

St Ursula's Church Magazine

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Chaplain's Message

I was surprised to discover recently that some people only say the Lord's Prayer during a church service. These are not people who aren't in the habit of praying regularly but some who would call themselves committed Christians.

Perhaps it has something to do with a suspicion of set forms of prayer or a feeling that a prayer in our own words is somehow more genuine or pleasing to God. Needless to say, I don't share this view. There is a place for our own prayers, of course, when we are talking to God about what is on our mind. That is part of our natural relationship with him. But, on the other hand, it might be considered pride if we imagined that our words were somehow better than those which countless people throughout the ages have made their own.

Although it is popularly called “the *Lord's Prayer*”, it is in fact the Church's prayer, given by the Lord for his followers to use. When we pray it, we are immediately taking our place among his people. Not for nothing does it begin “*Our Father*” and as such it is a powerful antidote to the individualism which so often disfigures society today (and the Church too, if we are honest).

Perhaps another reason for its lack of use is that we are no longer in the habit of learning things by heart. That too is a great loss. At times when we are too upset, angry or distracted to pray, these memorised prayers come to our aid. The Lord's Prayer is the obvious example but there are also the collects or verses from the Psalms. This is what Jesus did in his agony on the cross, using Psalms 22 and 31.

Tertullian (c.160-225 AD) was one of the first to point out that the Lord's Prayer is a summary of the Gospel. The words of the prayer are also full of echoes of, and quotations from, the Old Testament. You could hardly have anything more bible-based.

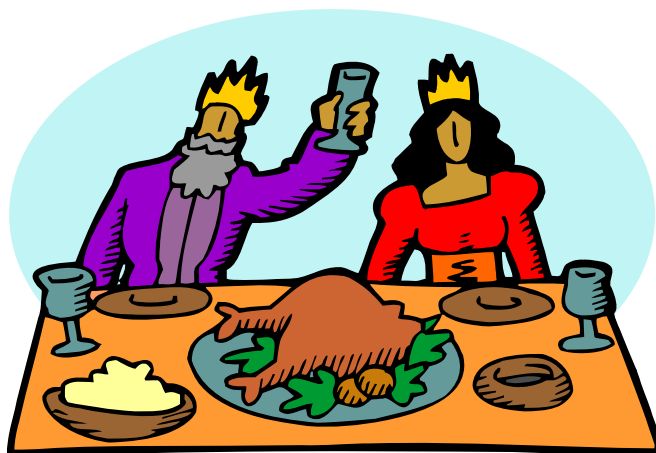
For me it is the bedrock of my praying and, far from being a Sunday only prayer, I say it at least twice every day. It connects me with the ceaseless prayer of the Church. It is a way of “returning to base” and a source of refreshment and encouragement. The poet Edward Muir was right when he realised it “was always universal and always inexhaustible, and day by day sanctified human life”.

We shall hear more about this in Lent.

Peter

Clobbered

Most of us know the parable of the Great Feast. (In Matthew's version (22:1-10), it is a Wedding Feast, but most of us remember the story-line from Luke's Gospel – you can find it there at 14:15-24.) A king gives a feast. Many are invited. But on the day, they find excuses not to come, other things are more important. So the



servants are sent to bring in “all whom they found, both good and bad” (says Matthew), “the poor, the crippled, the blind, and the lame” (says Luke). In Luke's story, the feast still isn't full, and a second foray is needed, into what the 1611 version calls the “highways and byways”, the roads and lanes.

We 21st century Christians know the context of the story, of course, and so we “know” that the feast is the great Messianic banquet of Christ's reign in heaven. We “know” that the guests originally invited are the Pharisees, the Sadducees, the self-righteous Jews who would not accept Jesus' message. And we “know” that we Christians are the people who actually get to the feast.

We can go one step further. The people who finally get invited are the people who stand to benefit most from being at the feast – the meek who will inherit the earth, the “people who know their need of God” (as the 1961 New English Bible translated “poor in spirit”). It is by admitting our own spiritual poverty, impediment, blindness, lameness that we put ourselves into the class of people whom God invites to join Christ in this great supper.

But wait. When we read the Bible, we often take it to mean what we want it to mean. We can sometimes miss God's words to us because we are so busy looking to find our own thoughts in what we read.

So we can easily miss the detail that everyone is invited to the feast. The 1611 translation keeps to Matthew's word order, “both bad and good” - it is the sinners that the king wants, as well as the saints. Nothing about repentance. We are to infer that each guest's character is forgotten in the joy of the celebration.

(Ah, you may say. What about the little bit Matthew adds about the guest who came without putting party clothes on? But this is not about putting away old

things, it is about putting on something new – we have to put on our glad rags, and then we will forget about our smutty past!)

But parables are not the same as allegories, where each detail can be matched with real life, as in the story of the Sower and the different types of soil. So we should not put too much weight on the verb at the end of Luke's story, “compel them to come in.” The guests come because they have been invited, not because they have been forced. They are, after all, guests, not prisoners!

This is a point Christians have sometimes forgotten – that, in the words of the proverb, you can take a horse to water, but you cannot make it drink! It would be pointless to force people to go to a feast if they are not going to enjoy themselves. If we are to tell others about our faith, then we need to tell them about the joys of the feast, not about the perils of not attending. We should not clobber them with threats, or with proof texts they do not understand. We should stress the riches of God's Kingdom.

At times, Christians – and other religions too – have tried to impose their own ideas by force. One thinks particularly of the Spanish conquest of America, and of the age of British colonial expansion, with the missionaries as one of the agents of invasion. This was good, in that it allowed the message to be heard, but bad if it meant that the message was imposed by force, or in a form which fitted badly with the traditions of the local society.

Today, the church still lives in the shadow of these two approaches: do we impose our beliefs on others, or do we invite others to share the joy of worshipping God in their own way? Do we only want “the good”, or do we want the bad as well? Do we only want people like us, or do we want everyone to join us at the heavenly banquet? Do we say to people “This is what you must believe, or you will end up in Hell”, or do we listen to what they think and then show them how a faith in Jesus fits their needs?

