

THE CHURCH OF ST URSULA BERNE



August – September 2017

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

Chaplain

Revd Stephen Stuckes

chaplain@stursula.ch

031 351 03 43

Lay Reader

Archana Jacob

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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 more informal.

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 at

Chapelle Romande, Frutigenstrasse 22: Eucharist and Bible study.

Contact: Church Office 031 352 85 67

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: www.stursula.ch

E-mail: berne@anglican.ch



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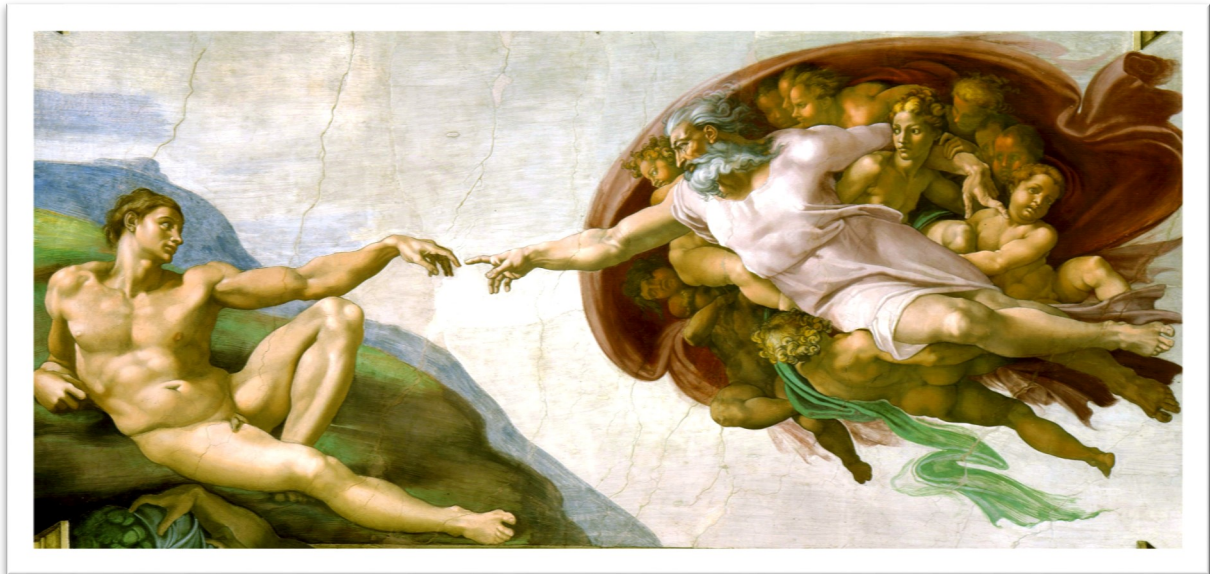
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10 September 2017

Please send copy to magazine@stursula.ch

COLLATING DATE: Thursday 21 September 2017

Touching the Divine



In making the transition to the Swiss culture I have been 'negotiating' the way we greet one another. From the firm handshake and the accompanying eye contact (a confident engagement that English people pay to acquire for their children through a 'good' school) to the Swiss form of greeting with three 'kisses'.

In my language class this very subject came up one day and we briefly explored the form of greeting each other in the various cultures represented there. The Cameroonian girl told us that there were many ways of greeting in her culture, depending on the nature of relationship and context, from touching heads to full on hug. Unabashed, she asked me to stand in order to demonstrate to the class!

In western cultures we are understandably cautious of touching other people, not wishing to act inappropriately or offend. Perhaps, though, it is no coincidence that one of the most popular images of God is a fragment of Michaelangelo's sublime fresco on the ceiling of the Sistine Chapel 'The creation of Adam.' Here God reaches out to Adam, their fingertips almost touching, as if to impart the spark of life from his own finger.

Touch is something of which we are often uncertain, and, as a people, we have tended to be rather distant and formal about public displays of physical contact. Michaelangelo saw how ultimate creativity could be expressed in the sense of touch - especially where the Divine and eternal touches the human and the finite. Aristotle suggests touch is the only sense an animal cannot live

without, something we have just for the sake of being, whereas the other senses we have for well-being.

Imagine for a moment what God is doing in Michaelangelo's painting is imparting not only life itself but specifically the gift of touch. Jesus was not afraid of the intimacy of touch. He used it wherever possible to bring healing, and to express love and commitment. Even to touch him, as one desperate woman was brave enough to risk, was enough to experience something of the electricity Michaelangelo sought to express.

Most memorably, Jesus expressed touch by washing the feet of his disciples as a sign of how he expected his followers to serve others. Pope Francis once washed the feet of young offenders in a prison outside Rome, held a severely disabled young man in his arms in St Peter's Square and hugged and kissed a disabled child in an effort to show what God is like and how much he loves us.

As Martin Warner Bishop of Chichester says, 'Human dignity is never so effaced that we do not recognise a loving touch which takes nothing but gives so much by way of restoration' - something the poet R.S. Thomas recognised in his poem 'Threshold':

I am alone on the surface
of a turning planet. What
to do but, like Michaelangelo's
Adam, put my hand
out into unknown space
hoping for the reciprocating touch?

Perhaps we should pause to reflect on this the next time we come into contact with another human being.

