

# NEWSLETTER

VOL 28/3 APRIL 09

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## Chaplain's Message

"Alleluia, Christ is risen!"

We shall proclaim this joyfully on Easter Day and it will be echoed in our readings, prayers and liturgy on the succeeding Sundays.

Indeed, the Church regards every Sunday as a little Easter. When we gather on the first day of the week, we are witnesses to the tremendous news "He is risen!" On that first Easter day the disciples were gathered together, fearful and dejected. Perhaps some had glimmers of hope, remembering what Jesus had said about being raised on the third day. More likely, however, the events of Good Friday had driven such thoughts from their minds.

On the first day of the week, we too gather. Perhaps sometimes our emotions will be like those of the disciples – distraught, anxious, exhausted. Perhaps we come with some memories, both good and bad. Perhaps too we will come with glimmers of hope. Like the disciples, we come simply to be together – to be with others who have gone through similar experiences.

When the disciples were gathered, some women burst into the room and shouted out an impossible message: "He is risen! He is risen!" Impossible? It turned out to be true after all and, later that day, the risen Jesus was present with them. Not once and on that day only but several times – on the road to Emmaus, by the lakeside and so on.

We too gather and that impossible message comes bursting in. An impossible message for us? A piece of news 2000 years old? By no means. We each bring a whole range of experiences and emotions along with us on any particular Sunday. In our worship these are brought within the orbit of God's transforming love. After confessing our sins, we are given the assurance that God will keep us in eternal life; in the sacrament of the altar we become participants in the sign that "the living bread is broken for the life of the world" (in the words of the Scottish Liturgy) and as we receive the Lord we are fed and we are given the assurance that "we shall be healed".

As we gather to experience these life-giving events, our risen Lord is present with us and we lift up our hearts, as he lifted up those of his first followers.

May you know God's gift of new life this Easter and always.



# Calendar of Services

for

**April 2009**



**Apr. 2            19.30 Thun Eucharist**

**Apr. 5**

**PALM SUNDAY**

**10.00 Eucharist**

*Isaiah 50:4-9a*

*Philippians 2:5-11*

*Mark 14:32-15:41 (dramatised)*

**Apr. 9**

**MAUNDY THURSDAY**

**10.00 Service for the Blessing of Oils  
at the Petrus- und Pauluskirche**

**19.30 Commemoration of the Last Supper,  
with a simple bring and share meal and  
Watch of Prayer (starting in the Hall)  
*Exodus 12:1-4 and Exodus 12:11-14***



**Apr. 10**

**GOOD FRIDAY**

**10.00 Family Service**

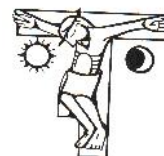
**- Making the Easter Garden**

**12.00 –15.00 'At the Foot of the Cross'**

**Devotional meditation**

**(come and go as you please)**

**Liturgy of the Last Hour (from 14.00)**



**Apr. 12**

**EASTER DAY**

**9.00 and 10.30 Eucharist**

*Isaiah 25:6-9*

*Acts 10:34-43*

*Mark 16:1-8*



**Apr. 16**

**19.30 Thun Eucharist**

**Apr. 19**

**Second Sunday of Easter**

**10.00 Eucharist**

*Acts 4:32-35*

*1 John 1:1-2:2*

*John 20:19-31*



*Doubt no longer, but  
believe*

**Apr. 26**

**Third Sunday of Easter**

**8.30 Holy Communion (said)**

**10.00 Eucharist**

*Acts 3:12-19*

*1 John 3:1-7*

*Luke 24:36-48*

**May 3**

**Fourth Sunday of Easter**

**10.00 Eucharist**

*Acts 4: 5-12*

*1 John 3: 16-end*

*John 10: 11-18*

***Please note*** that not all the readings appointed for a particular  
Sunday will necessarily be used.



**Neuchâtel Services**

**Maundy Thursday 9 April – 19.00**

**Good Friday 10 April – 19.00**

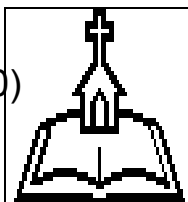
**Sunday 12 April – 17.00**

**Sunday 26 April – 17.00**

## Rotas for April 2009

### READERS

- 5 A Funkhouser+D Low
- 12 J Davie+Help (9.00)
- 12 Y Chittazhathu+Help (10.30)
- 19 E Pfyffer+J Wong
- 26 C Hodler+P Jayaraj



### INTERCESSIONS

- 5 D Low
- 12 E Hutchison (9.00)
- 12 P Hawker (10.30)
- 19 A Varghese
- 26 I Jordan

### SIDESPERSONS

- 5 S Faillettaz
- 12 B Winfield(9.00)
- 12 Y Chittazhathu (10.30)
- 19 S Klein
- 26 W Astor

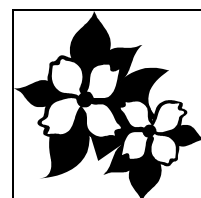


### COFFEE & TEA

- 5 A+E Funkhouser
- 12 R Fenner+C Eggler
- 19 M Mead+E Hutchison
- 26 Köniz Group

### FLOWERS

- 12 Flower Team 19 J Josi
- 26 C Hodler



If you would like to donate flowers for a special reason during the coming months, please contact Yojena Chittazhathu at ☎031 859 64 12 or the church office.

### SERVER

- 5 M Wildhaber
- 10 J Hutchison (14.00)
- 12 R Freiburghaus (9.00) A Thomas (10.30)
- 22 L Robb 26 D Goepfert



### CHALICE ASSISTANTS

- 5 D Goepfert+D Low 10 K Chittazhathu (14.00)
- 12 E Hutchison+H Davie (9.00) P Hawker+P Perrett (10.30)
- 19 B Morgan+ A Funkhouser
- 26 E Hutchison+S Zysset



### DUTY COUNCIL MEMBER

- 5 M Wildhaber
- 10 H Davie
- 12 H Davie(9.00) E Hutchison(10.30)
- 19 B Morgan
- 26 J Eze

### AUDIO

- 5 D Sovilla
- 12 E Wildhaber(9.00) P Perrett(10.30)
- 19 Hj Gusset
- 26 D Sovilla

## The Chaplain's Jottings

### **Confirmation**

Some years ago, before I arrived, Council took the decision to admit children to Communion before Confirmation. A number of children are currently following the preparation course.

This decision changed the nature of the Confirmation service. It is no longer the gateway to Communion but rather a profession of faith for young adults (and, indeed, for older people becoming full members of the Church). It also changes the nature of the Confirmation preparation course. This is now aimed at teenagers of 15 and above. It will not be as long as the previous course as it will build on the instruction received in Junior Church and the Communion preparation course. If necessary, special arrangements can be made for teenagers who were not part of Junior Church, and also for adult candidates.

An advantage of this arrangement is that Confirmation is no longer a "graduation ceremony" but a new beginning as a full member of the Church and all that that entails.

No definite decisions have been made about dates, timing etc. We will see who comes forward and plan accordingly. Please let me know as soon as possible if you are interested.

### **Services**

The guiding principle of our pattern of services is "variations on a theme". This means that we aim to offer the widest possible variety within the framework of the Eucharist. As a general rule, the service on the **second Sunday of the month** is more informal and contemporary, using one of the shorter eucharistic prayers, and with sung items led by the music group. In contrast, the service on the **fourth Sunday** is more traditional. The music is provided by the organ, with well-loved traditional hymns and often a psalm or anthem by the choir.

The other Sundays, when the services consist of "something old, something new", are an opportunity for people to experience what sustains other parts of the Body of Christ in their faith. That way we can learn to respect and appreciate the wide diversity that is possible within the liturgy.

This pattern is not intended as a straitjacket, though. There will be times, for instance at major festivals, when things will be different. Even then, however, there is a wealth of material to choose from, with something to satisfy (almost) everyone.

