

# THE CHURCH OF ST URSULA BERNE



August – September 2016

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

**Locum Chaplain**

Revd Mark Pogson (to 2 September) Tel 033 437 03 61

Revd Rajinder Daniel (3 September to 9 October) Tel 031 351 03 43

**Assistant Chaplain**

Revd Mark Pogson

**Lay Reader**

Archana Jacob

**Church Office:** 031 352 85 67

Marriages, Baptisms and Funerals by arrangement with the Chaplain

**Normal pattern of Sunday services:**

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8.30 Said Eucharist (2nd and 4th Sundays)

10.00 Sung Eucharist with Junior Church and Crèche

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

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

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

**Services in Thun:** 18.30 on the first and third Thursdays of the month: Eucharist and Bible study. Contact: church office 031 352 8567

**ST URSULA'S BERNE**

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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](mailto:berne@anglican.ch)**



# St Ursula's Church Magazine

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August - September 2016

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### **COPY DATE**

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**11 September 2016**

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

**COLLATING DATE: 22 September 2016**

# A Message from Peter

Greetings from bonny Scotland - well actually rather a damp one, just as you are enjoying temperatures in the 30s. It is hard to realise that, as I write this, we left Berne two weeks ago. Quite often it feels as if we are here for a visit and that we shall be catching a plane back to Switzerland soon. Unpacking our belongings and deciding where they are to go brings us back to reality, however.

We were very moved by the warmth of your send-off, both the party on the Friday evening and then the final service on the anniversary of my priesting. It was good to see the coverage in the Bund and on the television - all extra publicity for St Ursula's. We were also astounded by your generous gifts as well as the kind words and good wishes from so many of you. Thank you so much.

St Mary's, the local Episcopal (as Anglicans are called in Scotland) church has been very welcoming. The liturgy is familiar of course and there is a mix of traditional and more modern hymnody. They are even thinking about using a beamer to project the words. Last Sunday we met a couple who used to live in Geneva and this week Shareene was invited along to the patchwork group (by the organist's wife!). We are also looking forward to meeting up with Hans-Karl, Elisabeth and Ruth this week when they come for the singing week in Dunblane Cathedral.

We are praying for you all; that you will continue to be one in faith, love and service in this time of change, working together for God's glory as you discern his will and choice for St Ursula's.

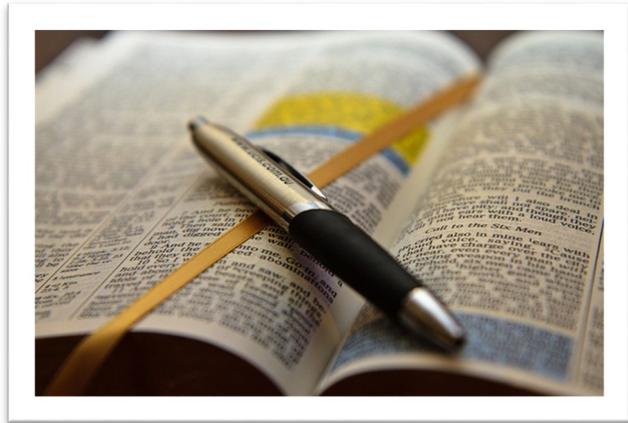
With our love and deep gratitude

Peter and Shareene



# How should I read the Bible?

“I defy the Pope and all his laws. If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scripture, than he doth.” William Tyndall, whose English New Testament came out in 1526, probably did not use these words, but they express his thoughts. The Bible is not for a special group of experts, who will examine it and tell us what to do. We can find out for ourselves.



The Gospels were not private notes for church leaders about what Jesus said and did. They were stories, or collections of stories, meant to be told to people to convince them of the good thing that had happened through his death and resurrection. Paul's letters were not private messages to the elite in the churches he wrote to. They were meant to be read out in the congregation when they met on Sundays. In Corinth we can even assume that the church members got together and sent off questions to Paul, and eagerly awaited his reply.

The fact that the Bible is a collection, and not just of stories, but of instruction, advice, songs of lamentation and of praise, and much more, makes it different from other books. We cannot start reading at Genesis 1:1 and finish at Revelation 22:21. We cannot open it at random, stick in a pin and hope for good advice, or we might end up at Numbers 3:27 or Isaiah 21:11, or somewhere else where the words seem unrelated to our daily life.

We can, and we should, pick out from the Bible some of its best stories – of Adam and Eve, of Noah, of Joseph and his brothers, of Jonah and the sea creature, of Jesus' miracles, of the tongues of fire at Pentecost. The people who set them down knew how memorable a good story was, just as Jesus framed his parables round striking images of everyday life: seeds sown on rocky ground, women searching for lost coins, travellers attacked by thieves.

But the parables were not just stories. They were stories with a message, and most often a message about the kingdom of heaven. And the miracles were not just miracles: John's gospel consistently calls them “signs”, and behind

them is the idea that the spiritually blind can also be made to see, the spiritually dead can be restored to life and the spiritually famished can be fed.

We need to bear in mind that these stories were written for a purpose (John 20:30 points this out plainly). A newspaper selects reports that relate to its readers' interests, and puts its own "spin" on them. The accounts in the Bible are just as selective, and details are emphasized or omitted to fit the message. The Bible is no documentary, but a message about God and God's salvation. In the 19th century, theologians coined the phrase *Heilsgeschichte* – salvation history – to describe much of the Old Testament.

Seeing beyond the words in the Bible into the minds of the people who created them is not always easy, and for that we need a guide. Like Tyndale, we should not just accept what we are told, we need to see for ourselves, and fortunately there are many commentaries available to help us. It helps if we can discuss parts of the Bible in small groups, for different people will see different things in the same words.

In particular, we need to set what we read in context. It helps to know that books like Daniel and Revelation were both written at times of persecution under foreign rulers. But at the same time, we should not invent our own context – the Christmas-card pictures of kings on camels, da Vinci's painting of the Last Supper, the numerous pictures of Adam and Eve and the apple are elaborations of the words of scripture, and the details can distract us from what the Bible is trying to say. We tend to hanker after more detail – how heavy was the cross, what time of year was Jesus born, where exactly did Moses cross the Red Sea (and was it really red?), but what we should be hankering after is more shades of meaning – how does this event fit into God's plan of salvation?

In the end, we can each get from the Bible something that helps us to know God better. For this is its strength – like prayer and like worship, it is a storehouse we can open again and again, and always find something new. For anyone who is tired of reading the Bible is tired of life itself.

- *Hector Davie*

# Vacancy Information

As you all know, we said goodbye to Peter and Shareene on 26 June. So, what happens next?

Firstly, Mark and Archana will ensure that Sunday worship continues as usual during July and August. In addition, Mark is the person to contact for pastoral care during July and August.

Both Mark and Archana will also be available during the whole vacancy period to help out where needed.

From 3 September, we will have a locum - Revd Rajinder Daniel, accompanied by his wife Lorna. He will be with us until 9 October. He will be followed by other locums (we will publish the names and dates in the magazine). This is an interesting time, giving us a chance to profit from the different styles of various pastors.

The church council now needs to work on the "Chaplaincy Profile" which, along with a number of other papers, needs to be sent to the Diocesan Office by 8 September. This enables us to start the process of looking for a new chaplain. In order to produce the profile, council would be very happy to get as many questionnaire responses as possible.

