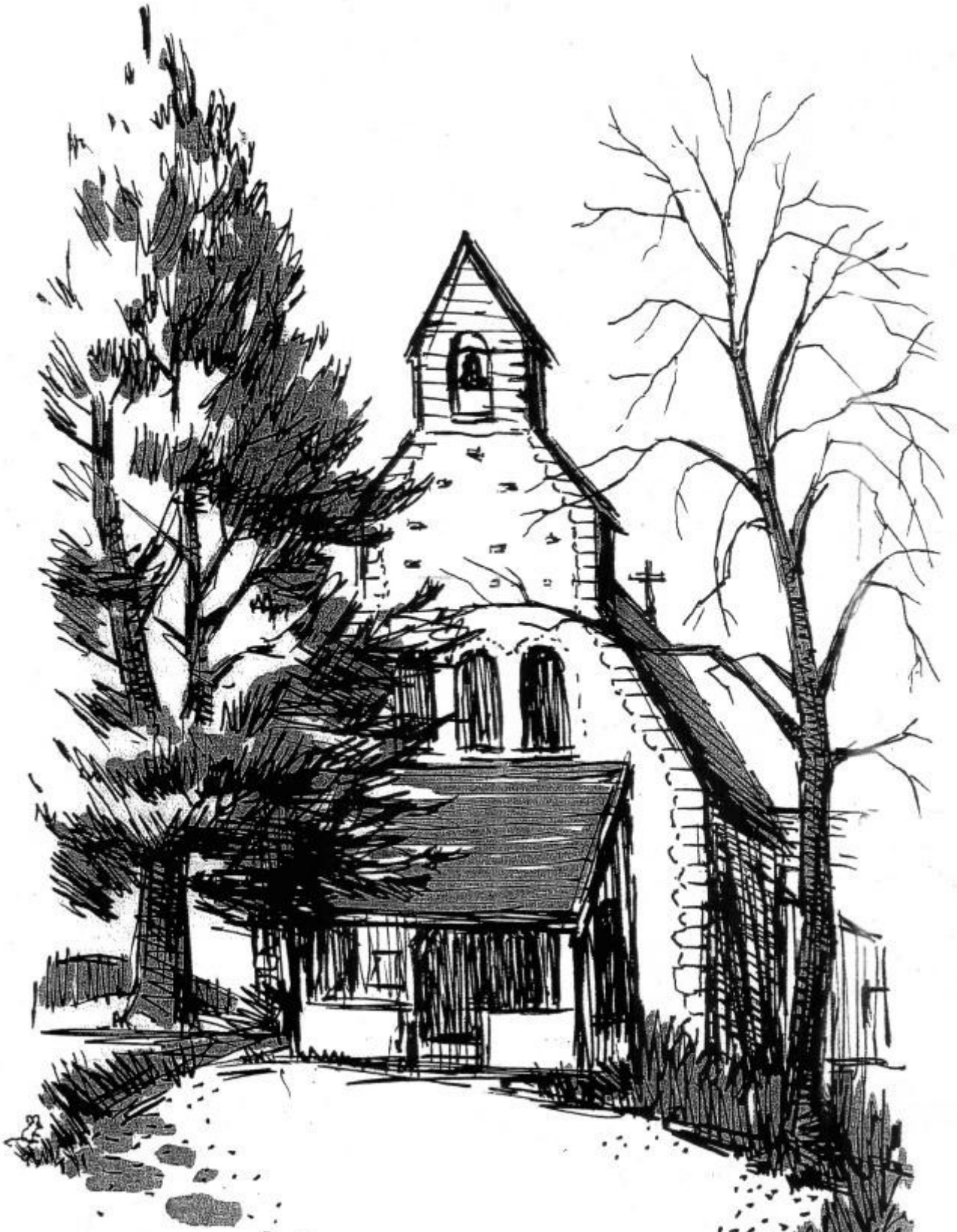


THE CHURCH OF ST URSULA BERNE



December 2015 - January 2016

G. Arnold 1/16

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 **Associate Priest** **Youth Coordinator**

Linda Bisig

Revd Mark Pogson

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 all-age.

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

Services in Thun: 18.30 on the first and third Thursdays of the month: 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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COPY DATE
for the February—March magazine is

17 January 2016

Please send copy to magazine@stursula.ch

COLLATING DATE: 28 January 2016

Chaplain's Message

Our vision is to be a caring church and we have adopted as our mission aims: caring for the environment; caring for the poor and needy; caring for each other.



Look at the Nativity scene and what do you see? Sheep, almost certainly, for St Luke tells us that

when Jesus was born there were shepherds out in the fields keeping watch over (or caring for) their sheep. Although they are not actually mentioned in the bible, every crib set has a donkey and some cattle, perhaps a sheepdog as well as camels for the Wise Men. These are echoes of Old Testament prophecies which portray the harmony of all creation in God's kingdom.

The Holy Family were poor and needy, far from home and without shelter. The innkeeper perhaps took pity on them and did his best to find them somewhere out of the cold. How did they manage in the twelve days until the arrival of the Wise Men and then afterwards on the road to safety in Egypt? Did they have to rely on the kindness of others? Did someone take them in when they got there?

Artists have painted the scene in many different ways over the centuries but at the centre is always Mary holding her child safe in her arms, or gazing at him, full of love and wonder as he lies in the manger. In the background is Joseph, who has taken Mary to be his wife, saving her from disgrace. On the journey he had protected her, leading the donkey so that she and the child could ride safely. Then, after his dream about Herod's plans, he acts quickly, showing care and initiative so that they can escape.

Here, in this Nativity scene that we have seen portrayed so many times, we see God's pattern. In fact what we are actually seeing is God's caring portrayed as a human story. At Christmas many people come to see the picture and to hear the story. And thank God that he has given his Church such a powerful and effective means of illustrating his ways. But behind the scenes there lies a challenge. The story also acts as a pattern for our discipleship. We are invited, called, to move from being an audience to being disciples, to allow the story to change us and make us into his instruments to change the world.

“This is how I do it. Go and do likewise.”

