

# THE CHURCH OF ST URSULA BERNE



June – July 2018

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

**Chaplain**

Revd Stephen Stuckes

chaplain@stursula.ch

031 351 03 43

**Lay Reader**

Archana Jacob

archana@stursula.ch

**Church Office:** 031 352 85 67

Marriages, Baptisms and Funerals by arrangement with the Chaplain

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**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

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

**E-mail: [berne@anglican.ch](mailto:berne@anglican.ch)**



# St Ursula's Church Magazine

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June - July 2018

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### **COPY DATE**

for the August - September magazine is

**15 July 2018**

Please send copy to [magazine@stursula.ch](mailto:magazine@stursula.ch)

**COLLATING DATE: Thursday 26 July 2018**

## **Stephen Writes... of encouragement.**

You will know by now that I have taken the decision to return to a UK Parish in the summer. Something of my reasoning is made clear elsewhere in the Magazine. I reiterate here that I am very sad to be leaving you and especially so soon. Moving on is never easy and it is clear that the potential for growth that is evident at St Ursula's has begun to come to fruition in this past year.

I have said that of all the Churches that I have been connected with St Ursula's has the greatest potential. That is true for several reasons. Firstly, there is a strong, stable and capable core team overseeing the life of the Church. My thanks to Maxine, John and The Council for their commitment and support.

Secondly there are the resources to enable the life of the Church here, both financial and in terms of the facilities available. A newly restored Church and Church House with updated heating, sound and visual resources all add to the ability of the Church to both present our message and engage the community we seek to serve. Thank you to all our benefactors for your Christian generosity in making this happen and to Sue who so ably manages the resources as Treasurer.

Then thirdly, there is the fact that new people come to St Ursula's almost weekly to explore what is on offer here. Last Sunday four new people came, one of them a mother with a child. We have to become more adept at engaging these people. There are those at St Ursula's who quite naturally move towards newcomers. It is an art to do it well but even if you are only drawing new people to someone else's attention that is helpful. Thank you to all those who offer a welcome here and who help St Ursula's to grow in this way.

These factors and more are such that Churches in the UK could only dream of them. I recall waiting to process into a very full Church on Easter morning and, whilst waiting at the door, watching

a young man, perhaps not thirty, running along the road to get to the service. That young adults have the confidence and determination to come to Church unaccompanied here is testament to a welcoming and confident community.

We identified that being an 'English Speaking' worshipping community is the single most important factor in attracting new members. People look for this online and will attend initially on that basis. So, there is everything to play for (to use a sporting metaphor).

There some things that need addressing too. The quality and nature of communication has regularly come up but this is resolvable. My thanks to Jana who holds many things together at St Ursula's and at key events works longer and harder than anyone.

Addressing how Youth Work develops is another. Ruby has begun to identify ways of to engage young people and my thanks to all those who help teach and resource the learning of Young Church members here. It is unlikely that another Chaplain will be able to directly engage this area alone and therefore some thinking on strategy in this area may prove useful.

Archbishop Justin says that the heart of the life of the Church is its worship. You can tell a lot about a community from the way they worship. My thanks to all who have made this a joy here. Hans Karl, Elizabeth and the music Group. Those with the sometimes thankless task of operating the Beamer, all who serve at the Altar (and at Coffee) and all who welcome people as Sidespersons.

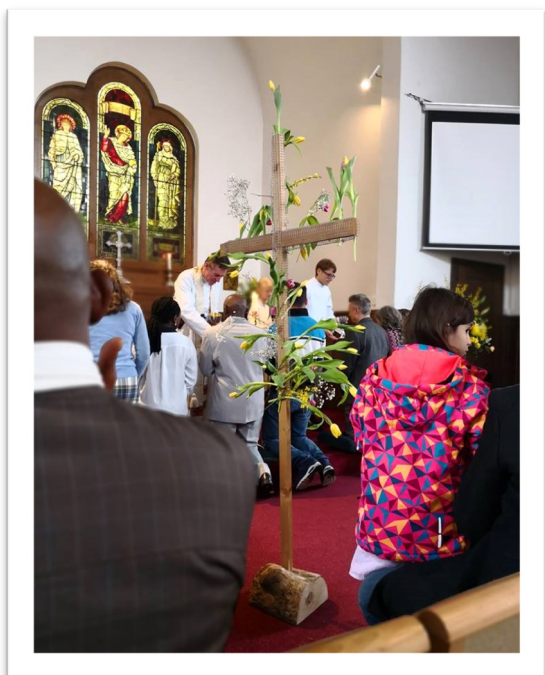
At a service in England recently I referred to a colleague as 'Quite Catholic' — 'Yes' said my companion 'but he's also quite Jesus'. I have tried to be 'quite Jesus' for you but you will be the judge of that.



# Our Chaplain is leaving us

Our chaplain, the Reverend Prebendary Stephen Stuckes has announced that he will be leaving us, probably in July. Since Stephen joined us in May 2017, St Ursula's has found new strengths and a new togetherness, and we have valued his ministry immensely.

Stephen's wife, Jane, holds an important position at an independent school in England. We had hoped to find a commensurate post for her here, but sadly this has proved impossible.



# Guileless Nathaniel

For most people, John's Gospel is a pleasure to read. In deceptively simple language, it tells of the coming of the Kingdom, and of Jesus, the way, the truth, the resurrection, the life, and draws out the meaning of Jesus' words - "I am the true vine", "I am the bread of life", "I am the light of the world", "I am the good shepherd" in a series of signs and stories.

Yet the same Gospel leaves us wanting to know more. Why does its writer bother to tell us that the net Peter hauled in in chapter 21 had 153 fish in it and not 152? Why in chapter 8 when the Pharisees asked him what he would do with the woman caught committing adultery, are we told that Jesus responded by writing on the ground, but we are not told what Jesus wrote? Why is so much of the Gospel in a different style from the other three, yet the Passion narrative in chapters 18 and 19 is almost like the accounts in Matthew, Mark and Luke? Why does John describe events in a different order, or at different times, from the other Gospels?