-Stephen Stuckes

Doing it together

Nothing divides Christians more effectively than disputes about worship. We are told that in the market place of fourth-century Nicæa, people argued whether the Father and the Son shared the same or just a similar substance. We know that Luther's 95 theses disputed the established church's view of the nature of penitence, penance and repentance. We know that here are issues today where feelings run high – gay marriage, abortion, gender and ethnicity. But for a really fierce argument, get people to discuss the style of the hymns, the length of the sermon, or the place of personal prayer or testimony in their gatherings.

We know from Paul's letters to the Corinthians that this is nothing new. Indeed, what is surprising about the Corinthians is that they all stuck together and had the maturity to write to Paul about their problems and seek his advice. Their questions weren't all about worship – they wanted to know if they could eat meat from animals that had been ritually killed, if they should refrain from marriage, what resurrection really meant. But along the way, we learn things about the ways they worshipped.

They asked about the gifts the Holy Spirit gave them – would they work miracles, would they be able to heal the sick, would they be able to prophesy or to give wise judgements? Would they speak in tongues? Or be able to explain what a person speaking in tongues was saying? We get the impression that everyone was competing with everyone else to show how gifted they could be.

News had reached Paul that matters were even worse. He delivers a slap on the wrist to the people who gorged themselves on the bread and got drunk on the wine at their meetings, leaving others hungry (1 Cor. 11). What the Corinthians needed was orderliness and moderation – and in particular, respect for each other and for each other's gifts.

This still does not give us much of an insight into an ordinary service in those days. We know they sang, we even have some of the words, but we don't know how they sung. We know they shared bread and wine, recalling Jesus' words at the Last Supper, but we don't know how they did it. We know they prayed and preached, and might even speak in tongues (though Paul was not too happy with that). They prayed over and anointed the sick. They kissed each other – something that in those days was only done within the family – but then, the church was a family. But how, or at what point, we do not know.

Before our 10:00 service a few weeks ago, we viewed a short message from Justin Welby, the Archbishop of Canterbury. He had prepared it for a conference of Swiss Pentecostal churches in Berne, celebrating, among other things, 500 years of Reformation. His message to these Christians was that they must never regard themselves as having something special that other Christians lacked. In their attention to the Holy Spirit, they needed to be attentive to the Spirit's work through witness, through mission, through love and compassion. As Paul had told the church in Corinth, they should not judge others, but share the real manifestation of the Spirit in the new life given through the empty tomb.

For what is important is not that we worship in our own way in our own little corner. What is important is that we worship together and allow the Spirit to guide our worship. But even more important is that we have the greatest of the Spirit's gifts – love for each other. If we do not have this, we are simply a noisy gong or a clanging cymbal. Let's not clang, let's work together in love!

- Hector Davie



A Word for the Month – Rabbi

I remember going with our youth group to visit Berne's synagogue in the Monbijou quarter, some time before 2007. The congregation there were looking forward to appointing a rabbi – at the time, they were being led by a cantor. I assumed (correctly in many ways) that the difference was rather like the Church of England's distinction between a priest – someone from outside the congregation who has had special training – and a lay reader, someone from inside the congregation who has had a more limited amount of training, who plays a more restricted role.

I could fill a page writing about cantors and readers, but this article is about rabbis. It is enough to say that cantors need a good singing voice for leading worship in the synagogue, and readers need a good speaking voice to preach (and also to lead worship, but our worship is perhaps less tuneful!). What then is a rabbi?

“Rabbi”, like “sir” is a form of address. The word means “my master”, and pedants would point out that we should be talking about “a rabb”, and in a Jewish context, people do, though in modern Hebrew, the word has become “Rav”. Like “master”, it implies that the person is greater – in this case in their knowledge of the Jewish law, the Torah. To address someone as rabbi is to recognize their authority to teach and to pronounce authoritatively on the law. In modern times, there are training courses, but before the end of the 18th century, this was far less formal.

In the Gospels, the word “rabbi” appears fifteen times, once addressing John the Baptist, the rest addressing Jesus. It also comes twice in its Aramaic dialect form, “rabboni” (one on the lips of the blind beggar, once on the lips of Mary Magdalene in the garden). Nearly always it is a term of respect. “I want to follow you” (John 1:36, 1:49, Mark 9:5). “I need your advice” (“Who sinned?” (John 9:2), “How has this fig tree withered?” (Mark 11:21)). It is how Nicodemus addresses Jesus – “I want to find the truth” (John 3:2). Only when Judas kisses Jesus in Gethsemane does it carry a note of sarcasm.

The word was only just coming into use in Jesus' day. It occurs nowhere in the Old Testament, and scholars have difficulty piecing together dates and developments. Some accounts were written long after the events they describe by writers with their own axe to grind. It seems that with the dispersal of the Jewish people in the centuries before Jesus was born, there was a movement to supplement the work of the Temple with worship in synagogues. Maybe a rift developed between the old Levitical priesthood, the



Christ among teachers,, Vasily Polenov, 1896

Sadducees, and a stricter group of worshippers, the Pharisees, whose teachers were known as “scribes”, but the actual situation is not at all clear.

What is clear is that there were teachers of the Law in Jesus’ day whose teachings gained respect. Some of these teachers had followers, and people noted what they said. After Jesus’ time, their sayings were written down systematically. Some of Jesus’ sayings are very similar.

What is clear too is that both Pharisees and Sadducees felt threatened by Jesus’ teaching. This is not surprising, for Jesus’ complaint was that “they do not practise what they teach” (Matthew 23:3). Of course some, like Nicodemus, were sincere, but many others were not, delighted at taking the place of honour and being deferred to by others.

