

GOTHENBURG AND CANTERBURY

*The Church of England, the English Congregation in Gothenburg,
& the Church of Sweden. A talk for St Andrew's Week 2007*

What is the Church of England doing in Sweden? Originally, the answer was: providing a place of worship, in the English language and in the established tradition, for British subjects living in and around Stockholm and Gothenburg. And though never primarily a mission to seamen (unlike the Danish and Norwegian churches here), that has also been part of our function from time to time. Today, the focus has shifted, and church membership, once limited to those who were British by birth, descent or marriage, is now truly international.

But we are part of the Church of England, not only of the wider Anglican Communion, as members of the Church of England Diocese in Europe. On my installation as Priest-in-Charge of St Andrew's, I was required to swear to "pay true and canonical obedience to the Lord Bishop of Gibraltar in Europe and his successors in all things lawful and honest" – though, unlike the priest-in-charge of an English parish I was not, on that occasion, required to swear allegiance to Queen Elizabeth II.

I shall look at the history of this chaplaincy, and of its connections with the churches of England and Sweden, and then discuss some of the challenges for the future.

The Right to Worship¹

In Sweden as in England, the course of the Reformation fluctuated under successive monarchs. The result in Sweden was a state church clearly identified with the Lutheran tradition, while the Church of England continued to work its way to what would eventually be called "Anglican", influenced by followers of both Luther and Calvin but declaring allegiance to neither. Both churches maintained the line of succession of their bishops, and, on the face of it, they had much in common.

However, in the second half of the sixteenth century, the impression in Sweden was that the English church veered too much in the Calvinist direction, and was therefore to be avoided. Not that English Calvinism was seen as a real threat, compared to the Calvinist churches of mainland Europe. Nevertheless, public worship in the tradition of the Church of England – and indeed, any church except the Lutheran – was forbidden in Sweden until 1741, when an exception was made for the British and French "reformed"² churches.

Tolerance came earlier in England, where permission was given for the foundation of a Lutheran chapel in London as early as 1672, though the Swedish church there was not established until 1710. The early years of the century saw fruitful discussions between the Bishop of London, John Robinson, and visitors from Sweden, especially Jesper Svedberg, Bishop of Skara, under whose jurisdiction lay the Swedish parish in London, and Jacob Serenius, who was the priest there in the 1720s and later became a bishop. They came to the conclusion that there was little difference between the teachings of the two churches, and hoped that they could work closely together.

¹ For the history of the relationship between the Church of England and the Church of Sweden, see Lars Österlin, *Svenska kyrkan i profil, ur engelskt och nordiskt perspektiv*, 2nd edition, Stockholm: Verbum, 1994.

² "The name *Reformed* first came into common use when opposed, not to the Catholics to the Lutherans." Owen Chadwick, *The Reformation*, Harmondsworth: Penguin 1964, p 137. Chadwick points out that not all "Reformed" churches were Calvinist. He includes Scotland, but not England, in his chapter on "The Growth of Reformed Protestantism". The term was presumably used in Sweden as a convenient way of referring to the English and French church traditions of the Reformation rather than in a more technical sense.

English / Scottish / British

The early history of the English Congregation, has been told in the two histories, by Townshend and Adams³ in 1946 and by John Ashton⁴ in 1997. Suffice it to say that in 1747 Revd George Nash arrived from England, with a servant and a pile of prayer books, and the English Congregation was born.

You might ask – why English? It was the Scots who had played a leading role in the early days of the town, whose council originally had to contain four Swedes, three Dutchmen, three Germans and two Scots. And they continued to be, not only among the most celebrated of the British inhabitants, but also among those most sympathetic to the “English Church.”

Now, I am no historian, and I can't say whether there might have been circumstances in which the congregation in Gothenburg could have been the Scottish Congregation rather than the English Congregation. In spite of all the nationalistic hackles, it is probably easier for Scots to accept being called “English” (they have had to live with it often enough) than vice versa. And the Scots in Gothenburg were quite liberal-minded – Scots were, indeed, among the founder members, in the early 17th century, of the German Congregation, which, according to the present pastor, has always been part of the Evangelical-Lutheran Church of Sweden worshipping in the German language.

Why not “The British Congregation”, like “The British Factory”? Well, if the congregation was to be part of a wider church, able to attract clergy from Britain, they must choose.

The established church in Scotland was Presbyterian (that is, it did not have bishops), and was undergoing a crisis of its own in the 1740s; a third of the ministers left the church following a dispute about whether the congregation had the right to reject the minister nominated by a lay patron.⁵ The relationship between the church and the state was very different in England and Scotland, and the effect of the crisis was to accentuate the difference.