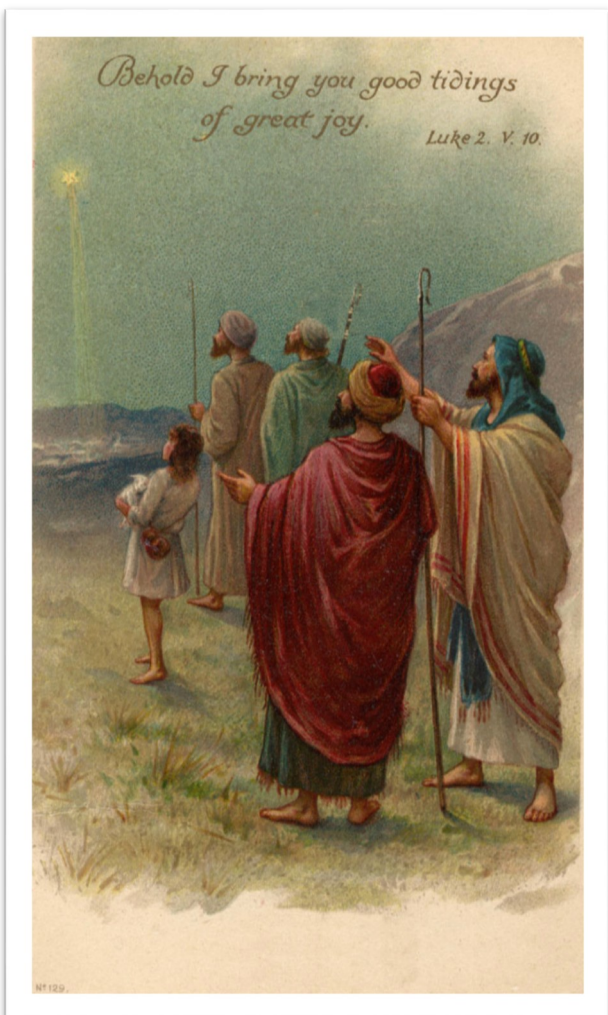
Peter

Hastening On

Glad tidings of great joy! Imagine a farmer coming out of his Alpine hut on a dark night and being met by a choir of angels. What sort of joy would he expect? What kind of good news would make him go off with his friends and see for himself that the event has really come to pass?

In 2015, it is hard to think what sort of transformation might get the farmer out from his hut, down from the Alp and into the village to check the story out. Have the leaders of ISIS and al-Qa'eda laid down their arms? Has global warming suddenly stopped and reversed itself? Has a new world currency been introduced that eliminates poverty and inflation at a stroke? Has a new medicine been found to cure every disease, from Down's syndrome to dementia, from cancer to malaria?

These are the things in this 21st century world that would make our eyes shine, and which we might think were too good to be true. Two thousand years ago, in one small province of the vast Roman empire, expectations were different. The people who had settled in that area had had a long history.



There had been good times and bad. They knew that God had a special place for them and would protect them. But some eight hundred years before the birth of Christ, it became obvious that life was not quite right – the land was not flowing with milk and honey. There was injustice. There was exploitation. And foreign neighbours could come and raid and destroy.

The prophets who drew attention to this pointed to two cures. Firstly the evil life-styles had to stop. But the damage had been done. People had forgotten how to follow God's ways and commandments. And foreign neighbours had been aroused. For this, God would have to step in.

Thus, in the reign of King Ahaz, towards the end of the eighth century

BC, the Jews were threatened with invasion from the north. The prophet Isaiah assured the king that this would not happen, and although Ahaz was ready to believe this, Isaiah backed up his words with a sign from God. A young woman would have a son. The son would be called Emmanuel – God with us. Before the child was weaned, the threat would vanish. And so it did. (Isaiah 7 and 8 tells the message, 2 Kings 16 gives the political background)

People's hearts did not change, though, and five generations later, Nebuchadnezzar was able to sweep in and carry the inhabitants off to exile. The prophets continued to look forward to God stepping in, writing a new law in people's hearts (Jeremiah 31), delivering people from a life as slaves – to foreign powers and to their own waywardness.

Despite their return from Exile, things went from bad to worse for the Jewish people. The Greeks invaded, and then the Romans. People became more and more desperate for the fulfilment of the old prophecies, their expectations more and more urgent. Their thinking became more and more vivid, their visions more and more extreme, as we can see if we read Daniel or the New Testament book of Revelation.

The shepherds outside Bethlehem, keeping watch over their flocks by night, would have felt this urgency, this need for God to act and set things right. That is why they jumped into action at the angels' message, and went to check it out. They discovered that once again, a young girl had given birth to a son, and that God was indeed with us – not just, as in Ahaz' time, as a sign that God would protect the nation, but really with us, living and dying as one of us – in order to deliver us from a life as slaves to our own waywardness.

This feeling of haste and urgency struck an American pastor, Edmund Sears, in 1849. Europe had been stirred by revolution, the United States by war with Mexico. If only God would step in! And God had stepped in, in Christ's birth in Bethlehem, as the angels had sung upon that midnight clear, to bring salvation to a sad and lowly world.

*For lo!, the days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold,
When peace shall over all the earth
Its ancient splendours fling,
And the whole world give back the song
Which now the angels sing.*

- Hector Davie

FAQ: What is an “ecumenical service”?

The Week of Prayer for Christian Unity is held from 18 to 25 January in 2016. It is what the name says and St Ursula's will be taking part in the ecumenical service at the Münster.

Ecumenical means “the whole world” and it often means several churches working together on a particular activity – a church service, a social project or a study course perhaps. It is not the same as “non-denominational”, which means not affiliated to any particular denomination. Nor is it the same as “multifaith”, which refers to activities involving members of different faiths (e.g. Christian, Muslim, Hindu etc).



The aim of ecumenism is to bring the different churches closer together. We remember that at the Last Supper Jesus prayed to his Father “that they [his disciples] may become one, as we are one, ... so that the world may know that you have sent me and have loved them even as you have loved me” (John 17:22,23). This tells us that Christian unity is God's will, and consequently Christians apart is not his will. We see that God's love is not exclusive to just one sort of Christian and that being together makes us more effective in witnessing to the world.

Sadly, some churches are not in favour of ecumenism. These can be exclusive and judgemental. They are not interested in working with other churches because they regard them as not “biblical” or “spirit-led”. This leads to more splits and increased rivalry, contrary to the spirit of John 17.