It is John's Gospel, and John's Gospel only which tells us about Nathaniel. In the first chapter, on the day after Jesus' baptism, we hear how John the Baptist points Jesus out to two of his own disciples: "Look, here is the Lamb of God". They follow him. One of them is Andrew, who finds his brother Simon, and tells him "We have found the Messiah". The next day, Jesus moves to Galilee, to Simon and Andrew's home town of Bethsaida, and finds Philip, who responds to the call "Follow me". Philip becomes one of Jesus' keenest followers, eager to know everything about the Master and to tell everyone about him. Philip finds Nathaniel, and gives him the same message that Andrew gave Simon - "We have found him about whom Moses and the prophets wrote, Jesus son of Joseph from Nazareth."

Nathaniel has prejudices, and is sceptical about this news. "Can anything good come out of Nazareth?" he asks, and Philip replies "Come and see." When Jesus sees Nathaniel, he remarks "Here is truly an Israelite in whom there is no deceit". Nathaniel asks "How do you know?" and Jesus replies, "I saw you under the fig tree before Philip called you," to which Nathaniel replies, "Rabbi, you are the Son of God, you are the King of Israel."

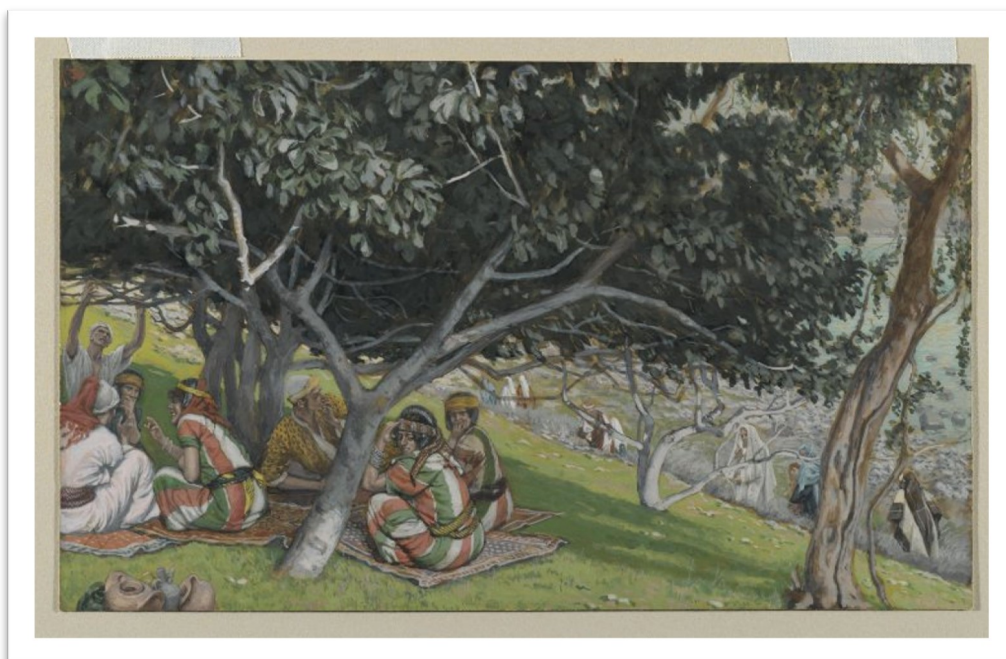
Five people are called – though only four have names. The Gospel's point is not to make a list of the disciples (even though it mentions "the twelve", it does not say who they were), but to show the different ways they might be called. Nathaniel's name appears only in the fourth Gospel (here, and at the end, where it is noted that he came from Cana in Galilee). Some people

identify him with Bartholomew, in the other three Gospels and in Acts, which is possible, but the names have little in common (Nathaniel means “gift of God”, Bartholomew “son of the furrow” or “son of Ptolemy”). Whatever is true, Jesus knew all about him even before Philip had spoken to him. He had seen him under the fig tree.

We do not know what Nathaniel was doing under the fig tree. A shady fig tree was traditionally a place of meditation or prayer – or it could just have been a place to sleep in the midday heat. All we know is that the news that Jesus had seen him under the fig tree brought forth this confession of faith, “You are the Son of God” - a parallel to Thomas’ confession of faith at the end of the same Gospel.

Jesus had singled Nathaniel out as “an Israelite in whom there is no deceit”. But then what does this mean? Weren’t all the disciples Israelites? (The writer of John uses “Israelite” where we would say “Jew”, and keeps the word “Jew” to mean the religious establishment, the hierarchy of scribes, Pharisees and Sadducees.). Were the rest of the disciples the normal, deceitful kind of people? Not necessarily, but we can think of Nathaniel as being particularly innocent and straightforward. And this gives hope to the rest of us. Jesus wants us to be innocent and straightforward. But even if we are not (yet!), there is still hope. For Jesus calls us all, and even if we are not perfect, he wants to mould us to be like him. Or like Nathaniel.

- *Hector Davie*



*Nathaniel Under the Fig Tree, James Tissot*



# A City for the Month – Jerusalem

No news is good news, and alas Jerusalem is constantly in the news these days. It is hard to reconcile the bustling modern city of nearly 900,000 inhabitants with the picture painted in Psalms 46 and 48 of “the city where God dwells”, or the vision in Revelation of the heavenly city, with its walls of jasper and its streets and buildings of “pure gold, clear as glass”. How did this hilltop town, away from the main trade routes, become so revered by Jews, Christians and Moslems alike, and why has it become a place of contention and strife, and not a haven of reconciliation and peace?

