 031 859 64 12
Cecily Klingler 031 302 48 59
Chris Sager
Ruby Wildhaber 078 808 75 15

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Hector Davie (vice chair) 031 971 27 71
Maxine Wildhaber 076 349 40 42

CHURCH OFFICE 031 352 85 67

Administration: Maria Avdikou

Normally open Tuesday, Wednesday and Thursday mornings

Church Hall 032 510 22 12

CHURCHWARDENS

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Sue Higson 076 690 50 88

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Dominic Roser 076 546 80 85

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Vacant

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ENVIRONMENT OFFICER

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FLOWERS

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JUNIOR CHURCH

Ruby Wildhaber 078 808 75 15

LAY READER

Archana Jacob 031 859 64 12

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MAGAZINE EDITOR

Querida Long 079 816 86 55

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Hans-Karl Pfyffer 026 492 03 26

Choir

Elisabeth Pfyffer 026 492 03 26

Music Group

Tony Read 079 220 65 35

OUTREACH COORDINATOR

Sue Higson 076 690 50 88

PARENTS AND TOTS

Angela Thomas littlebearsbern@gmail.com
www.littlebearsbern.ch

PASTORAL CARE

contact the Chaplain

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Sidespersons:

Martin Browne 079 953 96 76

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Hans Goepfert 031 931 27 42

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TECHNICAL COMMITTEE

Hans Goepfert 077 472 20 60

THUN CONTACT

Alison Beindorff 033 243 41 30

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VESTRY

Vacant

WEBMASTER

Hector Davie 031 971 27 71

A few weeks ago, the Revd Mary Hawes preached to us. She took Psalm 23 as her text, and not only the Good Shepherd as her theme, but also the good sheep – we are in God’s flock, and we too have a task: to follow, to worship, and to love and serve the other sheep.

Of course during the service we read the psalm, and of course we also sang it. And it is surprising to discover that the well-known and well-loved version, voted the nation’s second-favourite hymn by the BBC’s Songs of Praise, only appeared in an Anglican hymnbook in 1965 – many years after its use at Princess Elizabeth’s wedding to Prince Philip in 1947.

The reason goes back to the Reformation. Scotland and England were separate countries, and many Scots were strict Calvinists, for whom music in church was frivolous. (The organ was scorned as “a kist of whistles with the Devil in every pipe.”) The only singing allowed was the words of Scripture. This led inventive poets to write so-called metrical psalms. But no poet used the present-day words until 1650, when a committee met at Westminster to produce a revised psalter for the Church of Scotland.

The committee compiled the verses of several authors – too many to name. (The committee’s only original contributions were the word “furnished” and the phrase “the quiet waters by”.) The psalm was well-known in Scotland, and in 1870 it appeared in a new hymn-book, the Northern Psalter, set to a new tune, Crimond, attributed to an Aberdeen musician David Grant – although it is thought that the tune was composed as an exercise by Jessie Irvine, whose father was minister of the parish of Crimond and merely sent to Grant for help with the harmonization.

The Common Measure of the psalm (alternating lines of eight and six syllables, 8.6.8.6), meant it could be sung to a number of tunes (“Brother James’ Air”, “Amazing Grace”), and indeed it was – and still is today.

- *Hector Davie*

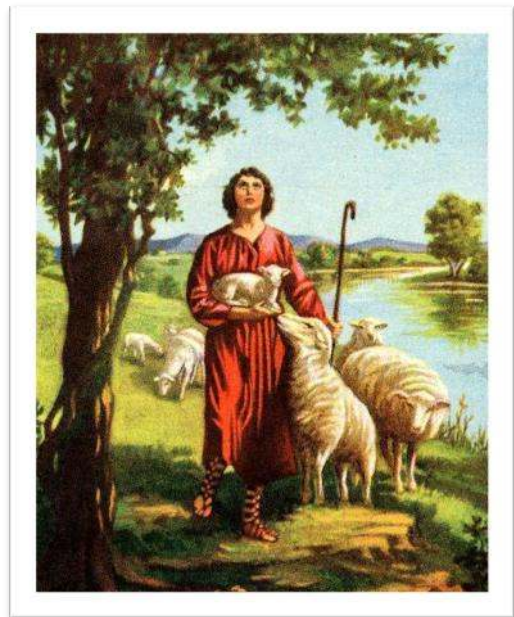
**¹ The Lord's my Shepherd, I'll not want;
he makes me down to lie
in pastures green; he leadeth me
the quiet waters by.**

**² My soul he doth restore again,
and me to walk doth make
within the paths of righteousness,
e'en for his own name's sake.**

**³ Yea, though I walk in death's dark vale,
yet will I fear none ill;
for thou art with me, and thy rod
and staff me comfort still.**

**⁴ My table thou hast furnishèd
in presence of my foes;
my head thou dost with oil anoint,
and my cup overflows.**

**⁵ Goodness and mercy all my life
shall surely follow me;
and in God's house for evermore
my dwelling-place shall be.**



The Scottish Psalter (1650)

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