

# St. Andrew's

December 2008 — February 2009



Magazine of the English speaking church in Gothenburg

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LUNCHTIME CONCERTS ARE BACK, 1215 ON THE FOLLOWING FRIDAYS!



**28 November: J Brahms, String Quartet in A minor, Op. 51, No. 2**

(Michelle Wägsjö, Nadezda Galaktionova, Joel Andersson, Orsolya Vági)

**5 December: Brass Concert.** Music by Koetsier, Gabaye, Händel and more....

(Charlotte Richardsen, Jenny Olsson, Ingebjørg Klovholt and Stephanie Mulot)

**23 January: Harp and Horn music** by Dussek, Glinka, Tournier, and Damase

(Liv Dahren, Selma Garcia Ramos, Jose Francisco Violero Manzanoque)

# Letter from the Chaplain

## Student 08 (and 63)

Forty-five years ago this October, I arrived at St Anne's College, Oxford, to read Mathematics. As a new student, I was called a Fresher, and invited to Freshers' Fair, where it seemed as if hundreds of societies were competing to lure me into parting with a few shillings for a term's membership. The college, which had two or three hundred students, told me when to arrive, and provided me with a tutor, a reading-list and a timetable. Later on, there was a formal ceremony when the Freshers dressed up in black caps and gowns and became members of the university. I don't remember much about it, but it was probably in Latin.

This year, I had a rather different experience of being a new student – a Nollan in Chalmers' language, Student '08 in the publicity of Göteborg & Co. I decided that my work as a university chaplain would be enhanced if I had some idea of what it was like to study at a Swedish university, so I applied for a part-time course in Cognitive Science. Registration and lectures took place in the IT University at Lindholmen, so right from the start I seemed to belong to Chalmers as well as Göteborgs Universitet, and was given an Email account with each.

I did not, in fact, take part in any of the special events for Nollans. I only found out about the programme at Lindholmen from a notice on the door of a toilet, the week after it had all happened. GU sent me an invitation to a special event for new students and a set of vouchers, including a free visit to Stadsmuseet, a cheap cup

of coffee somewhere, and admission to a football game of my choice. The one compulsory process was registering as a member of the Philosophy Students' Union and paying my union fee, which I got back by claiming the special student rate for a seminar pass at the Bokmässan.

So how does being a student in Göteborg in 2008 compare with Oxford in 1963? One difference is the much wider range in age and back-

ground of the students. Of some 30 students in the class, three others are about my age, and there are at least two other non-Swedish students – one from Germany, one from Spain. Many of the others have jobs, as well as studying, or have work experience, which makes for some interesting discussions. We even talk about God sometimes.

I was a bit nervous about "group work", having heard a great deal about it. So far, we have only once had to prepare anything as a group, and that was for the very first seminar. It was probably the most difficult thing we have had to do – presenting and defending an article which the other two groups in the class had not read, without being at all sure I agreed with it.

There is rather too much emphasis on arguing for or against the question, rather than following my natural inclination of having a more general exploration around the issue and asking counter-questions ("It depends what you mean by ..."). But, on the whole, it's good to be a student again.

Best wishes

*Barbara*



# Who's Who at St. Andrew's

## **Chaplain**

Barbara Moss

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## **CHURCH COMMITTEE**

### **Wardens**

Ann Gustafsson 031 - 16 17 43  
Sheila Andersson 031 - 711 55 71

### **Synod representatives**

Nancy Fjällbrant 031 - 28 49 33  
Tore Fjällbrant 031 - 28 49 33

### **Secretary**

Cecilia Klevedal 031 - 12 75 08

### **British Factory Representative**

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### **Treasurer**

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Gisela Bamard 031 - 14 71 01  
Gillian Thylander 031 - 27 92 70

### **Ladies' Guild**

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### **SST, Contact for Nordiska kristna rådet, Sveriges kristna råd**

Tore Fjällbrant 031 - 28 49 33

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### **Ladies' Evening Group**

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## **NB/OBS! Have you renewed your subscription**

Annual donation of 50:- for the church magazine would be appreciated to pay for printing and postage. If you collect your copy in church you will save us money. Payments can be made into our postgiro account 42 15 63 - 8 or directly to one of the Churchwardens.

# Services: December – February

Sung Eucharist at 11.00 am each Sunday except where stated below.

