

St. Andrew's

December 2009 — February 2010



Magazine of the English speaking church in Gothenburg

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Letter from the Chaplain

When I had the opportunity to preach at the United Nations Sunday service at the German Church, I started by thinking about what the congregation have in common. We all worship in a European language other than Swedish. And yet we worship together, on this one occasion, and “we hear, each of us, in our own native language ... about God’s deeds of power.” (*Acts 2.8,11*)

If I had had a free choice of readings, I would have started with the Tower of Babel, the story of the origin of language according to Genesis, and finished with the passage from Acts from which I have just quoted. However, the tradition of that service is that we stick to the readings set for the day in the Swedish church, so I ended up with the text from the story of Ruth: “Why are you so kind to me, and care about me, when I am a foreigner?” I ended up saying more about the experience of immigrants, and less about language, than I had originally intended.

So now I have the chance to write about what I didn’t say at the German church, and at the same time to explain why I chose to preach there in Swedish. Perhaps, in fact, more people would have understood me, and understood me better, had I spoken English. And I had a bad reason, as well as good ones, for my choice of language. I must admit that I wanted to show that I could do it; and not preaching in Swedish because it is still, after four years, difficult for me, would have been an admission of defeat. That’s the bad reason; and, as the great wit and lexicographer Samuel Johnson is reported to have said:

“Sir, a woman’s preaching is like a dog’s walking on his hinder legs. It is not done well; but you are surprised to hear it done at all.”

We have, of course, come a long way from



the time of Samuel Johnson, and I have heard my colleagues, male and female, preach excellent sermons in Swedish at the UN-day service - better than the Swedish preachers.

But then, if my colleagues had preached in Latvian, or even possibly Danish, few if any outside their own congregations would have understood. English has a special status: the one compulsory foreign language in the Swedish school system; the language in which most university textbooks are written even for courses taught in Swedish for Swedish students; the only foreign language in which university courses over a wide range of subjects are available; the language of mass communication. “Everyone speaks English!”, a fact brought home to us at Deanery Synod.

Not everyone does speak English, of course. Some of the older generation may have escaped learning it at school, and many others have had little opportunity to practise since then. Immigrants who did not already know English when they arrived, and did not have to learn it to pursue higher education in

Sweden, may have little or no knowledge of English now. Even those who did speak English, as their second or third language, on arrival may have lost it in the act of acquiring competence in Swedish – just as I can no longer speak German.

The assumption that everyone speaks English smacks of cultural imperialism. There is a well-known caricature of the Englishman abroad, who believes that if he speaks slowly enough and loudly enough, the “natives” will do what he wants. But English people who do try to speak the language of the country are often frustrated by the locals preferring to practise their English – or wanting to be helpful – or not being willing to take the little extra time and effort to understand the visitor’s halting and ungrammatical attempts.

For the congregation gathered at the German church, potentially from nine different churches, holding on to our languages is the one thing we have in common that distinguishes us from the many Swedish congregations of the city. It is also a gift that we can offer to the city. The Norwegian and Danish churches are still called seafarers’ churches. The English congregation once had this function, too: of providing comfort and support for sailors in distress. Today, just because “everyone speaks English”, our language skills are not called on so often, though some of us still work as translators or teachers of English.

Talking to a Church of Sweden chaplain serving in Australia, I asked whether the children in their congregations had sufficient knowledge of Swedish to follow the services. “Yes,” I was told, “the families are proud of being Swedish, and value the chance to be part of a Swedish-speaking community and culture.” My impression is that, for the English-speaking congregations in the Diocese in Europe, it does not quite work that way. We

speak English, and teach it to our children, because it’s easier for us, or because it’s useful, or because it gives us more opportunities as we travel between countries, or even because of the educational advantages of bilingualism, rather than because it is part of our culture. This is partly because our congregations are so ethnically and culturally diverse.