Jesus came not to be served but to serve. The people who addressed Jesus as rabbi knew that here was a person who did practise what he preached. They were ready to listen to his words and to take them to heart. For Jesus was a teacher and more than a teacher. And in his teaching, he did not simply preach wisdom, but was in himself Wisdom incarnate.

- Hector Davie

The Bear and St. James

We do not know if St. James (any one of the nine saints of that name listed in Wikipedia) ever encountered a bear during his travels. However, in Grindelwald they were sitting peacefully side by side around the skating rink for many years, the Bear Hotel and the little church of St. James.

For centuries Grindelwald was only a small farming village at the foot of the Eiger mountain. But as early as 1855, even before the road from Interlaken was built in the 1860s, it was placed on the chaplaincy list of the Continental Church Society CCCS (today Intercontinental Church Society ICS.) Already there must have been a considerable number of English-speaking guests in Grindelwald at the time, because in 1861 the first seasonal chaplain was installed. The main attractions were its two “rivers of ice,” the Upper and the Lower Grindelwald glacier, one of them easily reached from the village. But it was also surrounded by impressive mountains that drew adventurous climbers, among them many Englishmen. The “Bären” was one of the earliest local inns serving the growing number of tourists every summer. It was rebuilt and enlarged in stages to become the biggest hotel in the village. Around 1886 the church of St. James was erected on grounds donated by the hotel’s



“Grindelwald, with English Church and Viescherwand,” postcard published by Wehrli AG, Kilchberg, Zürich, probably around 1910, not mailed.

proprietors, the Boss family; it seated around 250 worshippers. [How many for St. Ursula's?]

While Grindelwald was a big success in the summer season, there were still the long winters with lots of snow but almost no income for the hotels and the local people. "Bären" owner Johannes Boss saw what was needed. He had a special "Winter House" built with up-to-date installations like central heating for the comfort of his guests. While St. Moritz had been the first Swiss resort to open up for a winter season in 1864/65, Grindelwald came second in 1888. (Wengen, Mürren and Adelboden took almost 20 years to follow suit.) The new house offered 100 beds in 70 rooms and one of the first large ice rinks in

Switzerland. Skating became something of a craze, with games and competitions organized for the skaters. Curling, tobogganing and bobsleigh racing were popular as well. Soon the first men on skis were seen around Grindelwald. The arrival of the steam train in 1890 contributed to the great attraction of the resort. By 1900 there were 18 hotels with 1250 beds and 16 ice rinks ready to receive the guests.

No surprise, then, that Henry Simpson Lunn chose the place for his project to promote Christian unity, the Grindelwald Conferences. An ordained Methodist minister as well as a medical doctor, Lunn thought that holiday retreats for clergymen of different denominations with their families would foster mutual understanding. They were to enjoy the alpine surroundings as well as a programme of lectures and discussions on various religious subjects. It is probable that at least some of their worship services were held at St. James'. Lunn's advertisements promised "an ideal Swiss holiday for £10 10s.," about £900 today, including second-class return ticket and hotel accommodation (it does not say for how many days.) There were an impressive number of bishops, moderators, presidents and venerables listed in the advertisement, who would deliver addresses and take part in the discussions. As events, the conferences that took place in the years 1892-1894 were successful, although they did not inspire an ecumenical movement as Lunn had hoped. Still, as one

**THE GRINDELWALD
CONFERENCE.**

President:
REV. DR. HENRY S. LUNN.

**AN IDEAL SWISS HOLIDAY
FOR £10 10s.**

The sum of Ten Guineas includes hotel accommodation as specified, and second-class return ticket, with choice of the five following itineraries:—

1. London, Dover, Calais, Berne, Grindelwald, Lucerne, Basle, Paris, London.
2. London, Folkestone, Boulogne, Paris (stopping the night), Neuchatel, Berne, Grindelwald, Lucerne, Berne, Neuchatel, Paris, London.
3. London, Dover, Calais, Berne, Grindelwald, Gemmi Pass, Zermatt, Chamouix, Berne, Paris, London.
4. London, Dover, Ostend, Basle, Grindelwald, Berne, Heidelberg, Rhine, Brussels, London.
5. (15s. extra) London, Folkestone, Boulogne, Paris (stopping the night), Neuchatel, Berne, Grindelwald, Gemmi Pass, Zermatt, Chamouix, Geneva, Paris, London.

The Conference promises to be unusually interesting this year. The Lord Bishop of Worcester, the Rev. Dr. Barrows, President of the World's Parliament of Religions, the Moderator of the Church of Scotland, the Moderator of the United Presbyterian Church, the Moderator of the Presbyterian Church of England, the Chairman of the Congregational Union, the Ex-President of the Wesleyan Methodist Conference, the President of the Free Church Congress, the Venerable Archdeacon Wilson, the Rev. J. Watson ("Jan Maclaren"), the Rev. Dr. Barry, Monsieur Paul Sabatier, author of "The Life of St. Francis of Assisi," Lady Henry Somerset, Mrs. Josephine Butler, Miss Frances Willard, and others will deliver addresses and take part in the discussions.

Full particulars on application to the Secretary, Grindelwald Conference, 5, Endsleigh-gardens, Euston, London, N.W.



"Bear Hotel Grindelwald," postcard published by Müller & Trüb, Aarau, postmarked 1900

church historian wrote, the Grindelwald Conferences "represent the awkward first steps in a century of subsequent ecumenical efforts in England."

As for Henry S. Lunn himself, the experience of organizing the conferences led him to start his own business. The Lunn travel agency became one of the largest in Britain and opened up more alpine resorts for winter sports through organized tours. One of Lunn's sons, Arnold, also became a famous promoter of tourism and especially skiing in the Bernese Oberland.

