

# THE CHURCH OF ST URSULA BERNE



August– September 2018

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

**Chaplain:** vacant

**Locum Chaplain**

from 22 July to 19 August: Revd John Clasper

from 26 August to 9 September: Ven Adèle Kelham

from 16 September: Revd Michael Tristram

locum@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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August - September 2018

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### **COPY DATE**

for the October - November magazine is

**16 September 2018**

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

**COLLATING DATE: Thursday 27 September 2018**

# Farewell Stephen, Farewell Jane



On 8 July, we bid a reluctant farewell to Stephen and Jane, whose stay with us lasted little more than a year. The blessings that Stephen brought to us are way out of proportion to the length of his stay, and we are truly sad that things failed to work out as intended. As Maxine said in her



farewell speech, they are very welcome to reapply!! But the problems with Jane's work meant that it was becoming a real hardship for Stephen to stay, and we trust all will be well in Stephen's new post, as Rector of Alfriston (with Lullington, Litlington, West Dean and Folkington) in the East Sussex Downs.



# Locum's Letter

It is a real joy to be invited to be with you in July and August of this year.

John retired from full-time ministry at the beginning of 2003. His service as a priest began in parish work in the centre of Leeds. He was then in industrial mission on the River Tyne (in the North East of England) with ship building and general engineering in the mid 1970's: This involved helping people 'look out' and be with those at work, and to enable young people (including apprentices) to experience life together while camping, canoeing, rock climbing and off-shore sailing.



In the 1980's he was the Bishop of Durham's Urban Development Officer enabling 'Faith in the City' – helping build community work in urban parishes during times of increased unemployment. He then had two parishes, one in Darlington and finally one in Newcastle.

John has been involved in 'locum' chaplaincy since 2013. We first spent time in Taormina in Sicily (2013), then in Neuchatel in Switzerland (2014), St. Francis in South Tenerife (2015), Taormina (2016), and last year time in Bonn and Cologne.

John has also continued to be involved in multi-faith and ecumenical work in the Diocese of Newcastle. In February 2016 he attended an ecumenical conference in Ottmaring, near Munich to celebrate the 500th anniversary of Martin Luther's contribution to the Church: Lutherans, Roman Catholics and Anglicans were present. It provided an opportunity to look back and learn, look at the present and then together look to the future.

Before we were married in 1968, Dorothy worked in Germany as a teacher for children at a British Forces school in Detmold in the late 1960's, and we were both involved in 'town twinning' between Wuppertal and South Tyneside in the UK in the mid 1970's, and are still in contact with friends made then.

We have two grown-up children, Susan a Doctor and Andrew who is training for Ordination at Bristol Theological College. Both are married and have children.

We are looking forward to being with you during July and August.

*- John and Dorothy Clasper*

# My Goodness

*All things bright and beautiful, All creatures great and small,  
All things wise and wonderful, The Lord God made them all.  
But what we never mention, Though gardeners know it's true,  
Is when he made the goodies, He made the baddies too.  
All things spray- and swattable, Disasters great and small,  
All things paraquatable, The Lord God made them all -  
The greenfly on the roses, The maggots in the peas,  
Manure that fills our noses, He also gave us these.*

Et cetera, et cetera. Anyone looking for a teatowel in an English cathedral gift shop will have come across some version of the Gardener's Hymn, a cruel parody of Mrs Alexander's children's song. But while cruel, there is an element of truth in the parody. If God really did make "everything, seen and unseen", then God did make "the midges and mosquitoes, the nettles and the weeds" and who are we to complain?

This is a problem that the wise and the foolish have asked themselves about for many centuries, and will no doubt continue to do. "Why does the way of the guilty prosper?" asks Jeremiah (12:1). "Why do the wicked live on, reach old age, and grow mighty in power?" asks Job (21:7). "Rabbi, who sinned, this man or his parents, that he was born blind?" the disciples ask Jesus (John 9:1), and Jesus himself challenges the disciples in Luke 13:4, "Those eighteen who were killed when the tower of Siloam fell on them—do you think that they were worse offenders than all the others living in Jerusalem?" It lies behind Paul's rhetorical question to the Romans: "Should we continue in sin in order that grace may abound?" (6:1)

There are two issues here. Did God make everything, the lovable and the unlovable? And how have we come to make such a mess of God's creation, bombing cities, murdering the vulnerable, polluting the oceans and thinking only of ourselves, here and now?