What do we mean by Christian unity? Most people would agree that it does not mean we have to form a single church and all become Catholics, Baptists or whatever. Instead the ecumenical movement helps churches overcome misunderstandings between them and to recognise what they have in common. A motto of ecumenism is that churches should not do things on their own that they could do together. Good examples of this are Partner Sein, the Old Catholic aid organisation, which does not have its own projects but supports Anglican mission agencies, and the local projects run by AKiB, the Council of Churches in Bern.

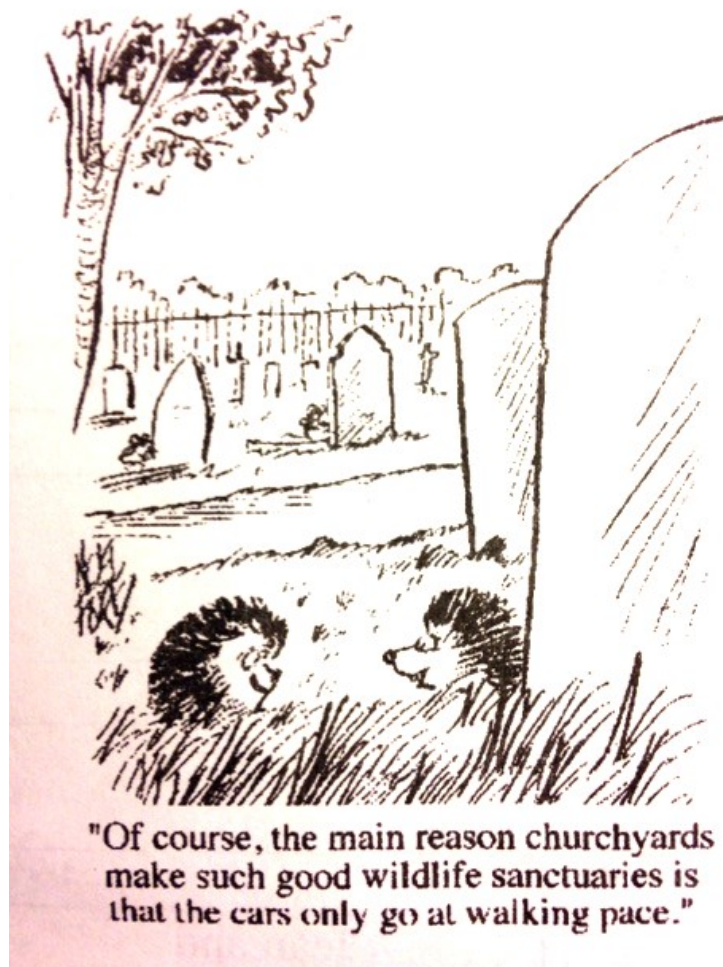
St Ursula's is a member of AKiB and AGCK, the Swiss National Council of Churches. I am on the *Präsidium* (Board) of AGCK. This organisation gives the smaller churches in Switzerland a say in national affairs. The Anglican Church is a member of the World Council of Churches, which has its headquarters in Geneva, and the Conference of European Churches in Brussels, which does valuable work in making a Christian voice heard in the European institutions.

Ecumenism, then, means we should be faithful disciples in our own church but at the same time rejoice in the possibilities offered by being part of a larger family.

- PMP

Parish Humour

Thank you to Tony Read for sharing this bit of humour from his mother's parish magazine in UK.





The Bishop's Advent Appeal 2015-

Refugee crisis in Greece

Facts and Figures:

- More than **562,355** asylum-seekers and refugees have arrived in Greece by boat in 2015
- **3,150** people are estimated to have drowned on boat journeys to Italy and Greece in 2015
- The vast majority of arrivals in Greece are refugees fleeing war and persecution in **Syria, Afghanistan and Iraq**
- **23%** of all arrivals in Greece are **children** (All figures UNHCR 28 Oct 2015)



Background:

Since the beginning of 2015 Greece has experienced an exponential increase in the arrival of refugees and asylum-seekers fleeing war, violence and persecution. The vast majority of arrivals in Greece are refugees fleeing the conflict in Syria, though other nationalities, such as Afghans and Iraqis are also fleeing human rights abuses and conflict in their home countries.

So far Greece has mostly been a country of transit for the hundreds of thousands of refugees who are hoping to reach other European countries and claim asylum there. Families use their life savings to pay people smugglers for dangerous boat journeys across to Greek Islands from Turkey.

It is important to remember that the conflicts in Syria, Afghanistan and Iraq have been ongoing for years, even decades in the case of Afghanistan. Many of the refugees arriving in Greece have already been living in refugee camps in the middle east for several years, but the situation in these camps has deteriorated; unable to access proper services, to work, receive an education and secure a safe future for their families, refugees have made the difficult choice to move again, this time to Europe in search of safety.

Refugees who arrive in Greece bring very few provisions with them and they have many needs like warm dry clothing, shelter, food, water, medical care, hygiene products, counseling and advice.

Activities of the Anglican Church:

Local Christian church groups in Athens have already mounted individual responses to assist refugees in Greece. The Anglican Chaplaincy in Athens supported by United Society and Anglican Alliance has worked to bring different church groups together in Athens to coordinate a compassionate and effective ecumenical response for the refugees arriving in Athens and on the Greek Islands. The Anglican Church in Athens has further identified specific programs, which need urgent financial support to assist refugees.

**See over for how you can
help this Advent season**

How you can help



The Anglican Chaplaincy in Greece, represented by Fr. Malcolm Bradshaw, is coordinating with other Churches to identify and fund critical programs for refugees. Here are some examples:

Lighthouse Refugee Relief, Lesvos Island

Our team visited the island of Lesvos 15 kms from the coast of Turkey. Lesvos receives the highest number of refugee boat arrivals in Greece. Boat arrivals are chaotic and dangerous and many refugees have tragically drowned within sight of the coast. Typically refugees arrive during the night in small rubber boats crowded with up to 50 people onboard. The vast stretch of coastline is mostly uninhabited and many refugees land in isolated parts of the island

where there is no assistance (such as at a remote lighthouse - pictured above). Volunteer and church led organisations are critical in monitoring the coast and relieving refugees. The volunteer teams provide refugees with clean dry clothing, shoes, medical care a hot meal and shelter for the night before the refugees can move onwards to be registered on the main part of the island.

