

# THE CHURCH OF ST URSULA BERNE



June – July 2017

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

**Chaplain**

Revd Stephen Stuckes

chaplain@stursula.ch

031 351 03 43

**Assistant Chaplain**

Revd Mark Pogson

mark@stursula.ch

**Lay Reader**

Archana Jacob

archana@stursula.ch

**Church Office:** 031 352 85 67

Marriages, Baptisms and Funerals by arrangement with the Chaplain

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**Normal pattern of Sunday services:**

8.30 Said Eucharist (2nd and 4th Sundays)

10.00 Sung Eucharist with Junior Church and Crèche

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

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

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

**Services in Thun:** 18.30 on the first and third Thursdays of the month at

Chapelle Romande, Frutigenstrasse 22: Eucharist and Bible study.

Contact: Church Office 031 352 85 67

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**ST URSULA'S BERNE**

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

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

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

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

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

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

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



# St Ursula's Church Magazine

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### **COPY DATE**

for the August - September magazine is

**16 July 2017**

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

**COLLATING DATE: Thursday 27 July 2017**

# Chaplain's Message

Finally I am here! It seems a long time since the process of exploring a new ministry at St Ursula's began. Even after being offered the appointment there is the process of bringing to an end one era of ministry in order to begin another.

The house we were leaving had been the family home for 17 years during which time our children had grown up. It was touching when their friends came to visit in our final days and nostalgically recalled happy childhood memories of what we used to describe as 'Summer Fun' - two or three days each summer when we would open up the house and garden to the Young Church for 'creative' activities. We



had a large sloping garden and the one thing we discovered that can usefully be done with a slope is to create a water slide! Young children, teenagers and sometimes adults would career down a long piece of plastic sheeting sprayed with water and soap and we often prayed that they wouldn't reach the three foot drop over a wall at the bottom as the slide became faster.

Nostalgia is defined as a longing or wistful affection for a period in the past. In the scriptures we hear of the Hebrews on their long hard journey to the promised land becoming nostalgic for the readily available food in Egypt 'If only we had meat to eat'. (Numbers 11:4) But reflecting on where we have come from and how we got here can be useful in helping us to make sense of what has been. Hopefully we have learned some useful lessons along the way. We are also able to see how our lives have been shaped - especially in relation to our life of faith. In considering how we have recovered from illness, coped with a tragedy or loss, grown in kindness and helped care for and nurture others we can begin to see God's work in and through us, sustaining us through the hard times as well as leading us to times of joy and celebration.

In this way we become equipped for the future. I recognise a wide range of skills and abilities (or gifts) in the community here at St Ursula's. The way in which the great diversity of this community gathers around the weekly celebration of the life, death and resurrection of Jesus Christ is a sign of the

Kingdom. It is important at the beginning of this new phase that we look again to what God is calling us to do and be here. What is God's vision for the Church in Bern? This is a question I am asking and inviting you to help me discern.

Such a reflection necessarily causes us to look back but we must also look forwards. In shaping this task I keep in mind the good advice of Robert Warren's Healthy Churches Handbook, a summary of which I include in this edition.

Please pray for me as I 'embed' myself in at St Ursula's. I cannot take the Church forwards unless your wholehearted commitment remains available to God and his mission here. In the meantime, thank you for the welcome and support that I have already received.

Jane is looking forward very much to being here for a week at my licensing and again for the long summer holidays. As I write she is about to go to a garden party with the Queen at Buckingham Palace with son Dominic whose regiment, The Scots Guards, are receiving new colours.

- *Stephen*



*Jane and Dominic at Buckingham Palace*

# The Wind's Breath



*The dove descending breaks the air  
With flame of incandescent terror. (T.S. Eliot, Little Gidding)*

Every Sunday, we use one of the creeds to proclaim what we believe. We all believe in God, “the Father Almighty, maker of heaven and earth,” though if we stopped and thought, we might wonder if God is not Mother as well as Father, gentle as well as mighty, and we might wonder whether heaven and earth are something different from the rays of the sun refracted by the atmosphere and the mixture of rocks and organisms in which we plant our cabbages.

We all believe that Jesus shared our human nature, died for us, rose and will come in the last days to reveal what is in our hearts. And we can just about get our heads round the concept that Jesus too was God, “of one being with the Father”, “Light from Light”.

But by the time we get to the Holy Spirit, creed fatigue has taken hold of us. We say the words, but do we really think that a puff of breath can be addressed as “Lord”? Can a moving force really be “worshipped and glorified”? All four Gospels tell how after Jesus’ baptism by John, the Spirit came down “like a dove”, but surely worship and pigeons do not belong together, do they?

The Creed proclaims who these three identities are, but more usefully, it proclaims what they do. One creates, one redeems, one gives life. In the Old Testament, the Spirit moved over the primeval flood, but the Spirit also gave skill to artists (look at Exodus 35:31!), wisdom to the prophets (Isaiah 61:1), and comfort to all (Psalm 51:11). In the later books of the Old Testament, the Holy Spirit was seen as the giver of understanding and wisdom. In the New Testament it is the Spirit who overshadows Mary, whose power is shown in Jesus’ miracles, and who empowers the apostles at Pentecost.

John’s Gospel, and Paul’s letters, stress that the Spirit is very much here and now. The spirit accompanies us now, “an advocate” (John 14:26), “an intercessor” (Romans 8:26). Our life is no longer governed by the law. We live “in Christ” and we live “in the Spirit”, and we receive the gifts of the Spirit – love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control

In this modern age, we are flooded with images. The Bible gives us two pictures of the Holy Spirit – as a gentle dove and as burning flames. The writers

of the Creed tell us of the relationship between the Spirit, the Father and the Son (something for which words are not the best medium – for the church was split by a dispute which ultimately goes back to the different shades of meaning of the word “proceed” in Greek and Latin). But the Spirit is there to be felt, as a life-giving breath, to be lived in, and to be rejoiced at. Come, Holy Spirit!