Part of the answer lies in our flawed perception. Someone rightly defined a weed as "a flower in the wrong place", and while we worry about the extinction of the white rhinoceros, many of us are not so concerned about exterminating the horse fly, the food moth and the cockroach. When we spray the greenfly on the roses, we do it for our own comfort, without thinking that

we may be destroying the balance of nature. Isaiah's vision of the wolf living with the lamb, the leopard lying down with the kid, the calf and the lion and the fatling together, and a little child leading them was a vision of a world where there is no harm, not of some miraculous change to the lion's digestive system to enable it to "eat straw like an ox".

It is harm that lies at the root of sin. We can harm other people by what we do to them, or what we fail to do for them, by stealing from them, by being insulting or neglectful. We can harm other people by polluting the air they breathe, by squandering the water that they need, by killing the sea life that can feed them by clogging the waters up with our unrecyclable plastic bags.

But sin does not just mean harming other people. Over the centuries, theologians developed the concept of original sin, sometimes with exaggerated and rather mechanical ideas about babies and baptism, going far beyond Paul's words in Romans 5 that "sin came into the world through one man" and "by the one man's disobedience the many were made sinners." We are all human, we are all like Adam (and/or Eve!). But the sin there was not harming whatever fruit it was, it was harming the relation with God – a relation of harmony, of friendship, of what the Bible calls "righteousness". Through this loss of grace, we were effectively harming ourselves.

But we are also made in the image of God, with the ability to do good. It has been said that a saint is a person who is so transparent to God's light that God's goodness and love shines through them. Before we swat our next mosquito, let us try to become more transparent too. For if we are open to it, God's bright flame can pass through us and kindle peace and heavenly joy in the whole world.

- *Hector Davie*



***The garden of Eden with the fall of man, circa 1615 by Jan Brueghel the Elder and Pieter Paul Rubens***

# A Word for the Month - Communion

It all began with our farewell lunch for Stephen and Jane. Council were discussing how to organize it, and it was agreed that the format should be “bring-and-share”. “But we can’t call it that,” said someone, “because some people get the impression that if they do not bring then they cannot share, and might stay away.” Someone suggested “pot-luck”, but this has different meanings on different sides of the Atlantic. We agreed to describe it as a “community lunch” - before we realized that we could just call it a farewell lunch and not bother with any additional adjective!

This set me thinking. For is community not about sharing? Don’t we talk about having things in common, about sharing a common interest? And then how does this relate to communion, the action at the centre of our worship and our witness?

Certainly, holy communion is about sharing: “The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?” Paul challenges the Corinthians (1 Cor 10:16). But doesn’t this just mean that we become one with Christ?

This is indeed the sense of the Greek word *koinonia*, which is both the technical word for what we do at the Lord’s Table, and the general word for togetherness, fellowship. We sometimes use the Greek word in English to describe the feeling of Christian friendship and cooperation we feel (or ought to feel!) within a Church community. But communion comes from a Latin word, and isn’t the essence of communion in the last four letters, “union”?

Well, no. “Com” means “together”. But the other half of the word has nothing to do with unity, but with reciprocation, mutuality, I scratch your back, you scratch mine, I share with you, you share with me, the same thing in different directions. (Indeed, in German, the “mein” in “Gemeinde”, community, is the same as the “mein” in “Meineid”, perjury, an oath in the wrong direction!)

The Reformers, Calvin in particular, were eager to point out that this sort of mutual relation was impossible. We poor mortals can do nothing for God – it is God alone who by grace saves us. “What do you have that you did not receive?” (1 Cor 4:7). But in Jesus, God shared our human dependence, and with him and in him we can give back to God what God has given us – our worship, our love and our will.

And so, in every communion there is an offertory. Not as some people think a collection of money for relieving the poor, but our giving of the bread and the



wine, where we ask God to send the Holy Spirit so that “these gifts may become for us the body and blood of your Son, Jesus Christ.” We offer these to God, and God gives them back to us. That is what sharing is about.

Of course the scale of the sharing is different. We give wheat and grapes and the fruit of our labour, God gives saving grace and the peace that passes understanding. We give our hearts, made humble by the confession of our failings. God gives the joys of heaven, where all at last is well, and will be well. Here is sharing at its deepest level – divine fellowship and true communion.

- *Hector Davie*



## **Come to Church – 2 September**

We are planning a special service on Sunday 2 September which is an opportunity to invite people to come (back) to church. The Junior Church will be presenting the results of their project about Paul (they have been working on this for two months). So why not invite someone to come along?

- *Tricia Carrick, on behalf of the Church Council*

# Lucerne's Anglican Heritage

When Queen Victoria spent six weeks in Lucerne in the summer of 1868 to finally overcome her grief about the death of her beloved husband Prince Albert, there was no Anglican church in the town. Yet Lake Lucerne had attracted visitors since the early 19th century, and church services for British tourists in Lucerne were held from 1839 in various protestant and catholic churches by visiting chaplains. The Continental Church Society CCCS (today Intercontinental Church Society ICS) listed Lucerne as a summer chaplaincy for the first time in 1856.