The Chaplaincy in Greece is already providing financial support to one particular organisation, Lighthouse Refugee Relief who are performing critical work on Lesvos. This non-profit organisation has commenced a program to construct temporary accommodation at a lighthouse which tragically attracts refugees arriving at night to an isolated and dangerous part of the coastline. Part of donations to the Advent appeal will go towards Lighthouse Refugee Relief, an example of one initiative that the Anglican Church is supporting in Greece.

Apostoli, Humanitarian arm of Greek Orthodox Church

The Anglican Chaplaincy in Athens has a strong relationship with Apostoli, an organisation providing essential frontline assistance to refugees in Athens and those arriving on the Islands of Chios, Samos and Kos.

Apostoli provide food and water, adult and infant hygiene items, and improved shelter and living conditions for refugees on Chios, Samos and Kos. In addition they partner with local medical teams to provide vaccinations for refugee children in Greece.

The Anglican Chaplaincy in Greece is already supporting Apostoli's programs and will continue to do so with money donated during the Advent appeal.

How to donate

Please send your donation to your local Chaplaincy treasurer stating clearly, 'For the Bishop's 2015 Advent Appeal'



Photo: Kelly Lyth

And God saw that it was very good

The Bible and Creation



Saturday 16 January 2016

10.00am -1.00pm

At Holy Trinity Church, Geneva

Led by Clare Amos

Over the last 40 years or so, the Bible has been getting a mixed press when it comes to topics like creation and environmental concerns. Is it really true (as some have said) that a focus on humanity within the Bible has encouraged a corresponding neglect, among Christians and Jews, of the non-human parts of creation? This study morning will explore the different – and rich – strands of the biblical portrayal of the interwoven relationship between God, human beings and the entirety of creation.

All are welcome. It is helpful to know approximate numbers of those attending, for duplication of handouts etc. So if you are planning to come it is kind if you can let Holy Trinity Church office know.

Tel. 022 731 51 55. admin@holytrinitygeneva.org

Dr Clare Amos currently works at the World Council of Churches with responsibility for interreligious dialogue and cooperation. She is a biblical scholar by background, having written a commentary on Genesis (relevant to this topic!). She particularly enjoys leading Bible studies which bring together the fruits of biblical scholarship and pressing current issues.

A Word for the Month – Manger

We all know about the manger. The word appears three times in King James' Authorized Version of the Bible, all of them in Luke 2. Mary laid Jesus "in a manger, because there was no room for them in the inn." The angel told the shepherds they would "find a babe wrapped in swaddling clothes, and lying in a manger." And the shepherds duly found the "babe lying in a manger." The Bible version which we use in church, the New Revised Standard Version, uses the word a fourth time, also in Luke, at 13.15: "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water?" - the Authorized Version says "from the stall", but in the original Greek, it is the same word, *phatne* – a container for animals to eat from, a feeding trough.

So is there anything more to say about it? Only people who keep horses know much about mangers. The word is hardly used in everyday English – apart from the Bethlehem story, the word is most used the phrase "dog in a manger" – from the old Greek fable of the dog who vigorously kept cattle away from their hay, but was unable to eat it himself.

For the Romans, the same word, *praesaepium*, could mean a manger or a stall – rather like the English word "box": it could be a container to keep food in, or to stop one horse from kicking its neighbour. And because the church used Latin for its services, nobody bothered very much about the difference.

A manger could be a sturdy wooden construction, or it could be woven from basket-work: the German word *Krippe*, to which both the French *crèche* and the English "crib" (and German *Korb* as well) are related, originally meant a basket, then a manger, and nowadays the French and German words are used for a children's nursery, and a crib is a comfortable cot. The carol published in 1884 (and charmingly, but wrongly, claimed to have been sung by Martin Luther to his children) has the infant Jesus sleeping "away in a manger, no crib for his bed", but at the time the Bible was translated, the two words referred to the same thing.

Interesting, you might say, but irrelevant! What spiritual lessons can we learn from all this? Many remarkable things happened during Jesus' life. Only Luke has selected the story of the shepherds and the manger – why?

Part of the answer lies in Luke's special emphasis on Jesus' humility. He is a king but not a king, and certainly not a threat to the Roman authorities. At the beginning of his Gospel, its writer tells the convert, Theophilus, that the

account will bolster up the message that brought Theophilus to faith. And part of the message is that the Christian should be like Jesus, the king who rides on a donkey, the king not born in a palace, not even in the guest chamber (the most probable translation of the word normally rendered as “inn”), but laid to rest on the hay. “Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.” (Luke 9:58)

There is nothing in Luke about going from inn to inn until a kindly innkeeper let the young mother stay in an outside stable. Very early on, Christians saw the lament at the beginning of the collection of Isaiah's prophecies (1:3) as connected with Jesus' coming: “The ox knows its owner, and the donkey its master's crib; but Israel does not know, my people do not understand.” They put the two together, and made the rather unhygienic circumstances we find depicted on our Christmas cards. If we read Luke carefully, the story is more of Joseph and Mary arriving in Bethlehem, staying for a few days, and then of Mary having her baby, and because there was no space in the best room, having to fetch in a feeding rack full of hay for the baby to rest in.

Whatever the picture, the message is clear. God does not demand the best bed, the best room, the best companions (shepherds were regarded as fairly disgusting people in those times). God comes to us no matter how lowly our circumstances. God does not want us for our wealth, but for our hearts. For this we can all, rich or poor, high or low, be merry at Christmas!

- *Hector Davie*



Chaplain's Notes

Making Advent Meaningful

Two events to help you make the most of the important (but often overlooked) season of Advent.

Looking for the Light of Christ.

On Saturday 28 November there will be an opportunity to prepare for Advent in words and music. The service will explore the themes of waiting,

hope and of light and darkness. Some of the Church's greatest prayers and music have been written for the Advent season. Come and experience them again – or for the first time!

Saints Alive! During Advent you are invited to come and explore the work of spiritual writers from the British Isles. These are people who have reflected on and struggled with the words of scripture. They have tried to discover what God has been doing in their lives and the lives of others. They have spent many hours in prayer and contemplation. In so doing, they have shaped our faith. Like us, they are stones in God's temple and they are the foundation on which we build.

We meet on Fridays at 12 noon in the upper hall on 27 November, 4, 10 and 17 December. No need to register in advance. Just turn up and please bring some food to share for lunch.

Remember, the more attention you pay to Advent, the better your chances of discovering the meaning of Christmas afresh.

