

THE CHURCH OF ST URSULA BERNE



August - September 2015

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

Chaplain

Ven Peter Potter

031 351 03 43

079 922 71 30 (emergencies only)

Honorary Assistant Chaplain **Associate Priest** **Youth Coordinator**

Linda Bisig

Revd Mark Pogson

Mary McKinley

Church Office: 031 352 85 67

Marriages, Baptisms and Funerals by arrangement with the Chaplain

Normal pattern of Sunday services:

8.30 Said Eucharist (2nd and 4th Sundays)

10.00 Sung Eucharist with Junior Church and Crèche

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

On the 2nd Sunday of the month, the 10.00 service is usually all-age.

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

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

ST URSULA'S BERNE

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

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

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

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

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



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Chaplain's Message



At the Diocesan Synod in June Bishop Robert presented "Walking Together in Faith - a mission strategy for the Diocese". Its aim is to build a common purpose by:

- * Knowing ourselves as the beloved children of God
- * Loving God and our neighbour and sharing the Good News
- * Generating a shared sense of direction in the power of the Holy Spirit
- * Providing a focus for all that we do.

and it was unanimously endorsed by the Synod. You can read the full text of the strategy on page 25.

It will be up to individual churches to work out how best to put it into practice where they are. You will see that the mission strategy includes environmental concerns, helping the disadvantaged and properly resourcing the Church through the sharing of our gifts and talents. The strategy also calls us to encourage the ministry of all the baptised and the areas just mentioned are the sorts of thing where lay ministry can be exercised (see the FAQs in last month's magazine). Moreover, when the Council considered our response to the "Possible World" course, we realised that we were already doing, or are planning to do, many of the things in the strategy.

We already have a policy of giving at least ten percent of the Church's income to support aid and mission agencies. St Ursula's is practising what we preach. We don't need to think up more projects to support but we do need to make sure that people know what we are doing and take an interest in the causes we are supporting.

Being more environmentally friendly is something we can all do and we now have a group that will come up with ideas for us, such as organising a session to pick up litter (trash) or producing a "green corner" for the magazine. These may seem like small things but small things make a difference - think of Jesus' story of the widow's mite.

Another aim of the mission strategy is to "challenge the comfortable", as the prophets did. The "comfortable" includes ourselves and so we also have to do mission to ourselves. This calls for a change of attitude, so that we see ourselves as Christians not for what we can get out of it but for what we can give. Our Sunday worship enables us to be part of that wonderful exchange between what God gives us in Christ and what we offer to him and to each other.

To sum up, we could say our aim is to be a caring church:

- * caring for God's creation
- * caring for the poor and disadvantaged
- * caring for each other

Come to think of it, that wouldn't be a bad mission statement for St Ursula's.

Peter

Crisis of Faith

This was the title of a recent article in the *Spectator* which was sent to me. Drawing on census figures between 2001 and 2011, it noted that the number of Christians in Britain had fallen on average by 10,000 a week, and predicted that at that rate, there would be no Anglicans left after 2033, and no Christians at all in Britain by 2067.



The writer suggests that the church has its head firmly in the sand, and is “not keen to draw attention to the crisis.” Nothing could be further from the truth. Perhaps the background of the Archbishop of Canterbury, Justin Welby, who was treasurer to a large oil company before being ordained, is a sign that we have realized the truth of Jesus' words, “the children of this age are more shrewd in dealing with their own generation than are the children of light” (Luke 16:8). Someone, somewhere, has realized that the financial policies of the Church of England have been encouraging decline and discouraging growth.

Our own bishop, Robert Innes, shares this view, and many churches in the Diocese in Europe have been showing the sort of growth that totally contradicts the *Spectator* article. Of course some parts of the church are growing and some are declining. Rural parishes are declining, active city churches are growing, cathedrals are growing, and the church needs to adapt to this. You no longer get your bread from the village baker, but you drive to the nearest supermarket. Why not the same with worship?

The village vicar used to be a sort of General Practitioner. People nowadays are intelligent enough to want specialists – the church needs to provide those too.

In the middle ages, the parson was the only person who could write: now every village has half a dozen PhD's living in it: the church needs to keep up with people's expectations.

The article blames the decline on secularization. This is not so much the prominent critics of religion, who create a caricature of what Christians believe in order to demolish it. It is the breakdown of traditional communities and the "explosion of choice", to which the church has responded with "multi-faith jargon".

And it is indeed true that those churches which present an uncompromising firmness and a lack of choice which seem to be having the most success. This is not only true of churches: in Islam there is a surge of sects where unreasonable dogmatism and blind intolerance attract followers.

If we measure success by numbers, the Nazi rallies of the 1930s, the people flocking to join the so-called Islamic State, attendances at demonstrations or at pop festivals would suggest that these were more successful than the ten o'clock service at St Ursula's. But success has never depended merely on numbers – the five thousand fed in Galilee and the three thousand converted at Pentecost need to be set against the ten righteous men in Sodom (Gen 18:32) or the single lost sheep.

An uncompromising faith need not be a deaf and blind one. Jesus was a listener as well as a proclaimer. Paul carefully adjusts his message to the thought-world of his listeners. In this age of reason, a message that lacks substance may appeal for a while, but not for ever. The church too needs to listen.

The church will fail if it presents itself as concerned solely with secular issues (like sexual equality, or global warming) and does not explain why these are "Gospel causes". Where its views in such fields as euthanasia or sexual ethics are controversial it needs to listen and not merely to preach.

Above all, the church must show the a need for a spiritual dimension to everyday life (something that should be obvious to all but the most stubborn secularists, for most emotions are far from rational – why else would we listen to music, admire landscapes, fall in love?). It must explain what the Gospel is about. This is the difficult bit, as the current generation has lost contact with the old stories of Noah and the Ark, Adam and Eve, Moses in the bullrushes and the parable of the Prodigal Son, and have no idea what "sin" is or why it might be bad for us. But we need not despair. This is not a crisis – it is an opportunity.

- *Hector Davie*

FAQ: Why all those symbols in our worship? Shouldn't we just use the words of the Bible?



