

THE CHURCH OF ST URSULA BERNE



June - July 2013

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

Chaplain

Ven Peter Potter

031 351 03 43

079 922 71 30 (emergencies only)

Honorary Assistant Chaplain **Youth Coordinator**

Linda Bisig

Mary McKinley

Church Office: 031 352 85 67

Marriages, Baptisms and Funerals by arrangement with the Chaplain

Normal pattern of Sunday services:

8.30 Said Eucharist (2nd and 4th Sundays)

10.00 Sung Eucharist with Junior Church and Crèche

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

On the 2nd Sunday of the month, the 10.00 service is usually less formal.

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

Services in Thun: 19.30 on the first and third Thursdays of the month: Eucharist and Bible study. Contact: church office 031 352 8567

ST URSULA'S BERNE

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

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

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

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

See Calendar inside for details of this month's services
St Ursula's Church website: <http://www.anglican.ch/berne>
E-mail: berne@anglican.ch



St Ursula's Church Magazine

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Table of Contents

| | |
|-------------------------------------|----|
| Chaplain's Message | 2 |
| What sort of church are we? | 3 |
| FAQ: How do the hymns get chosen? | 5 |
| A Word for the Month - Jew | 6 |
| Quotable Quote | 8 |
| Time to Preserve | 9 |
| Archdeaconry Choir Festival 2013 | 9 |
| Chaplain's Notes | 10 |
| Neuchâtel Church and Thun Church | 12 |
| To Be Forgiven is to Know God | 13 |
| Missed that Sermon? | 14 |
| Calendar of Services | 15 |
| Prayer Diary | 16 |
| For Your Diary | 18 |
| Ecumenical House Group in Liebefeld | 18 |
| Daytime House Group in Stettlen | 18 |
| Junior Church News | 20 |
| Happy Birthday | 22 |
| Sakh'ulutsha – er... what? | 23 |
| Here to Help You | 32 |

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COLLATING DATE

25 JULY 2013

Chaplain's Message

Our recent survey on seven disciplines for the Church placed “learning and teaching the faith” second in importance.

We need to be familiar with Christian belief and teaching. We can avoid error and become more confident in defending the faith and encouraging people who want to find out more. This is very important today, when hostility against Christianity is much more open and widespread than it used to be. Moreover, what some fundamentalist groups are saying, and what they stand for, is often a caricature of Christianity.

Defending the faith and commending it to others cannot be the task of the clergy alone, however. All churchpeople may find themselves the target of hostile remarks at some time. It is important, therefore, that all Christians should be well-informed and confident in their faith.

Learning the faith is not like learning a list of dates in history or how to drive a car. Some people make the mistake of treating the Bible like a coded rule book and think Christian teaching means giving them the key to decipher it. That is not how Jesus taught, however.

Looking at the Gospels, we see that Jesus taught by giving us some sound-bites, like “Blessed are the meek, for they will inherit the earth” or by telling the stories we call parables. These are not moral tales but serve to illustrate God's relationship with us. That is why many of the parables start with “The kingdom of God is like...”

Jesus also taught without words, through what he did. His miracles are not simply demonstrations of a superhuman power, showing that he is different from all other human beings. Instead they teach us what it will be like when God's kingdom comes on earth as it is in heaven.

Our worship together is also a powerful teaching aid. John Wesley, the founder of Methodism, called the Eucharist “a converting ordinance”. It is also a teaching ordinance, a parable of God's love, acted out Sunday by Sunday and we have the duty and joy of being actors in the drama. I shall have more to say about this on the first Sunday in June, when we give thanks for the institution of Holy Communion (*Fronleichnam* or *Corpus Christi*).

Teaching and learning the faith are therefore Christ-centred. Not asking “What must *I* do to enter the kingdom of heaven?” but being able to see what **God** is doing to bring about his kingdom.

Peter

What sort of Church are we?

According to a recent study, there are 5,734 "Religionsgemeinschaften" in Switzerland - that's including the Zen Sôtô Centre in Lugano, the village church in Oberdiessbach, the Deltagemeinde. Some 690,000 people in Switzerland attend a religious service at the weekend. In these days, when there is a great temptation to stay at home and watch TV or surf the internet, or to go walking in the countryside, this is not bad. But at less than 9% of the population, it is not particularly good either.



For those who enjoy statistics, 264,000 of these are Roman Catholics, 99,000 are Reformed, and 189,000 are members of free churches. 76,000 are Muslims. However, these figures do not convey much unless we know how many Roman Catholics, or Reformed, or Muslims there are in the population as a whole.

The Reformed Church officially has 2.4 million members. The Free Churches officially have 170,000. From this, it seems that only 4% of people who call themselves Reformed actually go to church. But 111% of people who call themselves Free Church members attend Sunday worship – a remarkable number, explained only if in addition to attending regularly, they also bring along a friend – or if they declare themselves to be members of another church but in fact attend a Free Church. (The percentage figures for Roman Catholics are only some 4% as well, while some 18% of Muslims actually join in public prayer at a mosque.)

There are some obvious reasons for this. The two large established churches have an interest in retaining their large membership. So they tend to try to please everybody – to be like the Laodiceans in Revelation 3:15: neither cold nor hot. They end up pleasing only a very few. At the same time, they try to keep up with social trends, following them rather than leading them. It is easy to accuse them of being secular, social clubs rather than messengers of God's righteousness.