### **Open Forum?**

The Lent groups this year are proving a success, with over 30 people attending on average. This is an appropriate time to look at how we can help

people grow in their faith and knowledge. Is there a place for more housegroups? Is a central gathering more helpful? (And if so, when?) Do people prefer an open-ended group or a time-limited course (e.g. Lent or Advent)? What might such groups cover (e.g. prayer, wide-ranging Bible study, contemporary issues)?

The best way to get some answers would seem to be an Open Forum on this matter. Please pray about this and look out for more details.

### ***Holy Week and Easter at St Ursula's***

As the name suggests, Holy Week is the most important week in the Church's year. Our services are designed to help us enter into the events of that great week. The more we are able to take part, the better we can experience the true joy of the Easter victory.

We begin on **Palm Sunday** (5 April). We will start in the hall and process with our palm branches to the church, recalling Jesus' entry into Jerusalem.

**Maundy Thursday** (9 April) brings together a rich variety of themes – the sharing of a meal which has both links and major differences with Passover, the washing of the disciples' feet signifying Jesus' new commandment (*mandatum*, from which we get the word "Maundy") to love one another, and Jesus' giving of himself in the Eucharist. The hall will serve as the Upper Room. Please bring some simple food to share as part of the meal. If you wish to take part in the foot-washing, please have suitable footwear! After celebrating the Eucharist together we go to the church, as Jesus went out to the Garden of Gethsemane, and there we heed his call to "watch and pray". The service starts at 19.30.

On **Good Friday** (10 April) we have two services. In the morning (at 10.00), we shall be preparing the Easter Garden as a way of recalling, in handicrafts, prayer and music, the events of the day. This service will be particularly suitable for children and families.

The Three Hours Service begins at noon with readings and time for silence and meditation until 14.00. You are invited to come at any time and stay as long as you wish. The service then continues with the Liturgy of the Last Hour at 14.00. We hear the account of the crucifixion, there are prayers at the foot of the cross, hymns and an opportunity, for those who wish, to receive Communion.

On **Holy Saturday** nothing happens, recalling the silence of the tomb.

As in past years, there are two services on Easter Day (12 April). The 9.00 Sung Eucharist will be traditional in style and will include the lighting of the Easter candle. The Family Communion at 10.30 will be more contemporary, focusing on the Easter Garden and featuring the decorating of the cross. As we are all part of God's family, anyone – young and old, with and without children – is welcome at this celebration.

## Shepherds

Careful! Isn't this a theme for Christmas, you may say. What has it do do with Holy Week or Easter?

Our problem with knowing God is that God is too big to grasp. And even when God comes to meet us in human form, in Jesus, what Jesus has done for us is too big to grasp as well. Films and narratives can bring home to us the ghastly pain and the unjustness of the Crucifixion. We can almost get our minds round the events at the Empty Tomb. But there was more to the Crucifixion than ghastly pain and unjust punishment. The countless Jews who died at Auschwitz suffered no less cruelly and wrongly than the one Jew who died at Golgotha. The Crucifixion is indeed about suffering and death, but it is also about salvation.

To help us understand this, we use images. Our worship abounds in images: from the stained-glass windows, through the bread and wine and the Lord's Table, down to what we say and sing, and how we say and sing it, heads bowed in prayer or arms uplifted in praise. Far more so, our Bible abounds in images. The images bring home to us how God comes to meet us and to greet us at his heavenly banquet: two recurring images. Jesus talks in images – parables which carry his message. Not everyone understood his parables (“They hear, but they do not listen”), and even the disciples were slow to make the connection between Jesus' words and the truth that lay behind them.

Some of Jesus' images were startling – imagine your reaction if he had said he was a daffodil or a plate of rösti. But he didn't. He was the True Vine. He was the Bread of Life. And his listeners would have recalled that their Bible had spoken of Israel as God's vineyard, and of how manna had appeared from nowhere in the desert to sustain God's people.

Almost as startling (when you consider that Jesus' father was a carpenter and many of his disciples were fishermen) is Jesus' assertion “I am the Good Shepherd.” Again, his listeners would have recalled that the Bible had spoken of God as Israel's shepherd. They would have recalled Psalm 23, with its promise of rest and repose in “green pastures”. And they would have given weight to each word – not any kind of shepherd, but The Shepherd, the Good (on a par with the True, the Living – a shepherd in the deepest sense). Even the “I am” would have recalled God's self-revelation to Moses from the burning bush (Ex.3:14).

God was Israel's shepherd. The religious leaders were also shepherds though bad ones, hungry for power without responsibility. Jesus was the True Shepherd, who would lay down his life for the sheep. And this brings us back to Good Friday.



The shepherd tends the flock, leads it, seeks out the best for it. When a member strays, the shepherd makes sure that the rest of the flock are safe and then goes out to find it. And the Good Shepherd will go further:: when the wolf comes, he will guard his sheep at the risk of his own life. The early church recognized this as one of many images giving significance to Jesus, who died so that we might have life.

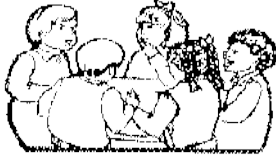
Indeed, Jesus' words continue by reminding us that he has "other sheep not of this fold". His listeners would have seen "this fold" as the Jewish people, bound together in covenant with God. But Jesus, and God, is not only "Shepherd of Israel" (Ps.80:1). We are all God's sheep, and Jesus died for all, as shepherd and, paradoxically, as sheep too: God's sacrificial lamb.

Images are not meant to be taken too literally: the shepherd, the lamb, the door to the sheepfold all light up part of the truth about Jesus. But when the shepherd has laid down his life for the sheep, they are not left defenceless. "I will strike the shepherd, and the sheep will be scattered," as Jesus reminds the disciples of Zechariah's prophecy (Zech 13:7, Mark 14:27), but "after I am raised up, I will go before you" and lead the disciples again out into the world.

So at the end of the narrative of the resurrection, Jesus calls Peter, the same Peter who in fulfilment of Zechariah's prophecy has denied him three times. Three times Peter affirms his love, and at the end, Jesus says to him: "Feed my sheep." And later in the New Testament, in Acts and 1 Peter, the same command, to "tend the flock of God" (Acts 20:28, 1 Peter 5:2), passes on to the leaders of the church. God's flock, God's family, have been saved from the power of evil by the shepherd who laid down his life for us. But the message of Easter is that the shepherd lives on and still calls others to guide us all to the green pastures and still waters where we can enjoy the goodness of the presence of God. Alleluia!

- Hector Davie -





# JUNIOR CHURCH

## Junior Church teaching themes in April:

In April our main theme will be **Jesus rescues**. The Easter story in Matthew will be explored to discover how Jesus fulfils God's rescue plan. On Easter Sunday at 10:30 there will be an all-age service to celebrate the resurrection of our Lord. Check the magazine for other services and times during Holy Week.

If you would like more information about the Junior Church, please contact Donna Goepfert on 031 931 2742 or Kelly Sovilla on 031 921 5592, or refer to our website.

## Toys

Dear Mums, Dads and Grandparents,

Are your children going to the Crèche or to the Parents and Tots group? If so then I need your help.

The Crèche is organizing some Spring-Cleaning on Sat. 9 May at 10.00.

We are in need of Volunteers to sort out toys, clean up, replace old toys etc. etc. and last but not least to have a cup of tea together and a little chat. I hope to see many of you!