In the midst of its success, in August 1892, Grindelwald was struck by disaster. A fire that started in one of the attic rooms of the "Bären" destroyed the hotel and St. James' church as well as 116 houses in the surrounding area. Johannes Boss lost no time, however, and built a new, bigger hotel on the foundations of the old one. (Lunn's 1893 Conference was held in Lucerne in the meantime.) He called it the "Grand Hotel Bear" to honour his English guests, and their church was reconstructed as well. Both hotel and church survived the breakdown of tourist traffic due to the First World War, until early in 1941 the hotel was the victim of a second fire. Fortunately there were no other losses this time. The Grand Hotel was never rebuilt, but the church remained in place until 1974, when it was sold to the municipality. As there was no interest in the building, it was demolished. Today there is a sports centre where once the Bear and St. James were watching over generations of British tourists.

- Ruth Freiburghaus

The Sediqi Family

Below is a brief introduction to the refugee family Sediqi: We now know that we, Chloe, Beat, the Mission Team and all those wishing to contribute in our church community, must provide the basics for living in a 6 room house for 7 persons.

Please consult the notice board for information, donations of furniture, basic needs and money (for mattresses, bed ware etc.). Thank you very much.



Milad (14), Mahnaz (12), Sherzah (8), father Nasim, Arsalan (6), mother Shaista with baby Maryam

The Sediqi family fled Afghanistan in the summer of 2015.

In their home province of Kapisa, an hour's drive north of Kabul, Nasim owned a small business for clothes and food. He went to school for 9 years. Asked if he learnt a foreign language he replied, yes, he had three days of English before the Taliban arrived and scattered the teachers! Shaista, being a girl, was not allowed to go to school.

The constant threat of war, the Taliban and living in fear became too much. Nasim (38) and Shaista (30) made their (dangerous) way to the west coast of Turkey via Pakistan and Iran, accompanied by their four children Milad (14), Mahnaz (12), Sherzad (8) and Arsalan(6). Human traffickers promised to take them across the Aegean sea to a Greek island. The rubber dinghy was 9 meters long and 75 persons were squeezed on to it. The totally overloaded boat was already sinking when the Greek coast guards arrived with helicopters to save them from drowning.

Several adventures later they were able to reach Switzerland via the Balkan route through Austria and Germany, which then was still open, and applied for asylum in December 2015. They hope to soon be accepted as *“vorläufig Aufgenommene”* and to receive the permit “F”. For the last 20 months they lived in the *“Renferhaus”* (part of the former Zieglerspital area) in a single room - seven of them. In August last year their second daughter Maryam was born in the Lindenhof hospital. Maryam sadly has health issues.

Since the third of July the family are in a new refugee centre in Rossfeld as the Renferhaus had to close. They await the move into Burgackerweg 3A in Bremgarten with relief and great pleasure. Moving day is Wednesday 9 August. The children start school on Monday 14 August.

The four older children have profited enormously from the daily schooling offered in the Renferhaus and speak quite good German. Arsalan had the privilege of going to the nearby local Kindergarten. The parents also had German lessons and will continue to do so.

- *Chloé Hodler*

Treasurer's Report

August-Sept 2017 – mid-year financial review.



On the income side we are tracking well on pledge income and I expect us to end up on budget at 132,000 CHF from pledged giving. If anyone new in our congregation would like to join the pledging scheme and needs more information, then please contact me.

Donations are a bit behind previous year and so are collections so I am forecasting currently a shortfall in those against budget of around CHF 7,000. Collections in particular have been down of late, even though services are well attended. It is something that is being noticed in the wider church as people move towards a cashless society. I know this is especially true of young people, who seem to carry very little cash on them.

The summer fête did not bring in as much as hoped, and so we will focus on our two remaining events, the September book sale and the Bazaar to try and recover the shortfall there. Hall income is also down over prior year and now we are starting the building work we can expect that to impact our hall and church bookings, so I am forecasting a hefty 7,300 CHF shortfall there as well.

Overall I am forecasting an income of around CHF 222,000 against an initial budget of 238,000. Of this CHF 16,000 shortfall, I expect us to recover around CHF 8,500 of it through reduced normal expenditure, meaning that the original excess we budgeted for the year of 39,500 will be closer to 32,000. Charity payments have not been affected by any of the forecast reduction, and we expect those to be CHF 22,000, which is 10% of our total income. This is excluding dedicated collections, which I will start displaying as a list on the charity board in the hall and on the website.

On the investment side, we originally planned to split the planned excess between contingency reserves and the building fund, on around a 50:50 split. However we have already allocated the Fr20,000 that would have gone into the building fund to be spent this year on improvements to the house. Our fundraising is also not going as well as I hoped for the energy appeal, with no sponsorship packets at all to date being taken, and only 1 or 2 people making extra pledges for the energy appeal. In total we are around Fr70,000 short of our target. The target assumes we spend the entire building fund as it

currently is, plus any extra raised this year. The work is starting and we are moving forward in faith. We have applied for a grant of Fr 50,000 and have the extra benefit evening at the Ambassador's residence coming up, which could raise the rest. If we fail to get the grant we can draw on our contingency reserves to pay the suppliers. Our contingency reserves presently stand at CHF 115,000 which is around 6 month's normal expenditure.

