

THE CHURCH OF ST URSULA BERNE



April – May 2019

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

Chaplain: Revd Helen Marshall

chaplain@stursula.ch

031 351 03 43

Day off: Friday

Lay Reader

Archana Jacob

archana@stursula.ch

Church Office: 031 352 85 67

Marriages, Baptisms and Funerals by arrangement with the Chaplain

Normal pattern of Sunday services:

8.30 Said Eucharist (2nd and 4th Sundays)

10.00 Sung Eucharist with Junior Church and Crèche

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

On the 2nd Sunday of the month, the 10.00 service is more informal.

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

Services in Thun: 18.30 on the first and third Thursdays of the month at Chapelle

Romande, Frutigenstrasse 22: Eucharist and Bible study.

Contact: Church Office 031 352 85 67

ST URSULA'S BERNE

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

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

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

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

See Calendar inside for details of this month's services

St Ursula's Church website: www.stursula.ch

E-mail: berne@anglican.ch



St Ursula's Church Magazine

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April - May 2019

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COPY DATE

for the June - July magazine is

12 May 2019

Please send copy to magazine@stursula.ch

COLLATING DATE: Thursday 23 May 2019

From the Chaplain



I am writing this on my second Sunday here at St Ursula's. As well as the main Sunday services, I have been with you for the Ash Wednesday service, various Lent groups and a council meeting. On these different occasions, I have met a number of you and am enjoying getting to know the community. I am delighted to be beginning my ministry among you. My husband, David, and I have been very touched by the warm welcome, kind thoughtfulness and practical help we have received from so many of you. Thank you. We are thrilled to be living here, and although there are still many boxes (mostly books!) to unpack, it is beginning to feel like home. It's also a treat to be living so near to Dählhölzli.

In these early days there is much for me to take on board and I want to listen and to learn. I have outlined my own vision and priorities with the church council and you can see this on the church website. There is more detail there, but let me here summarise three of the key areas I mention.

First, my priority is to build up the prayer life of both individuals and the congregation as a whole. I am already seeking to do this through the Lent groups and I hope to offer many other opportunities for people to grow in their spiritual lives, for example through retreats, meditative reading of scripture and discussion of devotional classics which have enriched Christians over the years. I am always delighted to talk with individuals about their spiritual journey as well as encouraging us to learn from one another. In the midst of often busy, complex and demanding lives, we need to make space to be still to be with God and I will want frequently to remind us all of that.

Second, I hope to offer opportunities for Bible study and exploration of what it means to follow Christ today, perhaps through study of particular issues, for example environmental concerns and the relationship between Christians and members of other faiths.

Third, I want to encourage us to deepen our community life and our unity in Christ. I am aware that there is a rich mix of people at St Ursula's from many different nationalities, cultures, and church backgrounds. This is something to celebrate but may also sometimes present challenges. I hope that we can always treat one another with respect and compassion and remember that, in the words of Dietrich Bonhoeffer, 'Christ stands between us.'

It is very clear to me already that there are many gifted and committed people here at St Ursula's and I hope that we can all work together to grow in our faith, support one another in our different needs, and reach out in mission and service to the community around us. On 19 May there will be a dedication service, when we will pray for our new council members and all those who serve in the church in different ways. We all have our part to play.

Let me end with some words of St Paul which I want to use to pray for you, and perhaps we can all use to pray for one another:

'I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fulness of God.' (Ephesians 3:18)

- *Helen Marshall*



Made alive

We Christians are Easter people. Thanks to Jesus, we can start to understand (as fully as we are able) the awful mess that human sin has made of our world, we can start to share in the grief that sin causes, we can seek God’s help in turning away from this vicious spiral of evil. Thanks to the Resurrection, we can share in the new life of the kingdom.

The New Testament tells us next to nothing about the mechanics of what happened on that first Easter morning. All we get is a before and after picture. Before, we see someone who is one of us, crucified, embalmed, wrapped in grave clothes, laid in a tomb sealed with a stone. After, we see a tomb no longer sealed, grave clothes folded neatly, perhaps an angel standing by, and no dead corpse. Instead, Jesus makes himself known to individuals and to groups by what he says and does.

Mary Magdalene knows him in the garden by his voice. The disciples walking to Emmaus know him when he shares bread with them – and then recall how their hearts burned within them while Jesus had talked with them on their



Resurrection, by Jacopo Pontormo 1523 - 1525; Florence, Italy

way. The inner circle of his companions know him when he joins them behind closed doors. Thomas only knows him by feeling his wounds. After catching the hundred and fifty-three fish, “the disciple whom Jesus loved” realizes who it is that told them what to do, and says to Peter, “It is the Lord.”

We can only understand the Resurrection by its effects – by what it did. And the first thing it did was to change a group of frightened and discouraged followers into people who were hopeful and excited, who when the Spirit came to them seven weeks later at Pentecost, would begin to proclaim the coming of the Kingdom just as Jesus had done.

We too share this experience of Jesus, in prayer, in the sacraments, in listening to and reading God’s word. We talk about conversion, new life, new birth, new creation, and a new day. The Resurrection changes everything.

If only! We repent and turn to lead a new life in the power of the Resurrection, and, bang, within hours we find we have failed. The writer to the Hebrews takes a dim and pessimistic view: “it is impossible to restore again to repentance those who have once been enlightened, and have tasted the heavenly gift, ... and then have fallen away” (6:4.6), and there were people who refused baptism until they were on their death bed on the grounds that any further sin would be unforgivable. Yet every other writer in the early church saw that the God who urged us to forgive “not seven times, but seventy times seven” (and this does not mean 490 times!), was infinite in mercy. For Jesus, the Resurrection was a unique event, but not simply once – it was for all time. We who follow can share in the power of this new life without limit.

In Adam, wrote Paul in his first letter to the church in Corinth (15:23), all die, but in Christ all are made alive. Paul was writing to Christians, people who were already “in Christ”, and was not saying that everyone would share in the same way in the gift of new life. But the power of the Resurrection is there for all to tap into, saint or sinner, of any belief, culture or outlook on life. By its power we look forward with hope and in trust, to the day when God is indeed “all in all.”

