

St Andrew

December 2014 – February 2015

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Magazine of the English speaking church in Gothenburg

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Josephssons
**GLAS & PORSLIN
GÖTEBORG
SEDAN 1866**



The cover picture of *St Andrew* is from a drawing by Lana Svirejeva

Letter from the Chaplain

I have just returned from the University Chaplains' annual conference, which was in Linköping this year. Apart from the conference itself, I enjoyed the change of scene, and exploring new places. The hotel was next to Trädgårdsföreningen, so I could take a detour through the gardens on my way to the first session of the day. But what I shall most remember are two pictures of Jesus, one in the cathedral and one in Missionskyrkan.

The reredos in the cathedral, painted by Sörensen in 1935, was controversial when first installed. Even recently, someone commented that the work of renovation was not complete because Sörensen's painting was still there! But it is very popular with young people, because it shows the risen Jesus as a young man, looking much like one of them. His hands are open, welcoming them in, and the background is a candle flame in rainbow colours against a deep blue ground. The side



panels are low and long, one with the prophets and fathers of the Reformation, ending with Olaus Petri holding an East Göta-land boy, while the other side has the evangelists and saints, with Birgitta holding an East Göta-land girl – the boy and girl representing the cathedral's congregation and visitors, who, standing in front, would complete the ring. Jesus welcomes them all, as he welcomed his friends by the lakeside.



Missionskyrkan is a much newer building, with the church room doubling as a large lecture theatre. On one side of the stage stands a tree, its upper branches cut off, but new branches sprouting from lower down the trunk, to serve as a candle holder. The trunk is carved so that the figure of Christ on the cross emerges, his hands both nailed to the tree and at the same time raised in adoration and longing, as he looks upward to where we can see two hands releasing a dove. The Trinity is united.



At the end of our final service, Bishop Martin Lönnebo asked us to join him on the stage and stand round him in a ring for the blessing. As usual in Swedish churches, he used words which date back to the time of Moses: “The Lord bless you and keep you, the Lord make his face shine upon you and be gracious to you, the Lord lift up the light of his countenance upon you and give you peace.”

I said to him afterwards, “It seemed as if you were Moses, giving us the blessing from the Lord.”

There are many different ways in which we can have a moment of insight into a spiritual dimension – through words, music or art, through the natural world, or through reflection on our own life stories, to mention just a few.

I have been reading *Cry of Wonder*, the last book written by the Jesuit priest Gerard Hughes, which was published just a few weeks before he died. Much of the content was familiar from his other books, as he reflected once more on some events in his life which had changed the way he saw the world, in order to “allow the process [of writing] to lead [him] further into the mystery, in which all humankind and all creation has its being.” A major part of his work was as a spiritual director, helping others to see God at work in their lives. Through this book, I have come to realize that this is a lifelong process.

Some of us had a taste of exploring our own faith stories at the workshop Anna-Stina Ponsford led for us in October. At the end of the afternoon, those who had taken part wanted to take the process further, and asked me to arrange a Quiet Day in preparation for Lent. This will be on Saturday 14 February, and, like the workshops, will be in the University Chaplains’ rooms in Haga Församlingshem, with opening and closing worship in St Andrew’s. Anyone is welcome to join in. I shall be asking people to sign up so that we have some idea of the numbers.

Blessings on your journey.

Barbara Moss

If you want to see the photos in colour, look at the magazine section of our web site.