Today the zealots of Islamic State are destroying ancient statues, books, pottery and other works of art in the name of stamping out idolatry.

During the Reformation in Europe people smashed stained glass windows – also in the cause of stamping out idolatry. Only the words of Scripture were to be used. Candles, vestments (the priest's robes), seasonal colours and even the church seasons themselves were thrown out because they were called man-made additions that defiled the purity of worship. This was not just vandalism, it was ignorance and it impoverished rather than purified worship.

Nobody disputes that the Bible has pride of place but to use nothing else means that the services can only reach us in one way. “The Word made flesh is here made word again”, as one wit put it. It also suggests that God has no time for our other mental faculties, senses and creative talents.

God has of course given us these other gifts and I cannot understand why he should not want us to use them in our worship. Symbols invite us to make connections, using our imaginations and instincts in ways that words often cannot. Candles make us think of the Light of the World, as well as helping to create an atmosphere of mystery and reverence. The Bible is full of references to music-making and music is the food of love, Shakespeare said. That surely applies to love of God too. Pictures and statues are not objects of worship but they are powerful aids to worship. What they portray can bring God nearer to us in an imaginative way and teach the central truth that, in Jesus, God comes close to us in visible form.

God speaks to us to worship him with all of our five senses. Anglicans teach that the sacraments are “an outward and visible [and audible, touchable, smell-able, taste-able] sign of an inward and spiritual grace”. Water, wine, oil, wedding rings, hands on the head, standing and sitting are all outward and visible symbols that convey God's presence in our lives.

When the Reformers smashed the stained-glass windows they took away the symbols and non-verbal aids to worship for the common people. Only the rich could enjoy the visual arts. Today people have a short attention span. We live in an age of sound-bites and tweets. Too many words turn people off and so, in our worship, it is crucial to let the symbols do the talking. - PMP

A Word for the Month – Image

In the Münsterplatz is a fountain, the Mosesbrunnen. It has a newly-restored statue of Moses dating from 1791, with beams of light coming from his head. A similar statue in Rome by Michelangelo, dating from around 1515, shows Moses with horns – the Latin translation of the Bible gave the impression that when he came down from Sinai, Moses' face was “horned” rather than “glorified”. The statue in Berne tries to make the best of both worlds.

This is not the only problem of translation the statue of Moses raises. For in his hand, Moses holds the tablets of the Law – the Ten Commandments. His finger is pointing to the second of these. “You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.” (Exodus 20:4) This is how the New Revised Standard Version, the translation we use in church, renders the first half of the second commandment. But older translations condemn the making of “any graven image, or any likeness” (*kein Bildnis, noch irgendein Gleichnis*, in Luther's words), and if that is what the words mean, what were the city fathers of Berne doing in 1791, commissioning a “graven image” of Moses?

“Well,” you will say, “that's not what the second commandment means. It's not about sculptures, it's about idols.” And you would point to the next verse, “You shall not bow down to them or worship them.” You could add how the worship of idols was detested by Jews and Christians alike – Ezekiel and other prophets referred to them with a word that suggests lumps of excrement. “It's common sense,” you might say.

Alas, it is not common sense, but Christian tradition that makes us think this way. The Greek word εἶδωλον simply means something we can see – an image. When the Jews translated their Bible into Greek, several centuries before Christ, they used it to translate a Hebrew word for a stone statue (wooden figures and statues cast in pottery or metal were also forbidden). We know that the ban on these was absolute – at least in theory! Rabbis at the time of Jesus would debate whether one could use curtains depicting trees or animals (Gentile-made, of course), or whether if a borrower defaulted on his debt, a pawnbroker could appropriate a bronze figurine (“Yes, if he cut its hands off,” was the answer!).

Even in recent times, there have been Jews who would not travel because to get a passport meant getting a photograph, and photographs were images.

And Islam, which shares the same traditions, forbids making statues and other images – an attitude taken to extremes by extremists.

So why are we Christians so happy to erect statues, to take photographs, to admire paintings? Perhaps it is because Christianity flourished in a pagan world which saw no harm in depictions of people or of nature. Perhaps the prohibition in the Law was more an ideal than a reality, like the commands to massacre the Hittites, the Hivites and the rest. Certainly there were synagogues with mosaics around the time of Christ, and illuminated manuscripts in the Middle Ages – and the same is true of Islam.

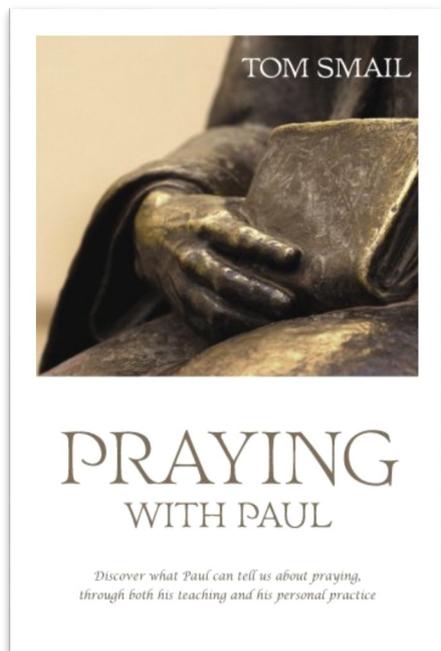
But we Christians are happy even to depict the Three-in-One God in person. And surely this is because God became a person, to be worshipped and adored not only in spirit but in flesh. This is the God who made us, female and male – we are God's image. The word for image used in Genesis 1:27 (and again at 9:6) means a shadow, a form without substance (it is used again in Psalm 39:6, to illustrate the transience of life) – so we should not get too proud. And more importantly, we should not idolize any image, even a precious icon or a venerable saint. We should let the image concentrate our thoughts, so that our gaze may pass through it to God, who is the source of all.

- *Hector Davie*



Mosesbrunnen, photo by Mike Lehmann

From St Ursula's Book Corner



Tom Smail, Praying with Paul, Bible Reading Fellowship, 2007

Let me begin with a cartoon - you will all be familiar with Peanuts, the little world of Charlie Brown and his friends. Linus encounters Lucy who is busy with her skipping rope.