- Hector Davie

A Word for the Month - Arimathea

Blessed Lord, who caused all holy Scriptures to be written for our learning: help us so to hear them, to read, mark, learn and inwardly digest them that, through patience, and the comfort of your holy word, we may embrace and for ever hold fast the hope of everlasting life, which you have given us in our Saviour Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

Archbishop Thomas Cranmer's collect for the 1549 Book of Common Prayer (here in a modernised version) echoes Paul's words to the Romans (15:4). Really? All scriptures? Well, yes, if we mean the scriptures as a whole. But if we feel that each isolated verse should speak to us, what do we learn from Bela, son of Beor, whose city was called Dinhabah (1 Chronicles 1:43)? Or from Paul's own request to greet his beloved Stachys, and Rufus, chosen in the Lord? Aren't they merely names?

The accounts in the Bible mention names because the people are real people and the places are real places. Often the names are unimportant – more so for us, who are alive centuries after the people and places were still present in the hearers' memories. This is true of one of the people mentioned in all four Gospels, Joseph from Arimathea.

It is not relevant for us that he was called Joseph, or that he could be distinguished from other men of the same name by the fact that he came from Arimathea. We do not really know where Arimathea was, though the Crusaders in the twelfth century identified it with Ramathaim, or Ramah, Samuel's home town and burial place, and placed it some five miles north-west of Jerusalem. It is much more relevant to us who he was and what he did.

Each of the Gospel accounts gives a slightly different picture of the same person. He was a disciple, a follower of Jesus, in Matthew's words, "someone being taught". John adds that he did this "secretly, for fear of the Jews" (John uses "the Jews" to refer to the religious authorities), though it is hardly secret to go to Pilate and ask to take Jesus' body away for burial.

Mark tells us Joseph was "a respected member of the council, who was also himself waiting expectantly for the kingdom of God". Luke implies that "the council" was the Sanhedrin, and tells us that Joseph "had not agreed to their plan and action". John adds the detail that Joseph was joined by Nicodemus, another member of the Sanhedrin who followed Jesus, who brought myrrh and aloes to anoint the body.

Matthew's interest is not that Joseph was a member of the Sanhedrin, but that he was rich and respectable – perhaps he saw an echo of Isaiah 53:9 “They made his grave with the wicked and his tomb with the rich.” He is certainly rich enough to own a newly cut tomb, to go and buy grave-clothes (Mark 15:46), and to offer the tomb for the burial of a man who had been crucified, who had died a criminal's death, and who the Law said was accursed, so that the grave would be unclean and could never be used again.

After this Joseph of Arimathea vanishes from history. We can forget the apocryphal “Gospel of Nicodemus”, which tells us that he went to Lydda (modern Lod, by Tel Aviv) and founded the church there. We can certainly forget the story, attributed to William of Malmesbury, of Joseph taking the Holy Grail, the cup used at the Last Supper, to Glastonbury in Somerset and establishing the first church in England there. But Joseph is not forgotten. He was “waiting expectantly for the kingdom.” Our faith hangs on that kingdom, on the new life that sprang from the empty tomb. And without Joseph, there would have been no tomb. Alleluia!

- Hector Davie



William Blake's Illustration *Joseph of Arimathea Among the Rocks of Albion* in its second state after Blake's 1773 original, engraved circa 1809



FRIDAY 10 MAY FROM 19.00

Once again we will be offering a fun-filled night of good traditional pub grub and drinks with a fabulous pub quiz thrown in.

The entrance cost will be Fr10 per person which will include a free drink and entry to the pub quiz. Team size can be from 1 – 6 members. You can sign up as a team or simply join a team on the night.

Numbers are limited and all tickets must be bought in advance. Please contact the Church Office – berne@anglican.ch or 031 352 8567 to reserve your place.

Please take a flyer from the Upper Hall and help publicise this event – flyers are also available from the website www.stursula.ch

- Jana Kutesko, Church Office

Outreach and fundraising news



Our first food and book sale of the year in March raised Fr4,227 for church funds. It was a good day with lots of visitors and we were very pleased with the result. A big thanks to all who supported it or helped in any way. The Afternoon Tea and Quiz a week later was also a lovely time for those who attended. See the separate report on that.

We look forward to a successful year with lots of good events. We would especially welcome new faces to help out at our sales, just contact Sue Higson if you are able to step up and help, or have any good ideas, especially for good stalls at our summer fete.

For the ladies in our Church there is also a monthly evening meet up with dinner on the last Thursday of each month, contact Lynn Morgan if you would like to know more about that.