As for the Episcopal Church of Scotland, though a sister-church of the Church of England, it was a sister in disgrace, as Scottish Episcopalians had been prominent supporters of the Jacobite uprisings in 1715 and 1745, attempting to restore the Stuart monarchy in Britain, in the respective persons of James and Charles (Bonnie Prince Charlie), the son and grandson of king James VII of Scotland and II of England. The Church of England had broken off relations with the Episcopal Church, and Scottish Episcopal priests were not allowed to serve in English churches. Maybe the breach was not entirely healed until the end of the 19th century, with the first Lambeth Conference, and a new understanding of what it meant to be part of a worldwide Anglican communion.⁶

All of which may be completely irrelevant. Scottish by birth and pride, many had taken “the busiest road in Scotland” south to London, the nation's capital and hub, or the port of Hull, before crossing the North Sea to Sweden. “Church”, if they attended, probably meant the Church of England. However, Townshend and Adams suggested that the lack of an organ in the first church room was due to a Scottish disapproval of music in church. This was not a permanent lack; several organs were bought and sold before the present Marcussen organ was installed in 1862.

³ S. Townshend and H. J. Adams, *History of the English Congregation and its association with the British Factory Gothenburg*, Göteborg: Elanders, 1946.

⁴ John R. Ashton, *A Short History of the English Church in Gothenburg 1747-1997*, Göteborg 1997 (o.p.)

⁵ Alec R. Vidler, *The Church in an Age of Revolution*, Harmondsworth: Penguin 1961, p 60.

⁶ Mark Chapman, *Anglicanism. A Very Short Introduction*. Oxford: OUP 2006, p 95 ff.

In any case, it was the Church of England that provided a structure for the new chaplaincy. From the mid-17th century, the Bishop of London had been responsible for churches outside England., and Northern and Central Europe remained under his jurisdiction until 1980.

The Scottish influence in Gothenburg, and in the “English” congregation, continues to this day. In 1822, after nearly 40 years without a chaplain due to financial problems, a new member of the British Factory “proposed to the numerous Scotch and English families here to get over an English clergyman. They agreed to this and were quite willing to contribute towards the salary ... Though mostly brought up as Presbyterians, they did not object to a Church of England minister being the Chaplain.”⁷ The Dickson, Carnegie and Keiller families, among others, all made their mark on the history of Gothenburg in the nineteenth century, and played a part in the founding of St Andrew’s. And we have a Scot on our church committee.

Anglicans in Gothenburg – the early days

Presumably someone asked the Bishop before Nash was appointed in 1747. Either the Bishop of London, who had the impossible task of overseeing all congregations of the Church of England in foreign countries from 1633 until other arrangements were made, or the Archbishop of Canterbury. But this is not recorded in our history.

For the first period of its life, the church was kept going almost entirely by the efforts of the British Factory. When a new chaplain was needed – and some of them didn’t stay very long – Factory members would enquire of colleagues returned to England, friends in England, or in one case a ship’s captain, if they could recommend a successor: “some discreet, well-behaved, qualified clergyman of the English Church, only, let it be observed, he must be unmarried [because the stipend offered was inadequate to support a family] and a social man [whatever that may mean].”. There is no record that any bishop was involved in the negotiations, let alone visited Gothenburg.

There were a few awkwardnesses in relations between the Chaplains and the local Bishop. In 1755, the latter declared that the prayer books brought over by Mr Nash had “thirteen paragraphs containing grave errors against the tenets of our pure teaching” and could not be distributed in Sweden. This is surprising, in view of the close relationships between the two churches earlier in the century. Bishop Wallin had even studied in England, and is said to have appreciated the English liturgy,⁸ so he should have been well familiar with the Book of Common Prayer.

The Church Authorities also disputed the right of the Chaplain to officiate at a funeral (1748) and to baptise (c. 1770), but in both cases the court found in favour of the English Congregation. At least two English funerals were conducted by the English chaplain at Kristine Kyrkan in the 1770s.

Financial Support from Britain

Revd Morgan Morgan, the Chaplain appointed in 1822, though a bachelor on arrival, soon married Fanny Nonnen, one of the daughters of the man instrumental to his appointment, and began to realize the expense of raising a family. He contemplated returning to England in 1828, until he received the good news that the British Government had agreed to make a grant towards the chaplain’s stipend – a grant which lasted until 1874. So, for nearly 50 years (the grant was backdated to 1826), the Congregation received some financial support from England, and chaplains had to be approved by the Foreign Office. In 1854, after an appeal to Queen Victoria, the British Government also agreed to match the contributions promised for the building of St Andrew’s.

