

THE CHURCH OF ST URSULA BERNE



August - September 2021

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

Chaplain: Revd Helen Marshall

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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: 19.00 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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NOVEL CORONAVIRUS (COVID-19)

During the current pandemic, some of the events scheduled here may be postponed or cancelled. Please check with the Church Office (031 352 85 67) or on the Church website (www.stursula.ch) for recent information.

COPY DATE

for the October - November 2021 magazine is

12 September 2021

Please send copy to magazine@stursula.ch

COLLATING DATE: Thursday 23 September 2021

From the Chaplain

Dear Friends,

Many of you may be preparing to go on holiday or hoping to be able to see family after a long period of time. David and I are currently planning a trip to the UK and working out all the complexities of quarantine and Covid testing required. We hope to be away for most of August to enable us to see our two sons and other family members, most of whom we have not seen for nearly two years.

When we return, we will be moving into **Creationtide** which begins on 1 September and continues until 4 October. There are further details about this period in the church year later in this copy of the magazine.



I want to draw your attention to an important process going on in the Church of England (which includes the Diocese in Europe, to which we belong) called **Living in Love and Faith (LLF)**. LLF is concerned with ‘Christian teaching and learning about identity, sexuality, relationships and marriage’, and includes discussion of same-sex marriage and transgender rights amongst other issues. A wealth of resources has been produced over the last three years by 40 people with very different views and life experiences in these areas. The resources include: a 400-page book, videos, podcasts, an online library, and a five-week course. These resources look at scripture, tradition, science, cultural influences, and personal experience and ask questions about how we relate these together. There is no immediate ‘end goal’ in mind; LLF is offered to the whole church as a means of learning and discernment as to the way forward. We at St Ursula’s will produce written feedback, and a summary of feedback from all churches that engage with LLF will be passed to the bishops and Synod of the Church of England for them to consider as they decide on next steps.

We will be running the five-week LLF course at St Ursula’s, probably in October, and I invite as many of you as possible to take part. I am aware that within our congregation people take different views and that these issues can provoke strong opinions and emotions. It is important that we approach the discussions with humility, calmness and patience and that we endeavor to listen with respect to those we disagree with.

The resources can help us to do this and I encourage you to engage with as much as you are able to before the Autumn. The 400-page book is very accessible in style and format, but if you do not have time to read the whole book, please do watch some of the videos or listen to some of the podcasts.

You can access the LLF learning hub through this link:

<https://www.churchofengland.org/resources/living-love-and-faith/living-love-and-faith-learning-hub>

where you will need to register and then all the videos, the podcasts, the book and articles are free.

I am very impressed with the breadth and quality of the resources which include scholarly (but accessible) reflections on Bible passages, historical overviews and analysis of developments in society, personal testimonies, and honest but courteous discussions between those of differing views. Those who have been a part of this process speak about how positive (even if painful at times) it has been to participate in LLF, and some unlikely friendships have been formed.

I hope that we can engage with this process in the same spirit. I encourage you not just to read, or listen to, those stories and arguments with which you agree, but to listen to those which express a different view or different life experience from your own. If your starting point is that it's obvious that same-sex marriage is right in this day and age and should be embraced by the Church, then I encourage you to engage seriously with the scriptural and other arguments which question this view. If you begin with the assumption that the Bible says that homosexuality is wrong so there is no need to think further about these things, I encourage you to listen to the personal testimonies of many people and the arguments put forward for a different understanding in this area. I hope that we will all be open to learning new things, and that we will think prayerfully about these issues from a Christian perspective. We will also need humility and sensitivity as some people may be affected deeply and painfully by these discussions.

We will not only be looking at what scripture, tradition and reason have to say about these issues but also the implications for the church when devout Christians come to very different conclusions. Above all, I ask you to pray regularly about these upcoming discussions over the next few months. These issues have the potential to divide the church, as has happened in many instances in other churches and other parts of the world. So let us pray for wisdom and compassion, for grace and truth, that we might learn and discern together and love one another even in our disagreements.

I conclude with two prayers from the LLF course:

O Holy Spirit,
Giver of light and life,
impart to us thoughts higher than our own thoughts,
and prayers better than our own prayers,
and powers beyond our own powers,
that we may spend and be spent
in the ways of love and goodness,
after the perfect image
of our Lord and Saviour Jesus Christ.