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*

# Prayer Group

It has been an honour for us (Lynn and Brian) to be asked by the Church Council to set up and run a prayer group for the time of interregnum at St Ursula's, i.e. the period we do not have a permanent Chaplain. We will be praying for the present and future of this church. Right at this moment we cannot say when or where or how often the group will meet but this will become clearer when we have the group set up. So now we are simply planting a seed and trusting in the Holy Spirit that many of you will be called to put your names forward within the next week or so. You can put your name and details on a list which is on the notice board in the church hall, call us or send us an e-mail (031 971 1336/079 415 2619/bmorgan@bcmconsult.ch). We will also be glad to answer any question at coffee after the service on Sundays.

Prayer is the very backbone of our faith. Even if you prefer not to join the prayer group, please remember our local church in your own personal prayers.

*- Lynn and Brian Morgan*

# A Word for the Month – Paraclete

This is the August issue of the magazine, and Paraclete is a word we associate with the Holy Spirit and we associate the Holy Spirit with Pentecost, and Pentecost was in May. So what's going on?

A good answer would be that the Holy Spirit is not just with us at Pentecost, but all the time. Jesus has asked the Father, the Father has sent the Spirit to be with us forever. This is the Spirit of Truth whom we know, who abides with us and is in us, (John 14:16-17), who guides us into all truth (John 16:13). The Spirit carries on Jesus' work, and it is not for nothing that in the passage above, Jesus calls the Spirit “another” comforter, another helper, another advocate, another consoler, another counsellor, another intercessor.

Comforter, helper, advocate, consoler, counsellor, intercessor – six different words to translate one idea. Early translators into Latin tried using the word “advocate” here, for the Greek word is made up of two parts, *para* (beside) and *klitos* (called), and that is also the root of the Latin word – someone we call to be with us when we are in need of support, or when we need help to plead our case in court. (The German word *Beistand* carries the same sense, but lacks the idea of calling.)

But advocate seemed to be the wrong word to describe the Holy Spirit. It had already taken on a technical meaning of someone in a law court. (The Greek word did too, and even worked its way into modern Hebrew – the state prosecutor in Israel is called *praklit ha-medina*.) Jerome's Latin Bible, the Vulgate, went back to using the word Paraclete.

The Reformers wanted the Bible to be accessible, and to use everyday language. The ploughman at his plough, the miller in his mill, would not make much of an unfamiliar word like paraclete. Martin Luther decided for *Tröster* – but added a long note: *Paracletus heisset ein Advocat, Fursprecher oder Beystand fur Gericht, der den Schuldigen tröstet, sterckt und hilfft. Also thut der heilige Geist auch uns im Gewissen fur Gottes gericht, wider die Sünde und des Teufels anklage*. The translators of the English Bible followed him, and used “comforter”, which in those days meant giving strength and support rather than an easy and comfortable life!

Apart from John 14, though, the New Testament uses the word in another place, and translates it as “advocate”. The first letter of John (2:1) declares: “I am writing these things so that you may not sin. If anyone does sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the atoning

sacrifice for our sins.” The image here is a little more legalistic. The Father may or may not punish us, but in any case God is unhappy when we sin. Yet in Jesus, we need not hang our heads in shame. Jesus has atoned for our sins, he has destroyed the barrier which sin would otherwise create between us and God. With Jesus beside us, we have nothing to fear.

So a Paraclete is one who is on our side, who comforts, consoles and supports us. In the Greek Old Testament, which the gospel and epistle writers would have known, the idea appears twice – in the “comforting” words spoken by the angel to Zechariah in Zech 1:13, and in the remark in Job 16:2 that Eliphaz, Bildad and Zophar are useless and bad “comforters”. It is Jesus and the Holy Spirit who stand with us to support us, to be on our side. For a paraclete is someone who is ready to come to us, just to be with us – in every way.

- *Hector Davie*

## **Book Review**

### ***The Daily Study Bible***

#### **By William Barclay**



*“My father was a member of the working class, and I am working-class too.”*

Scripture does not always speak for itself. Somebody once jokingly suggested the above as a translation of John 5:17, and it is indeed (almost!) a legitimate translation. Yet we “know” this is not what it means. We know the context, and the context is about Jesus and his Father's work to redeem and restore creation.

It is useful to look beyond the words of scripture, and see what was in the mind of the people who wrote them down. For that we have a wide variety of aids. One aid is to use a Bible that does not just translate the words of the Old and New Testaments, but interprets them – one like Eugene Peterson's *The Message*, or the *Good News Bible*. Any translation is bound to be an interpretation, for the thought-worlds of first-century Greek or the Hebrew of the eighth century BC and of modern-day English do not easily coincide. The problem is finding a translation that gives the right interpretation! A better aid is to use a commentary.

Commentaries come in all shapes and sizes. Some are dry and academic. Some are stern and dogmatic. Some are rigidly fundamentalist, some are just as rigidly liberal. How can we tell, with a commentary or with a Bible translation, that we are not being led astray into following one person's narrow interpretation of the faith which scripture proclaims?

William Barclay was a Scottish Presbyterian minister, who became Professor of Theology at the University of Glasgow in the post-war years (he died in 1978, aged seventy). He set himself the task of making his own translation of the New Testament, and of collecting all the interpretations that had been made and presenting them to the general reader. The 17 volumes that appeared were best sellers. (The Old Testament was covered too, but not by Barclay). Since Barclay's death they have been updated into the *New Daily Study Bible*, but the approach is the same, though the scholarship is more modern.

The *Daily Study Bible* is easy reading, and gives a good account of the background of the books of the New Testament and what they say. What is particularly good is that Barclay often describes various interpretations before saying which is the one he prefers – he described himself as a “liberal evangelical”, but you do not have to agree with his interpretation! You have the chance of making your own mind up.

Despite its title, do not expect a daily study course. It is up to you how much, or how little, you read, and whether you work through the text methodically, or dip into it. But dipping into it is certainly worthwhile. You can borrow some of Barclay's commentaries from our library, and will surely find some new insights!

*-Hector Davie*

# **Rajinder Daniel – our locum chaplain for September - October**

Rajinder Daniel is originally from Delhi, India and is a qualified Electronics Design Engineer (medical instruments). He was ordained in 1963 in the Diocese of Southwark and has served in five English dioceses, usually in inner city areas of deprivation. He has been fully involved at national and international levels in the Anglican Church; especially for the 'space' for Black and Ethnic Minority Anglicans. He has also served as a JP and a local councillor. He was an occasional Black Theology teacher as well a theological books reviewer for the Church publications.

He retired in 2001 and has since exercised locum ministry in the West Indies, Cyprus and the Gulf as well as Europe. These years have given him a real insight into the universal nature of the Church and the great richness in diversity.

His hobby is re-cycling and restoring old furniture. He is married to Lorna, from Oxford, a Clinical Nurse Teacher specialized in Cardiac and Thoracic Surgery and then in Hospice Care. She is now retired. They now live in Birmingham. They have two independent daughters, in Leicestershire and in Tyne & Wear. They are both professionals and one has a daughter.

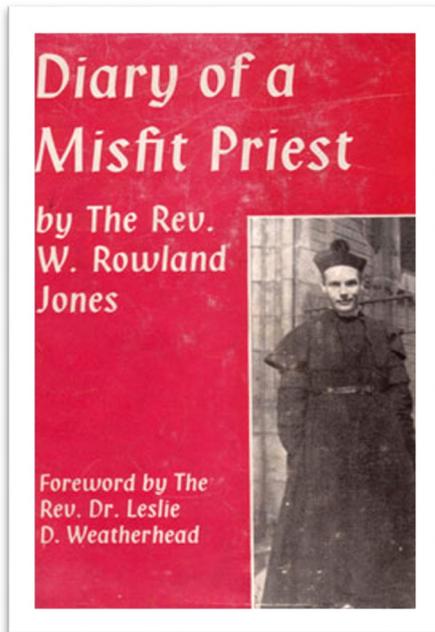
## **A Learning Course on Mark's Gospel**

Rajinder Daniel will lead five sessions each lasting 1 ½ hours.