⁷ John R. Ashton, *op. cit.*, quoting Emily Nonnen, p 11.

⁸ Österlin, *op cit*, p 156.

We are the only Chaplaincy in a Nordic country which is not based in a capital city – though both Norway and Finland have assistant Chaplains elsewhere – so our Chaplains have never been given diplomatic status and the associated tax benefits. The recent withdrawal of diplomatic status in other chaplaincies – understandably, the Foreign Office want to concentrate resources in more volatile parts of the world - has caused serious financial problems for our neighbours, but there is no indication that the withdrawal of the Government grant in 1874 led to a crisis, nor that any money has been received from the British Government since then.

Local help and support

It may have been during Morgan's 14 years of chaplaincy that the first recorded helpful act of a Swedish pastor towards the English Congregation took place. During a very cold winter, the church room on Sillgatan was so inadequately heated that he lent a room for the congregation to meet in until the weather improved.

We also read⁹ about a Swedish military chaplain who married the daughter of a Scottish engineer. Cornelius Rahm married Betty Blackwood in 1815. He attended services at the English Church to improve his English; was a member of the Church Missionary Society in London; "and on its behalf went as a missionary to Irkutsk in Siberia." It has been said that "he opened the windows of the Swedish Church to the world outside" (beginning, one would like to think, with the strangers in the midst of his own city.).

The plot of land on which St Andrew's stands was sold by the town, at a very favourable price. This was not only practical help for the small British community, but also moral support "as evincing the friendly feeling in this place towards the British Community and residents here."

We are told that "the Governor of Gothenburg, the chief magistrates and clergy" were invited to the opening of St Andrew's in 1857. The latter were presumably from the Cathedral and Christinae kyrka, which then had both a Swedish and a German congregation. Haga church was not completed until 1859. In 1860, "The Dean of Gothenburg preached in the church and thus was established a friendly contact and cooperation between the Swedish clergy and the English Congregation"

After unpropitious beginning, the English congregation was making its mark in the community, and had a fine building to prove it.

The bishops show an interest

Up to the middle of the nineteenth century, the British Factory looked for single men to come and work as Chaplains, because the salary they could offer was not sufficient for a married man. But bachelors could get married and have children too. In 1852 the Church Subscribers agreed that they would accept a married chaplain, the Archbishop of Canterbury apparently having despaired of finding an unmarried one to recommend. This is the first indication in the histories of the church that the Archbishop, or any Bishop, had been consulted in the appointment of chaplains.

It is also a sign that the Church of England was taking a more active interest in its European congregations. In 1842, the Diocese of Gibraltar was formed, taking in 38 chaplaincies around the Mediterranean as far east as Constantinople. Marseilles was the only one in France. Then the Bishop of London began to send representatives to visit the chaplaincies of Northern Europe, and Gothenburg had its first visit,¹⁰ from Bishop Trower, formerly of Glasgow, in 1859. He formally

⁹ John R. Ashton, *Lives and livelihoods in Little London. The story of the British in Gothenburg 1621-2001*, Sävedalen: Warne, p 84.

¹⁰ This probably was the first-ever visit. However, detailed records of church services were only started in 1858.

dedicated the new church, and conducted the first Confirmation in Gothenburg, confirming nine young people, aged 15 to 20, of whom two had been baptized in the Presbyterian church, one in the Episcopal Church of Scotland, and one in the Swedish Church. Only three of them were born in Sweden. (In the Church of England, only bishops can confirm.) He commented on “the happy spirit of unity and concord between the Pastor and his flock.”¹¹ (JA1: 18)

There were six Episcopal visits up to 1879, the other bishops coming from Hong Kong, Illinois, Sarawak, Aberdeen and Dunedin, New Zealand, but always as representatives of the Bishop of London. All we know about these visits is that the Bishops confirmed between 8 and 21 candidates on each visit. The Bishop of Illinois was probably on his way to or from Stockholm, where he opened the Church of St Sigfrid and St Peter (our younger sister!), at a service in which three bishops from Svenska kyrkan took part and one of them preached. He felt a special affinity for Sweden because so many of the early settlers in the American Mid-West came from here – at a time when the population of Sweden was 5 million, there were 2 million Swedes living in the Mid-West. (Österlin)