Much of the success of the Free Churches has come from their demand for commitment and their emphasis on "religious" teaching rather than social teaching. They have also been successful in promoting a "young people's" image, and a "free" (or unconventional) pattern of worship – often a charismatic

one. They come across as highly motivated, and eager to recruit new members.

Some of the distinctive features of Free Church worship can be summarized in simple points of technique. The person leading worship wears everyday clothes, there are fewer formal gestures, less stress on Bible reading (but more on specific Bible interpretations), more participation in the form of laughter or applause, the guitar rather than the organ is the preferred instrument.

Some churches are comfortable to belong to, but uncomfortable to be committed to. They are good to be baptized, or married, or buried in, good to send our children to for basic Christian teaching – as long as they do not come too close, as long as they do not make demands on us. Other churches are exciting to belong to – vibrant and alive.

But it is not part of the church's mission to tell people what they want to hear: Jesus and the infant church were prophetic – they told people what they needed to hear, not necessarily what they enjoyed hearing. Nor, as St Paul reminded the Corinthians, should church people hanker after eloquent preachers or promote them to celebrity status. The real mission of the church is to continue to proclaim the Good News about Jesus Christ, to follow his command to the apostles, handing on the apostles' teaching and being faithful to their insights – in word, in sacrament and in action. This is where some of the newer and more independent free churches fall down. By concentrating on their own traditions, they can easily lose touch with the whole range of experiences and relationships that exist within the mainstream tradition of the wider church.

So where does St Ursula's fit in? We try to combine the old and the new, the flexible and the unchanging, the truths handed down from the days of the early church and the new insights of the twenty-first century. Are we fulfilling our commission? Well, that's a work in progress. Pray that the work continues, among us, through us and in continuing, brings closer the kingdom of God.

- *Hector Davie*



FAQ: How do the hymns get chosen?



Choosing our hymns and worship songs is time-consuming. They are chosen by a group, so that they don't reflect one person's preferences or prejudices. We can also check with each other what items will be well-known and what is unfamiliar.

The rule of thumb is to aim for balance. It is not good to have too many new or unfamiliar items in one service but equally always choosing the tried and tested can lead to stale worship.

Some music aims to engage our emotions directly. For instance, it might form a bridge between the theme of love in modern pop music and the love of God. People often assume this will help to witness to Christ in today's culture. Most of us are not teenagers any more, however, and aping yesterday's pop idol merely makes us look ridiculous.

It is important to get the focus of our music in balance. Too much attention to the emotions produces self-centred worship, with its emphasis on "Here I am..", when the music should be lifting our hearts to the Lord. The music of Taizé, Iona and from Africa or the Orthodox world, on the other hand, consists of the words from the bible, or simple statements of faith like "Bless the Lord, my soul.. He leads me into life". By repeating these short phrases, this kind of singing also speaks to our hearts but in a musical style that engages the emotions at a deeper level and appeals to all ages.

The next element in choosing is the theology contained in the words. Charles Wesley, for example, taught his theology through his hymns. They were set to modern tunes (for his day) and were also very singable. As William Booth, founder of the Salvation Army, said: "Why should the devil have all the best tunes?" The theology too needs to be sound and balanced, avoiding minority views on key doctrines like the cross, forgiveness etc.

Hymns should also pick up or reinforce the readings of the day as well as play their particular part in the drama of the Eucharist. For instance, singing "I kneel before you" sounds odd if you are actually standing up! There is also the overall mood of the service. We do not want something bright and breezy in Lent, for example. If we always had "uplifting" songs (which often means noisy but shallow), we would not be doing justice to the range of emotions people bring with them to Church on a Sunday.

And finally, the tune of the hymn also plays a very big part in our choice. The music affects our emotions. So we need something energising to begin, something serious to draw our attention to the Gospel, something devotional for the Offertory and something energising once more to go out by.

Hymn choosing takes a long time because it is a delicate balancing act. With all these different strands to consider, choosing the music has been described as like building a spider's web each Sunday.

-PMP

A Word for the Month – Jew

This is a difficult article to write – not much easier than wandering blindfold through a minefield, even if one avoids any reference to politics. In any discussion on 'What is a Jew?', the persecution of a people from medieval times through to the atrocities of the Nazi age and beyond, the history of the Zionist movement, the conduct of the Israeli government and the reactions of Arab leaders and Arab fanatical movements are ideas which are always lurking in the background.

Moreover, it is impossible to describe “a Jew” - any more than to describe “a Christian” or “a Muslim”. Their faith may be distinctive, but the people are all individuals, seeking to discern God's will, seeking to bring peace, to serve and love their neighbours, worshipping and witnessing in their own ways.

So let's look at the Bible. The first curious thing is that the word “Jew” (or “Jews”, or “Jewish”) occurs only twice in the whole of the Old Testament – unless we include the books we know as the Apocrypha, in which case the number leaps up. This is a clue to the origin of the word. Most of the Old Testament dates from before, during and immediately after the Exile in Babylon in the 6th century BC. Up to this time, there was an idea at the back of people's minds that the twelve tribes of Israel were a single people. But in fact this was just a dream. From the time of Solomon, the tribes had split into two kingdoms.