If you can come just give me a call. **THANKS**

Maxine Wildhaber (crèche coordinator) Mobile: 076 - 349 40 42



## **Family Bike Ride**

Date: Saturday 30 May

Time: 10:00 (train departs Bern 9:34)

Meeting Place: Kerzers station (Seeland) (plenty of free parking)

Route: ca. 25 km and **FLAT**

Lunch: B.B.Q in forest

A place to swim

Mid-afternoon coffee/dessert

Return: Kerzers Station ca. 17.00

Bike hire possible at Kerzers Station bike reservation: (058 327 60 30)

**Questions:** Fritz Zysset 031 781 32 61, or Kelly Sovilla 031 921 55 92

### **NURSERY ROTA APRIL**

5 Rebecca Eze & Blanka Piper

12 No crèche on Easter Sunday

19 Allison Masciadri & Cecily Klingler

26 Sue Faillettaz & Sara Hutchison

## **Children and Communion**

Five meetings of the preparation course for the children who wish to be admitted to communion have already taken place. In February and March there were three sessions, entitled "Why we belong to God", "How we belong to God" and "The food of belonging". As always, those leading the course have enjoyed the time spent with these children and learned more too.

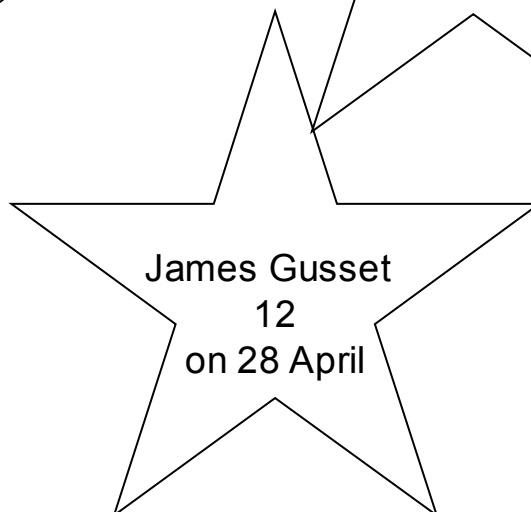
There are eight children participating in this course and they have all been very reliable in attendance and in completing their homework.

The final session will be held on Saturday 2 May. This will be a full day session for children and their parents. It will be followed by a special service including the admission of these children to communion on Sunday 3 May.

This course is an important part in these children's growth in faith and as part of the Christian community. We thank you for your prayers, especially if you took a prayer card. Please continue to pray for these children, by name: Emily Batley, Celia Gaier, Sarah Gaier, JJ Germann, Josie Germann, John Gusset, Gemma Masciadri, Shelly Wildhaber. And come and support them on 3 May.

If you have questions, or want more information, please contact one of the people leading the course: Peter, Kelly, Heidi, Tricia.

**Congratulations**  
**to our Junior Church Children with Birthdays**  
**in April**



## For Your Diary April 2009

### **Regular weekly events**

Mondays	09.30-10.00	Morning Prayer
Wednesdays	09.15-11.15	Parents and Tots
Fridays	09.30	Patchwork
	19.00-21.00	Youth Group
Saturdays	09.30-11.30	Choir practice

### **Other events**

Wednesday	1	18.30	Ecumenical Service at St Peter & St Paul's
Friday	3	12.00-13.30	Pathways – An Introduction to Spirituality
		19.00-20.30	Pathways – (as above)
Tuesday	7	19.30	Church Council
Sunday	12		COPY DATE
Thursday	23	9.00-11.00	Magazine Collating
Saturday	25	10.00-13.00	Sale of Children's Clothes & Equipment
Sunday	26	12.00	AGM

### **A Reminder**

If you have not paid your magazine subscription yet, please consider doing so!

If you have mislaid the payment slip sent out with the February magazine, go to your local post office and pick up a neutral payment slip, and enter 30-4416-8 as the account number and St Ursula's Church as the payee. Mention "Magazine subscription" as your "Reason for Payment"

# Odds & Ends

## Future Dates

30 May	Family Bike Ride
6 June	1000-1400 Book Sale
12 June	Council Awayday (provisional)
29 August	1000-1400 Book Sale
4-6 September	Church Weekend Away in Aeschi
25 October	Harvest Festival
27-28 November	Christmas Bazaar

(Dates in April are on the 'For Your Diary' pages.)

**COPY DATE !!!**  
**for the May issue 12 April**  
**COLLATING DATE**  
**23 April 2009**

## **English Church Services and Housegroup in Thun**

The Thun church group normally meets on the 1st and 3rd Thursday of each month for a 19.30 Eucharist service with bible study. This is followed by coffee and fellowship.

Everyone is welcome to join us!

Services are held at the "Pavilion" of the Reformierte Kirchgemeindehaus in Bubenbergrasse, Thun.

For more information please contact Sharon Bachmann ☎033 336 93 78.



\* \* \* \* \*

## **Quotes**

Give God what's right - not what's left.

Man's way leads to a hopeless end - God's way leads to an endless hope.

A lot of kneeling will keep you in good standing.

## Council Meeting Report

Council met on 6 March. As usual, we dealt with a broad range of topics: the chandeliers in the church, the sound and CCTV system, magazine production, broken chairs, the Pastoral Care Group, the financial situation and the final (but as yet unaudited) accounts for 2008, planning for the AGM, Holy Week (and even Christmas!) services. We spent time discussing a few specific topics. There was a dearth of babies, so could the planning for the crèche be scaled down? We felt that the service should remain a weekly option, even if it meant helpers were only “on standby”.

Should the Council spend a day away together after the AGM seeking a common vision? We felt that this would be a sensible plan.

Our principal business, however, was a half-time reflection on the new pattern of services, which we are using for a six-month trial period from last Advent Sunday. The pattern centres round a weekly Eucharist, using a variety of styles. On the second Sunday of each month, the style will be informal, a “Service of the Word”, to use the term from Common Worship. On the fourth Sunday, the service aims to be traditional, with solid Anglican hymns played on the organ. On other Sundays, the service uses a variety of styles. As Peter remarked, we had not really had three months to reflect on this pattern, as the Nativity Play and the Christmas season had interrupted the flow.

“Getting the worship right” is something that deeply concerns us. We try to listen to everyone's opinions. Perceptions are important: possibly more so than facts! Several of you had shared your thoughts, orally, by email and by letter, and of course we had our own thoughts as well. We are an Anglican church, but we recognize that many who come to St Ursula's belong to different traditions. The question of how to enable these “honoured guests” to play a real part in the life of the church is a delicate one, and we considered a number of aspects of worship where improvements should be possible.

Music is one case, and the use of traditional language, though neither of these issues is specifically “Anglican”. The weekly Eucharist, which in recent years has become normal in the Church of England, can seem strange to members of several of the Free Churches, and indeed to those of Swiss Reformed background. Some of the content and style of our services is seen as formal and ritualistic, lacking in joy or the Spirit's power. Some is seen as “happy-clappy”, lacking in depth and content. And people had asked if our worship was truly “Bible-based”, though it was unclear what this meant.

We discussed all these points, and others, for two hours, concluding by commissioning our chaplain to discuss how to take the matter further. There was a real feeling that we are struggling to find the best way for all the church family, not just the young, not just the old, with our rich and diverse backgrounds, to worship God as God's family should.

- *Hector Davie* -

## Annual General Meeting (AGM)

This year's Annual General Meeting (AGM) will be held on Sunday 26 April at 12:00. You will find the invitation, together with the agenda, enclosed with this magazine. We hope that many members of the congregation will be able to attend this important church meeting.

Cold drinks will be available during the break, if it is needed for counting votes, and also after the meeting if you want to stay on for a while and chat. If you think you will be hungry please bring a sandwich with you.

At this year's AGM we will elect two churchwardens and six representatives to the church council. The nomination list for the elections is on the notice board in the hall. Please obtain the person's consent before nominating him/her and make sure that all names are legible. Note that people standing for election and those proposing or seconding them must be members of the Electoral Roll.

- *Tricia Carrick, Electoral Roll Officer* -

## Electoral Roll Revision

Each year our Electoral Roll is revised just before the Annual General Meeting (AGM). At the AGM representatives to the church council and the churchwardens are elected.

In order to vote at those elections you **must** be on the Electoral Roll. You must also be on the Electoral Roll if you want to stand for election. May I encourage all those who are not already on the Electoral Roll and who would like to play a full part in the life of St Ursula's to complete an application form and return it to me. The closing date for applications is **Monday 6 April**.