From 1883 to 1970, there was a special post on the London Diocesan staff, Bishop of Fulham, which carried the responsibility for chaplaincies in Northern and Central Europe. The first bishop to hold this office, J. H. Titcomb, visited Gothenburg in July 1884 and wrote his report – the first that we have - in the sermon book. His successor was T E Wilkinson, who had already visited Gothenburg in 1859, with his friend Henry Morgan, son of the former Chaplain Morgan Morgan. He wrote in his memoirs of the terrible 30-hour sea passage from Copenhagen, and of “the delightful old ladies, the Miss Nonnens ... at their pretty place Liseberg, then quite outside the town and surrounded by primeval forest.” The report of the third of his five official visits ends with the words “I leave today by canal for Stockholm, glad to find all going well in the chaplaincy.”

Three of Wilkinson’s successors made repeated visits, most of which are recorded in a small notebook of Episcopal visitations started in 1911. Roderic Coote and Alan Rogers, bishops from 1957 to 1970, made 14 visits between them. The visitors arrived with a busy programme – visiting the Consul, the Bishop of Gothenburg, and prominent members of the British community; meetings, where possible, with the British Factory, the churchwardens and, after 1941, the church committee; numerous meals; and maybe a confirmation or the installation of a new chaplain. They often commented favourably on relations between chaplain and congregation. One of them wrote, in 1960, “Gothenburg is one of the places in the Jurisdiction [of Northern and Central Europe] where the church is happiest and most vigorous.”

Bishop Ingle, who came in 1953, made some detailed suggestions to a very small church committee meeting on the running of the church, including a larger committee with more frequent meetings (only one in 1951 and two in 1952), fundraising (in conjunction with the British Factory), a sidesman’s rota, cheaper production of the newsletter, the Chaplain’s expenses (travelling to the Zurich conference could not be met from the Benevolent Fund), and holiday entitlement (four Sundays after 3 years). Committee and BF should explore fundraising together, and Mr Harlow be invited to attend one BF committee meeting a year. , including a large committee with more frequent meetings (only one in 1951 and two in 1952), fundraising, sidesman’s rota, cheaper production of the newsletter, the Chaplain’s expenses (travelling to the Zurich conference could not be met from the Benevolent Fund), and holiday entitlement (four Sundays after 3 years).

Ingle may have been the first bishop actively involved in the process of appointing a new chaplain by drawing up a short list for a committee of Congregation and Factory members to consider. While not reverting to the old practice of asking for a single man, the committee said it was not

¹¹ John R. Ashton 1997, p 18.

suitable for a family with schoolchildren, nor for an elderly man contemplating retiring. However, the new chaplain was 74 the year he arrived. The “short list” was a short list of one.

One notable visitor apart from the Bishops of Fulham was George Bell, Bishop of Chichester, who came in May 1942 and confirmed six candidates, but it is probable that the real reason for his visit had more to do with maintaining relations with European (including German) church leaders during the Second World War – Sweden, as a neutral country, being a possible venue.

Who knows how many other Anglican celebrities may have visited the city and left no note in the church’s records? The latest was Desmond Tutu, one of the most popular speakers at this year’s Book Fair – the nearest any St Andrew’s member got to him was a small patch of carpet behind the official photographer. However, we did write up his main talk for the European Anglican!

Within the Jurisdiction

During this period, there were a number of conferences for the clergy of the Jurisdiction. The first reference in the church records is in 1905, but since the Chaplain conducted a wedding in Gothenburg on the first day of a two-day meeting in Brussels, it is unlikely that he managed to attend. However, Sydney Malkinson went to a similar conference, in Munich, in 1911, and wrote at length about it for the parish magazine which he pasted into the back of the sermon book. The discussion on Church Government began with a paper proposing that Northern and Central Europe should be split off from the Diocese of London, and, together with Gibraltar, be organized into three Dioceses: “Western Europe, with Gibraltar as its centre; Central Europe with Malta and Russia; Greece and Scandinavia.” The resolution sent by the conference to the Bishop of London was more moderate, proposing merely “the erection of Northern and Central Europe into a separate episcopate.”

It took nearly 70 years to get our present Diocese in Europe, with two bishops!

The conference seems to have been an annual event by the mid-1950s, when the Bishop of Fulham introduced a quota system to pay the expenses of clergy travelling to it. There were also Archdeaconal conferences – in our case, this was Scandinavia plus Finland. In 1969, Lay representatives accompanied the Chaplain both to the Ruridecanal Synod in Gothenburg and to the Jurisdiction Conference in Ostend, which turned out to be a joint conference with the American Episcopal Church in Europe. Both submitted detailed typed reports.