The work on the house this year will cover replacing the carpets with wood flooring throughout the ground floor, repainting, and the replacement of the cooker. We hope to be able to do some further modernisation next year if we have the funds. If anyone is interested in giving directly for the house, please contact me.

Best regards,

Sue Higson

Tel. 076 690 50 88

treasurer@stursula.ch

Lend a hand

Tricia and Lynn are looking forward to hearing from willing hands to help at the next book sale on 2 September. Please do let us know if you can help and for how long.

You can mail Tricia at: pcarrick@hispeed.ch or Lynn at : Lynn-M@outlook.com

We would also welcome any new member on to the team. In anticipation....

- *Tricia and Lynn*



Services and Readings

August and September 2017

6 August - Transfiguration of our Lord

10.00 Sung Eucharist
Daniel 7:9,10,13,14
2 Peter 1:16-19
Luke 9:28-36

3 September - Trinity 12

10.00 Sung Eucharist
Jeremiah 15:15-21
Romans 12:9-21
Matthew 16:21-28

13 August - Trinity 9

8.30 Said Communion
10.00 Informal Eucharist
1 Kings 19:9-18
(Romans 10:5-15)
Matthew 14:22-33

10 September - Trinity 13

8.30 Said Communion
10.00 Informal Eucharist
Ezekiel 33:7-11
(Romans 13:8-14)
Matthew 18:15-20

20 August - Trinity 10

10.00 Sung Eucharist
Isaiah 56:1,6-8
Romans 11:1-2a,29-32
Matthew 15:21-28

17 September - Harvest Festival

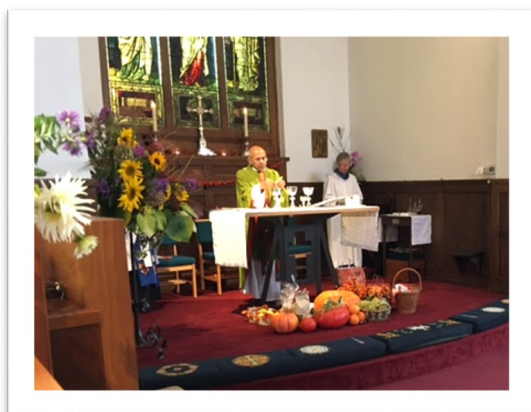
10.00 Sung Eucharist
Deuteronomy 8:7-18
2 Corinthians 9:6-15
Luke 12:16-30

27 August - Trinity 11

8.30 Said Communion
10.00 Sung Eucharist
Isaiah 51:1-6
Romans 12:1-8
Matthew 16:13-20

24 September - Trinity 15

8.30 Said Communion
10.00 Sung Eucharist
Jonah 3:10 - 4:11
Philippians 1:21-30
Matthew 20:1-16



1 October - Trinity 16

10.00 Sung Eucharist
Ezekiel 18:1-4, 25-32
Philippians 2:1-13
Matthew 21:23-32

For Your Diary

August & September 2017

Regular Weekly Events

| | | |
|------------|---------------|--|
| Tuesdays | 08.30 | Morning Prayer |
| Wednesdays | 09.15-11.15 | Parents and Tots |
| Thursdays | 10.30 | Prayer and Fellowship |
| Fridays | 09.30 | Patchwork |
| | 18.00 | Evening Prayer |
| Saturdays | 09.30 - 11.30 | Choir Practice – not on 5 or 12 August |

Other Events

| | | |
|------------------------|---------------|-------------------------------------|
| Wednesday 2 August | 19.30 - 21.00 | Ecumenical House Group in Liebefeld |
| Thursday 10 August | 18.30 | Thun Service |
| Wednesday 16 August | 19.30 - 21.00 | Ecumenical House Group in Liebefeld |
| Friday 18 August | 09.00 - 13.00 | Book Sorting |
| Thursday 24 August | 18.30 | Thun Service |
| Wednesday 30 August | 19.30 - 21.00 | Ecumenical House Group in Liebefeld |
| Friday 1 September | 09.00 - 13.00 | Book Sorting |
| Saturday 2 September | 10.00 - 14.00 | Book and Food Sale |
| Sunday 3 September | 08.30 | Church Breakfast |
| | 10.00 | Youth Group Bible Study |
| Tuesday 5 September | 19.30 | Church Council |
| Thursday 7 September | 18.30 | Thun Service |
| Sunday 10 September | | COPY DATE |
| Wednesday 13 September | 19.30 - 21.00 | Ecumenical House Group in Liebefeld |
| Sunday 17 September | | Harvest Thanksgiving |
| | 10.00 | Youth Group Bible Study |
| Thursday 21 September | 09.00 | Magazine Collating |
| | 18.30 | Thun Service |

Future Dates

| | | |
|----------------------|---------------|---------------------------------|
| Saturday 28 October | | Children's Toy & Equipment Sale |
| Sunday 23 October | | Pledge Sunday |
| Friday 3 November | | Pub Quiz Night |
| Sunday 5 November | | Pumpkin Soup Lunch |
| Friday 1 December | 17.00 - 19.30 | Christmas Bazaar |
| and Sat 2 December | 10.00 - 15.00 | |
| Thursday 7 December | 19.00 | Thun Carol Service |
| Thursday 14 December | 19.30 | Heiliggeist Carol Service |

Church Breakfasts

The Church Breakfast will take a break in August and resume in September. As always, they will be on the first Sunday of each month. So the dates for the rest of 2017 are:

3 September

1 October

5 November

3 December

Put these dates in your diary now.