If you are not sure whether you are already on the Electoral Roll, please look at the list which is displayed in the church hall. You can also find application forms there. Application forms can also be obtained from me or from the church office.

If you need more information, please contact a member of council (contact details at the back of the magazine).

- *Tricia Carrick, Electoral Roll Officer* -



## What does the Church Council do?

According to a handbook for church council members written by John Pitchford entitled "An ABC for the PCC", the Parochial Church Council (PCC) has to "carry out a mixture of spiritual, legal, financial, pastoral and missionary functions. The PCC shares the privileges and responsibility of making certain decisions with the priest, and in return it co-operates with the priest in the whole mission of the Church."

At St Ursula's, the PCC is known as the Church Council. The priest and Council members are to work together and "this cooperation releases much energy and power for God's work." The book goes on to ask, "What, then, is required of priest and PCC members to enable this process of co-operation to take place? The answer includes a healthy spiritual life, a sense of humour, a willingness to listen to the point of view of others, a willingness to try to find out what God wants in the parish, imagination, foresight, commitment, humility, courage, a willingness to learn. Alertness to prevent the parochial blinkers obscuring the vision. Add to these an ability to see issues from a spiritual point of view; willingness to join in, to take part, and to be a full member; willingness to take responsibility; love and respect for other people."

Please thoughtfully and prayerfully consider the role of Church Council Member and whether you, or someone you know, might contribute to the life of St Ursula's through a rôle on Church Council.

- Jennifer Hockley -

### Easter Film and Afternoon Tea

You are welcome to join me watch the film  
"Jesus", directed by John B. Heyman, © 2002 Campus für Christus,  
in our home on **Thursday 2 April** at 14.00  
Refreshments will be served around 16.00.

Just contact me if you want to come:

Mrs Shelagh Brawand, Beundeweg 8, 3033 Wohlen,  
Tel: 031 829 15 57, e-mail: mbrawand@bluewin.ch

And visit [www.Jesus-Film.de](http://www.Jesus-Film.de) for more info

(für Deutsche Version am Dienstag 7. April um 1400, Kontakt: wie oben)

*"Born to Be Free" – a fortnightly 10-part study in Galatians – starting soon – contact Shelagh Brawand, Wohlen Housegroup coordinator for more information: ☎031 829 15 57 or e-mail mbrawand@bluewin.ch*

## News from Neuchâtel

**Regular Services:** 2nd and last Sunday of each month at 5 pm

Chapelle des Charmettes, Rue Varnoz 1, Neuchâtel

**2nd Sunday:** Family Communion Service

**Last Sunday:** Communion service (During the sermon and liturgy, children leave to follow their own programme in Junior Church.)

**Minister in charge:** **The Rev. Roy Farrar** Tel : 032 730 51 83

Chemin du Chasselas 11

2012 AUVERNIER

[www.neuchatel-church.ch](http://www.neuchatel-church.ch)

### ADDITIONAL SERVICES IN APRIL

**Maundy Thursday, 9 April at 7pm.** There will be an **AGAPE MEAL** with communion. The liturgy unfolds as we share a simple meal together, remembering our Lord and his disciples sharing the pass-over meal. Soup and bread will be provided; please feel free to bring wine or a cake for the dessert course.

**Good Friday, 10 April at 7pm.** Service of meditation around the cross.

**Easter Day, 12 April,** falls on the second Sunday this year, so our celebration will be at the usual service time of 5pm, with a family communion service.

### NEUCHÂTEL ANNUAL GENERAL MEETING: SUNDAY, 26 APRIL

To be held after the 5pm service and followed by a bring-and-share meal.

Important points are to be discussed at the meeting including:

- 1) Presentation of the revised statutes of the Neuchâtel Church
- 2) Election of a new church warden

Please think about this meeting and pray for guidance.

Over the past few weeks I have been studying the book of Hosea, which was written at a time when the Northern kingdom of Israel was being over-run by the Assyrians in 721 B.C.E.

It is a book which speaks of God's great love for his people and of His desire for them to come back to Him.

In chapter 14 of Hosea, we have one of the most beautiful passages in the whole of the Old Testament, where the author uses very dramatic language and speaks of the very D.N.A. of the covenant love of God.

The author spells out for us, the eternal equation of salvation: -

RETURN (v. 1) + REPENT (v. 2) = FORGIVENESS (v. 4)

This is a simple but profound equation, but one (in the = sign), which cost our God the death of Jesus Christ on the Cross.

When Jesus died he cried out in Greek 'tetelestai' it is finished, it is paid! Sin was conquered by His act of grace and the Father's amen to this was contained within the radiance of Christ's resurrection.

As we come to this Easter, make it your prayer to return to the Lord and place Him in the rightful central place within your life. He is God and He deserves to be the Sovereign of your life.

Let us also make this our prayer for our church in Neuchâtel as we come to the Annual General Meeting on April 26th. We have several very important decisions to make about our legal status, our future and the future of English-speaking ministry in this city.

Your presence is vital so please block that date out in your diary.

Roy

## **Cecily's Fund Soup Lunch in Lent 2009**

Dear friends of Cecily's Fund,

Thank you very much indeed for your generous donation in support of children who have been orphaned by HIV in Zambia.

Also a big thank you to the helping crew in the background: Sharon Bachmann, Tricia Carrick, Janet Wenger, Carolyn Trachsel, Andreas Bomonti, Rachel Lord, Art & Esther Funkhouser. Thanks to Annemarie Low and Vreni Hawker for cooking a tasty gluten-free soup, and to Joanna Davie, Carolyn Trachsel and Elisabeth Pfyffer for spoiling us with something yummy for dessert. A special thank you to Martin and Shelagh Brawand who generously took over the printing and costs of our information leaflets.

We had the pleasure to welcome a delegation from the Old Catholic Church of:

The Most Reverend Dr. Joris A.O.L. Vercammen, Archbishop of Utrecht

The Right Reverend Dr. Dirk J. Schoon, Bishop of Haarlem, accompanied by his wife Lidwien van Buuren

The Right Reverend Wiktor Wysoczański, Bishop Superior of the Polish Catholic Church

The Rev. Christoph Schuler, parish priest (Bern), chief executive of the Old Catholic charity 'Partner sein'

The Rev. Dr. Peter-Ben Smit, parish priest (Bern), university lecturer in New Testament Studies at the Vrije Universiteit (Amsterdam)

And: Frau Elisabeth Jungo, Herr Christoph Janser (members of the Parish Council), Herr Patrick Zillig (ordinand for the vocational diaconate). Many thanks to the Old Catholic Church! We thank them also for the generous donation which they made directly to Cecily's Fund (so not included in our total).

At our great Soup Lunch in Lent, which took place on Sunday 1st March, at St Ursula's in Bern we raised Fr 700.- for the orphans in Zambia and we couldn't have done it without you. Many thanks!

What can we do with such a generous donation?

For example:

- ❖ the school uniform for a child costs Fr. 15.--, and shoes cost Fr. 25.--. So our Fr.700.- would supply 17 children with these essential items.
- ❖ the support of 1 year's education including uniform, shoes, books and school supplies costs Fr. 60.—for a primary school child or Fr. 115.— for the secondary school. So our donation would support several children in this way.

So you see we had a marvellous opportunity once again to achieve something together in fellowship with good company and an informal lunch of delicious homemade soup, cakes, tea and coffee.

It would be a great pleasure for me to welcome you at another event on behalf of Cecily's Fund. Don't forget our traditional "Pumpkin Soup Lunch" which as usual is taking place in November.

Thanks again for your support!

Sincerely, Yvonne Bomonti

Why Easter chocolate and wine are good for you

As Lent comes to an end, and you reach for your Easter chocolate, here's some great news: eating chocolate and drinking wine or tea can improve your memory.