- Sue Higson

Outreach and Fundraising dates for your diary

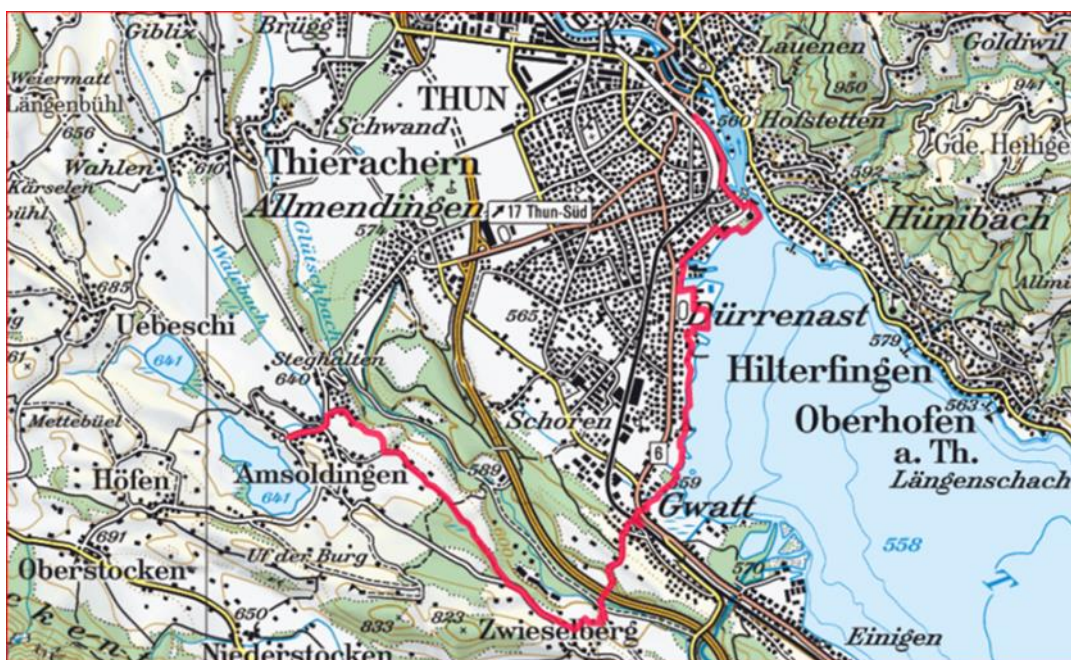
- 27 April – Church family walk
- 10 May – Pub Quiz fundraising night
- 30 May – Ascension Day picnic and walk**
- 15 June – Summer fete**
- 29 June - Church family walk
- 10 August - Church family walk
- 18 August – Family Treasure hunt and picnic
- 7 September – Book and food sale
- 13 September – Afternoon tea and Quiz
- 21 September- Church family walk
- 5 October -Church family walk
- 8 November – Pub Quiz fundraising night
- 29 & 30 November – Christmas Bazaar**

Church family and friends walk: Saturday 27 April



We are starting a series of monthly walks, based along the Jakobsweg in Switzerland. The walks are open to all who enjoy a walk in our beautiful countryside. Bring your family and invite your friends. Dogs welcome.

The first walk will be held in the afternoon on Saturday 27 April, and will be from the beautiful and historic Amsoldingen Church to the beautiful City of Thun. Total distance is around 11.1 km, walking time around 3 hours. The highest point is 665m and the lowest is Thun at 557m. Not suitable for pushchairs or wheelchairs, but it will also be an easy introduction to the walk series.



Bus number 3 from stop X at Thun at 13:00 direction Blumenstein.

There are also restaurants in Amsoldingen for those who would like to go up earlier (there is one bus per hour from Thun). Meeting point is Amsoldingen Church at 13.15 when we will view the Church and have a short time of fellowship before starting on our walk to Thun via Zwieselberg from where we will have super views of the lake and the mountains. In Thun we will end our walk at the Church of Scherzligen, next to the Schloss Schadau which is unfortunately closed for renovation at this time. The Church should be open for viewing unless there is a wedding that day. From the Church it is a short walk back to the railway station.

If bad weather is likely on the day, we may postpone the walk. If so, there will be a notice to that effect on our website on the Saturday morning.

The small print: All joining the walk do so at their own risk, and are responsible for correct clothing, pets and children. Please bring water, snacks and sun protection.

- Sue Higson

Eco-Notes



Now that Helen is here, we are looking to

- create a group of people who will bring ideas for making the church (and everyone else!) more ecologically aware, and who will put them into action
- set up an information point, where people can find ideas for being sensitive to the damage that is being caused to the created world
- be more active in including the environment in worship, in prayer and in teaching

and more besides. A first stage will be the creation of a dedicated space on our website (www.stursula.ch/Eco) and of an on-line group for pooling ideas and information (ecogroup@stursula.ch), and setting priorities in our progress in becoming an eco-church (ecochurch.arocha.co.uk).

Of course, everything is a priority. The things we have most recently realized, like the wealth of plastic waste clogging our lakes, rivers and seas are a priority. The things that are on the minds of our members are a priority – Liz Perrett has some good ideas for saving water which you'll find on the Eco page of our website. The sections of the Eco Church questionnaire where we don't yet meet the qualifying standards are a priority.

We are custodians of a parcel of land around our church. Do we know what species are in it? We have set up "bee hotels" to attract insects, but do we monitor and maintain them? People come at lunchtime and picnic here, but do we welcome and encourage them? Do we try and make their experience a pleasure? Do we manage the space we have sensibly? This Lent is a time to think about how we use our resources, both as a church and as individuals. To think, and then to act.

- Hector Davie

St Ursula's Church Summer Fête

Saturday 15 June
10.00 – 15.00



More details and a flyer will be in the next magazine. If you'd like to have a stall selling bric à brac or crafts etc please contact Church Office on 031 352 8567 or berne@anglican.ch to reserve your space

Reserve the Date!

Catering Team Update

The Catering Team is in the process of rearranging the kitchen cupboards and drawers. So that items are replaced in the correct cupboard, we will be putting up lists on the inside of the cupboard doors. We would appreciate your help in keeping the cupboards tidy.

Many thanks.

- Lynn and Tricia

Freezer

Please note that ALL food put into the Church freezer MUST be dated and signed. We need your help to keep the food useable. Any undated/unsigned food will be discarded after 30 June.

Many thanks.

- The Catering Team

Church Breakfasts

The church breakfasts are still popular and are held on the first Sunday of each month. So the dates for the next few months are:

7 April

5 May

2 June

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 people to meet.

- Tricia Carrick



A note from the Treasurer

Dear all

Those of you who were at the AGM in March should be fully aware of our finances now, as well as the budget this year. (If not, then clearly I need to work on my presentation skills).

All the figures are available on the website. I am happy to answer any questions you may still have regarding our finances or about pledging to St Ursula's.

The time to pay your magazine subscriptions is also here. We hope you enjoy the magazine. The subscription is unchanged this year at Fr22 including postage within Switzerland. For subscribers outside Switzerland the subscription is Fr32. For those reading this electronically, a solidarity subscription is of course always welcome.

Our bank account is Postfinance 30-4416-8 and subscriptions can be paid directly via e-banking, or using the payment slip enclosed. If paying via e-banking please note the reason for the payment. Those receiving complimentary subscriptions can ignore this slip.