Amen

Grant to your people, good Lord,
the spirit of unity,
that we may dwell together in your love,
and so bear to the world
the ointment of your healing and the dew of your blessing,
through Jesus Christ our Lord.

Amen

With love in Christ,
Helen



The Cross, the Fish and the Pelican



If you have learnt to drive – and even if you haven't – you know that a red light means stop, and a green light means, well, proceed with caution. You probably know that a triangular sign with a red border showing two black arrows, one pointing up, one down, on a white background, warns that the road ahead carries traffic in both directions. You can recognize the sign for an unguarded rail crossing, for a slippery road or for loose chippings – even for road works, congestion or the possibility of elephants on the road ahead. Symbols are often easier to grasp than words.

Our ancestors knew this, and the Bible is dotted with symbols, from the rainbow reminding Noah that humanity would never be wiped out in a flood, to the star that led the wise sages to the place where Jesus lay. The people celebrating the Passover in accordance with Exodus 12:8 would have gathered lettuce and bitter herbs to recall the “bitter” way that had been treated by the Egyptians (Exodus 1:14). With some ritual ceremonies, there was no clear line between “remembering” and “re-enacting”, and the writers of the Bible did not try to define one. This can lead to confusion and argument even today – we are “born again” and “raised with Christ” through baptism, in the Holy Communion we “show forth Christ's death”, we eat and drink his flesh and blood. These are more than symbols, and St Augustine's fifth-century description of them as “outward and visible signs of an inward an spiritual grace” still hardly tells the whole story.

Preachers and teachers have striven after a symbol that adequately shows what God has done for us, and have found it in the cross. Paul wrote: “May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.” Paul even called his message “the message about the cross” (1 Corinthians 1:18).

From about the year 200, there was another, new sign, – the fish. The theologian Tertullian, writing about then, referred to the new Christians at a baptism service as “little fishes following the Fish”, but nobody

knows why. Certainly someone noticed that one could make a puzzle in Greek using the initials of “Jesus Christ, son of God, saviour” to form the Greek word for fish *ichthys*, but this says little. Perhaps it is more relevant that the first disciples were fishermen, and many of the stories in the Gospels revolve around the lakeside life.

The cross is rooted in scripture. The fish appears as part of life in Bible times. And the phoenix? An imaginary bird, thought to die in flames and rise from its own ashes, it is a creature of myth and legend, but scarcely a scriptural one! My Bible has Job “multiplying his days like the phoenix” – other translations have him multiplying his days “like sand”. But Tertullian, whom I mentioned before, saw the phoenix as a symbol of the resurrection, and a powerful addition to the rather gloomy image of the cross. For Christ was indeed crucified for our sins, but he was raised from death for our justification (Romans 4:25). Even if the phoenix is unreal, our own victory over sin and death in Christ is very real indeed!

- *Hector Davie*

A Word for the Month – Mission



“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.” These are almost the last words that Matthew’s Gospel records Jesus as saying after his resurrection and before his ascent into heaven. For the last two hundred years they have been called “the Great Commission.”

“Mission” simply means “sending” – letting someone go on someone else’s behalf. Somewhere in the origins of the word is the idea of freedom; the people sent can use their own initiative and their own skills to carry out their commission in the most effective way. Missions come in all shapes and sizes. A parent can send a child on a mission to buy carrots. A government can send a team on a diplomatic mission to revise a treaty. I may feel I have a mission to protect honey-bees. And Mission Control in Houston is responsible for spacecraft once they have taken off from Cape Kennedy.

So what of Matthew 28? It is clear who is doing the sending. Jesus is. Who is being sent is not quite so clear. Obviously the eleven disciples who have been instructed to meet Jesus in Galilee, but the task is too vast for them to do without help – from God and from other people; from the missionaries we read of in scripture to the people called even today. What they are being sent to do can be answered briefly – to teach “all nations”, to tell them to follow Jesus, and to baptize them in the Threefold Name.

Their work is God’s work, and just as God’s work is “sending”, so our work is “being sent”. The “Good News” is not just information, it is everything that God gives – sight to the blind, free movement to the lame, riches to the poor, speech to the dumb. So missionaries carried not only words but also love and service.

