

# NEWSLETTER

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## Message from our Chaplain

The poet Keats described autumn as the season of mists and mellow fruitfulness. Mists in the mountains can be beautiful and atmospheric. We enjoy the rich colours of autumn leaves as well as the richness of the fruits in this season.

But all this richness and colour is a last flourishing, a prelude to the decay of winter that is almost upon us. The fading of the light as the days shorten adds to this feeling of things coming to an end. It is also reflected in our liturgical calendar. At the beginning of November we have the Commemoration of All Souls, when we recall before God our loved ones, especially those who have died in the past year. The month closes with Advent, when we reflect on “the last things”. Before then is Remembrance Sunday. It will be especially poignant this year as, for the first time, there will be no-one alive who fought in the 1914-18 war. A whole generation has gone.

What does that word “gone” mean? As Christians, the first thing to say is that they really have gone. Our faith does not teach us to deny the fact of death – we have the Cross to remind us that we all have to die one day. Nor does the Bible teach a belief in an immortal soul that “passes over” unscathed. That is a pagan Greek idea. The New Testament, on the other hand, speaks of **resurrection**. “For as in Adam [our humanity] all die, so also in Christ shall all be made alive” (1 Cor 15:22). This presumably refers to our whole self, i.e. body and soul. A few verses later St Paul calls this a mystery, and so it is. We should not speculate on the details but we should approach this mystery in faith.

In Romans 8:38f, St Paul writes “I am sure that neither death, nor life...shall be able to separate us from the love of God in Christ Jesus our Lord”. We are all held together in this way but this emphatically does not mean that attempts to communicate with the dead have any place in Christian practice. I once heard a lecture on death and resurrection by the eminent German Protestant theologian Jürgen Moltmann. He said that God has not finished with us when we die. (He also rejected reincarnation with a neat phrase: “Gott clont nicht”!) He talked of an ongoing journey towards the fulfilment of God's promises to us. To me, this suggests we can properly pray for the departed, as we did while they were alive. This is what we do at All Souls, commending our loved ones to God's care.

Further than that it is probably neither wise nor faithful to go. But, knowing God as we do in Jesus Christ, it should be enough.

*Peter*

# ***Calendar of Services***

## ***for***

### ***November 2009***



**Nov. 1**

#### **All Saints**

**10.00 Eucharist**

*Isaiah 25: 6 - 9*

*Revelation 21: 1 – 6a*

*John 11: 32 – 44*

**Nov. 5**

**19.00 Thun Eucharist**

**Nov. 8**

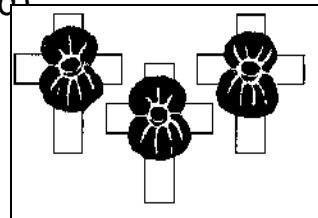
#### **All Souls & Remembrance Sunday**

**8.30 Holy Communion (said)**

**10.00 Morning Prayer and  
Act of Remembrance**

*Hebrews 9: 24 – end*

*Mark 1: 14 – 20*



**Nov. 15**

#### **Second Sunday before Advent**

**10.00 Eucharist**

*Daniel 12: 1 - 3*

*Hebrews 10: 11 – 14, 19 - 25*

*Mark 13: 1 – 8*

**Nov. 19**

**19.00 Thun Eucharist**

**Nov. 22**

#### **Christ the King**

**8.30 Holy Communion (said)**

**10.00 Informal Eucharist**

*Daniel 7: 9, 10, 13, 14*

*Revelation 1: 4b – 8*

*John 18: 33 – 37*

**Nov. 29**

#### **First Sunday of Advent**

**“Let all the world in every corner sing”**

**10.00 Eucharist**

*Jeremiah 33: 14 – 16*

*1 Thessalonians 3: 9 – 13*

*Luke 21: 25 – 36*

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

**REMEMBRANCE SUNDAY**  
**8 NOVEMBER**

We shall be holding a Service of Remembrance and Reconciliation on Sunday, 8 November at 10.00.

Worshippers are requested to be in church in good time.



**POPPY APPEAL**

Poppies will be on sale at the church on Remembrance Sunday as well as the weeks before and after. All proceeds are forwarded to the Royal British Legion Appeal Fund, which supports ex-servicemen and women and their dependants.

**MISSION SUNDAY**  
**22 NOVEMBER**

We shall be holding a special service focussing on the various charities and missions our church supports on Sunday, 22 November at 10.00. There will also be information and, where possible, local representatives available in the hall after the service. Do come along and learn more.

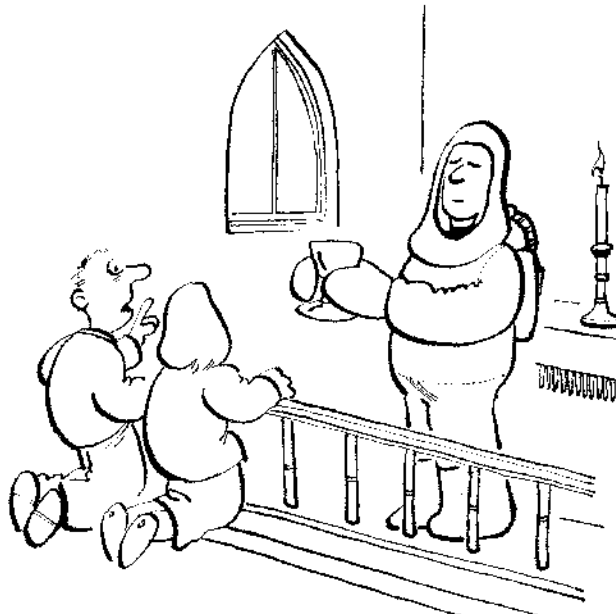
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**Neuchâtel Services**

**Sunday 8 Nov. – 17.00**

**Sunday 29 Nov. – 17.00**

† †



psssst! Is it just me - or is our Vicar being a bit over-zealous with his 'anti swine flu' precautions?!



## Aldi and the Parish Church

We have just been on the canals of Burgundy. One day we visited the vast and impressive abbey church at Vézelay. Here Bernard of Clairvaux preached the second crusade in 1146. Twenty years later, the exiled Thomas à Becket pronounced God's anger against the king of England, Henry II. From here, pilgrims set off throughout the Middle Ages on their way to the distant cathedral of St James in Compostela. And here today tourists flock to wonder at the buildings and at the detailed and expressive Romanesque sculpture.

Another day, we marvelled at the light and airy spaciousness of the Cathedral in Auxerre, erected to the glory of God almost 800 years ago, on a site where, a further 800 years earlier, it is said that Gervaise, Bishop of Auxerre, had used a clover leaf to illustrate the Trinity to a young missionary, Patrick, who was setting out to convert the Irish.