Until around that time the town had an almost medieval look, with ramparts, fortifications and forty towers and gates. Once these were razed and the lakeside promenades were built, Lucerne was ready for a new era. Steamboats had already begun to ply the waters of the lake in 1836, and the railway brought goods and travellers from Basel from 1859. Now it was time to build



*Englische Kirche – Luzern – The English Church.*

No. 319. E. Goetz, Phot., Luzern.

**„Englische Kirche – Luzern – The English Church“  
(postcard published by E. Goetz, Luzern, around 1900)**

the grand hotels along the lake front: the Schweizerhof, the National, the Beau Rivage. With English newspapers reporting in great detail about the Queen's Swiss holiday and group travel becoming more and more available, the middle classes began to travel to the continent and to Lucerne in large numbers. There was much to be admired, according to Murray's Handbook for Travellers of 1867: "the exquisitely beautiful scenery", "the finest and most interesting of the Swiss lakes", and of course the Lion Monument to the memory of the Swiss Guards who died defending the Tuileries and the royal family during the French Revolution in 1792. Among the excursions Murray lists the Rigi summit, to be reached in 4 1/2 hours: first by steamer to Weggis, then to the summit on foot or on horse. But

Mount Pilate was in his view the “most interesting and recompensing ascent ... easily accomplished even by ladies.”

So why did it take so long for Lucerne to build an Anglican church when many other Swiss resorts and towns had done so since the 1870’s? Today it would be easy to come to town for a Sunday service from villages and hotels nearby: we have cars, bicycles and excellent public transport. 150 years ago you walked, rode on mule or horseback, or in a carriage. So you would have appreciated being able



The former St Mark's Church, now *Markuskirche*, Lucerne (photo Diane Conrad, n. d.)

to worship right at your hotel, especially if you were spending the weekend on one of the nearby mountain tops. Rigi Kaltbad for instance was on the CCCS list from 1862, nine years before Europe's first mountain railway up from Vitznau was built. Rigi Kulm followed in 1878, Pilatus Kulm in 1889, when a new hotel opened to accommodate the first passengers arriving by train. (This engineering masterpiece with its gradient of 48% is still the world's steepest cogwheel railway.) Similarly the Stanserhorn was listed by the CCCS in 1894, as soon as the railway and the hotel at the top were built. And of course the resorts along the lake had summer chaplaincies: Brunnen, Weggis and Vitznau from 1876, 1889 and 1904 respectively. With all these places offering Sunday services for English visitors, it seems that there simply was no need for a church for them in Lucerne.

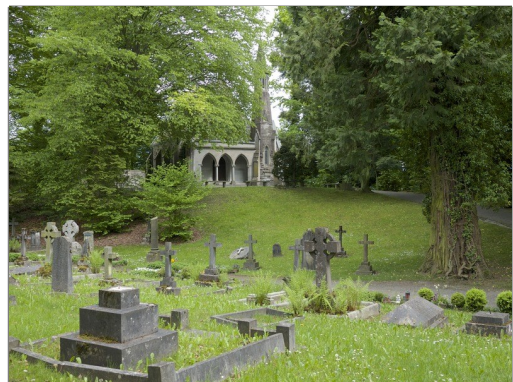
Finally in 1897, to commemorate 60 years of Queen Victoria's reign, the regional community of Anglicans bought a property for a church. St Mark's was constructed in 1898/99, based on plans by an English architect, on the lakeside road next to the Casino and the Grand Hotel National. Built in Victorian Gothic style with stained glass windows and open roof construction, it has been called one of the most English of all English churches in Switzerland.

Today, Anglicans in Lucerne again find themselves without their own church. Tourists no longer expect a proper Sunday service wherever they spend their holiday, and the upkeep of the church had become a heavy financial burden, so in 1984 St Mark's was sold to an Evangelical Free Church. After several

renovations and adaptations to the needs of a lively community serving members of many cultural backgrounds and all generations, the *Markuskirche* has come to new life. Anglicans in the Lucerne area now attend services in Zug provided by the Zurich church of St Andrew's.

The former St Mark's church is not the only witness of Anglican tradition in Lucerne, however. On the outskirts of the town, just across the border to Meggen, there is the old English Cemetery with a picturesque memorial chapel. It was built in 1874 by an Englishman living in Lucerne, Adolphus Brandt, after his 21 year old daughter Alice had died. This chapel was also designed by an English architect in the neo-gothic style, with stained glass windows created by the London Artist Henry Hughes (1822-1883). The graveyard was planned in the fashion of an English landscape garden and intended by Brandt for all Anglicans from Lucerne and central Switzerland. After completion of the site Meggen council decided to tax it as a country house, so Brandt willed it to the CCCS. All that remained for the local authorities was to watch over its proper use and upkeep. In 1972 Meggen bought the sadly neglected site for a symbolic price, called it *Waldfriedhof*, and had it gradually restored according to the original creator's intentions.