In 2011, we shall celebrate one of the main works of our cultural heritage. The King James Version of the Bible, still known in England as the Authorized Version, was published in 1611. This particular translation has enriched the English language with many well-known sayings. The poetic qualities of certain passages, including our Christmas readings at the Festival of Nine Lessons and Carols, have been enhanced by frequent repetition and familiarity. The language is four hundred years out of date, and sometimes difficult to understand. Modern translators have more, and better, manuscripts to draw on when they try to reconstruct the sense of the original text. But, without the King James Bible, we should not have the modern translations; and no one version will ever be so well known again. If I want to locate a passage in the bible using computer software, I sometimes have to search the King James text, because that is where the exact words I remember are to be found. All of this will be part of our celebrations of the King James Bible in 2011, and I hope that we can present it to the people of Göteborg with justifiable pride, but without cultural imperialism, and in the hope of sharing the experience of presenting the good news of God’s kingdom, through the Scriptures, afresh to every generation.

Barbara Moss

Who's Who at St. Andrew's

Chaplain

Barbara Moss

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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 Gisela Barnard or 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 *Lay Assistants and Intercessors who are not able to attend, please arrange an exchange or replacement and notify Barbara or Alan.*

DECEMBER 6, *Peace and Justice Sunday*
10.00 *Holy Communion*
11.00 *Family Service*

DECEMBER 13, *Advent 3*
LA: *Ann Gustafsson, Gisela Barnard*
I: *Gillian Thylander*

DECEMBER 16, *Wednesday*
18.00 *Nine Lessons and Carols*

DECEMBER 20, *Advent 4*
LA: *Alan Taylor, Ann Gustafsson*
I: *Diana Walters*

18.00 *Nine Lessons and Carols*

DECEMBER 25, *Christmas Day*
11.00 *Christmas Family Communion*
LA: *Gisela Barnard, Alan Taylor*
I: *Alan Taylor*

DECEMBER 27, *Christmas 1*
11.00 *Parish Communion with*
Irène Ungelheim
LA: *Ann Gustafsson, Gisela Barnard*
I: *Gisela Barnard*

JANUARY 3, *Christmas 2*
11.00 *Family Communion*
LA: *Gisela Barnard, Jeanette Munro*
I: *Ann Gustafsson*

JANUARY 10, *Baptism of Christ*
LA: *Alan Taylor, Ann Gustafsson*
I: *Muragh Randall*

JANUARY 17, *Epiphany 2*
LA: *Ann Gustafsson, Göran Molin*
I: *Cecilia Klevedal*

January 18-25 is the Week of Prayer for Christian Unity. Details of special services will be announced later.

JANUARY 24, *Epiphany 3*
LA: *Alan Taylor, Gisela Barnard*
I: *Gillian Thylander*

JANUARY 31, *Epiphany 4*
LA: *Gisela Barnard, Alan Taylor*
I: *Diana Walters*

FEBRUARY 7, *2 before Lent*
11.00 *Family Service with Alan Taylor*

FEBRUARY 14, *Next before Lent*
LA: *Ann Gustafsson, Alan Taylor*
I: *Alan Taylor*

FEBRUARY 16, *Shrove Tuesday*
19.00 *Pancakes in the chaplain's flat*

FEBRUARY 21, *Lent 1*
LA: *Alan Taylor, Göran Molin*
I: *Ann Gustafsson*

FEBRUARY 28, *Lent 2*
LA: *Gisela Barnard, Alan Taylor*
I: *Cecilia Klevedal*

MARCH 7, *Lent 3*
LA: *Ann Gustafsson, Gisela Barnard*
I: *Gisela Barnard*

MARCH 14, *Mothering Sunday*
11.00 *Family Communion*
LA: *Alan Taylor, Jeanette Munro*
I: *Gillian Thylander*

(see page 8 for all Christmas Services)

Chaplaincy notes

Harvest Festival

Once again a happy group set off for Bärby Självplock early on the Saturday morning. Unfortunately, because of the rainy weather, the farm was too muddy for us to do our own picking. We could however buy most of the vegetables and fruit at the farm shop. Taking advantage of a few minutes of sunshine we could relax and enjoy our picnic. We then went back to the church to decorate for the next day.