If anyone has not received a tax acknowledgement for 2018, please contact me either by email on treasurer@stursula.ch or telephone 076 690 5088.

Wishing you all a blessed Easter time.

Sue Higson



Services and Readings

April and May 2019



Sun 7 April Fifth Sunday in Lent

10.00 Sung Eucharist
Isaiah 43:16-21
Philippians 3:4b-14
John 12:1-8

Sun 14 April Palm Sunday

8.30 Said Communion
10.00 Sung Eucharist
Luke 19:28-40
Philippians 2:5-11
Luke 23:1-49

Thurs 18 April Maundy Thursday

18.30 Eucharist with Footwashing
Exodus 12:1-4,11-14
1 Corinthians 11:23-26
John 13:1-17,31b-35
Gospel of the Watch: Mark 14:26-end

Fri 19 April Good Friday

10.00 Family Service
14.00 Liturgy of the Last Hour
Isaiah 52:13 - 53:12
Hebrews 10:16-25
John 18:1 -19:42

Sun 21 April Easter Day

8.30 Said Communion
10.00 First Eucharist of Easter
(no Junior Church)
Acts 10:34-43
1 Corinthians 15:19-26
John 20:1-18

Sun 28 April Second Sunday of Easter

10.00 Informal Eucharist
Acts 5:27-32
John 20:19-31

Sun 5 May Third Sunday of Easter

10.00 Sung Eucharist
Acts 9:1-6
Revelation 5:11-14
John 21:1-19

Sun 12 May Fourth Sunday of Easter

8.30 Said Communion
10.00 Informal Eucharist
Revelation 7:9-17
John 10:22-30

Sun 19 May Fifth Sunday of Easter: Dedication Service

10.00 Sung Eucharist
Acts 11:1-18
Revelation 21:1-6
John 13:31-35

Sun 26 May Sixth Sunday of Easter

8.30 Said Communion
10.00 Sung Eucharist
Acts 16:9-15
Revelation 21:10,22 - 22:5
John 14:23-29

Thurs 30 May Ascension Day

Service arrangements to be announced
Acts 1:1-11
Ephesians 1:15-23
Luke 24:44-53

Sun 2 June Seventh Sunday of Easter

10.00 Sung Eucharist
Acts 16:16-34
Revelation 22:12-14,16,17,20,21
John 17:20-26

For Your Diary

April & May 2019

Regular Weekly Events

Mondays	08.00 - 08.30 18.00 - 18.30	Morning Prayer – not on 22 April Evening Prayer – not on 22 April
Tuesdays	08.00 - 08.30 18.00 - 18.30	Morning Prayer – not on 23 April Evening Prayer – not on 23 April
Wednesdays	08.00 - 08.30 09.15 - 11.15	Morning Prayer – not on 24 April Parents and Tots
Thursdays	10.30 - 11.30	Holy Communion & Fellowship – not on 30 May
Fridays	09.30 18.00-18.30	Patchwork – not on 19 April Evening Prayer – not on 19 April
Saturdays	09.30 - 11.30	Choir Practice – amended time on 20 April, not on 27 April & 4 May

Other Events

Monday 1 April	18.30	Lent Course
Thursday 4 April	11.15 18.30	Lent Course Thun Service
Sunday 7 April	08.30 10.00	Church Breakfast Confirmation Class
Tuesday 9 April	19.00	Church Council
Sunday 14 April		PALM SUNDAY
Thursday 18 April		MAUNDY THURSDAY
Friday 19 April		GOOD FRIDAY
	13.00 and 16.00	Choir Practice
Saturday 20 April	13.00	Choir Practice
Sunday 21 April		EASTER DAY
Friday 26 – Sunday 28 April		Archdeaconry Choir Festival in Geneva
Saturday 27 April	13.15	Church Family Walk – meet at Amsoldingen Church

Thursday 2 May	18.30	Thun Service
Saturday 4 May	10.00	Confirmation Class
Sunday 5 May	08.30	Church Breakfast
Tuesday 7 May	19.00	Church Council
Friday 10 May	09.00	Book Sorting
	19.00	Pub Quiz
Sunday 12 May		COPY DATE
Thursday 16 May	18.30	Thun Service
Thursday 23 May	09.00-11.00	Magazine Collating
Thursday 30 May		ASCENSION DAY with Picnic and Walk

Future Dates

Sunday 2 June	Church Breakfast
Sunday 9 June	PENTECOST
Saturday 15 June	Summer Fête
Sunday 16 June	TRINITY SUNDAY
Saturday 22 June	Junior Church Family Event – Picnic on the Gurten
Saturday 29 June	Church Family Walk
Saturday 10 August	Church Family Walk
Sunday 18 August	Family Treasure Hunt & Picnic
Saturday 24 – Sunday 25 August	Junior Church Family Event – Picnic and Sleepover
Saturday 7 September	Book and Food Sale



Prayer Diary

April 2019

Monday 1

For the Ministry of our Chaplain Helen and husband David and for the Lent Course this evening

Tuesday 2

For all who were voted to office at the AGM last Sunday

Wednesday 3

Continue to pray for "our" refugee family Sediqii: Nasim and Shaista and children Milad, Mahnaz, Sherzad, Arsalan and Mariam

Thursday 4

For the Eucharist Service and the Lent Course today

Friday 5

For "Zentrum 5", a local self-help centre for immigrants, a charity supported by St Ursula's

Saturday 6

For Justin Welby, the Archbishop of Canterbury

Sunday 7

For the Church Breakfast today

Monday 8

For Evening Prayer this Evening and for Maxine leading it

Tuesday 9

For the first meeting of the newly elected Church Council this evening
For Dietrich Bonhoeffer, Lutheran Pastor, Martyr, 1945

Wednesday 10

For William Law, Priest, Spiritual Writer, 1761

Thursday 11

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

Friday 12

For Evening Prayer today and Peter leading it

Saturday 13

For the Anglican Chaplaincy of Vienna, its Priests, Wardens and Congregation

Sunday 14

PALM SUNDAY

We remember how Jesus rode triumphantly into Jerusalem on a donkey

Monday 15

For Holy Week, the days from Palm Sunday and His resurrection.