To continue our history of British internees in Switzerland during World War I, the area around Lake Lucerne has its own story to tell. With its many resorts standing empty at the time due to the war, it was to host officers and soldiers from all the fighting nations. There were so many complaints, however, that the Chief Medical Officer of the Swiss Army decided to place French and Belgian soldiers in other areas of Switzerland. Apparently there were no problems with the British, perhaps because they had various courses and workshops to occupy their time at the *Seeburg*, an English vacation colony before the war. Among other educational opportunities there was work in piano construction, with two instructors from a London piano factory. During all these troubled times St Mark's was the only Swiss seasonal chaplaincy that remained open.



The former English Cemetery, now *Waldfriedhof*, in Meggen (Wikimedia Commons, photo taken 2014)

- Ruth Freiburghaus

The exhibition **“Queen Victoria in Switzerland”** is on show at the Lucerne History Museum until 16 September 2018. [www.historischesmuseum.lu.ch](http://www.historischesmuseum.lu.ch)

# Open Forum – 19 August

We, the church council, would like to invite you all to an Open Forum on Sunday 19 August after the service. You will still have time to get a cup of coffee or tea, but then we will divide the hall so that we can have a discussion without being disturbed by those who just want to chat.

There are two main purposes of this meeting – firstly to inform you about the process of finding a new chaplain. And secondly to answer any questions you may have on the topic.

This is really an open meeting, so no question or comment is disallowed. So why not come along and express your opinion – or just listen

*-Tricia Carrick, on behalf of the Church Council*

## Church Breakfasts

There will be no church breakfast in August. But they will continue from September - on the first Sunday of each month. So the dates for the rest of the year are:

2 September

7 October

4 November

2 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.

2 September is “Come to church” Sunday, so why not come to church for breakfast – and maybe bring a friend or acquaintance with you too.

*- Tricia Carrick*

# Services and Readings

## August and September 2018

### 5 August Tenth Sunday after Trinity

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

### 12 August Eleventh Sunday after Trinity

08.30 Said Communion  
10.00 Informal Eucharist  
1 Kings 19.4-8  
Ephesians 4.25 – 5.2  
John 6.35,41-51

### 19 August Twelfth Sunday after Trinity

10.00 Sung Eucharist  
Proverbs 9.1-6  
Ephesians 5.15-20  
John 6.51-58

### 26 August Thirteenth Sunday after Trinity

08.30 Said Communion  
10.00 Eucharist  
Joshua 24.1-2a, 14-18  
Ephesians 6.10-20  
John 6.56-69



### 2 September Come to Church Sunday

10.00 Sung Eucharist  
Deuteronomy 4.1-2, 6-9  
James 1.17-27  
Mark 7.1-8, 14, 15, 21-23

### 9 September Fifteenth Sunday after Trinity

08.30 Said Communion  
10.00 Informal Eucharist  
Isaiah 35.4-7a  
James 2.1-17  
Mark 7.24-37

### 16 September Sixteenth Sunday after Trinity

10.00 Sung Eucharist  
Isaiah 50.4-9a  
James 3.1-12  
Mark 8.27-38

### 23 September Seventeenth Sunday after Trinity

08.30 Said Communion  
10.00 Eucharist  
Wisdom of Solomon 1.16 – 2.1, 12-22  
James 3.13 – 4.3,7-8a  
Mark 9.30-37

### 30 September Eighteenth Sunday after Trinity

10.00 Sung Eucharist  
Numbers 11.4-6, 10-16, 24-29  
James 5.13-20  
Mark 9.38-50

# Vacancy Information

As you all know, we said goodbye to Stephen and Jane on 8 July. So, what happens next?

Basically we have to look for a new chaplain – and there is a process to be followed. During the inevitable time of waiting for a new chaplain to be appointed, we will be maintaining our regular Sunday and weekday pattern of worship. As on previous occasions, we will be well looked after by various locum priests (see below) as well as our own resident clergy and lay reader. All services will continue as normal, including our daily offices.

The next locums are:

July 22 to August 19 John Clasper (accompanied by Dorothy)

August 26 to September 9 Adèle Kelham

September 16 to December 16 Michael Tristram (accompanied by Pat (and Millie the dog, we hope!))