Services: December — February

Unless otherwise stated, Sunday services are Parish Communion at 11.00

DECEMBER 7, Advent 2,

Peace and Justice Sunday

9.30 Holy Communion

11.00 Family Service

Prayers: Gillian Thylander

20.00 Taizé mass with University Chaplains
(St Andrew's)

DECEMBER 14, Advent 3

LA: Gisela Barnard, Ann Gustafsson

Prayers: Heather Wray

DECEMBER 17, Wednesday

18.00 Nine Lessons and Carols

DECEMBER 19, Friday

16.00 Carols Round the Crib

DECEMBER 21, Advent 4

LA: Alan Taylor, Gisela Barnard

Prayers: Cecilia Klevedal

18.00 Nine Lessons and Carols

DECEMBER 25, Christmas Day

11.00 Family Communion

DECEMBER 28, Christmas I/Holy Innocents

LA: Ann Gustafsson, Alan Taylor

Prayers: Gisela Barnard

JANUARY 4, Epiphany

11.00 Family Communion

LA: Gisela Barnard, Ann Gustafsson

Prayers: Jeanette Munro

JANUARY 11, Baptism of Christ

Preacher: Andrew Wingate

LA: Alan Taylor, Ann Gustafsson

Prayers: Ron Jones

JANUARY 18, Epiphany 2

Week of Prayer for Christian Unity begins

LA: Ann Gustafsson, Gisela Barnard

Prayers: Alan Taylor

Sunday School during Parish Communion

JANUARY 25, Conversion of St Paul

LA: Gisela Barnard, Alan Taylor

Prayers: Keith Barnard

Sunday School during Parish Communion

FEBRUARY 1, Candlemas

9.30 Holy Communion

11.00 Family Service

Prayers: the Willy family

FEBRUARY 8, Second before Lent

LA: Alan Taylor, Gisela Barnard

Prayers: Ann Gustafsson

FEBRUARY 15, Sunday before Lent

LA: Ann Gustafsson, Alan Taylor

Prayers: Jennifer Abbås

Sunday School during Parish Communion

FEBRUARY 18, Ash Wednesday

19.30 Imposition of Ashes at Midweek Mass

FEBRUARY 22, Lent I

11.00 Solemn Eucharist with Imposition of Ashes

LA: Ann Gustafsson, Gisela Barnard

Prayers: Barbara Moss

MARCH 1, Lent 2

9.30 Holy Communion

11.00 Family Service

Morning Prayer: 8.00 Monday to Friday

Midweek Mass/Onsdagsmässan Wednesdays
at 19.30, December 3 and weekly from January 14

Our Vision for St Andrew's

Seeking God's will through

prayer and worship, outreach, and nurturing community



Who's Who at St Andrew's

Chaplain

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Harvest Festival



On Sunday 7th September we celebrated a very special time of the year, by decorating our church with an abundance of fresh fruit, vegetables and foliage, "always mindful of our many blessings."

After a beautiful service we had a ploughmans lunch followed by an auction. The proceeds went to one of the local organizations who help feed the homeless and hungry people in our own town. Thank you all for your gifts.

Ann Gustafsson

LEG Outing to Mölndal

On the 20th September the Ladies Evening Group had their annual outing to Jeanette, Roland and family. Thank you once again Jeanette for your hospitality, and for giving us a good kick-off for the new season, with

excellent food, wine and lots of fun. The LEG members work for the well being of the church by seeing to the catering at various functions, keeping the church clean, but above all by nurturing each other.

Love - Ann Gustafsson



The LEG ladies gathered in Jeanette's garden

St Andrews Day Lunch



The musicians Dias, Frida, Angelina, Floid and Åke seem to be having fun themselves

On Sunday 23rd November we celebrated as usual our patron saint St Andrew. After the church service we went over to Haga

Församlingshem where we continued with a fantastic lunch. To the lunch we were entertained with African music with songs and dance to the sound of drum and guitar. A big thank you is due to all who contributed to making it such a joyous occasion.

Ann Gustafsson



The diners enjoying the entertainment

Sunday School

It has been over two years since we re-started Sunday School after a break of many years. Our main problem has been one of finding a suitable venue/room.

Barbara Moss secured a very suitable room for us at Haga Församlingshem.

Our Sunday School aims to have sessions which are drop-in in character, that is each session is stand-alone or independent.

We always have the gospel reading and it is sometimes the main theme. Presently, in the last two sessions we have been looking at the Old Testament with its 66 books. Do you know that Balaam in the Book of Numbers had a donkey

which talked to him (told him off actually J)?

We have a relaxed atmosphere with water and snacks and the aim is to cater for children from 5/6 years upwards to, say, 16. So, there is a little booklet with the gospel (full version), puzzles and a colouring page with theme from the gospel of the day, which the children take home. The facilities are very cosy with a toilet and a kitchen nearby. The last session before publishing and Christmas was on St Andrew's Lunch day as always. We had our own party with making your own Christingle and some games. There were more than four cocktail sticks, which should represent the four seasons, on our Christingles.