Sunday morning the 6th of September the church looked almost like the garden of Eden. The beautiful service of thanksgiving was followed by a ploughman's lunch and auction.



Thanks to the generosity of all present we were able to add 2000 kr to our well needed funds.

Ann Gustafsson



The Auction of Time, Talent and Treasures

This Fund raising event was the third of St. Andrew's this year and was held on Saturday 10th October in the Haga rooms, Haga Östergata 30. It started at 19.00 hours and Mr. Jack Packer was the auctioneer and did a very good job. People bid for different Time donations and Talent donations, which had kindly been offered from various members of St. Andrew's congregation. New for this event was *Treasures* which were better, nicer items than at a *White Elephant Stall* and there were many nice offers. In the middle of the auction the cooks invited us to come for a lovely, tasty well prepared Finger Food Buffet. After that the evening continued with more auctioning and bidding. This very enjoyable Fund raising event is definitely worth repeating next year. Many warm thanks to our auctioneer Mr. Jack Packer and all the others who worked so hard to make this happen.

Cecilia Klevedal



Jack Packer in full swing



Baptisms

Sunday 4th October 2009

ELAINE PATRICIA HOPKINS,

Sunday 11th October 2009

JULIA LUCY HELENA HARPER

Christmas and Carol Services

At St Andrew's

Wednesday 16 December and Sunday 20 December: 18.00. Service of Nine Lessons and Carols. A traditional English carol service. Admission free; please come in good time to get a seat.

Friday 18 December: 16.00. Carols round the Crib. A shorter, informal service for families, shoppers and others.

Friday 25 December: 11.00 Christmas Family Communion

At the Outstations

Sunday 6 December

18.00 Nine Lessons and Carols at Hakarp Church, Jönköping.

Thursday 17 December

19.00 Christmas Carol Service at Frälsningsarmé, Halmstad.

Monday 21 December

18.00 Christmas Carol Service at Bäve Church, Uddevalla.

Ecumenical Festival Service on United Nations Day

Seven immigrant congregations met, worshipped and sang together on October 25th in Christinae kyrkan on Norra Hamngatan – more commonly known as the German church.

This annual event was initiated by Ludwig Schatter, former pastor of that church, in 1993 and St. Andrew's choir and chaplain have taken part since the start.

This year the choir leader Susanna Fredén and the organist Magnus Kjellson decided it would be a good idea to celebrate the centennial of the birth of Mendelssohn or Handel, and the choice fell on the former. The music chosen was "Hear my prayer", which those of us who are pre-war remember being sung by the famous boy soprano Ernest Lush. The regular choir members of both St. Andrew's and the German church were very dubious indeed about being able to learn this and perform it. Worst of all, we had very few men and they had one bass only. We worked at it separately and also met in both churches to meld together. And the final rough edges were smoothed over in time for the big day. The basses and tenors had some fine reinforcement and I think the soloist, Anna Lilja, who captivated the congregation, had very good support indeed.

The service was Holy Communion according to the rites of the Swedish church, but all readings and prayers were shared by the priests or pastors from the various immigrant churches. This year it was the turn of our own priest Barbara to give the sermon, which was based on the reading from Ruth and appropriately referred to the experience of immigrants. Well done Barbara!

The musical contributions have expanded in recent years, ranging from operatic solos to

keyboard and guitar. What I particularly appreciated this year was Pièce V by César Franck for oboe and organ. Some may think that the service has become too much like a concert, but most of the priests who reviewed this year's efforts last week were in favour of having typical musical contributions from all congregations concerned, i.e. the more music the better. Our choir at any rate really appreciated the chance to learn something on a grander scale than usual. Unfortunately, we are now a bit behind with carols and a bit short-voiced as well – see the appeal below!



After the service the two choirs paid a floral tribute to their leaders Susanna and Gillian (entirely unexpected and much appreciated, thank you).

CAROL CHOIR 2009

Due to returns to home countries and withdrawals on health or other grounds, we are short of singers of all descriptions- present count: we do have 4 tenors now but only 3 sopranos, 2 altos and 2 basses. Please ring me on 031 – 279270, if you can help!