- *Hector Davie*

## **A Name for the Month – Stephen**

The British Office of National Statistics tells us that Oliver, Jack and Harry were the most popular names for boys born in England and Wales in 2015. Logan came 25th, Dylan 38th. Mohammed would have come first, if parents had agreed how to spell it. Stephen was not in the first hundred. But in the 1950s, Stephen was among the top ten most popular names for baby boys born in Britain, and peaked at number three in 1954. Fashions change!

As Christians, we remember the name Stephen, because Stephen was the first martyr – the first to witness to his faith by dying. In Acts 6, the writer of Luke’s gospel tells us that there were problems in the early church in distributing food to the elderly – widows from gentile families felt they were being neglected. This was too much for the apostles to handle, so they delegated the task to seven “men of good standing, full of the Spirit and of wisdom”. Stephen was one of these. We know no more about him, except that his background was Jewish, but his name was Greek.

Acts gives Stephen special mention among the seven “attendants” (we use the word “deacon” in English, although Acts does not use the noun – it just says that the seven were to “attend” at the tables where the food was distributed), and repeats his qualifications – he was a person “full of faith and the Holy Spirit”. The apostles laid hands on him to commission him, together with Philip (not the same as the apostle Philip!), Prochorus, Nicanor, Timon, Parmenas and Nicolaus (a Gentile from Antioch who had converted to Judaism, and was now a follower of Jesus).

The Bible tells us nothing else about the daily distribution, or about the other six “attendants”. The story moves quickly on to Stephen himself. “Full of grace and power, he did great wonders and signs among the people.” It is interesting how often the word “full” appears in the story – the seven were all “full of the Spirit”, Stephen was “full of faith”, and “full of grace.” If this reminds you of the angel’s message to Mary, you would be wrong, for the word “full” in that gree-

ting has crept in through a Latin translation, but you would also be right, for grace is a gift from God, the gift of being with and of knowing God closely. The only other person in the Bible who is described as “full of grace” is Jesus himself, “full of grace and truth” (John 1:14).

And like Jesus, Stephen meets with opposition. Members of a synagogue of freed slaves, and Jews from Asia Minor and North Africa, argue with him and lose. So, like Jesus, Stephen is hauled off to the Sanhedrin on a set of false charges. He has claimed that Jesus will destroy the temple and change the Law of Moses.

And there, with his face “shining like the face of an angel”, Stephen reminds the High Priest and the Sanhedrin of the whole history of Israel, up to the time of David. Then after Solomon, things had gone wrong. People had failed to recognize that God does not “live in houses made with human hands”, they had revered the Law but they had not kept it, they had persecuted the prophets.

For this speech, he is dragged out and stoned. Filled with the Holy Spirit (that word again!), he sees “the heavens opened and the Son of Man standing at the right hand of God”, and as he dies, he prays for Jesus to receive his spirit, and for God “not to hold this sin” against his persecutors – echoing his master’s own death on the cross.

The article, though, is not just about a person. It is about a name. For the Greek word *stephanos*, without a capital letter, occurs elsewhere in the Bible. It means something that encircles your head - a crown, or a garland. It is the word for the laurel wreath put on the victor’s head at the games. It is the word for the garlands worn at weddings to celebrate the joy of the occasion. It is the word for the leaves plaited and put on the head of the general when he returns to the city after a triumph. It is the symbol of majesty. It reminds us that all of us, not just the great martyrs of the past, that we whose sufferings Christ has shared, will share in his resurrection and “win the crown of glory that never fades away” (1 Peter 5:4).

But *stephanos* reminds us, too, of the crown Jesus wore, a crown of thorns. It reminds us that the joy and the glory of knowing God are often rejected. It reminds us that even if we are “full of grace”, there are people who will mock us, who will find us unsettling, who do not want their own smug and tawdry world to be questioned, their own boat to be rocked. Yet if we have that inner joy, if God’s grace has truly filled our hearts, then with Stephen, we can see the heavens opened before us, and join in sitting at the right hand of God.

- *Hector Davie*

# Casting Our Crowns before God: Some Thoughts on St Etheldreda

In recent weeks, I have found myself gazing time and again at the stained-glass windows that adorn the east front of our church. Depictions of Christ as ‘Salvator mundi’ — as Saviour of the World — are nothing unusual; and the prominent visual presence of St Ursula in a church dedicated to her is likewise of little surprise. But what of St Etheldreda? Who even is she?

Born to the East-Anglian King Anna around 636, Etheldreda’s Anglo-Saxon name was Æthelthryth; another transliteration of her name is Audrey. From her first husband Tondberct, Etheldreda received the Isle of Ely as a mourning gift. Tondberct died in 655, and five years later Etheldreda was given in marriage a second time, now to the fourteen-year-old (!) Ecgfrith, heir to the Kingdom of Northumbria. Among his wedding gifts to her was a tract of land at Hexham which Etheldreda subsequently granted to Wilfrid of York, who was to found upon this land a Benedictine abbey dedicated to St Andrew in 674.

Before her first marriage, Etheldreda had made a vow of chastity, seeking the chaste life of a nun just like her saintly sisters Sexburga, Ethelburga, and Withburga. Tondberct, it seems, respected this vow — but Etheldreda’s second spouse Ecgfrith was less willing to make allowances. Initially, he had agreed to Etheldreda’s wish to live a celibate life and had even allowed her to withdraw to the abbey at Coldingham, persuaded by the cunning negotiations of Etheldreda’s ally Wilfrid of York. However, Ecgfrith soon regretted this decision, now intending to consummate his marriage and seeking to abduct his wife from Coldingham.