The Sunday school is scheduled for once a month from September to May with a break during December. Since there is often a family service on the first Sunday each month or on special Sundays, Sunday School is scheduled on other Sundays.

So far, we have been very fortunate with the weather as it is about a 5 minute walk from St Andrew's to the Haga Församlingshem. The walk is in fact very nice to get us in the right frame of mind especially since, we have yet to be soaked!

We are looking to the future and how we could develop the Sunday School. Both Charity and I, who are the regular Sunday Schools teachers but not the only ones, are planning to take part in a Sunday School workshop in Oslo on Saturday March 21st 2015. This workshop is a result of the meetings at the Deanery Synod in September at Canterbury, UK.

Jeanette Munro

Deanery Synod September 2014 at Canterbury, England

This year is the start of a new three-year period at the Deanery Synod. We at St Andrew's had two new representatives Amelia and myself. Sadly, Amy passed away so I travelled by myself.

Generally, the synod is hosted by one of our church communities which are in Denmark, Estonia, Finland, Iceland, Latvia, Norway and Sweden. So, the location of Canterbury Cathedral Lodge was a break from tradition.

The Friday afternoon started with an short introduction before we separated into two meetings: one was for the lay group representatives. Here, we started with an introduction of ourselves and what we hoped to get from this synod. Some of the discussions centered on how to grow our communities, continued development of Sunday School, and even issues such as access to priests.

Present at the synod was the then newly appointed Bishop of Gibraltar in Europe, Rt Revd Dr. Robert Innes, who is located in Brussels. It was very interesting hearing the changes in the relationship of the European Diocesan to the Anglican Church in England. Basically, we are more closely tied to the Angl C of E which means we can obtain grants but must also contribute to the C of E.

Staying so close to the symbolic center of the Anglican Communion was undeniably special. We were able to have a tour of the Cathedral by night when all the visitors had gone home. Not too far away was the museum where St Augustine's Abbey was situated. Being the forever time optimist, I had to power walk to and around the ruins but I was very well rewarded!

Apart from the deanery meetings, we had morning and evening prayers at the lodge. In addition, we were fortunate to attend three services in the cathedral at different times of the days. The last service on Sunday 14th September at 11 o'clock, Holy Cross day, was spectacularly high church.

For me, the deanery synod was an excellent first experience which left me motivated. The next synod will be in Helsinki Finland on the first weekend of September 2015.

Jeanette Munro

St Andrew's Gothenburg, Remembrance Sunday

This is the one time of the year when I am particularly conscious of being British, in Sweden. When I lived in England, Remembrance Sunday was taken for granted: red poppies on black overcoats – woe betide the politician who turned up in his best duffle coat! – uniforms and medals at the war memorial, church parades with flags, the Last Post and two minutes silence (possibly from the radio). Here in Sweden, we need to explain what we are doing and why – which means, in turn, that we need to think about it.

Remembrance Sunday is the Sunday closest to November 11, the day on which, 96 years ago, the First World War came to an end. Armistice Day – the day the armies “stood down” from war. Any living veterans of that war, which was supposed to be “the war to end war”, would be well over 100 years old. But it was not “the war to end war”. Within 21 years came the Second World War. Thank God there has not been a Third World War – yet! But many have died in more local conflicts – and not only members of the armed forces, but civilians too. It is as important as ever to pray for peace, while remembering the victims of war.

There was a danger, at one time, that the way Remembrance Sunday was celebrated might glorify war and promote nationalism. I find it much easier to commemorate the war dead here in Sweden, neutral in both wars, where bodies of Allied and German sailors and airmen were washed up following air crashes and shipwrecks – and Allied and German embassies, churches and community organizations pray together by their graves at Kviberg. These men – many of them very young, many of them buried without a name – are not heroes of war, but victims. As

Wilfrid Owen wrote of his war poems – he himself was killed in the First World War – “This book is not about heroes... My subject is war, and the pity of war. The poetry is in the pity.”