In recent research, people who regularly consume modest amounts of all three performed best in a series of brain tests. Apparently chocolate, wine and tea all contain micronutrients called flavonoids, which may reduce the risk of dementia.

But - the bad news is that the positive effects of wine level out after just half a glass, while all your brain needs is four squares of chocolate. Most depressing. Better put the kettle on....

## Charity and Missions

**Our focus for April 2009 is on *Sakh'Ulutsha: The Scripture Union South Africa Lifeskills Education Programme.***

**Rob MacKay**, National Development Coordinator of the Scripture Union Lifeskills Education Initiative, has kindly sent us the following report. Some of you may remember Rob and his wife Janet, who were members at St Ursula's some years ago.

About us: Greetings to all at St. Ursula's!! We are very honoured to be part of your programme for this month and are very grateful for all your support.

***Sakh'Ulutsha: The Scripture Union Lifeskills Education Programme*** has been operating for the last 18 years and we are ever grateful to all our donors for making this possible. Last year we reached 38 000 children and youth between the ages of 10 and 18 with our message. With the help of our donors we hope to reach even more. We are also grateful to God for the many schools that have opened their doors to us and allow us to run our programme as part of the school curriculum. The focus of our programme is on sexual decision-making. We want to assist young people to delay the onset of sexual activity through negotiation and communication skills, by promoting abstinence as a realistic and responsible option and a positive choice.

Our **Lifeskills course** runs for ten weeks using an approved curriculum. The material we use is age appropriate and covers topics such as sex, love, marriage, abuse, divorce, HIV/AIDS, drug/alcohol abuse etc. We also run camps and holiday clubs for underprivileged children using the same material.

Our volunteers continue to be the backbone of the program. The full time fieldworkers could never cope without them! Currently we have about 2 000 volunteers country wide but this number fluctuates from time to time as their circumstances change. We are just grateful that they choose to spend their time volunteering with us. Sometimes parents also volunteer with the cleaning, cooking and setting up of venues especially at our holiday clubs and it is always an encouragement to us when parents show an interest in their children's education.

We here at Sakh'Ulutsha have the privilege of being able to influence young lives. Our staff and volunteers often have to deal with young people in distressing home situations. One of our full time workers in the Wild Coast (Eastern Cape Province) shared the plight of a young girl in one of her classes. One day while facilitating the module on family the young girl burst into tears in the classroom. Siziwe (our full time worker) took the young lady out and upon inquiry she told spoke about how her family struggles were

putting her through a lot of stress. She was emotionally disturbed because her younger sister had become pregnant and had decided to leave the baby with her while she went to look for work. She was burdened by this sudden responsibility and was forced to take the child to her grandmother in the rural areas. Siziwe spent a considerable amount of time with this young lady, counselling her and being a friend to her. In her own words she is now back to her normal emotional state and is coping well at school. She says that out of the hardships she has gone through and the lessons she has learnt in the Lifeskills modules she is now able to make sound decisions for herself and is also able to learn from the mistakes made by her sister. Also, at one of our camps, a young girl shared about how she was on the brink of suicide. She had in fact tried to kill herself a number of times because of the challenges she faced at home. However because of the time she spent at camp, interacting with our staff and other young people and the wonderful lessons she learnt, she is ready to face her life's challenges with confidence. We are happy that our intervention caused these matters to surface and that these young girls are receiving ongoing help. We at Sakh'Ulutsha feel very privileged to be a part of these young girls' transformation and we thank God for the honour. It is because of the financial and prayer support of friends such as St Ursula's that we are able to do the work that we do.

### **Prayer requests**

Your prayers are indispensable and we would like to bring a few requests to your attention.

- Please pray for Sakh'Ulutsha's field workers and volunteers who tirelessly give of their time to impact the lives of young people.
- Please pray for the young people Sakh'Ulutsha ministers to. Many of them come from really dire home situations and have no parental input as to how to navigate the teenage years.
- Please pray for Sakh'Ulutsha's funding situation to grow so we can reach more youth.
- Please pray for the Sakh'Ulutsha team; Oscar Siwali, Rob Mackay, Jenny Griffiths, Richard Davidson and their assistants Juanita Lenford, Siki Dlanga and Cynthia Ncube as they do the work of coordinating the project.

If you are interested, you will find some more information and photos on Sakh'Ulutsha on the Charity and Missions noticeboard in the church hall in April.



## A Word for the Month - Hosanna

All four Gospels tell us about Jesus' entry into Jerusalem, five days before his death. And three of them tell us that the crowd greeted him with cries of "Hosanna".

The exception is the Gospel of Luke. Luke's Gospel forms a careful plea to someone called Theophilus about the Christian faith. Because Theophilus was probably not a Jew, but someone fairly exalted in the Roman empire, the word *hosanna* would have meant nothing to him. So the writer adds a different greeting, "Peace in heaven, and glory in the highest heaven", recalling the words of the angels at the beginning of his Gospel.

Jewish readers, though, would have recognized the cry as a call from one of the Psalms, just as they would have recognized Jesus' cry from the cross, *Eli, Eli, lama sabachthani?* as the opening words of Psalm 22 (and just as we today use Latin words like Magnificat or Te Deum to recall Christian songs). *Hosanna* is the word translated "Save us, we beseech you" at verse 25 of Psalm 118.

You may wonder why we need five words in English to translate one word (though the "we beseech you" bit, *na*, is normally written as a separate word in Hebrew). But this is just because we have no English word meaning "bring salvation". The important question is who is bringing the salvation, and what the salvation consists of.

The Psalm is quite clear that it is God who is bringing salvation, and the second half of Psalm 118:25 echoes the call, "Lord, bring us success". What kind of success, though? The first part of the Psalm is a vivid depiction of the king, standing on behalf of the people, surrounded by enemies ("like bees, like a fire of thorns"), and gaining victory, thanks to God. "The Lord is my strength and my might, and has become my salvation."

The Psalm seems to have been sung as part of a procession celebrating a victory. The procession halts at the Temple gates: "This is the gate of the Lord; the righteous shall enter through it." (v.20). The sight of the keystone of the arch is another reminder of victory over opposition: "The stone that the builders rejected has become the chief cornerstone." It is clear where the victory has come from: "This is the Lord's doing; it is marvellous in our eyes." And the king enters the Temple: "Blessed is the one who comes in the name of the Lord" (v.26)

The Psalm would have been in people's minds at the time because it was the last of the *Hallel* (or "praise") Psalms which were sung at the Passover (Jesus and the disciples would have sung it at the Last Supper (Matthew 26:30)). The waving of branches was associated with the other time it was sung, at the Feast of Booths or Tabernacles, the harvest festival at the autumn equinox. It

was a song of celebration, of rejoicing. It was also a song of expectation.

The crowd witnessing Jesus' entry into Jerusalem, riding on a donkey, fulfilling Zechariah's prophecy, would have recalled Psalm 118 as an expectation of victory – victory over the occupying Roman rulers. They did not see that the rejection they were recalling was the rejection that the chief priests and they themselves would pronounce only a few days later. They did not realize that the cornerstone would not be a political liberator, but someone who would liberate them from the power of sin and death. They did not realize how soon their *Hosanna* would turn to *Crucify*.

The joyful expectation in the Psalm has changed the meaning of Hosanna slightly, from a plea for salvation to a song of praise. This change had already happened in Jesus' day, so Matthew could report the crowd's words as "Hosanna to the Son of David... Hosanna in the highest heaven".

Grammatically this makes no sense, but it is clear what the sense is. It is an expectation of joy. It is an expression before Jesus' suffering and death of the Alleluias we sing at Easter. Blessed is he who comes in the name of the Lord. Hosanna in the highest!

*Hector Davie*



*...I haven't the heart to tell her the bishop went home 20minutes ago!*



## Accomplices

Will you drive in the nail  
into this hand outstretched?

Will you pierce these feet  
which trod the path of pain?

Will you spill the blood  
and always bear the stain?

Oh think not

“We would spare him”.