The church council is now working on the “Chaplaincy Profile”, along with a number of other papers. These all need to be sent to the Diocesan Office by 3 September, so that preparations can be made for the advertisements and the interviews. Of course, we would value your input and so we plan to hold an Open Forum on Sunday 19 August when you can tell us what you think – see the separate notice on page 11.

The advertisement for our new chaplain will appear in the first two weeks of October, and the Bishop, the Archdeacon and our two representatives will interview the candidates in mid-December. Council have already chosen our representatives for the interviews – they are John Hutchison and Sue Higson. The interviews will be held here, in Berne. This is a change in the previous process whereby our representatives had to go to London for the interviews

Please continue to pray for the future of St Ursula’s. Your prayers are valuable and much appreciated.

*- Tricia Carrick, on behalf of the Church Council*

# For Your Diary

## August & September 2018

### Regular Weekly Events

Mondays	08.00 - 08.30	Morning Prayer
	18.00 - 18.30	Evening Prayer
Tuesdays	08.00 - 08.30	Morning Prayer
	18.00 - 18.30	Evening Prayer
Wednesdays	08.00 - 08.30	Morning Prayer
	09.15 - 11.15	Parents and Tots
Thursdays	10.30 - 11.30	Holy Communion & Fellowship
Fridays	08.00 - 08.30	Morning Prayer
	09.30	Patchwork
	18.00 - 18.30	Evening Prayer
Saturdays	09.30 - 11.30	Choir Practice – not on 4 August

### Other Events

Friday 10 August	09.00 - 13.00	Book Sorting
Thursday 16 August	18.30	Thun Service
Sunday 19 August	11.30	Open Forum
Tuesday 21 August	19.30	Church Council
Saturday 25 August		Junior Church Sleepover
Friday 31 August	09.00 - 13.00	Book Sorting
Saturday 1 September	10.00 - 14.00	Book and Food Sale
Sunday 2 September	08.30	Come to Church Sunday
		Church Breakfast
Tuesday 4 September	19.30	Church Council
Thursday 6 September	18.30	Thun Service



Sunday 16 September		COPY DATE
Thursday 20 September	18.30	Thun Service
Thursday 27 September	09.00	Magazine Collating

### Future Dates

Wednesday 24 October	09.00	Christmas Cake Baking
Saturday 27 October	10.00	Children's Toy & Equipment Sale
Friday 9 November		Pub Quiz Night
Saturday 17 November	09.00	Cake Icing Workshop
Friday 23 November	7.00 - 19.30	Christmas Bazaar
and Sat 24 November	10.00 – 15.00	
Thursday 13 December	19.30	Heiliggeist Carol Service



## 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 service on 2 August.**

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

# Prayer Diary

## August 2018

Wednesday 1

For our Locum, John Clasper and his wife and their mission here at St Ursula's

Thursday 2

For the Morning Eucharist today

Friday 3

For the Chaplaincy of Naples and Orvieto and Chaplain Jonathan Backhouse

Saturday 4

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

Sunday 5

For the Church Services today and for the time of fellowship afterwards

Monday 6

Today is the Transfiguration of our Lord (*Matthew 17, 1-8*)

Tuesday 7

For Church Council

Wednesday 8

For "Parents and Tots" this morning and their leader Francine Mariaux; for all the mums and very young in our community

Thursday 9

Give thanks for Mary Summer, Founder of the Mothers Union, 1921

Friday 10

For all sorting books in preparation for the book sale

Saturday 11

Give thanks for John Henry Newman, Priest, Tractarian, 1890

Sunday 12

For Tony and our Music Group accompanying the service today

Monday 13

Give thanks for Florence Nightingale, Nurse, Social Reformer, 1910

Tuesday 14

For Morning and Evening Prayer today. For all those who lead or participate

Wednesday 15

**The Blessed Virgin Mary**

Thursday 16

For the service in Thun this evening and for the members of this congregation

Friday 17

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

Saturday 18

For the Open Forum to be held after the service tomorrow and a unified and clear perception of the way forward

Sunday 19

For Rev John Clasper (Locum) and his wife as we say goodbye to them today

Monday 20

Give thanks for William and Catherine Booth, Founders of the Salvation Army, 1912 and 1890

Tuesday 21

For the Church Council Meeting deliberating the Input from the Open Forum

Wednesday 22

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

Thursday 23

For Henry, as he prepares to leave us to start his priestly training in the UK

Friday 24

**Bartholomew the Apostle**

Saturday 25

For all our young people and their sleep-over tonight

Sunday 26

We pray for Archdeacon Adèle Kelham who joins us as Locum Priest

Monday 27

That we may be encouraged to invite Newcomers to the service next Sunday

Tuesday 28

Give thanks for Augustine, Bishop of Hippo, 387

Wednesday 29

We remember the beheading of John the Baptist

Thursday 30

Give thanks for John Bunyan, Spiritual Writer, 1688

Friday 31

For the Chaplaincies in Scandinavia

## September 2018

Saturday 1

For fellowship of love, joy and peace (and financial reward) at the Book Sale today