Ernesto Cardenal, the Nicaraguan poet and theologian, who spoke in this church during a recent Book Fair, claimed that war was a latecomer in the process of human evolution. We were not “born to fight”. Desmond Tutu said much the same thing at this year's Book Fair: “we are made for goodness”. I am not sure that this is true; recent studies of colonies of rhesus monkeys have revealed a pattern of Machiavellian behaviour – forming alliances and conspiring to deceive – giving not just individual monkeys but groups the power to attack other groups. What is true is that homo sapiens – the human being – operates in larger groups, with a wider variety of needs and causes worth defending, and, especially through modern technology, has greater power than ever before to inflict damage on one another and on the environment. War is a luxury we can no longer afford, if we ever could.

But why do we wear poppies? The answer lies in a poem written on the battlefield by an army doctor, a Canadian, who had just seen one more death on the battlefield – this time one of his students, who was a close friend.

In Flanders Fields

by John McCrae, May 1915

*In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.*

*We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields*

*Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep,
though poppies grow
In Flanders fields.*

The picture of poppies on the battlefield, and the sound-picture of larks singing above the gunfire, speak to us of the resilience of nature. And yet we ourselves – the human race – are the greatest threat the natural world has ever known – not only through the war we wage on one another, but through all the by-products of our greed – toxic waste, carbon emissions, leading to global warming and the extinction of countless species of plants,

animals and birds.

The torch, today, that we **must** pass on, and hold high, is not a quarrel with the foe in a national sense – a quarrel with German, Argentinian, or Iraqi – but with human greed, with all that threatens the survival, not only of our species, but of our beautiful planet. If we do not take up this quarrel, then increasing warfare is only one of the consequences, as people already living on the margins battle for increasingly scarce resources.

We shall – we must – commit ourselves to work for peace – not just an absence of gunfire, but a world at peace with itself. In the words of the prophet Micah:

“They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid.” Amen.

Sermon by Barbara Moss



Barbara with the German pastor Christoph Gamer after the ceremony at Kviberg

Christmas Message from the Bishop

The nine lessons and carols service from King's College Cambridge is listened to by millions of people all over the world. It is one of England's most distinctive and successful religious exports! For me, the service has especial resonance, because this was the college where I studied as an undergraduate and so the distinctive sound of the treble voices and fulsome reed organ stops brings back happy memories of student life.

Eric Milner-White introduced the nine lessons and carol service in 1918. He had been appointed as Dean of King's at the age of 34. He developed the carol service because his experience as an army chaplain during the war had convinced him that the Church of England needed to introduce more imaginative worship. The nine lessons and carols format quickly became popular (indeed – how quickly do innovations become 'traditions!') and is today widely copied and imitated. In

our European chaplaincies 'the carol service' is now one of the best loved services in the whole year and delighted in by people of many different nationalities.

The beauty of our Christmas music has the ability to touch and soften the hearts of those who would not respond to a more prosaic declaration of Christian truth. But offering a delightful aesthetic experience is not enough. We long that people would encounter God! And if Milner-White were alive today, I am sure he would again be urging us always to be vigilant to the need imaginatively to portray the extraordinary story of the birth of the Saviour in a way that would impress upon its sceptical 21st century hearers the incomparable meekness and majesty, suffering and glory of the first Christmas.

We need again to feel the shocking reality of God becoming incarnate in conditions of extreme vulnerability and deprivation. For,



as the evangelists tell us, God's Son was born in a feeding trough far from home as the first child of an unmarried, and presumably very scared young mother. From his birth he was hunted down by a mad and bad tyrant. Whilst still small, he and his parents were forced to migrate into neighbouring Egypt where I suppose they lived as refugees. I always find it striking that in Matthew's account of Christmas, the first half of chapter 2 which relates the adoration of new-born King by the magi, is counter-balanced by the second half which graphically relates the attempts by the hostile powers of his day to end this would be King's young life before it has scarcely begun.

2014 has been marked for many of us by commemorations of the outbreak of World War I. It may be significant that Milner-White composed his carol service after war-time service both in Italy and on the Western Front. He certainly knew how to reclaim beauty from brokenness.