Our guilt is just as theirs,  
for daily we betray him,  
forget him in our prayers.

In every act of worship  
where he should stand supreme,  
our greed, pride, guilt are present,  
our *self* comes in between.

We shudder at the crucifix,  
we shrink from the tomb,  
we feel we would have saved him.

Oh would that that were true.

Shareene Potter

## FAQs

### ***What do we mean by “This is the word of the Lord”?***

In the Bible, “the word of God” or “of the Lord” often refers to a command or message from God to the prophets and others (e.g. 1 Chronicles 17:3), and to his laws and precepts (Isaiah 40:8; Psalm 56:4 and 10). This is rather similar to the way we might say “The Lord is telling me, calling me to ...” etc in response to our prayers and waiting upon him.

The Bible therefore speaks to us with authority, because it contains (among other things) the written record of these “words from the Lord”. Nevertheless, on hearing certain passages of Scripture read in church, some people have been known to add “I don't think so” under their breath or even out loud when they have heard that these are “The Word of the Lord”. This is understandable when we are faced with accounts of ethnic cleansing (e.g. in the books of Joshua and Judges) apparently at God's command. Similarly some of St Paul's writings, especially about women, are difficult for us to accept nowadays. We also know that slavery and apartheid have been justified in their time on the grounds of “the word of the Lord”.

There are two extreme reactions to this problem. One is to deny it exists and to say every word of the Bible must be accepted at its face value. The other is to ignore the uncomfortable bits, adopting a pick-and-choose attitude. Both of these create more problems than they solve.

The fact is, the Bible is a complex book and it cannot be used uncritically. We need to be aware that the issues addressed 2000 years ago are not necessarily the same as those of the modern world. For example, the position of slaves in the ancient world was very different from that of the African slaves on 18th century plantations in America. We can accept that the ancient Israelites *thought* they were doing God's will when they wiped out their enemies but we can ask whether they were mistaken. To describe such incidents as “the word of the Lord” invites us to repent of the misuse of religious feelings throughout the ages.

The Bible can indeed mislead if it is used uncritically, especially if people simply read it on their own. Many sects and cults have come into being that way. The Bible is in fact the Church's book and any mature reading of the Bible needs to take account of the interpretation, scholarship and prayer which have gone before. In other words, to live out our faith, we depend on a combination of Scripture itself, the Church's tradition of interpreting and applying God's word, and our own God-given intelligence as we ponder what the Bible is saying to us.

But we are left with the fact that the Bible (Old and New Testament) is like no other book. It is a sacred book that has sustained the faith of Jews and

Christians for centuries. That faith, though, does not depend solely on the Bible itself but also on our experience of God in prayer and sacrament, and our encounters with others who are hearers and doers of the word.

The conclusion from this is that the Bible *contains* the word of the Lord but it is not the whole sum of his word to us. The Bible *reveals* the word of the Lord but it is not the only way God chooses to reveal himself. The Bible *nourishes* our faith but it is not the only food he gives for our souls.

PMP

## Quotes

Don't put a question mark where God puts a full stop.

Are you wrinkled with burden? Come to the church for a facelift.

When praying, don't give God instructions - just report for duty.

Bibles that are falling apart are usually owned by people who aren't.

When you raise yourself above a servant, you have just ranked yourself above Saviour. *anon*

All the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of mankind on this earth as powerfully as has that one solitary life. *anon*

He suffered not as God, but he who suffered was God. *John Owen*

The death of Christ was the most dreadful blow ever given to the empire of darkness. *William Plumer*

The world cannot bury Christ. The earth is not deep enough for his tomb, the clouds are not wide enough for his winding-sheet. *E Thomson*

The best news the world ever had came from a graveyard. *anon*

The empty tomb of Christ has been the cradle of the church. *WR Nicoll*

The Christian church has the resurrection written all over it. *E G Robinson*

Christianity is the revelation of God, not the research of man. *JA Stewart*

Our friends bring us to the grave and leave us there, but God will not. *Anon*

## Bishop's 2009 Easter Message

Is Easter a noun or a verb? Most of us would, I suspect, say it is a noun. We might also, if we were interested in the origins of words, go on to say that our English word 'Easter' comes from the name of a pagan goddess of spring, *Eostre*. The old Christian name for this festival was 'the Christian Passover', often called simply the Pasch, from the Hebrew word for the Jewish Passover Festival – hence that mysterious word 'Paschal' in older Easter hymns.

We are used to keeping Holy Week, starting on Palm Sunday and then moving through the great three days – Maundy Thursday, when we commemorate the Last Supper, the Institution of the Eucharist, and Jesus washing the feet of his disciples, the new commandment (*mandatum* in Latin which gives the day its name) to love one another, followed by Jesus' agony in the Garden of Gethsemane, and his betrayal by Judas; then on Good Friday, the starkest day in the Christian Year, we come to the foot of the Cross to contemplate the three hours of agonising dying, the mockery and the taunts, with the beloved disciple and Mary the Mother of Jesus and the other women at the foot of the Cross; and on Holy Saturday, Easter Eve, there is total nothingness, the life which 'was the light of men' blotted out, engulfed in the darkness of death; and so to the sunburst of the Resurrection on Easter Day.

Although the early Church marked these days and their happenings, in the earliest keeping of Easter it was seen as one great festival and commemoration – the Passover of the Lord. There were echoes of course of the origins of the Jewish Passover Festival in the deliverance of God's people from slavery in Egypt, but the Christian Passover was greater – it was God's deliverance of us all from the burden and chains of sin and death and the powers of evil. The ancient hymns sing of 'the glorious battle', God in Christ in our human nature engaging with all that imprisons us, and routing the spiritual powers of darkness that hold us captive. So on Easter Day we sing 'The fight is o-er, the battle done', and of the victorious Christ binding Satan and bringing to an end the tyranny of sin. He is victorious over death, and it is from the dead that he is raised.

No one of the Gospels dares to describe Easter itself, the moment of resurrection, for this cannot be captured in the description of human words which belong to the old order. At Easter the new creation breaks through the old order of sin and death, and Christ – the same Christ – is raised to a new and transfigured life. He is recognised – but not immediately; the empty tomb points as a sign, and St John gives us the detail of the folded grave-clothes, for St John wants us to see that Jesus is not like Lazarus whom he had raised from the dead, and who then had to be unbound and set free. The resurrection of Jesus is new life itself, an eternal life which is shared with us

as St John again makes clear by setting his Pentecost on Easter evening, when the Risen Lord breathes his life-giving Spirit upon the disciples to be their transforming new life.

It is because of this that Easter is present, Easter is active, Easter is not something mysterious shut up in the past, but a new and transforming life given to us. The poet-priest, Gerard Manley Hopkins, was surely right to make Easter a verb, and to speak of the Risen Christ 'eastering in us', and therefore of Christ 'playing in ten thousand places, lovely in eyes and limbs not us, to the Father, through the brightness of men's faces.'

So St Paul, writing to the Christians of Corinth, in the great fifteenth chapter of his first letter, makes a clear and absolute connection between Christ being raised to new life at Easter, and the sharing of that new life with us. Through our baptism we share in that resurrection life, which is why Easter was and is the time for baptism. But Paul also knows that the present reality of Easter looks to a future reality, the completion and fulfilment of Easter in us at the Last Day. What was true of Jesus who truly died and was taken into the nothingness of death will be true for us. 'As we have worn the likeness of the man made of dust, so we shall wear the likeness of the heavenly man.' What is promised is new creation, transformation and change. For Christians death is not the end, it is not the horizon which closes off our life; for Christians our horizon is the living Christ, and the hope that already gives us.

In St Luke's wonderful and moving story of the unrecognised Risen Lord meeting two dejected disciples on the way to the village of Emmaus from Jerusalem, Jesus points them to how the suffering Messiah was already part of Jewish understanding. They ask the stranger to come and eat with them, and he sits at table with them. He takes bread, blesses it, breaks and shares it. 'Then their eyes were opened, and they recognised him; but he vanished from their sight.'. In the Eucharist, in the breaking of bread, Easter comes to us over and over again. Christ feeds us with his new life, his risen life, that he may 'evermore dwell in us and we in him.'