1. Introduction: authorship, date and themes
2. The Galilean Ministry
3. Journeys outside Jerusalem
4. The Jerusalem Ministry
5. The Passion and the Resurrection

Please bring a Bible (modern translation), paper and pen. Dates, times and location to be determined.

## The Misfit Priest and the Wonderful Paper



*“Some chaplaincies publish their own magazine, monthly, quarterly, as the case may be. The chaplain will have to be the editor, and he may not have had much training for this special piece of work.” (A Handbook for Continental Chaplains, 1952)*

Rowland Jones was no ordinary priest. He had trained for the Methodist ministry, but then had discovered the traditions of the Anglo-Catholic wing of the Church of England. Their beliefs made a lot of sense to him, their rituals seemed a foretaste of heaven. And so he was ordained in Durham in 1920, and served congregations in Durham, Hampstead and Mayfair, before spending over twenty years as vicar of St Hilda's, Audenshaw, a town in the eastern suburbs of Manchester.

Here, he found himself in the midst of “a quarrel in the parish between high and low”, and had a series of confrontations with “big bulky Lancastrians”, who disapproved of anything that seemed flavoured with Catholicism. But he “discovered” that their views were “far from being the views of the worshippers at the little church. Soon we were building up a group of eager young people who were ready to support a simple Anglo-Catholic type of worship. This we confined to the morning service, The evening was as 'evangelical' as we could make it. We even broke away from the prescribed service of the Prayer Book. A reasonable spirit of unity began to make itself felt.”

This may or may not have been true. Rowland claimed the work involved too much money-raising - “concerts, raffles, whist drives, shows, dances” and too little work for “church unity, social righteousness and peace.” He became ill. He spent three months in Nice as temporary chaplain, and visited Rome, where he was impressed by an audience with the Pope, but repelled by popular Roman Catholic devotion. He returned to Audenshaw, his church was burnt down, and he launched an appeal for money to rebuild. His church, he said, was “both Evangelical and Catholic”. He began to describe himself as a “Catholic Evangelical.”

The Bishop of Manchester called him and told him this was a contradiction in terms, and that the diocese would not be supporting the appeal until it had raised £5000. By accident, Rowland discovered that a nearby vicar had sent the bishop a letter saying “My Lord, I hope you will stop this man. He is raising money from our people under the pretext of being an Evangelical. He is a most extreme Anglo-Catholic.”

In the end, in 1952, the Bishop got rid of Audenshaw's “turbulent priest”. He arranged for him to be sent to St Ursula's Church, Berne.

Rowland Jones was delighted. Especially by the prospect of editing his own magazine! He had a high opinion of his own writing skills. “During my twenty-two years at St Hilda's, I had been allowed, thanks to the Editor, to write an article weekly in the Daily Herald (a national, and working-class, newspaper).” (But we discover he only did this for one year, and not because the editor had asked him either!). He dashed off a leaflet:

*In view of the fact that St Ursula's Church is the only English-speaking Church in Berne, the services are so arranged that British, American and other visitors, or those resident in the town, may find the kind of services to which they have been accustomed, and may gain the spiritual help they need.*

*The Communion at 8.15 a.m. may be said to be based on the Catholic tradition of the English Church. Although the Book of Common Prayer is adhered to, as in all other services, the English traditional vestments are worn, and the service is simple but ornate. The monthly Communion service at 10.30 a.m. ... may be said to emphasize the Protestant tradition of the English Church. Vestments are not worn, and ritual is reduced to a minimum.*

*Morning Prayer at 10.30 a.m. ... may be said to emphasize the evangelical and academic tradition of the English Church. The psalms, the prayers, the hymns and the sermon are aimed at leading worshippers into devotional and intellectual touch with their Creator, and to strengthen their grasp upon our most holy Faith.*

*All who love the Lord Jesus in sincerity and truth are welcome to partake of Communion at the Lord's Table.*

Rowland claims his “magazine” was received with enthusiasm. One visitor, he reported, “pushed a hundred francs into my hand for the next edition of 'that wonderful paper'.” But soon there were letters claiming Rowland was “unpredictable”. It was said his open invitation to the Lord's Table was “contrary to the rules”. He annoyed the evangelicals with his high-church practices, he annoyed the Catholics by inviting clergy from the Swiss

Reformed and Presbyterian churches to preach. He annoyed the diplomats by asking why diplomats should come for communion without any preparation. He detested the frequent diplomatic cocktail parties, and refused to buy a dress suit for formal occasions. He annoyed the fundraising committee, which had just started gathering funds for the church hall. As a result, he was excluded from the Coronation celebrations in 1953 at the British Embassy, and spent Coronation Day holding a service and offering English breakfast to a party of schoolchildren from Neuchatel.

The last straw came when he was asked to submit his sermons in writing to the British Embassy before he preached them. He got into his car and drove back to London.

He wrote a book about his experiences. It is a rambling, but very readable account, with an introduction by the “turbulent” nonconformist theologian, Leslie Weatherhead. Rowland Jones was a misfit nearly everywhere he went – a square peg in a round hole. But it is not always clear whether this was the fault of the peg, or of the hole. As we work towards finding a new chaplain for St Ursula's, pray that we find the right peg, or that we ourselves become the right hole.

- *Hector Davie*

## Flat for Rent in St Moritz

The Anglican community in St Moritz has a small flat for use by the 'occasional' chaplains. For the rest of the year the flat is rented out to provide income for maintaining the ministry. At the moment it is standing vacant.

To rent from 1 August or per agreement

St Moritz Bad, near the lake, furnished or unfurnished

1-1/2 room studio-flat, balcony, cellar space, WiFi, swimming pool in the house, outside parking space

Rent Fr 1100 per month including service charges, excluding electricity.

Seasonal or Annual rental. (The flat is also available, furnished, for a short term let).

Tel. 081-838 6090 (LOGA Immobilien)

# Treasurer's Notes

## July 2016

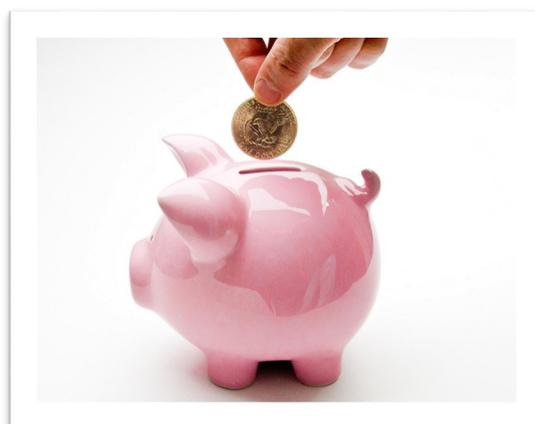
Summer is finally here, and there have been a lot of changes. Peter has returned to a post Brexit vote Britain where he can get more pounds for his Swiss Francs, but in reverse the pounds our Church has in the UK are suddenly worth less.