A little bit of history. In the Bronze Age, the time of the Patriarchs, Abraham, Isaac and Jacob, different groups of people, some of them settled, some nomadic, lived in the area. One group, the Jebusites, lived in a walled town, and worshipped Salem, the Canaanite god of the evening dusk. Jerusalem means “settlement of Salem”, and significantly, the name Salem is related to the word for peace (*shalom* in Hebrew, *salaam* in Arabic). In Genesis 14, we read of an encounter between Melchizedek, the city’s priest-king and Abraham, and of the blessing and priestly gifts Melchizedek (the name means “king of righteousness”) bestowed.

When Joshua led the people into the Promised Land he had instructions to drive out the former inhabitants, and even to destroy them. It is obvious from the Old Testament that this never happened – the Law is full of commandments to be kind to “the stranger within your gates”, and in the times of the kings, we read how people are repeatedly tempted to follow the heathen gods of their Canaanite neighbours. In the case of Jerusalem, it is even more explicit that there was no expulsion, only neighbourly harmony: Joshua 15:63 tells us that “the people of Judah could not drive out the Jebusites, the inhabitants of Jerusalem, so the Jebusites live with the people in Jerusalem to this day.”

It was King David who finally captured Jerusalem by force, and moved his capital there from Hebron. He also brought up the Ark of the Covenant, and his son Solomon built a Temple to house it. After Solomon’s death, the kingdom split in two. Samaria in the north had its capital at Bethel, Judah in the south at Jerusalem. In 586 BC, the Babylonians under Nebuchadnezzar sacked Jerusalem, and the most important of its citizens were exiled. This was the end of the independent land of Judah.

The prophets and psalmists expressed a longing to return, and 48 years later, King Cyrus of Persia defeated the Babylonians and made it possible for Jerusalem to be rebuilt, with a new Temple. In the course of time, the Greeks replaced the Persians as rulers, and then, after a brief time of independence between 153 and 63 BC, the Romans. The Jews were allowed a limited independence, but the more hotheaded wanted more, and things come to a head in a series of revolts. The Romans destroyed most of the city between 66 and 70 AD, and pulled down the Temple, leaving only the western wall. After another revolt in 135, the Romans renamed the city Aelia Capitolina, and barred any Jew from living there.

For Christians, Jerusalem was the place of Jesus' suffering, crucifixion and resurrection. In the Gospel of Luke Jesus' life is depicted as a progress towards the city, and in its sequel, the Acts of the Apostles, the Good News is carried from Jerusalem to the ends of the earth. When the Roman Empire adopted Christianity as its religion under Constantine in the fourth century, Jerusalem became a place of pilgrimage. It is not surprising that under the influence of Christian and Jewish teaching, Mohammed wrote how God had taken him "by night" to "the furthest place of worship" (*al-Masjid al-Aqsa*) – a place that we can identify as Jerusalem.

The rest too is history. The Sasanid Persians sacked the city in 614, and in 638 it fell to the Arabs, who named it Al-Qods, the Holy City. These early Arabs respected the Christian churches, and also allowed Jews to come and settle. In 1073 the harmony was broken when the Turks captured the city, and from 1098 until 1517, it was controlled by despots, Crusaders, leaders like Saladin, and Tatars, until becoming part of the Ottoman Empire and remaining so until 1917. In 1948, and again in 1967, its status changed again.

Jerusalem is a holy place, and it is not right that people of faith should be barred from living there in harmony. But political realities stand in the way of tolerance and understanding. Opinions become entrenched, and arguments become irrational. We know that God "does not live in a temple built with hands" (Acts 7:48, 17:24, echoing Isaiah 66:1), but we are still reluctant to share the places where we feel God's closeness. Only a true willingness to listen and to tolerate will allow us, in the words of the Psalmist (122:6) to "pray for the peace of Jerusalem."

- *Hector Davie*



This year's summer fête will once again be an event for ALL with lots of adults' and children's activities and games, bric à brac, tombola, cake stall, our fabulous "Pimms on the Lawn" and of course, a barbecue outside - whilst not forgetting our usual sales of second hand books and British food.

However, to make this day a success we'll need lots of help, from helping to "set the scene" on Friday evening, during the sale itself and of course the clear up afterwards.

Set up will start at 18.00 on Friday 15 June and clear up will be from 15.00 on Saturday 16 June – many hands make light work and so with plenty of volunteers, both tasks should only take about an hour.

The restaurant also needs lots of volunteers to help on the day as well as plenty of home-made cakes and scones.

There is a sign-up sheet in the Upper Hall for anyone who is able to help at the fête.

Anyone wanting to sell their own bric à brac or crafts is welcome to book a space – just contact Jana in the Church Office (031 352 8567)

New and in perfect condition (please check the sell-by date on any food items first though!) tombola items are also needed – just leave them in the red box in the Upper Hall.

Please use the flyer with this magazine to advertise this event widely, more flyers are available in the Upper Hall or you can print some from our website, [www.anglican.ch/berne](http://www.anglican.ch/berne)

For further information or to volunteer please contact the Church Office (031 352 8567) or email [berne@anglican.ch](mailto:berne@anglican.ch)

- *Jana Kutesko, Church Office*

# Swiss Archdeaconry Choir Festival 2018



The traditional annual Swiss Archdeaconry Choir Festival was hosted by the Anglican Chaplaincy St Nicholas in Basel, and held in the Old Catholic Church (Prediger Kirche). It was attended by about 50 singers from the chaplaincies in Basel, Berne, Geneva, Lausanne and Zürich, including 11 singers from St Ursula's Church. The merged choirs had their first practice on Friday evening, to be continued on Saturday morning and afternoon. The music was led by Paul Spicer, English composer, organist and conductor, and with David Blunden (Basel) at the organs. The Evensong on Saturday, and the choral Communion Service on Sunday morning, were the highlights of the occasion.

On Saturday the choral music included works by Henry Purcell (*Magnificat* and *Nunc Dimittis*), Psalm 108 (sung in chant style), the Preces and Responses set by Paul Spicer, and the Anthem 'O radiant Dawn' composed by James MacMillan.