In the Acts of the Apostles, we see how the first apostles set about bringing people in from the highways and byways, not by setting down rules, but by listening to their listeners' expectations and by answering them. The Good News they preached was tailored to the hearers' needs – one approach for the people in the synagogues, another for the pagans of Athens who worshipped “an unknown god”. We too can spread the Good News to those around us, not just by our witness – by showing them what the Good News means to us – but also by listening to our neighbours, and finding out their needs. So let us first keep our ears open, and only after that should we open our mouths!

- Hector Davie

Ladies and Gentleman, This is Your Captain Speaking...



At the beginning of this year we can take some time to ponder about a easy question: Do we trust God?

The question intends to go far beyond the initial answer. What does trusting God mean actually? We trust that he loves us, we trust

that he keeps us safe. And again concerning trouble and hardships we all know that it doesn't mean we are off the hook. Though we trust him we have to face different problems. But can we truly trust that he will help us master the situation?

Well yes, but maybe not quite the way we want him to. Sometimes he wants us to be patient and wait on him. We tend to think that we struggle with God's plans because we do not know where the journey is going to take us. Blind trust, giving over full control to him, seems to be difficult. Maybe we should ask ourselves whether that is the whole truth. We all have taken the plane to fly to certain destinations. Would you have realized if the pilot had decided to take another route? Would we be able to recognize if the pilot is heading in the wrong direction? Certainly not. We just hope that the captain and the airline are trustworthy. We keep calm in our tiny seats for hours, totally tied to our seats and satisfied with the in-flight entertainment. Sometimes we look at our watch to see how long it will take but seldom can the flight's landing time be predicted as precisely as the train's arrival at the station. We endure the turbulence though we do not know if the pilot is really in control of the aircraft. When we hear frightening sounds near the turbines we try to persuade ourselves thinking that the captain is in perfect control. After all he has surely flown many aircraft, hasn't he? And the technology is so advanced nowadays. So why should we be scared? It's absolutely ridiculous to think there could be a problem...

This is just one example of how we place our trust and our lives into human hands. Then why are we not able to trust our heavenly captain to bring us safely to stop-overs or even the final destination?

Maybe we do not trust him quite that much. Maybe we really want to. But very often we hear Satan whisper into our ears that God's going to crash-land

or even that God has fallen asleep and the co-pilot is a fresher who presses the wrong button?!

The doubts lead to fear, the fear leads to mistrust and finally we lose hope. The more we give ear to Satan the less we hear the Holy Spirit's comforting and affirming words.

What can we do about this? God promises to take away our fear. If we find ourselves hesitant to trust him we can ask him for help and pray that he will remove the doubts. And after all most of the time it seems to be that we have to make a firm decision not to listen to the doubts and our strictly logical (human) reasoning. Every time Satan makes another try to persuade us, we can pray to God for strength and say aloud that we are going to trust God no matter what. Many a time it might not come naturally and it might not be easy. But it's definitely worth it.

Jesus even asks us to come to him when we are burdened because he is strong enough to carry our worries. We can transfer all our doubts, our fears, our burdens, our sadness, our desperation on to his shoulders. Once we have transferred our worries we don't need to think about them anymore. It's no longer our pain because Jesus is there to take care of it. God is in charge of solving our problems. When people hurt us, when work overwhelms us, when illness scares us, when disaster hits us hard, he is there for us. Holding us tight in the midst of storms and keeping us safe.

Let us trust God during this year even if we do not know where our life is being navigated to. We can be sure that God - the inventor of the whole world, the source of all the scientific and unscientific wisdom - uses the most modern technologies to keep us safe during our life journey. And after all, we are not travelling in a fragile human made aircraft but in God's loving palm. Nobody can snatch us from his hands. The only thing we need to do is trust him, and listen to his voice. Let us pray that he gives us the ability to distinguish between his loving voice and Satan's nonsense blabbering.

Jesus answered, "I did tell you, but you do not believe. The miracles I do in my Father's name speak for me, but you do not believe because you are not my sheep. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one." (John 10:25-30)

- *Archana Chittazhathu*

FAQ: How can we justify spending money on church buildings when there's so much need in the world?

For the first thousand years of their history, the Israelites worshipped God in a tent. Just a few weeks ago we celebrated the birth of Jesus “in a lowly cattle-shed” and we will soon be in the self-denying season of Lent.



This sounds as if we should not spend money on church buildings. On the other hand, Solomon's temple was built with all sorts of costly materials, in accordance with God's instructions. Once Christianity emerged from the era of persecution, its followers too started to build churches. Soon magnificent cathedrals were being erected to the glory of God. They were in total contrast to the small, insanitary huts round about. The churches were impressive because they had to convey a message about the awesome nature of God, who was worshipped there.

Similarly the Anglo-Catholic mission priests in the slums of Victorian London introduced rich colour and a sense of mystery into their worship. In this way they gave their flock something that was missing from their lives. Sunday worship lifted them out of squalor and oppression and taught them to hope for better. This then flowed into daily life and such parishes often pioneered social change in their neighbourhoods.

We can see the same process taking place in parts of Africa today (and who are we to deny the poor their vision of heavenly glory?). In the west, however, we live in such comfortable surroundings that perhaps we don't need richly decorated churches.

We are faced with a different problem – one of mission. Do our buildings help or hinder? In my first parish, when a nervous bridegroom or best-man asked for the toilet, we had to point him to the blackberry bushes in the churchyard. Fortunately, not every church is so lacking in its ability to offer basic hospitality. But there are plenty of churches with antiquated heating systems, stained and scuffed paintwork, wobbly and uncomfortable chairs etc, etc.

Unlike the mediaeval peasant being awed by the magnificence of his parish church, people of today are more likely to find opulence at home or in a shopping mall than in the shabby church down the road. What sort of

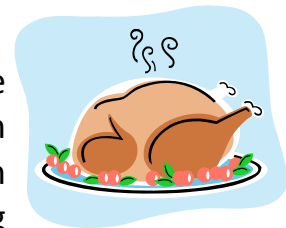
impression might they get of the God who is worshipped in such surroundings?