For latest information about our church services, see GP every Saturday, or consult the web site [www.svenskakyrkan.se/goteborg/st.andrews](http://www.svenskakyrkan.se/goteborg/st.andrews) *Lay Assistants and Intercessors who are not able to attend, please arrange an exchange or replacement and notify Barbara or Alan Taylor.*

**DECEMBER 14,** *Advent 3*

**LA:** *Göran Molin, Alan Taylor*

**I:** *Ann Gustafsson*

**Wednesday DECEMBER 17**

*18.00 Nine Lessons and Carols*

**Friday DECEMBER 19**

*16.00 Carols around the crib*

**DECEMBER 21,** *Advent 4*

**LA:** *Gisela Barnard, Ann Gustafsson*

**I:** *Alan Taylor*

*18.00 Nine Lessons and Carols*

**DECEMBER 25,** *Christmas Day*

**LA:** *Ann Gustafsson, Alan Taylor*

**I:** *Dianna Walters*

*11.00 Family Communion*

*- followed by mince pies at the chaplain's flat*

**DECEMBER 28,** *First of Christmas*

*Preacher, Alan Taylor*

*11.00 Christmas praise: A Service of the Word*

*January 1*

*17.00 Ecumenical service in Domkyrkan*

**JANUARY 4,** *Epiphany*

*11.00 Family Communion*

**LA:** *Ann Gustafsson, Gisela Barnard*

**I:** *Cecilia Klevedal*

**JANUARY 11,** *Baptism of Christ*

**LA:** *Alan Taylor, Göran Molin*

**I:** *Gillian Thylander*

**JANUARY 18,** *Second of Epiphany*

**LA:** *Ann Gustafsson, Alan Taylor*

**I:** *Barbara Moss*

January 18-25, *Week of Prayer for Christian Unity - Details of special services in lokal churches will be announced later.*

**Friday JANUARY 23**

*12.15 Lunchtime Concert*

**JANUARY 25,** *The Conversion of Paul*

**LA:** *Göran Molin, Alan Taylor*

**I:** *Gisela Barnard*

**FEBRUARY 1,** *Candlemas*

*10.00 Holy Communion*

*11.00 Family Service*

**FEBRUARY 8,** *Third Sunday before Lent*

**LA:** *Göran Molin, Ann Gustafsson*

**I:** *Diana Walters*

**FEBRUARY 15,** *Second Sunday before Lent*

**LA:** *Ann Gustafsson, Gisela Barnard*

**I:** *Alan Taylor*

**FEBRUARY 22,** *Sunday next before Lent*

**LA:** *Gisela Barnard, Alan Taylor*

**I:** *Ann Gustafsson*

February 25, *Ash Wednesday (no service)*

**MARCH 1,** *Lent 1*

*11.00 Family Communion with Ashes*

**LA:** *Ann Gustafsson, Gisela Barnard*

**I:** *Gillian Thylander*

**Friday MARCH 6,** *Women's World Day of Prayer - details later*

**MARCH 8,** *Lent 2*

**LA:** *Alan Taylor, Göran Molin*

**I:** *Cecilia Klevedal*

# Chaplaincy Notes

## The first St Andrew's Day Lunch

*Last year, 2007, we celebrated the 150th anniversary of St Andrew's in some style and in the company of distinguished guests at Oddfellows House. This year on November 23 we reverted to our traditional St Andrew's Day family lunch at the Haga Church rooms. So readers might wonder how did it all begin? What happened on the first St Andrew's Day in our church?*

Here is an account drawn from *History of the English Congregation and its Association with The British Factory Gothenburg* by Townshend and Adams published in 1946.

The first Anglican Chaplain arrived in Gothenburg in 1747, but for a hundred years the congregation's place of worship was a rented room. By 1846:

"Many members of the English Congregation had, by their industry and business acumen, raised themselves to positions of considerable importance. They were leaders in trade and prominent citizens. They would certainly feel that their place of worship was somewhat out of keeping with their general status and that it did not reflect the proper position which church worship occupied in their thoughts. When therefore the question of providing a suitable and more commodious church was brought up in 1846 the suggestion was well received..."

After various setbacks, the foundation stone was laid in June 1855, and the church was named after Saint Andrew, the patron saint of Scotland.

"By the beginning of November 1857 the work was practically completed and the opening date was fixed for St. Andrew's Day, Monday 30<sup>th</sup> November at 12 o'clock..."