Sunday 2

For Come to Church Sunday today; that we may be joined by many newcomers seeking Christ

Monday 3

Gregory the Great, Bishop of Rome, Teacher of the Faith, 604

Tuesday 4

Continue to pray for the Church Council, meeting tonight

Wednesday 5

For Archana, our Lay Reader

Thursday 6

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

Friday 7

For Sue, our Treasurer

Saturday 8

The Birth of the Blessed Virgin Mary

Sunday 9

We pray for Ven. Adèle Kelham (Locum) as she leaves us today

Monday 10

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

Tuesday 11

For our Lay Representatives to Archdeaconry Synod; Hector, Donna and Richard

Wednesday 12

For healing and wholeness for the Sick and for those suffering from Distress and Pain in our Chaplaincy and beyond

Thursday 13

For the U.S.A, its President, Government and people.

Friday 14

**Holy Cross Day:** honours and commemorates the sacrifice that Christ made on the Cross for our salvation

Saturday 15

For the Interregnum Prayer Group meeting today after the service tomorrow.

Sunday 16

We welcome Rev Michael Tristram (Locum) and his wife who join us today

Monday 17

For the Diocesan Office in Tufton Street, London

Tuesday 18

For the Archbishop of Canterbury, Most Rev Justin Welby

Wednesday 19

For Rolf, our Caretaker

Thursday 20

For the Old Catholic Priests and Congregation of St Peter and Paul, our Sister Church in Bern

Friday 21

**Matthew, Apostle and Evangelist**

Saturday 22

For Ruby; Council Member who prepares the beamer presentations and works with our young people

Sunday 23

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

Monday 24

For our Wardens, Maxine and John

Tuesday 25

For the Archdeaconry of Switzerland, its priests and people

Wednesday 26

We give thanks for William Carlisle, Founder of the Church Army

Thursday 27

For Annemarie Walthert and the magazine collating team serving Christ today

Friday 28

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

Saturday 29

**Michael and All Angels**

Sunday 30

For our Church Service today; for Hans-Karl (organist) and Elisabeth (choir leader) and members of the choir

*- Compiled by Brian Morgan*

# Junior Church News



## Sunday Groups

All our young people can learn and have fun together in age appropriate groups during the service. There is a crèche for the youngest. Between the ages of 3 to 14 there are three 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.

## Junior Church Sleepover

Our annual sleepover will take place from 25-26 August in Muri. This is a fun-filled event for our Junior Church children aged six and older. The theme this year will be linked to our current project on Saint Paul. Parents of Junior Church children will receive invitations with more detailed information.

## Come to Church Sunday

This will take place on 2 September. The Junior Church will be participating in the service and sharing some of their learnings from our Paul project.



## 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.

- Sharon Batley

# Happy Birthday

Congratulations to our Junior Church Children with birthdays in August and September:

Finn Hofer 10 on 6 August

Katelyn Blevins 9 on 31 August



# St Ursula's Summer Fête

We had perfect Summer Fête weather and fun was had by all plus we raised over CHF 6,000 for church funds.

The big mystery of the day was our competition with the question “How much money did St Ursula's receive in the average weekly collection in 1907?” The answer was CHF 31.35!

A huge THANK YOU to the very many people who helped make our summer fête so successful whether behind the scenes, before and after the sale, as well as those who helped on the day itself and finally, of course, to all our fête visitors.

*- Jana Kutesko, Church Office*



# Note from the Treasurer

Dear all, I am happy to report that in general our finances are on track against our budget this year as you can see from the mid-year report on the next page. Pledge income is a little down against prior year and against budget, but I have faith in the promises made, so assume that is just timing. 80% of our subscribers have paid their magazine subscriptions as well, and hall bookings are going well, with the good news that Delta church is also returning to use our premises, we are happy to see them back.

Entering the period of interregnum will of course save us money on stipends, but it will also cost us more in travel costs, not only for the locums coming in, but also for the candidates who this year will come to Bern in December for the interview process. The Chaplaincy will pay their expenses, and we are happy to do that in the hope that we find a new Chaplain to replace Stephen who is as good for our Church and community as he was. Please join us in praying for this phase in the Church life.

Incidentally, it also means that I will be writing the pledge letter once more this year. 😊 Pledge Sunday is planned for October at present, probably on Harvest Thanksgiving Sunday, which is very appropriate.