We see the passion which He lived and the Passion which He died

Tuesday 16

For Evening Prayer and for Brian leading it

Wednesday 17

We remember how a woman called Mary washes Jesus' head and feet with precious oil
and Judas is moved to betray Jesus

Thursday 18

MAUNDY THURSDAY

We remember the Last Supper and the washing of the Apostles' feet

Friday 19

GOOD FRIDAY

We remember the crucifixion of Jesus and His death on Calvary

Saturday 20

For our choir as they practise today

Sunday 21

EASTER DAY

We give thanks for the Glorious Resurrection of Christ

Monday 22

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

Tuesday 23

George, Martyr, Patron of England ca 304

Wednesday 24

For all involved in the running of crèche, parents and their young children

Thursday 25

Mark the Evangelist

Friday 26

For the Archdeaconry Choir Festival in Geneva, starting today

Saturday 27

For Christina Rossetti, Poet, 1894

Sunday 28

For the Eucharist and fellowship this morning

Monday 29

Catherine of Siena, Teacher of the Faith, 1380

Tuesday 30

For the Passantenhilfe, a local charity supported by our chaplaincy

May 2019

Wednesday 1

Philip and James, Apostles

Thursday 2

For the Service in Thun

Friday 3

Continue to pray for the Ministry of our Chaplain Helen

Saturday 4

English Saints and Martyrs of the Reformation Era

Sunday 5

For the Church Breakfast and for those preparing it

Monday 6

For the Anglican Chaplaincy in Antwerp, its Priests, Wardens and Congregation

Tuesday 7

For the Church Council Meeting this evening

Wednesday 8

For Julian of Norwich, Spiritual Writer, ca 1417

Thursday 9

For the Leaders and Governments of our own home countries

Friday 10

For the Pub Quiz this evening

Saturday 11

For the Church Wardens

Sunday 12

That the Lord's day may be held Blessed and Holy

Monday 13

For the elderly and infirm in our community especially those who can no longer live at home

Tuesday 14

Matthias the Apostle

Wednesday 15

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

Thursday 16

For the Service in Thun and Fellowship afterwards

Friday 17

For Lynn, Pastoral Care Coordinator, and the Pastoral Care Team

Saturday 18

For the persecuted Church throughout the world

Sunday 19
Dunstan, Archbishop of Canterbury, Restorer of Monastic Life, 988

Monday 20
For the Lifeskills "Education Project" run by Scripture Union, a charity supported by St Ursula's

Tuesday 21
For Adèle, Archdeacon of the Swiss Archdeaconry and of Eastern Europe

Wednesday 22
For the Greater Lisbon Chaplaincy, its Priests, Wardens and Congregation

Thursday 23
For Annemarie and the Collating Team

Friday 24
John and Charles Wesley, Evangelists, Hymn Writers, 1791 and 1788

Saturday 25
For the Old Catholic Church in Switzerland

Sunday 26
John Calvin, Reformer, 1564

Monday 27
For Eco-Church-Arocha and plans for St Ursula's to become an Eco-Church; for Hector leading this project

Tuesday 28
For the ICS Conference in Ghent, starting tomorrow

Wednesday 29
For Joan of Arc, Visionary, 1431 (her Commemoration Day is tomorrow)

Thursday 30
ASCENSION DAY
We remember the bodily Ascension of Jesus into Heaven

Friday 31
The Visit of the Blessed Virgin Mary to Elizabeth

- Compiled by Brian Morgan

Junior Church News

Groups and Meeting Times

Junior Church meets on most Sundays during the 10.00 service. **Please note that on Easter Sunday there is no Junior Church.**

The Junior Church children start the service with the congregation and then leave together after the welcome. We usually split into two classes, Sparklers (ages 3 - 8) and Pilots (ages 9-14). The second Sunday of the month is a more informal service and the older children (11 years and above) stay for the service and on these Sundays we just have one class.



Crèche

For children younger than three there is a supervised crèche. The crèche is in the lower hall. Parents can bring their children before the service. Pick up is before communion where children are welcome to receive a blessing.

Old Testament Project

Since November of last year, the Junior Church has been taking a closer look at the Old Testament. The Sparklers have created lovely craft projects based on the stories of Adam and Eve, Noah and Moses among others. The older children have been researching people of the Old Testament in order to learn more about their lives and get a deeper understanding of their stories.

You can hear all about what they have learned when the Junior Church presents their project in church on 28 April. There is also a notice board in the upper hall displaying their findings.



Happy Birthday

Congratulations to our Junior Church Children with birthdays in April and May:

Anna Batley 16 on 1 April

Rebecca Shergold 13 on 11 April

Charity of the Month – The Diocese of Kigezi Water and Sanitation Project (Tear Fund)

Africa and water do not always go well together. Sometimes there is too much, and there is a crisis, as with the disastrous floods in Mozambique, Malawi and Zimbabwe which have deprived families of their homes, their food, their livelihood and sometimes their lives. Sometimes, there is too little, as in Sudan, Eritrea and Somalia, so that crops cannot grow, livestock cannot feed and a population already living on the breadline face starvation and deprivation.

In the Kigezi region in the west of Uganda, floods and drought are not quite so destructive, but still a problem. The equatorial countryside is lush and fertile, but hilly – mountainous even. The rain falls generously, but seasonally. 2017 and 2018 were bad years – long droughts stunted growth, torrential rain caused mudslides. And when rain falls, it also flows. The people who gain their living by farming the hillsides are forced to spend hours each day trekking to fetch water. Traditionally this is the work of women and children.

But if the women have to fetch the water, they cannot work in the fields. If the children fetch the water, they cannot go to school – or if they can, they are tired out by the long journeys to bring the precious fluid in 25-litre jerry cans on their heads. And the water is often contaminated, the journey itself a source of infection. The obvious solution is to build tanks and pumps to bring clean and copious water to the villages.