The above factors, plus it being midyear, meant that I took a look at our finances compared to the budget that was presented at the AGM in April. The budget was always an aspirational budget, and in reality our income is more in line with 2015 than the aspirations of 2016. But that is okay, for we will save some costs now for 6 months, as locums are less expensive than full time chaplains. With some careful budgeting and the same level of support and generosity from our Churchgoers as last year, we could break even this year. See the forecast at the end of this report.

There have been some questions about the sound system in Church and when will I release some funds to replace it. I have heard that there is a whole sound concept being worked on by one of our council members, so maybe it will be sooner than you think. It would be good. Certainly the work on the house and Church halls cannot move on as quickly as we would have liked, due to the requirements of building permits and the like. It is a shame, as now is the ideal time to do the house. But never mind, we will spruce it up for our locums and it will give our new chaplain, whoever that may be, something to look forward to.

I have updated the finance pages on the website – more visuals than words. I hope you take a look. Let me know what you would like to see on there.

*- Sue Higson, Treasurer*

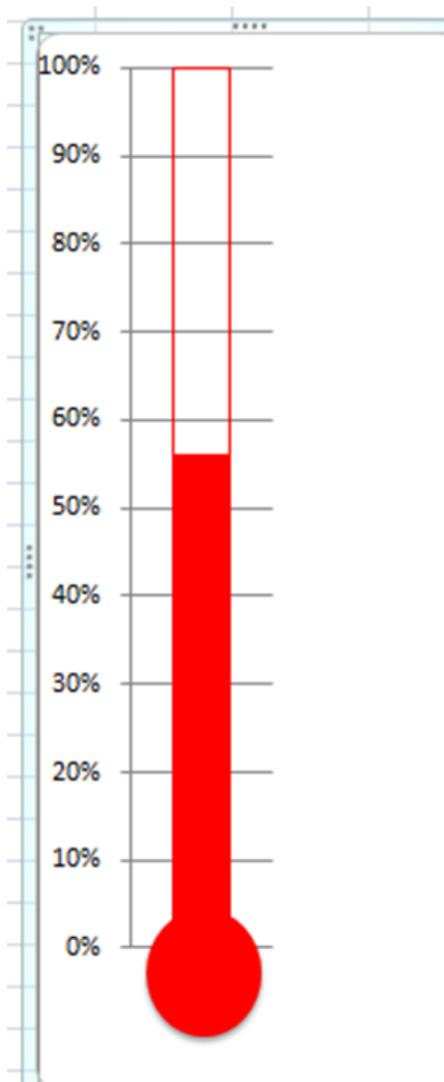


# Fundraising update – or what about the building fund?

The forecast I presented in my treasurer's notes was based on two assumptions.

1. That income would remain at a similar level to 2015.
2. That we had raised what we need for the work on the buildings, thanks to the generous donation.

I hope I am right about assumption number 1, but I have been already corrected on assumption number 2. Now that the house is empty and it has been possible to do a full assessment, it is clear to our building team that there is a lot more work to do than was first envisaged. In addition the quotes are now coming in for the work we knew about and they are higher than originally planned.



So the bad news is that we still have a long way to go if we are going to do everything. We still need to raise a lot more money. The silver lining is that we do not need the money until we start the work in earnest which will be next year.

We can only spend what we have, and if we do not have enough funds to do everything that is required or desired, then we will prioritise. This is what happened when we first did the roof all those years ago. There was not enough money, and so we only did half the work. Of course this is not a sustainable policy, as now we really do need to do the work on the house roof, but it is the only way. St Ursula's as a self financing Church is not in the position to take out loans or even repay them if we were. The church council members are stewards of your giving, and must weigh every franc before it is spent. We endeavour to do that, and welcome constructive suggestions as to where money can be more efficiently spent or used.

The council discussed recently the CHF 10,000 per year that we put in the building fund, a prudent move, saving for the future. However this should be seen as a reserve: a putting aside of funds for a specific use. As such, we can only make a reserve from funds that are in excess of our expenditure at the end of the year. Any excess is a buffer, for the future, whether for an emergency repair, or to cover a drop in income. To make a reserve while showing a loss in our normal activities means that we are reducing our general buffer for the future in favour of the building. This makes no sense and that is why I have not shown it in my forecast for this year and cannot show it until we have the money.

So actually in hindsight, I hope I am wrong about assumption number 1. I hope extra funds come in, so we have a buffer for the future, for there are more expensive times ahead. I would ask that all pray about the building fund, think about fundraising ideas or grants we might be eligible for, and think if there is an extra donation you can make towards it. Please do not redirect regular giving to the building fund. If you can make a donation to the building fund, pay it to the Association account, and please mark it as being for the building fund so I can correctly allocate it.

Oh and do not forget the Ebook idea which I highlighted in the last magazine. The response has been very disappointing so far, but I do not want to give up on it just yet.

Thank you.

- Sue Higson

## A Prayer for the Time of Vacancy

Heavenly Father, pour down your Holy spirit upon this Church and chaplaincy, and grant us a new vision of your glory, a new experience of your power, a new faithfulness to your word, a new consecration to your service, that through our renewed witness your holy Name may be glorified, though Jesus Christ our Lord.

Amen



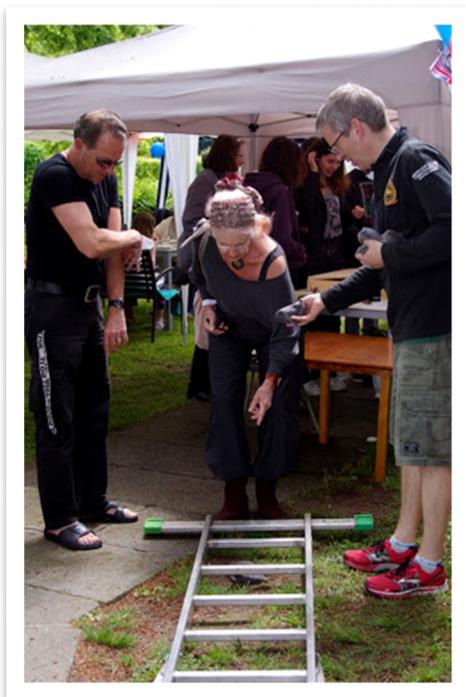


## St Ursula's Summer Fête

As this year's summer fête was a celebration of the Queen's birthday we decided to have an official opening ceremony and we were very pleased to welcome Richard Ridout, the British Embassy's Deputy Head of Mission to open the fête. We had a lovely warm and mostly sunny day with lots of visitors. As well as all our usual stalls and activities we also had a special exhibition in the church about the Queen's life as well as a superb choral recital by our choir. A fun day was had by all – young and old!



This year's fête with takings of over CHF 7,000 became our most successful summer event ever.



A huge THANK YOU to all who helped before, during and after the fête and to all those who visited us on the day itself.