It has been rightly said that the choice between maintaining a church building and feeding the poor “is like a choice between apples and oranges. We need both.” And a mission-minded congregation is likely to provide a worthy setting for worship that, in turn, will motivate them to feed the poor.

- PMP

A Word for the Month - Ransom

Sometimes it can be a mistake to eat roast chicken. The group of noblemen who had gone to Jerusalem in 1190 on the Third Crusade wanted to set up a Christian Kingdom in Jerusalem. They had failed because of squabbles among themselves. King Richard I of England, Richard the Lionheart, had fallen out badly with the Duke of Austria. So when returning through Austria the following year after this unsuccessful campaign, Richard and his followers took care to disguise themselves as a band of poor pilgrims.



Unfortunately, their trick was discovered. Richard had sat down to dine, but no poor pilgrim would have eaten roast chicken - poultry at that time was a great luxury. Duke Leopold whisked Richard off and eventually turned him over to the Emperor, who locked Richard up and demanded 150,000 marks for his release – about three years' worth of England's tax revenue.

Taking hostages in the hope of trading some reward for their release has been a feature of warfare from Bible times up to the present day. Sometimes, if the ransom is not paid, the hostage's life may be at risk. That's how we understand ransoms today.

So what can we make of Jesus' words, recorded at Mk 10:43, “The Son of Man came not to be served but to serve, and to give his life a ransom for many”? And when we sing Henry Lyte's paraphrase of Psalm 103, *Praise, my soul, the King of heaven*, in what sense are we “Ransomed, healed, restored, forgiven”?

In the first place, we should be careful not to take Jesus' words too literally. Jesus spoke in parables, and when, for example, he said that the kingdom of heaven was like a grain of mustard seed, he didn't mean it was brown, round and about a millimetre in diameter – he meant it was capable of growing beyond all expectations. In the same way, the idea of a ransom breaks down if we start asking who it was paid to, and what the mechanics of it were. The

important thing is firstly that we are released, and secondly, that this involved the giving – in effect, the loss – of Jesus' life.

The word “ransom” only occurs three times in the New Testament. Matthew and Mark use it to report the saying above, and 1 Tim. 2:6 uses it in a very similar sense. But in Greek, the word is strongly connected with the word for “deliverance” and for “redemption”.

Redemption, strictly speaking, is the way we can get our possessions back from a pawnbroker, and, more significantly, the procedure, which would have been common in Jesus' day, for paying to release a slave. But in the Greek Old Testament, which the early Christians would have known well, the idea of a price is often missing. So in Exodus 6:6, God promises to redeem Israel – to free them from slavery in Egypt. And, through Isaiah's prophecies, the prospect of redemption, of a new start, became part of the Messianic hope of all Jews. This is what the two disciples on the road to Emmaus were talking about, “We had hoped he was the one to redeem Israel.” (Luke 24:21)

We are the new Israel. We are the ones God has redeemed. We have been “redeemed from iniquity” (Tit. 2:14) – released from the power sin has over us. And this release has come about through Jesus, who gave his life for us.

We must be careful. This does not mean that Jesus was punished instead of us. The idea behind a ransom, and the idea behind redemption, is that we are being kept prisoner by a hostile army, or we are being held as slaves against our will. A ransom is not a penalty, it is a price paid to release us from the wretched condition of slavery to sin.

Ransom is one of several words the Bible uses to show us different facets of Jesus' work – sacrificing himself, carrying away our sins, emptying himself, the servant of all. No one word can embrace the full breadth of what he did – and we probably all have our own inner understanding of it. Perhaps we should just breathe in the poetry of the letter to the Colossians:

“(Christ) is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.”

May that peace be with us all.

- *Hector Davie*

Chaplain's Notes

A busy Christmas

Total attendance at the Christmas services at St Ursula's was over 300, higher than in recent years and in spite of the heavy snowfalls. The carol services at Neuchâtel, Thun and Heiliggeist also attracted full churches, while Biel was better attended too.

The familiar story of the birth at Bethlehem and the traditional carols obviously still speak to people. Perhaps they do so more than ever in these times of political and economic uncertainty, when people are looking for something to hold on to.

Thank you to everyone who helped make everything go so well.

Coming and going

Canon Douglas Pratt, an Anglican priest from New Zealand, is coming to take up a post as visiting professor in the Old Catholic Theology Department at the University of Berne. He will be with us from February until June and is keen to get involved at St Ursula's. We look forward to welcoming him soon and I am sure we will benefit from his time with us.

Fr Peter-Ben Smit, from the Old Catholic Church in Berne, has been appointed Professor at the University of Utrecht in the Netherlands. He will be leaving Berne after Easter. We send our congratulations and best wishes on his new appointment. He has been a good friend to St Ursula's and we shall miss him.

Valentine



Our service in celebration of marriage last year was much appreciated and we shall be doing something similar this year. This will be the theme of our Informal Eucharist on 13 February, the Sunday nearest St Valentine's Day. It is an opportunity to give thanks for marriages that have been important to us (our own, our parents' or friends' perhaps) and also to pray for couples preparing for marriage. It is a service for everyone – married, once married or never married.

Healing service

Our next service with prayers for healing will be on 6 March at 10.00. This is the Sunday before Lent, when the readings focus on encounters with the living God.

Lent is on the way

Ash Wednesday falls on 9 March this year and there will be a service of Holy Communion with Imposition of Ashes at 18.30. The ash is made from last year's palm crosses, so please bring yours back to church in February.



This year's Lent course will focus on the Lord's Prayer – Lent is a time for getting back to basics, after all. I have ordered 60 copies of the booklet on the Lord's Prayer from the York Course series, known to many of you from Lent last year. We shall structure things rather differently, however. How you use the booklet is up to you. You can read it on your own or you could invite a group round for a coffee and discuss it together. Perhaps you could get some of your non-churchgoing friends to read it with you.