"The day of November 30<sup>th</sup> dawned with a

sky as unclouded as the day on which the Foundation Stone had been laid, nearly two and a half years before... The official report states that:-

' a large and respectable and devout congregation assembled at the church, including His Excellency, the Governor of Gothenburg, the Clergy and the Chief Magistrates. The impressive beauty of the church ritual was greatly aided by the symphonious melody of a choir, consisting of amateur and professional singers of both sexes and both British and Swedish nationalities, which led the chants, psalms and anthems with spirit and precision"

The Chaplain, Revd C.E. Wilshire, "reminded his hearers that although their labours were ended as regards the building of a material church their work was not finally accomplished and never could be because the spiritual church would always require forming and building and maintaining... He stated that the doors would be opened to all worshippers of whatever creed and whatever nation, and he exhorted, invited and pleaded with his hearers to come always and hear the Truth.

"With his characteristic hospitality and in accordance with his usual custom on St Andrew's day, Robert Dickson, Sr., who is described as the Father of the Factory, entertained, in accordance with his usual custom on St. Andrew's Day, a large party of friends to dinner in the evening. The Chaplain was present and writes that 'the party exhibited a pleasing hilarity in the conversation which kindles and the vocal harmony which exhilarates."

Which, we may say, set just the right precedent for our own tradition of the St. Andrew's Day Lunch.

*Keith Barnard*

## From this year's Lunch



The gingerbread house made by Eva Greer and won by Noriko from our choir

## A Time of Gifts

Christmas is a time of gifts, and a time for being thankful for all the gifts we have received. Especially we thank God for the gift of one another's friendship and support. Many people work hard to make the church a welcoming place of worship.

Up to mid-November 2008, we had had more people coming to church on Sundays than in the corresponding part of 2007: about 500 extra attendances. I used to say we had about 30 on a normal Sunday; now we usually have at least 40. This is very encouraging, and I hope the trend will continue.

Cash collections are also very slightly up on last year, but the average cash contribution per attendance is down, from 31 kronor to 27. What has gone down, dramatically, is the use of freewill offering envelopes. This is not really surprising, since we have not promoted these recently as a way of giving to the church. People give in all sorts of different ways – some through bank accounts, some through occasional gifts, and in the last few months, a number of you have responded to our appeal to donate a slate for the roof. We are very grateful for all of these.

However, those of you who do give via the collection plate might like to consider taking a set of envelopes, which will be available from the New Year onwards. This is a good way of remember-



Helpers at last have time to eat something themselves

ing to put some money aside each week, to bring with you next time you come to church. There is no need to tell anyone else how much you are giving, or to give the same amount every week. The envelopes will be stamped with the week number only, so that they can be used in any year.

Unlike the Swedish church, we do not receive money through the tax system. We do not have a membership fee either; the church is open to all, rich and poor alike. Neither do we receive any contributions to our running costs from the Diocese (unlike in England, where clergy salaries are paid by the diocese, but each parish is expected to contribute substantially to diocesan funds).

We receive general financial assistance from the Swedish church – especially through the arrangement whereby I work half-time as a university chaplain. We have also been fortunate in our benefactors, whose legacies have allowed the British Factory to make an annual contribution. But the day-to-day running of the church, and a substantial part of my salary and on-costs (social security, housing and pension), depend on the contributions of the congregation.

Some of you may have skills that the church can use, or ideas for how we can better serve the congregation and the wider community. Do please speak to me or one of the church committee if you have any suggestions.

*Barbara Moss*

## Deanery Synod in Stockholm, 18-21 September 2008

As usual, the first day was the clergy chapter meeting. We have a new member, Bjarni Bjarnason from Iceland, who spent some time as a curate in Scunthorpe. I arrived late, and missed out on the discussion about which seasons of the church's year we found particularly difficult. On Friday morning, I reported on a conference explaining the Nordic Folk Churches to Anglicans, which had shown me not only just how different the Church of Sweden is from the Church of England, but also how different views of church are seen in the other British Anglican churches (Scotland and Wales were represented) and the other Nordic Lutheran churches.

After lunch, Synod proper began, in the Cathedral's parish rooms – a large hall in a grand building in the old town. We were welcomed on behalf of the Church of Sweden by Eva Brunne, Stiftspröster for the Diocese of Stockholm (probably the equivalent of Archdeacon). Stockholm is the smallest diocese in area and the largest in population, with 1.7 million inhabitants, about a million of whom are members of the Church of Sweden. The diocese has 2000 employees, 400 of whom are priests, and, like Göteborg, was preparing to celebrate the 50<sup>th</sup> anniversary of the decision to ordain women to the priesthood. She sent greetings from Caroline Krook, Bishop of Stockholm and one of Sweden's two women bishops.