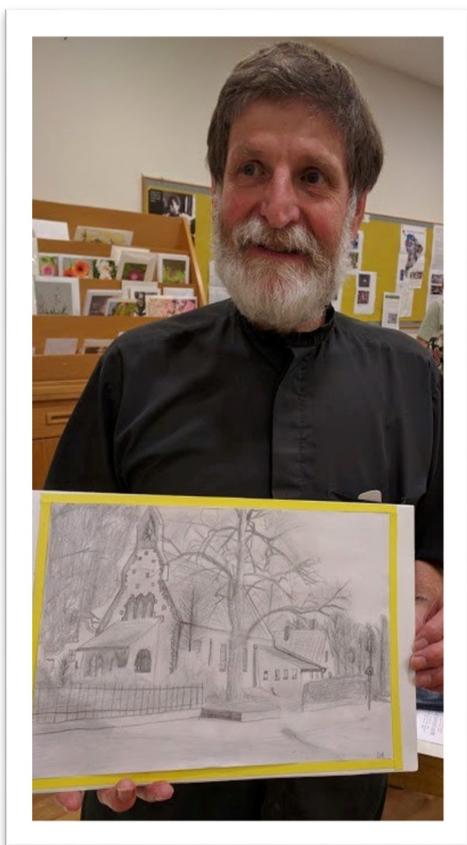
*- Jana Kutesko, Church Office*



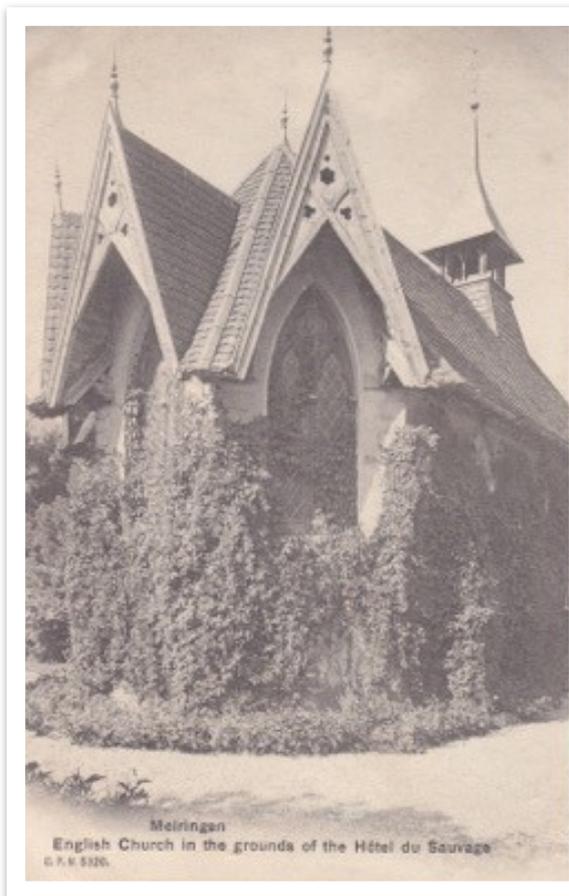
# Farewell Party for Peter and Shareene

On Friday 24 June, many people came together to wish Peter and Shareene all the best for their future life in retirement. There was excellent food provided by members of the congregation. The choir sang a couple of pieces and Hector provided a visual reminder of Peter's time here with us.

On Sunday 26 June, Peter held his last service here in St Ursula's. The congregation presented Peter with a book of photos and messages.



# The English Church at Meiringen



*Postcard ca. 1900 by Comptoir de Phototypie, Neuchâtel*

Good news for all fans of Sherlock Holmes: he is alive and well in an old English church in Meiringen. You can visit his living room, observe him smoking his pipe sitting outside the 19th century church, and follow in his footsteps to the place where he (almost) fell to his death in the Reichenbach Falls.

Again it is an old postcard that has led to this and other fascinating discoveries. Meiringen has attracted tourists for a long time, but especially after the Brünig pass road connecting Interlaken and Lucerne was opened in 1859-61. When the railway replaced the diligence after 1888, even more tourists came into the Oberhasli valley. With its three waterfalls of the Reichenbach and the nearby Aare Gorge it was and still is a powerful magnet for lovers of nature.

Church services in English had been offered as early as 1850 in Meiringen; from 1864 they were held in a new church built in the garden of the Hôtel du Sauvage. Queen Victoria, on a visit to Switzerland that year, gave £50 for the church. (This would be £4,000 or more in today's money, depending on how you measure the value.) When a fire destroyed most of the village in 1891, including that first church, a new one (shown in the postcard) was built in its place. There must have been many a Sunday when rousing hymns were heard from the little church. After all, up until 1931 English chaplains used to bring groups as large as 140 people to Meiringen every year.

But not only pleasure seekers filled the pews. During the First World War Meiringen also was a temporary home for 200 British soldiers interned in Switzerland. The Swiss government had taken the initiative in negotiating with the warring nations for the repatriation or internment of some 30,000 French, British, Belgian and German prisoners of war. Apart from Meiringen there

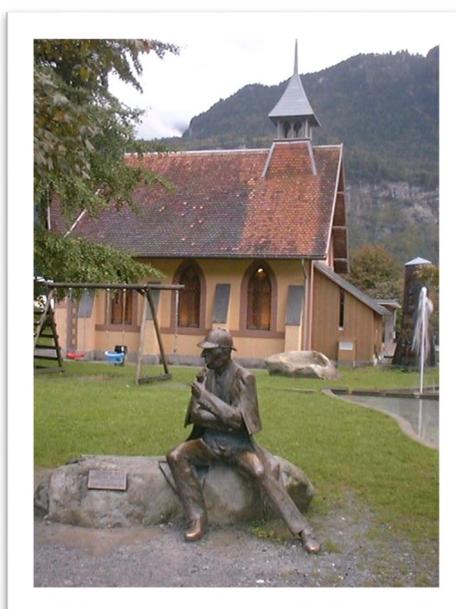
were camps in Château-d'Oex, Mürren, Vevey, Diablerets, Lucerne, Davos and Leysin. Technical training and educational programmes were offered to the men, and many found and married Swiss wives during their stay.

But back to Sherlock Holmes, that world-famous British detective created by Sir Arthur Conan Doyle (1859-1930). In the short story "The Final Problem" Holmes and his faithful companion Dr. John Watson travel to Switzerland seeking to escape their enemy Professor James Moriarty. Arriving in Meiringen, they plan to visit the famous Reichenbach Falls. Watson is called back to the hotel only to realise this was a ruse, but when he tries to catch up with Holmes, all he finds are two pairs of footprints ending at the water's edge and signs of a violent struggle. Both Sherlock Holmes and Moriarty seem to have fallen to their death, and, as wrote Conan Doyle, "there, deep down in that dreadful cauldron of swirling water and seething foam, will lie for all time the most dangerous criminal and the foremost champion of the law of their generation."

It seems that the author had become fed up with Sherlock Holmes after 23 stories about him and wanted to concentrate on more serious writing, so he planned to give him a spectacular death. He had discovered Meiringen on a tour of Switzerland with his wife in 1893 and thought that the scenery there would be just right. As it turned out, demand for "more Sherlock Holmes" was so great (Wikipedia mentions 13 adaptations of "The Final Problem" alone), that he was forced to invent a plausible resurrection in a later story.

One hundred years after his adventure in Meiringen, Sherlock Holmes came back: a museum dedicated to him was opened in the former English church in 1991. The building had been deconsecrated and sold in 1937, when repairs had become unaffordable. It had changed hands several times and was used for some years by the Christian Science group. Now it has come to new life to honour the man who is probably Meiringen's most famous visitor. The train ride from Bern takes only 90 minutes, so why not enjoy a day trip with the family to see for yourselves how Mr. Holmes is doing nowadays?

- Ruth Freiburghaus



*Sherlock Holmes is looking towards the Reichenbach Falls  
(Image Wikimedia Commons)*

# DIOCESE IN EUROPE

THE CHURCH  
OF ENGLAND

The Bishop in Europe:  
The Right Reverend Dr. Robert Innes



July 1<sup>st</sup> 2016

## Pastoral Letter

Dear Brothers and Sisters in Christ,

The UK's Referendum on EU membership is one of the most significant political events of our time, for British people and for Europeans more generally. For some it is seen as an opportunity, for many others of us it has generated profound feelings of sadness, grief and shock. These feelings may exist within the membership of our chaplaincies and if so need to be recognised. We encourage you to talk to your clergy about what has happened, and to seek mutual support and understanding.