In the 1970s, church leaders in Africa and South America, wanted to stress this wider view of Matthew 28, and in the Anglican church, a meeting in 1984 defined the task of the church as not only personal evangelization, but also baptism, nurture and teaching. Over the next decade, these four aspects were joined by another one, forming five “Marks of Mission” - To proclaim the Good News of the Kingdom; To teach, baptize and nurture new believers; To respond to human need by loving service; To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation; and To strive to safeguard the integrity of creation, and sustain and renew the life of the earth. This is what Christian mission is all about

We are all members of Christ’s body, and as Christ was sent, so we too are sent to share God’s love and God’s hope. We are not alone in this vast task. For Jesus’ words did not end with his command to the eleven. We have the comfort of his last words: “And remember, I am with you always, to the end of the age.”

- *Hector Davie*

Creationtide

During the period between 1 September and 4 October, many churches celebrate Creationtide. We have been doing this for the last few years at St Ursula's. During this time we give thanks for the beauty of God's creation, reflect on what it means to care well for the environment, confess our failures, and commit ourselves to action. Caring for the environment will be a focus in our Sunday worship, sermons and intercessions.

Below are some dates for your diary. We also hope to include a talk and discussion on this theme.

Creation Day, 1st September: there will be an ecumenical service at the Old Catholic Church, St Peter and Paul, Rathausgasse 2, at 18.30. The theme will be 'Lebensspendendes Wasser unserer Aare' (the Life-giving Water of our Aare). There will (hopefully) be an apero afterwards. Everyone is welcome.

Creation Sunday, 5th September: on this Sunday we especially reflect on God's creation of the world and how we should care for it.

Eco-Church Awards: As you will know, we already have our bronze Eco-Church award. We are currently working towards the silver and gold awards. The Eco-Group in the church are taking the lead in this but we all need to be involved.

Prayers

Creator God,
you made the goodness of the land,
the riches of the sea,
and the rhythm of the seasons;
as we thank you for your gracious providing
may we cherish and respect this planet and its peoples,
through Jesus Christ our Lord.
Amen.

Living God,
you call us to be good stewards of this earthly home,
strengthen us to care for your creation;
forgive us when, through our greed and indifference
we abuse its beauty and damage its potential.
Empower us, through your Spirit so to nurture and love the world,
that all creation sings to your glory.
Amen.

Let us pray and work together as we seek to care for all that God has
made.

- *Helen Marshall*



The Earthly Paradise, by Hans Bocksberger der Ältere (1510-1561)

Coal and Feet

At its General Synod last summer, the Church of England aimed to become carbon-neutral by 2030. What does this mean, and what does it mean for us?



We have known for years that the world has been getting warmer. In 1824, it was realized that the air around us stopped the sun's heat from being bounced straight back into space. Without it, not only could we not breathe, but the earth's surface would be around 33°C cooler. In 1895 a Swedish chemist noticed that carbon dioxide, CO₂, the gas produced by burning coal, was a major cause of this effect (methane, CH₄, was another), though it took time for the idea to sink in. Scientists (like theologians!) find it hard to work together. Was this chemistry or was this physics? Or perhaps biology, for the way daylight helps plants to grow, using up the carbon in carbon dioxide, is the main reason we haven't cooked in our own atmosphere.

Over the twentieth century, scientists (and theologians!) learnt the value of a broad approach. They also realized that the world's climate was changing, though they disagreed how much, why, or how permanently, and what might happen in the future. A strong body of them agreed that average temperatures had risen by 1.2°C between 1880 and 2020. Most of them agreed that the industrial revolution had something to do with it, but sceptics noted that there had been hot periods and ice ages in the past and put forward alternative theories involving natural cycles. People were dangerously slow to agree about the effects this rise in temperature was having and what we could do about it – fertile lands were becoming deserts, weather was becoming hotter, less pleasant and less predictable, plants and animals were changing their habitats.

It is God's world, and the church lives in it and looks after it. Since the 1990s, we have realized that we need to do something as an institution, and a possible target is to stop puffing CO₂ and CH₄, so-called "greenhouse gases" into the atmosphere. These made up our "footprint" – the trace we left on the world, and if we couldn't avoid leaving our footprint, we could remove it by natural means: perhaps by planting trees.

On our website we have a calculator for you to measure your own carbon footprint (look at the foot of www.stursula.ch/Eco/). As a church, we have to do the same. Part of the footprint is easy to measure. We keep you warm in winter by burning gas. A lot of gas comes from the

ground and is almost impossible to replace. We try to buy gas that is replaceable (“sustainable” in the jargon), or if we can, to use other fuels. But all of these bring their own problems. Much of our electricity may come from water and wind power, but erecting dams and wind-turbines still uses carbon-based resources. When you all come to church, do you come by car? The factory that produced it has its own footprint, and even if it is a clean electric car, its presence will have left its trace on our earth.