Bishop David commented that the churches of Sweden and England have been working together for a long time, and described their collaboration as "one of the most treasured aspects of our ecumenical life." He also spoke about the diversity of the Diocese in Europe, and suggested that each archdeaconry – or in our case, deanery – should formulate its own mission statement and decide its own priorities

over the next few years.

He then introduced the first discussion: "Picking up the pieces" about the events of the summer, especially the Lambeth Conference. Those who followed the conference on the internet will know that this was not a conference of major debates, but of listening to one another in smaller groups and reflecting on the results. The few keynote speakers made varied and interesting contributions, and Rowan Williams' leadership in the retreat and plenary addresses was excellent. It was sad that some bishops had been forbidden to attend by their archbishops, and conversations with the American delegates showed how hard they were finding it to understand how some of the actions of TEC (The Episcopal Church) had upset Christians in some other countries. But Lambeth had been a good time – a time of greeting old friends and meeting new friends, and of strengthening the identity of the participants as bishops and Anglicans, formed by scripture, shaped by worship, ordered for communion and directed by God's presence.

Our main speaker was Norman Ivison, one of the team working for the church project Fresh Expressions. Research shows that 60% of the English population consider churches a no-go area. Fresh Expressions is about bringing the gospel into other settings – bakery, surfers' café, and pub were a few of the examples mentioned – or into a different context within existing buildings, such as an after-school club called "Messy Church" and a Goth eucharist in Cambridge. In fact the surfers' café is a converted Methodist chapel, and the bakery was set up by a Methodist minister in Liverpool after the large Central Hall had been sold. Many of the "pioneer ministers" in training to work in Fresh Expressions are already working outside church buildings with a par-



ticular section of the population – often young people – and their call to ordination is expressed through a desire to be the minister of sacraments (especially marriage and baptism) to those they are already serving.

Some people were clearly excited and stimulated by Norman's talks; others, including some who were already engaging with the community in various ways, were more doubtful. I oscillated between the two positions. There was probably one talk too many – a session focussed on a change in canon law which probably does not affect us in Europe. The training of pioneer ministers is also of peripheral interest here, since the Diocese and its congregations have limited funds for such projects, or, indeed, for providing stipendiary posts for the newly-ordained. Any “fresh expressions” will need to be funded locally.

The business meeting on Saturday afternoon included a long message of greeting from the “White Nile” Anglican church serving Sudanese refugees in Finland; the retirement of Ingeborg Wörheide after many years' faithful service as treasurer; and a resolution to be passed on to Diocesan Synod:

“The Nordic and Baltic Deanery Synod welcomes the decision of General Synod to move ahead with the preparation of legislation to permit the consecration of women as bishops in the Church of England, and rejoices that this decision facilitates our relationships with our Porvoo partners. We trust that statements by our bishops will reflect also the positive ecumenical consequences of this decision.”

As usual on Sunday, we joined the host chaplaincy for eucharist and refreshments, but this time with a difference: the service included Confirmation and was followed by an international lunch. Bishop David greeted each confirmand by talking about his or her name, its original meaning, and how it applied to the Christian life.

That afternoon, the church of St Peter and St Sigfrid had a visitor: the Most Reverend Katharine Jefferts Schori, Presiding Bishop of The Episcopal Church (Formerly ECUSA) in the States. She was in Stockholm to join in the celebration of the fiftieth anniversary of the decision to ordain women to the priesthood, and those of us who were able to stay had a chance to meet her at 3 pm. Unfortunately I had booked a seat on the 15.07 train, and when I tried to change this, was told that there were no second class tickets left on the only non-X2000 train leaving later that day.

*Barbara Moss*



## Funerals

Wednesday 22 October 2008

WILLIAM (BILLY) MCKAY, 9.8.1975-20.9.2008

Thursday 23 October 2008

PETER LEES, 17.9.1973-6.10.2008

Friday 24 October 2008

KERSTIN AQUELIUS, 31.12.1960-12.9.2008 at Östra Kyrkogård

Saturday 22 November 2008

PAUL :WATKINS, 19.1.1948-17.11.2008

## Peace and Justice

What do these words mean to us? What do they mean to the younger generation? Are we teaching our children to respect all people, regardless of creed and race and social standing? Are we promoting understanding among all nations, or is the Universal Declaration of Human Rights, signed on December 10<sup>th</sup>, 1948, simply a piece of poetry?