The southern kingdom, centred on Jerusalem, covered the territory of the tribes of Judah and Benjamin. The north, centred on Samaria, was a failed state, and after its invasion by Assyria around 722 BC, it effectively ceased to exist. Much later, when Alexander the Great conquered the area, the southern

part came to be called Judea, and its people Judeans, or Jews. The Greeks tried hard to impose their own culture, and this met with bitter opposition from the Jews. It was then that most of the Apocrypha were written, and also the Book of Daniel, the only book from this period to have made it into the Hebrew Bible (though the two references to Jews, both in chapter 3, were not written in Hebrew but in the everyday dialect, Aramaic.)

We also have to look hard to find any reference to Jews in the first three gospels. The magi come looking for “the King of the Jews”, and before Pilate Jesus was accused of claiming to be the same thing. Apart from this, Matthew, Mark and Luke have just one reference each, explaining Jewish customs to their Gentile readers.

But it is John's Gospel which repeatedly mentions the Jews – it is the Jews who oppose Jesus, who persecute his followers and who bring about his death.

It is nonsense to imagine that the Gospel is referring here to normal Jewish people. Jesus was a Jew (as he reminds the Samaritan woman, “salvation is from the Jews” (John 4:22)), and so were his disciples. John's Gospel used “the Jews” as a shorthand way of referring to the High Priest and those in power around him – the Jewish authorities, and those who sided with them.

In the Acts of the Apostles, we hear of persecution of the early Church by the Jewish authorities, but we hear a lot more about one of these persecutors, Paul, who makes much of the fact that he is himself a Jew. From the time of the Exile, Jews had established a presence all over the Mediterranean – and as far as Ethiopia, India and possibly even China, and it was to these settlements that Paul and his companions went with the Good News.

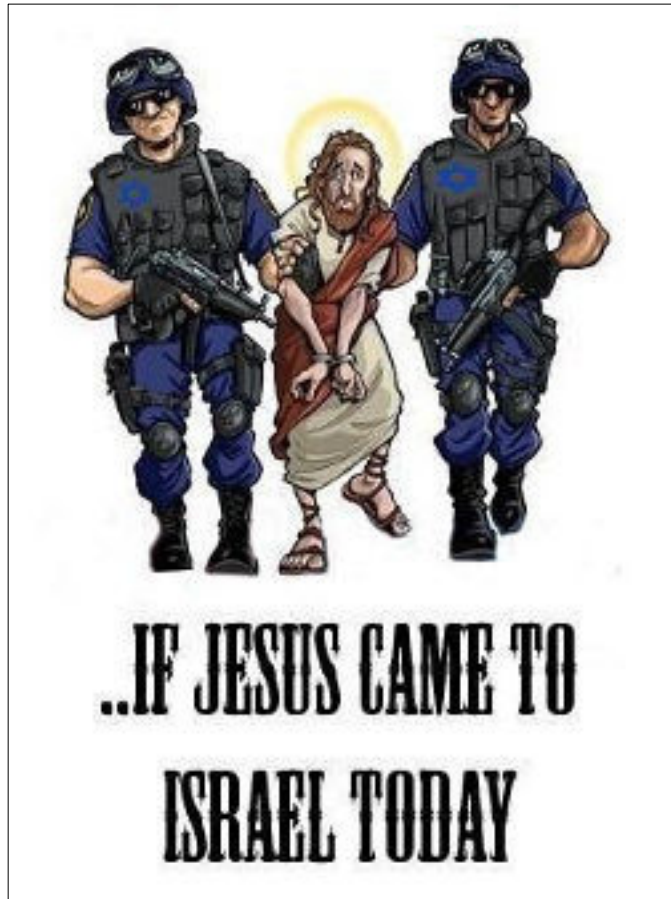
In his letter to the Romans, Paul emphasizes that the Jews were the first to experience God's promises. But the Gospel is for everyone: “it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek.” (1:16) (Paul uses “Greek” to mean Gentile). (The other side of this is that there will be “anguish and distress for everyone who does evil, the Jew first and also the Greek.”)

Paul also makes the same point in his letter to the Galatians, and stresses that now “there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” (3:28 – a thought also taken up in Col 3:11)

In 70 AD the Romans destroyed the Temple, and the religious structures of Jesus' time rapidly changed. The later history of the Jewish people is a complicated one, where facts are often in dispute. People have different views on any possible connection between scripture and the nineteenth-century Zionist

movement, and whether, if at all, the modern state of Israel reproduces the social structures of the sixth century BC. Judaism – as well as Islam, and even Christianity, has become entangled with political issues, where God's will comes last. The cartoon on the right is based on a Palestinian Christian poster with a political message – but it is a message to all of us too. How far can Christians allow their faith to be compromised in the modern world? For God cares for all of us, Jew, Christian or Muslim – and translating this into reality is a political issue!

- Hector Davie



Quotable Quote

God is a circle; the centre is everywhere, the perimeter nowhere.

- Paracelsus (attributed)

- Dorothy Beriger

Time to Preserve!

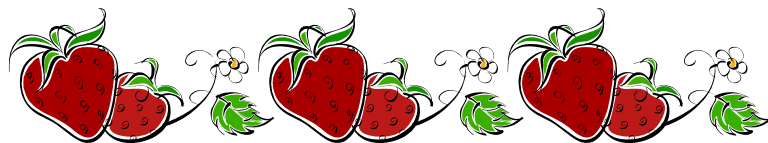


As most people know, the homemade jams, marmalades and chutneys are some of the most wanted items on the Food Stall. So, as you make your preserves and chutneys this year, we'd really appreciate it if you could make a few extra jars for the Christmas Food stall. Our most popular preserves are strawberry, raspberry, blackberry and cherry.