Linus: "Lucy, do you ever pray?"

Lucy: "That's kind of a personal question, isn't it? Are you trying to start an argument?"

Getting louder and more emotional: "I suppose you think you're somebody pretty smart, don't you? I suppose you think..."

Last picture has Linus with his blanket confiding in Charlie Brown: "You're right... Religion is a very touchy subject!"

Well, prayer is, too, Linus. One wonders why? Is it because that we see prayer as a task to be fulfilled, a duty demanded of us, rather than a gracious gift offered to us.

I think it was that insight into prayer that helped me most when I read Canon Tom Smail's little book called "Praying with Paul". It was published back in 2007 by the Bible Reading Fellowship and I remembered it being reviewed in "The Church Times", standard reading at that time for all 'good' Anglican clergy.

In the preface to this little book Tom Smail says that he called his book Praying with Paul rather than Paul on Prayer as its main purpose was to take the Pauline passages and see how they could shape, correct and enrich our own life of prayer. The chapters of this booklet cover: approaching Paul on Prayer, the problems of prayer, the resources of prayer, the practice of prayer and the promise of prayer, all full of wise and helpful insights into the whole life of prayer.

He comments that to many of us prayer is seen as a task to fulfil - to be done at the right time, in the right way, in order to maintain our relationship with God. For God has come to us in Christ to liberate us for himself, our responsibility in prayer is to keep coming to him. If we do, then that

relationship will deepen and prosper. If we do not, it will loosen and weaken. The onus is on us.

In this view, he says, God is not at our end of the prayer relationship. Prayer is aimed at him as at a target, like an arrow from bow. If not aimed in the right direction, or there is not enough tension in the bowstring, the arrow will not reach its target. If we do not pray for the right thing in the right way, or we do not pray enough or believingly enough, our prayer will not reach God.

All this leads to anxiety when we pray and guilt when we fail to pray. No wonder Linus's innocent question receives such an explosive response!

And faith? Well, in this model, faith is the qualifying condition of the effectiveness of prayer. Only if we have prayed with enough faith and of the right kind shall we make contact with God. And if answers do not come the fault seems to lie with us. Again, guilt about failure of faith and even despair seem to be the result.

How good it is, he says, at this point to remind ourselves of Jesus' parable of the Grain of Mustard Seed. He said we needed faith no bigger than this smallest of all seeds to be in a position to issue orders to mountains (Matt 17:20). The point of that remark was to underline the most important thing about faith: it is not how much we believe but in whom we believe.

So we should turn to a much more promising model of prayer and listen to what the Apostle says in Romans 8:26

We do not know how to pray as we ought, but the Spirit comes to the aid of our weaknesses.

It is encouraging to find the great apostle starts from a point of sheer incapacity and weakness in relation to prayer, both to content and method—for the Greek here can be understood to mean both that we do not know WHAT to pray for and also we do not know HOW to pray for it.

Now that does speak into our Christian experience. For we have all prayed for the healing of a sick friend. No healing has come. Is it because we failed to discern God's will in this situation and prayed for the wrong thing? Or is it because we did not ask in the right way, not often enough, not believingly enough, not expectantly enough? We have all faced these difficult questions and surely it is encouragement indeed to know that the apostle faced them, too.

Rather than giving us new techniques by which to gauge God's will or exhorting us to new flights of faith - instead of being told what to do, the

Apostle points us to a source of help outside ourselves: the Holy Spirit “who comes to our aid in our weakness”.

It is an appeal to the reality of the Holy Spirit in our lives and moves us on from the model we have been looking at to a new one. Here then not duty and task but prayer as a gift. A gift of God given by the Holy Spirit. As it were, God on our side of the relationship. Not what we can or cannot do - our effort - but rather what God is doing on our behalf.

Look at Luke 11:1. The disciples were daunted and attracted by Jesus’ own practice of prayer (always at it and early in the morning, too !!) and felt the same sort of inadequacy as Paul was later to express. So they ask:

“Lord, teach us to pray.”

What he gave them in response was the gift of a prayer and not a course of instruction on prayer (methods, techniques).

When you pray say: Abba, Father

And that prayer is not just a verbal formula to be repeated but is also an expression of a whole new relationship to God, his will, his kingdom. We pray it because we are made members, adopted into that relationship that Jesus shares with the Father. And isn’t it interesting that at the end of the Lukan account it is the Spirit that the Father is willing to give to those who ask him, who prays the prayer given by Jesus within us, that we can pray it not indeed by ourselves but for ourselves, because the Spirit enables us.

- *Peter Hawker*

Chaplain’s Notes

This is the time of the year when things start up again after the holiday season. Please note the events announced in this magazine and in the weekly notices in church.



Prayers for healing. The next in our series will be on Sunday 23 August at 10.00. As always, you are invited to come forward for prayer for yourself or on behalf of someone you know.

Resources. St Ursula's could not carry on without your contributions, whether of time, talents or money. The annual appeal will be on its way to you soon. Please read the material there carefully and think prayerfully about what you can give.

We also need your gifts of time too. Please be ready to sign up to help with events like the book sales and bazaar, so that it doesn't always fall to the same few.

Back to Church Sunday, 30 August. This has become an annual event when we are back ready to start again after the summer break. It is also a good opportunity to showcase what we do at St Ursula's and what we believe in. So please encourage others to come along.

Once again we have a chance to meet and share food together over lunch after the service. Please bring along a typical dish from your home country.

New Archdeacon. On 4 September I shall be handing over my responsibilities for Germany and Northern Europe to Canon Colin Williams. (I shall still be Archdeacon of Switzerland.) He is the first free-standing archdeacon, i.e. without also being chaplain to a congregation, and will also be responsible for the Eastern Archdeaconry (Russia, Turkey and the Balkans). Please pray for Colin as he takes up this new and important rôle in the Diocese.



Pets' Service, 13 September. It is a couple of years since we did this and the Council thought it would be good to have another one. So ACT on 13 September means All (on two, four or more legs) in Church Together!