Every day our television screens display not only devastation caused by man's uncontrolled utilisation of our environment but hideous acts of violence by people who are unloved, underprivileged or simply victims themselves. Government by the people for the people is still far off. The scenes from the anti-government demonstration by the brave, orange-robed, bare-foot Buddhist monks in the streets of Rangoon last autumn still haunt me. Many, including Archbishop Desmond Tutu, wore red at the Book Fair in sympathy. However, the military did not stop at storming sacred temples in the cruel retaliation that followed. Last Friday (November 21) a popular Burmese comedian received a 45-year prison sentence for coordinating private aid to victims of cyclone Nargis in the Irrawaddy delta last May.

Well the congregation of St. Andrew's has a chance to do something to further peace and justice on Sunday, December 7<sup>th</sup>. This year Peace and Justice Sunday falls on the first Sunday of the month, which means it is a family service.

Formerly, Amnesty Group 343, which was founded by church members in 1988, was actively engaged in this event. Members (which included people from other churches or faiths) read appropriate passages from the Bible and the articles in the Universal Declaration on which Amnesty's work is based. They were also responsible for baking cakes, since the coffee money was sent to Amnesty. Although the group is no longer active, some of us are still members and support the monthly card campaign. Every Peace and Justice Sunday we still have Amnesty cards and candles for sale, and perhaps a letter of appeal sign on behalf of a prisoner of conscience to sign.

This year we hope that the children will enjoy sending greetings to some prisoners that Swedish Amnesty groups are working for. Some younger adult may even be inspired to revive our Amnesty Group. Do look at [www.amnesty.se](http://www.amnesty.se) to see the wide range of activities available.

*Gillian Thylander*

## Ernesto Cardenal – Poet, Priest and Politician

*- visits St Andrew's Church, Gothenburg*

For the last three years, St Andrew's Church, in cooperation with the Swedish Church, the university chaplains, and the Anglo Swedish Society, has entertained a special guest in connection with the Gothenburg Book Fair, an international event attended by over 100,000 writers, publishers, journalists, artists, musicians, librarians and book-lovers. In 2005 St Andrew's invited novelist and travel writer Jenny Diski, in 2006 novelist Nadeem Aslam and in 2007 environmental campaigner Mark

Lynas. This year our visitor came not from the UK, but from Nicaragua.

Ernesto Cardenal, born in 1925, has followed his triple vocation for over 60 years. He studied literature in New York, then travelled in Europe before returning to Nicaragua. Here he wrote, translated and published poetry, and was involved in the April Rebellion against President Somoza in 1925. In 1957 he returned to the USA to enter the Trappist monastery of Gethsemani, where Thomas Merton was Master of Novices. He moved to a Benedictine mon-

astery in Mexico, and collaborated on the translation of psalms from Hebrew into Spanish. In 1965 he returned to Nicaragua and founded a lay community on the island of Solentiname. This community, in which he lived for more than ten years, became a cell of the revolutionary Sandinista movement. Cardenal spent two years in exile before returning to serve as Nicaragua's first Minister of Culture from 1979 to 1987. After resigning in 1988, he completed his *Cosmic Canticle*, 500-page poem which "tackles the big questions: Who are we? – Why are we here? and Where are we going?"

He founded a cultural centre - Casos de los Tres Mundos – to encourage young artists. In the last decade he has published three volumes of memoirs (not yet translated into English) as well as volumes of poems. In May 2005 he was nominated for the Nobel Prize for Literature. For more detailed biography see the website: <http://www.answers.com/topic/ernesto-cardenal>

During recent years Ernesto Cardenal has been in conflict with Daniel Ortega and the Nicaraguan authorities, and it was feared that he might not be able to come to the Book Fair at all. We followed his progress by e-mails. *He*

*has left Mexico - next day - He has arrived in Oslo - and finally at the Book Fair Press Conference - He has just landed at Landvetter airport! On Thursday evening Ernesto Cardenal arrived safely at St Andrew's church, and was introduced to an audience of a hundred people by Revd Barbara Moss, who, herself a poet, had written her MA thesis on *Inspired by the Psalms*, a comparison between of Daniel Berrigan's *Uncommon Prayer* and Cardenal's *Psalms*.*

They sat in front of the altar, together with the interpreter, and after a brief introduction, Ernesto Cardenal answered a series of questions.

B.M. *In advertising this talk, I described you as a poet, priest and politician. Do you remember when you first became a poet?*

I am not a politician, I am a revolutionary. I was appointed Minister of Culture after the revolution. Revolution is meant to change society. I wrote poetry even as a child. My religious life started when I was in my early thirties, when I became a Trappist monk.