We know that many with British connections in our diocese are fearful and uncertain about the future. There are concerns about health care, pension rights, residence rights, employment rights. In fact none of these rights will change in the short to medium term. If the leaving process ('Article 50') is invoked by the UK Government this autumn then the arrangements for the UK's future relationship with the EU are unlikely to be sorted until the end of 2018. And there are several alternative models for a new relationship. Those of us with influence can do what we can to keep the situation of those UK nationals who are relatively vulnerable in the public eye in forums such as General Synod and the House of Lords. Meanwhile we encourage an attitude of patience, wisdom and the avoidance of hasty decisions.

We have had English-speaking chaplaincies on the European mainland for over 400 years. That is not going to change, and the Church of England remains fully committed to this her Diocese in Europe. Our ecumenical partners have reacted with dismay to the UK's referendum result. It is now more important than ever that we reassure our brother and sister Christians at a local level of our unwavering commitment to our partnership with them. We believe it is also right that our churches re-double their efforts to demonstrate the unity which transcends national and political boundaries, and their social commitment to the places and projects in which they are involved locally.

One of the least attractive features of the Referendum campaign has been the intolerance – racism even - that it has seemed to encourage. This is a worrying feature of contemporary Europe more generally. So we emphasise that our churches are open and inclusive places where all are welcome.

We exhort you all to pray. Pray for political leaders across Europe as they seek to maintain European cohesiveness. Pray that the UK may be a generous and outward looking country that contributes to human flourishing around the world. Pray also for church leaders that we may enable the Christian family to model that harmony and unity which is the vision of God's kingdom, in the midst of a fractured world.

# Services and Readings

## August and September 2016

### **7 August - Trinity 11**

10.00 Sung Eucharist  
Genesis 15:1-6  
Hebrews 11:1-3, 8-16  
Luke 12:32-40

### **4 September - Trinity 15**

10.00 Sung Eucharist  
Psalm 1  
Philemon 1-21  
Luke 14:25-33

### **14 August - Trinity 12**

8.30 Holy Communion  
10.00 ACT (All in Church Together)  
Hebrews 11:29-12:2  
Luke 12:49-56

### **11 September - Trinity 16**

8.30 Holy Communion  
10.00 Informal Eucharist  
1 Timothy 1:12-17  
Luke 15:1-10

### **21 August - Trinity 13**

10:00 Sung Eucharist  
Isaiah 58:9b-end  
Hebrews 12:18-end  
Luke 13:10-17

### **18 September - Trinity 17**

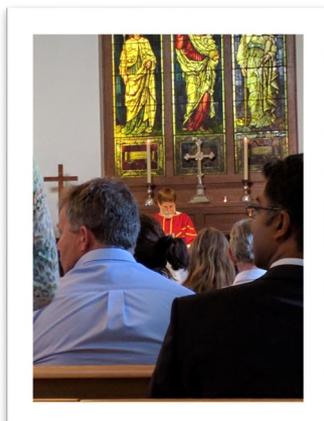
10.00 Sung Eucharist  
Amos 8:4-7  
1 Timothy 2:1-7  
Luke 16:1-13

### **28 August - Trinity 14 (Back to Church Sunday)**

8.30 Holy Communion  
10.00 Sung Eucharist  
Proverbs 25:6-7  
Hebrews 13:1-8, 15-16  
Luke 14:1, 7-14

### **25 September - Trinity 18**

8:30 Holy Communion  
10:00 Sung Eucharist  
Amos 6:1a, 4-7  
1 Timothy 6:6-19  
Luke 16:19-end



# For Your Diary August & September 2016



## Regular Weekly Events

|            |             |  |
|------------|-------------|--|
| Wednesdays | 09.15-11.15 | Parents and Tots                       |
| Fridays    | 09.30       | Patchwork                              |
| Saturdays  | 09.30-11.30 | Choir Practice - not on 6 or 13 August |

## Other Events

|                        |               |                                     |
|------------------------|---------------|-------------------------------------|
| Wednesday 3 August     | 19.30 - 21.00 | Ecumenical House Group in Liebefeld |
| Tuesday 9 August       | 19.00         | Church Council                      |
| Wednesday 17 August    | 19.30 - 21.00 | Ecumenical House Group in Liebefeld |
| Friday 19 August       | 09.00 - 13.00 | Book Sorting                        |
|                        | 17.00         | Junior Church Sleepover starts      |
| Saturday 20 August     | 11.00         | Junior Church Sleepover ends        |
| Sunday 28 August       |               | Back to Church Sunday               |
|                        | 12.00         | Bring & Share International Lunch   |
| Wednesday 31 August    | 19.30 - 21.00 | Ecumenical House Group in Liebefeld |
| Friday 2 September     | 09.00 - 13.00 | Book Sorting                        |
| Saturday 3 September   | 10.00 - 14.00 | Book and Food Sale                  |
| Sunday 4 September     | 08.30         | Church Breakfast                    |
| Tuesday 6 September    | 19.30         | Church Council                      |
| Wednesday 7 September  |               | Concert by Filipino Choral Group    |
| Wednesday 14 September | 19.30 - 21.00 | Ecumenical House Group in Liebefeld |
| Sunday 11 September    | COPY DATE     |                                     |

|                        |               |                                     |
|------------------------|---------------|-------------------------------------|
| Thursday 22 September  | 09.00         | Magazine Collating                  |
| Wednesday 28 September | 19.30 - 21.00 | Ecumenical House Group in Liebefeld |

### Future Dates

|                      |               |                                 |
|----------------------|---------------|---------------------------------|
| Sunday 9 October     |               | Harvest Thanksgiving            |
| Saturday 22 October  |               | Children's Toy & Equipment Sale |
| Sunday 23 October    |               | Pledge Sunday                   |
| Friday 28 October    |               | Pub Quiz Night                  |
| Friday 25 November   | 17.00 - 19.30 | Christmas Bazaar                |
| and Sat 26 November  | 10.00 - 15.00 |                                 |
| Thursday 15 December | 19.30         | Heiliggeist Carol Service       |
| Thursday 22 December | 19.00         | Thun Carol Service              |

## Fund-Raising Evenings

After the successful Swedish Evening in May we will continue to hold themed events, however, the planned “Danish Evening” in September has had to be postponed by the Danish Church. We hope that they will come up with a new date soon.

We are also planning a British Pub Quiz night on Friday 28 October and the Ethiopian Church have agreed to host an “Ethiopian Night” in the future. More details will be available in the next magazine.

- Jana



# Junior Church News

## Groups and meeting times

Junior Church meets most Sundays during the service. The children start out in church with the congregation, then leave together after the welcome and a short talk by the priest. In the front right of the church, seats are reserved so that the children can sit together, parents are of course also welcome.

There are three classes for different age groups: Sparklers (3-6+), Trailblazers (7-10+), and Pilots (11-14+). We start the teaching together with prayer and then split up into the different groups. On fourth Sundays the children stay in one group to learn and sing songs.

For children 3 and under there is a crèche in the lower hall during the service. If you would like your child to come with you to communion for a blessing, you can also pick them up during the service. Please collect your children directly after the service.