Ein Gebet Voraus, 19 September. On the day before the Federal Day of Prayer, people from churches across Switzerland will gather in Berne for an open-air service. It is at the Grosse Schanze from 10.15 to 12.15. Look out for posters with more details and be there if you can to join in prayer for this country and all who live here.

And finally....

A big Thank You to everyone who helped during our monumentally busy weekend in June, with the Summer Fair and the Confirmation on successive days. The logistics were awesome but, apart from the odd glitch, it was a happy and memorable occasion.

Bishop David was greatly taken with it all and you can read about it on his blog <http://www.eurobishop.blogspot.ch/>

We also thank him for conducting such a meaningful and warm service.

Restaurant at Book and Food Sale



Help is needed in the restaurant at the next book and food sale on 5 September. We need people to bake cakes and scones beforehand and to help on the day. If you can help, even if just for one hour, please contact Tricia and tell her what you can do.

- *Tricia Carrick*



We had a lovely sunny and hot day and, despite the distraction of the “Tour de Suisse” race in Bern along with many attendant road closures, a sizeable amount of visitors too!

A huge THANKS to all who helped both before and after the fête and to all those who visited us on the day itself.

The Summer Fête with takings of almost Fr 6'200 added approximately Fr 4,500 to church funds.

- *Jana Kutesko, Church Office*

Church Breakfasts

The Church Breakfasts resume in September. They will be on the first Sunday of each month. The dates for the rest of 2015 are:

6 September

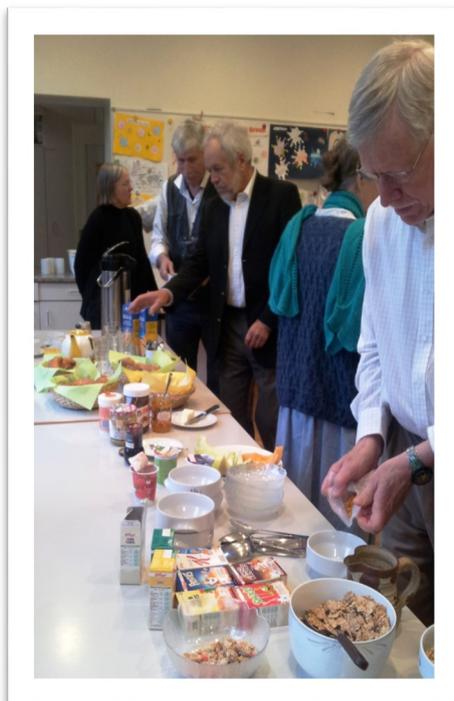
4 October

1 November

6 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

Ecumenical House Group in Liebefeld

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

“Understanding the beginning is the beginning of understanding”

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

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

Wednesday, 5 and 19 August 2015

Wednesday, 2, 16 and 30 September 2015



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), except on 16 and 30 September. Please mail us for the location on these evenings.

Confirmation Service

The confirmation service was held on 21 June 2015. Nine young people and five adults from St Ursula's were confirmed, together with two people from Neuchatel and one from Lausanne.

Bishop David led the very special service – his comments on each person's name were particularly appreciated.

The service was followed by photo taking and an apéritif for the whole congregation. Some of the families and their guests stayed on for lunch and we were fortunate to be able to sit outside in the garden.



There are more pictures on the church's Picasa site.

-Tricia Carrick

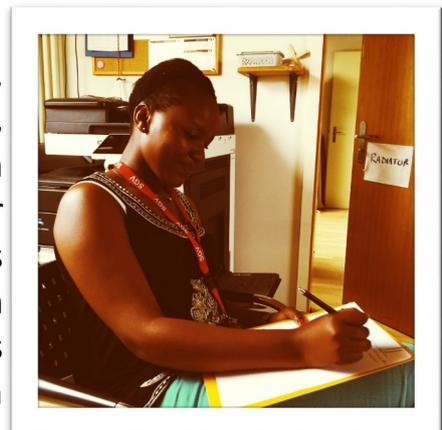
A Look at the Youth Group

We are very lucky as a church to have such a great group of teens and an active Youth Group. Let's take a moment to find out more about them...



Edi Kingori was born in Kenya on a hot day in September 1999 to two loving parents, Janiffer and Joram. Edi enjoyed eating a lot as a child and showed early signs of having a good appetite. He soon became interested in animals and biology, and developed a talent for human sciences. Later he moved to Canada with his parents in search of a better education. After their brief stay in Canada, they moved to the beautiful mountain-country of Switzerland where he learned two precious languages that would help him later on in his education. He is now enjoying his summer in Kenya and will shortly start his sophomore year in the Biel gymnasium.

Born on the 28th of November in Nairobi, Kenya, Naomi Kingori was then raised in Hamilton, Ontario in Canada, and then the beautiful Bern in Switzerland, where she currently lives with her parents and her older brother, Edi. She was trilingual from a very young age and plans to learn many more languages in the future. Naomi has now finished the 8th grade and will enter the 9th grade in August after a holiday in Kenya.



On June 12, 2001 in Lindenhof Hospital, Brenda Sophia Sacks was born. Her two loving and supportive parents saw Brenda's talent at a young age. She started dancing at the age of three. She joined a choir when she was seven, and has been playing the piano for the last eight years.

A linguist and a polyglot, Brenda speaks seven languages - English, Russian, Ukrainian, German, Swiss German, French and Chinese. She is now in the 8th grade, enjoying life and spending time with her family and friends.

Born in Basel near the end of the last millennium on the 29th of May 1999, Raphael Hänggi soon moved to the outskirts of Bern where he started school. It quickly became apparent that he was a chaotic person, but oddly he still manages to find his things in his messy room. Right now he is enjoying his summer holidays before he is off to work as an electrical apprentice in August.



Mary McKinley was born in the deserts of California on New Year's Eve, 1980. Four short years later, Mary's parents took her, along with an older sister and brother, on an exciting three-year adventure in Ireland. After this, the family returned to Southern California, where Mary went through school and university, earning her degree in Sociology with a minor in Religion. Soon after graduating, Mary got engaged to a dashing young doctorate student in England, where she spent the next three years, after which she and her husband moved to Bern, Switzerland. She now has a beautiful three-year-old son and enjoys working with the teens at St Ursula's as well as teaching English to adults.