There is plenty of material in the booklet to keep you going. There will be a brief introduction to the course after church on Sunday 6 March.

The idea is to get the whole congregation engaged on a joint enterprise, which will help us in our Lenten task of body (of Christ)-building. The sermons during Lent will also focus on the Lord's Prayer to tie in what you will be reading, talking and praying about.

The booklets (suggested donation Fr5) will be available in the hall after church on Sundays in February. And if the 60 copies run out, we can always order more!

Wedding bells

We send congratulations to Brian Morgan and Lynn Robb on their engagement and wish them every happiness in their forthcoming marriage.



- PMP

Annual General Meeting (AGM)

This year's AGM will be held on **Sunday 27 March at 12.00**. You will find the invitation, including the agenda, enclosed with this magazine. We hope you will be able to attend this important church meeting.

The meeting will be held in the church, starting at 12.00. It should be finished by 14.00 at the latest. Cold drinks will be provided during any break needed to count votes. Please bring a sandwich if you think you will be hungry. Note that no child care is provided during the meeting – perhaps parents can arrange this themselves.

At the AGM we will elect church wardens, church council members and representatives to the archdeaconry synod. If you would like to be able to vote at these elections (or perhaps stand for election yourself) you need to be a member of the Electoral Roll. There is more information about the Electoral Roll on page 28 of this magazine.

The nomination sheet will be available in the church hall in March. Please follow the instructions carefully if you wish to nominate someone for election.

If you would like to know more about the various positions (e.g. council member or synod representative), please speak to one of those currently doing the task – list at the back of this magazine.

If you have other questions please contact me or the chaplain.

- *Tricia Carrick (Council Secretary)*

Synod – what's that?

(This was written in 2008 and is repeated in adapted form for information!)

At our AGM this year we shall elect lay representatives to the Archdeaconry Synod. We do this every three years. The number of representatives depends on the size of the electoral roll – we currently send three. So what do they do?

In the first place, they are *ex officio* members of our own council. This means they can carry questions raised in council to the next level of church government, and share our problems with the other eight full-time chaplaincies in Switzerland. Synod meetings provide a chance for representatives to get together formally and informally, and compare notes about how other chaplain-

cies organize themselves, what their problems are and how they surmount them. In return, they have the responsibility for bringing ideas and decisions taken at national level back to St Ursula's.

But what kind of decisions are these? The Swiss archdeaconsy is responsible for the annual archdeaconsy retreat, the annual archdeaconsy choir festival, regular seminars, talks and workshops (through SACEP, the Swiss Archdeaconsy Christian Education Programme), and for co-ordinating the work of the nine chaplaincies. So, for example, we have national guidelines for the terms of employment for our chaplains, we have a national scheme of lay partners to enable clergy to review their ministry on a regular basis. We work nationally with the Swiss Council of Churches on legal and ecumenical matters, and with the Old Catholic Church on joint projects in such fields as charity support and communication. And we try to arrange more collaboration between chaplaincies, bringing together treasurers, or churchwardens, or youth leaders.

Representatives also elect lay members of the two tiers of government above us. Switzerland sends two lay representatives to the Diocesan Synod, helping guide the church's work in the whole diocese, stretching as it does from Vladivostok to Tenerife, from Ankara to Reykjavik. And every five years, we choose two representatives from the whole diocese to serve on General Synod.

The responsibilities may sound onerous, but they are far outweighed by the chance to meet fellow Christians from the other chaplaincies, and by the afternoon sessions at Synod, which are usually given over to a talk on a topic of importance – recent talks have been on the work of Christian Aid, on issues surrounding death, on John Calvin, on the way General Synod works and on the duties of churchwardens. I hope this article will encourage you to offer yourself as one of our representatives – or in any case, to inform your choice when you attend our AGM on 27 March.

- *Hector Davie*



Junior Church News

Nativity Service

The main focus of Junior Church in December was preparing for the Nativity Service. Several of the older children wrote their own parts, telling the story through the eyes of the character they were representing. We also practised the carols and several children volunteered to play an instrument or to sing.

All in all, it meant that it was a very special service involving many children. It was appreciated by those attending the service, with one person even saying “it was the best Nativity Play I’ve ever attended”.

Classes

Since the start of 2011, Junior Church has three classes: Sparklers for those aged 3 to 7+, Trailblazers for those aged 7 to 11+ and Pilots for those aged 11 to 14+.

Junior Church normally meets every Sunday, starting with a time of worship with the whole congregation in church before going to its own classes. However, the various classes do different things:

- Sparklers return to church every Sunday at the Peace.
- Trailblazers return to church at the Peace on the 2nd and 4th Sunday of each month. Otherwise their teaching continues until coffee time.
- Pilots are like Trailblazers, except that they do not meet on the 2nd Sunday of each month – instead the young people are encouraged to take part in various aspects of the main worship with the aim of starting to integrate them in the life of the church. Please pray for this new venture.

Teaching

During the Season after the Epiphany, the scriptures invite us to journey together into the choices and changes that mark the lives of those who follow in God’s ways. Just as the group of fishers who choose to follow Jesus, we too are called to follow in God’s ways and embrace the changes that accompany this choice.

9 March is Ash Wednesday – the start of Lent. The sombre purple colour of Lent reminds us that we, like God’s people from early times, are called to

faithful living. In the readings from the Hebrew Scriptures, we trace the story of a people of God. We meet some of our oldest ancestors in faith and look at their journeys, remembering that God is with us on our journey.

Activity Club

The Junior Church Activity Club continues to meet approximately once a month for fun activities, some of which are also aimed at serving others.

By the time you read this, the members of the activity club will have met at the end of January for ice skating. The next event is planned for 13 March – it will be a games afternoon. Other events are planned for the rest of the year – more information in future magazines.

If you are aged 7 – 11 and would like to know more about this club, please contact Françoise Hänggi (031 802 10 05)

Sleep-Over

The traditional Junior Church Sleep-over will be held this year on 6 -7 May. More details in the next magazine, but reserve the dates now!