The Ostend conference looked at the way ahead for Anglicans in Europe, proposing a single Diocese for both English and American chaplaincies, with both English and American bishops. An administrative headquarters was established in Brussels, but the move there was short-lived – in 1972, the office moved to England.

Unfortunately, the Bishop of Gibraltar died at the beginning of April 1970, and the Bishop of Fulham was appointed Area Bishop of Edmonton in North London (taking with him the then Chaplain in Gothenburg). The new appointment, John Satterthwaite, had been on the Church of England Council for Foreign Relations, and from 1971 to 1980 he was Bishop of both Fulham and Gibraltar. In 1980, finally, the two English jurisdictions were united, and he was the first Bishop of the Diocese in Europe, retaining the title Bishop of Gibraltar. Including the Americans at this stage was just too complicated, in view of the opposition of the Bishop of London. However, the American bishop, Edward Lee Browning, paid a very conscientious visit to Gothenburg, to confirm and advise.

Amazingly, until the new Diocese was formed in 1980, the English European congregations did not belong to the Church of England, nor to any other province of the Anglican Communion. The Gibraltarians (if I may call them so) were “extra-provincial”, and we northerners were under the “Jurisdiction” of the Bishop of London (via Fulham) but not part of the Diocese of London. Although one chaplain regarded *The London Churchman* or “our” Diocesan magazine, they may not have returned the compliment by publishing his account of the 100th anniversary of St Andrew’s.

Gothenburg and Wider Concerns

The first detailed record, the Sermon Book started in 1858, show collections for charity at the bimonthly Communion services, and Lent boxes for children to collect for the Church Missionary Society.

The attendance at a service for Queen Victoria’s Golden Jubilee in June 1887 was “very scant indeed. None of the English residents came to town for it.” On the other hand the church was crowded in May 1910 at the commemorative service for the late King Edward VII, with the Lutheran bishop and sixteen consuls present.

14 June 1905, the Sunday after Ascension Day, is marked as “The Archbishop’s call to Prayer! The Bishop’s circular letter was read, and the special form of prayer by the Bishop of Exeter was said before the Celebration of Holy Communion.” I don’t know what this was about, but it shows that the Gothenburg Chaplaincy was in touch with the wider concerns of the Church of England. Sydney Malkinson, chaplain from 1909 to 1914, Malkinson carried on the wider vision, for in 1912 there was a special programme of addresses for each day of the week. His subjects were Unevangelized India; Unsubdued Islam; Unshepherded Colonies; Unsatisfied Judaism; Unlimited Possibilities; and Unconverted Christendom. There were special collections on behalf of “mission work in foreign lands.”

G J Larwill (1955-58) attempted to revive interest in the foreign missionary work of the church, and recommended the Diocesan magazine, *London Churchman*, as a way of keeping in touch.

Ecumenism in Gothenburg

It was 1944, the previous chaplain having died in office and the congregation being dependent on two priests each travelling once a month from Stockholm, before someone suggested trying to find a Swedish pastor to take a service on Christmas Day. Since then, we have often benefited from the goodwill of our colleagues in the Swedish church who have taken services when we were between chaplains or when the chaplain was away.

In December 1958, Bo Giertz, Bishop of Gothenburg, conducted Evensong in St Andrew’s. A priest from the Society of St Birgitta visited in Passiontide 1960 and conducted 3 services. That September, the Acting Lay Reader conducted Mattins while the Chaplain attended the institution of a new dean at the cathedral. In the Week of Prayer for Christian Unity 1961 he visited Tabernaklet, the cathedral, the Norwegian Church and Betlehem Church, and a Roman Catholic priest visited St Andrew’s. There were also visits between local churches in WPCU 1964.

St Andrew’s had very close relationships with other “foreign” congregations: the Danish, Finnish, Norwegian and Estonian congregations are all mentioned in our service book, and there was even an Orthodox wedding. This relationship continues in the so-called Ecumenical Service at Christinae Kyrka, the German church, every year on the Sunday closest to United Nations Day..

Since 1980, we have benefited from a generous grant from the Swedish government through SST (Samarbetsnämnden för Statsbidrag till Trosamfund), one of a number of grants to religious groups outside the Church of Sweden, and also from part of a special collection organized by the Gothenburg Council of Churches.