Everyone is welcome. Just come along any time between 8.30 and 9.15 – no need to sign up or bring anything. Cereals, fruit, bread, butter, jam, marmalade and croissants together with tea, coffee and juice will be there waiting for you.

And you can meet people – those you know and perhaps even some you do not know.

- *Tricia Carrick*



Prayer Diary

August 2017

- 1 Tuesday For God's continued blessings this new month on our Chaplain Stephen Stuckes
- 2 Wednesday For those who lost friends and relations in the Grenfell Tower tragedy
For the safety of the many thousands of people living in sub-standard tower blocks
- 3 Thursday For Prayer and Fellowship being held on Thursday mornings
- 4 Friday For Donna Goepfert, Hector Davie and Richard King, Synod Representatives
- 5 Saturday For renewal of the Youth Ministry
- 6 **Sunday** We give thanks for the Transfiguration of Our Lord
- 7 Monday For Sara Hutchison, the Crèche Coordinator
- 8 Tuesday For all the over 80s in our community
- 9 Wednesday Thanks for Mary Summers, Founder of the Mothers' Union, 1921
- 10 Thursday For the Chaplaincy in Tervuren, Chaplain Simon Tyndall, Assistant Chaplain Nathan Gregory and reader Ann Tyndall
- 11 Friday Thanks for John Henry Newman, Priest, 1890
- 12 Saturday For generous giving to the Energy Saving Appeal
- 13 **Sunday** Thanks for Florence Nightingale, Nurse, Social Reformer, 1910
- 14 Monday For doctors, nurses and those serving the sick throughout the world
- 15 Tuesday Thanks for the Blessed Virgin Mary
- 16 Wednesday For all those who from time to time tend the church grounds
- 17 Thursday For the Fund-Raising Event at the British Ambassador's Residence
- 18 Friday For the Youth Group Bible Study
- 19 Saturday Thanks for William and Catherine Booth, Founders of the Salvation Army
- 20 **Sunday** Thanks for Bartholomew, the Apostle
- 21 Monday For all refugees and the history of welcoming them
- 22 Tuesday For those campaigning to ease global warming which is causing untold damage to our planet
- 23 Wednesday For Claire Morgenthaler, contact person to the Bible Reading Fellowship
- 24 Thursday For the service of Prayer and Fellowship held on Thursday mornings.
- 25 Friday For an end to the atrocities in Syria and other countries at war of the Middle East
- 26 Saturday For Ruby Wildhaber, our youngest Council Member
- 27 **Sunday** For the Mission to Seafarers based in ports around our Diocese
- 28 Monday For the Chaplaincies in Amsterdam, Senior Chaplain Alan Strange and team

- 29 Tuesday For the Anglican Community in Cairo and their “helping program”,
Refuge Egypt
- 30 Wednesday Thanks for John Bunyan, Spiritual Writer, 1688
- 31 Thursday For the Chaplaincy in Eindhoven, Chaplain Francis Noordanus, Assistant
Chaplain Barbara Noordanus and Reader Jan Waterschoot

September 2017

- 1 Friday For our Chaplain Stephen Stuckes, his wife and family
- 2 Saturday For the Book and Food Sale being held today
For continued contributions to the Energy Saving Appeal
- 3 **Sunday** Thanks for Gregory the Great, Bishop of Rome, Teacher of the Faith, 604
- 4 Monday For Linda Bisig, our former Assistant Chaplain, settling in England
- 5 Tuesday For Mark and the newly established Anglican services in Biel
- 6 Wednesday For the European Community and the Brexit negotiations
- 7 Thursday For our organist, Hans-Karl Pfyffer
- 8 Friday For the Anglican Chaplaincies in Turkey, the Chaplains and people
- 9 Saturday For Tricia Carrick and her many responsibilities and gifts
- 10 **Sunday** For all church services being held today
- 11 Monday For improved relationships between Turkey and Europe
- 12 Tuesday For the U.S.A, its President, Government and people
- 13 Wednesday For humane treatment of prisoners throughout the world
- 14 Thursday Holy Cross Day
- 15 Friday For the Chaplaincy in Lausanne in an interregnum; for Reader Angela Fall
- 16 Saturday For the Diocesan Office in Tufton Street, London
- 17 **Sunday** For the Archbishop of Canterbury, Most Rev Justin Welby
- 18 Monday For Tony Read, Council Member and Leader of the Music Group
- 19 Tuesday For those mourning the loss of a loved one, thinking especially of Jana
- 20 Wednesday For those who have lost hope and faith
- 21 Thursday Thanks for Matthew, Apostle and Evangelist
- 22 Friday For Evening Prayer being held today
- 23 Saturday For the Brazilian Church, meeting at St Ursula’s
- 24 **Sunday** For strength to love and forgive our enemies
- 25 Monday For Hector Davie, the St Ursula’s Webmaster
- 26 Tuesday For young people who have taken the wrong road
- 27 Wednesday For a shared vision for the future for St Ursula’s
- 28 Thursday For the Sound and Beamer Team
- 29 Friday Thanks for Michael and All Angels
- 30 Saturday For peace between Israel and Palestinians

- Compiled by Brian Morgan

Ethiopian Night

The Ethiopian Night on 9 June was a huge sell-out success with outstanding food and coffee all prepared and hosted by members of the Ethiopian and Eritrean Church who share our premises. We also learnt quite a few things about this fascinating region thanks both to our hosts, who explained all about the food and how to eat it, and also from an entertaining quiz prepared by Hector Davie.