On Sunday the choir sang the Missa Brevis by G.P. Palestrina for the Communion Service. The Communion Motet sung by the choir was 'Ubi Caritas II' by Ola Gjeilo; Psalm 23 sung in chant style further enriched the liturgy of the Communion Service.

The choral music included works of very different styles and eras, extending from the 16th century to the present.

The Community of the Chaplaincy of St Nicolas in Basel made all singers and non-singing partners very welcome with a friendly reception, with excellent refreshments and arranging a singers' dinner on Saturday evening, all contributing to a lively fellowship. A great vote of thanks is due to all who helped in many ways making this festival a memorable event once again.

These festivals are one of the few regular annual occasions where members from the different chaplaincies meet together and join forces in a common cause: - enriching worship with great and meaningful music.

- Hans-Karl Pfyffer

## Church Breakfasts

The Church Breakfasts continue - on the first Sunday of each month. So the dates for the next two are:

3 June

1 July

Put these dates in your diary now.

Then we will have a break (and maybe fast!) in August and resume on 2 September.



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



# Services and Readings

## June and July 2018

### **3 June First Sunday after Trinity**

10.00 Sung Eucharist  
2 Corinthians 4.5-12  
Deuteronomy 5.12-15  
Mark 2.23-3.6

### **10 June Second Sunday after Trinity**

08.30 Said Communion  
10.00 Informal Eucharist  
Genesis 3.8-15  
2 Corinthians 4.13-5.1  
Mark 3.20-35

### **17 June Third Sunday after Trinity**

10.00 Sung Eucharist  
Ezekiel 17.22-24  
2 Corinthians 5.6-10 [11-13]14-17  
Mark 4.26-34

### **24 June Birth of John the Baptist**

08.30 Said Communion  
10.00 Sung Eucharist  
Isaiah 40.1-11  
Galatians 3.23-29  
Luke 1.57-66,80

### **1 July Fifth Sunday after Trinity**

10.00 Sung Eucharist  
Wisdom of Solomon 1.13-15; 2.23,24  
2 Corinthians 8.7-15  
Mark 5.21-43

### **8 July Sixth Sunday after Trinity**

08.30 Said Communion  
10.00 Informal Eucharist  
Ezekiel 2.1-5  
2 Corinthians 12.2-10  
Mark 6.1-13

### **15 July Seventh Sunday after Trinity**

10.00 Morning Prayer  
Amos 7.7-15  
Ephesians 1.3-14  
Mark 6.14-29

### **22 July Mary Magdalene**

08.30 Said Communion  
10.00 Sung Eucharist  
Song of Solomon 3.1-4  
2 Corinthians 5.14-17  
John 20.1-2,11-18

### **29 July Ninth Sunday after Trinity**

10.00 Sung Eucharist  
2 Kings 4.42-44  
Ephesians 3.14-21  
John 6.1-21

### **5 August Tenth Sunday after Trinity**

10.00 Sung Eucharist  
Exodus 16.2-4,9-15  
Ephesians 4.1-16  
John 6.24-35

# Big Data and You



If you have a computer or a mobile phone, you will have noticed that Facebook, Whatsapp, Google and Co have been pestering you to accept new terms and conditions. This is because the EU's General Data Protection Regulation, 2016/679, came into force in May. Its object is to give EU residents a greater say about what other people know about them.

Unless you live in the EU, this does not immediately concern you. Here in Switzerland, the relevant legislation, the *Datenschutzgesetz* (DSG, 235/1) of 1992 applies, though in the next two years, it is due to be updated in harmony with some of the EU guidelines.

As a church we do not normally hold any data about you that you have not told us in the first place, and the data we hold are used for common-sense purposes – addressing your magazine envelopes, deciding which children belong in which Sunday school class, recording any donations we make. We keep the data private – they are not shared with any outside body, and any public information (the attendance list at the AGM, photos of church activities on our website and Facebook or Twitter pages) deliberately does not identify you personally.

If you are uncomfortable, you may ask us what information we hold about you – normally your address and, if you have provided us with them, your email and phone number details. (You may have told us your date of birth, but unless you are in our Young Church, we haven't stored it electronically anywhere!). For this contact the church office, or email [info@stursula.ch](mailto:info@stursula.ch)

- Hector Davie

# For Your Diary June & July 2018



## Regular Weekly Events

Mondays	08.00 - 08.30 18.00 - 18.30	Morning Prayer Evening Prayer
Tuesdays	08.00 - 08.30 18.00 - 18.30	Morning Prayer Evening Prayer
Wednesdays	08.00 - 08.30 09.15 - 11.15	Morning Prayer Parents and Tots
Thursdays	10.30 - 11.30	Holy Communion & Fellowship
Fridays	08.00 - 08.30 09.30 18.00 - 18.30	Morning Prayer Patchwork Evening Prayer
Saturdays	09.30 - 11.30	Choir Practice – not after 23 June (summer break)

## Other Events

Sunday 3 June	08.30 10.00	Church Breakfast Youth Bible Study
Tuesday 5 June	19.30	Church Council
Thursday 7 June	18.30	Thun Service
Thursday 21 June	18.30	Thun Service
Friday 15 June	09.00	Book Sorting
Saturday 16 June	10.00 – 15.00	Summer Fête
Sunday 17 June	10.00	Youth Bible Study
Sunday 24 June	12.00	Parents' Group Meeting
Saturday 30 June	09.00 – 18.00	Junior Church Games Day

Sunday 1 July	08.30	Church Breakfast
Tuesday 3 July	19.30	Church Council
Sunday 15 July		COPY DATE
Sunday 22 July	12.00	Parents' Group Meeting
Thursday 26 July	09.00 - 11.00	Magazine Collating

### Future Dates

Saturday 1 September	Book and Food Sale
Wednesday 24 October	Christmas Cake Baking
Saturday 27 October	Children's Toy & Equipment Sale
Friday 9 November	Pub Quiz
Friday 23 & Saturday 24 November	Christmas Bazaar



## Services in Thun

We normally hold services twice a month on Thursdays in the Chapelle Romande, Frutigenstrasse 22

Our services start at 18:30 and are generally around 40 minutes in length. Communion is offered as part of the service, and at the end there is time to ask questions or discuss the readings or the sermon. The group at Thun is small and welcoming; there is no such thing as a "stupid question", so it is the ideal place to find out a bit more in a relaxed atmosphere.