And every morning at seven, from riverside village churches, we heard the Angelus bell ring across the water, to remind us all of the message of the angel foretelling our Lord's birth, and to bind all the faithful (no matter how sinful) together in prayer.

Centuries ago, men and women would have thronged to Vézelay to worship, to listen and to learn. They would have learnt about God from the magnificent sculptures above the doorways and at the capitals of the pillars. The same in Auxerre. And every morning, everyone in the village would have stopped for a while to pray when they heard the Angelus.

But today, churches in France usually stand empty and neglected, a heavy burden on the state, which largely finances them. Officially only 4% of French people attend church, mainly female and over 50, and the number is still declining. For historical reasons, France is a special case, but the same tendency can be seen in many other countries in western Europe.

This does not mean that religion in France is dead. The religious orders there organize a great range of spiritual activities, and most of us have heard of the Protestant religious order at Taizé, to which people young and old flock from afar. It has been said that the best country for holding a Christian youth congress is France. What is dead is the old parish system.

Some people say that a village's life revolves around three places: the shop, the pub and the church (for a long period one would have added the village school too). Yet the village shop cannot regularly compete with the prices and the variety of choice in the large supermarket or a specialized store. When school classes fall below a certain threshold, it makes sense to bus the children to a larger establishment nearby. Telebanking, email and mobile telephony have all changed the way we do things. So have television, public health care and modern transport.

Jesus' story about the unjust steward (Luke 16:1-12) is hard to understand. On one level, it seems to suggest that Jesus is commending dishonesty. But the unjust steward is far more like the manager who removes half a country's letterboxes so that the postal service as a whole will survive – not fair on the people who have to walk further to post a letter, but in the long term, an effective way of coming to terms with changed circumstances and declining volumes.

Christians today are like sheep among wolves, and need to heed Jesus' command to be “wise as serpents and innocent as doves” (Matt. 10:16). The great revival movements of past centuries, the movement towards conventions, rallies, retreats and pilgrimages, all show how we might be bringing people closer to Christ today. Our God is the God of the living, as much as the dead, and our church is the church of the future as well as of the past.

Just as the village shop has taken on a new rôle now that people shop at Aldi, and just as Aldi is far from perfect, and not even to everyone's taste, so the church in the future will change the way we worship together. Maybe we should concentrate on more “centres of excellence”, maybe the future lies more with the internet (though not necessarily with either *www.ship-of-fools.com* nor with *www.cofe.anglican.org!*). Where we are now is never perfect, but with the guidance of the Holy Spirit, we can be led further into a more effective faith, until we arrive at last beside him who is the way, the truth and the life.

*Hector Davie*

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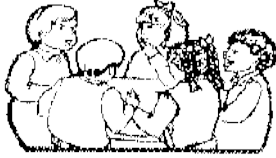
## **The Lord's Prayer - an unknown text**

A letter to the *Church Times* recently reported a conversation the writer had had with the mother of a teenager. She had been shocked to discover that her son had been at school until 15 and had never even heard of the prayer. Surely, said the writer, we should ensure that our children learn “this unique template prayer given to us by the Lord Jesus himself. It should be the in the top ten of religious requirements of every [child]. Imagine going through life without this vital tool.”

Rowan Williams, the Archbishop of Canterbury, said recently “Whenever I pray “Our Father” I'm echoing the words of Jesus, and so I'm taking part in the worldwide enterprise [of the Body of Christ]....That may take some pressure off thinking 'I've got to do it as an individual....I've got to get effective results from [my prayers].”

Not only should children learn the Lord's Prayer, they should also use it (as we all should). This means not just on Sundays, during services, but also as part of the daily pattern of prayer, as we join in the everlasting prayer of the Body of Christ.

*PMP*



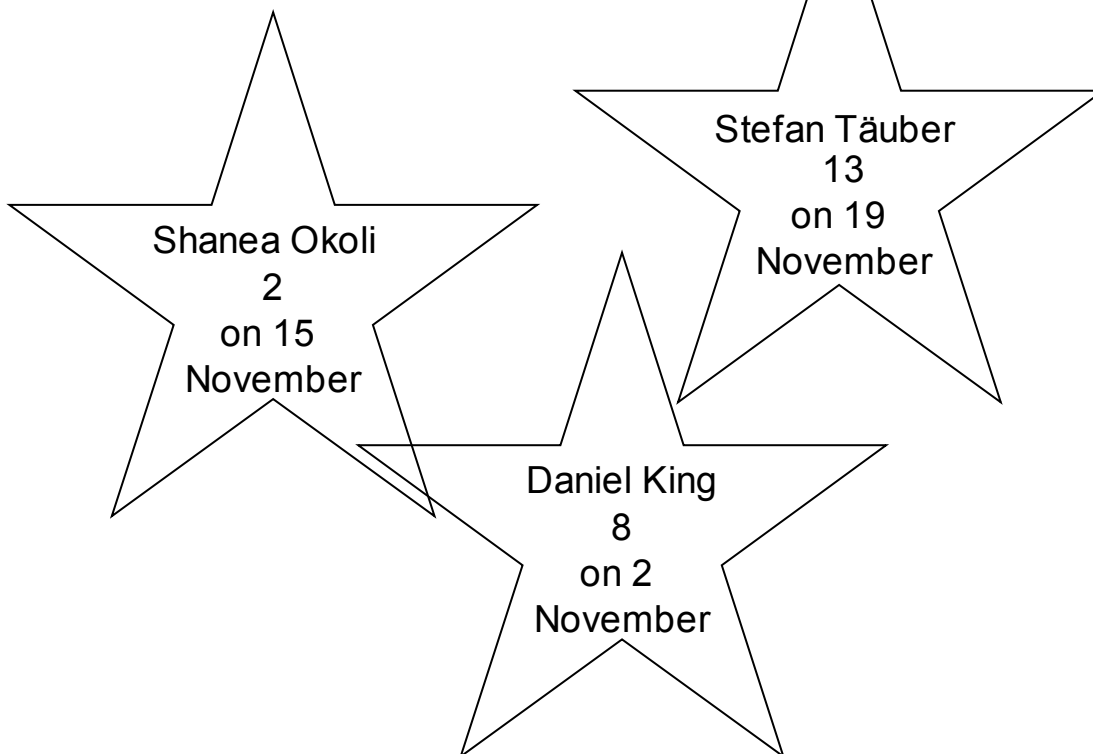
# **JUNIOR CHURCH**

If you would like more information about the Junior Church, please contact one of the people listed on the Ministry Team page at the back of the magazine or see our website [www.anglican.ch/berne](http://www.anglican.ch/berne).