Gillian Thylander

What am I doing in church?

When I first heard Barbara preach some years ago, she said that one needed to bring both one's heart and one's mind to the church service. This made a big impression on me. I realised that I had been putting my critical faculties away when I came to church, and not examining my own beliefs. For example did I really believe everything in the Apostles' Creed that I claimed to believe in on Sundays? I wrote to Barbara about my doubts, and she suggested reading Dominic Crossan [1]. Here he discusses what we can learn from a historical perspective and a careful reading of the New Testament about the probable life and teachings of the historical Jesus. From this, I learned that much of the colourful imagery surrounding the life of Jesus, including those wonderful stories of the angels, the shepherds, and the three wise men, were included by the Gospel writers as appropriate to the birth of the Son of God, rather than as any attempt at a biography of Jesus. My next step was to write to my friend, Richard Holloway, Rector of Old St. Paul's Church in Edinburgh while I lived there, to ask him what he made of Dominic Crossan. He replied that his own views were even less orthodox than Crossan's, and suggested reading some of his own books [2,3,4]. Richard was a charismatic preacher, who rose to become Primus (or head) of the Episcopalian Church in Scotland. Years later he resigned his appointment, because he felt his beliefs were no longer compatible that of a serving minister. More recently I read Jonas Gardell [5], unfortunately not yet translated into English.

There are other books I could reference, but these should be representative of the New Testament thinking I have been influ-

enced by. After reading them, I have lost any faith I might ever have had in the historical truth of the New Testament. I lost my faith in the Old Testament decades earlier, seeing the Old Testament as a Creation Myth of the Jewish People. Much of this disbelief is irrelevant to participation in church services. It does not affect my worship whether Jesus was entirely the product of Mary's chromosomes or whether the DNA of the Holy Spirit was also involved. However some doctrine of Redemption is central to the Eucharist. But according to Gardell, Jesus never deliberately sacrificed himself for us. Indeed he would have considered such a sacrifice pointless, because he preached that the Father offers unconditional love and forgiveness to those who choose to receive it. Jesus' mediation for our sins was unnecessary.

My dilemma is that the more I read, the more I become moved by Jesus the man, whose challenge to my way of life is relevant today, and the less I am moved by Christ Jesus, the canonical figure of the New Testament - perhaps this representation of him has become too familiar. We can never know how Jesus the man actually lived and died, but his life and teachings were the catalyst for that extraordinary spiritual paradigm shift which came to be called Christianity. The distinction between these two figures is seldom acknowledged in our Services.

So much for God the Son; what about God the Father? I read recently in some work of popular science that the fraction of the Universe scanned by our most powerful telescopes is like a pea compared with size of the Earth. This has no theological significance, but it has a profound effect on my feeling of our place in the Universe. We, as a species,

are diminished in importance. Our Church services emphasise that God is eternal, ie extended infinitely in time, but not that God must also be infinitely extended in space, in fact in space-time. So I am more comfortable with the doctrine of the Holy Spirit, who might be felt to permeate space-time, than God the Father, who is cited as a discrete entity – at least, that’s the image presented both in the Bible and in church. Hence many of the formal prayers in the Anglican Service, even the Lord’s Prayer, feel out of place. I do not believe in petitionary prayer, that in some supernatural way my prayers can change the future course of events. However I do believe that this process of reflection, labelled “meditation” by Buddhists, can helpfully change my own response to the course of events. Some of you may share this view, but it is at odds with the official doctrine of the Church, which preaches God active in the world today. You can easily rationalise this conflict by adding the subtext “God is active in the world today through the way He/She influences the hearts and minds of those who listen”. So when we pray, we are not praying that God will listen to us, but rather that others (who we don’t trust for one moment) will listen to God.

But, even with this rationalisation, our image of God changes. And it is these changes to our image of Jesus and our image of God the Father that are not reflected in our services. In the words of Richard Holloway, there has been a “paradigm shift” for many priests, and for some members of church congregations. But not for the majority. So how can the Church(es) speak to all of us, without losing those of us who have shifted, and shocking away those who have not? And where do I fit in? Are there others out there, like me in their lack of faith, but still with a great need for what the Anglican Church offers?