So I am forecasting a surplus on our ordinary activities for this year now, in line with the surplus from 2017. This will allow us to rebuild our building fund and give us a good base for the future. For our extraordinary result, I do expect a further grant sum from the Denkmalschutz, and we are spending a little bit more on some furniture for the house, although much has been donated.

Yours in Christ

*Susan Higson*  
*July 2018*





INCOME	current	Prior year	Budget 18	EXPENDITURE	current	Prior year	Budget 18
<b>Income from Community</b>	71,545	77,381	83,500	<b>Personnel-related costs</b>	63,009	38,297	63,945
<i>Pledged giving</i>	55,670	64,540	67,500	Stipends and remunerations	43,650	27,442	44,363
<i>Donations</i>	1,973	1,183	5,000	Travelling expenses	2,060	3,288	2,000
<i>Collections</i>	13,902	11,658	11,000	Other personnel costs	17,299	7,567	17,582
<b>Income from events</b>	10,848	8,414	8,984	<b>Running costs</b>	30,136	25,959	21,265
				<i>Premises</i>	23,861	19,713	15,770
				<i>Office</i>	561	671	400
<b>Income from other sources</b>	12,926	9,662	12,500	<i>Telephone and Internet</i>	393	663	350
<i>Contribution to costs: hall</i>	11,438	9,662	12,000	<i>Insurance</i>	2,968	2,993	3,080
<i>Other</i>	1,488	-	500	<i>Property tax</i>	-	-	-
				<i>Vestry</i>	954	1,315	915
<b>Grants</b>				<i>Ministry and Hospitality</i>	1,235	407	500
				<i>Subscriptions and advertising</i>	165	198	250
				<b>Youth and Junior Church</b>	209	20	2,000
				<b>Library</b>	12	-	-
<b>Permanent activities income</b>	7,395	6,843	4,175	<b>Permanent activities expense</b>	1,863	988	1,800
<i>Magazine</i>	5,697	5,731	3,100	<i>Magazine</i>	740	828	1,500
<i>Books and Cards</i>	462	149	75	<i>Books and cards</i>	868	-	25
<i>Coffee</i>	1,237	962	1,000	<i>Coffee</i>	255	160	175
<i>Other</i>	-	-	-	<i>Other</i>	-	-	100
<b>Income from Thun</b>	763	731	770	<b>Diocese/Deanery</b>	14,885	11,636	14,873
Financial income	31	177	100	<b>Charity</b>	14	2,498	2,498
Forex	25	25	-	<b>Financial Expense</b>	252	194	120
<b>TOTAL</b>	<b>103,509</b>	<b>103,231</b>	<b>110,029</b>	<b>Forex loss</b>	-	-	-
<b>DEFICIT</b>	<b>6,871</b>	<b>-</b>	<b>-</b>	<b>TOTAL</b>	<b>110,380</b>	<b>79,592</b>	<b>106,502</b>
				<b>excess</b>	<b>-</b>	<b>23,640</b>	<b>3,528</b>
<b>EXTRAORDINARY Income</b>	22,563	6,697	25,000	<b>Extraordinary Expense</b>	97,364	25,046	88,000
Building Appeal receipts	22,563	4,467	25,000	Building Fund Expenditure	94,942	21,155	88,000
Prior year income		2,230		investment in fixed assets	2,422	798	-
				removal costs		3,093	

# News from the Charity & Missions team

**An update on the Holy Land Institute for the Deaf in Salt, Jordan from the Committee of the *Freunde des Holy Land Institute für Gehörlose (HLID), Jordanien*:**

There was a period of uncertainty as to how things at the Institute would carry on after the retirement of Brother Andrew after 40 years of service here. However, as of last November, Father Luay R. Haddad became the new director. He is Jordanian and belongs to the Episcopal Church of Jerusalem. Brother Andrew no longer works at the Institute and now lives in a house in Salt. Josua and Dineke, faithful workers at Salt received the news that they could no longer enter Jordan. The Institute continues to operate as a Christian school. After the summer holidays, a new pastor will be responsible for Christian activities. The committee of the Swiss Friends of the HLID stands behind the new leadership. The various committees of supporters for the HLID in other countries have also decided to continue to support the HLID financially. They ask for a yearly, transparent financial report and will verify how and where the support is spent, by on site visits to the Institute.

**News from the Child Development Centre in Tallagolla, Sri Lanka (was known as the Children's Home)**

We receive regular updates from Mrs Sheryll Jinasena about the Children's Centre. They have on the average about 20 children and 5 staff. Many of the children are sent to the home by the Probation Courts.

In April she reported that they were finally given their annual official registration certificate. The new Probation Officer Mrs Kalpani from the Gampaha District visited to go through all the files and books, etc. and to check up on the general running of the home. She reported back that our home is well organized and well run and the children are looked after very well. Dr Wijitha de Silva (son of the founder of this Home Professor C.C.de Silva) and his family visited the home in February as they do each year. The family is likewise very pleased with the way the Home is being run and that the children are well looked after.