In addition we also need jam jars with screw top lids– these should be clean inside and out and should have ALL the labels removed. Please, no yogurt pots or jars bigger than 454g in size. Please leave the jars in the kitchen.

Many Thanks!

- *Jana Kutesko*

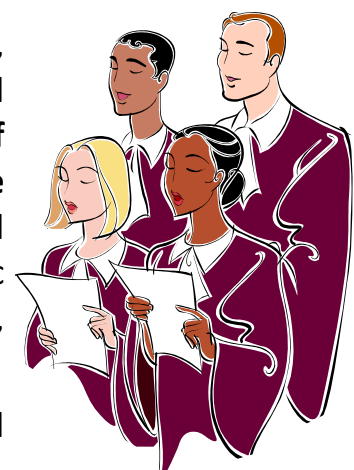


Archdeaconry Choir Festival 2013

After a successful Evensong on 9 March at St Ursula's, the choir is now practising the music for the annual Choir Festival. This will be hosted by the **Chaplaincy of St John the Evangelist in Montreux on Saturday 1 June and Sunday 2 June 2013**. There will be a choral Evensong and a sung Communion Service. The music will include works by Durufle, Händel, Stanford, Rawsthorne, Rutter, Sanders, Tallis, Wood.

For more details please contact Elisabeth or Hans-Karl Pfyffer (026 492 03 26.)

- *Hans-Karl Pfyffer*



Chaplain's Notes

Council has food for thought

On the Sunday of the AGM the congregation were asked to consider seven disciplines to which the Church is called. To help the new Council in planning its activities for the following year, people were asked to place them in order of importance. The results were:

| Order of importance | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--|----|----|----|---|---|---|---|
| prayerful discernment and listening (contemplation) | 15 | 8 | 3 | 1 | 5 | 1 | 0 |
| defending and commending the faith | 1 | 1 | 2 | 7 | 8 | 3 | 3 |
| proclaiming the faith (evangelism) | 2 | 3 | 7 | 6 | 3 | 1 | 0 |
| learning and teaching the faith | 6 | 15 | 4 | 0 | 0 | 0 | 0 |
| growing the community of the church | 0 | 1 | 10 | 4 | 7 | 3 | 0 |
| planting and forming new congregations | 0 | 0 | 1 | 3 | 2 | 8 | 7 |
| incarnational mission (following the pattern of Jesus) | 6 | 2 | 3 | 5 | 3 | 5 | 8 |

"Prayerful discernment and listening" is clearly the leader. There was an Archdeaconry retreat in May but we didn't have 15 people from St Ursula's attending. There is also Morning Prayer at 9.30 every Monday – ideal for quiet prayer and sharing.

The results for no. 7 are interesting. If Christianity is caught not taught, then attention to our own lifestyle (as a church community as well as individually) has got to undergird the other disciplines.

"Who should carry out these tasks?" produced the following results

| Task | Diocese/ Archdeaconry | Clergy | Council | Other lay leaders | Everyone |
|------|--------------------------|--------|---------|-------------------|----------|
| 1 | 4 | 7 | 4 | 5 | 24 |
| 2 | 6 | 11 | 4 | 7 | 18 |
| 3 | 3 | 9 | 2 | 5 | 19 |
| 4 | 5 | 17 | 5 | 8 | 18 |
| 5 | 5 | 8 | 13 | 8 | 13 |
| 6 | 6 | 6 | 8 | 4 | 7 |
| 7 | 3 | 3 | 3 | 1 | 17 |

It is encouraging to see how many people agreed that everyone had a part to play in the life of the Church. Mind you, "everyone" wanted another episode of the Passion Play but we struggled to get a decent-sized cast.

The question "If St Ursula's income increased by 50,000 francs each year, how much would you allocate to these disciplines?" only produced 12 answers. Perhaps you ran out of time. I hope it wasn't because you didn't think we would get the extra 50k. One message to be gained from this question is that giving to the Church includes giving for growth.

-PMP

Round and about

As you will have heard, *Bishop Geoffrey* retires in November, having been our diocesan bishop since 2001. There will be farewell services for him at St Margaret's Westminster on 23 October and in his cathedral in Gibraltar on 1 November (All Saints) .



There will be a new face at Holy Trinity, Geneva too. The Rev'd *Roy Taylor* has been appointed chaplain of Tenerife South. He will be leaving in August, after almost five years at Holy Trinity. We wish him and Monika every blessing in this new stage of their ministry.

The Measure for the funding of the Diocese has now been signed by the Queen and is part of the law of England. The Diocese will now be able to receive money from central Church funds, The Diocese has put in a bid for a third of a million pounds, which will be used to pay for four full-time archdeacons. As this magazine goes to press, we wait to hear if it has been accepted.

The request for Neuchâtel to be linked with Christ Church, Lausanne, instead of St Ursula's was approved by the Bishop's Staff Meeting in April. At a service on 12 May representatives of the Neuchâtel Church symbolically handed the lectern bible to the Rev'd Adèle Kelham, chaplain of Lausanne, to mark the changeover. We wish the Rev'd Dianne Cox and the congregation at Neuchâtel continued growth and a fruitful relationship in this new structure.