## **NURSERY ROTA NOVEMBER**

1 S Hutchison and A Pfister  
8 A Masciadri and C Augustine  
15 F Hänggi and A Tomczak  
22 R Giulini and J Kutesko  
29 M Hebeisen and B Piper

## **Congratulations to our Junior Church Children with Birthdays in November**





## For Your Diary November 2009

### Regular weekly events

Mondays	09.30-10.00	Morning Prayer
Wednesdays	09.15-11.15	Parents and Tots
Fridays	09.30	Patchwork (not on 27 November)
	12.00-13.00	Spiritual Classics
	19.00-21.00	Youth Group (not on 27 November)
Saturdays	09.30-11.30	Choir Practice (not on 28 November)

### Other events

Sunday 1 November	10.00 – 11.30	Youth Course
	10.00 – 11.30	Confirmation Class
Tuesday 3 November	19.30	Church Council
Wednesday 4 November	11.30 – 13.30	Cecily's Fund Pumpkin Soup Lunch
Friday 6 November	12.00 – 13.30	Study Course
	19.00	Raclette Evening with Old Catholics
Saturday 7 November	18.00	Nacht der Religionen
Friday 13 November	19.00 – 20.30	Study Course
Sunday 15 November		<b>COPY DATE</b>
	10.00 – 11.30	Youth Course
	10.00 – 11.30	Confirmation Class
Friday 20 November	12.00 – 13.30	Study Course
	19.00 – 20.30	Study Course
Saturday 21 November	10.30 – 16.30	Seminar: Getting Messages Across
Thursday 26 November	09.00 – 11.00	Magazine Collating
	18.00 – 20.00	Bazaar Set-up (manpower needed)
Friday 27 November	09.00 – 16.00	Bazaar Set-up
	17.00 – 19.30	Christmas Bazaar
Saturday 28 November	10.00 – 15.00	Christmas Bazaar
Sunday 29 November	10.00 – 11.30	Youth Course
	10.00 – 11.30	Confirmation Class

### Future dates

Sunday 6 December	17.00	Opera in aid of Cecily's Fund in Neuchâtel
Sunday 13 December	17.00	Neuchâtel Carol Service
Tuesday 15 December	19.00	Biel Carol Service
Wednesday 16 December	19.00	Thun Carol Service at Göttibach
Thursday 17 December	19.30	Carol Service at Heiliggeist Church

# Odds & Ends

**COPY DATE !!!**  
**for the December/January issue is**  
**15 November**

**COLLATING DATE**  
**26 November 2009**

## **Magazine Collating**

A small group of people meet on a Thursday morning from 9.00 to 11.00 once a month (except January and August) to fold and staple the magazines and put them in envelopes. The work is not hard and those taking part enjoy time to chat as well. The team is very small at the moment, so if you could help (even for just part of the time) please come along or contact Annemarie Walthert (031 331 0372)

\* \* \* \* \*

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

The Thun church group meets on the 1st and 3rd Thursday of each month. Everyone is welcome to join us!  
Services are held at the "Pavilion" of the Reformierte Kirchgemeindehaus in Bubenbergrasse, Thun.  
For more information please contact Rachel Huguenin (033 336 29 54).

\* \* \* \* \*

## **International Lunch**

The 27th of September was a very busy day, with much to be thankful for. I would like to take a moment and thank all of you who responded to the call to celebrate our diversity as a congregation.

The response was overwhelming. There was a wonderful sense of fellowship, in addition to all the delicious and varied dishes that represented our different cultures.

So a big thank you to all of you for making it so memorable.

Lynn Robb

# ***Christmas Bazaar***

**Friday 27 November 17.00 to 19.30**

**&**

**Saturday 28 November 10.00 to 15.00**

**British food**

**Cards and gifts**

**Quilts and patchwork**

**Bric à Brac**

**Christian books**

**Toys**

**Christmas cakes**

**Second hand books**

**Raffle**

**Bottle Stall**

**Christmas decorations, wreaths and candles**

**Restaurant**



**Helpers are still needed!**

for many of the above

and to join the **Manpower** or **Womanpower** team to set up on  
Thursday evening and clear away on Saturday afternoon

*If you can help, please contact:*

*Lynn Robb ([lynn\\_robb@yahoo.com](mailto:lynn_robb@yahoo.com)) or*

*Maxine Wildhaber ([maxine.wildhaber@cultuzz.com](mailto:maxine.wildhaber@cultuzz.com))*

*or the Church Office ([berne@anglican.ch](mailto:berne@anglican.ch))*

**Help make this year's bazaar really special!**

**Your time, talent and presence will make this a great day for all!**

**Please help us by displaying the enclosed flyers**



## CHRISTMAS BAZAAR

Despite this wonderful autumn we are having the countdown has started once again for the Bazaar. The success of the Christmas Bazaar is a real team effort of which we are all part and so once again we are putting calls out for all those things that will ensure a successful Bazaar.

**Bottle Stall:** any kind of bottle is welcome, and they can be brought to the Church any time now. There is a box, labelled, in the Upper Hall for your donations to this stall.

**Bric à Brac:** any unused gift or small item in very good condition, would be highly appreciated. You can just bring your donation on Sundays to Church. Please, no furniture.

### **Helpers**

Prior to the Bazaar we need help with the icing of Christmas cakes. If you can help by icing one or more of the baked cakes please collect one from the church kitchen. **NOTE:** the cakes should be iced in the traditional way with white icing. There will be guidelines placed on the Christmas Bazaar information stand. This is the blue stand by the kitchen. Contact person is Wendy Astor.

Helpers are needed in the Restaurant, please get in touch with Sharon or write your name on the sign-up sheet in the kitchen.

**Manpower:** Without this, the Bazaar can't happen, so if you could spare a little time and energy either before or after the Bazaar please come and help us to move tables and chairs, set up stalls and do one of the many things to be done, please put your name and contact number on the list. The helper list will be available in the upper hall from 27 October.

**Flyers:** More flyers are available in the church hall. Please put up as many as you can so that the bazaar is well advertised.

We rely on your support, help and generosity for a successful

2009 CHRISTMAS BAZAAR. THANK YOU!!

*Christmas Bazaar Co-ordinators Maxine and Lynn*

## BAZAAR RESTAURANT

We need help in the restaurant again this year! If you would like to help in the restaurant either on the Friday evening or on Saturday please contact Sharon Bachmann by email sha1977@quicknet.ch or 078 885 4632.

Yvonne Bomonti and I are organising the restaurant this year and we need help with cooking and baking before the bazaar. We need you to make chilli con carne (any recipe), soup, cakes, scones and mince pies. These can all be made beforehand and frozen in the church freezer.

To offer help or for more information please contact Sharon using the above email address or phone number. You can also put your name on the sign-up sheet in the kitchen.