- Edi Kingori, Naomi Kingori, Brenda Sacks, Raphael Hänggi, Mary McKinley

We're Growing Greener

God's creation is under attack. We are wasting energy, killing wildlife, squandering food supplies, making our surroundings ugly, dirty and unhealthy, throwing out things we should keep and keeping things we can throw out.

There are things YOU can do about it, and there are things ST URSULA'S can do about it.

So we are setting up a GREEN CORNER in the magazine, and a GREEN CORNER at church. We want to give you our ideas, and we want you to give us yours. Send us your thoughts for the next magazine, and we'll publish the most useful of them!

And till then, turn off the light when you're not in the room, turn off the tap while you brush your teeth, try to walk more, and we'll do our bit by planting bee-friendly plants and replacing more of our lights with LEDs!

Services and Readings

August and September 2015

2 August – Trinity 9

10.00 Sung Eucharist
Exodus 16:2-4, 9-15
Ephesians 4:1-16
John 6:24-35

6 September – Trinity 14

10.00 Sung Eucharist
Isaiah 35:4-7a
James 2:1-10, 14-17
Mark 7:24-37

14 August – Trinity 10

8.30 Holy Communion
10.00 ACT (All in Church Together)
Ephesians 4:25-5:2
John 6:35, 41-51

13 September – Trinity 15

8.30 Holy Communion
10.00 ACT (All in Church Together)
Service for the blessing of animals
James 3:1-3, 7-12
Mark 8:34-38

16 August – Trinity 11 (The Blessed Virgin Mary)

10.00 Sung Eucharist
Isaiah 61:10-11,
Galatians 4:4-7
Luke 1:46-55

20 September – Trinity 16

10.00 Sung Eucharist
Jeremiah 11:18-20
James 3:13 - 4:3, 7-8a
Mark 9:30-37

23 August – Trinity 12

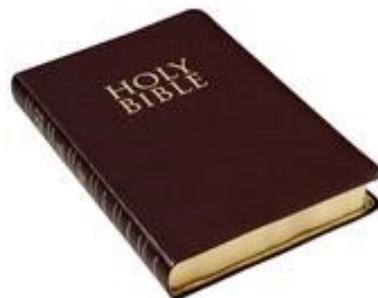
8.30 Holy Communion
10.00 Sung Eucharist with prayers for healing
Joshua 24:1-2a, 14-18
Ephesians 6:10-20
John 6:56-69

27 September – Trinity 17

8.30 Holy Communion
10.00 Sung Eucharist
Numbers 11:4-6, 10-16, 24-29
James 5:13-20
Mark 9:38-50

30 August – Trinity 13 (Back to Church Sunday)

10.00 Sung Eucharist
Psalm 15
Mark 7:1-5, 14-15, 21-23



Prayer Diary

August 2015

- 1 Saturday The people and government of Switzerland
- 2 Sunday Spiritual directors
- 3 Monday People who work in the tourist industry
- 4 Tuesday Young people in our church
- 5 Wednesday Couples preparing for marriage
- 6 Thursday The Transfiguration, the people of Japan
- 7 Friday Our church musicians and choir
- 8 Saturday Dominic, all who preach in church
- 9 Sunday Mary Sumner, Christian values in the home
- 10 Monday Laurence the deacon, our service to others
- 11 Tuesday Our charity for the month, Refuge Egypt
- 12 Wednesday Junior Church leaders
- 13 Thursday People getting married in church this month
- 14 Friday The Neuchâtel Church
- 15 Saturday The Blessed Virgin Mary, our families
- 16 Sunday Christians working in the media
- 17 Monday Children going back to school
- 18 Tuesday People suffering from long-term illnesses
- 19 Wednesday Social workers
- 20 Thursday The Charities and Mission Team
- 21 Friday People who advertise in our magazine
- 22 Saturday People who are housebound
- 23 Sunday The Church's ministry of healing
- 24 Monday Our response to the Diocesan Mission Strategy
- 25 Tuesday Christians who speak out against wrongdoing
- 26 Wednesday Other organisations using our church halls
- 27 Thursday Monica, help for parents to bring up their children in the faith
- 28 Friday The Junior Church sleepover
- 29 Saturday The Willibrord Society
- 30 Sunday The Back to Church service at St Ursula's
- 31 Monday Aidan, the Iona Community

September 2015

- 1 Tuesday The Council meeting this evening
- 2 Wednesday Our environmental officer
- 3 Thursday Elizabeth Bussmann, diocesan environmental officer
- 4 Friday The Nordic Synod meeting this weekend
- 5 Saturday Today's Book and Food sale
- 6 Sunday The Church's ministry to all
- 7 Monday Colin Williams, the new Archdeacon for Germany, Northern and Eastern Europe
- 8 Tuesday The English Speaking Playgroup
- 9 Wednesday All who contribute to The European Anglican
- 10 Thursday The Bible Reading Fellowship
- 11 Friday Caring for the stranger: Zentrum 5 and Passantenhilfe
- 12 Saturday Time for quiet and reflection
- 13 Sunday The Pets' Service today
- 14 Monday Holy Cross Day, confidence in the saving power of the cross
- 15 Tuesday Outreach to university students
- 16 Wednesday AGCK (the Swiss national council of churches)
- 17 Thursday The world of banking and finance
- 18 Friday God's giving and ours
- 19 Saturday "Ein Gebet voraus" in Berne
- 20 Sunday Federal Day of Prayer
- 21 Monday Thanks for all who help at St Ursula's
- 22 Tuesday Making St Ursula's a carbon-neutral church
- 23 Wednesday The financial needs of our chaplaincy
- 24 Thursday People in the news today
- 25 Friday People providing essential services in our locality
- 26 Saturday Newcomers to St Ursula's
- 27 Sunday Christian Stewardship – Time, Talents, Treasure
- 28 Monday Refuge Egypt – aid to refugees from Sudan and Syria
- 29 Tuesday The tourist industry in Switzerland
- 30 Wednesday Being green in our shopping habits