Healing prayer

Our next service with prayers for healing will be on 21 July. Once again you are invited to come forward for individual prayer, either for yourself or someone known to you. Don't forget, you can also write prayer requests in the book in the porch (now resting on the eagle lectern).



And finally

We are coming into the holiday season, with fewer things happening in church. But the church is still here and worship will still be offered. We look forward to seeing you in church as usual, keeping holydays in your holidays.

Neuchâtel Church

Minister in Charge: The Rev. Dianne Cox

The Neuchâtel Church is now linked with Christ Church Lausanne.

For information contact Mrs Jenny Veenendaal (tel 032 841 64 32) or see the website www.neuchatel-church.ch

Thun Church

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

Church Office: 031 352 85 67

To be Forgiven Is to Know God

An excerpt from Richard Rohr, *Everything Belongs* (Crossroad Publishing, New York, 1999), page 131.

If we can learn to trust God, the next movement of our soul is to trust ourselves. I've told many people over the years to trust themselves. It seems glib and facile. Yet I've received so many letters thanking me for saying that. Apparently, no one has told many Christians they could trust themselves. What an unsafe and unexciting world we have created. Jesus tells us in the Gospels, 'don't be afraid.' He's saying it is radically okay. You can trust yourself because God trusts you, using your journey, your experience. Nothing will be wasted; all has been forgiven; nothing will be used against you. In fact, God will even use your sins to transform you! As Julian of Norwich heard from Jesus, 'sin shall not be a shame to humans, but a glory.... The mark of sin shall be turned to honour' (*Revelations of Divine Love*). If that's not good news, what else could it be? What else could be good except that kind of freedom, that kind of spaciousness, that kind of embrace from God that says your life matters? Your journey matters and God's covenanted love toward you is always unconditional and usually unilateral. If you accept this good news, the universe suddenly seems to be a very safe place.

Why do I believe that? Because I see that's the way Jesus responded to everybody. When the Samaritan woman with five husbands comes to him (John 4:18), he doesn't start by imposing his agenda. He receives her story. Morality is always inside a narrative, always inside a context. From that accepted starting place, he calls the soul forth. He doesn't recommend that she go through an annulment process. He doesn't check out how many commandments she has obeyed or disobeyed. Instead he makes her an apostle! He sends her out to advertise the good news in the neighbouring village. That's how Jesus received people; he received the story that was in front of him and oriented it toward light and freedom. That doesn't mean he didn't challenge it sometimes. But if Jesus is the revelation of the heart of God, that is very good news about the nature of God. You do not need to be afraid. You need not fear; your life will be honoured and used in your favour.

- *Supplied by Douglas Pratt*



Missed that Sermon?

Or want to hear it again (to make sure it really said what you thought)? Or want your uncle in Las Vegas to hear it too? No problem! Many of our sermons are recorded and are available on the web to listen to or to download in MP3 format. Just go to www.stursula.ch/Sermons and take a look around. Happy listening!

- Hector Davie

The Back Pew - Jeff Larson

As for me and my 'mouse'
we will serve the Lord.



Joshua 24:15 revised for an online society.