1. “Jesus, a Revolutionary Biography”, John Dominic Crossan, HarperSanFrancisco 1995
2. “Dancing on the Edge; Faith in a Post-Christian Age”, Richard Holloway, Fount Paperbacks, 1997
3. “Looking in the Distance; The Human Search for Meaning”, Richard Holloway, Canongate Books, 2004
4. “How to Read the Bible”, Richard Holloway, Granta Books, 2006
5. “Om Jesus”, Jonas Gardell, Norstedts 2009

Geoffrey Shippey

If you find this article interesting, thought provoking or annoying you might like to consider joining one of our lenten studie groups. This year we are using York Coures again as our starting point for discussions, and the title is “WHEN I SURVEY... Christ’s cross and ours. You can get in touch with Barbara Moss or Alan Taylor, or come to the Pancake Party on Shrove Tuesday.

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Isabel Allende visits St Andrew's

On Friday 25th September, Isabel Allende - Latin America's most well-known and successful woman author and a major speaker at the 25th Gothenburg Book Fair - visited St Andrew's Church and answered questions about her life and work. She was accompanied by her husband Willie Gordon, former archbishop K.G.Hammar and Revd Mikael Ringlander. The Church was completely full with an audience from the UK, Sweden and Chile. Isabel said that she was willing to answer questions in either English or Spanish and acted as a lively interpreter between the two languages.

Revd Barbara Moss introduced the speaker and asked her how the fact that she had lived in a number of countries had affected her life and work. Isabel replied "*All my roots are from Chile, but travelling around to so many countries gave me a vision of the world.*" She said that this was her fourth visit to Sweden, which seems to be getting more and more international. She then continued "*I feel very short here, compared with all the tall people I meet!*"

Barbara Moss then asked "How do you fit your research to your pattern of writing?"

Isabel replied that she sometimes visited places in connection with a new book, but that she often made use of stored memories from her life and travels. She said "*Certain events have altered my life - for example the military coup in Santiago against President Salvador Allende which brought Augusto Pinochet to power on September 11th 1973.*" *This is history, but fiction is about emotion.*"

Gillian Thylander asked her to tell us about the book Zorro and if this was a book for children. Isabel said "*This book was written to describe the film Zorro, and was aimed*

for adults, but it contained no sex - It is very hard to not write about sex in a book!"

In reply to the question "*How do you feel when you are writing?*" Isabel replied that she imagines that she is sitting at the kitchen table and telling the story to just one person.

Nancy Fjällbrant said "In your book *Sum of our Days* you say "*I have often wondered where my tendency to live with spirits comes from*" This ability comes out in many of your books, can you give us any further insight into how this spiritual ability works? Isabel replied "*There is much more to life than what appears on the surface. We have to be open to the mysteries of life. We are not alone. I feel that I am accompanied by the spirits of my children and others. This really helps me. I sit quietly in the garden and listen to their voices.*"

Barbara Moss then asked "How do you reconcile your Catholic background with your New Age religious experiences? Isabel replied "*I can use everything that works for me. I was raised as a Catholic, and the Catholic Church is a great place to have been!*"

Another question was "How did the death of you daughter Paula affect your writing?" Isabel answered "*It completely changed my life and naturally also my writing. Like BC-AD. I have left my youth and I now write books in a different way.*"

This was followed by the question. "You always start writing a new book on January 8th. How long does it take to write a book?" Isabel replied "*I never know how long it will take or when I will finish it. I start to work early in the morning and often work all day. Books and movies have influenced my work. I read voraciously when I was young - including the complete works of Shakespeare and Tolstoy's War and Peace. Today we live in a busy noisy*

environment, with hurrying people, constant noise and information from the TV and computers. I like to work alone in a silent place where I can delve into the past. Without silence there is no memory”

At this point Isabel Allende was asked if she would visit the Chilean Memorial tree planted as an Amnesty initiative in the grounds of St Andrew’s to the memory of those people who disappeared during the

1973 September revolution. The Chilean group had made a banner showing photos of people that had disappeared without trace. Isabel Allende walked outside to the lighted tree and signed copies of her books for members of the audience.