May Christ indeed easter in you, and bring you the joy of his resurrection, his new life, that, like St Paul, writing to the Christians of Rome you may be convinced 'that there is nothing in death or life, in the realm of the spirits or superhuman powers, in the world as it is, or the world as it shall be, in the forces of the universe, in heights or depths – nothing in all creation that can separate us from the love of God in Christ Jesus our Lord.' 'Alleluia! Christ is risen! He is risen indeed! Alleluia!

+GEOFFREY GIBRALTAR

# Archdeaconry Retreat 1- 3 May 2009



Foyer de Montbarry, Le Paquier, Gruyere

## PROGRAMME

### Theme

### ***Sitting with Job***

This retreat will be of interest to anyone who has or will have to deal with loss and the question of:

#### **‘Why does God seem to be silent?’**

Job can be seen as a classic example of bereavement or loss. The dialogue he has with God and his friends finds many echoes with the conversations people have when they have been bereaved, been made redundant or suffer deep traumas. It is also an insight into the question

#### **‘Why Me, God?’**

#### **Friday 1 May**

Arrive in time for evening meal  
19.00 Evening meal  
20.30 Introduction to the Book of Job  
Night Prayer (optional)

#### **Saturday 2 May**

08.15 Breakfast  
09.30 Morning Prayer  
10.00 Job Session 1 - *What happened Physically & Socially*  
11.00 Coffee  
11.15 Job Session 2 - *The Grief Matrix*  
12.45 Lunch

#### **Afternoon free**

15.30 Tea  
16.30 Job Session 3 - *What happened Emotionally & Spiritually*  
18.30 Evening Meal  
20.00 Ministry for Healing & Wholeness

#### **Sunday 3 May**

08.15 Breakfast  
09.30 Job Session 4 - *What can we learn?*  
11.00 Coffee Break  
11.15 Communion Service  
12.15 Lunch & Departure



# CHURCH WEEKEND AWAY

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*Note it in your diary!*

## ***Darwin's Weasels***

Have you noticed in the spate of television programmes celebrating the 150th anniversary of the publication of Charles Darwin's *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*? And have you noticed the assumption that you are either on Darwin's side or God's side?

A weasel word is one that is "expressed with deliberate imprecision with the intention to mislead the listeners or readers into believing statements for which sources are not readily available." (It refers to the way weasels suck eggs dry through a small hole, so that to a casual observer, the egg looks normal!) The idea that one is either for Darwin or for God is a weasel assumption - one can easily be "for" both. Here are some more weasels.

### **Species evolve by natural selection**

Unlike Newton, who discovered laws of natural processes, Darwin formulated a theory. Theories may or may not be true - to prove them, they have to be capable of being tested. Nobody has ever seen a species evolve.

### **We can see evolution happening all around us**

We can certainly see extinction taking place, but we do not see new species coming into existence. We can see that some species adapt themselves over time to changes in their environment. We can see this in our own species: people living in polar regions tend to have more fat, people living in sunny climates tend to have darker skins. But we are all one species: we have no difficulty mating together! A Sennenhund and a poodle are strikingly different, but they are varieties of the same species.

### **Darwin said humans are descended from apes**

No, he said the species were related, just as horses and donkeys are related. But he said nothing about the origin of human attributes: speech, abstract thought, an ability to experience awe and beauty. We are the only species that cooks its food: Darwin's theory does not tell us why. And we may be related to apes, but the theory assumes we are also related to horses, to dogs, to spiders, and to pine trees.

### **The existence of fossils disproves the Bible**

The Bible is about God, not about fossils. It does not "teach" that the world was made in seven days, that woman was created from a man's rib, that God punished most of mankind by destroying them in a flood. It takes known stories (and there are at least three stories of the creation in our Bibles), and "teaches" how God is at work in them.

### **The discovery of the structure of DNA shows that evolution must be true**

We know a lot more about life now we know about the "double helix", but we have always known that human DNA is different from mouse DNA. We can engineer an attribute from one species into the genes of another species, to produce luminous mice or fungus-resistant maize, but these are hardly new species, are normally sterile, and if anything, are an argument for creation (by the drug companies!) rather than for evolution.

*Hector Davie*





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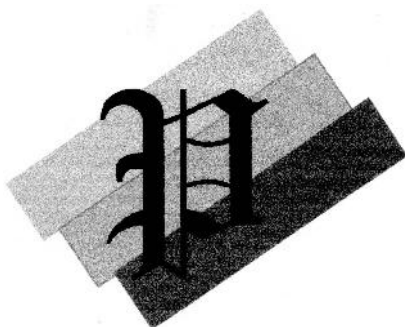
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### *The World Wide Web*

St Ursula's is keeping up with the times. We have had our own website for well over ten years - have you visited it recently? We want to make it better - more attractive, more accessible, with more features. Can you help? Give your suggestions to any member of Council. Comments and criticism (even negative) are welcome. Offers of help are even more welcome!



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# English Speaking Playgroup

**For children aged 3-15**



The ESP's stimulating learning environment aims to further English language skills through play, stories, songs and crafts. For older children we have Reading and Writing classes to perfect their oral and written comprehension of English.

Classes are held in Breitenrain, Bern

For more information contact the ESP  
(031) 332 92 92  
[www.englishspeakingplaygroup.ch](http://www.englishspeakingplaygroup.ch)  
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# The British School, Bern

[www.britishschool.ch](http://www.britishschool.ch)

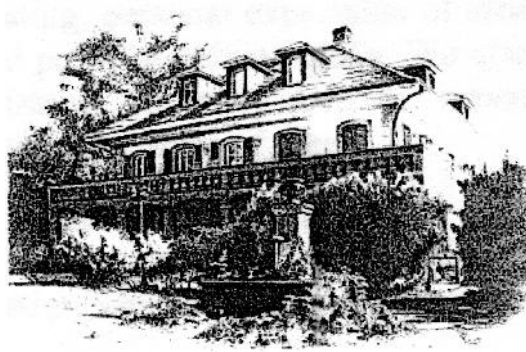
Hintere Dorfstrasse 20, 3073 Gümligen, Switzerland

Tel: +41 31 952 7557

Fax: +41 31 952 7557

E-mail: [britishschool@bluewin.ch](mailto:britishschool@bluewin.ch)

- Established in 1988 for pupils aged three to eleven years
- 80 pupils of all nationalities
- Members of the Swiss Group of International Schools, affiliated with the European Community of International Schools and registered with the Bern Education Authority.
- Staff trained in Schools Attuned/All Kinds of Minds program



Early registration is recommended!

- Small class sizes with flexibility to meet the unique needs of individual students
- British and International curriculums taught in English, including classes in German as a second language, skiing, ice-skating and swimming
- Qualified teachers and learning support teachers
- English as a Second Language groups
- Friendly, family-like atmosphere

## WEIGHT ROOM

step machine - stationary bicycles - special back strengthening program

## AEROBICS

beginners to advanced - step aerobics - morning, noon and evening classes

## BABY SITTING

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## SOLARIUM

## GYMLINE

FITNESS FOR WOMEN  
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3007 BERN  
TEL. 031 382 23 24

## 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 nearly 200 members and their families from more than 40 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. We are waiting to welcome you !