Calendar of Services

2 June Thanksgiving for Holy Communion

10.00 Sung Eucharist
Genesis 14:18-20
1 Corinthians 11:23-26
John 6:51-58

9 June Trinity 2

8.30 Said Communion
10.00 Informal Eucharist
1 Kings 17:8-16
Galatians 1:11-24
Luke 7:11-17

16 June Trinity 3

10.00 Sung Eucharist
1 Kings 21:1-10,15-21a
Luke 7:36-8:3

23 June Trinity 4

8.30 Said Communion
10.00 Informal Eucharist
1 Kings 19:1-4,8-15a
Galatians 3:23-29
Luke 8:26-39

30 June St Peter

10.00 Sung Eucharist
Ezekiel 3:22-27
Acts 12:1-11
Matthew 16:13-19

7 July Trinity 6

10.00 Sung Eucharist
2 Kings 5:1-14
Galatians 6:7-16
Luke 10:1-11,16-20

14 July Trinity 7

8.30 Said Communion
10.00 Informal Eucharist
Amos 7:7-17
Colossians 1:1-10
Luke 10:25-37

21 July Trinity 8

10.00 Sung Eucharist with
Prayers for healing
Amos 8:1-12
Colossians 1:15-28
Luke 10:38-42

28 July Trinity 9

8.30 Said Communion
10.00 Informal Eucharist
Hosea 1:2-10
Colossians 2:6-15
Luke 11:1-13



Prayer Diary

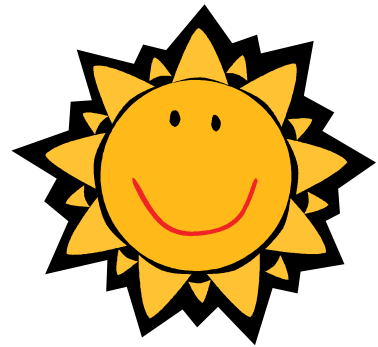
June 2013

- | | | |
|----|---------------|--|
| 1 | Saturday | All who sing and make music in Church |
| 2 | Sunday | Thanksgiving for the Eucharist |
| 3 | Monday | Diocesan Synod meeting this week |
| 4 | Tuesday | Time to listen to God |
| 5 | Wednesday | The city and cantonal governments |
| 6 | Thursday | Farmers |
| 7 | Friday | New arrivals in Berne and Thun |
| 8 | Saturday | Respect for God's animal creation |
| 9 | Sunday | <i>Columba</i> , the Iona Community |
| 10 | Monday | Scripture Union (SU) |
| 11 | Tuesday | Tonight's Council meeting |
| 12 | Wednesday | Groups using our premises |
| 13 | Thursday | Junior Church leaders meeting today |
| 14 | Friday | Partner Sein |
| 15 | Saturday | Seasonal chaplains at holiday resorts |
| 16 | Sunday | All who teach the faith today |
| 17 | Monday | Care for our church premises |
| 18 | Tuesday | Fair trade practices in the world |
| 19 | Wednesday | Ecumenical relations in Berne |
| 20 | Thursday | Thanksgiving for Holy Communion |
| 21 | Friday | <i>The birth of John the Baptist</i> |
| 22 | Saturday | The Archdeaconry Synod in Lausanne |
| 23 | Sunday | Inter-religious dialogue |
| 24 | Monday | The Willibrord Society |
| 25 | Tuesday | Colleges training candidates for the ordained ministry |
| 26 | Wednesday | The ICS (Intercontinental Church Society) |
| 27 | Thursday | AGCK (the Swiss national council of churches) |
| 28 | Friday | Vocations to ministry |
| 29 | Saturday | <i>Peter and Paul</i> , the Old Catholic Church in Berne |
| 30 | Sunday | Those being ordained priest or deacon |

July 2013

- 1 Monday The people and government of Canada
- 2 Tuesday Tonight's Council meeting
- 3 Wednesday Young people leaving school
- 4 Thursday The people and government of the USA
- 5 Friday Environmentally-friendly travel
- 6 Saturday People going away on holiday
- 7 **Sunday** The protection of children and vulnerable adults in the Church
- 8 Monday Local hospitals
- 9 Tuesday Merchant seafarers
- 10 Wednesday Youth Groups in the Archdeaconry
- 11 Thursday The leaders of the nations from which we come
- 12 Friday The people and government of Northern Ireland
- 13 Saturday Our Junior Church
- 14 **Sunday** The people and government of France
- 15 Monday Sakh ulutsha (our SU project in South Africa)
- 16 Tuesday Listening to each other
- 17 Wednesday The Taizé Community
- 18 Thursday Christians in the media
- 19 Friday Local businesses
- 20 Saturday Diplomatic representatives in Berne
- 21 **Sunday** The Church's healing ministry
- 22 Monday *Mary Magdelene*, victims of people-trafficking
- 23 Tuesday People made redundant
- 24 Wednesday Visitors to our churches
- 25 Thursday *James*, following in the steps of the apostles
- 26 Friday *Anne and Joachim*, Grandparents
- 27 Saturday Transport workers
- 28 **Sunday** Christian stewardship (time, talents, treasure)
- 29 Monday Thanksgiving for God's goodness in creation
- 30 Tuesday *Mary and Martha*, a good work-life balance
- 31 Wednesday All who contribute to the Magazine

For Your Diary June & July 2013

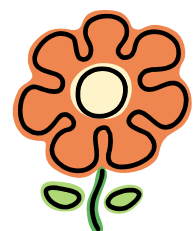
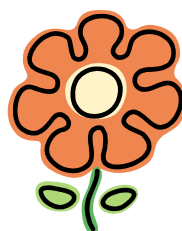
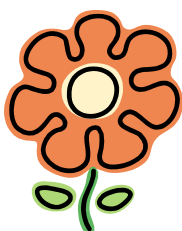
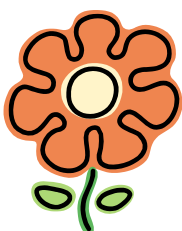


Regular Weekly Events

| | | |
|------------|-------------|---|
| Mondays | 09.30-10.00 | Morning Prayer |
| Wednesdays | 09.15-11.15 | Parents and Tots |
| Fridays | 09.30 | Patchwork - not on 21 & 28 June |
| Saturdays | 09.30-11.30 | Choir Practice – only on 8, 15 & 22 June |

Other Events

| | | |
|-------------------------------|---------------|--|
| Saturday 1 - Sunday 2 June | | Archdeaconry Choir Festival in Montreux Youth Group |
| | 10.00 | |
| Tuesday 11 June | 13.30 | House Group in Stettlen |
| | 19.30 | Church Council |
| Wednesday 12 June | 19.30 | Ecumenical House Group in Liebefeld |
| Thursday 13 June | 20.00 | Junior Church Teachers' Meeting |
| Sunday 16 June | 10.00 | Youth Group |
| Sunday 23 June | 12.00 | JC 7 – 11 Activity Club Event |
| Tuesday 25 June | 13.30 | House Group in Stettlen |
| Wednesday 26 June | 19.30 | Ecumenical House Group in Liebefeld |
| | | |
| Tuesday 2 July | 19.30 | Church Council |
| Tuesday 9 July | 13.30 | House Group in Stettlen |
| Wednesday 10 July | 19.30 | Ecumenical House Group in Liebefeld |
| Sunday 14 July | | COPY DATE |
| Sunday 21 July | 10.00 | Prayers for Healing |
| Tuesday 23 July | 13.30 | House Group in Stettlen |
| Wednesday 24 July | 19.30 | Ecumenical House Group in Liebefeld |
| Thursday 25 July | 09.00 - 11.00 | Magazine Collating |