For Your Diary June & July 2015



Regular Weekly Events

Mondays	09.00-09.30	Morning Prayer
Wednesdays	09.15-11.15	Parents and Tots
Fridays	09.30	Patchwork
Saturdays	09.30-11.30	Choir Practice – not on 1 or 8 August

Other Events

Wednesday 5 August	19.30 - 21.00	Ecumenical House Group in Liebefeld
Friday 14 August	09.00 - 13.00	Book Sorting
Sunday 16 August	11.30 - 12-15	Junior Church Teachers' Meeting
Wednesday 19 August	19.30 - 21.00	Ecumenical House Group in Liebefeld
Sunday 23 August	10.00	Prayers for Healing
	10.00	Youth Group
Friday 28 August	17.00	Junior Church Sleepover starts
Saturday 29 August	11.00	Junior Church Sleepover ends
Sunday 30 August		Back to Church Sunday
	12.00	Bring and Share International Lunch
		Cecily's Fund Treasure Hunt
Tuesday 1 September	19.30	Church Council
Wednesday 2 September	19.30 - 21.00	Ecumenical House Group in Liebefeld
Friday 4 September	09.00 - 13.00	Book Sorting
Saturday 5 September	10-00 - 14.00	Book and Food Sale
Sunday 6 September	08.30	Church Breakfast
	10.00	Youth Group
Sunday 13 September		COPY DATE

Wednesday 16 September	19.30 - 21.00	Ecumenical House Group in Liebefeld
Sunday 20 September	10.00	Youth Group
Thursday 24 September	09.00	Magazine Collating
Wednesday 30 September	19.30 - 21.00	Ecumenical House Group in Liebefeld

Future Dates

Saturday 17 October	10.00 – 16.00	SACEP Training Course – Conflict Resolution
Sunday 18 October	after church	Introductory session for Children’s Communion Course
Friday 20 November	17.00 - 19.30	Christmas Bazaar
and Saturday 21 November	10.00 - 15.00	
Sunday 29 November	10.00	Children’s Communion Course Admission Service
Thursday 10 December	19.30	Heiliggeist Carol Service
Thursday 17 December	19.00	Thun Carol Service

A Possible World

14 June 2015

We had a useful discussion after church this morning about "The Possible World", moving forward to what we can do for the world around us.

We discussed what we could do for the environment - from going and picking up litter around the town, to making our grounds greener - grow-bags, a herb garden, bee and butterfly-friendly plants.

We discussed what we could do for the people around us: contact with university students, with refugees, opportunities for helping the aged. Some of these things are best done at an individual level, and we need to publicise the possibilities more effectively.

And indeed, to tell people what we are doing! We hope soon to be telling YOU how YOU can help!!



81 people saw this item on the church's Facebook page – were you one of them?

Plans are going ahead, people are getting involved. If you want to be more closely involved, talk to Father Peter or any council member. Or come to our next meeting in September (date not yet fixed).

Junior Church News



Groups and Meeting Times

Junior church meets on most Sundays during the 10.00 service. The children start the service with the congregation and then leave together after the welcome. Classes are divided into three age groups - Sparklers (3-6+), Trailblazers (7 -10+) and Pilots (11-14+). The second Sunday of the month is an all age service when the children remain in church. On the fourth Sunday of the month the junior church groups meet together for songs and praise.

Junior Church Charity

Tear Fund remains the focus of our charity efforts, with our weekly collection - at the start of each Junior Church - going to the "Uganda Water and Sanitation" project.

Crèche

For children younger than three there is supervised crèche. The crèche is in the lower hall. Parents can bring their children before the service. Pick up is immediately after the service or alternatively before the Eucharist where children are welcome to receive a blessing. During the summer months the crèche takes a break and will start again on 16 August.

Activity Club

The Junior Church Activity Club is for children 7-13 years old and organizes fun group activities several times a year. Our next activity, during the first week of August, will be an all-day outdoor event – for more details please contact Françoise Hänggi (031 802 10 05) or Sharon Batley (079 248 19 89) or check the church webpage (www.stursula.ch/Junior) for more information.



Junior Church Sleepover at St Ursula's

This year's sleepover is on Friday, 28 August. Registration latest by Sunday, 23 August. The sleepover at church begins at 17.00 on Friday evening and finishes at 11.00 on Saturday morning. The theme for this year's sleepover is "Worship from the Heart". As well as many fun activities, we will also be preparing some contributions (including songs) for our All-Age worship on the Sunday morning. This service will be followed by an International Bring and Share Lunch for all the congregation: young, old and all those in between. For more information, please contact Françoise Hänggi (031 802 10 05) or Sharon Batley (079 248 19 89)

- *Jana Kutesko*

Children and Communion



There will be a new course starting in October for families who wish their children to be admitted to communion before confirmation.

This course is intended for children aged 10 or older who are ready to take a new step themselves on their Christian journey and make a public commitment to belonging to the church family.

There will be a short introductory session for parents and children, after church on Sunday 18 October. This will be followed by four teaching sessions during the regular service. Then there will be a Saturday all-day event for children and parents. The admission service will be on Sunday 29 November (Advent Sunday).

If you would be interested in taking part, please contact Father Peter or Tricia Carrick.

This is an important part in these children's growth in faith and as part of a Christian community. Their parents and the wider congregation will therefore be involved in their preparation through encouragement of the children and prayers for them. The intention is that the children's Christian journey in the Church will then continue to their profession of faith as a young adult at confirmation and beyond. So please pray for the course, its leaders, its participants and their families.