She left behind her a crowd of people impressed by her kindness and generosity.

Nancy Fjällbrant



Our celebrated guest interviewed by our chaplain Barbara Moss

Synod Report

*The Synod of the Deanery of the Nordic and Baltic countries
30th October – 1st November 2009, Turku/Åbo, Finland*

Identity and Change

At the end of October 2009 the Suffragan Bishop the Right Revd David Hamid and the Chaplains and elected Lay Representatives from the Anglican Chaplaincies in the Nordic and Baltic countries met at a Synod in the Christian Institute, or "Kristillinen opisto" in Turku/Åbo, Finland to discuss the theme *Identity and Change*.

Revd Tapani Rantala, Director of the Christian Institute, gave a welcome address. This was followed by greetings from Revd Rupert Moreton, Helsinki and the Rt Revd Bishop David Hamid, Suffragan Bishop of the Diocese in Europe.

The afternoon session was then introduced by a very interesting lecture by Revd Mika K T Pajunen on "*Identity and Change – Anglican-Lutheran co-operation in Finland*" in which he described the varying relations from the Finnish Independence in 1917, through World War II, to the changing current role with Anglican immigrants from a number of countries and the need to build links, and create appropriate roles for real involvement. He briefly

described the work being carried out in Tampere, at the Christ the King Church, with cooperation between the Anglican and Lutheran communities with emphasis on serving people of a wide variety of traditions. He discussed the needs for appropriate structures, possible areas of conflict and the need for adequate finances. He then went on to describe the work with the Sudanese immigrants, Anglicans who worship in Arabic, and are situated in a number of areas in Finland. There is a need to be creative, and show trust.

Mika Pajunen's lecture was followed by division into "Indaba" groups in which Synod participants discussed Diaspora – in my group we first discussed the meaning of the word!

1. The dispersion of Jews outside of Israel from the sixth century B.C., when they were exiled to Babylonia, until the present time.

2. The body of Jews or Jewish communities outside Palestine or modern Israel.

3. A dispersion of a people from their original homeland.

After our evening meal we were taken to the beautiful medieval cathedral of Turku, situated in the heart of the city, next to the Old Great Square, by the river Aura, for Evensong. Fr John Gribben, Prior of the Community of the Resurrection, Mirfield, West Yorkshire gave an address related to the "Diaspora theme" people leaving one country and coming to another place. He introduced the two epoch-making events in the history of Israel: first Abraham's journey and search for the Promised Land, and second the exile of the Jews in Babylon, with the destruction of their kingdom with all the horrors of war and



St Mary's Church Turku

the loss of the Temple.

Beautiful music was provided by the Anglican choir from Turku. Synod participants were then taken to a reception hosted by the Archbishop of Turku, Jukka Parma and the Dean of the Cathedral, Reino Heikola. We then returned to the Christian Institute and the possibility of sauna and further talk.

Saturday began with Morning Prayer at 7.30 in the Chapel. After breakfast we then assembled in the seminar room to listen to Father John Gibben. He began by describing the Diaspora or scattering of the Jews into exile in Babylon as described in the book of Jeremiah. Father John described how Jeremiah purchased a field, as a sign of belief that the Jews would return. "*Take these documents, both the sealed and unsealed copies of the deed of purchase, and put them in a clay jar so they will last a long time. For this is what the LORD Almighty, the God of Israel, says: Houses, fields and vineyards will again be bought in this land.*" Jeremiah 32. He gently pointed out the need to try to understand God's will. We often think of Jeremiah as a harbinger of "Doom and gloom", but when moral is at its lowest then good news comes (Psalm 137). He described a number of instances of persecution, ranging from the time of Alexander the Great to the Nazi persecution of Jews in the second world war.