In our own time, we are massively aware of the tragedy of war. It is reckoned that about 14 million people have been displaced by the conflicts in Syria and Iraq. In Lebanon, one in four of the population is now a refugee. We Christians, whose Saviour began life as a refugee, have particular responsibilities to do what we can to help and to urge our governments to act together to provide aid. And we pray earnestly for those many men, women

and children who face a winter without adequate food or shelter.

It is in this sobering international context that this Christmas we celebrate in word and in song the great and wonderful mystery of the incarnation, the enfleshment, of God's Son.

I am very aware that the Christmas season puts particular opportunities and pressures in the way of our chaplaincies. We are typically receiving lots of visitors who don't normally darken the doors of our churches. At the same time, many regular church members are away at Christmas itself, visiting family or friends. So those that remain have to work especially hard to keep everything running and to provide a cheerful welcome. Whether we have the resources of a great church or cathedral or something far more modest, it is the authenticity of what we do and the warmth of our welcome that makes the biggest impact. So to all those who sustain and enable our worship over Christmas I give my warm and sincere thanks: to our clergy, lay readers and leaders, musicians, welcomers, wardens, caterers and cleaners.

And may the God whose message of peace was sung by the angels to herald the birth of his Son, bring his peace to our hearts, our homes, our families and our world over this Christmas time.

+Robert Gibraltar in Europe



St Andrew's Finances

It costs a little over 600 000 kr a year to run St Andrew's, based on 2013 figures. This covers salaries, electricity, utilities, office supplies, contributions to the Church of England and other expenses, and works out at about 11 500 kr every week. In terms of the number of adults coming to Service, this is roughly 350 kr each.

The costs of maintaining the building are not included in these figures, because they are paid separately by the British Factory, which is a foundation set up by British-Swedish merchant families in order to establish and maintain the Anglican Church in Gothenburg.

For a number of years the Church Committee's policy has been to reduce expenses

wherever possible and now there is really no scope for further cost reduction, rather we are likely to see some increases from inflation and increasing energy costs.

Fortunately the members of the Church do not have to find the whole 11 500 per week. Because our Chaplain also serves as a University Chaplain the Swedish Church reimburses us for half the Chaplain's salary costs. In addition, we receive money from SST (Statligt Stöd till Trossamfund / the Swedish Commission for Government Support to Faith Communities), and a grant towards running costs from the British Factory.

This income leaves us with a gap of about 3 000 Kr per week that has to be funded by the members of the Church. There are three main ways this is done: Fundraising events like the Garden Party (Bazaar), Lottery, and Auction bring in about a third of what we need, the cash collections at services raise a further third, and donations through the banking system raise a bit more than a third.

This means that the books are balanced and we are able to make all payments as they fall due, and actually in the last few years there has been a small surplus.

In the future it is likely to be more difficult to balance the books because of several factors outside our control:

- The new government's budget will increase the amount of Arbetsgivaresavgift (Social security Contributions) we pay. This will increase our costs by almost 1 000 Kr per week.

- In 2017 our arrangement with the Swedish Church over the University Chaplaincy will expire, and we cannot be certain that it will be renewed.

- The income we receive from SST is affected by government policies and priorities, and the new government may have different views than the previous one.

From the financial point of view the best way to protect St Andrew's from these potential adverse events is to increase our income. In the short term this would allow us to build financial reserves so that we have more time to respond to changes arising in the future, and in the longer term we would be less at risk due to external events if a higher proportion of our costs was funded by the membership.

This year the Committee has been looking at ways to inform more people about St Andrew's and bring them into the congregation, and this is clearly something that everyone can help with in terms of ideas and practical actions.

In terms of cash, at the moment a few families make generous regular payments through the banking system (BG 781-4015). If more members gave something on a regular basis this way it would make a big difference. In addition, many people put a 20kr note in the collection at service. Obviously many members contribute to St Andrew's in terms of time and energy, through membership on committees and by working to support events, but it needs to be recognised that 20kr does not go very far in covering the costs of the Church.

Steven Wray, Treasurer



Christmas Carols

Nine Lessons and Carols
17 and 21 December, 18.00

Carols round the crib:
19 December, 16.00

+

Hakarp Church:
Nine Lessons and Carols
Sunday 7 December, 18.00

Midweek Mass

A short simple service popular with students, with bible reading and songs in English and Swedish, adjourning afterwards to a local café, on the following

Wednesdays at 19.30.