- *Tricia Carrick*

Junior Church Birthdays

Congratulations to our Junior Church Children with Birthdays in February and March



Cara Hofer 5 on 7 February
Andrew King 6 on 14 February
William Hockley 8 on 4 March
Nicolas Hebeisen 14 on 4 March
Christopher Shergold 3 on 12 March
Daniel Hänggi 9 on 15 March
Gemma Hockley 6 on 21 March
Georgina Kutesko-Pawsey 14 on 21 March
Aaron Künzler 6 on 26 March

Calendar of Services

6 February

10.00 Sung Eucharist

Isaiah 58:1-9a

I Corinthians 2:1-12

Matthew 5:13-20

13 February

8.30 Said Communion

10.00 Informal Eucharist

Ecclesiasticus 15:15-20

I Corinthians 3:1-9

Matthew 5:21-37

20 February

10.00 Sung Eucharist

Leviticus 19:1-2, 9-18

I Corinthians 3:10-11, 16-23

Matthew 5:38-48

27 February

8.30 Said Communion

10.00 Eucharist

Genesis 1:1-2:3

Romans 8:18-25

Matthew 6:25-34

6 March

10.00 Sung Eucharist with Prayers for Healing

Exodus 24:12-18

2 Peter 1:16-21

Matthew 17:1-9

9 March (Ash Wednesday)

18.30 Eucharist with Imposition of Ashes

Isaiah 58:1-12

John 8:1-11

13 March

8.30 Said Communion

10.00 Informal Eucharist

Genesis 2:15-17; 3:1-7

Romans 5:12-19

Matthew 4:1-11

20 March

10.00 Sung Eucharist

Genesis 12:1-4a

Romans 4:1-5, 13-17

John 3:1-17

27 March

8.30 Said Communion

10.00 Eucharist

Exodus 17:1-7

Romans 5:1-11

John 4:5-42

Neuchâtel Church

See the Neuchâtel website for details of the venue.

<http://www.neuchatel-church.ch>

Contact: Mrs Jennifer Veenendaal (Church warden)

Telephone 032 841 6432

Read the monthly magazine on the website, or, to receive a paper copy, phone Rosemarie Zimmermann, 032 853 2986.

www.neuchatel-church.ch

Thun

There is a fortnightly service (normally a eucharist) at the Reformed Church Hall in Bubenbergstrasse in **Thun**. This is held at 19.30 on the first and third Thursdays of the month. (It's best to check with the office first!)



For Your Diary

February & March 2011

Regular Weekly Events

Mondays	09.30 - 10.00	Morning Prayer
Wednesdays	09.15 - 11.15	Parents and Tots
Fridays	09.30	Patchwork
Saturdays	09.30 - 11.30	Choir Practice

Other Events

Tuesday 1 February	19.30	Church Council
Friday 4 February	19.00 - 21.00	Youth Group Meeting
Sunday 13 February	10.00	Youth Group Meeting
Friday 18 February	19.00 - 21.00	Youth Group Meeting
Sunday 20 February	from 11.30	Apéro to celebrate Lynn & Brian's marriage
Sunday 27 February	10.00	Youth Group Meeting
Saturday 5 March	10.00 - 14.00	Book & Food Sale
Sunday 6 March	10.00	Youth Group Meeting
	12.00	Lent Course Introduction
Tuesday 8 March	19.30	Church Council
Friday 11 March	19.00 - 21.00	Youth Group Meeting
Sunday 13 March		COPY DATE
	11.30	Lent Soup Lunch
	13.30	Junior Church Activity Club
Sunday 20 March	10.00	Youth Group Meeting
Thursday 24 March	09.00 - 11.00	Collating
Friday 25 March	19.00 - 21.00	Youth Group Meeting
Sunday 27 March	12.00	St Ursula's AGM

Future Dates

Saturday 2 April	14.30 - 16.30	Spring Afternoon Tea
Sunday 3 April		Mothering Sunday
Sunday 24 April		Easter Sunday
Friday 6 May	from 18.00	Junior Church Sleepover
Saturday 21 May	10.00 - 14.00	Book and Food Sale
Fri. - Sun. 27 - 29 May		Archdeaconry Choir Festival

A Message from Lynn Robb and Brian Morgan

Dear Friends at St Ursula's,

We are happy to announce that, after getting engaged on Christmas Day, our civil marriage ceremony will be held on Friday, 18 February 2011 at 11.00 at Schloss Bümpliz. We will celebrate this by offering an apéro on Sunday 20 February, after the morning service at St Ursula's.

The service of the blessing of our marriage, following Anglican rites, will be held at the parish church in Köniz, on Saturday 14 May 2011 at 15.00 . The service will be followed by an apéro in the Rittersaal or, weather permitting, in the Schlosshof. You are all cordially invited to both service and apéro.

Love and blessings from

Lynn and Brian

Pastoral Team

The Spring Afternoon Tea will take place on Saturday 2 April, from 14.30 to 16.30. Do come along.

In the meantime we continue to pray for the congregation and if you have any prayer requests, please do not hesitate to contact me.