We need to keep on saving. Saving energy that is being misused to overheat the world around us and our neighbours. Saving the plants and animals that look to us for protection, But most of all, to realize what we are doing and, if we truly love our neighbours as ourselves, to tread gently on God’s earth – or we will lose it!

- *Hector Davie*



Note from the Treasurer – half year results and more.

I am happy to be able to tell you that at the end of June our finances are in a break even position, although it must be said that the Association has an excess of around Fr24,000, and the Church has an equal deficit. Nevertheless it is good to see that our income is in line with budget. The last online sale raised Fr4,258 after costs, which is a great result. We are hoping that the September one will be a mix of online and physical.



On the expenses side, all our gardening costs this year are being booked as normal running expense rather than against eco garden, but even so our premises costs remain well below budget.

Overall our costs are around Fr8,000 below budget at mid-year.

You may have seen some new chairs and benches appearing in the garden. These are metal, so should last, and I can promise that they were not too expensive. We hope you will enjoy sitting on them. The water butt is also now fully operational, thanks to the Tcom (Technical Committee) for their big help with that.

The kitchen project is currently on hold as the first quote we received was in excess of Fr80,000 and actually likely to be nearer to Fr100,000. I ask for your prayers that God will provide us a solution.

Finally I am also considering opening new bank accounts for each the Church and the Association. This is because Postfinance has decided not to offer savings accounts to non-profit making organisations like us. We were not receiving interest in any case, but it is not ideal to have all the money in one account. If we I do this, then the new accounts will be in place before our pledge Sunday which this year is planned for 3 October.

Thank you to all who continue to support us in these strange times.

I wish you good health and God's blessings

- Sue Higson

Pastoral Care News

Please do come and join us in the Upper Hall on Tuesday 10 August for our first Tuesday Gathering.

We are offering a time of fellowship and connection as the Covid restrictions are eased. Enjoy refreshment and a chat as we reconnect with each other.

We meet from 14.30 till 16.00. Advance registration is not required.

We plan to meet on a monthly basis.

Looking forward to catching up with you.

Blessings,

Pastoral Care team

Please email any queries to Lynn Morgan (lynn-m@outlook.com).

- *Lynn Morgan*



Services and Readings August and September 2021

Sunday 1 August – Ninth Sunday after Trinity

10:00 Eucharist
Exodus 16:2-4, 9-15
Ephesians 4:1-16
John 6:24-35

Sunday 8 August – Tenth Sunday after Trinity

10:00 Eucharist
1 Kings 19:4-8
Ephesians 4:25 – 5:2
John 6:35, 41-51

Sunday 15 August – The Blessed Virgin Mary

10:00 Eucharist
Isaiah 61:10-11
Galatians 4:4-7
Luke 1:46-55

Sunday 22 August – Twelfth Sunday after Trinity

10:00 Eucharist
Joshua 24:1-2a, 14-18
Ephesians 6:10-20
John 6:56-69

Sunday 29 August – Thirteenth Sunday after Trinity

10:00 Eucharist
Deuteronomy 4:1-2, 6-9
James 1:17-27
Mark 7:1-8, 14, 15, 21-23

Sunday 5 September – Creation Sunday

10:00 Eucharist
Genesis 1:1 – 2:4
Romans 8:18-25
John 1: 1-14

Sunday 12 September – Fifteenth Sunday after Trinity

10:00 Eucharist
Isaiah 50:4-9a
James 3:1-12
Mark 8:27-38

Sunday 19 September – Sixteenth Sunday after Trinity

10:00 Eucharist
Jeremiah 11:18-20
James 3:13 – 4:3, 7-8a
Mark 9:30-37

Sunday 26 September – Seventeenth Sunday after Trinity

10:00 Eucharist
Numbers 11:4-6, 10-16, 24-29
James 5:13-20
Mark 9:38-50

Sunday 3 October – Harvest Festival and Pledge Sunday

10:00 Eucharist
Joel 2:21-27
1 Timothy 6:6-10
Matthew 6:25-33



For Your Diary August and September 2021

**Our Regular Weekly Events are NOT taking place
IN CHURCH until further notice.
(Many of them continue on Zoom.)**

Other Events

Tuesday 10 August	Fellowship Tea
Tuesday 2 September	Thun Service (in Thun)
Saturday 4 September	Autumn Sale
Tuesday 7 September	Church Council meeting
Thursday 16 September	Thun Service (via Zoom)
Sunday 19 September	Family Event