Joining with other churches

There are several events in the coming weeks where we shall be taking part along with other churches. Not only does this witness to our unity in Christ, it also raises the profile of St Ursula's to our neighbours. Everyone is welcome at all of these events and services.



30 November: Ecumenical service for the new Federal Parliament; in the Münster at 13.15.

10 December: Carol service together with the English-speaking Roman Catholic community; in the Heiliggeist Church at 19.30. (Collection for Tear Fund's Syria appeal and the Passantenhilfe in Berne)

17 January: Ecumenical service in the Münster at 10.00. (No services at St Ursula's that morning)

28 February: We join with the Münster congregation for a bilingual service of Choral Mattins (Morning Prayer) led by the Tenebrae Choir of London; 10.00 at the Münster. (NB there will be Holy Communion at St Ursula's at 8.30 as usual).

15 January; the Old Catholics have invited us to join them for a Raclette Evening in their church hall (Kramgasse 10).

Later in the year we are planning to join a national campaign organised by various churches in Switzerland called "Jesus ist ...". Look out for more details in the weekly notice sheets and on the church notice board.



- PMP



Christmas Party

On Friday 18 December, there will be our traditional Christmas Party. We will meet around 18.00 in the church hall. Come along and join in – bring your friends and family. If you have a Christmassy party piece (e.g. poem, reading, song) please bring that too. There will be mulled wine, satsumas, Christmas cake, mince pies and other goodies to share.

Christmas Day

Come and join the celebration – it's a very special day.

After the service on Christmas Day, there will be Christmas cake and mince pies to enjoy with your coffee or tea.

St Ursula's Christmas Bazaar 2015

This year's bazaar once again – despite the extremely windy and wet weather - proved to be a very popular event with lots of visitors. I hope that these photos capture the wonderful atmosphere throughout the 2 days of the bazaar.

A HUGE thanks to all the numerous people who dedicated hours of their time and skills both behind the scenes and on stalls - before, during and after the bazaar.

I would particularly like to thank all those who organised and ran a stall.

I hope everyone who helped with and attended the bazaar had an excellent and festive start to the Christmas period.

The provisional takings for each stall are:

Second Hand Books	2'400.50
Bric à Brac	525.80
Christmas Cakes	2'187.00
Children's Crafts	69.00
Christmas Decorations and Wreaths	915.40
Christmas Decorations in the Church	200.00
British Food Stall	10'143.60
Guess the Weight of the Cake	134.05
Patchwork	1'688.20
Restaurant	2'792.40
Raffle	725.00
Tombola	571.00
Toys	227.15
External Stalls	362.00

Some of these totals still need to have expenses deducted from them but we still expect that final takings will exceed Fr 23,000 – a superb result.

- Jana Kutesko, Church Office



A Treasurer's New Year

First of all, many thanks to those of you who have responded to our pledge appeal, by making a donation or by filling in your forms. It really does help me to know how much I may expect, and I am especially grateful to the ten per cent of you who have seen that costs continue to rise and who have pledged a bit more than last year.



The end of one year and the beginning of another is a busy time for treasurers.

Accounts need to be finalized, so that we know just how much we can afford, and whether we are losing money, or managing to keep our financial heads above water. Large bills need to be paid – our contribution to the diocese, amounts we have committed to charity, various insurances, all fall due over a short period. Tax statements have to be sent out.

2016 will be a challenging year. Many of you will have seen a simplified version of our projected budget with your pledge appeal – if you haven't, I've appended it below. To avoid a deficit, we need to prune our expenditure to a minimum, and to raise nearly a quarter of million francs – over half of it from us, the church's members.

In addition, Council have been reviewing our energy needs. We all know that the church can be cold in wintertime, but we have now found out why and are finding ways to fix it. This will cost money, but we have put money aside in our Building Fund for such things. What we may not know is that the chaplain's house, built in the 1950s to the standards of that time, is an appalling energy guzzler (G on the official scale from A (or A+++ if you are buying a new freezer) to G). This is bad for God's environment, and it is bad for our bank balance. To raise its efficiency meaningfully will cost money – lots of money, and more than we currently have. (A conservative estimate would be Fr200,000.) And the hall also uses energy needlessly – at the moment it is heated even when nobody is scheduled to be there, and the tap water is hot even if nobody is using it.

So take thought, as 2015 merges into 2016, and keep our need in your prayers.

2016 BUDGET

INCOME

Pledges & donations	134500
Collections	37500
Income from events	36200
Hall etc Contributions	23000
Thun	700
Magazine (net)	2900
Books/cards (net)	200
Coffee (net)	1900
Miscellaneous (net)	30
Grants for Archdeacon	5000
Interest	440

EXPENDITURE

Stipends and remunerations	131650
Travel	4620
Premises	43500
Office and telephone	4100
Insurance	3250
Vestry and ministry	3850
Library	200
Junior Church/Youth	2700
Diocese & deanery	15500
Charity	23000
To Building Fund	10000

TOTAL

242370

242370

Jam Jars!

It's that time of year again.... the oranges are going to be ready soon to make marmalade *but* I've got very few jars left, so a special plea for lots of jam jars so that we don't have a shortage of marmalade at next year's sales.

The jars should be no bigger than 450g size, have all their labels removed, be totally clean inside and out and have their lids with them.

If you have any to spare, please leave them in the Church Kitchen

THANK YOU!