- *Shareene (031 351 03 43)*



Prayer Diary

February

1. **Brigid, Abbess** St Ursula's Church Council
2. Wednesday refugees
3. Thursday locums in Neuchâtel
4. Friday people with mental health issues
5. Saturday all who work on the land
6. **Sunday** "Let your light shine before others"
7. Monday General Synod meeting this week
8. Tuesday new members of our congregations
9. Wednesday The Bible Society
10. Thursday vulnerable children
11. Friday our colleagues at work
12. Saturday the members of the Federal Council
13. **Sunday** National Marriage Week
14. **Valentine, Martyr** couples preparing for marriage
15. Tuesday people facing difficulty in their marriage
16. Wednesday marriage guidance counsellors
17. Thursday The Mothers' Union
18. Friday people who have lost a spouse
19. Saturday people caring for their spouse at home
20. **Sunday** The Old Catholic Theology Department in Berne
21. Monday The Train a Priest (TAP) Fund
22. Tuesday diplomats working in Switzerland
23. **Polycarp, Martyr** people persecuted for their faith
24. Thursday family members far away
25. Friday victims of human trafficking
26. Saturday people resident in care homes
27. **Sunday** "Strive first for the kingdom of God"
28. Monday the diocesan restructuring plan

March

1. **David, Bishop** The Church in Wales
2. **Chad, Bishop** the mission field in Europe today
3. Thursday reconstruction work in Haiti
4. Friday The Bishop's Lent Appeal
5. *Women's World Day of Prayer*

6.-12. **The beginning of Lent**

a faithful keeping of the season

shared prayer in Lent

study and discussion

13.-19. **The first week of Lent**

"Our Father in heaven"

"Hallowed be your name"

our awareness of God's holiness

20.-26. **The second week of Lent**

"Give us today our daily bread"

a just sharing of the earth's resources

knowing how much is enough

27.-2. April **The third week of Lent**

"Forgive us our sins"

those whom we have hurt

those who have hurt us





Lunch Invitation in Lent

We would like to invite you to our

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

At: St Ursula's, Jubiläumsplatz 2

Date: Sunday, 13 March 2011

Time: from 11.30 to 13.30

Please join us for an informal lunch of delicious homemade 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.

Many thanks to you for your kind attention and support for Cecily's Fund.

This year's voluntary team of the Swiss Friends of Cecily's Fund.

www.cecilysfund.org Cecily's Fund is registered charity no. 1071660

Church Council Report

Council met for a time of fellowship and delicious curry at Brian Morgan's house on 7 December. A small amount of business was done too. The January meeting was postponed until 11 January, as people were still away on 4 January.

As always a large number of topics were covered – far too many for this short report, so please speak to a council member if you would like to know more.

The Christmas bazaar raised a lot of money – the second-best result ever. Council thanked everyone who worked so hard to achieve this result, especially Lynn and Maxine as coordinators. We should learn from the experience so that we can repeat things that worked well and improve those that worked less well. A meeting will be arranged to get feedback from many of the people involved.

There have been many complaints about the church being cold, both on Sunday mornings and at other times. Various short-term measures will be implemented, so hopefully this will improve.

Council welcomed Mary as the new Youth Coordinator and co-opted her to be a member of council. Currently there are only a few young people attending the youth meetings, but we hope that more can be encouraged to come along.

The treasurer is still finalising the accounts for 2010, but he reported that there will be a small deficit – as expected since our income remains below budget. There was also some considerable expense on buildings and related items in 2010.

Plans for the AGM are being made – the invitation is ready for sending out with this magazine. Various people are standing down from their posts at this AGM, so new people are needed to take over. Please think and pray about this, as council members are doing.

Council continues to discuss mission / outreach. We think we are quite good at welcoming new people, but need to work at how to encourage them to become involved and really feel part of the family. One idea which will be followed up is to invite newcomers to a meal shared with other members of the congregation.

A raclette evening for members of various rotas, hosted by council, took place on Saturday 15 January. This was a good opportunity to thank those who faithfully carry out various duties before and during worship on Sundays. It

also gave us a chance to talk to one another, getting to know people better. Some ideas for welcoming newcomers were also collected. Council plans to do something similar for other groups in the church soon.

The next council meeting is on Tuesday 1 February. Remember that you are welcome to attend a council meeting if you would like to know more at first hand about what council members do – perhaps if you are thinking of standing for election.

- *Tricia Carrick (Council Secretary)*

From the Treasurer

Thank you all sincerely for the support you have given to St Ursula's over the past year. If you have given money formally, through the pledge scheme, you should have had a formal acknowledgement – please check it, as nobody is perfect, least of all myself! If you haven't joined the pledge scheme, please consider doing so – it is a great help to be assured of your regular support, and it makes planning simpler. Pick up a leaflet and a form from the box underneath the church notice board in the church hall, or ask myself or any Council member.

The church's finances during 2010 had to cope with heavy demands on our infrastructure – new flooring, new refrigerator, new freezer: all will help make our environment greener and our premises more economic to maintain. With your help we can make St Ursula's physical resources work efficiently, which will allow us to dedicate ourselves more single-mindedly to our true task – worshipping God, knowing Christ and making him known to others.

If you want to help in this task, speak to Peter, or anyone on Council – or come and be heard at our AGM at the end of March, or consider joining Council or one of our ministry teams!

With this magazine you will have received a payment slip. As the magazine only appears six times a year now instead of ten, the subscription has been reduced accordingly – please pay promptly. (The mechanics of producing the payment slips result in their going to everybody – if you are receiving a free copy, please disregard the request.)

- *Hector Davie*

Archdeaconry Choir Festival 28 and 29 May 2011



The Archdeaconry Choir Festival 2011 will be held at St Ursula's Church. The choirs will be starting in the evening of Friday 27 May with a first choir practice, continuing on Saturday 28 May with an all-day choir practice.

On Saturday 28 May there will be a sung Evensong at 5.30pm and a sung

Communion Service on Sunday 29 May at 10.00 am. The joint choirs will contribute to both services with music for the liturgies composed over many years and will include settings for the Magnificat, the Nunc Dimittis, Anthems, and for the Communion Service a setting of the Gloria, Sanctus, Benedictus and the Agnus Dei. The Festival Music Director will be Gordon Appleton. Gordon is Regional Music Adviser of the Royal School of Church Music (RSCM) for the North of England and Scotland and has led many musical events and courses in several parts of the world.

Any singers who are interested and wish to join the choir will be very welcome. **Practices at St Ursula's will be on most Saturday mornings from 9.30 – 11.30 am; it is essential that singers regularly attend the practices over the forthcoming weeks.**

On the Sunday afternoon it is hoped to sing hymns and psalms under the leadership of Gordon Appleton. This singing afternoon will be open to anyone who is interested in joining.