After the service is an optional time of fellowship, normally upstairs in Manor, or in another café or bar close to the station. In this time we can get to know each other better, and share experiences, ideas or news together.

**Note that there will be no Thun services during July, nor on 2 August.**

For further information: [www.stursula.ch/Thun.html](http://www.stursula.ch/Thun.html)

# Prayer Diary

June 2018

Friday 1

For Stephen and his remaining ministry here at St Ursula's

Saturday 2

Give thanks that the Building and Energy Project has been successfully completed

Sunday 3

For the Church Breakfast held before the Sunday Service

Monday 4

For Morning Prayer and Evening Prayer today

Tuesday 5

For the Church Council Meeting this evening

Wednesday 6

For parents and tots meeting this morning

Thursday 7

For the celebration of the Lord's Supper this morning followed by fellowship

Friday 8

Give thanks for Thomas Ken, Bishop of Bath and Wells, non-juror, hymn writer, died 1711

Saturday 9

For Hans, Elisabeth and the Choir as they practise this morning

Sunday 10

For our Music Group playing at the Informal Eucharist today

Monday 11

We give thanks for Barnabas the Apostle

Tuesday 12

For healing and wholeness for the sick and for those suffering from distress and pain in our chaplaincy and beyond

Wednesday 13

For the Archdeaconry of Switzerland and Adèle Kelham, Archdeacon

Thursday 14

For all involved in the preparation of the Summer Fete

Friday 15

For a successful Summer Fete – that visitors experience the love of Jesus through the Church Community



Saturday 16

For the Summer Fete being held today. Let us pray that casual visitors may be inspired to be drawn nearer to Christ.

Sunday 17

For Bishop Robert and Bishop David as they lead and pastor the Diocese

Monday 18

For Switzerland, the country where we live; for its government, churches and its people

Tuesday 19

For our Wardens, John and Maxine

Wednesday 20

All countries involved in the struggle against the neo-Nazi movement and terrorist threats and actions.

Thursday 21

For the service in Thun this evening

Friday 22

For Alban, first Martyr of Britain

Saturday 23

Today is Global Outreach Day – let us pray for courage to speak to just one non-Christian today about Jesus

Sunday 24

For the birth of John the Baptist. Also, for the Parents' Group meeting being held after church today

Monday 25

For an end to the atrocities in Syria and other countries at war in the Middle East

Tuesday 26

For our Environment Officer, Walter Bisig

Wednesday 27

For the Dean and Staff and congregation of the Anglican Cathedral in Gibraltar

Thursday 28

For the Anglican Chaplaincies of Tenerife South and Tenerife North, their Priests and people

Friday 29

We give thanks for Peter and Paul, Apostles

Saturday 30

For the Junior Church Games Day taking place today

## **July 2018**

Sunday 1

For the servers, the sidesperson, the readers, the intercessor and chalice bearers at the Eucharist this morning

Monday 2

For Morning and Evening Prayer today

Tuesday 3

We give thanks for Thomas, the Apostle. Also, for the Church Council and their Council Meeting this evening

Wednesday 4

For the Anglican Chaplaincy in Warsaw

Thursday 5

For Archana, our Lay Reader

Friday 6

For Thomas More, Scholar, and John Fisher, Bishop of Rochester, Reformation Martyrs, 1535

Saturday 7

For the Charities and Mission Team, headed by Cecily

Sunday 8

Today is Stephen's last Sunday with us. Let us pray for Stephen, Jane and their family as they leave St Ursula's and continue to serve Jesus in a new place

Monday 9

For healing for Kathy Hoag and others in remission

Tuesday 10

Copy date draws closer. Pray for inspiration for all contributors to the church magazine

Wednesday 11

For Donna, Secretary to the Church Council and Pastoral Visitor

Thursday 12

For improved relationships between Turkey and Europe

Friday 13

For the U.S.A., its President, Government and people. For a lasting peace on the Korean Peninsula

Saturday 14

For the teachers and children in the Junior Church

Sunday 15

For the Interregnum Prayer Group meeting today after the service.

Monday 16

For the Chaplaincy in Basel, Rev Hilary Jones, Rev Anne Lowen, Rev Russell Hilliard and reader Nigel Spencer

Tuesday 17

For the Diocesan Office in Tufton Street, London

Wednesday 18

For the Archbishop of Canterbury, Most Rev Justin Welby

Thursday 19

For Barbara Winfield, Pastoral Visitor

Friday 20

The Episcopal church of America

Saturday 21

For the Youth of our Chaplaincy

Sunday 22

We give thanks for Mary Magdalene

Monday 23

For the Anglican Churches on the Costa del Sol

Tuesday 24

For the magazine collating team

Wednesday 25

We give thanks for James the Apostle

Thursday 26

For Anne-Marie and the whole collating team in action today

Friday 27

For Clive Atkinson and the Chaplaincy in Vevey – for their Praise and Prayer Evenings

Saturday 28

For a shared vision for the future for St Ursula's

Sunday 29

We give thanks for Mary, Martha and Lazarus, Companions of our Lord

Monday 30

For William Wilberforce, Social Reformer, 1833, Olaudah Equiano (1797) and Thomas Clarkson (1846), Anti-Slavery Campaigners

Tuesday 31

Peace between Israelis and Palestinians

A Quote for the Interregnum (or your own life...)