- Jana Kutesko



Prayer Diary

December 2015



- | | | |
|----|---------------|--|
| 1 | Tuesday | AIDS sufferers |
| 2 | Wednesday | The Bishop's Advent Appeal (The Lighthouse Project on Lesvos) |
| 3 | Thursday | <i>St Francis Xavier</i> , Christians in China |
| 4 | Friday | "Saints Alive!", our Advent course |
| 5 | Saturday | Recognising Jesus in the faces of the needy |
| 6 | Sunday | <i>St Nicholas</i> , people with financial problems |
| 7 | Monday | The European Union |
| 8 | Tuesday | <i>The Blessed Virgin Mary</i> , pregnant women |
| 9 | Wednesday | Us (Anglicans in World Mission) |
| 10 | Thursday | UN Human Rights Day |
| 11 | Friday | Times of quiet at this busy time |
| 12 | Saturday | English-speaking organisations in Berne |
| 13 | Sunday | Seasonal chaplains in holiday resorts |
| 14 | Monday | Our church musicians |
| 15 | Tuesday | Shop workers |
| 16 | Wednesday | People travelling |
| 17 | Thursday | The carol service in Thun |
| 18 | Friday | The Bishop's Advent Appeal (Apostoli, the Greek Orthodox relief organisation) |
| 19 | Saturday | The Salvation Army |
| 20 | Sunday | People spending Christmas far from home |
| 21 | Monday | People in prison |
| 22 | Tuesday | All who help prepare for our Christmas services |
| 23 | Wednesday | People alone at Christmas |
| 24 | Thursday | Our Christmas services and all who attend |
| 25 | Friday | Christmas Day |
| 26 | Saturday | <i>St Stephen</i> , families far away |
| 27 | Sunday | <i>St John the Evangelist</i> , People at work in the holiday period |
| 28 | Monday | <i>The Holy Innocents</i> , children at risk in the world's troublespots |
| 29 | Tuesday | Christians in the Holy Land |
| 30 | Wednesday | People spending Christmas and New Year in hospital |
| 31 | Thursday | Thanks for God's blessings in the year coming to a close |

January 2016

- | | | |
|----|---------------|---|
| 1 | Friday | God's guidance in the new year |
| 2 | Saturday | Walking Together, the Diocesan Mission Strategy |
| 3 | Sunday | God's protection on our homes |
| 4 | Monday | Places and people in the news this week |
| 5 | Tuesday | The Archbishop of Canterbury |
| 6 | Wednesday | Epiphany – offering our gifts and talents in Christ's service |
| 7 | Thursday | People looking for work |
| 8 | Friday | The missions and charities we support |
| 9 | Saturday | Safety on the ski slopes |
| 10 | Sunday | Christians in the Middle East |
| 11 | Monday | The Diocesan Communications Group |
| 12 | Tuesday | Our Charities Committee |
| 13 | Wednesday | Young people doing their military service |
| 14 | Thursday | Those who clear the roads and keep transport services running |
| 15 | Friday | Keeping our New Year's resolutions |
| 16 | Saturday | The work of REGA |
| 17 | Sunday | The Ecumenical Service at the Münster |
| 18 | Monday | The Week of Prayer for Christian Unity |
| 19 | Tuesday | The Swiss Reformed Church |
| 20 | Wednesday | AGCK (the Swiss National Council of Churches) |
| 21 | Thursday | The Lutheran and Mar Thoma Churches |
| 22 | Friday | The Free Churches |
| 23 | Saturday | The Roman Catholic Church in Switzerland |
| 24 | Sunday | The Old Catholic Church in Switzerland |
| 25 | Monday | The Society of Friends (Quakers) |
| 26 | Tuesday | The Bishop's Staff Meeting |
| 27 | Wednesday | The housebound |
| 28 | Thursday | Maintaining safe churches |
| 29 | Friday | Our Youth Groups |
| 30 | Saturday | People with chronic illnesses |
| 31 | Sunday | Our calling to be light to the world |



For Your Diary December 2015 & January 2016



Joy to the World!

Regular Weekly Events

Mondays	09.00-09.30	Morning Prayer
Wednesdays	09.15-11.15	Parents and Tots— not on 23 and 30 December
Fridays	09.30	Patchwork – not on 25 December and 1 January
Saturdays	09.30-11.30	Choir Practice – not on 26 December and 2 January

Other Events

Tuesday 1 December	19.30	Church Council
Friday 4 December	12.00 - 14.00	Advent Study Course
Sunday 6 December	08.30	Church Breakfast
	10.00	Youth Group
	11.30 - 13.30	Nativity Service Rehearsals
Wednesday 9 December	19.30 - 21.00	Ecumenical House Group in Liebefeld
Thursday 10 December	19.30	Carol Service at Heiliggeist
Friday 11 December	12.00 - 14.00	Advent Study Course
Sunday 13 December	10.00	Nativity Service
Thursday 17 December	19.00	Thun Carol Service at Göttibach
Friday 18 December	12.00 - 14.00	Advent Study Course
	18.00	St Ursula's Christmas Party
Christmas Eve	16.00	Crib Service at St Ursula's
	22.00	First Eucharist of Christmas
Christmas Day	09.15	Said Eucharist
	10.00	Christmas Carols

Sunday 3 January	08:30	Church Breakfast
Tuesday 5 January	19.30	Church Council
Wednesday 6 January	19.30 - 21.00	Ecumenical House Group in Liebefeld
Sunday 17 January		COPY DATE
	10.00	Ecumenical Service at the Münster
		NO SERVICE AT ST URSULA'S
Wednesday 20 January	19.30 - 21.00	Ecumenical House Group in Liebefeld
Sunday 24 January	10.00	Youth Group
Thursday 28 January	09.00 - 11.00	Magazine Collating
Sunday 31 January	10.00	Youth Group

Future Dates

Saturday 6 February	09.00	Archdeaconry Synod
Saturday 27 February	10.00	Book and Food Sale
Sunday 28 February	10.00	Joint Service at the Münster, NO 10.00 SERVICE AT ST URSULA'S
Sunday 6 March	12.00	Mothering Sunday and Missions Sunday – Bring & Share Lunch



Kitchen Tidy-Up

If you have left something in the church kitchen, please collect it by 31 January. In the first part of February, we will be having a clean-up which means that we will throw away everything we do not want.