In Etheldreda’s consequent flight from her husband, the Queen was protected by several miracles which were enumerated in a plethora of medieval accounts of her life, in Latin as well as in various vernacular languages. On one particularly hot day of her flight, Etheldreda is said to have been struck down by fatigue, allegedly near the village of Stow. Before laying down to rest, however, she stuck her staff in the ground and this miraculously began to sprout leaves — an aspect of the Etheldreda legend that is also represented in the window in our church.

Having safely returned to her own lands at Ely, Etheldreda established a monastic community for both women and men in 673. She is believed to have died of a tumour in her neck on 23 June 679, an illness which Etheldreda considered to be a punishment from God for having worn costly necklaces in

her youth. When her grave was opened in order to move her body to a new resting place in 694 (and again in 1106), it was still incorrupt and the place where the tumour had once been was now fully healed. Consequently, Etheldreda's shrine at Ely became one of the major pilgrimage sites during the Middle Ages. Today, a special veneration for Etheldreda is still alive at Ely Cathedral as well as at St Etheldreda's Roman Catholic Church in London, the former town chapel of the Bishops of Ely. In the Church of England's lectionary, too, Etheldreda has her place: she is remembered in our liturgical calendar on 23 June, so it turns out to be very appropriate that she should feature in the June-July issue of our magazine.

Reading through the story of the Anglo-Saxon princess, you might have been wondering why she should have been chosen for the altar window of our church. To my mind, two reasons make Etheldreda an excellent choice. Firstly, her life was characterised by physical displacement: from her family in East-Anglia and then from her new home at Coldingham abbey, fleeing from the sexual appetite of her second husband. Etheldreda's enforced displacement links her with the patron saint of our church: hailing from the south-west of Britain, princess Ursula, too, was forced to leave her home country in order to marry a foreign prince. Before heading to Normandy to marry her spouse-to-be, however, she set out on a pilgrimage to Rome. Returning from the eternal city (possibly in the year 383), Ursula and her companions — allegedly including 11,000 virgins — were massacred outside Cologne by the Huns who were besieging the city. In short, Etheldreda and Ursula were historic figures that could both speak to the congregation of a 'diaspora' church, many of whose members were (and still are) themselves displaced from their home-countries.



Secondly, Etheldreda's association with healing, especially with the healing of the throat, was meaningful to the foundation of our church building. A substantial portion of the money that was required for building St Ursula's Church in 1906 was given by an American lady, Mrs Castleman, in gratitude for the successful treatment that her daughter had undergone with the Bernese professor Emil Theodor Kocher: the surgeon had greatly improved the method of operating on the thyroid and, in 1909, received the Nobel Prize for his achievements. In fact, the choice of Etheldreda as a second female saint alongside Ursula not only affords a meaningful way of commemorating the recovery of Mrs Castleman's daughter, but also appropriately reflects the central role of women in enabling the construction of the new church at the Jubiläumsplatz.

These historical reasons for choosing Etheldreda aside, what relevance can the story of the Northumbrian Queen and later Abbess of Ely have to us at St Ursula's Church today, in the twenty-first century? Certainly, I do not wish to suggest that we should all take vows of celibacy! Nevertheless, Etheldreda's commitment to the monastic life of prayer is just one aspect that we can learn from her. Against all opposition, she dedicated herself to Christ — body and soul — forfeiting her worldly status and even putting her life at risk. Indeed, the window in our church reminds us of her sacrifice and self-offering, depicting Etheldreda's crown cast before the feet of Christ. Her trust in God's love, her veneration of Christ, and her humility can be guiding lights on our own Christian journeys of faith, individually and as a congregation. In the all-time favourite hymn 'Love Divine', Charles Wesley found profound words of great beauty to express this sense of dedication, reverence, and awe — and so let us pray that, looking on the image of St Etheldreda, we may ever be encouraged by the promptings of the Holy Spirit and the example of Christ to offer ourselves to God, our loving Father:

Finish then thy new creation,  
pure and spotless let us be;  
let us see thy great salvation,  
perfectly restored in thee,  
changed from glory into glory,  
till in heaven we take our place,  
till we cast our crowns before thee,  
lost in wonder, love, and praise.

- *Henry Hope*

# Seven Marks of a Healthy Church

Taken from the *Healthy Churches Handbook*, by Robert Warren, this list identifies common characteristics of healthy churches.

## 1. Energized by faith

- rather than just keeping things going or trying to survive

worship and sacramental life: moves people to experience God's love

motivation: energy comes from a desire to serve God and one another

engaging with Scripture: in creative ways connect with life

nurtures faith in Christ: helping people to grow in, and share their faith.

## 2. Outward-looking focus

- with a 'whole life' rather than a 'church life' concern

deeply rooted in the local community, working in partnership with other denominations, faiths, secular groups and networks

passionate and prophetic about justice and peace, locally and globally

makes connections between faith and daily living

responds to human need by loving service

## 3. Seeks to find out what God wants

- discerning the Spirit's leading rather than trying to please everyone

vocation: seeks to explore what God wants it to be and do

vision: develops and communicates a shared sense of where it is going

mission priorities: consciously sets both immediate and long-term goals

able to call for, and make, sacrifices, personal and corporate, in bringing about the above and living out the faith.

## 4. Faces the cost of change and growth

- rather than resisting change and avoiding failure

while embracing the past, it dares to take on new ways of doing things

takes risks: and admits when things are not working, and learns from experience

crises: responds creatively to challenges that face the church and community

positive experiences of change: however small, are affirmed and built on.