Father John said that we as Anglicans in the Baltic are a Diaspora – a small section of the English Church spread through a foreign land and a different culture. He went on to say that "The word Diaspora like its English equivalent – dispersal – carries a rich sense of fertility with it. It refers to spore or seed cast abroad or the purse of a flower torn open and its contents scattered. Wherever they land new growth will take place. Diaspora brings new treasures to the place where an exile or a traveller puts down his or her roots. So as

Diaspora you must love this place, pray for it, for in its prosperity lies your prosperity."

Diaspora often brings forth new treasures "*Love the place where you are.*" The story of Ruth and her relationship to her mother-in-law Naomi, and marriage to Boaz is a beautiful example of successful adaptation to life a new country.

Father John went on to describe two dangers to be avoided:

1. Shrinking behind a wall, becoming a ghetto, having nothing to do with the new world around you
2. Overzealous evangelism – trying to spread your "own" form of Christianity, with little regard for the religious traditions and the civil culture that surrounds you.

He said "*Learn to understand the place around you – form a link in a chain.*"

Not only are we ourselves in a situation of diaspora, we see and are sometimes able to help immigrants from other countries in successful adaptation, to their new homes. Examples can be seen in the work being carried out in Tampere and for the Sudanese Christians in different parts of Finland, and the nurturing of refugees from both northern and southern Uganda, and refugees from Chile at St Andrew's in Gothenburg. We can learn from others and help in the adaptation process.

We then took part in a beautiful and moving Synod Eucharist with Confirmation of two Finnish members by Bishop David, in the chapel of the institute. Music was provided by the choir from St Nicholas, Helsinki.

The afternoon session included a Business Meeting, in which the budget for the coming year was discussed, and the site of the next synod determined – Tallin in Estonia, in October 2010.

This was followed by Evening Prayer in the Chapel and the Synod dinner, during which we were entertained by our "surprise"

guests - the Sudanese refugees.

On Sunday morning, the Synod members attended an All Saints Festal Eucharist at St Mary's church, a beautiful medieval building with well preserved wall paintings. The service started with a wonderful surprise - a choir of Sudanese Christians who had come from all over Finland danced up the aisle singing and playing bongo drums! The service and

hymns were in Finnish and English. The sermon was given by Bishop David Hamid.

This was the first Synod that I attended as a participant, and not secretary, and it was wonderful to be able to enjoy the meeting and the speakers' presentations and talk with many old friends and colleagues. Both Tore and I felt that we had taken part in a spiritual renewal.

Nancy Fjällbrant.

The wild strawberry path

(written on pilgrimage in Skåne)

I take one
so little
so tasty
and put in in my mouth.
One for our fellowship -
one hope, one faith, one pilgrimage.

I pick three
for God's Trinity
but because God is one
I eat all three together.

The little round red balls
are winking at me
so I take five
for Christ's five wounds
and for the five continents
of our wounded earth
... but, hang on, there are six!
So shall I take one more?

No, I shall not pick any more wild strawberries
I shall leave them for those who follow after
I shall not eat
until we come together
to our next restingplace
which is a "smultronställe".

Barbara Moss

Countdown to Copenhagen 2

The approaching climate summit is surely at the back of all our minds even though life goes on much as usual. For instance, the loyal workers at St. Andrew's have just spent the morning cleaning the church, polishing the brass and oiling the oak in preparation for our patronal festival and the visit from Bishop Geoffrey. Preparations for St. Andrew's lunch were discussed, and the choir met in the afternoon for a session entirely devoted to this year's selection of carols.

I think the congregation should know that our caretaker and environmental officer Ron Jones has separate boxes for paper and plastic at the back of church, and we are using energy-saving lamps. Many of us doubtless visit our local sorting centres regularly to dispose of newspapers, glass and tins. We perhaps use cloth shopping bags, use public transport more often, are less careless with water when we have a shower and go round switching off superfluous lights. We may have been trying to find locally grown vegetables and fruit and to avoid produce that has been sent half-way round the globe. Yet what about the Kenyans who have produced those peas and Peruvians who have grown that asparagus? Don't they need our support?