Sinhala and Tamil New Year Celebrations were held at the home in April. As is the Nakath tradition Ms Lilian did the lighting of the fireplace, boiling of milk, cooking of the milk rice and sweetmeats, lighting of the lamps, and eating at the given Nakath time. Also observed was the anointing of the heads with blessed oil, bathing and wearing new clothing, followed by festivities with drumming, dancing, singing and games.



Over the summer, please keep all the children supported by our charities at St Ursula's in your prayers:

- The children and young adults at the Holy Land Institute for the Deaf in Salt, Jordan
- Children and youth in South Africa who are reached in summer camps and school programs of Life Skill Education projects of Scripture Union (South Africa)
- The children, often from dysfunctional family situations, in the Child Development Centre, Tallagolla, Sri Lanka
- Children and families in the Diocese of Kigezi, Uganda helped by the Diocesan Water and Sanitation Project
- For the orphans and vulnerable children in Zambia who are enabled to go to school through Cecily's Fund

*- Cecily Klingler on behalf of St Ursulas Charity & Missions Team*



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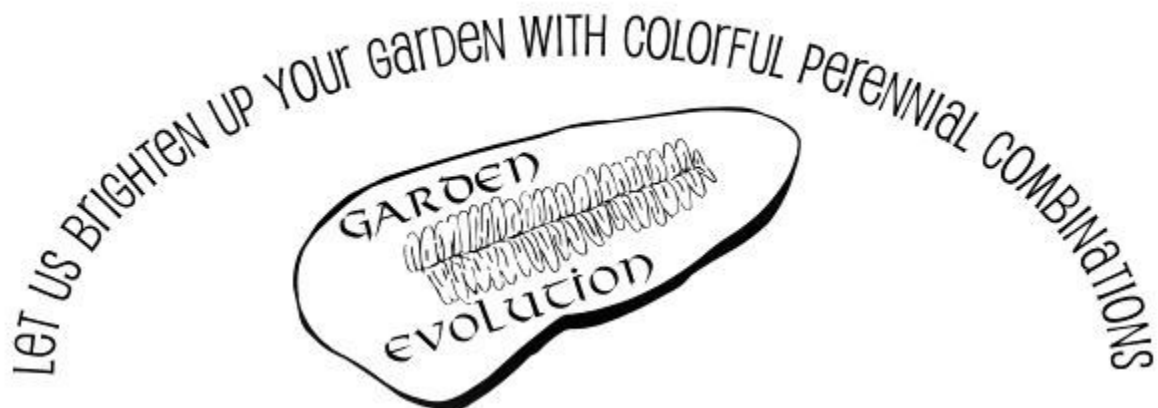
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## Bread and Wine

The first part of this poem which I sometimes use as preparatory words to the Eucharistic prayer is attributed to David Adam who at one time was the priest on Holy Island (Lindisfarne). The second part was, I believe, composed to match the first by a former priest colleague, Russell Bowman-Eadie with the intention that it would be used in this way. It seems to set the tone and provide a moment's pause as we transition in the liturgy to the high point of our worship.

Writing words for the liturgy is an extraordinarily difficult thing to do well. A Liturgical Commission is responsible for this task and gaining agreement and authorisation for additions or changes is always testing. Gaining acceptance from those in the worshipping community is a further challenge.

This poem therefore is an unauthorised addition but one that I find gains wide acceptance.

Bread, of course, is a fundamental symbol of life. Jesus was born in Bethlehem which literally translated means 'House of Bread'. He famously observed 'I am the bread of life.' (John 6:35)

He also said 'I am the true vine...' (John 15:1) The Sri Lankan Pastor DT Niles once observed that the Gospel is 'no more than one beggar telling another where to find bread.' It is in this context that we reflect upon the way in which we handle and receive these elements through the beautiful words of this poem.

*- Contributed by Revd Stephen Stuckes -*

## Bread and Wine

Be gentle, when you touch bread:  
Let it not be uncared for, unwanted.  
So often bread is taken for granted.  
There is such beauty in bread,  
Beauty of sun and soil,  
Beauty of patient toil;  
Wind and rain have caressed it,  
Christ often blessed it;  
Be gentle when you touch bread.

Be joyful when you taste wine:  
Let it not sour the heart and dull the senses;  
So often wine is poured without grace.  
There is such beauty in wine:  
Beauty of laughter and living,  
Beauty of truth and self-giving;  
Nature and man have caressed it,  
Christ once took and blessed it;  
Be joyful when you taste wine.