## **5. Operates as a community**

- rather than functioning as a club or religious organisation

relationships: are nurtured, often in small groups, so people feel accepted and are helped to grow in faith and service

leadership: lay and ordained work as a team to develop locally appropriate expressions of all seven marks of a healthy church

lay ministry: the different gifts, experiences and faith journeys of all are valued and given expression in and beyond the life of the church.

## **6. Makes room for all**

- being inclusive rather than exclusive.

welcome: works to include newcomers into the life of the church

children and young people: are helped to belong, contribute and be nurtured in their faith

enquirers are encouraged to explore and experience faith in Christ

diversities: different social and ethnic backgrounds, mental and physical abilities, and ages, are seen as a strength.

## **7. Does a few things and does them well**

- focused rather than frenetic

does the basics well: especially public worship, pastoral care, stewardship and administration

occasional offices: make sense of life and communicate faith

being good news as a church in its attitudes and ways of working

enjoys what it does and is relaxed about what is not being done.

- *Stephen*



## Summer Fête

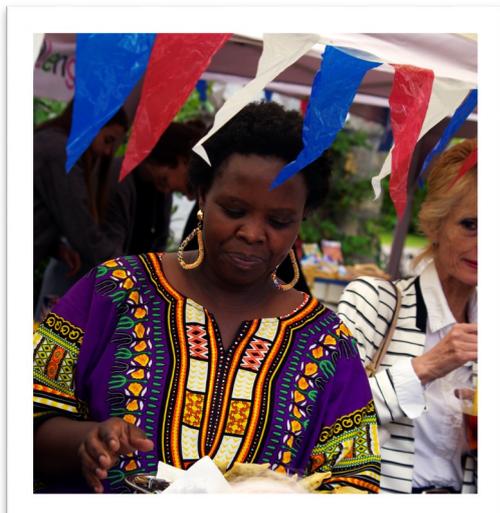
After a week of unpredictable weather the day of our summer fête turned out to be better than expected with no rain and even the occasional sunny and warm spell.

This year as well as all our usual stalls we also had a home-baked cake stall which proved incredibly popular and contributed around CHF 500 to our total sale takings of around CHF 6,000.

As the photos show a fun day was had by all.

A huge THANK YOU to all who helped make our summer fête so successful whether behind the scenes before and after the sale as well as those who helped on the day itself and finally, of course, to all our fête visitors.

*- Jana Kutesko, Church Office*





# Treasurer's Report

Summer is approaching and soon we will be able to start on the renovation and building work in the Church, Hall and House. We do not yet have all the financing in place, however we are moving forward in Faith. Church life should be about our Spiritual life, and I am very aware that we have had a lot of focus on finances in the past years. Therefore we are currently approaching Companies and Charitable bodies in the area with a view to getting corporate sponsors or some grants. The sponsor program will have various levels of benefits and there will be a version for individuals as well.

I give an overview of the benefits below, and will ask for your prayers that this will be a success and also for your help. If you know of any Companies or Individuals who might be open or interested in joining our sponsor program please let me know their details and a contact name, and I will send them a sponsor's pack.

	Corporate packages		
	Gold	Silver	Bronze
Website advert for one year	full page	half page	qtr page
Logo on website and publicity	large	medium	small
Free Advertising in Church magazine	6 issues	3 issues	2 issues
Featured on Sponsors banner	✓	✓	✓
Certificate	✓	✓	✓
Publicity at our Christmas bazaar	✓	✓	
Invitation to Embassy event	✓	✓	
cost per package	CHF 12,000	CHF 6,000	CHF 2,500

	individual packages		
	Patron	Friend	
Featured on Sponsors banner ( if wish	✓	✓	
Certificate	✓	✓	
Tea with Vicar event ( places)	2		
Sponsors dinner (places)	4	2	
cost per package	CHF 10,000	CHF 5,000	

The accounts are hanging in the hall at Church, and we are still showing a small excess for the year. Please feel free to contact me if you have any questions or cannot find your tax statements for 2016. I am happy to send a copy.

Wishing you a sunny and joyful Summer.

- Sue Higson, Treasurer

# Services and Readings

## June and July 2017

### 4 June - Pentecost

10.00 Sung Eucharist  
Acts 2: 1-21  
1 Corinthians 12:3-13  
John 20: 19-23

### 2 July - Trinity 3

10.00 Sung Eucharist  
Jeremiah 28:5-9  
Romans 6:12-23  
Matthew 10:40-42

### 11 June - Trinity Sunday

8.30 Said Communion  
10.00 Informal Eucharist  
2 Corinthians 13:11-13  
Matthew 28:16-20

### 9 July - Trinity 4

8.30 Said Communion  
10.00 Informal Eucharist  
Romans 7:15-25a  
Matthew 11:16-19,25-30

### 18 June - Trinity 1

10.00 Sung Eucharist  
Genesis 18:1-15  
Romans 5:1-8  
Matthew 9:35-10:8

### 16 July - Trinity 5

10.00 Sung Eucharist  
Isaiah 55:10-13  
Romans 8:1-11  
Matthew 13:1-9,18-23

### 25 June - Trinity 2

8.30 Said Communion  
10.00 Sung Eucharist  
Genesis 21:8-21  
Romans 6:1-11  
Matthew 10:24-39

### 23 July - Trinity 6

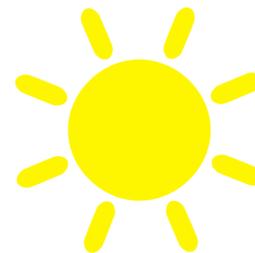
8.30 Said Communion  
10.00 Sung Eucharist  
Isaiah 44:6-8  
Romans 8:12-25  
Matthew 13:24-30,36-43