Services and Readings

December 2015 and January 2016

6 December – Second Sunday of Advent

10.00 Sung Eucharist
Baruch 5:1-9
Philippians 1:3-11
Luke 3:1-6

13 December – Third Sunday of Advent

8.30 Holy Communion
Philippians 4:4-7
Luke 3:7-18
10.00 Nativity Play

20 December – Fourth Sunday of Advent

10.00 Sung Eucharist
Micah 5:2-5a
Hebrews 10:5-10
Luke 1:39-45



24 December – Christmas Eve

16:00 Crib Service
Luke 1:26-31, 38
Luke 2:8-16
Isaiah 9:2,6,7

22:00 First Mass of Christmas
Isaiah 52:7-10
John 1:1-14

25 December – Christmas Day

09.15 Holy Communion
Hebrews 1:1-4
Luke 2:1-7

10.00 Carol Service
Isaiah 62:10-12
Titus 3:4-7
Luke 2:8-20

27 December – First Sunday of Christmas

8.30 Holy Communion
10.00 Sung Eucharist
1 Samuel 2:18-20,26
Colossians 3:12-17
Luke 2:41-52



3 January – Epiphany

10.00 All Age Service
Matthew 2:1-12



10 January – The Baptism of Christ

8.30 Holy Communion
10.00 Sung Eucharist
Isaiah 43:1-7
Acts 8:14-17
Luke 3:15-17,21-22



17 January – United Service at the Münster, 10.00

No service at St Ursula's



24 January – Third Sunday of Epiphany

8.30 Holy Communion
10.00 Sung Eucharist
Nehemiah 8:5-8
1 Corinthians 12:12-20
Luke 4:14-21



31 January – The Presentation of Christ

10.00 Sung Eucharist
Malachi 3:1-5
Hebrews 2:14-18
Luke 2:22-40

Church Breakfasts

You all have breakfast on a Sunday morning before coming to church. So why not come to church first and have breakfast with us there? Everything is provided - cereals, fruit, bread, butter, jam, marmalade and croissants together with tea, coffee and juice. And you can meet people – those you know and perhaps even some you do not know.

So just come along on

6 December

3 January

Put the dates in your diary now.

- Tricia Carrick



Ecumenical House Group in Liebefeld

We welcome you to walk with us on our journey of faith.

“Understanding the beginning is the beginning of understanding”

We are studying “Unshakable Faith” by Rick Joyner, a devotional based on the Book of Genesis.

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

Wednesday, 9 December 2015

Wednesday, 6 and 20 January 2016

Please contact Brian or Lynn Morgan

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



Address: Falkenstrasse 2

3097 Liebefeld

(No.10 bus to Hessestrasse and then just a short walk). Please contact us in advance, in case there is a change of location.

Junior Church News

Meeting Times

Junior Church meets most Sundays, with an all-age praise and worship service usually the fourth Sunday of the month. We begin in church with the whole congregation. After this, we move to the upper hall for a brief input, prayer and collect before separating into classes. We currently run three classes for children aged between 3-14 years. Youth group has a separate meeting schedule.



Lessons

Junior Church works with the ecumenical, lectionary-based magazine "Roots for Churches". In the weeks leading up to Christmas, our classes will mostly be preparing for the nativity play on 13 December by learning songs and creating material to decorate the church. In the coming year, the featured Gospel will be Luke. We can't be certain who wrote Luke's Gospel, but we know that he wrote with a purpose - not to create faith but to encourage those who already believe, to build confidence. We look forward to a year marked by hope.

Activity Club (7-13 year olds):

We have an active Activity Club for our 7-13 year olds in St. Ursula's Church. We generally meet every two months either for an outdoor activity together or a service project for our church. In September, we decorated cupcakes to

sell in aid of the Junior Church Tear Fund project for Uganda. In November we helped in the restaurant at the Christmas Bazaar, serving coffee and tea and decorating biscuits and cakes, as well as helping to tidy up. After the Bazaar, we left for our traditional end-of-year ten-pin bowling event and supper together.

We look back on a happy year together and look forward to new adventures in 2016. Please check the Junior Church notice board in January for the new programme. If you are interested in joining Activity Club and would like to receive our mails, please contact Sharon Batley (079 482 2972) or Françoise Hänggi (fhaenggi@swissonline.ch).



Nursery

All children under 3 are welcome in the nursery (crèche). A reminder to parents: please collect your child immediately after the service; you may also fetch your child before communion, if you would like him/her to receive a blessing.

- Françoise Hänggi

Safeguarding our Children at St Ursulas



A reminder to parents:

Please do remember that it is your own responsibility to supervise your children after our church services and during the coffee time no matter whether they are in the church halls or outside!

Children and Communion



The course is coming to an end. The eight children have all attended all of the four Sunday sessions where the main theme has been “Belonging” – belonging to God, belonging to the church (part of the body), the food of belonging (Passover, Communion).

The final session will be on Saturday 28 November for the children and their parents when we will look in some detail at the structure of the communion service.

Please pray for all of the children:

- Three of them will be baptised on 29 November: Ariel, Charlotte and Daniel.
- Six of them will be admitted to communion on 29 November: Anna, Ariel, Benedikt, Charlotte, Emma and Paul
- Two of them will be admitted to communion on 6 December: Daniel and Takura

- *Tricia Carrick*

Happy Birthday

Congratulations to our Junior Church Children with birthdays in December and January:

David Eze 6 on 13 December

Anabelle Hebeisen 14 on
12 December

Samuel Klein 15 on 17 December

Aydon Kuruvilla 4 on 4 January

Kilian King 11 on 24 January



The Green Corner

How Green Are You?

We have been slow to realize how much damage we have been doing to God's Creation – poisoning God's earth with chemicals, eroding it with mining, destroying the balance of the climate by burning fossil fuel irreplaceably, condemning people to an uncertain future, even as we liberate many of them from ill-health, poverty and starvation. We can all do something to stop this by reducing our carbon footprint, but do we know how? Here are some common misconceptions.

Washing up by hand is better for the environment than using a dishwasher.

On the contrary, a modern dishwasher uses much less water, and thus less energy. And it heats the water more efficiently too.

Glass bottles are much better than plastic bottles.

In principle, only if you reuse them, and even then, reusable plastic bottles have a lower carbon footprint.



Hot-air hand-driers destroy the climate.

A modern blade-style hand-drier is said to produce the equivalent of 1.7 grammes of carbon dioxide per cycle. A fabric towel is less hygienic and needs costly washing. Paper towels – even recycled like ours at church – have to be made, cut to shape, folded, packed and transported, at an estimated 34 grammes of CO₂ per use.

Reading the newspaper on line is better than buying a paper copy.



Your *Bund* and your *20 Minuten* are printed on paper from sustainable sources, and paper is easy to recycle. Production, printing and distribution produce some 28 kilos of CO₂ per year. But if you read them on line for half an hour a day, your computer will have produced 36 kilos, if you buy your electricity on EWB or BKW's regular tariff.

Using your washing machine's fast programme saves a lot of energy.

The fast programme heats the water to just the same temperature, and the only saving is that the motor is running for a shorter time. The real saving is from reducing the washing temperature – washing at 30° uses a third as much energy as washing at 60°. If your washing machine (or your dishwasher) has an economy programme, use that.

Eating soya products destroys the rainforest.