B.M. *What was it like working with Thomas Merton?*

This was the most important thing in my life. I experienced a sudden conversion and



wrote directly to Merton and asked if I could join the Trappist Monastery and was accepted. This completely changed my life. I was a traditional catholic and Merton converted me into being a revolutionary Catholic. He was himself very revolutionary. I returned to Nicaragua and started a small community with a revolutionary political aspect. Slowly I became conscious of the need for revolution.

B.M. *You started off believing in non-violence, but came to think that in certain circumstances violence is necessary?*

One had to differentiate between just violence and unjust violence. I was very much influenced by Gandhi, for example with his refusal to help the British army in their fight against Hitler. Merton also admired Gandhi.

B.M. *There is the Catholic tradition of the "Just War" – is there a tradition of the "Just Revolution?"*

Nuclear war can never be a just war. A just war is the defence of an attacked people – a war of liberation. The principle of a just war is defence. St Thomas Aquinas said a soldier who died in a war is a martyr if he dies in a just war.

B.M. *Now if we go on to the Psalms, where there is a great deal of violence and cruelty. Did you know anyone else who had written these as poems?*

No. The Trappist monks recite the psalms 10 times a day and that made me reflect on their reality at the current time with prisoners, the torture chambers and the exile. I thought that one could translate the psalms for another generation – a kind of echo. I have also reflected on the creation and the galaxies and the cosmic wonders of the universe in *The Cosmic Canticle*.

B.M. *Have your poems from the psalms been used in church services in Nicaragua?*

Yes, and some have been set to music in the USA.

B.M. *What is your current relationship with the Catholic Church?*

I have been prohibited from celebrating Mass by the Vatican.

B.M. *What does being a priest mean to you?*

Contemplation. I became a priest because of the contemplative life as a monk and the remarkable record of the community. I wrote a book called *The Gospel in Solentiname* (1977) translated into English in 1977.

B.M. *Does liberation theology flourish in Nicaragua?*

No, it was attacked by Pope John Paul II and this has continued under Pope Benedict XVI. Many of the revolutionary activities connected with the church have been forbidden. The theology of liberation is no longer a danger.

After this the audience, many of whom were Spanish-speaking, were invited to ask questions, and the discussion covered a wide range of topics: international cooperation, justice for poor people, liberation of the poor, religious doctrines, revolution and war, and his experience of conversion. An example:

"Jesus was not religious. He didn't belong to a religious rule. He preached about social justice and the need to love your neighbours, the liberation of the poor. He was in favour of the poor and the sick and the prostitutes. God is a mystery and the Cross is a Mystery."

Revd Barbara Moss thanked Ernesto Cardenal for his talk and discussion and presented as a gift a CD of an organ recital, by Richard Townsend, in St Andrew's church. The audience applauded a truly memorable evening.

*Further reading*

Ernesto Cardenal, Poet - Maintained Dream Of Utopia <http://biography.jrank.org/pages/3557/Cardenal-Ernesto-1925-Poet-Maintained-Dream-Utopia.html>

Article by Bishop Geoffrey Rowell *Searching the Garden of Eden in a remote corner of Nicaragua* – Times, Sept. 9<sup>th</sup> 2006.

Thomas Merton – Biography - [http://en.wikipedia.org/wiki/Thomas\\_Merton](http://en.wikipedia.org/wiki/Thomas_Merton)

*Nancy Fjällbrant*

## Love in Practice – The Gospel in Solentiname

Solentiname is both a geographical location and a cross-roads of the Spirit. An Archipelago of thirty- eight islands on Lake Nicaragua, Solentiname is inhabited mainly by poor farmers and fishermen. On the largest island is Our Lady of Solentiname, a lay monastery founded by Ernesto Cardenal, the famous Nicaraguan priest poet. On Sundays the people gather for the liturgy, but there is no homily. A Scriptural passage from the Old Testament is read aloud and then the people themselves comment on the text. I really enjoyed reading this book and the profound thoughts and comments. Another good book is *Love: A Glimse of Eternity – Kärleken övergår allt* and the content is medi-

tations about love. Love and prayers are very important for Ernesto Cardenal. Through love the people are set free. He has a beautiful, poetical language especially when he writes about that God is one with the nature. I also read *La hora y otros poemas - Timmen O och andra dikter*. The book is written both in Spanish and Swedish. On the left page were the Spanish poems and on the right the Swedish and it was interesting to compare the texts. (English title: Zero hour and other poems)

These poems are all about love, Religion and the Revolution. All books were very good and made me think.