As for the worldwide issue of reducing carbon emissions in general to prevent global warming above that critical 2-degree level, we are still in the position of waiting to see whether any kind of agreement can be reached between the old industrial nations and the emerging economies, particularly of China and India. Per person, those nations have small carbon footprints compared with ours, and millions of people live in deep poverty – 400 million Indians, for example, have no electricity. They deserve better lives and

we shall have to help them. There is simply no getting away from our responsibilities.

Some people shrug their shoulders and say that the climatic changes have occurred regularly throughout human history, and that we have survived. A temporary pause in the warming rate might be allowing them to sit back even now, when the ice-caps are melting at an alarming rate, and floods, tempests and tidal waves are likely to afflict all the low-lying areas of the world, many with dense populations that need to be relocated.

Merry Christmas anyway!!

Gillian Thylander

P.S. There was a clear outline of the main issues at stake in Copenhagen in the Guardian last Tuesday, 10 November.

See www.guardian.co.uk/environment



Janes shop has now opened at Nordenskiöldsgatan 30 (nearest tramstop Olivedalsgatan).

For more information, please call her on 0708 558650 or e-mail: 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.

Remembering your Spirit



Thoughts for the day

We are surrounded by miracles every day of our lives.

Maybe just breathing can be one of the greatest miracles of all. Something most of us take for granted. But is it not a wonderful gift we have received, to be able to breathe freely?

Forgive my lack of faith

Lord, forgive me for all the times my lack of faith has burst out in exasperation, frustration, despair, anger. Help me to see where you are at work in my life. Show me your priorities and help me make them my priorities. Let me walk your way!

Dorothy Stewart

Unaware,

We Pass "Him" By

On life's busy thoroughfares
We meet with Angels unawares
But we are too busy to listen or hear,
Too busy to sense that God is near,
Too busy to stop and recognize
The grief that lies in another's eyes,
Too busy to offer to help or share,
Too busy to sympathize or care,
Too busy to do the Good Things we should,
Telling ourselves we would if we could ...
But life is too swift and the pace is too great
And we dare not pause for we might be late
For our next appointment which means so much,

We are willing to brush off the Saviour's touch,
And we tell ourselves there will come a day
We will have more time to pause on our way ...
But before we know it "life's sun has set"
And we've passed the Saviour but never met,
For hurrying along life's thoroughfare
We passed Him by and remained unaware
That within the Very Sight Of Our Eye,
Unnoticed, The Son Of God Passed By.

Helen Steiner Rice

True beauty

Oh, Lord, forgive our foolishness,
our vanity, and pride
As we strive to please the eye of man
and not God who sees 'inside'...
And little do we realize
how contented we would be
If we knew that we were beautiful
when our hearts are touched by Thee.

Helen Steiner Rice

Ann Gustafsson

LOTTERY 2009 – IN AID OF THE ROOF

We are extremely grateful to everyone who has kindly donated prizes for this year's lottery and to the people who are busy selling the tickets. Some say that it is easier to sell the tickets this year as the prizes are so good. Well there's quite a lot of work behind that, on the part of church committee members and friends, and we hope that everyone will buy at least one ticket so as to take part in the fun on Sunday, June 14th, the day of the draw.

The following organisations or shops have given us their support:

BoConcept
Bok-och-Biblioteks mässan
Color Line
Ekholmens Pensionat, Vessigebro
Folkteatern
Govindas Vegetarian Restaurant, Karl Johansg.
Gunnebo slott o trädgårdar
Göteborgs Operan
Göteborgs symfonikerna
Hagabadet
Jane's Place
Beth Johansson, Ceramics
Josefssons
Tierra, Kaserntorget
Majornas Te och Kaffe

Ma Cuisine
Marrakechdesign, Kaserntorget
Musik utan Gränser
Pusterviksteatern
Restaurang Marsala, Chapmans Torg
Salong Moulin Rouge
Stadsteatern
Stena Line
St. George Pub
Thai Wok Sweden
Tjolöholms Slott
The Book Corner
The English Shop
The Gothenburg Drama Group
Västra Hälsokost

In addition, some members of the congregation have donated new books.

The Anglo-Swedish Society Program
is now on-line: 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

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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