Many thanks to you all for the help you have given in the past and for the help I know you will give again this year!!  
Sharon.

~~~~~



### Lunch Invitation

*We would like to invite you to our*



**Traditional Soup Lunch** in aid of **Cecily's Fund**

**At:** St Ursula's

**Date:** Wednesday 4 November 2009    **Time:** from 11.30 to 13.30

Please join us for an informal lunch of delicious home-made pumpkin, vegetable, gluten-free soup and good company! We will provide soup, bread, tea and coffee. If you would like to bring some cake or cookies to share they would be most welcome.

There will be a basket for voluntary donations which will go to Cecily's Fund to support their work providing education for orphaned and vulnerable children in Zambia.

[www.cecilysfund.org](http://www.cecilysfund.org) Cecily's Fund is UK registered charity no. 1071660

## NEWS FROM NEUCHÂTEL CHURCH

Chapelle des Charmettes, Rue Varnoz 1, Neuchâtel

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

**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.neuchatelchurch.ch](http://www.neuchatelchurch.ch)

### ADVANCE NOTICE

Please note the date in your diary NOW!!!

**SUNDAY 13 DECEMBER AT 5 pm**

*Festival of Lessons and Carols for all the family*

\*\*\*\*\*

From Roy and Mieke

I was talking to someone a few days ago about '*liminality*', the art of living life at the limits. Jesus Christ certainly did this, he was always moving on, challenging the given order, changing the accepted forms. This is what is so exciting about the Christian gospel; in its freedom and life changing power, we can take God at his word and live life to the limits. It may lead us into surprising places as we allow ourselves to be part of the great plan of salvation.

Last month I wrote about the energy and life that was so evident in the church in Neuchâtel and this has continued as individuals have encountered Jesus Christ and their lives have been filled with new directions and challenges.



The Meerkat sits on guard as he observes the world around, but for me he is asking the questions, what next? Where are we going?

From January 2010, we shall be changing the times and days that we meet for our services in response to the planning day we had



in May this year. We will meet each month on the **1<sup>st</sup> Sunday** at 10am with Junior Church and the **3<sup>rd</sup> Sunday** at 5pm with a Family service. We shall also continue our exploration of being linked in the Swiss Romande area and how to sustain the on-going ministry of this church in the future years.



Many changes, many challenges, but if we seek the will and leading of the Holy Spirit, we shall be liminal. This is where life and growth occur. 2009 is supposed to be a vintage year for the wine of Neuchâtel, what can we expect in 2010 if we faithfully follow Jesus Christ?



In our previous church in Lille, France, they had a slogan "*Come. Grow and Go*". Are you prepared to be part of the growing and going of this church?

### **DATES FOR NOVEMBER**

The theme for the next **Debate @ 8** will be: "Do all roads lead to God?" This will be held on Sunday 1 November at 8pm at Roy and Mieke's home. Early arrivals get the best chairs as there were 15 people present last time for a lively and popular evening.

**Bible study** at 8 pm at Roy and Mieke's home on  
Tuesday 10 November  
Tuesday 1 December

The Alpha Course group meets on Tuesday mornings and is coming up to halfway through the course. It would be difficult to find a more varied bunch of people! This leads to stimulating and frank discussion, a wealth of experience and ideas to share and exciting advance for each seeker in their personal relationship with Jesus.



## Who can be a youth leader?

Question: Who can be a youth leader? Answer: Anyone who loves and obeys God and has a heart for young people! You don't have to be young to be a youth leader, but you have to be authentic and willing to reach out to teenagers (even if that feels like cross-cultural ministry). You can be a good example - and a good youth leader - regardless of your age, marital status, job, IQ level, knowledge of the Bible, hairstyle, height, music taste, cooking skills or computer knowledge.

When I was in youth group, my favourite youth leaders were my mom's age, but they had a special ability to speak truth into my life when I wasn't willing to hear it from my parents. More than five years after I graduated from the youth ministry, and three years after I started attending a different church, I'm still part of the family at their house. I'm also still very close to my youth pastor, his wife, and their three kids. Because of my positive experience with my youth leaders, I want to help the youth at St Ursula's to have such a great experience as I had.

I have a great relationship with my parents, and I want to support families and parent-teenager relationships as part of the youth ministry. However, I also want the youth to have other Christian adults in their lives whom they can trust, respect, talk to and learn from. I believe that young people need to have a relational connection to people of all ages and all types within the church, because we're all one body anyway. Young people are part of the church body and need to be connected to the other parts, to people who are different. Also, to build a solid youth ministry, we need people with different gift mixes to create a strong team that complements each other and balances its strengths and weaknesses.

My time at St Ursula's is off to a good start, but I need people to join me in the youth ministry and walk alongside our church's youth in their journey of faith. Maybe God is speaking to you about being involved in the lives of young people. Will you answer that call?

For more information about getting involved in the youth ministry, contact youth worker Tina Lutz at [tina@stursula.ch](mailto:tina@stursula.ch) or 076 510 25 26.

*Tina Lutz*





## **Finding our Common Vision**

### **An Update**

If you weren't in church in the second half of October you may have missed the latest on the "Finding our common vision" consultation. The questionnaire came out a little later than we had intended, but if you haven't yet completed yours it's not too late – you can submit your response any time up until November 8th. If you can possibly do so online, that makes the processing MUCH easier; so if you haven't already had an invitation to take part in your email inbox, just let the office know your email address and it will be sent to you automatically. If responding by computer is a real problem for you, then do ask the office for a paper copy – we'd much rather sift through papers than miss your input.

### **Anonymity Guaranteed**

One or two people have voiced concerns about the anonymity of the questionnaire, or been pessimistic about what it can achieve. On the first point, anonymity is guaranteed, please remember that the purpose of this exercise is to find out about the range of views people hold, and to identify our common hopes, concerns and ideals for our church. The "identifier" questions are just to help us make sense of these so that we can respond more intelligently – so for instance, if lots of people would like to see more social activities at weekends, are these mostly young families or older members, newcomers to the church or old stagers? The computer analysis process will enable us to do this without ever tracing the links to find the 45 - 50 year old mother of two who's involved in music... In any case, if we get the number of responses we hope for, there would never be the time to work it out!