This one is true. The world production of soya is over 250 million tons, and over 200,000 square kilometres of rainforest are destroyed every year in Brazil alone to produce it. But only 2% of this soya is for human consumption. The rest is fed to animals – so it is eating meat that leads to the destruction!

Paper bags are better for the environment than plastic ones.



This one is true, but only in principle. As with bottles, the key is in reusing your bags. Reusable paper bags need longer fibres for strength, but producing them is still some 20 times more efficient than making plastic ones (or even bags of cotton, jute or hemp – crops that have the extra problem of requiring noxious pesticides). If a nylon or a cloth bag lasts twenty times as long as a paper one, then

that is the option to choose. But whatever you do, reuse and recycle!

- Hector Davie



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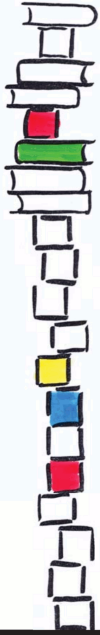
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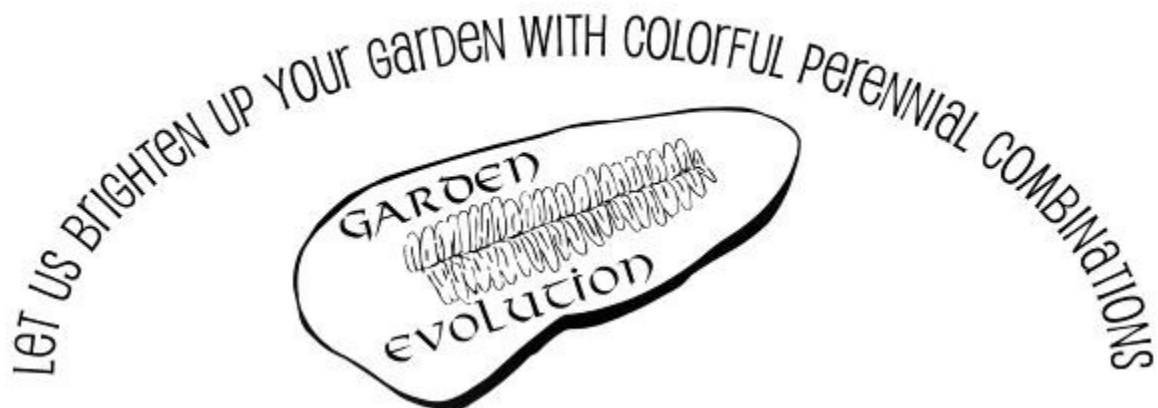
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Nazanin Kupferschmid, President
Tel. 078 905 5743, email nkschmid@gmx.net
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Contact: President: Chris Warren

Email: cuwarren@zapp.ch

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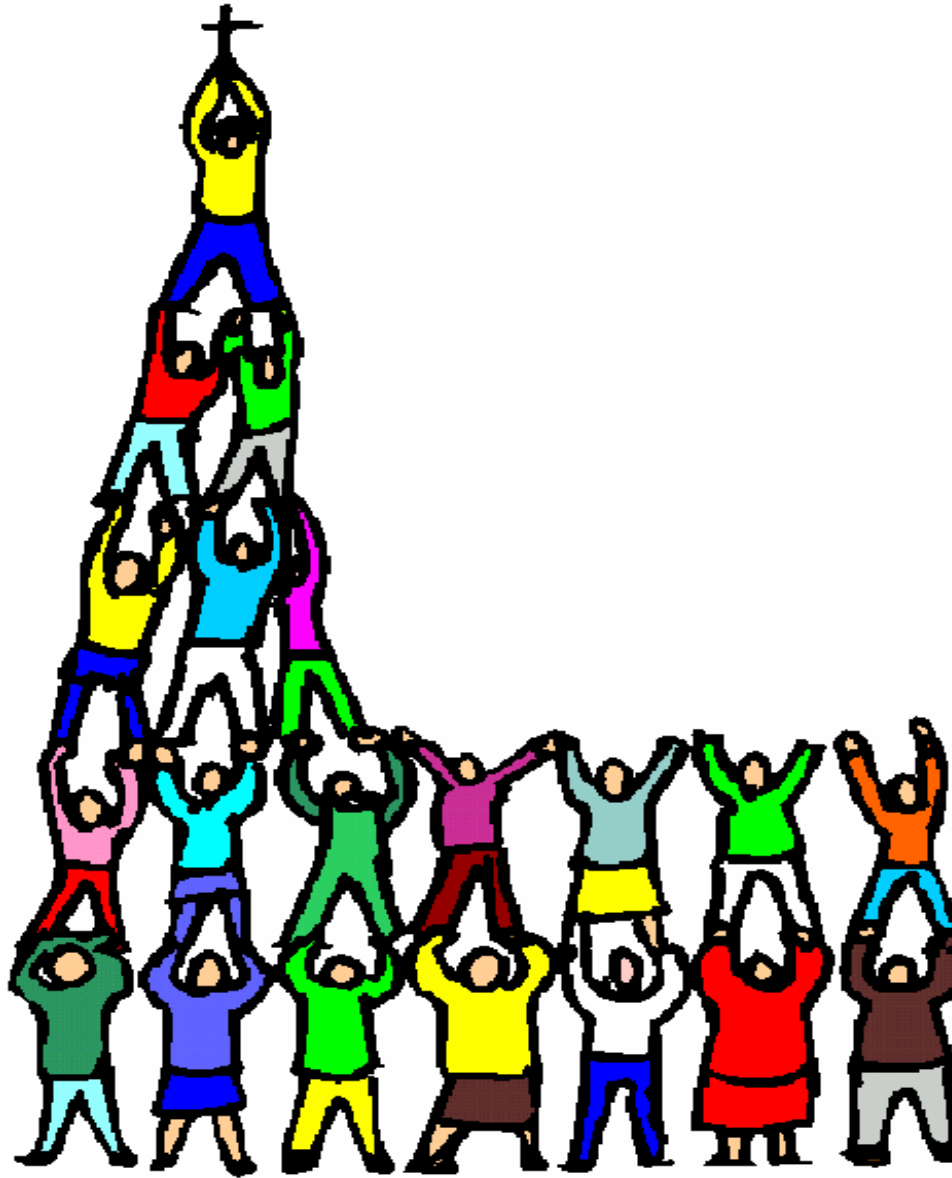
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