As there are many organisational matters to be addressed (catering, seating, publicity etc.), Nigel Coombs has agreed to coordinate these activities. Elisabeth and Hans-Karl Pfyffer will look after all matters concerning music and the services.

Please contact Hans-Karl or Elisabeth Pfyffer (026 492 03 26) or Nigel Coombs (026 677 25 67).

- Hans-Karl Pfyffer

Contemplative Prayer



Genuine evangelization must be good news for the individual and *at the same time* for society, for the nation, for the institution. The great blind spot for European and American Christianity is that we can't see that the Gospel isn't aimed just at the individual, but also at society.

'Simplicity: The Freedom of Letting Go', Fr. Richard Rohr

Contemplative prayer meetings will be held at the Centre for Prayer in Liebfeld (Falkenstrasse 2) on 10 and 24 February, 19.15 for refreshments, 19.30 to 20.30 for prayer. Brian and Lynn will be away in March.

- Brian Morgan

Book donations – a reminder

A reminder that we can only accept the following items for our book sales:

- English paperbacks **in good, clean condition**
- DVDs
- CDs

Please do **not** donate German books, hardbacks (contrary to our notice in the December/January magazine), videos or cassettes. These items do not sell and the church has to pay to dispose of them.



If you have any questions about donations or would like to help on the book team, please don't hesitate to contact me.

- Allison Masciadri (Tel. 031 829 1869)

The Lighter Side of Sunday School

The Lord is My Shepherd

A Sunday school teacher decided to have her young class memorize one of the most quoted passages in the Bible, Psalm 23. She gave the youngsters a month to learn the chapter. Little Ricky was excited about the task, but he just couldn't remember the Psalm. After much practice, he could barely get past the first line. On the day that the kids were scheduled to recite Psalm 23 in front of the congregation, Ricky was so nervous. When it was his turn, he stepped up to the microphone and said proudly, "The Lord is my shepherd, and that's all I need to know."



Did Noah Fish?

A Sunday school teacher asked, "Johnny, do you think Noah did a lot of fishing when he was on the Ark?"

"No," replied Johnny. "How could he with just two worms?"

Higher Power

A Sunday school teacher said to her children, "We have been learning how powerful kings and queens were in Bible times. But, there is a higher power. Can anyone tell me what it is?"

One child blurted out, "Aces!"



Electoral Roll Revision

Each year our Electoral Roll is revised just before the Annual General Meeting (AGM). At the AGM we elect representatives to the church council and also the churchwardens. This year we will also elect representatives to the archdeaconry synod.

In order to vote at these elections, you **must** be on the Electoral Roll. You must also be on the Electoral Roll if you would like to stand for election yourself.

If you are not already on the Electoral Roll, may I encourage you to consider joining. There is an application form on the next page of this magazine. Please fill this in and return it to me. Application forms are also available in the church hall or can be obtained from the church office. The **closing date** for the receipt of applications is **Monday 7 March**.

If you are not sure whether you are already on the Electoral Roll, please look at the list on the church notice board in the hall or ask me.

There is more information about the Electoral Roll in this magazine, but if you have questions about the Electoral Roll or are unsure whether to join please speak to me or a member of council.

- *Tricia Carrick (Electoral Roll Officer)*



Last year's Annual General Meeting

Application for Entry on the Electoral Roll

I,
(full Christian names, surname and title (Mr, Mrs, Miss etc))

of

.....
(full postal address)

apply to have my name entered on the electoral roll of the chaplaincy of

St Ursula's Church, Berne

which is part of the Church of England Diocese in Europe.

1) I am baptised

2) I am aged sixteen or more years

or I shall reach my sixteenth birthday on (being a date before the AGM)

(delete as appropriate)

3) I am a member of the Church of England or of a Church in full communion with the Church of England

or I am a communicant member of a Church which subscribes to the doctrine of the Holy Trinity and am in good standing with that Church

(delete as appropriate)

4) I have been a participant in public worship at St. Ursula's or one of the affiliated churches in Neuchâtel or Thun during a period of three months prior to the date of this application

or I have been on the electoral roll of my previous Church

(delete as appropriate)

Signed Date

When completed, this form should be returned to:

The Electoral Roll Officer
St Ursula's Church
Jubiläumsplatz 2
3005 Bern

Notes for the Completion of the Electoral Roll Form

What is an Electoral Roll?

It is the chaplaincy's register of electors, the list of those qualified to vote at the Annual General Meeting (AGM) where elections take place for

- the members of the church council
- the representatives to the archdeaconry synod
- the church wardens

Additionally, any person entitled to vote at the Annual General Meeting may raise any question of local or general church interest.

Who can be a member of the Electoral Roll?

Membership of the Electoral Roll is open to members of the Church of England, members of churches in communion with the Church of England, and members in good standing of another church which subscribes to the doctrine of the Holy Trinity. Members must be aged 16 or over, live in the canton of Berne or the surrounding area, and have worshipped at St Ursula's (or one of the affiliated churches in Neuchatel or Thun) for the last three months.

What difference does it make?

By enrolling you become a voting member of the Church of England and so help to ensure that all the Synodical councils of the Church (church council, archdeaconry synod, diocesan synod and general synod) are fully representative of their members. Synodical government gives an opportunity for partnership between bishops, clergy and laity in the life of the Church. It is intended to enable church people at every level to be in touch with the Church as a whole and to play their part in decision making.

Completing the Electoral Roll Form

The form should be easy to complete, but if you have any problems or difficulties please speak to the Electoral Roll Officer or the chaplain (contact details are given at the back of the magazine). Once you have completed the form, please post it to the address given on the form, or hand it in to the church office or to a council member.

Questions

If you have questions about the Electoral Roll, please contact me and I'll be happy to answer those I can.