### **St Ursula's Needs Your Feedback**

As to what it can achieve – well, nothing unless you take part! Of course such an exercise can never solve every issue, but with a good cross-section of responses it can give us starting points for action, and help to prioritise what should be addressed first.

So please, fill in your questionnaire and encourage anyone you know who has links to St Ursula's, irrespective of how often they attend, to do likewise. Remember to send it in by Nov 8th; and be prepared to be a part of the action that follows on in the New Year.

*Isabel Jordan, Hector Davie and Pieter Perrett*

*The "Common Vision" survey team.*

P.S. If you need assistance completing the questionnaire, please contact Pieter Perrett, Tel: 079 585 11 42 or email: [pieter@perrett.ch](mailto:pieter@perrett.ch)

## Welcome Cards

Since the summer, we have been asking **all** members of St Ursula's to fill in a welcome card. It is important that we keep our information up-to-date and the completed cards allow us to check that your name, address, telephone numbers, email etc are correct in our records. Correct information facilitates communication.

If you have not yet completed one of these cards, please do so the next time you are in church. Cards are available in the porch, in the hall and in the chair backs. Please put the completed card in one of the boxes provided in the porch and in the hall.

We would like everyone – newcomers, visitors and even those who have been here for 20 years or more – to fill in one of these cards. Please do so and encourage others too.

-Tricia Carrick -

## Young People's Confirmation Class

The new young people's confirmation class has got off to a good start. The five young people are committed to the course and seem to be enjoying it so far.

The next meetings are planned for Friday 30 October and Sundays 1, 15, 29 November.

Please continue to pray for the young people on this stage of their Christian journey, for their families, and for the leaders of the group.

- Tricia Carrick -

## Confirmation for Adults

There will also be an opportunity for adults to be confirmed at St Ursula's in the summer next year. Classes will start in January. If you are interested please contact the chaplain.

### Odd Ad

**For Rent** per 1 November or later – large bed/sitting room – kitchen facilities available – cost Fr500.- Contact Wendy Astor at 031 302 0214 or [wendysa@swissonline.ch](mailto:wendysa@swissonline.ch)

## Hymn Books, Service Sheets

For almost a year now, we have been using the beamer in the main 10.00 service each Sunday. Many people have said how much they appreciate having everything readily available rather than having to sort through several pieces of paper and books during worship.

A few weeks ago, we removed all the hymn books from the chair backs and put them on shelves at the back of the church. This made the church look neater and also allowed us to put welcome cards in the chair backs. In addition it resolved the problem of books getting broken by being forced into the small space (not all broken books have been mended yet, but we're working on it!)

However, some people cannot see the screen (for whatever reason) and others prefer to have paper copies, so hymn books are available in a wooden box in the entrance. There are also a limited number of service booklets. Please help yourself as you come into church each Sunday if you would like to have one.

Finally, an appeal: if you have a music book belonging to St Ursula's please tell the church office – we had 10 copies of the green/grey covered Ancient and Modern music books and now there are only 2. Several music copies of Worship Today are also missing. If you still need the book you don't need to return it – we would just like to know where they all are. Thanks.

-Tricia Carrick -

## CHARITY NOTES

### The Earl Haig Fund

What are all those poppies for that we see at this time of the year?

During the First World War, a Canadian army doctor, John McCrae, wrote a poem which begins

*In Flanders fields, the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below...*

Poppies grow in ground that has been disturbed, and so the fields next to the trenches in France and Belgium were covered with them. Their red colour is also a reminder of the bloodshed that took place there, and indeed in all wars.

After the war, the poppy was adopted as the emblem of remembrance. Since then the poppies have been sold to raise money for the Earl Haig Fund. Douglas Haig was the commander of the British forces in the First World War and he was made an earl (a title of nobility similar to *Graf* or *compte*) in recognition of his services. The Fund was set up to help ex-servicemen and their families, originally from the 1914-18 war but it now helps anyone in need who has a connection with the British armed forces. Some Commonwealth countries also have similar organisations.

### ***How the Fund helps***

*Alasdair Macnair*, 25, from Stirling who saw active service in Iraq with the Royal Engineers and *Andrew Crawford* from Greenock, also 25, who served with the RAF were awarded small business loans to help them launch their chosen careers as a forestry contractor and self employed photographer/DJ.

*The Fund has carried out groundbreaking research into the employment needs of disabled and vulnerable veterans.* They found that ex-Service men and women face significant barriers in their attempts to find suitable employment on exiting the Forces. The report contains a number of recommendations to improve employability services for vulnerable and disabled veterans, providing mainstream and veterans' organisations with the knowledge they require to respond more effectively to the needs of this deserving group.

*Mr and Mrs Gregson* were able to benefit from a Poppy Break with a two-week stay at Byng House in Southport (a seaside resort). Both in their eighties, the couple had become limited in their ability to get out and about because of Mrs Gregson's painful arthritis in her knee and her husband's decision to give up driving at the age of 86. They found out about Poppy Breaks from a family friend. Mr Gregson had served with the Royal Artillery in the 1940s, and so the couple were eligible to apply to the Fund for assistance with the cost of their holiday.

*Problematic drinking* is an issue for many veterans. That's why the Fund has teamed up with the Scottish Association for Mental Health (SAMH) to deliver a pilot project to help veterans with alcohol problems to bring about positive change in their drinking behaviour and improve their quality of life.

*In 1928 the Fund founded the "Haig Homes",* which provides housing for ex-servicemen in the UK. (I know about this scheme because I once used to take Communion to a housebound war widow who lived in one of these houses.)

*Peter M Potter*