Future Dates

Sunday 3 October	Pledge Sunday & Harvest Festival
Tuesday 5 October	Church Council meeting
Thursday 7 October	Thun Service (in Thun)
Saturday 14 November	Remembrance Sunday
Sunday 21 November	Pumpkin Soup Lunch to benefit Cecily's Fund
Friday 26 & Saturday 27 November	Christmas Bazaar



Last year our Autumn Sale was quite successful. It was sunny and warm and we were happy to see you all laughing, eating, or enjoying a drink in our garden.

At the moment this article is being written, Switzerland has already relaxed its Covid-19 restrictions as infection rates drop and more and more people are getting vaccinated.

So this year we look forward to welcoming you all back again with our Autumn Sale on Saturday 4 September. We will be offering delicious home baked goods and a great selection of refreshments. Also you will be able to browse the stalls with our second-hand books and choose from a wide variety of gift items.

Our wonderful volunteers are already planning the event and, as always, we are impressed with the creative and unique ideas they come up with and the amazing amount of effort they put into those ideas. So a big THANK YOU to all of them for their time and precious help.

Don't forget

www.sale-stursula.ch will be back from 16 August for your online orders. Browse our platform from the comfort of your home, place your orders safely and pick them up on 4 September.

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.

Take care of yourselves and stay healthy!

- *Maria Avdikou, Church Office*

The background photo used for our Autumn Sale flyer and the respective article was designed by photographeeasia / Freepik.

Junior Church News



The good news is that we plan to re-start Junior Church on Sunday 19 September. This will be an all-age (3 – 16) meeting held in the lower hall at 10:00. It will be followed by a picnic in the church grounds for everyone (not just Junior Church members) to celebrate our first meeting (in person) since 4 October 2020.

Then, if all goes according to plan, we will meet on the first and third Sunday of each month during the service time. The details still need to be worked out: e.g. whether the children can start and end the time in church with the rest of the congregation. More information will be sent to the families we know. It will also be available on the Sunday notice sheet or you can contact the church office. Or simply come along with your children or grandchildren or friends on the first or third Sunday of the month – all are welcome.

We currently have very few teachers, which is why we sadly cannot offer Junior Church every Sunday. If you would like to join our team we would love to hear from you – please speak to Ruby or Tricia or contact the chaplain or the church office.

During these difficult times of the pandemic, we have held a monthly family service at 17.00 on the first Sunday of each month via Zoom. Helen led these services and various families joined at different times. The children participated with enthusiasm. It is not an ideal format, but at least it allowed us to keep in touch. And we are still considering continuing this in some way.

Activities

At the moment, we are not planning many activities, but hope to do so as soon as possible. However two are already happening:

1. Some of the older members of Junior Church are involved in a painting project in the Lower Hall. We hope you enjoy the result when it is finished. We'd like to thank TCom, Brian and Cecily for their support.

2. There will be a “Pine Cone Hunt” during the picnic on 19 September – mainly for the younger members, but all can join in.

We are looking forward to meeting again very soon. In the meantime, please continue to pray for the children, their families and the teachers as we restart our Junior Church.

- *Tricia Carrick*



Happy Birthday

Congratulations to our Junior Church children with birthdays in August and September:

Andrin Zimmer 16 on 4 August

Finn Hofer 13 on 6 August

Aila Müller 13 on 8 August

Lilly Marthaler 10 on 9 August

Lele Yan 14 on 6 September

Svenja Tomczak 14 on 30 September



Charity of the Month – A Rocha

In 1983, a small but enthusiastic group of conservationists met near Liverpool, in northern England. One of their distinctive aims was to make it clear that this was an act of Christian witness. If you were committed to the Gospel, then you would work to keep God’s creation intact. And if you were committed to the cause of conservation, you would also work for the coming of God’s kingdom and for the social justice which is one of the fruits of the Spirit.