The latest stage in ecumenical relationships came when the previous Chaplain retired, and the Church Committee realized that it could not afford to fund a full-time post. After careful negotiation, in which Bishops Carl Axel Aurelius and David Hamid took part, it was agreed that the successor would work half-time at St Andrew's and half-time as Chaplain to international students, the latter work being funded by the Swedish Church.

Porvoo – Unity and Differences

People had been talking about close links between the Church of Sweden and the Church of England for a long time. Even in the 17th century, the idea of a single Protestant episcopate covering the whole of Europe was mooted. The foundation of the Swedish Church in London led to some detailed theological work on the similarities between the two churches, and Eucharistic hospitality (whereby members of one church are welcome to receive communion in the other) was accepted in the early 18th century. The death of Queen Anne and accession of the Hanoverian George I – no friend of Sweden – in 1717 was a setback, but King George stood godfather to the son of the Swedish Ambassador at the Swedish Church in London.

A hundred years later, some of the leading figures of the Oxford Movement became excited about the possibilities of a special relationship with the Swedish Church, which they believed to be the only Reformed church in continental Europe to have preserved apostolic succession by the laying on of hands.

Church leaders from Britain and Scandinavia got to know one another through a series of theological conferences, and through working together in the World Council of Churches, and its forerunners. But undoubtedly much of the preparatory work for Porvoo took place in informal encounters in and around the Church of England Chaplaincies. One of our Chaplains, John Toy, was able to provide a lot of useful information to Lars Österlin for his Profile of the Swedish Church in English and Nordic contexts.

This work bore fruit in the Porvoo Joint Declaration, ratified in 1996 by the four Anglican churches of the British Isles and five of the seven Lutheran churches of the Nordic and Baltic region. (Denmark and Latvia, for different reasons, did not feel able to sign, but remain observers in the process.) This declaration acknowledges what we have in common, and our recognition of one another as churches, and commits the signatories to “share a common life in mission and ministry.” It spells out various aspects of what this involves. One, of special importance for the life of St Andrew's, is: “(iv) to welcome diaspora congregations into the life of the indigenous churches, to their mutual enrichment”.

Diaspora congregations – that means us! Part of the dispersion, firstly of Britons, then of English-speaking people from all over the world, to all over the world.

K-mark 1978

1872: Factory resolution: subscribers entitled to vote, whether British or not

1890: New rules: members of the congregation as well as members of the factory would form a committee to select a Chaplain

“There were few meetings of the Subscribers – now called the English Congregation” – until 27 November 1926 when Statutes for the English Congregation were approved with a few amendments.” (British by nationality, descent or marriage, and subscribing)

1938 The Factory had voted against the proposal of the Congregation permitting Americans and Swedes to become eligible for membership of the Congregation

1941 Extraordinary Meeting of the Congregation to change the Statutes to allow for the formation of a Church Committee – and list of its responsibilities

1950 Membership open to ‘persons who show a sympathetic interest in the Church’.

1958 Factory relinquished its control of expenditure and day-to-day activity of the church “but not its control over the funds entrusted to it and its duty to maintain St Andrew’s in a good state of repair”. (JA 1, 26)

Chaplains of interest: (back of JA1)

J A Nicholson, author of “Apostolic Succession in the Church of Sweden” (1867-74)

Eldred Morgan, lecturer in U of Gbg (1904-1909)

Charles H R Baldwin, Vasaorden 1925 (1914-1927)

Andrew Donald (1958-65) revived the Remembrance Day services (incl Kviberg)

John Toy (1965-9) “Hull children”; “chapter” of foreign clergy; “on one memorable occasion there was a joint British/German commemoration of Remembrance Sunday at Kviberg; “our congregation was both international and ecumenical”

John Beckwith (1969-70) Haga Church congregation were happy to use St Andrew’s while their own church was being restored – “whisked away by the then Bishop of Fulham, Alan Rogers, to be his Chaplain in his new post as the first Area Bishop of Edmonton” “The conception of the Diocese in Europe, at the joint 1969 Ostende Conference of the Fulham Jurisdiction and the Diocese of Gibraltar, was fostered, nurtured and brought to eventual fruition by ... many hours of ... typing by the Gothenburg Consul-General’s Personal Secretary”

Paul Illingworth (1970-74) At the 225th anniversary, Bishop Bertiol Gärtner presided and preached at Evensong” – Hull children – “Canon Sverre Holtz of Oslo conducted a Quiet Day for us”

David Boase (1980-83) “we began the Chaplaincy Magazine”

Richard James (1984-9) hunger-strike by Ugandan refugees in November 1986 was widely reported in the Swedish press