## FAQ - Where do we get our liturgy from?

If by liturgy we mean a service with a fixed structure and set forms of prayers then the answer is that it is descended from the Church's worship in the earliest days. Some prayers (e.g. the Lord's Prayer) are of course found in the Bible or are based on the prayers of the synagogue (e.g. the prayers "Blessed are you..." said over the bread and wine). The various Eucharistic Prayers follow a pattern first mentioned in about 150AD. The chant "Lord, have mercy" (*Kyrie eleison* – the fact that we still sing it in Greek shows just how ancient this prayer is) and the Creed similarly date back to these early centuries.

By using these texts, we are witnessing to our fellowship with Christians all through the ages. Similarly, by using words and structures that are being used by other worshippers today, we are taking part in something that is larger than the worship offered by one group of people in one building at one time.

Over the centuries, local variations crept into the liturgy. Some of these were then adopted by churches in other places. The words invoking the Holy Spirit to consecrate the bread and wine originated in Spain in the early Middle Ages and were then taken over by the Church as a whole. Some prayers moved about over the years, e.g. the hymn "Glory to God in the highest" was moved to the end of the service at the Reformation but back to its original place near the beginning in most modern versions.

After King Henry VIII broke away from Rome the liturgy was simplified and under his son, Edward VI, a new prayer book was produced, now in English for the first time. It was called the Book of Common Prayer and reached its definitive form in 1662. The word "common" means "the same for everyone, everywhere". This was designed to unite the Church in its form of worship, so that everyone would feel at home with the service, no matter where they were. It also promoted a shared belief – people could not take liberties, making up prayers that reflected ideas that were not part of the Church's teaching.

Since Henry VIII's day, the Anglican Church has spread all over the world. It has produced local prayer books and, back in England, the liturgy has been updated in line with changes in the English language and with ecumenical developments as well as to take account of the insights of liturgical scholarship.

All these different Anglican prayer books still have a family likeness, however, as they are all descended from the 1662 book and, beyond that, to its ancestors used by the saints and apostles. As we use the liturgy, we stand together with the "angels and archangels and with all the company of heaven". A good place to be. *PMP*

## Chaplain's Notes

### ***Nacht der Religionen***

There are events in several churches and other places of worship again this year. Please see the posters in church for full details. We shall be joining with the Old Catholics and the Lutherans with a programme at St Peter and Paul's Church.

20-21h      Lichtvesper (Old Catholics)  
21-22h      Readings on "Saints, sanctification and holy places" (Lutherans)  
22.00h      Iona Night Prayer (St Ursula's)

During the evening there will be "candlelight coffee" and a bookstall in the crypt. There will also be an exhibition on the theme "Gottes Lebens+räume" (a free cup of coffee on the evening for the best English translation!), featuring saints in history and the everyday life of the Church today.

If you would like to join the choir to sing Vespers there will be a rehearsal at 20.00h in the Church Rooms (Kramgasse 10, first floor) on 3 November.

We shall also need help in stewarding and serving refreshments in the evening, as well as setting up on the Saturday morning. If you can help, please sign the list in the church hall.

### ***All Souls and Remembrance***

Remembrance Sunday is on 8 November this year. We shall have the laying of wreaths and Act of Remembrance at the end of the service, as near to 11 o'clock as we can make it. In addition there will also be the opportunity to remember those who have died during the past year as well as others whom we wish to commend to God's care. At last year's service, many people said it was very meaningful to light a candle in memory of a loved one and we shall do the same again this time.

A list of the departed will be available the week before the service. If you wish, you can add names and they will be read out during the service.

The annual Armistice Day Service takes place at the Commonwealth War Cemetery at Vevey on Wednesday 11 November at 11 a.m.

### ***Read All About It!***

SACEP (the Swiss Archdeaconry Christian Education Programme) has arranged a day workshop on communications and publicity on Saturday 21 November. It will take place in our Church Hall, so you do not have far to go. The speaker is John Truscott, who is a committed Christian and has published several works on church publicity (magazines, noticeboards, websites etc). Look out for posters in the church hall.



***“These three”***

Our new study course based on 1 Corinthians 13 starts on 6 November (at 12 noon) or 13 November (in the evening). More details and the sign-up form appeared in last month's magazine. If you haven't got the flyer any more but would still like to come, please contact the Chaplain as soon as possible.

***Let all the world  
in every corner sing***

The worship at the Clergy Conference in Cologne was impressive and memorable. The music included several items that we could usefully add to our repertoire. Some of these are from the world Church, especially Africa, and are simple but effective. There are other pieces in the pipeline (and we had a go with some of them at the Weekend Away) that I would like to introduce more widely.

One of the themes around St Andrewstide and Advent is the call to preach the Gospel to all nations. On Advent Sunday (29 November), we will structure the service around introducing and learning some of the songs of the world Church today.

I hope you will all experience something of the enthusiasm that moved me when I heard and joined in with this music.

*PMP*

\* \* \* \* \*

The following article was submitted to the European Anglican. It is reproduced here:

**Berne goes back to Church**

St Ursula's Berne decided to take the plunge and join in with "Back to Church Sunday" this year. We started off with an article in the magazine to tell the congregation what was happening - and that their help was needed to make it work. Then we produced invitation slips, which were given out with the weekly notice sheet on the first three Sundays in September. We asked the congregation to pray about whom they could invite and then to take them an invitation.

The service on 27 September was designed to give a flavour of the variety of styles St Ursula's uses in its worship, with contributions by the choir and organist as well as from our music group.

Quite a number of people who only come occasionally made the effort to be there, as well as some newcomers, in spite of the fact that the Sunday fell in the middle of the local school holidays. This meant the congregation was

bigger than would normally be expected at that time of year.