- *Tricia Carrick (Electoral Roll Officer)*

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Time: 15:00-17:00

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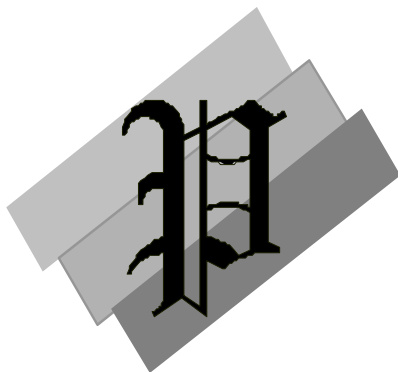
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or write an e-mail: info@deutsch-aktiv.ch



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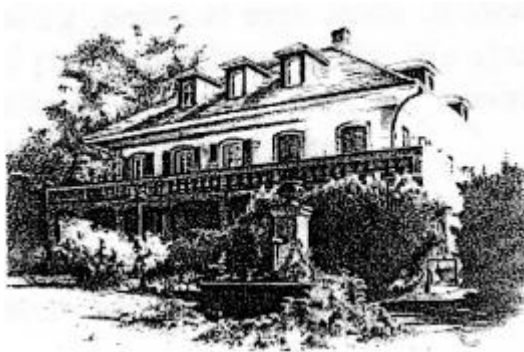
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Graham Tritt, President, tel. 031 829 34 79, email g.tritt@gmx.net

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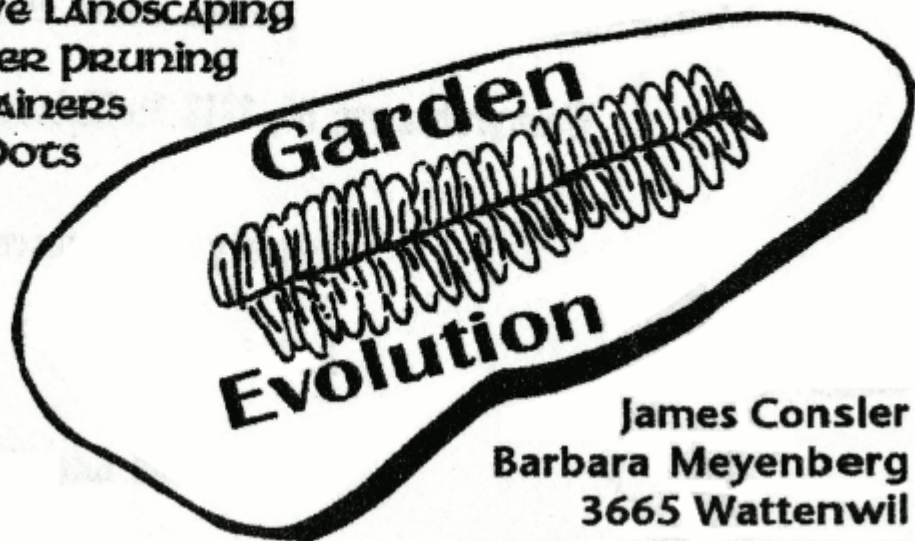
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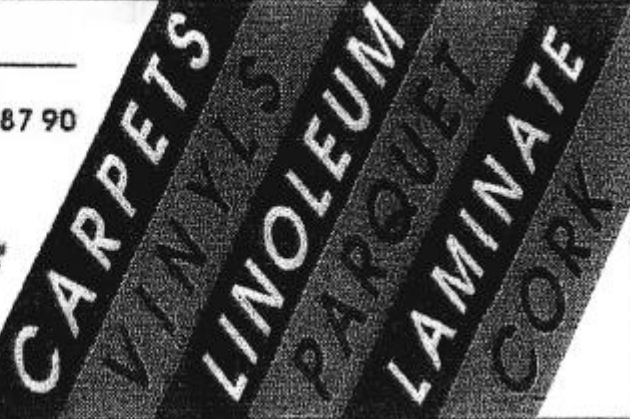
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The Swiss-British society, Berne organizes and supports cultural and social events throughout the year, such as guided tours of museums, archives, collections, lectures, concerts and drama performances in and around Berne. All these have some strong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

New members are always welcome. Our website hosted by the Federation of Anglo-Swiss Clubs is:
www.angloswissclubs.ch

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Shelagh Brawand 031 829 15 57

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John Eze 079 489 58 46

Allison Masciadri 031 829 18 69

Tony Read 033 243 34 32

Edi Wildhaber 079 460 61 15

Lay Representatives to Archdeaconry Synod:

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Brian Morgan 031 971 13 36

Janet Wenger 031 839 46 53

CHURCH OFFICE 031 352 85 67

Administration: Jana Kutesko

Church Hall 031 351 05 76

CHURCHWARDENS

Esther Hutchison 031 351 73 47

Maxine Wildhaber 076 349 40 42

CRÈCHE

Maxine Wildhaber 076 349 40 42

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ELECTORAL ROLL OFFICER

Patricia Carrick 031 535 53 28

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Shareene Potter 031 351 03 43

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Chalice Bearers: R Freiburghaus 031 992 56 15

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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

WEBMASTER

Hector Davie 031 971 27 71

YOUTH COORDINATOR

Mary McKinley mary.mckinley@gmail.com

CHAPLAIN

Revd Peter Potter 031 351 03 43

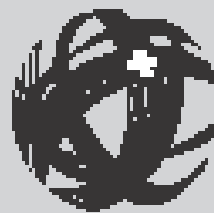
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- **IB Primary Years Programme, ages 3 - 11**
A warm, child-centered environment fostering each student's curiosity and enquiry skills
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Encouraging a student-centered, inter-disciplinary approach to learning, focusing on intercultural awareness
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A rigorous academic programme offering students access to the best universities worldwide. Our students regularly attain exam results above the world average.

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For further information or a visit please contact us at:
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Lord Jesus,
I give you my hands to do your work,
I give you my feet to go your way,
I give you my eyes to see as you do,
I give you my tongue to speak your words,
I give you my mind that you may think in me,
I give you my spirit that you may pray in me.
Above all, I give you my heart that you may love in me...
I give you my whole self so that you may grow in me,
so that it is you,
Lord Jesus,
who live and work and pray in me.

Lancelot Andrews
Bishop of Winchester
(1555-1626)