- *Tricia Carrick*

Happy Birthday

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

Finn Hofer 7 on 6 August

Sean Gertsch 16 on 25 August

Benedikt Bisig 13 on 30 August

Shelley Wildhaber 16 on 3 September

Lele Yan 8 on 6 September

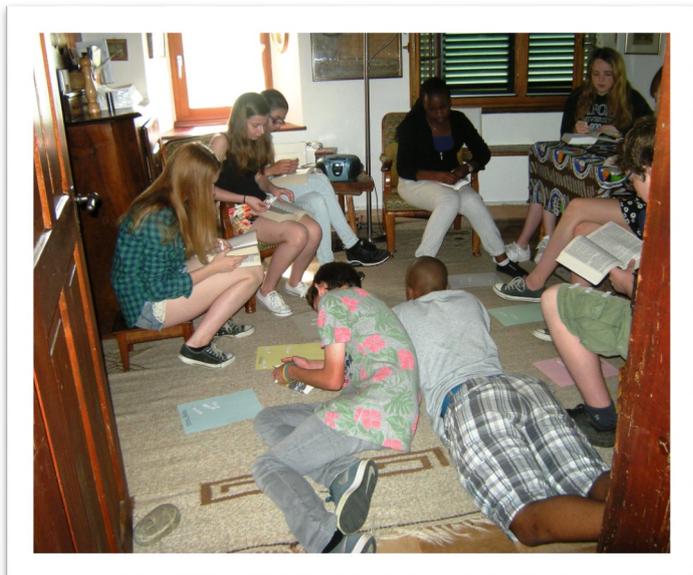
Delali Agoba 14 on 15 September

Florie Masciadri 15 on 23 September

Edi Kingori 16 on 27 September



Youth Confirmation Class – Weekend Away



The youth confirmation class concluded with our weekend away at the start of June. Once again, we were privileged to be invited to the Wildhabers' place in Sargans. We arrived on Friday afternoon and stayed until after lunch on Sunday. The theme for the weekend was "The Bible" and there were many different activities. In addition there was lots of free time, which the young people seemed mainly to

occupy with card games – and, once Edi and Raphael got the WiFi working, using their mobile phones.

Some of the highlights were the "Bible Trivia" game on Friday evening and the walk to the castle. One special time was the Sunday service, which we held outside in the garden. The young people prepared and led the whole service – each person, or pair, took one part e.g. music, readings, prayers and Hector prepared a short commentary on the Bible passage.

Father Peter joined us for part of the time on Saturday and led two sessions for the young people. Allison came with us and did all the shopping, cooking and washing up for the weekend – many thanks to her and also to Hector, Maxine and Edi for their contributions.

-Tricia Carrick



'WALKING TOGETHER IN FAITH – A STRATEGY FOR THE DIOCESE IN EUROPE'

We seek to build a common purpose throughout the diocese by:

- Knowing ourselves as the beloved children of God
- Loving God and our neighbour and sharing the Good News
- Generating a shared sense of direction in the power of the Holy Spirit
- Providing a focus for all that we do.

We will work towards this by:

- **Building up the Body of Christ and fostering growth**

Within the Anglican tradition through each congregation and in partnership with other Churches by:

- Deepening faith and practice in prayer and worship
 - Teaching the faith and promoting Christian education
 - Encouraging and supporting the vocation of all the baptised
 - Nurturing new disciples especially young people
- **Sharing, with other churches and agencies in the evangelisation of Europe by**
 - Proclaiming the Good News
 - Valuing and sustaining a culture of welcome, invitation and hospitality
 - Seeking opportunities for growth
 - **Striving for the creation of a just society and a sustainable environment by**
 - Defending the poor, the disadvantaged, and those in need
 - Promoting a discipline and culture of safeguarding
 - Combatting slavery and human trafficking
 - Challenging the comfortable
 - Encouraging care for creation
 - **Working for reconciliation**
 - Within the Church at all levels
 - Among nations, ethnicities and religions
 - By intentional engagement with the institutions of Europe
 - **Resourcing through**
 - Stewardship of our gifts and talents
 - Increasing numbers of full time clergy and candidates for ordained ministry, attending to
 - Recruitment
 - Retention
 - Resources
 - Well structured archdeaconries

Treasure Hunt Helps Zambian Orphans



Dear all at St Ursula's

I would like to draw your attention especially to the following invitation from Hazel Moreau, a very active member of our sister church in Neuchâtel.

This year's Treasure Hunt in aid of Cecily's Fund will be on **Sunday 30 August** in the afternoon.

The Therrien team, last year's winners, will be organising the treasure hunt, and we'll finish the afternoon in fine style with a BBQ at their place.

This is our fourth treasure hunt. We always aim to provide a pleasant afternoon for all ages, and also for our dogs, and as you know we always make sure that our children are conscious of the fact that we're doing this to help children in the Zambian copper belt battling for a better life even though their fathers and/or mothers are victims of the AIDS epidemic.

So, please put this date in your diary, and invite lots of friends to come along as well. These children deserve a helping hand.

Hazel Moreau

Please look out for more information at the charities notice board in the upper hall at St Ursula's. More details to follow.

Thanks a lot in advance to the great team and helpers in Neuchâtel for organising such marvellous event and all your excellent efforts to support so many children who are in need of help.

*- Yvonne Bomonti
Berne Representative SFCF*

Charity of the Month:



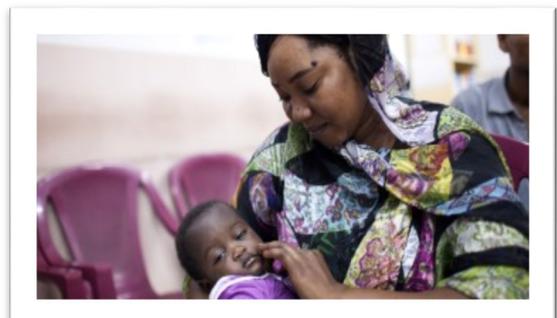
Refuge Egypt serves people from Sudan and other African countries, living in Egypt, who have fled their original country of nationality due to war or disaster, and who have well founded fears of return due to persecution or loss of rights. They seek to provide humanitarian assistance, spiritual guidance and encouragement to help build self-sufficiency and self-respect in preparation for repatriation, resettlement or integration into Egyptian society.

In 1987, two young British teachers attending the Anglican Cathedral in Cairo volunteered to help some Sudanese refugees in the congregation to set up a basket weaving workshop.