### 30 July - Trinity 7

10.00 Sung Eucharist  
1 Kings 3:5-12  
Romans 8:26-39  
Matthew 13:31-33,44-52

# For Your Diary June & July 2017



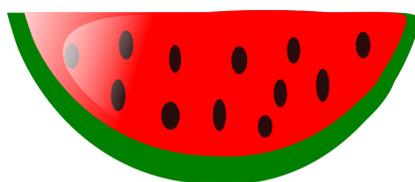
## Regular Weekly Events

Wednesdays	09.15-11.15	Parents and Tots
Fridays	09.30	Patchwork
Saturdays	09.30-11.30	Choir Practice - no practices in July

## Other Events

Thursday 1 June	10.30	Prayer and Fellowship
	18.30	Thun Service
Friday 2 June	18.00	Evening Prayer
Sunday 4 June	08.30	Church Breakfast
Tuesday 6 June	08.30	Morning Prayer
	19.30	Church Council
Wednesday 7 June	19.30	Ecumenical House Group in Liebefeld
Thursday 8 June	10.30	Prayer and Fellowship
Friday 9 June	18.00	Evening Prayer
	19.00	Ethiopian Night Fundraiser
Tuesday 13 June	08.30	Morning Prayer
Thursday 15 June	10.30	Prayer and Fellowship
	18.30	Thun Service
Friday 16 June	18.00	Evening Prayer
Sunday 18 June	10.00	Youth Group Bible Study
Tuesday 20 June	08.30	Morning Prayer
Wednesday 21 June	19.30	Ecumenical House Group in Liebefeld
Thursday 22 June	10.30	Prayer and Fellowship
Friday 23 June	18.00	Evening Prayer
Tuesday 27 June	08.30	Morning Prayer
Thursday 29 June	10.30	Prayer and Fellowship
Friday 30 June	18.00	Evening Prayer

Sunday 2 July	08.30	Church Breakfast
	10.00	Youth Group Bible Study
Tuesday 4 July	08.30	Morning Prayer
	19.30	Church Council
Wednesday 5 July	19.30	Ecumenical House Group in Liebefeld
Thursday 6 July	10.30	Prayer and Fellowship
Friday 7 July	18.00	Evening Prayer
Tuesday 11 July	08.30	Morning Prayer
Thursday 13 July	10.30	Prayer and Fellowship
Friday 14 July	18.00	Evening Prayer
Sunday 16 July		COPY DATE
Tuesday 18 July	08.30	Morning Prayer
Wednesday 19 July	19.30	Ecumenical House Group in Liebefeld
Thursday 20 July	10.30	Prayer and Fellowship
Friday 21 July	18.00	Evening Prayer
Tuesday 25 July	08.30	Morning Prayer
Thursday 27 July	09.00 - 11.00	Magazine Collating
	10.30	Prayer and Fellowship
Friday 28 July	18.00	Evening Prayer



### **Future Dates**

Saturday 2 September	Book and Food Sale
Saturday 28 October	Children's Toy & Equipment Sale
Friday 3 November	Pub Quiz
Friday 1 & Saturday 2 December	Christmas Bazaar

# Prayer Diary

## June 2017

- 1 Thursday For God's continued blessings this new month on our Chaplain Stephen Stuckes
- 2 Friday For evening prayers services held every Friday
- 3 Saturday For the Chaplaincy in Gran Canaria and Priest-in-charge Brian Stares
- 4 **Sunday** **Pentecost** – Give thanks for the Holy Spirit to equip and empower the church of Christ
- 5 Monday For the ladies who keep our church clean and tidy
- 6 Tuesday For the Church Council meeting this evening
- 7 Wednesday For the Ecumenical House Group meeting in Liebfeld
- 8 Thursday For people voting in the UK General Election
- 9 Friday For good fellowship at the Ethiopian dinner
- 10 Saturday For the Chaplaincy in Leipzig and Chaplain Martin Reakes-Williams
- 11 **Trinity Sunday** Give thanks for and remember the Eternal God; the Father, the Son and the Holy Spirit  
Thanks for Barnabas the Apostle
- 12 Monday For generous giving to the Energy Saving Appeal
- 13 Tuesday For Walter Bisig, our Environmental Officer
- 14 Wednesday For the chaplaincy in Malaga and Assistant Curate Doreen Cage
- 15 Thursday For the prayer and fellowship meeting held in church on Thursday mornings
- 16 Friday For Donna Goepfert and Isabelle Wienand who run the Church Library
- 17 Saturday For the Chaplaincy, priest and readers in Copenhagen
- 18 **Sunday** For the Youth Group Bible Study
- 19 Monday For Cecily Fund and its Swiss Representative Yvonne Bomonti
- 20 Tuesday For the people of France, their Government and churches
- 21 Wednesday For all refugees and the history of welcoming them
- 22 Thursday For those campaigning to ease global warming which is causing untold damage to our planet
- 23 Friday For the sick and aged in our community
- 24 Saturday For the Archdeaconry Synod being held in Zurich
- 25 **Sunday** For an end to the atrocities in Syria and other countries at war of the Middle East
- 26 Monday For the patchwork group and Elisabeth Pfyffer who leads it
- 27 Tuesday For the Mission to Seafarers based in ports around our Diocese
- 28 Wednesday For the Chaplaincy in Zurich and chaplain Paul Brice and reader Marcel Benedict
- 29 Thursday Thanks for Peter and Paul, Apostles
- 30 Friday For servers and chalice bearers at St Ursula's and within the Diocese