As you can see from the photos an excellent time was had by all who came and we also raised almost Fr2,000 for our Energy Appeal – a fantastic total.



I'd like to thank Sue Higson for being a brilliant Quizmaster as well as Laura and Raphael for manning the bar.

And, of course, a huge thank you to the Ethiopian and Eritrean Church members for not only organising the evening and cooking all the wonderful food but also for donating all the ingredients.

Our next Energy Appeal Fundraiser at the church will be a Pub Quiz Night on Friday 3 November – book the date now!

- Jana Kutesko, Church Office



Junior Church News

Meeting Times

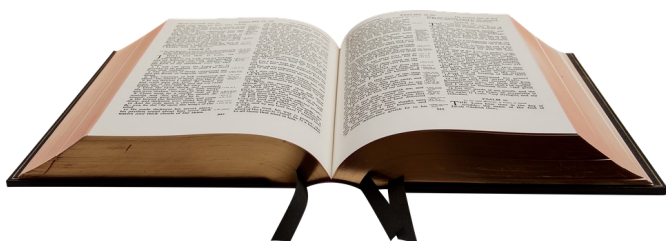
The Junior Church meets every week during the 10:00 service. We begin worship with the congregation in the church, then leave for lessons after the welcome. All children between 3 and 14 are welcome. We divide into two groups after a short time of prayer.

Crèche

For younger children there is a crèche in the lower hall. Children can be dropped off before the service. Let the attendants know if you would like your child to join you for communion. Please collect your children directly after the service.



Youth Bible Study



The Youth Bible Study Group is taking a break over the summer and will resume on Sunday 27 August during the church service. The next meetings will then be on 3 and 17 September. We will continue to look

at “Old Testament Characters”.

Any young person, aged 14 – 22, is welcome to join the group. Just come along on one of the Sundays mentioned above. If you would like more information, please contact Tricia Carrick.

-Tricia Carrick

Happy Birthday

Finn Hofer 9 on 6 August

Katelyn Blevins 8 on 31 August

Delali Agoba 16 on 15 September



Charity Focus: Refuge Egypt

St Ursula's church has supported Refuge Egypt for many years. As we prepare for our summer holidays, there are many people in other parts of the world who have significant hardship. One such country is Egypt. Our Charity focus for this issue comes from Refuge Egypt in Cairo, a country where there are growing concerns about the safety of the country's Christians.



As a ministry of the Anglican Episcopal Diocese of Egypt with North Africa, Refuge Egypt is a Christian organisation that serves refugees, migrants and asylum seekers living in Egypt. It supports refugees who have fled their original country of nationality due to war or disaster, and have well-founded fears of return due to persecution or loss of rights. Olinta Lopez, the Donor Relations Officer from Refuge Egypt was able to provide some recent news for this article.

We asked Olinta about some of the current challenges for Refuge Egypt. She explained that the economic crisis and devaluation of the Egyptian pound resulted in the local currency pound (£E) losing more than half of its value in November 2016. This has severely impacted the costs of production and imports. More critically, the costs related to health care have risen with a 30 to 50% increase in the price of drugs and hospital intervention costs.



Refuge Egypt offers continuing education courses for adults

Consequently, Egypt has suffered a shortage of basic goods and skyrocketing food prices (with an inflation rate that jumped to 24.3% in December 2016). These are challenges for their projects.

However, despite difficult challenges in a harsh environment, there are successes to report too, including the number of families served and specific educational programmes.

2000 Families Served

Cairo has continued to see increases in the number of refugees from Syria and African countries. In particular, there have been dramatic increases in Southern Sudanese and Syrian refugees. Refugees arrive in the city without money, an apartment, a job, or household supplies. There is a need for emergency relief in the first few months after a refugee arrives. In March 2017, Refuge Egypt was able to provide household items to over 2000 refugee families to help bridge this gap.

Four Main Pillars of Focus

Olinta explains that Refuge Egypt has four main pillars of focus, which include:

1. education
2. the youth programme
3. medical assistance
4. humanitarian help

In terms of education, she highlights specific educational programmes, which include cleaning and hairdressing, also English courses, courses in 'elderly care' and they also have initiatives to equip the refugees with basic skills to earn a living and to have the satisfaction of providing them basic substance for their families.

Specific Cases: Education through "The Happy Child Preschool"

Access to education is one of the foremost necessities denied to refugee children in Egypt. The Happy Child Preschool provides the foundational literacy, numeracy, and social skills for access to further education, as well as the structure and the predictability all children need. It also frees the time of parents and caregivers so that they can pursue employment opportunities or attend further education. The preschool also offers one nutritionally balanced meal per day for each child to help fight malnutrition, which is a major issue for refugee children whose families are dependent on small, unstable incomes.



Refuge Egypt supports children in education

Please Pray for...

- refugees in need of medical care
- refugees from Sudan, South Sudan, Ethiopia and Eritrea that they may continue to seek safety in Cairo
- the tensions in Egypt, that they may subside.
- the difficult economic situation with increasing unemployment, especially among the young
- an ease in tensions within the Muslim community and between Muslims and Christians, which make life difficult for refugees and for the Anglican and Coptic Christian communities

You can also follow and like Refuge Egypt on Facebook here:



<https://www.facebook.com/refuge.egypt/>

- Pieter Perrett for the Charity & Missions Team

Ecumenical House Group in Liebefeld: A time of fellowship in prayer, praise and studying the Word.

WE WELCOME YOU TO WALK WITH US ON OUR JOURNEY OF FAITH AND WE WOULD (STILL) LOVE TO HAVE 5 NEW MEMBERS! ANY TIME IS A GOOD TIME TO JOIN US.