Earlier in the summer, the leader of our catering team had been taken with the idea of putting on a lunch that would reflect the different nationalities we have in the congregation. (To tell the truth, we pinched the idea from Holy Trinity, Geneva.) With a little persuasion, people signed up and dishes from Europe, Africa, America, New Zealand and Asia arrived, including Alpenmakkaroni - a Swiss speciality. Altogether, nearly 70 people stayed to enjoy the lunch. The event turned out to be a great success, both gastronomically and as a way to help members of the congregation from different parts of the world to get to know each other better.

*PMP*

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## **Prayer at the Centre in Liebefeld**

Prayer is a focal point of our Christian pilgrimage. We encounter prayer in many forms and I truly believe each form has a place, purpose and necessity. Sunday services at St Ursula's offer a whole collection of liturgical prayer, some from the early church, some from more recent times, most of which have been polished up – often by committees – into a language to sound appropriate for Anglican worship but - and this is my own feeling - often seeming too perfect and lacking the spontaneity the Spirit can offer.

Intercessions – also part of the Sunday service - are generally led by a lay person and a rota of intercessors adds diversity to the weekly deliverance. This is good. However, there is a danger that the intercessor may have their own agenda which can and often does seep into the prayers. As the intercessions are prayed on behalf of the congregation – we all reply 'Hear our Prayer' after each section – there may be occasions that we do not agree with what is being prayed for and therefore we can't reply 'Hear our Prayer' in all honesty.

Prayer is also an important part of house groups. Generally the atmosphere is open and informal allowing members to pray for each other, especially for personal situations, often not appropriate for congregational prayer. Open and spontaneous prayer allows the spirit to speak through the members, allowing them – through love and mercy – to deliver more personal prayers without inhibitions or embarrassment. However, spontaneous prayer can be misused and so there is a demand on the house group leader to keep an open ear and take gentle, preventive action should this be the case.

Besides the many other occasions of corporate prayer there is also our own private prayer. I only wish I were disciplined enough to take time out for more personal prayer outside church services and house group. I have been



thinking for some time now that perhaps other people have a similar need and intention.

Although praying alone is deep and personal, I recognize there is an even greater power in praying with other people – as few as two or three - and so I offer a concept which I hope will fall on fertile ground.

I have decided to offer my house in Liebefeld as a prayer centre for contemplative and meditative prayer. I call it Prayer at the Centre in Liebefeld. We would meet in the evening and I am proposing the 2nd and 4th Tuesday in the month (for a start) commencing prayer at 19.00 (so come a little earlier). There will be an hour of silent prayer. There will be no leader, no singing or time of praise (this is not a house group) and no reward for coming such as coffee and cakes. After the hour of prayer people will just leave quietly. You may pray sitting, kneeling, however you feel comfortable. Each individual prays as the spirit guides them. Perhaps this time of prayer will give us an opportunity to travel deeper within ourselves, to get closer to God, to know God better and to know God's intentions for us as individuals and community. Or even greater blessings. Let us leave this in God's hands.

All followers of Christ are cordially invited to Prayer at the Centre in Liebefeld. They may be members of local churches or perhaps they haven't found a spiritual home as yet. Because prayer is silent, even English is not a priority. There is no need to say in advance if you are (or aren't) coming: just turn up.

As a point of clarity, Prayer at the Centre in Liebefeld is offered to supplement your present spiritual life and not replace anything.

The first Prayer at the Centre in Liebefeld will be held on Tuesday, 10 November, followed by 24 November, 8 and 22 December 2009.

The Centre's address is: Falkenstrasse 2, 3097 Liebefeld. To get there take the Nr 10 bus from Loeb, direction Schliern; alight at Hess-Strasse; Falkenstrasse is the 2nd on the right off Hess-Strasse. There is also ample parking.

My telephone is 031 9711336, my mobile is 079 415 26 19 and my e-mail: [bmorgan@bcmconsult.ch](mailto:bmorgan@bcmconsult.ch)

Please contact me if you have questions. I look forward to welcoming you at the Centre in Liebefeld.

*Brian Morgan*

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## A Word for the Month - Psalm

Quite a number of the books of the Old Testament are called in English by their Greek names. We have got used to this – words like genesis and exodus have passed into the language, and “Exodus” tells us more about that book than the German “Second Book of Moses” or the Hebrew “Names” (which just happens to be the first significant word in the book). In the same way, everyone knows what a psalm is, don't they?

The word psalm comes from the Greek word *psallein*, to pluck the strings of a musical instrument – a lute, a harp or a lyre. A *psalma* was therefore a tune played on a stringed instrument, or a song sung to this tune. The Hebrew name for the book, *tehillim*, Praises, is a good reminder that the psalms were not only musical songs. Even in some of the darker songs, where the psalmist is surrounded by pain and grief, God is always present, and is always to be praised. We all know the opening line of Ps. 22, “My God, my God, why have you forsaken me?”, but do we all realize that by verse 22, the tone has turned to “in the midst of the congregation I will praise you.”

Some, but not all, of the psalms are “of David”. Although the Old Testament tells us that David, the shepherd boy turned king, was skilled with the lyre, we should not put two and two together and make five – the Hebrew expression could just mean “for David” or “about David.” David is closely linked to the psalms – some of them, or their headings, recall incidents in his life. But other songs are ascribed to “the sons of Korah” (probably a group of Levites who sang in the temple), to Asaph, and even to Solomon (Ps. 72) and Moses (Ps. 90). Other headings indicate how the psalm is to be sung – which tune or what style: though we have no clear idea what these tunes sounded like.

At some stage after the Exile, the Psalms were gathered together out of earlier collections: our modern Bibles break them into five books, with short doxologies at the end of Psalms 41, 72, 89 and 106. Different translations combined some of the psalms into one, or split one psalm into two. (For the curious, 9-10, 114-115 are single psalms in the Greek Old Testament. But the Greek Bible divides 116 and 147 into two. Moreover, if you look at Pss 42 and 43, you can see that it is not always clear where one psalm ends and other begins!) Most versions agree that there were 150 of them, though.