*Cecilia Klevedal*



## A new British shop in Gothenburg coming soon...

Jane's Place is offering a selection of good quality British food from Cadbury to Hawkes Head, Ribena to PG Tips. To-die-for pies, sausages and cheese which are supplied by Taylors and Jones of Sweden. Homewares, books and seasonal gift items are also available. The only thing that's missing is the shop! For more information, please call me on 0708 558650 or e-mail: [info@janesplace.se](mailto:info@janesplace.se) <<mailto:info@janesplace.se>> to join the mailing list. There is a 10% discount to all members of the English church, just quote "St. Andrews offer" when ordering. The 10% discount will then be donated to the church.



Jane very kindly donated a bag of goods for the stall on St Andrew's Day. (Ed)

# Highlights of the 2008 Göteborg Book Fair

The autumn Göteborg Book Fair is always a time of delight as it provides us with opportunities to meet authors, poets, musicians, artists and librarians and to see and discuss new books and translations. I would like to share with you

some of my highlights from the 2008 event. Latvia was the country in focus this year, contributing a broad programme of events with a large delegation of Latvian writers, publishers, journalists, artists, musicians and politicians



The opening ceremony with Ivars Godmanis, Prime Minister of Latvia



The traditional fireworks display



The cardboard model of the new Latvian National Library

## The opening ceremony

The opening ceremony was introduced by Latvian musicians. The Book Fair was then officially opened by the Prime Minister of Latvia - Ivars Godmanis, the Swedish Minister of Culture - Lena Adelson Liljeroth and Anna Falck, Managing Director of Bok & Bibliotek. This ceremony closed with the traditional fireworks display.

This was followed by the official opening of the magnificent Latvian stand in the form of a cardboard model of the proposed building of the new Latvian National Library. The participants sat on cardboard seats - strong and practical! Speakers included the Prime Minister and the former President of Latvia - Vaira Vika-Freiberga. A taste of traditional Latvian bread and cheese was served.

Latvia is a country where women write prose and ex-presidents write books about folklore. New Latvian prose writing is dominated by a quintet of women authors: Inga Abele, Nora Ikstena, Laima Muktupavala, Gudēga Repse and Andra Neiberģa. Translations of Latvian literature include Latvian Literature #7 - I particularly enjoyed Imants Ziedonis poem on *My Motorcycle*.

## Meeting Caroline Graham

One of my highlights was a meeting with Caroline Graham, the English playwright, screenwriter and novelist. Caroline Graham is best-known as the writer of the *Chief Inspector Barnaby* series - the *Midsomer Murders* on tel-

evision. When I was looking round the Book Fair stands, I found what was probably the smallest stand in a quiet corner of the E-hall. This was the stall of Ekholm & Tegebjer publishers. I asked them about their publishing and was fascinated that they plan to publish Caroline Graham's book in Swedish. Just then I saw the queue forming and realised that Caroline Graham was going to sign books for us. I was delighted to have a chance to speak with Mrs Graham a 'delightful lady in her seventies' and I commented on the pleasure she has given to many members of St Andrew's congregation – not least those in the Ladies' Guild. I told her that I was planning to hear her seminar and she called out Goodbye Nancy – see you later. Later I went to hear the seminar, attended by more than 200 people, where Peter Whitebrook and Caroline Graham discussed her books and the TV series. She has written seven books about murder in Midsomer, the English "county" where there will soon be no-one left! She described Barnaby as a decent ordinary policeman. Mrs Graham is not involved in writing the TV scripts, but enjoys following the developments and receiving the royalties. Currently she is involved in re-writing an earlier manuscript, which she described as a gothic novel.

## The Uncommon Reader

A book that I unreservedly recommend is *The Uncommon Reader* by Alan Bennett. This has recently been translated into Swedish – *Dottrningen vänder blad*. The book describes

how the Queen's corgis rush into the road outside the palace, barking madly at one and all. The Queen follows to retrieve the dogs and sees a Mobile Library Bus parked outside the palace gates. She climbs aboard to apologize for the disturbance and feels that she ought to borrow a book. She says that "Oh dear I haven't a library card" and the driver replies "I don't think that will be necessary Ma'am." So she takes away the book, which isn't very interesting, and reads it from cover to cover (she was brought up to read things thoroughly). Next week she returns the book and happens to see a book by Nancy Mitford – *The pursuit of love* – which she really enjoys and by then she is hooked on the reading habit———. Alan Bennett was born in Armley in Leeds in 1934. He studied, and later taught, history at Oxford. He published his first stage play *Forty Years On* in 1968, and has since then published many plays including *The Madness of George III* in 1991.