## July 2017

- |    |               |  |
|----|---------------|--|
| 1  | Saturday      | For our Chaplain Stephen Stuckes, his wife and family  |
| 2  | <b>Sunday</b> | For the Church Breakfast   |
| 3  | Monday        | For continued contributions to the Energy Saving Appeal  |
| 4  | Tuesday       | For the chaplaincy in Neuchatel  |
| 5  | Wednesday     | For our Assistant Chaplain Mark and his family   |
| 6  | Thursday      | For the newly established Anglican services in Biel  |
| 7  | Friday        | For the European Community and the Brexit negotiations   |
| 8  | Saturday      | For our organist, Hans-Karl Pfyffer,   |
| 9  | <b>Sunday</b> | For all church services being held today   |
| 10 | Monday        | For Tricia Carrick and her many responsibilities and gifts   |
| 11 | Tuesday       | For the Anglican Chaplaincies in Turkey, the chaplains and people  |
| 12 | Wednesday     | For improved relationships between Turkey and Europe   |
| 13 | Thursday      | For the U.S.A, its President, Government and people  |
| 14 | Friday        | For the teachers and children in the Junior Church   |
| 15 | Saturday      | For those training for the ordained ministry   |
| 16 | <b>Sunday</b> | For the Chaplaincy in Basel, Rev Hilary Jones, Rev Ann Lowen, Rev Russel Hilliard and reader Nigel Spencer |
| 17 | Monday        | For the Diocesan Office in Tufton Street, London   |
| 18 | Tuesday       | For the Archbishop of Canterbury, Most Rev Justin Welby  |
| 19 | Wednesday     | For Sue Faillettaz and her work in the vestry  |
| 20 | Thursday      | For those mourning the loss of a loved one   |
| 21 | Friday        | For Evening Prayer being held today  |
| 22 | Saturday      | The Chaplaincy of Montreux awaiting a new chaplain   |
| 23 | <b>Sunday</b> | For those who have lost hope and faith   |
| 24 | Monday        | Thanks for James the Apostle   |
| 25 | Tuesday       | For strength to love and forgive our enemies   |
| 26 | Wednesday     | For those in prison and those who attend to them   |
| 27 | Thursday      | Young people who have taken the wrong road   |
| 28 | Friday        | For a shared vision for the future for St Ursula's   |
| 29 | Saturday      | For Vreni Hawker and all her flower ladies who produce such lovely works of art                            |
| 30 | <b>Sunday</b> | For greater social justice in the world  |
| 31 | Monday        | For peace between Israel and Palestinians  |

- Compiled by Brian Morgan



# Junior Church News

## Meeting Times

The Junior Church meets every week during the 10:00 service. We begin worship with the congregation in the church, then leave for lessons after the welcome. All children between 3 - 14 are welcome. We divide into two groups after a short time of prayer.

## Crèche

For younger children there is a crèche in the lower hall. Children can be dropped off before the service. Let the attendants know if you would like your child to join you for communion. Please collect your children directly after the service.

## Easter baking and eggs

Easter was the main focus of the last weeks. Preparing for and learning about Jesus' teaching, sacrifice and resurrection. Ruby Wildhaber and the Youth Group organized a Saturday event for the Junior Church with crafts, Zopf "Tübli" baking and egg coloring. The results were shared during coffee the next day after church, with donations raised to support the TearFund water project in Uganda, that the Junior Church has been following for the past years.

- John Hutchison



# Ethiopian Night

## FRIDAY 9 JUNE 19.00

Try real Ethiopian food and take part in a traditional Ethiopian Coffee Ceremony. All prepared and hosted by members of the Ethiopian Church who share our premises. Along with experiencing new culinary delights, learn more about Ethiopia and all whilst helping to raise money for St Ursula's Energy Appeal!



We will be asking for donations to the Energy Appeal on the night, so there's no need to buy tickets in advance, but to ensure that we have enough food, please let us know if you want to attend either by contacting Church Office – [office@stursula.ch](mailto:office@stursula.ch) or 031 352 8567 – or by using the sign-up sheet in the Upper Hall. Flyers are available in the Upper Hall or on our website – [www.stursula.ch](http://www.stursula.ch). Last date for bookings is 5 June.

*- Jana Kutesko, Church Office*

## Happy Birthday

Zornitsa Neda Holden 8 on 8 June

Brenda Sacks 16 on 12 June

Ariel Hutchison 10 on 18 June

Paul Quesnot 15 on 22 June

Benjamin McKinley 5 on 24 June

Nayden Holden 5 on 25 June

Rachel Eze 11 on 3 July

Emma Quesnot 11 on 6 July

Emanuel Schmidt 6 on 9 July

Lucas King 14 on 9 July

Ampadu Kimberley-Cass 4 on 14 July

Rebecca Fluri 16 on 16 July

Michael Hänggi 12 on 21 July



# Swiss Archdeaconry Choir Festival 2017

The traditional annual Swiss Archdeaconry Choir Festival was held at Christ Church in Lausanne over the weekend of 6-7 May 2017. It was attended by about 40 singers from the chaplaincies in Basel, Berne, Geneva, Lausanne and Zürich. The merged choirs had their first practice on Friday evening, and continued on Saturday morning and afternoon. The music was



led by Robert King (Director of 'The King's Consort') and supported by Mark Jones (former Director of Music at Gresham's School) at the organ.

Two choral Evensongs on Saturday and on Sunday, and a choral Communion Service on Sunday morning were the highlights of the occasion. The choir festival ended at the Cathedral in Lausanne on Sunday evening with the Choral Evensong adapted to include some elements in the French language.