“He called His twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness.” Matthew 10:1

Question: Have believing Christians been given this authority? If so, where can it be referenced in the bible?

During August and September, we continue our study of Matthew’s Gospel. The Ecumenical House Group meets on the following dates at 19.30 (until ca. 21.30):

Wednesday, 2, 16 and 30 August 2017

Wednesday, 13 September 2017 (27 September is cancelled because of holidays)

New members to the group are always welcome. 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 Hessesstrasse and then just a short walk down Hessesstrasse).

Please contact us in advance to let us know you will be coming.

- *Brian Morgan*





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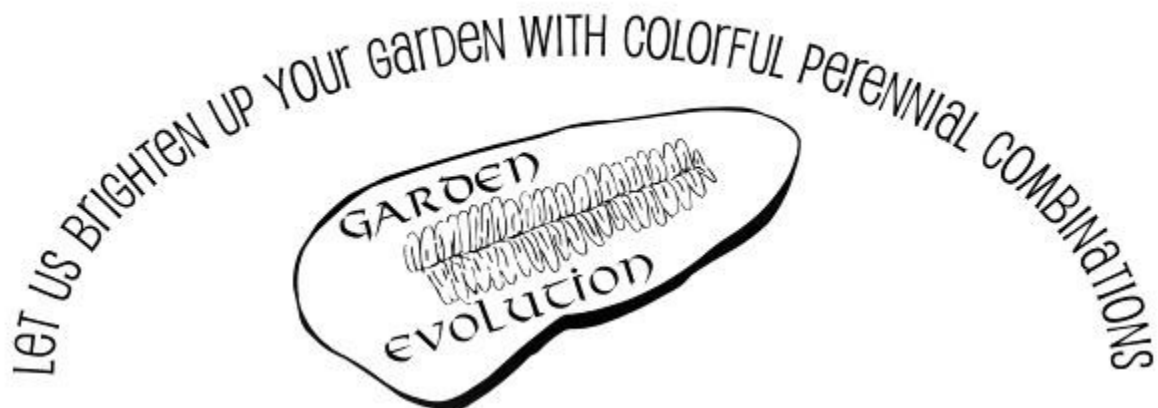
We are looking forward to meeting you

Mittelstrasse 55, 3012 Bern | Open every Thursday & Friday from 8pm | www.englishclub.ch

Why not join the International Club of Berne ?

The club was formed in 1991 as a non-political, non-religious organization open to all men, women and their families, interested in meeting for social and cultural activities. Our aim is to facilitate a better understanding of - and integration into - Switzerland, through a variety of services, programmes and joint explorations of this country and its people. We welcome members from all over the world, and currently count 140 members (including families) from some 30 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. In 2016 the club celebrates its 25th anniversary with several special events. We are waiting to welcome you !

Nazanin Kupferschmid, President
Tel. 078 905 5743, email nkschmid@gmx.net
International Club of Berne, 3000 Berne, www: icberne.ch
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Contact: President: Chris Warren

Email: cuwarren@zapp.ch

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Donna Goepfert (*secretary*) 031 931 27 42

Hans Goepfert 031 931 27 42

Sue Higson 076 690 50 88

Henry Hope 078 408 62 06

John Hutchison (*vice chair*) 032 665 01 81

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Tony Read 033 243 34 32

Edi Wildhaber 079 460 61 15

Maxine Wildhaber 076 349 40 42

Ruby Wildhaber 031 301 75 62

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Donna Goepfert 031 931 27 42

Richard King 031 822 09 21

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Elisabeth Pfyffer 026 492 03 26

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fmariaux@gmail.com

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When is a hymn not a hymn?



Defining the difference between hymns, songs, anthems, sequences, psalms, responsories, canticles and the rest is next to impossible – enough to say that we know one when we hear one. Few people would recognize the words on our back cover as a hymn, but for the early Christians, the psalms were their hymns, and short cadences (“Awake O sleeper and arise from the dead” (Eph 5:14) for example) were their spiritual songs. The Gospel canticles (Magnificat, Benedictus and Nunc Dimittis) were written very much in the style of the Old Testament psalms, and before poetry depended more on rhyme and fixed rhythm for its effect, songs and words of praise followed the same pattern.

The hymn of praise which we know by its first words in Latin, *Gloria in excelsis Deo*, was part of regular worship from the fourth century. In the churches of the East, it comes at the end of the Orthros (what we would call Matins – the service welcoming the dawn of a new day), and is a response to the call “Glory to you who show us the light”. In the churches of the West, it is part of the Eucharist, and follows the call for God’s mercy, which it echoes. In the second edition of the Anglican Book of Common Prayer it was moved to the end of the service as a song of thanksgiving, recalling the “hymn” those present sang after the Last Supper before moving on to Gethsemane, but over recent years it has resumed its earlier place near the start.

Today’s *Common Worship* divides it into four sentences. As these four sentences show, the Gloria combines praise with a call for mercy. After echoing the angels’ song at the birth of Jesus, it adds our own own praise and worship, before calling on Christ, the Lamb of God, the son of the Father, to have mercy on us. It ends with the certainty that Christ will save, for he alone is holy. We do not normally use it in Lent and Advent, when the accent is more on the call for mercy than on praise for God’s holiness. But for the rest of the church’s year, it fitly shows our own relationship to God.

- Hector Davie



Glory to God in the highest,
and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.

Amen.