Future Dates

| | | |
|----------------------|---------------|-----------------------|
| Sunday 25 August | 10.00 | Back to Church Sunday |
| Saturday 7 September | 10.00 – 14.00 | Book and Food Sale |
| Sunday 20 October | | Harvest Thanksgiving |
| Sunday 27 October | | Pledge Sunday |
| Friday 22 November | 17.00 – 19.30 | Christmas Bazaar |
| and Sat 23 November | 10.00 – 15.00 | |

Ecumenical House Group in Liebefeld

While the role that the Holy Spirit desires to have in our lives is enormous, many believers do not begin to allow Him to work. Whether through fear, ignorance, or sin, they have effectively hindered Him. Most of us have only begun to explore the works God yearns to do in our lives by His Holy Spirit! Don't be afraid to give Him freedom to work. Your life will never be the same!

We will be continuing a Florence MacKenzie Bible study – *The Gifts of the Spirit*

The Ecumenical House Group meets on the following dates at 19.30:

Wednesday, 12 June

Wednesday, 26 June

Wednesday, 10 July

Wednesday, 24 July

Please contact Brian or Lynn Morgan (031 971 13 36, 079 415 26 19 or

bmorgan@bcmconsult.ch) for more information.

Daytime House Group in Stettlen

The Daytime House Group will meet on the following dates at 13.30:

Tuesday, 11 June

Tuesday, 25 June

Tuesday, 9 July

Tuesday, 23 July

We will continue our study of the Lord's Prayer and be starting a new study in July.

Please contact Brian Morgan (Leader) (031 971 13 36) or Linda Bisig (Host) (031 931 63 86) for further information.

- *Brian Morgan*

Junior Church News

The main focus this spring was preparing for the play starting on Palm Sunday and continuing on Maundy Thursday, Good Friday, Easter Sunday and Ascension Day. The children learned new songs and their parts after the service on several Sundays. The play was called "Good News", after the events we celebrate at Easter. The information about Jesus' miraculous resurrection was narrated in the style of a news bulletin by a reader and on-the-spot reporters who interviewed key characters in the events.



Classes

The classes usually meet every Sunday, starting with prayer in church. All children and teachers come together in the hall for a short time, to pray and make a collection for Tear Fund. After that the three groups go to their different classes.

- **Sparklers** (3 to7+)
- **Trailblazers** (7 to 11+) and
- **Pilots** (11 to 14+) On some Sundays Pilots are involved in serving, reading, taking the collection and taking up bread and wine.

Lessons

During the coming weeks the children will hear stories from the Book of Kings and the ways in which the prophets declare His word even when it is unpopular.

Social activities for 7-12 year olds:

The gold-washing scheduled for April was cancelled and the children went mini-golfing instead. The next activity club event is scheduled for 26 May.

The activity planned for 23 June is a barbecue. It is a wonderful time to get to know each other better, share time together and get to know lots of new things and places.

If you are interested in any of the activities for this age group, please contact Sharon Batley or Francoise Hänggi.



Nursery



All children under 3 are welcome in the crèche. Please don't forget to collect your child immediately after the service.

- Eva Eigner

Happy Birthday!

Congratulations to the Junior Church Children with birthdays in June and July:

Aaron Campbell 3 on 5 June

Zornitsa Neda Holden 4 on 8 June

Charlotte Gertsch 8 on 10 June

Brenda Sacks 12 on 11 June

Ariel Hutchison 6 on 18 June

Paul Quesnot 11 on 22 June

Rachel Eze 7 on 3 July

Emma Quesnot 7 on 6 July

Lucas King 10 on 9 July

Emily Batley 15 on 15 July

Michael Hänggi 8 on 21 July



**HAPPY
BIRTHDAY!**



Sakh'ulutsha – er... what?

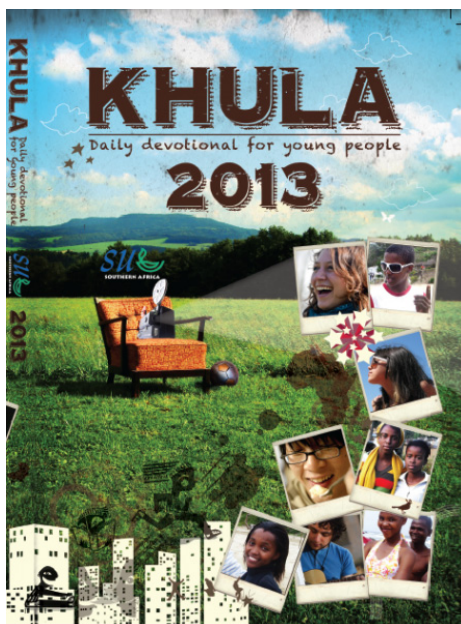
Yes, it's a bit of a mouthful – and it doesn't make it easier to spell or pronounce if we know it means *we are building young people* in isiXhosa, the language of one in five South Africans. But it does make it easier to understand why our Charities Team support this Scripture Union program.



St Ursula's has special links with Scripture Union South Africa. Rob Mackay, a member of our congregation some 20 years ago, is currently development co-ordinator of their Lifeskills Education programme, Sakh'ulutsha, and this is the programme that we support.