3 December

then every week from **14 January**

Concerts

Our next Friday lunchtime concerts are at 12.15 on 28 November, 5 and 12 December.

Future concerts will be advertised on our web site.

Pilgrimage Walks

One Saturday a month.

6 December - Bifrost to Botaniska
17 January - Delsjö
7 February - Vrångö

Please see our web site or Email st.andrews.got@telia.com for details.

Auction of

T-T-T

Time, Talents and Treasures

Haga Församlingshem
Friday 6 February, 19.00

What can you offer?
What do you need?

Quiet Day

Saturday 14 February

10.00 Morning Prayer at St Andrew's

10.30-14.30 Haga Församlingshem,
3rd floor (Studentprästerna rooms)

14.45 Eucharist at St Andrew's

The Gothenburg Book Fair in 2014

The theme of the Book Fair this year was Brazilian literature. Despite the fact that Brazil has a rich literature, it has mainly been published in Portuguese, which means that it was unknown to most of the public here. Luckily translations into English are now becoming more available. In fact, these might be claimed to be part of a new approach, as expressed by the Brazilian ambassador to Sweden **Leda Lúcia Martins Camargo**:

“Brazil is exploring new ways of becoming a part of the world – through our ideas, traditions and culture. Just as people develop new modes of expression and relationships with others, nations also create an image for themselves, a personality. If the composite image that is being projected is an attractive one, it will serve as a beacon, seducing visitors, investors and visionaries. This image represents the cultural and literary values, the historical events, foreign policy and moral authority that my country wishes to convey, in order to win the Swedish hearts and minds.”

Contemporary Brazilian literature is, on the whole, very much focused on city life and all its aspects: loneliness, violence, political issues and media control. Brazil is now in the midst of an exciting evolution at the moment. Fourteen Brazilian writers took part in the Gothenburg Book Fair. Among them were the novelists *Andrea del Fuego*, *Vanessa Barbara*, *Michel Laub* and *Daniel Galera*, all of whom will be published in Swedish this autumn. Poetry plays an important role in Brazilian literature and in one of the seminars an established poet *Paul Henriques Britto* held a discussion with three young poets – *Ana Martins Marques*, *Alice Sant’Anna* and *Bruna Beber* in which they write about every day life in their own way. The programme also contained seminars about children’s literature, photojournalism and lots of other top-

ics with a Brazilian perspective. At the official Brazil stand, hosted by the Brazilian embassy, books, poetry, music and dance were featured.

Another interesting display at the Book Fair was *Voices from Catalonia* in which ten authors were presented. They write in Catalan, Spanish and French, but, due in part to the Book Fair event, some of their books have now been translated into Swedish. Catalan literature goes back a long way from the time that Cervantes brought *Don Quixote* to the city of Barcelona.

One very important topic at the 2014 Gothenburg Book Fair was about the need for children to learn to read and write. There were a number of seminars and discussions about how to help children to learn to read and write. Svenska Dagbladet sponsored a program featuring “*We must go from words to action*” – indeed as I proudly wore the SvD badge I found that people assumed that I was employed by Svenska Dagbladet! There were tips about books to read, how to produce your own newspaper, and guides to good journalistic texts etc. and five successful examples were described. Both teachers and librarians and members of the general public took an active part in the numerous discussions and seminars on this important subject. NOW WE HAVE TO GO FROM WORDS TO ACTION!

The highlight of the 2014 Book Fair was listening to *Desmond Tutu* and his daughter *Mpho Tutu* being interviewed by KG Hammar, the former Archbishop of the Swedish Church, about their book *The Book of Forgiving*. As the head of the Truth and Reconciliation Commission in South Africa, Desmond Tutu, recipient of the 1984 Nobel Peace Prize, is often asked how people have been able to forgive the atrocities committed dur-

ing the Apartheid era. *The Book of Forgiving*, offers a deeply personal testament and guide to the process of forgiveness.