“God's will is what is left when all other avenues have been explored”

Joan Chittister, American Benedictine

- *Compiled by Brian Morgan*

# Junior Church News



## Mission Sunday

For Mission Sunday and Bishop Robert's visit, the junior church all worked together on a presentation on the topic of refugees. The children spent several weeks in small groups researching and putting together information about refugees in the Bible. Alongside the research sessions, we talked about the refugees in our world today, what might make people leave their home and how we can help those in need. The groups then presented their findings about Noah, Moses and Jesus' family during the service.

We had a very special visit by the two eldest children of an Afghan refugee family that is being supported by members of our church. They told about their trip from Afghanistan to Switzerland. How they traveled for weeks by car, boat, horse and on foot. Also, we heard how they have been getting on in school and adapting to life in Switzerland. In the end we shared all the sports we like to play and ways of saying "Thank you" in the different languages where we were born and where we now live. Hearing from children to children what we usually only hear about in the news and sharing what we have in common really brought home how little difference there sometimes is between an ex-pat and a refugee.

## Save the Date - Game Day

On the 30 June the Junior Church will get together to go through the games and toys that the church has and see what can still be used, what needs to be disposed of, what would be good to have, but mainly to spend time together "testing" everything and having a day of games and fun.

## Sunday Groups

All our young people can learn and have fun together in age appropriate groups during the service. There is a creche for the youngest. Between the ages of 3 to 14 there are two groups focused on learning about God's love and how we can follow in Jesus' footsteps. For the older teenagers there is a Bible study twice a month.

## WhatsApp

For more information and to keep up to date, join the WhatsApp group. Send a text to Ruby Wildhaber at 078 808 75 15 and ask her to add you

- John Hutchison

# Happy Birthday

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

Zornitsa Neda Holden 9 on 8 June

Jakob Klingler 1 on 10 June

Clive Kammermann 3 on 11 June

Ariel Hutchison 11 on 18 June

Paul Quesnot 16 on 22 June

Benjamin McKinley 6 on 24 June

Nayden Holden 6 on 25 June

Rachel Eze 12 on 3 July

Emma Quesnot 12 on 6 July

Emanuel Schmidt 7 on 9 July

Lucas King 15 on 9 July

Cem Roser 3 on 14 July

Ampadu Kimberley-Cass 5 on 14 July

Michael Hänggi 13 on 21 July





## Charity of the Month:



PARTNER  
SEIN

*Partner sein* is the relief organization of our sister church, the Christkatholische Kirche (Old Catholics). St Ursula's has supported their projects for many years as they often work together with Anglican churches, especially in Africa.

Since the foundation of *Partner sein*, Africa has been a major recipient of their help. This year 4 projects in Tanzania totalling Fr69,800 are their main focus.

A close and fruitful relationship already exists with Anglican churches as well as with the Anglican nuns there.

### Kindergarten, Masasi

The Sisters have run 3 Montessori kindergartens for a number of years. Here small children are prepared for school. Practice has shown that the chances of these children regularly attending school later on are much higher. Construction of an additional kindergarten in 2018 is a meaningful investment in the children's future.



### **Health Clinic, Sayuni**

The clinic, financed by *Partner sein*, needs a new, larger laundry building. In addition, roofs will be built over the walkways between the various clinic buildings. State-imposed conditions for formal recognition as a health centre require the purchase of an ambulance vehicle in order to transport patients needing emergency treatment to the next state hospital over 40 km away.

### **Training of Sisters, Sayuni**

The Sisters need to train new members as nursing sisters, midwives and laboratory assistants as well as provide ongoing training for existing staff. Qualified staff from their own ranks not only ensures continuity and instills confidence in the patients but also reduces salary costs and helps them to be a self supporting, independent health centre.

### **Tractor, Sayuni**

At their various locations the Sisters run farms to produce food for themselves and the needy. The old tractor is defective, beyond repair and must be replaced.

St Ursula's supports Partner sein annually with Fr3,500.00. It is important that we support the organization not only monetarily but keep their projects in our prayers as well.

### **Prayer concerns:**

- Pray that sufficient funding becomes available for the projects in Tanzania and all can be completed this year.
- Pray for the children attending kindergarten that it will prepare them well for their formal education.
- Pray that the Sisters will find more trainees to become sisters, midwives and laboratory assistants for the clinic.
- Pray that through these projects the people in Tanzania will have better health care and education.

For additional information see <https://www.partner-sein.ch/en/>

- *Esther Hutchison Funkhouser for the Charity and Missions Team*

# A Prayer Book Glossary

Priests-in-training are to be given glossaries to help them understand the Book of Common Prayer for the first time because they struggle to decipher the language.

The Prayer Book Society, which gives out free copies of the 17th century book to first-year students in theological colleges, will this year also include a key to some of its more old-fashioned words and phrases.

The list includes definitions for words such as "eschew" meaning abstain from, "concord", for an agreement between people, and "froward", meaning perverse or contrary.

Some of the included words could cause confusion to young ordinands due to more modern definitions, such as magnify - which in a 17th century sense means not to make something appear larger than it is, but to glorify or praise greatly.

"Meet" means not to encounter someone, but rather "appropriate or fitting".

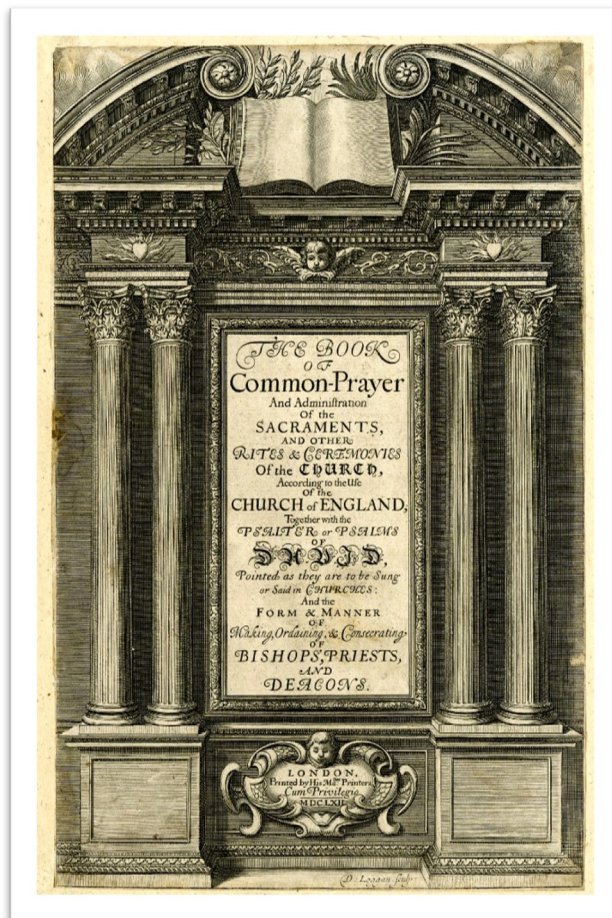
And "comfortable" - which to a modern reader means at ease or relaxed, to writers of the book meant to strengthen or to make strong.