With the support of their Bishop, the Diocese of Kigezi have set up a water project to help. Village communities have also been trained to use integrated water resource management technologies, to build terraces, conservation channels, pits and walls to protect soil and channel rainwater safely, to farm sustainably, using an approach called Farming God's Way, with minimal tillage and keeping the soil covered with mulch. This will reduce the risk of future disasters, and make the land more productive. Despite political tensions and disagreements in Uganda, people are beginning to understand the effects of climate change, particularly on their stomachs and pockets.

The rainwater harvesting project continues. Tanks are built for vulnerable people who need help getting access to clean water, for people living with HIV/AIDS, the elderly and people living with disabilities. And the project builds

large tanks that hold up to 100,000 litres for hospitals, schools or churches, and their surrounding communities. Elsewhere, springs can be tapped. This is a big job too, protecting the sources from contamination, laying pipes, installing reservoirs, and setting up tap stands. The population is scattered, so progress takes time.



Tear (The Evangelical Alliance Relief) Fund have been supporting this project for several years, and so have we, both by hands-on help, for example from Philip Klingler who spent time working in Kigezi; by involving our Junior Church, whose collections go towards the project, and by our own giving, especially during the Harvest and Christmas seasons.

Please pray:

- for God's provision and protection towards helpers and background staff.
- for the communities that have suffered disasters: hunger, soil degradation, destruction of life and property.
- for the communities where the project is working this year, that they will experience God's love through the projects underway.

- Hector Davie for the Charity and Missions Team

Report on the Quiz with Afternoon Tea, 8 March 2019



A small number of eggheads from north, south, east and west of Berne descended on the church hall on a windy Friday afternoon lured by the promise of a quiz with afternoon tea. There were old friends, some new faces, and plenty to chat about before getting down to the serious business of the afternoon.

The three teams had prepared themselves well and, with panache, some head scratching and good guesses, answered the interesting and some quite ticklish questions. A few cups of tea and delicious cakes animated little grey cells, and after a picture round and three others testing mixed general knowledge, Sue Higson was able to announce the winners. The 'Seagulls' team won by a whisker from the 'Beetles' and the 'Old Dodgers'. One 'Old Dodger' manfully accepted the booby prize of having to do the washing up!

Good fun was had by all and everyone is looking forward to the next afternoon quiz on the 13 September. Further Quiz events will be held in the evening on 10 May and 8 November 2019. Make a note in your diary of the dates and come along and join in.

Thanks Sue for a good afternoon.

- *Rosemary Schelker*

Mosque shooter no ideological Einstein

The following was written by Canon Professor Douglas Pratt who lives in Christchurch and visits us frequently.

The historical ignorance of the terrorist responsible for the Christchurch shootings is palpable and his grasp of contemporary socio-political realities utterly flawed. But this is the stuff of Islamophobia, writes Douglas Pratt

New Zealand has been bloodied by Islamophobic white supremacy terrorism. Muslims have been violently targeted; the nation has been violated. A mixture of Islamophobia and racial hatred, the massacre in Christchurch has been a massive blow for New Zealand's tolerant, culturally diverse and peaceful self-image.

The 50 killed represent about 0.1 percent of the total Muslim community in New Zealand (estimated at c.52,000), and about 0.001 percent of the total population of NZ (ca. 4.8 million). As a point of comparison, 0.001 percent of the present population of the United States would be around 3,300. Given that 9/11 resulted in the deaths of over 3,000 American lives, the massacre of 50 in New Zealand is its equivalent. Does this mean March 15 is New Zealand's 9/11?

Despite cursory similarities, there are massive differences. On New Zealand's darkest day, the targets were Muslim immigrant others, not a general non-Muslim immigrant population, let alone the general population, such as occurred with the attack on New York. The New Zealand target was Muslims defined as an 'invading other' needing to be repelled. And it is becoming increasingly clear that the perpetrator was a lone-wolf gunman, not part of an organised extremist cadre or terrorist cell.

The killer, named as Brenton Tarrant, an Australian resident in New Zealand, is the face of an evil ideology that mixes race hate with Christian cultural history. It is not a simple case of being anti-immigrant; that is only one element. Nor is it a case only of being opposed to non-white races as such.

It is Islam that is in the frame on account of a narrow reading of European history and a radicalised reaction to Islamic extremism there and elsewhere. But there has been no event of Islamic extremism in New Zealand to react to. In that regard, this terrorist act is vicarious, echoing exculpatory tropes used by

some radicalised Muslim extremists, such as in the UK and Europe, seeking to take revenge for attacks upon Muslims in other lands.

Tarrant speaks of meting out revenge for the ‘hundreds of thousands of deaths caused by foreign invaders in European lands throughout history’. He speaks of revenge for the millions of Europeans enslaved by Muslims, the thousands of European lives ‘lost to terror attacks’, and with a sudden shift to the present, to ‘reduce immigration rates to European lands by intimidating and physically removing the invaders’. What has this to do with New Zealand history, let alone current context?

The ideological rantings are clear. Tarrant uses tropes that directly parallel those of the manifesto of Anders Breivik, the Norwegian extremist, also a lone-wolf gunman, who in the same fashion callously slaughtered unarmed innocents. And, as with Breivik, Tarrant’s ideological perspective is shared by many in the alt-right extremist community. Immigrant Muslims are the invaders; to be resisted at all costs, and preferably eliminated.

Tarrant’s historical ignorance is palpable and his grasp of contemporary socio-political realities utterly flawed. But this is the stuff of Islamophobia – and this is the true focus of this white supremacist’s extremism. This is not simply a racially motivated event: it is deeply religious, if only because it has one particular religious’ community in its sights. Period.