Graham Tritt, President, tel. 031 829 34 79, email [g.tritt@gmx.net](mailto:g.tritt@gmx.net)  
International Club of Berne, 3000 Berne, [www: icberne.2ya.com](http://www.icberne.2ya.com)

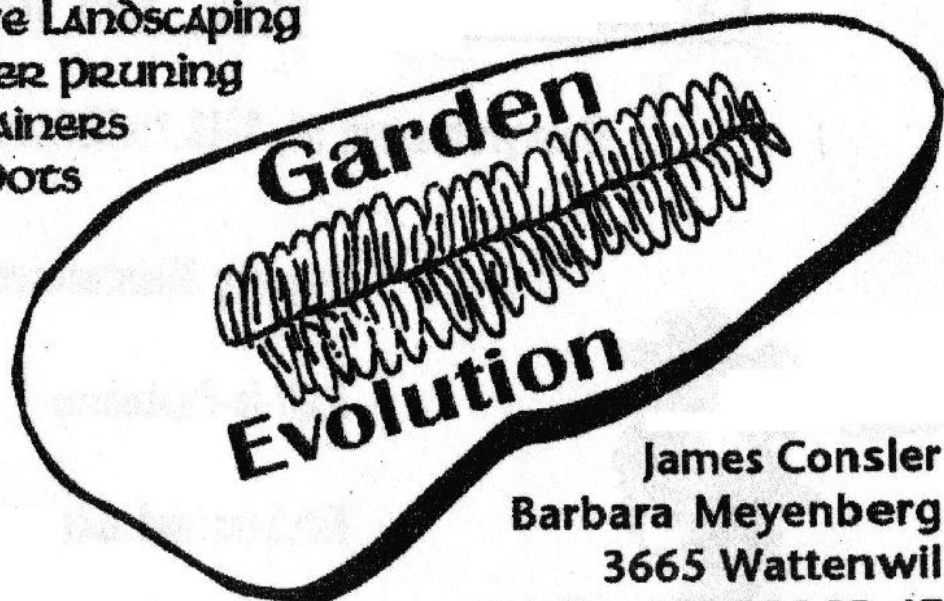
Annual membership: CHF 35 for singles, CHF 45 for families.  
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tel. 033 438 35 45, email: [wd@bluewin.ch](mailto:wd@bluewin.ch)

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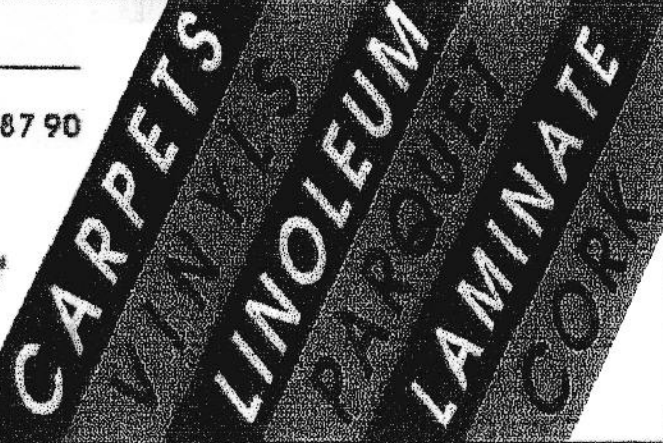


## Andy Prior

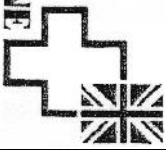
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SWISS-BRITISH  
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The Swiss-British Society, Berne organizes and supports cultural and social events throughout the year, such as guided tours of museums, archives, collections, lectures, concerts and drama performances in and around Berne. All these have some strong British link.

New members are always welcome. Our website hosted by the Federation of Anglo-Swiss Clubs is: [www.angloswissclubs.ch](http://www.angloswissclubs.ch)

Contact: Jenny Haller Pratt  
Balmweid 51, 4525 Balm  
☎ 032 637 34 84 [Jenny.Derek@freesurf.ch](mailto:Jenny.Derek@freesurf.ch)

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# Ministry Team

## **BIBLE READING FELLOWSHIP**

Claire Morgenthaler 031 351 57 29

## **BOOK TABLE**

Rosalind Richards 026 401 14 21

Wendy Astor 031 302 02 14

## **CARETAKER**

Rolf Klingler 031 302 48 59

## **CATERING COORDINATOR**

Lynn Robb

## **CHILD PROTECTION OFFICER**

Shelagh Brawand 031 829 15 57

## **Church Council**

### *Lay Members:*

Tricia Carrick 031 535 53 28

John Eze 079 489 58 46

Giuseppina Güntert 031 351 67 11

Pieter Perrett 032 665 49 70

Kelly Sovilla 031 921 55 92

Hans Wenger 031 839 46 53

Maxine Wildhaber 031 301 75 62

### *Lay Representatives to Archdeaconry Synod:*

Hector Davie 031 971 27 71

Brian Morgan 031 971 13 36

Janet Wenger 031 839 46 53

### *Lay Representative to Diocesan Synod:*

Brian Morgan 031 971 13 36

### *Council Secretary (ad interim):*

Patricia Carrick 031 535 53 28

**CHURCH OFFICE** 031 352 85 67

*Administration:*  
Jana Kutesko  
Jennifer Hockley

## **Please call for an appointment**

### **Other numbers**

Church Hall 031 351 05 76

Fax 031 351 05 48

## **CHURCHWARDENS**

Zoltan Balogh 031 921 16 45

Esther Hutchison 031 351 73 47

## **CRÈCHE**

Maxine Wildhaber 031 301 75 62

## **ELECTORAL ROLL OFFICER**

Patricia Carrick 031 535 53 28

## **ENVIRONMENT OFFICER**

Pieter Perrett 032 665 49 70

## **JUNIOR CHURCH LEADERS**

Kelly Sovilla 031 921 55 92

Donna Goepfert 031 931 27 42

## **LAY READER**

David Low 032 677 30 29

## **LIBRARY**

Heidi Gusset 031 849 20 74

## **LOST PROPERTY**

Church Office 031 352 85 67

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## **MAGAZINE COLLATION**

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Wendy Astor 031 302 02 14

**E-mail:** wendysa@swissonline.ch

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Jenny Veenendaal 032 841 64 32

## **ORGANIST / MUSIC COORDINATOR**

Hans-Karl Pfyffer 031 721 75 41

## **PARENTS AND TOTS**

Lori Hughes 078 629 92 98

Charles Marshall 077 435 96 60

## **PASTORAL GROUP**

Shareene Potter 031 351 03 43

## **PATCHWORK**

Elisabeth Pfyffer 031 721 75 41

## **PRAYER AND CARE**

Church Office 031 352 85 67

## **ROTA COORDINATOR**

Martin Täuber 031 372 60 26

## **ROTAS**

**Chalice Bearers:** R Freiburghaus 031 992 56 15

**Flowers:** Y Chittazhathu 031 859 64 12

**Intercessions:** E Hutchison 031 351 73 47

**Servers:** R Freiburghaus 031 992 56 15

**Sidespersons:** W Astor 031 302 02 14

**Tea and Coffee:** M Mead 031 982 00 37

## **TREASURER**

Hector Davie 031 971 27 71

## **VESTRY**

Sue Faillettaz 031 832 42 45

## **CHAPLAIN**

Revd Peter Potter 031 351 03 43

**Chaplain's Day off: Normally Wednesday**

## **HONORARY ASSISTANT CHAPLAIN**

Revd Linda Bisig 031 932 41 69



***Jesus Christ is risen today, Alleluia!***

from the  
*Lyra Davidica (1708)*

Jesus Christ is risen today, Alleluia!  
Our triumphant holy day, Alleluia!  
Who did once, upon the cross, Alleluia!  
Suffer to redeem our loss, Alleluia!

Hymns of praise then let us sing, Alleluia!  
Unto Christ, our heavenly King, Alleluia!  
Who endured the cross and grave, Alleluia!  
Sinners to redeem and save, Alleluia!

But the pains which he endured, Alleluia!  
Our salvation hath procured, Alleluia!  
Now above the sky he's king, Alleluia!  
Where the angels ever sing, Alleluia!

Sing we to our God above, Alleluia!  
Praise eternal as his love, Alleluia!  
Praise him, all you heavenly host, Alleluia!  
Father, Son, and Holy Ghost, Alleluia!