As in other countries, Scripture Union South Africa's basic work is giving people access to the Gospel – through Bible study, evangelism in Christian camps and holiday clubs, and through Christian groups in schools and among young adults. But the spread of AIDS and its effect on young people's lives led Scripture Union to develop materials to help young people in primary and secondary schools to make right choices and to handle sexual and family relationships responsibly.

The Lifeskills Education programme works together with the school system. Trainers produce easy-to-read material, often in comic strip format, giving advice on how to react in risky situations. They also visit schools in an area and give intensive courses on lifestyle options. This is welcomed by the government and by schools, and has had a definite effect on young people's behaviour.



One of the main problems the programme faces is peer pressure – young people feel they need to fit in with what the rest of their group are doing. The Lifeskills course emphasizes that everyone should make their own choices and adopt their own values, and not give way to a culture of sex, drugs and crime. Two of its objectives are to promote compassion and community service, and to equip young people to influence their peers to adopt responsible behaviour – peer pressure can work both ways!

Young people make up 40% of South Africa's population, and although the programme targets schools, it also engages with youth in other situations – in gangs, abusing drugs, with foster parents, young single mothers, young people with AIDS, even young people in prison. Many of the young people who have been influenced by Lifeskills courses go on to work on the programme themselves.

The potential is great, and Scripture Union's main problem is one of resources. Producing materials is relatively easy, but finding staff to run courses in schools and to give support and counselling when things get difficult is a challenge. How do you help a young girl who feels she has to steal in order to buy food for the family? How do you help a teenager who is rejected by her family (and her boyfriend) because she has got pregnant? How do you help a boy who gets beaten up if he does not go along with the local gang?

The Scripture Union Lifeskills Education programme aims to get at the root of these problems, and we as a church do well to support it financially. But the programme also needs your prayers:

- for closer cooperation with schools and social agencies so that more Lifeskills courses can be run;
- for more people to come forward as community workers and volunteer trainers so that more small groups can be run to boost the young people's self-image;
- for the young people themselves to grow in independence from the pressure of their peers and to be able to take responsible decisions themselves;
- for government and foreign aid agencies to continue to fund the programme, to give it the maximum coverage at a critical time for South African society.

- Hector Davie for the Charity and Mission Team





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*for their assistance in producing this newsletter
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of our office printing, scanning and photocopying systems.*



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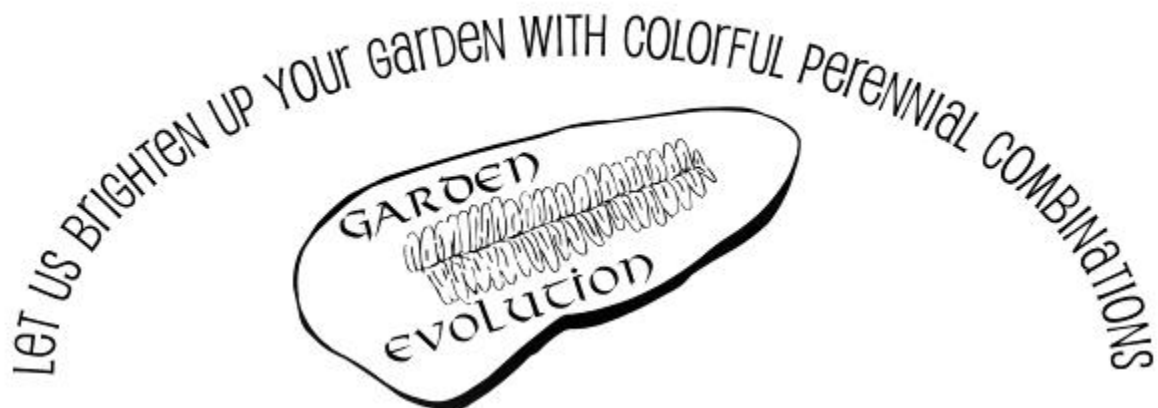
The club was formed in 1991 as a non-political, non-religious organization open to all men, women and their families, interested in meeting for social and cultural activities. Our aim is to facilitate a better understanding of - and integration into - Switzerland, through a variety of services, programmes and joint explorations of this country and its people. We welcome members from all over the world, and currently count nearly 200 members and their families from more than 40 nations. Our common language is English, but among our members many other languages can be heard. We hold a monthly meeting with guest speakers and presentations on a wide range of topics, and publish a monthly Newsletter. We are waiting to welcome you !

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

International Club of Berne, 3000 Berne, [www: icberne.2ya.com](http://www.icberne.2ya.com)

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John Eze 079 489 58 46

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Hans Goepfert 031 931 27 42

Chloë Holder 031 951 40 57

Tony Read 033 243 34 32

Edi Wildhaber 079 460 61 15

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Seen on the web (and you can rely on these pages!)

<http://londoninternetchurch.org.uk>

The London Internet Church is a gathered global community that meets online to worship, enquire, encourage and pray.

You can explore some of the worship options of the London Internet Church which you can access via the tabs on your screen, e.g. Eucharist, Morning Prayer, Night Prayer and the Holy Bible. There is also a "Teaching" tab, with links to the Bible, Art and faith etc.

<http://www.christianity.org.uk>

This site aims to help you find out more about how the Christian faith can improve your life. Click on the questions or ask a question of your own.

This website gets thousands of visitors who are exploring the life and teaching of Jesus. You can put a message on the website asking them to pray for you.

Links include "What do Christians believe?", "Can we pray for you?", "That's all very well, but..."