This Aussie born and raised import is no ideological Einstein: he has merely copied and pasted tropes of Eurabia fear-mongering and, as with Australian Islamophobic extremists, including some political parties there whose platform is virulently anti-Muslim, he identifies the Antipodes as inherently and rightfully European. And this is identified with the Western Christendom that once defined European identity and was arraigned against the empires of Islam.

This is the imagined form of Christianity that white supremacist ideology draws upon and references, as did Anders Breivik. For it was under the banner of Christendom that saw the battles lines between Christian Europe and its Islamic enemy. In behind this ideology is the lingering memory of the epoch of the Crusades, holding out during the siege of Vienna, and the new Christian advance through the Reconquista of Spain.

And so, just like Anders Breivik a decade ago, Brenton Tarrant fancies himself as a beacon, exemplar and goad inciting the uprising of fellow whites to resist and overthrow the Islamic interlopers. But wait, there’s more. The aim is to promote revolution; to destabilise the West; to cast Turkey as the implacable enemy of Europe; to foment civil war in the United States so as to ‘balkanise’

the United States thus enabling racial segregation and 'ensuring the future of the White race on the North American continent'. And these aims are achieved by the slaughter of innocent Muslims in New Zealand how?

Were it not so tragic, it would be risible. But tragic it is. And while in some ways it seems like this is New Zealand's 9/11, it reads to me as New Zealand's Norway 2011. We have been tainted by a form of religio-cultural extremism. For make no mistake, white supremacist ideology combines race hate with religious tropes, as I have indicated. Much more can be said about that. For the moment though, a glimmer of good news, and a reminder that despite what has happened, New Zealand remains a place where peace and tolerance are advocated, affirmed, and lived. This has been tested. But it will not yield.

Indeed, within two days of the massacre, New Zealanders from all walks of life have voluntarily donated more than \$5 million for the support of the victims and their families. In excess of \$1 per person for the total population, this is a staggering response. It is a tangible measure of a secular society's rallying around a minority religious group in their hour of need and suffering. It has been accompanied by an outpouring of grief and solidarity. It is a measure of the resilience of this country even as it has been shaken to its core. It gives a measure of solace, comfort, and hope to Muslims in New Zealand, and how Muslims, and others, elsewhere perceive us. Tarrant's deadly escapade is a lost cause already.

- Douglas Pratt, Hon Professor Theological & Religious Studies University of Auckland



Relations with Other Faiths

David Marshall (the husband of our new Chaplain) works for the World Council of Churches in Geneva, focusing particularly on relations with Jews and Muslims.

There are many areas of our world where, for a complex range of reasons, relations between different religious communities are difficult. Religious minorities are often very vulnerable. Currently, our thoughts and prayers are with the Muslim community in New Zealand after the shocking attacks on mosques in Christchurch, leaving 50 dead and many others wounded. The World Council of Churches made the following statement:

<https://www.oikoumene.org/en/press-centre/news/wcc-condemns-terror-attacks-on-mosques-in-new-zealand-calls-for-end-to-violence>

Recent years have also seen a worrying rise in anti-Semitism, and in many places Christian minorities have suffered greatly. There are no easy answers to these questions, but it is important for us to be informed about the issues and to pray.

David has often spoken on these matters at churches, especially on Islam and Christian-Muslim relations, and would be glad to do so at St Ursula's at some point if there is an interest.

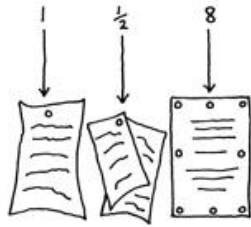


CHURCH NOTICE BOARDS

THE SEVEN DEADLY SINS



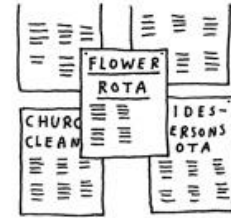
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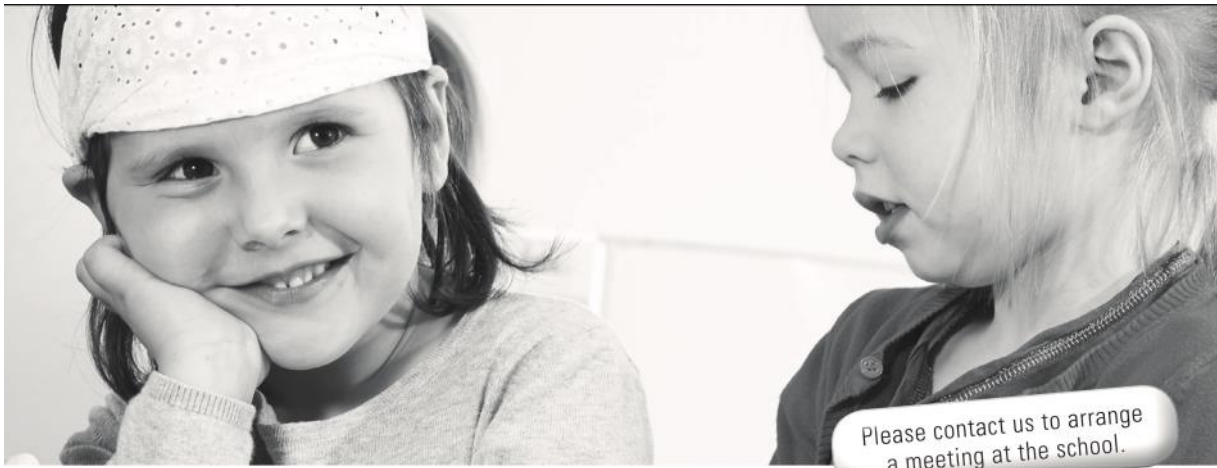


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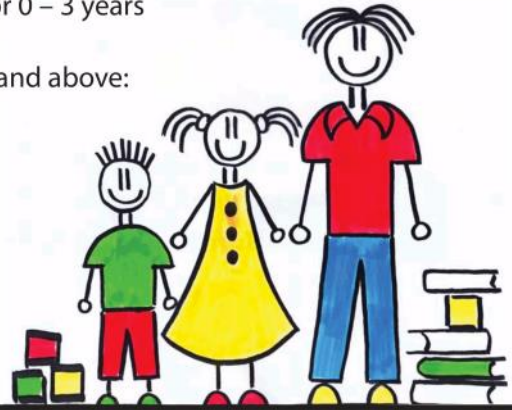