## Activity Club

We have an Activity Club for children 7-13 years old in St Ursula's Church. If you are interested in joining the Activity Club and would like to receive our mails, please contact Sharon Batley (079 482 29 72) or Françoise Hänggi ([francoise.haenggi@fhnw.ch](mailto:francoise.haenggi@fhnw.ch)).

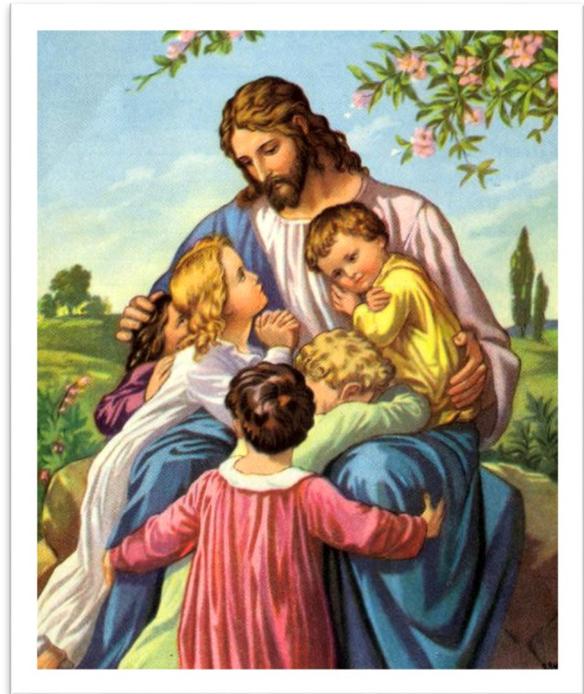
## Junior Church Sleepover

Spend the night at church and enjoy games, stories, crafts and songs. Sleepover begins at 17.00 on 19 August and ends at 11.00 on 20 August.

## Helpers

If anyone would like to help in the crèche or teaching Junior Church, we always love to have more people in the Junior Church. Talk to one of the teachers on the day, a council member or anyone else to help you get involved.

- John Hutchison



# A Child

If a child lives with criticism  
s/he learns to condemn

If a child lives with hostility  
s/he learns to fight

If a child lives with ridicule  
s/he learns to be shy

If a child lives with encouragement  
s/he learns confidence

If a child lives with tolerance  
s/he learns to be patient

If a child lives with praise  
s/he learns to appreciate

If a child lives with fairness  
s/he learns justice

If a child lives with security  
s/he learns to have faith

If a child lives with acceptance and friendship  
s/he learns to find love in the world

- *Contributed by Tony Read*



# Happy Birthday



Finn Hofer 8 on 6 August

Benedikt Bisig 14 on 30 August

Katelyn Blevins 7 on 31 August

Delali Agoba 15 on 15 September

Florie Masciadri 16 on 23 September

# Ecumenical House Group in Liebfefeld

WE WELCOME YOU TO WALK WITH US ON OUR JOURNEY OF FAITH AND WE WOULD LOVE TO HAVE 5 NEW MEMBERS

The group has been looking into various options for our next study, but as yet, we have made no firm decision. New members to the group are always welcome. In fact, several of our members have moved away and we are praying for 5 new members. So this would be a good time to join us.

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

**Wednesday, 3, 17 and 31 August 2016**

**Wednesday, 14 and 28 September 2016**

Please contact Brian or Lynn Morgan

(031 971 13 36, 079 415 26 19 or

[bmorgan@bcmconsult.ch](mailto:bmorgan@bcmconsult.ch)) for more information.

Address: Falkenstrasse 2

3097 Liebfefeld

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



## A message from Piotr Wołochowicz from the Family Life Mission Poland

To our friends:

Yesterday (July 10) my beloved wife Mariola has passed away – she went home to her Father in Heaven.

She believed in one true God and in salvation through blood of Jesus Christ.

So we don't worry where she is now – but we miss her a lot.

Piotr, our daughter Magdalena, our sons Daniel and Irenaeus with their wives, and our grandson Joshua

Pozdrawiam

Piotr Wołochowicz

Fundacja Misja Służby Rodzinie

*Please pray for Piotr and his family with their sad loss. St Ursula's has supported the Family Life Mission for a good many years now.*

# Charity News

Through AkiB (*Arbeitsgemeinschaft christlicher Kirchen Region Bern*) St Ursula's supports two local projects:

- **Passantenhilfe der Heilsarmee** – Counselling to transients by the Salvation Army
- **Zentrum 5** – Integration Center for Migrants

## Passantenhilfe

Last year the head of Passantenhilfe, Seev Levi, retired. For many years he was the driving force of this project and it was not easy to fill his shoes. Manfred Jegerlehner however, who worked with Seev for many years, was willing to take on the challenge. He and his new co-worker, Ursula Käufeler, have had a good beginning in their joint work. Ursula was glad to learn from Manfred's experience. She feels it is beneficial that both sexes are now represented in the team. Manfred, responsible for the overall budget, is concerned that the available financial means are used wisely and carefully.

Passantenhilfe is there for those who are not eligible for help from the social services of the community, those who fall through the net. They might be migrants from eastern Europe looking for work, refugees whose request for asylum has been turned down or locals who battle drug or alcohol problems. They are often in very precarious situations, some without shelter, others ill or depressed because they have no future.

At the Passantenhilfe they find someone who will listen to them, who has an open ear for their needs and often finds ways to help by providing short-term aid, information, or contacts with other institutions.

In the past year there were a total of 3,449 contacts with clients. 715 were poverty or work related, 689 seeking asylum and 406 from *Sans Papiers* (people without valid papers).

The goal for Manfred and Ursula is to give a bit of hope to all who come seeking help. Sometimes their problem can be alleviated by providing a ticket for the train, financial aid for the next few days, a place to sleep. At the very least they get a friendly welcome. By treating everyone with respect and without judging them, they ensure that those coming to them feel accepted and often are able to find a way forward. Many, however, have to confront the

fact that there is no future for them in this country. The only option then is to help organize and finance their departure. Even in difficult situations Ursula and Manfred's goal is to find a way to give every client a bit more hope than he or she came with.

They are always willing to share someone's life for a stretch, explore possibilities and set goals. Sometimes they themselves are astonished how a difficult situation has been turned around and is on the way to become a healthier one. And because they are not able to lessen all their material needs it is important to them to strengthen the people who come in other ways. They provide acceptance, give comfort, inform and encourage them to find the small miracles in their daily living or try to find some meaning for their life. It is satisfying even to bring some joy back into a person's life.

**Prayer concerns:**

- Pray for Manfred Jegerlehner and Ursula Küfeler that they continue to find strength and creative ways to help people in need.
- Pray for the people seeking help, that they can be motivated and enabled to better their situation.

**Zentrum 5 – Integration Center for Migrants**

(the name stands for the 5 continents)

Last year Zentrum 5 celebrated their 30th anniversary and reflected on the development of the center since it was founded. In 1985 one million people from other countries lived in Switzerland. Today there are two million living here. This shows that the center, which helps migrants from many cultures integrate into society, is needed more than ever.

Zentrum 5 offers counselling by giving information, establishes contacts to authorities or other organizations and helps with finances or applications.

The center offers courses for women and children, language learning, pregnancy & birth preparation, music, theater and more. They are available when volunteers have an idea for a project and lend a hand in getting it started.

The intercultural library with over 7500 books in about 30 languages has become very popular in the past few years as migrants can get books in their mother tongues.

The center has rooms which can be rented for various events and group activities at reasonable rates.

People from any culture, including Swiss, are welcome at the center. They get professional help in many areas, meet others from various countries and learn to appreciate their own as well as other cultures.