To a normal reader, the Psalms often follow one another in no obvious order, except that in the fourth and fifth books, there are blocks (e.g. 111-117, 146-150) which begin or end “Praise the Lord!” (the “Hallelujah Psalms”), and another block (120-134) where each psalm is entitled “A Song of Ascents” - from their content, it seems that these were used by pilgrims, or groups of pilgrims, on their way up to the Temple Mount in Jerusalem. Other psalms were probably associated with Temple festivals: Ps 24, with its “Lift up your heads, O gates!” must have been written for some kind of procession. And a number of

psalms refer to the king, celebrating his accession, his wedding (Ps 45) or a victory (Ps 18).

A common theme is lamentation – either on a national level (a drought, a defeat in battle, a general breakdown in society), or more often on a personal level (sickness, or persecution by some enemy). In these psalms, the psalmist normally recalls God's unfailing goodness, and tells with confidence of God's ability to come to the rescue. The lamentation never ends in despair, but always in the assurance that God's goodness and mercy will prevail. This kind of psalm leads to psalms of thanksgiving, and to hymns of pure confidence, like the best-loved Psalm 23.

Most psalms flowed directly from the heart, but a few came from the head. Commentators talk of the wisdom psalms, often contrived so that each of 22 verses began alphabetically (the Hebrew alphabet had 22 letters) – the most contrived being Psalm 119, where each of the first eight verses began with an *a*, the next eight with *b*, and so on for 176 verses.

The wisdom psalms are less memorable than many of the others, which rely partly on rhythm (partly preserved in translation), but also on parallelism – a way of bringing words to life by echoing them in a slightly different form: “O God, make speed to save me; O Lord, make haste to help me” (Ps 70:1), “Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.” (Ps 51:7). We all should read the Psalms more, for even if their date sets them in the Old Testament, their confidence and their faith points forward to Christ. Jesus often had a psalm on his lips, and we would do well to do likewise!

- *Hector Davie* -

## Quotes

The Scriptures give four names to Christians: saints, for their holiness; believers, for their faith; brethren, for their love; disciples, for their knowledge. (Andrew Fuller)

Satan promises the best, but pays with the worst; he promises honour and pays with disgrace; he promises pleasure and pays with pain; he promises profit and pays with loss; he promises life and pays with death. (Thomas Brooks)



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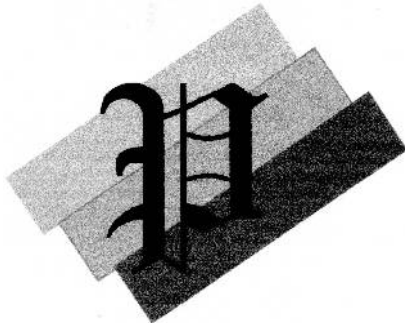
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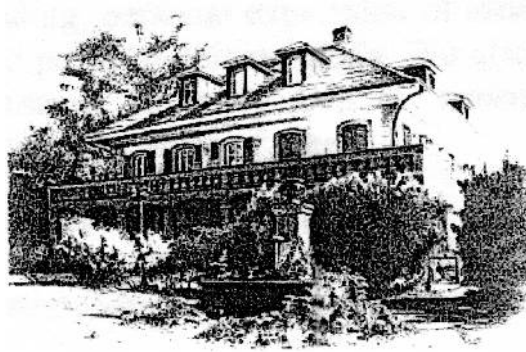
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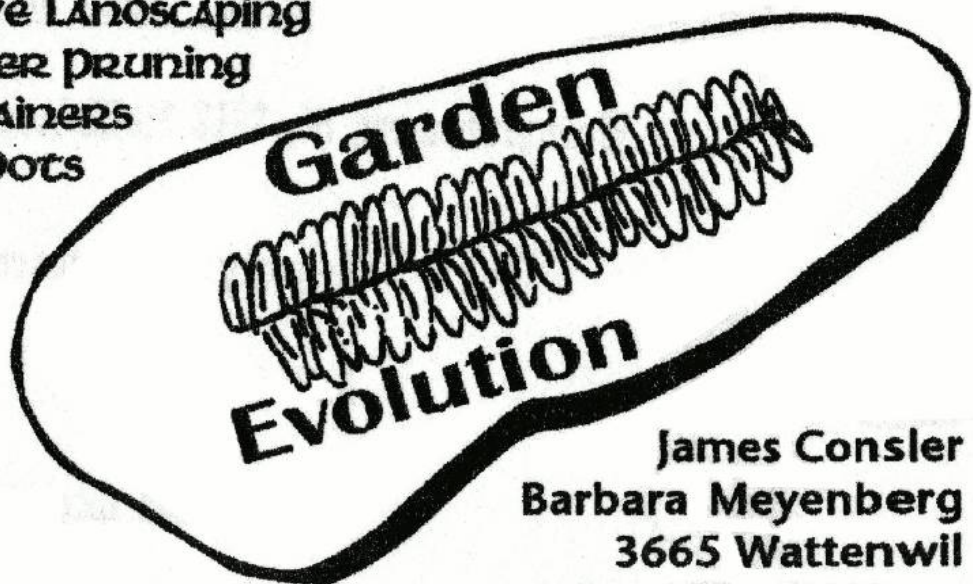
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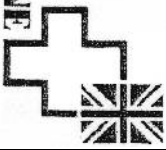
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New members are always welcome. Our website hosted by the Federation of Anglo-Swiss Clubs is: [www.angloswissclubs.ch](http://www.angloswissclubs.ch)

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- ◆ *Built-in-Cupboards*
- ◆ *Kitchens and Alterations*

Weiergrabenweg 50                      033 437 65 48

3612 Steffisburg BE                    079 365 97 63

[hawkes.schreinerei@bluewin.ch](mailto:hawkes.schreinerei@bluewin.ch)



## Ministry Team

### AUDIO

Hans Wenger 031 839 46 53

### 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 031 931 46 71

### CHILD PROTECTION OFFICER

Shelagh Brawand 031 829 15 57

### Church Council

#### Lay Members:

Tricia Carrick (*secretary*) 031 535 53 28

John Eze 079 489 58 46

Allison Masciadri 031 829 18 69

Tony Read 033 243 34 32

Edi 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

**CHURCH OFFICE** 031 352 85 67

*Administration:* Jana Kutesko and Jennifer Hockley

### Normally Monday to Thursday mornings

Church Hall 031 351 05 76

### CHURCHWARDENS

Esther Hutchison 031 351 73 47

Maxine Wildhaber 031 301 75 62

### CRÈCHE

Maxine Wildhaber 031 301 75 62

### ECUMENICAL CONTACT

Giuseppina Güntert 031 351 67 11

### ELECTORAL ROLL OFFICER

Patricia Carrick 031 535 53 28

### ENVIRONMENT OFFICER (*vacant*)

### FLOWERS

Yojena Chittazhathu 031 859 64 12

### JUNIOR CHURCH AND YOUTH

Tina Lutz

Donna Goepfert 031 931 27 42

### LIBRARY

Heidi Gusset 031 849 20 74

### MAGAZINE COLLATION

Annemarie Walthert 031 331 03 72

### MAGAZINE EDITOR

Wendy Astor 031 302 02 14

E-mail: wendysa@swissonline.ch

### MUSIC

#### Organist

Hans-Karl Pfyffer 031 721 75 41

#### Choir

Elisabeth Pfyffer 031 721 75 41

#### Music Group

Isabel Jordan 031 534 04 80

### NEUCHATEL CONTACT

Jenny Veenendaal 032 841 64 32

### PARENTS AND TOTS

Lori Hughes 078 629 92 98

Sarah Miescher 031 351 41 49

### 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

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

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

**Readers:** B Winfield 031 839 39 17

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

**Sidespersons:** J Wenger 031 839 46 53

### TEA AND COFFEE

Mary Mead 031 982 00 37

### THUN CONTACT

Rachel Huguenin 033 336 29 54

### TREASURER

Hector Davie 031 971 27 71

### VESTRY

Sue Faillettaz 031 832 42 45

### VIDEO

Patricia Carrick 031 535 53 28

### WEBMASTER

Hector Davie 031 971 27 71

### CHAPLAIN

Revd Peter Potter 031 351 03 43

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

### HONORARY ASSISTANT CHAPLAIN

Revd Linda Bisig 031 932 41 69

### NEUCHÂTEL

Revd Roy Farrar 032 730 51 83

### LAY READER

David Low 032 677 30 29



## NOVEMBER PRAYER DIARY

1. **Sunday** (*All Saints*) Thanks for the holy people of God
2. Monday (*All Souls*) The faithful departed
3. Tuesday Teachers of the faith
4. Wednesday Cecily's Fund
5. Thursday Embassies and their staffs in Berne
6. Friday The Willibrord Society
7. Saturday The events of the *Nacht der Religionen* in Berne
8. **Sunday** (*Remembrance Sunday*) The victims of war
9. Monday People serving on peacekeeping missions
10. Tuesday The United Nations
11. Wednesday (*St Martin of Tours*) Chaplains in the armed forces
12. Thursday Ecumenical relations in Berne
13. Friday Our chaplaincy study course
14. Saturday The US Episcopal Church
15. **Sunday** Our bishops
16. Monday (*St Margaret of Scotland*) People who use their position to help others
17. Tuesday The General Synod of the Church of England
18. Wednesday The Partnership for World Mission
19. Thursday (*St Hilda of Whitby*) The contribution of women to the life of the Church
20. Friday The church at Neuchâtel
21. Saturday Our magazine team
22. **Sunday** (*Christ the King*) The charities and missions we support
23. Monday People celebrating Thanksgiving
24. Tuesday The development of our prayer life
25. Wednesday Church musicians and choirs
26. Thursday Our Buildings Committee
27. Friday The Christmas Bazaar
28. Saturday All who help with catering at church
29. **Sunday** (*Advent Sunday*) For a good observance of the season
30. Monday (*St Andrew*) The people of Scotland, Russia and Greece