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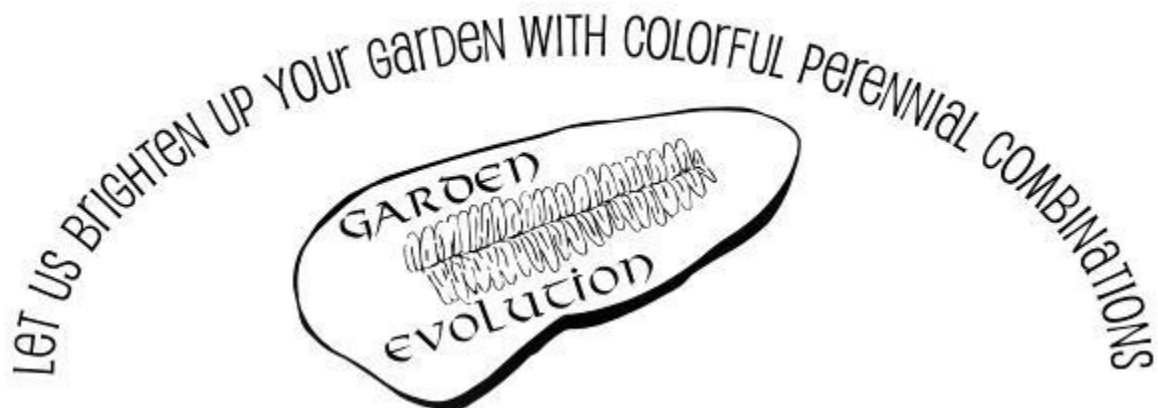
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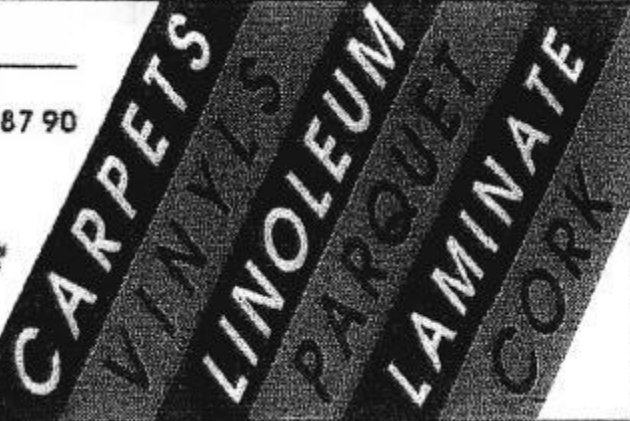
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Contact: President: Chris Warren

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Palm Sunday marks a turning point in Jesus' ministry. Up to now, most of his work (all of it, if you read Matthew, Mark or Luke) has been in the countryside, in the villages, by the lakeside, healing, helping, teaching, revealing how God's kingdom has come. He has met with occasional opposition, but with widespread acceptance and acclaim. Now the scene moves to Jerusalem. On the Sunday, there is still acceptance and acclaim, as Zechariah's prophecy is fulfilled: "Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey." (9:9) By the Friday, acclaim has turned to rejection. The triumph of entering the city as its king has led to the despair of the cross. But the cross is not the end. The end is the triumph of the resurrection.

The inevitability of Christ's passion, which forms a thread in the Gospel story, which the disciples at first could not understand, is the theme of a hymn written in 1820 by Henry Hart Milman, who was then in charge of St Mary's Church, Reading, Berkshire. Milman had been educated at Eton and Oxford. His father was a King's Physician, but Henry was a poet and dramatist, and in 1821 was appointed Professor of Poetry at Oxford. He went on to become rector of St Margaret's, Westminster, and later Dean of St Paul's Cathedral in London, where he lies buried.

The hymn sets Jesus' entry into Jerusalem into its cosmic setting – the conquest of death and sin, the heavenly host looking down on the sacrifice of the cross, the death and victory of God's own Son, the true majesty of Christ, the heavenly king. Each verse grows in intensity – so much so that some hymn-books found the first verse not intense enough, and either missed it out, or changed the third line to "O Saviour meek, pursue thy road."

Milman sent his hymn to another hymn writer, Reginald Heber, who was compiling a book of *Hymns written and adapted to the weekly Church Service of the Year* at a time when the only hymns authorized for use in Anglican churches were metrical psalms. Heber wrote back, "You have indeed sent me a most powerful reinforcement to my projected hymn-book." But Heber was sent off to Calcutta as its bishop, and the hymn-book was only published in 1827 after the bishop's early death.

There are three tunes to which the hymn is often sung, but here at St Ursula's we normally use the tune "Winchester New" (the same tune as "On Jordan's bank the Baptist's cry"). This tune first appears in the *Musikalisches Handbuch*, printed in Hamburg in 1690, set to a hymn, *Wer nur den lieben Gott lässt walten*. The composer is said to have been the north German pastor Bartholomäus Crassellius, but there is no evidence for this. Charles Wesley described it as "a lively tune" and used it for some of his own hymns, but now it has become attached to these two seasonal hymns, for Palm Sunday and for Advent.

- *Hector Davie*

Palm Sunday

Ride on! ride on in majesty!
Hark, all the tribes Hosanna cry:
Thine humble beast pursues its road
With palms and scattered garments strowed.

Ride on! ride on in majesty!
In lowly pomp ride on to die:
O Christ, thy triumphs now begin
O'er captive death and conquered sin.

Ride on! ride on in majesty!
The wingèd squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice!

Ride on! ride on in majesty!
Thy last and fiercest strife is nigh;
The Father, on his sapphire throne,
Expects his own anointed Son!

Ride on! ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain
Then take, O God, thy power, and reign.

- *Henry Hart Milman (1791-1868)*