In the next few years, more refugees joined them and more crafts were added. The craft shop soon led to a Sunday lunch and a financial assistance program for refugees. More people volunteered their time and expertise, and more refugees from the Sudan came. Refuge Egypt is now a key provider of humanitarian aid and development programs for refugees in Cairo. Last year, it took on 3430 new refugees, half of them children, from Sudan, South Sudan, and adjacent parts of the Horn of Africa.

St Ursula's has supported Refuge Egypt since 1994, when it was still growing. Our contribution then, Fr500 a year (now increased to Fr2000) made up a significant part of its budget. Now it receives funding from major Christian charities and from the United Nations High Commission for Refugees, but it is still very much an Anglican association, an activity of the congregation of All Saints' Cathedral at heart.

The situation in Sudan, before and after the independence of South Sudan, remains desperate. Egypt, although there are tensions, is a magnet for refugees, who receive only the most basic care from the authorities.





Refuge Egypt aims to help through three main programs. There is a medical program, operating much needed clinics – these have been further stretched by an influx of refugees from Syria.

The family support program concentrates on two areas. A humanitarian assistance team provides basic food, clothing and blankets – this is also essential, and in the past year has had to struggle with high inflation in Egypt. And an educational program tries to integrate refugees into society – they run “Happy Child” preschools and English language classes, as well as a Christian youth program.

The third program is entitled 'capacity and livelihoods'. One of the most important things for a refugee is finding a job. Refuge Egypt run intensive two-week cleaning courses, and screen employers before placing refugees in work in the domestic sector – not just as cleaners, but as drivers and carers for children and old people. They also organize other vocational training. The original craft workshop has grown into Tukul Crafts, whose products range from tea trays and coin purses to aprons and travel bags, and whose catalogue may be browsed on line.

The whole project is supervised by the Diocese of Egypt, and is enthusiastically supported by the Anglican Archbishop of Cairo, Mouner Anis. At the heart of their work is the statement: “We are a Christian agency and believe that God has called us to live out our faith practically by showing His love to those around us. We want to reflect Jesus' compassion and concern for those who



are in need, His desire for justice and His love for all people. We seek to serve, not to be served.” We should pray for them, learn more about them and support them with our giving and our actions (and volunteers are still welcome, even in these troubled times).

We should pray in particular that:

- the political situation in Sudan gets better. The whole region is facing a breakdown in law and order, and the hardship is staggering;
- the tensions in Egypt also subside. Low economic growth, increasing unemployment, especially among the young, and tensions within the Muslim community and between Muslims and Christians make life difficult for refugees and for the Anglican and Coptic Christian communities.
- funds continue to flow in to provide the basic necessities of life, medical care and education for Sudanese refugees in Egypt. There are so many needs in the area, and each one of them is real.
- the educational programs can overcome the preconceived ideas Egyptians and Sudanese have of each other, so that refugees can play their full part in society.

And you can follow them on Facebook too!

- Hector Davie for the Charity & Missions Team



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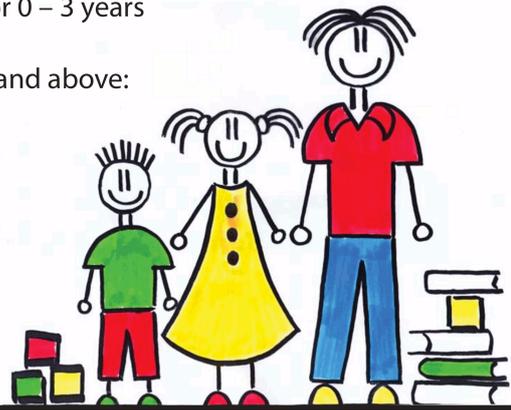


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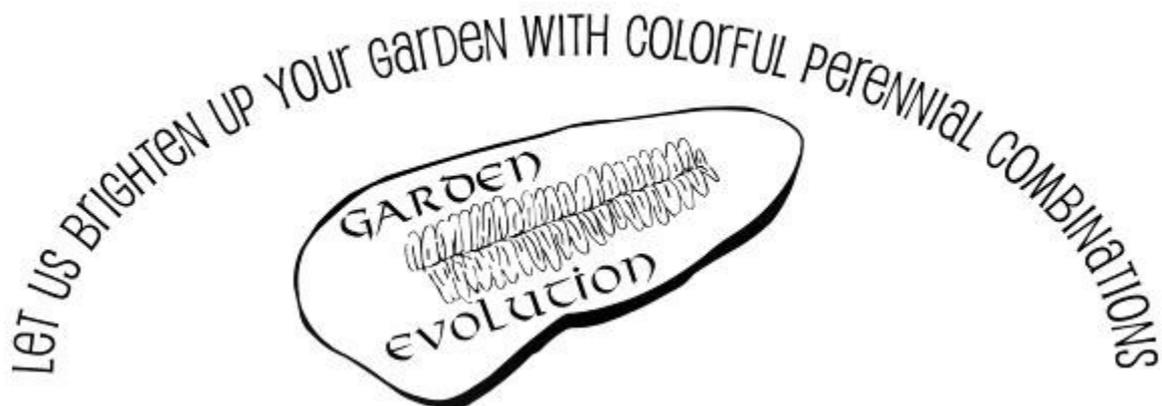
We are looking forward to meeting you

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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Rolf Klingler 031 302 48 59

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CHARITY AND MISSIONS TEAM

Cecily Klingler 031 302 48 59

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Lay Members:

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John Eze 079 489 58 46

Sue Faillettaz 031 832 42 45

Donna Goepfert (*secretary*) 031 931 27 42

Hans Goepfert 031 931 27 42

Tony Read 033 243 34 32

Edi Wildhaber 079 460 61 15

Lay Representatives to Archdeaconry Synod:

Hector Davie 031 971 27 71

Donna Goepfert 031 931 27 42

Richard King 031 822 09 21

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Maxine Wildhaber 076 349 40 42

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ELECTORAL ROLL OFFICER

Patricia Carrick 031 535 53 28

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Walter Bisig 031 932 41 69

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