Tim Stanley, the Society's press officer, who conceived of the scheme, told the Daily Telegraph: "The language is quite Shakespearey. It's very beautiful but it's very ancient and there are some words in it which modern readers might find difficult to understand."

The glossary was researched and drafted by Fergus Butler-Gallie, a 25-year-old ordinand at Westcott House Theological College in Cambridge.

The 17th-century language is hard for ordinands to decipher

The society was founded in 1972 to promote the 1662 version of the book, which was first created in 1549 by Thomas Cranmer, amid concerns that it would fall out of use due to competition from more modern versions.



In a press release the Society said: "Although Cranmer committed himself to setting out church services in 'a tongue understood of the people,' the meaning of some of his language – as with Shakespeare's – has changed over the centuries."

The glossary will be given in bookmark form to new students, and is also available on the Society's website.

## **A Prayer Book Glossary**

*A partial list of some potentially confusing words from regularly-used services in the Book of Common Prayer*

**Brethren**- an inclusive term to denote all those present in a service. e.g. "Dearly beloved brethren..."

**Comfort; Comfortable**- from the late Latin *confortare*, to strengthen, to make strong; to be strengthened. e.g. "Hear what comfortable words our Saviour Christ saith."

**Concord**- agreement between people.

**Convenient**- appropriate. e.g. "It is convenient that the new married persons should receive Holy Communion."

**Conversation**- public conduct or behaviour. e.g. "examine your lives and conversations by the rule of God's commandments."

**Curate**- any priest who has 'cure' of souls in a particular place, normally a parish. e.g. "as the Curate by his discretion shall appoint."

**Eschew**- abstain from.

**Froward**- perverse, contrary. e.g. Ps 18.26, Ps 101.5

**Ghost; Ghostly**- from Old English *gāst* (German, *Geist*) Spirit; spiritual. e.g. "...together with ghostly counsel and advice."

**Graven**- carved, hand-made. e.g. "Thou shalt not make to thyself any graven image."

**Holpen**- past tense of 'to help'. e.g. "He remembering his mercy hath holpen His servant Israel."

**Indifferently**- impartially.

**Intolerable**- from Latin *intolerabilis*, cannot be borne.

**Lively**- living. e.g. "a reasonable, holy, and lively sacrifice unto thee."

**Magnify**- to glorify, to praise greatly. e.g. "My soul doth magnify the Lord."

**Man/Men-** an inclusive term for all human beings. e.g. “Who for us men, and for our salvation came down from heaven...”

**Meet-** appropriate, fitting. e.g. “It is meet and right so to do.”

**Militant-** the Church on earth, those still ‘fighting the good fight of faith’ (from the Latin *militans*) as opposed to the Church Triumphant in Heaven. e.g. “Let us pray for the whole state of Christ’s Church militant here in earth.”

**Miserable-** pitiable, in need of mercy. e.g. “But thou, O Lord, have mercy upon us, miserable offenders.”

**Oblation-** from the late Latin *oblatio*, (from *offerre, oblatum*, to offer), offering. e.g. “alms and oblations”, “his one oblation of himself once offered.”

**Only-** often means ‘alone’. e.g. “Almighty God...of whose only gift it cometh...” (Collect for Trinity XIII.)

**Prevent-** go before. e.g. “Prevent us O Lord, in all our doings with thy most gracious favour.”

**Profession-** a declaration of belief in something. e.g. “Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ.”

**Propitiate; Propitiation-** to win or gain the favour of; a sacrifice which turns aside God’s wrath e.g. “he is the propitiation for our sins.”

**Quick; Quicken-** living; to make alive. e.g. “the quick and the dead.”

**Regenerate-** born again spiritually. e.g. “Grant that we being regenerate...”

**Remission-** forgiveness and absolution. e.g. “Create and make in us new and contrite hearts, that we...may obtain of thee the God of all mercy, perfect remission...”

**Sabaoth-** in Hebrew, “hosts” or “armies.” e.g. “To thee Cherubim and Seraphim : continually do cry, Holy, Holy, Holy : Lord God of Sabaoth.”

**Satisfaction-** fulfilling an obligation incurred. e.g. “ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction”, “a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.”

**Suffer-** (1) to endure pain. (2) to tolerate or allow. e.g. “Suffer the little children to come unto me.”

**Suffrages-** intercessory petitions made by the priest, followed by the responses of the congregation e.g. “The Suffrages next after the Creed.”

**Supplication**- humble and earnest petition. e.g. “Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee...”

**Tempt; Temptation**- test; testing. e.g. “when your fathers tempted me”, “lead us not into temptation.”

**Travail**- painful or laborious effort; to endure such. e.g. “Come unto me all ye that travail...”

**Very**- true. e.g. “Very God of very God.”

**Vouchsafe**- to grant readily, to show gracious willingness. e.g. “Vouchsafe, O Lord : to keep us this day without sin.”