All of us have at times needed both to forgive and be forgiven – whether small, everyday hurts or real traumas. But the path to forgiveness is not easy, and the process unclear. How do we let go of resentment when we have been harmed, at times irreparably? How do we forgive and still pursue justice? How do we heal our hearts? How do we heal the harm we have caused others? And how do we forgive ourselves? Drawing on his memories of reconciliation in post-apartheid South Africa, Archbishop Desmond Tutu, together with his daughter, Revd Mpho Tutu, herself an experienced teacher and preacher who has worked with prostitutes in the USA, offer four practical steps along the path to forgiving and being forgiven. Each chapter contains reflections and personal stories, as well as exercises for practising each step of the path. *The Book of Forgiving* provides invaluable help to anyone seeking the freedom of

forgiveness. It is an inspiring guide to healing ourselves and creating a more united world.

On Sunday morning Tore and I set off early to see if we could manage to attend the Book Fair Service in which Desmond and Mpho Tutu would take part. We arrived in very good time, but to our horror saw a very long queue outside. The girls at the door suggested that I should sit and wait while Tore queued up. I had an agreeable time discussing Abrahamic religions with a boy with an Islamic background. Eventually we were let in and managed to get seats at the back of the room, so that Tore could take photographs.

The service was led by Revd. Birgitta Westlin. Mpho Tutu read the lessons, and Desmond Tutu preached a very moving sermon, in a sitting position owing to the very high blood pressure from which he suffers. He told us about his own childhood - how he as a small boy had to suffer seeing his father hit his mother and was unable to do anything in her defence. Mpho Tutu had returned home one day to see their much loved



Desmond and Mpho Tutu together with K G Hammar

maid lying murdered on the floor. He also described the horrors of the apartheid period and the amazing forgivingness shown by the victims during the sessions of the Truth and Reconciliation Commission in South Africa.

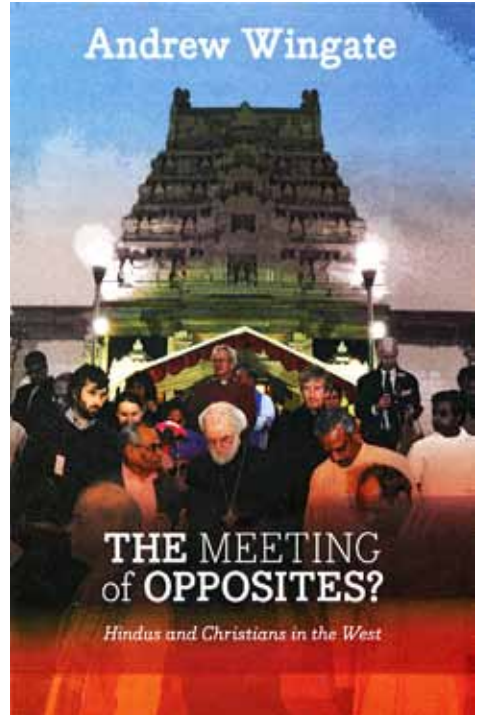
One way to reach forgiveness that Archbishop Tutu described was to give the victim a gift that would make his life more happy. He also told us that in his native language Xhosa you ask for forgiveness by saying “*Ndicel uxul*”, which means *I pray for peace*. *Forgiveness opens the door to peace between people and creates a space for peace within every person.*”

Archbishop Antje Jackelén led the prayers. There were beautiful musical versions of the poems of the Brazilian Bishop Don Helder Camera. The soloist was Kersti Esselwall-Smårs. As we drove home we reflected on how thankful we were to have attended this extremely moving service.

Nancy Fjällbrant



Archbishop Antje Jackelén leading the prayers



Andrew Wingate’s new book is published by SPCK and is available at a cost of £25.00.

Is there any interest among our congregation for a **Book Club**? We might meet every other month in the homes of members over a cup of tea and a biscuit. The person hosting the event could select the book title to be read and then start the discussion by giving in introduction of the author and then his/her assessment of the book.

We would of course give preference to Spiritual or religious titles but not exclude fiction that has an inspiring religious or spiritual message.

Those interested are urged to email Gunilla Ramell at gunilla@ramell.com or call/text her at 070 645 9550.



LOTTERY 2014

The following organisations or shops have very kindly given us their support in 2014:

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The Book Corner



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