On Saturday the choral music included works by George Dyson (Magnificat and Nunc Dimittis in D), Philip Radcliffe (Preces and Responses), Peter Nardone (Light of the lonely pilgrim's heart, as introit), Edgar Bainton (And I saw a new heaven, as the Anthem), and Psalm 27 (to a setting by Herbert Howells)

On Sunday the choir sang Charles Villiers Stanford's setting of the Communion Service in C enhanced by Stanford's Benedictus and Agnus Dei in F. The service was begun with Nardone's 'Light of the lonely pilgrims's heart' as Introit. The Communion Motet sung by the choir by Edward Bairstow's 'Jesu the very thought of thee', and a setting by C. Hylton Stewart used for Psalm 23 further enriched the liturgy of the Communion Service.

The Community of Christ Church Lausanne made all singers and non-singing partners very welcome. A great vote of thanks is due to all who helped in many ways making this festival once again a memorable event.

This festival is one of the few regular annual occasions where members from the different chaplaincies meet together and join forces in a common cause: enriching worship with great and meaningful music.

*- Hans-Karl Pfyffer, photo by Angus Carrick*

# Prayer

God, protect us from and keep us from being:

Hypocrites

Experts

Attention huggers

Blamers and complainers

Snake oil salespeople

Takers and just talkers

Lone Rangers

Excuse makers

Fair weather workers

Braggers

Magic bullet seekers and sellers and

Quitters.

God, send us and help us to be:

Righteous warriors

Moral guerrillas

Scut workers

Nitty-gritty doers

Detail tenders

Long-distance runners

Energetic tryers

Risk takers

Sharers

Team players

Organizers and mobilizers and

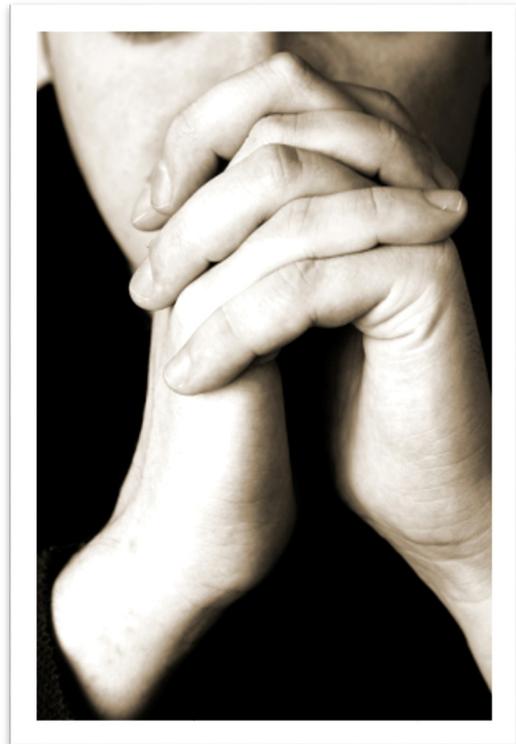
Servant leaders

to save our children.

-- Marian Wright Edelman

*(From Prayers for Healing, Conari Press, 1999)*

- Art Funkhouser



# Ecumenical House Group in Liebefeld: A time of fellowship in prayer, praise and studying the Word.

WE WELCOME YOU TO WALK WITH US ON OUR JOURNEY OF FAITH AND WE WOULD (STILL) LOVE TO HAVE 5 NEW MEMBERS! ANY TIME IS A GOOD TIME TO JOIN US.

During June and July, we continue our study of Matthew's Gospel.

The Ecumenical House Group meets on the following dates at 19.30 (until ca. 21.30):

**Wednesday, 7 and 21 June 2017**

**Wednesday, 5 and 19 July 2017**

New members to the group are always welcome. Please contact Brian or Lynn Morgan

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

Address: Falkenstrasse 2  
3097 Liebefeld

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

Please contact us in advance to let us know you will be coming.

- *Brian Morgan*



# Bishop Hans Gerny's Best Writings

Many of us remember with affection Hans Gerny, who was Bishop of the Old Catholic Church here from 1986 to 2002, and had his cathedral seat in St Peter and St Paul's. On the occasion of his 80th birthday, his best writings are coming out in a new book, published by Stämpfli Verlag under the title "*Glaube ist kein Leistungssport*" ("Faith is not a Competitive Sport: sermons, lectures and articles")

The writings cover a large scope. Hans Gerny's reputation spread well beyond the churches of the Old Catholic Utrecht union, into Swiss and international ecumenical circles, where he represented the Old Catholics at the Geneva World Council of Churches. He is still valued as a pastor and preacher.



Hans Gerny



The book presentation will take place at 11:30 on Sunday 25 July in St Peter and Paul's Church, next to the Rathaus. Before that, the octogenarian will celebrate the 10.00 Eucharist with the regular congregation and guests. Professor Dr Angela Berlis, vice-dean of the Faculty of Theology, and Aischa Amrhein, an ETH student and committee member of the Swiss Old Catholic Youth, will introduce the book. Flautists Martin and Cécile Affolter from Basle will play. Signed copies will be available on the day at Fr29 - the book can later be purchased from booksellers Voirol in Rathausgasse. Congregation and guests are invited to a reception afterwards.

Christoph Schuler writes: "I hope that some of your people will accept our invitation and come to celebrate with us on this important occasion."