**Vulgar**- easily understandable. e.g. “in the vulgar tongue.”

**Worthily**- with due devotion or reverence, deservedly or appropriately. e.g. “we, worthily lamenting our sins, and acknowledging our wretchedness...”

## Your UK Pension

Several years ago, I noted in the magazine that Swiss people who have worked in the United Kingdom for more than a few months are entitled to a British pension as well as their Swiss one. The same applies to British people, or indeed people of any nationality, as long as they live in Switzerland and are above retirement age.

If you have worked in Britain and haven't checked up on your pension entitlement, do so now. The easiest way to do this is on line, via [www.gov.uk/international-pension-centre](http://www.gov.uk/international-pension-centre), by submitting a query to them. Do not be put off by any mention of a minimum period of contributions – this just applies to people who have lived and worked all their lives only in the U.K.

There are similar rules if you have worked in any other EU country, and, if you know people in the U.K. who have at some stage paid AHV contributions, it applies in the reverse direction too. Checking up on your rights is well worth the effort!

- *Hector Davie*





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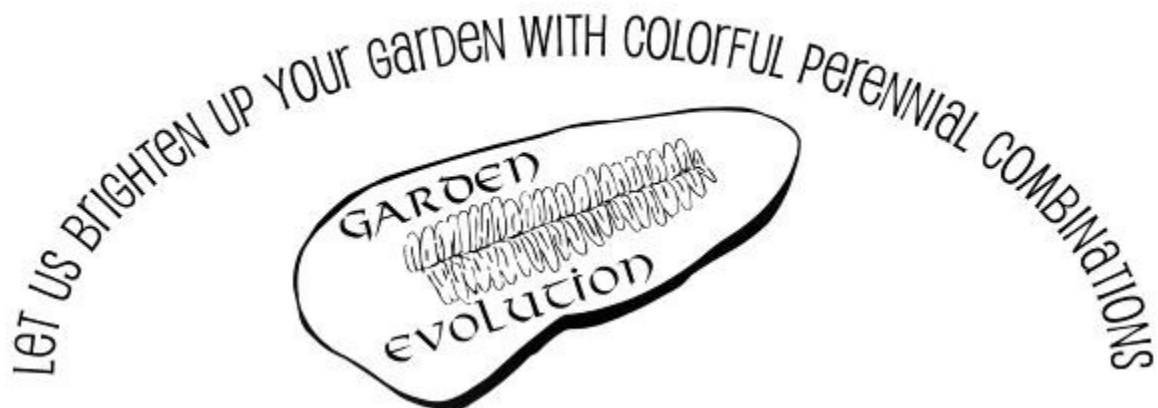
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Nazanin Kupferschmid, President  
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The Swiss British Society, Berne organises a number of cultural events including visits to exhibitions, concerts, a Christmas dinner, Burns supper and musical evenings. We also invite guest speakers to address our members on a range of literary, musical or political topics. Usually our events have a social element - we try to combine dinner or lunch together with our lectures and outings, or at least a chat and a cup of tea! New members are always welcome. Our website (and circular) is hosted by the Federation of Anglo Swiss clubs at [www.angloswissclubs.ch](http://www.angloswissclubs.ch)

Contact: President: Chris Warren

Email: [cuwarren@zapp.ch](mailto:cuwarren@zapp.ch)

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There are few hymns in our English hymn books more German than Catherine Winkworth's translation of Martin Rinkart's hymn *Nun danket alle Gott*. Rinkart was born in Eilenburg in Saxony, went to university in Leipzig, became the pastor in Luther's home town of Eisleben, and returned home to lead the Eilenburg congregation in 1617, just before the Thirty Years' War broke out.

Life there was not easy. Opposing armies routinely pillaged and plundered the town. To make matters worse, the area was struck with plague, just as the occupying Swedes demanded an enormous tribute from the wretched inhabitants. It is said that Rinkart himself buried 4000 of his parishioners, and managed to reduce the 30000 thalers demanded to just 2000.

Legend has it that the hymn was written just before the Peace of Westphalia in 1648 that ended the War, but in fact it first appeared in a book of table graces, published in 1636. It was however widely sung to celebrate the Peace, and has been used on occasions of public and private rejoicing ever since.

Rinkart based the hymn on Luther's translation of Ecclesiasticus 50:20-24. In the English New Revised Standard Version, this reads:

And now bless the God of all,  
    who everywhere works great wonders,  
who fosters our growth from birth,  
    and deals with us according to his mercy.  
May he give us gladness of heart,  
    and may there be peace in our days  
    in Israel, as in the days of old.  
May he entrust to us his mercy,  
    and may he deliver us in our days

Catherine Winkworth, who translated the hymn, was the daughter of a silk merchant. She became interested in Unitarianism. Her family moved between London, Manchester and Bristol. She spent a year in Dresden, and became attracted by German hymns, translating several ("Praise to the Lord, the Almighty" is another one of hers) and publishing them in 1858.

Nobody is sure who wrote the tune. The music was first published by a Berlin church musician, Johann Crüger, in 1647, but it is quite possible that Rinkart composed it himself, for he was known as a musician. Whatever is true, the hymn is, and will remain, a classic expression of praise and thanksgiving. In these times, it is also an important reassurance that God will "guide us when perplexed".

- *Hector Davie*



Now thank we all our God,  
with hearts and hands and voices,  
Who wondrous things has done,  
in whom his world rejoices;  
Who from our mothers' arms  
has blessed us on our way  
With countless gifts of love,  
and still is ours today.

O may this bounteous God  
through all our life be near us,  
With ever joyful hearts  
and blessed peace to cheer us;  
And keep us in his grace,  
and guide us when perplexed;  
And free us from all ills,  
in this world and the next!

All praise and thanks to God  
the Father now be given;  
The Son and him who reigns  
with them in highest Heaven;  
The one eternal God,  
whom earth and Heaven adore;  
For thus it was, is now,  
and shall be evermore

*Martin Rinkart (1586-1649)*

*translated by Catherine Winkworth (1827-1878)*