They aimed to set up a Christian field centre for birdwatching, at Cruzinha, on the Alvor river in Portugal’s Algarve province, in an area known as A Rocha – the Rock. They did so and were highly successful (they still are, if you are a bird-watcher and want to go there!). They became widely-known for their expertise, and soon were setting up similar projects, in Lebanon, southern England, Kenya, France and Canada, as well as assisting with the set-up of many similar schemes.

With the new millennium, the A Rocha organization spread, with further national associations in the USA and the Czech Republic and other parts of the world. There remained a distinctive witness to the importance and relevance of the Gospel, and on working in places where resources for both nature conservation and Christian witness are particularly needed.

A Rocha is now an international charity, concerned not only with “nature reserves”, but with all aspects of care for the environment and sustainability. Of interest to us is its Eco-Church scheme (in other places called Église Verte), which puts their ideas into practice not only in the field of nature conservation, but also in the domains of worship, carbon reduction, respect for God’s creation, biodiversity, social justice and political action in these areas.



There is an umbrella organization, A Rocha International, but the charity works best through local projects – protecting forests in Ghana from industrial-scale mining, removing conflicts between humans and leopards in India, encouraging eco-tourism in the Lebanon and in Ghana, setting up a “creation stewards” scheme in Mexico. Look at their website (www.arochoa.org) for more information.

Pray then that

- their national networks may go from strength to strength;
- our fellow churches may commit themselves enthusiastically to the Eco-Church scheme, even in Switzerland with www.ecoeglise.ch;
- more communities may support them in piloting environmental projects in their area; and that
- we may all feel “God’s groaning for creation”.



A Rocha is not a response to an environmental crisis, but a response to God’s love for all creation. But there is an environmental crisis nevertheless, and we need to work with and to support A Rocha in its everyday activities as long as the crisis persists – which could be for a very long time!

- *Hector Davie*

A Rocha and the Eco-Church



Eco Church is a concept based on principles developed by A Rocha. At the heart of Eco Church is a unique online survey that enables churches to both record what they are already doing to care for God’s earth, and to reflect on what further steps they can take to that end and then act accordingly.

The survey covers all areas of church life:

- Worship and Teaching
- Management of Church Buildings (if applicable)
- Management of Church Land (if applicable)
- Community and Global Engagement
- Lifestyle

As such, it challenges churches to act in respect of the songs they sing and of the food they serve; of the energy they use and of the ethics of their investments; of the wildlife that finds a home on their land and of the water that flushes their loos; and so on...

Accompanying the survey is a whole new suite of online resources to help churches undertake actions. As a church completes the survey they collect points towards an Award. There are three levels of Eco Church Award – Bronze, Silver and Gold.

The very first Eco Church Award – a Bronze – was presented in January 2016 to St Paul’s Cathedral by the former Archbishop of Canterbury Rowan Williams at the launch event. He welcomed the new scheme as part of a ‘tectonic shift’ in Christian thinking through which environmental concerns will ‘embed more deeply’ in church culture.

For St Ursula’s we were already on a good path following our energy project that upgraded our buildings and made them more energy efficient. Our Worship and Teaching includes the Creationtide services with an emphasis on the environment, but we also make sure to include the environment in our services throughout the year. We introduced our eco tips to engage the community as well as recycling facilities around the church building and in the grounds for all to use.

A major area where we needed to improve was in our use of the church land, which although neat and tidy, was lacking in wildlife or insects. It was time for a major overhaul, and this was initially started with the help of Brigit Baumberger from V Na – vereinnatur.ch This organisation exists to promote biodiversity, in gardens and elsewhere. A small team set to work with an initial design and digging work. There was an overall concept of indigenous planting with some areas being wilder than others. This concept was adapted as we went, and we learnt a lot about the plants that will grow in our garden as well as what we need to attract wildlife. A lot of the existing planting had to be removed, something that perhaps not all were in agreement with. We put in new soil got from the compost recycling centre in Spiez, we used a lot of that. We had several working parties, and used plants we bought mixed with those given to us as well as grown on at home.

The focus was on the right plant in the right place. Choosing plants that are pest-resistant, require less water, and match the sun, shade, and soil on our land. Principles of permaculture have been used and will still be used for the next coming years to allow the garden to be low maintenance oriented.

A garden is an ongoing labour. We want to take the opportunity to observe how the garden feels and how best it could evolve in a near





future. We want to share the resources equally, having less work and energy required, keeping the same pleasure of gardening of course!