- *Christoph Schuler, translated by Hector Davie*



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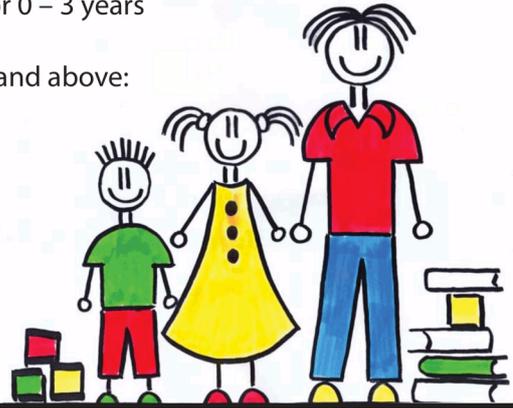


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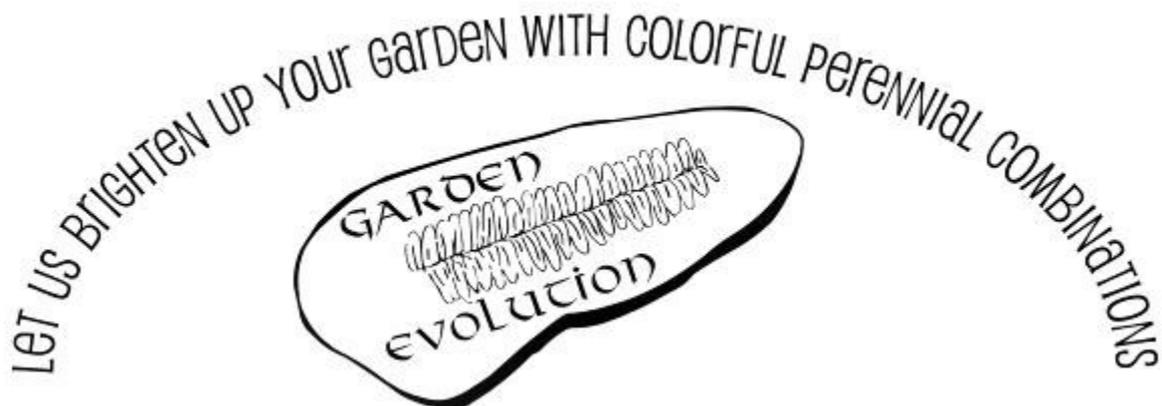
We are looking forward to meeting you

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

## Why not join the International Club of Berne ?

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

Nazanin Kupferschmid, President  
Tel. 078 905 5743, email nkschmid@gmx.net  
International Club of Berne, 3000 Berne, www: icberne.ch  
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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](http://www.angloswissclubs.ch)

Contact: President: Chris Warren

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

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Sue Higson 076 690 50 88

Henry Hope 078 408 62 06

Tony Read 033 243 34 32

Edi Wildhaber 079 460 61 15

Ruby Wildhaber 031 301 75 62

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Donna Goepfert 031 931 27 42

Richard King 031 822 09 21

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

*Administration:* Jana Kutesko

## **Normally open Tuesdays & Thursdays**

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## **CHURCHWARDENS**

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# Veni creator Spiritus

The hymn on our back cover is at least a thousand years old. Nobody knows who wrote it – it has been attributed to kings, saints and bishops: a credible legend associates it with the ninth-century archbishop of Mainz, Rabanus Maurus, but whether he wrote it or not is unclear.

Like most hymns of the time, it was written in Latin – *Veni creator Spiritus* (“Come, creator Spirit”), with six four-line verses. And like most hymns of its time, it was normally sung unaccompanied. We still use the plainsong melody that goes with it. Because of its age, the tune has a slightly mystical quality, which makes it hard for some to sing (though the version we use has been slightly simplified from the ornate chant used in mediæval times), but difficult to forget.

It was sung at Pentecost, at Vespers in the tenth century, and later at one of the morning offices. It came to be used at the ordination of priests, the consecration of bishops and the dedication of churches. When church services were translated into English, the hymn too was translated. The book produced in 1550 for ordaining ministers contained a long and unwieldy version, “Come holy ghost eternall God / procedinge from above”, perhaps written by Archbishop Cranmer himself, that ran to 64 lines.

The version we use was written by a country priest, John Cosin, in 1629, and was meant to be used every morning as part of people’s private devotions. Under Cromwell, Cosin became chaplain to the royal household in Paris, and was made Bishop of Durham at the Restoration in 1660. His hymn was used at King Charles II’s coronation in 1661, and when the Prayer Book was revised in 1662, it was included in the Ordinal above the version from 1550 and soon became the standard text.

The hymn is a prayer for light, strength, life, joy, peace and guidance – all the things we associate with the Holy Spirit. The “sevenfold gifts” in verse 1 do not mean there are only seven gifts. Although they are a reference to Isaiah 11:2 (wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord), they also echo Revelation 3:1, where seven is a sign of completeness and perfection: they are perfect gifts.

At least a dozen other translations of the Latin hymn exist. Cosin’s is the best known, and thanks to its melody, the one that evokes most distinctively the time of Pentecost, and also reminds us of the timeless work of the Holy Spirit.



*Ascension of Christ. Descent of the Holy Spirit, 1690/1720, artist unknown*

Come, Holy Ghost, our souls inspire,  
and lighten with celestial fire.  
Thou the anointing Spirit art,  
who dost thy sevenfold gifts impart.

Thy blessed unction from above  
is comfort, life, and fire of love.  
Enable with perpetual light  
the dullness of our blinded sight.

Anoint and cheer our soiled face  
with the abundance of thy grace.  
Keep far from foes, give peace at home:  
where thou art guide, no ill can come.

Teach us to know the Father, Son,  
and thee, of both, to be but One,  
that through the ages all along,  
this may be our endless song:

Praise to thy eternal merit,  
Father, Son, and Holy Spirit.

*“Veni creator Spiritus”, translated by John Cosin (1594-1672)*