**Prayer concerns:**

- Pray for the staff that they use their professional skills to help the migrants integrate into their new country.
- Pray for the migrants, that they feel more confident living in their new situation and will be able to contribute their talents to the community.

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



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# English Speaking Playgroup/School

## Enjoying English from 0-18

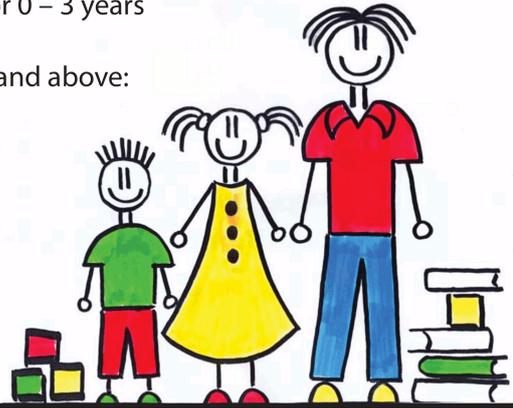


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<https://www.facebook.com/britishschoolbern/>

- \*Individual achievement of each student is valued alongside support for one another.

- \*Enviably low student to teacher ratio

- \*promotion of close partnerships between parent, teacher and child



**Early registration is recommended!**

English Speaking Club of Bern

## Official Invitation

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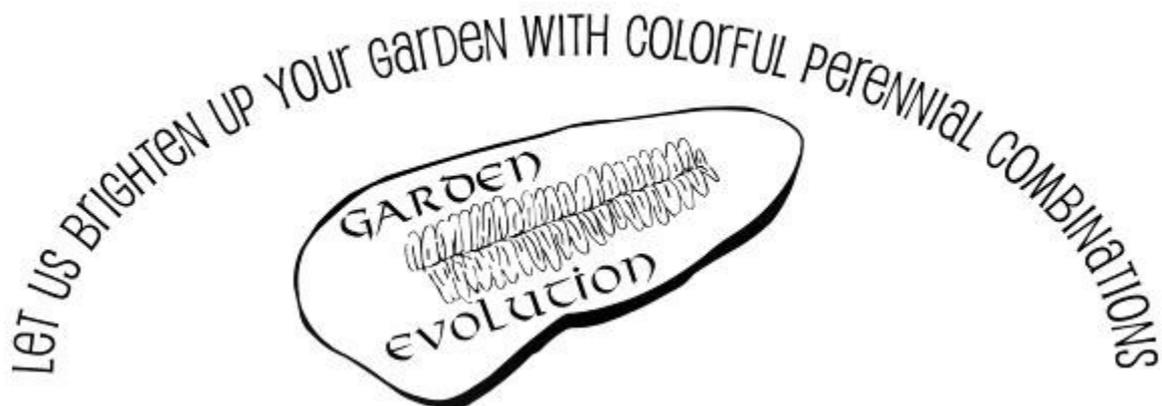
We are looking forward to meeting you

Mittelstrasse 55, 3012 Bern | Open every Thursday & Friday from 8pm | [www.englishclub.ch](http://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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## Andy Prior

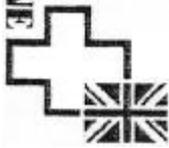
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The Swiss British Society, Berne organises a number of cultural events including visits to exhibitions, concerts, a Christmas dinner, Burns supper and musical evenings. We also invite guest speakers to address our members on a range of literary, musical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

Contact: President: Chris Warren

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

# Here to help you

## **BIBLE READING FELLOWSHIP**

Claire Morgenthaler 031 351 57 29

## **CARETAKER**

Rolf Klingler 031 302 48 59

## **CATERING COORDINATOR**

Lynn Morgan 031 971 13 36

## **CHARITY AND MISSIONS TEAM**

Cecily Klingler 031 302 48 59

### **Church Council**

#### *Lay Members:*

Tricia Carrick (vice chair) 031 535 53 28

John Eze 079 489 58 46

Donna Goepfert (*secretary*) 031 931 27 42

Hans Goepfert 031 931 27 42

Sue Higson 076 690 50 88

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

## **CHURCH OFFICE** 031 352 85 67

*Administration:* Jana Kutesko

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## **CHURCHWARDENS**

Isabelle Wienand 079 864 03 83

Maxine Wildhaber 076 349 40 42

## **CRÈCHE**

Maxine Wildhaber 076 349 40 42

## **ECUMENICAL CONTACT**

Esther Hutchison Funkhouser 031 351 73 47

## **ELECTORAL ROLL OFFICER**

Patricia Carrick 031 535 53 28

## **ENVIRONMENT OFFICER**

Walter Bisig 031 932 41 69

## **FLOWERS**

Vreni Hawker 026 670 62 21

## **JUNIOR CHURCH**

Contact the Church Office 031 352 85 67

Françoise Hänggi 031 802 10 05

## **LAY READER**

Archana Jacob 031 859 64 12

## **LIBRARY**

Donna Goepfert 031 931 27 42

## **MAGAZINE COLLATION**

Annemarie Walthert 031 331 03 72

## **MAGAZINE EDITOR**

Querida Long 031 331 41 07

### **MUSIC**

#### **Organist**

Hans-Karl Pfyffer 026 492 03 26

#### **Choir**

Elisabeth Pfyffer 026 492 03 26

#### **Music Group**

Tony Read 033 243 34 32

## **PARENTS AND TOTS**

Lori Hughes 078 629 92 98

## **PASTORAL CARE**

Contact the locum

## **PATCHWORK**

Elisabeth Pfyffer 026 492 03 26

### **ROTA COORDINATOR**

Ruth Freiburghaus 031 992 56 15

#### **Chalice Bearers:**

Ruth Freiburghaus 031 992 56 15

#### **Intercessions:**

Esther Hutchison Funkhouser 031 351 73 47

#### **Readers:**

Allison Masciadri 031 829 18 69

#### **Servers:**

Ruth Freiburghaus 031 992 56 15

#### **Sidespersons:**

Käthy Hoag 032 377 32 02

#### **Audio and Video:**

Tricia Carrick 031 535 53 28

## **SAFEGUARDING OFFICER**

Cecily Klingler 031 302 48 59

## **TEA AND COFFEE**

Mary Mead 031 982 00 37

## **THUN CONTACT**

Rachel Huguenin 033 336 29 54

## **TREASURER**

Sue Higson 076 690 50 88

## **VESTRY**

Sue Faillettaz 031 832 42 45

## **WEBMASTER**

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Lord, thy Word abideth,  
And our footsteps guideth;  
Who its truth believeth  
Light and joy receiveth.

When our foes are near us,  
Then thy Word doth cheer us,  
Word of consolation,  
Message of salvation.

When the storms are o'er us,  
And dark clouds before us,  
Then its light directeth,  
And our way protecteth.

Who can tell the pleasure,  
Who recount the treasure,  
By thy Word imparted  
To the simple hearted?

Word of mercy, giving  
Succour to the living;  
Word of life, supplying  
Comfort to the dying!

O that we, discerning,  
Its most holy learning,  
Lord, may love and fear thee,  
Evermore be near thee!

Henry Baker (Revd Sir Henry Williams Baker, MA, Bart, to give him his full title) lived from 1821 to 1877 and was the son of a vice-admiral. After studying at Cambridge he was ordained, and served most of his ministry in a country parish in Herefordshire. In 1859 he encouraged several fellow clergymen to join in publishing a definitive hymn book for the Church of England. And so "Hymns Ancient and Modern" was born.