## The Talking Book Library

I welcomed the opportunity to bring myself up-to-date with the developments of the Talking Book program *Daisy*. I was involved in the evaluation of parts of this program in the 1990s. This provides a "talking book" which can be used by people with sight impairment and has the great advantage of providing means for setting bookmarks etc. A new development is the provision of a description of pictures – very important in many books for children.

*Nancy Fjällbrant*

## Not quite a Ceilidh or A Tour of the Isles

On Friday 17th October in the rooms of Haga Östergata members of the Anglo-Swedish Society were taken on a very enjoyable tour of the isles: Britain in Verse, Story and Song presented by Keith Barnard and Bryan Errington together with the folk singer Björn Landahl.



In the days before television we listened to the radio which we called the wireless, and there was a children's programme in which the presenter always started by asking her young listeners "Are you sitting comfortably? Then I'll begin". Indeed we did after a tasty meal of Scotch eggs and other culinary 'delights', wine, coffee and dessert. Ceilidh is Gaelic and means an informal gathering for conversation, music, dancing, songs and stories.

The first stop was in Scotland, which is geologically one with Scandinavia, according to what Keith Barnard once read. The poem *The Departing Island* of Ian Crichton Smith is about the experience of leaving home by boat and was read by Barbara Moss:

Strange to see it - how as we lean over  
this vague rail, the island goes away

into its loved light grown suddenly foreign:  
how the ship slides outward like a cold ray  
from a sun turned cloudy, and rough land  
draws down

into an abstract sea its arranged star...

Then we moved on south into the Republic of Ireland into Wexford where Björn Landahl sang *Kelly the boy from Killanne*, one of those ballads that have been called Irish history in song. He led us in community singing and played the guitar and mandolin very well and we sang *Loch Lomond*, *Skye Boat Song*, *John Peel* and the *Ash Grove*. Björn also sang other solos like *The Road to Dundee*, *The Derby Ram*, *A North Country Maid*, *The Star of County Down*, *Ratcliffe Highway*...

Sheila Andersson read *The Tay Bridge Disaster* and Ron Jones *Sir Smashem Uppe*. Gillian Thylander recited beautifully one of the best known and loved poems which evoke memories for everyone who has ever been in the Lake District and it was *Daffodils* by William Wordsworth. The final task of Björn Landahl was to lead us on to the virtual ferry to Göteborg and 22 travellers boarded the ferry by singing the traditional sea shanty *Good night Ladies*. Well done everybody and many thanks for a lovely evening.

Cecilia Klevedal





## Ron Jones in 'Noises Off'



Frayn on six occasions and the big final evening was on 27<sup>th</sup> November.

They had been working hard producing this world famous play rewarded with prizes for best comedy when first set up in London. There were three acts and the first act was a play within a play. Act two dashed all our hopes and really gave the spectators a laugh without ending.

Nowadays it is possible and modern to take a course in laughing exercises to improve the health, but this evening it was not necessary because the actors played so well in their roles with lines and good body language. It was really a hilarious comedy of high standard with ambiguous lines, especially in the parts that Ron Jones played. He is also a member of St. Andrew's Church and it is always nice to go and see him acting in Gothenburg Drama Group.

If you become a member of the Anglo-Swedish Society you have the opportunity to come along on various events and have fun.

*Cecilia Klevedal*

The Anglo-Swedish Society also arranged a wine-and cheese evening combined with a play in Teaterhuset in Mölndal. The Gothenburg Drama Group gave *Noises Off* by Michael

The Anglo-Swedish Society Program  
is now on-line: [www.angloswedish.se](http://www.angloswedish.se)

Members of St. Andrew's community are invited to apply for membership of the British Club.

Membership is open to all British and Commonwealth citizens and spouses of citizens and others with strong British connections.



[www.britishclub.se](http://www.britishclub.se)

Membership benefits include an active social programme, generous travel concessions as well as a lively quarterly magazine.

The annual fee per family is 100.00 SEK. Anyone interested should contact Gisela Barnard (031 147101) or Monica Edholm (031 293040)

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*We would like to express our appreciation of the contributions made by **all the individual donors** as well, whose names do not appear on the lottery ticket. Last but not least, we thank the ticket-sellers, the experienced ones and the learners. Be pleasant, be brisk and get people to buy as many tickets as possible. GOOD LUCK!*



*Stina Malin*

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