We have set up a vegetable garden with fruit bushes to allow the church community to consume sustainable varieties. All are welcome to take what they want.

We have also installed an insect hotel, as well as a water butt to collect some of the large amount of rain we are experiencing at present

The hard work has paid dividends. Over the course of a couple of years the garden has been transformed from a place where not a single worm was found when we started digging, to a lush garden of mixed planting, wildflowers in the grass, squirrels, toads, birds and bees.

Even while we were working on the project, we had done enough to get the bronze medal. Next is the silver, and to this end we are opening the garden up even more by having places to sit and meditate for young and old. We want it to be a haven in the city where all are welcome to come and sit a while. Soon you will see a Cross in the garden. It is an experiment to see what works, until we decide on the final focus for our meditations. We welcome your feedback.

- Sue Higson

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



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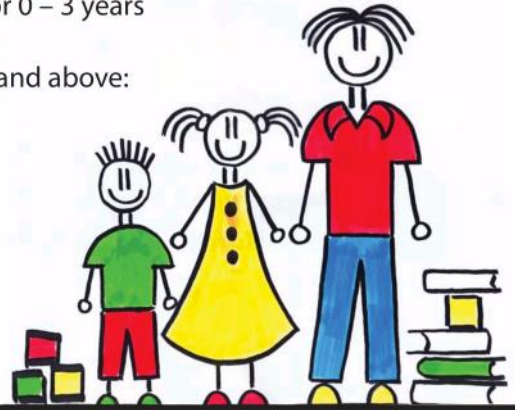


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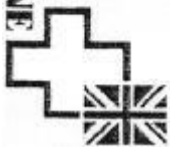
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The club was formed in 1991 as a non-political, non-religious organization open to all men, women and their families, interested in meeting for social and cultural activities. Our aim is to facilitate a better understanding of - and integration into - 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 celebrates 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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Tricia Carrick	031 971 27 71
Johannes Hewel (secretary)	078 949 39 86
Sue Higson	076 690 50 88
Lynn Morgan	031 971 13 36
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

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Administration: Maria Avdikou

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Ruth Freiburghaus 031 992 56 15

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VESTRY

Vacant

WEBMASTER

Hector Davie 031 971 27 71

Some hymns are truly unloved – they make you cringe, say some people. For some reason, a hymn written in 1847 and aiming to convey a message of hope had this effect, with its oft-used refrain, “All shall be well”. For the poor living in the Victorian slums, this was not the message of hope they wanted to hear. Its writer also wrote *The World’s History from the Creation to the Accession of Queen Victoria, in seven volumes*. Nobody read that either.

The best thing about it was said to be that it could be sung to the tune of the Welsh folk song, *All through the night* (or *Ar hyd y nos*, if you are Welsh), but in 1957, the Methodist composer Francis Jackson composed a new tune. When it was played at a meeting of Methodist musicians, it led to the comment that the tune was very good, but that the words needed changing.

So the Methodist hymn-writer, Fred Pratt Green, was asked to write new words, and he published these in August 1970, with harvest festivals in mind. For Green, hymns were not just an arousing experience (though he wrote of hymn-singing, “It’s such a dangerous activity ... you get this glow which you can mistake for religious experience.”), They were a way of focusing minds not solely on individual faith but on social justice.

So our hymn is not just a harvest hymn, not just thanks that the crops that we have reaped have been gathered in. In the second verse, the emphasis is not that “All is safely gathered in” – not on the hoarding of food but on the sharing of it. And where many harvest hymns end in recalling the theme of many of the parables – God’s harvest of us all at the end of time, this hymn recalls the harvests of the Spirit – goodness, truth and love. A fitting hymn to celebrate God’s creative work!

- *Hector Davie*



¹ For the fruits of his creation,
thanks be to God;
for his gifts to every nation,
thanks be to God;
For the ploughing, sowing, reaping,
silent growth while men are sleeping,
future needs in earth's safe keeping,
thanks be to God.

² In the just reward of labour,
God's will is done;
in the help we give our neighbour,
God's will is done;
in our world-wide task of caring
for the hungry and despairing,
in the harvests men are sharing,
God's will is done.

³ For the harvests of his Spirit,
thanks be to God;
for the good all men inherit,
thanks be to God;
for the wonders that astound us,
for the truths that still confound us,
most of all, that love has found us,
thanks be to God.

Fred Pratt Green (1903 - 2000)

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