

St. Andrew's

June — August 2010



Magazine of the English speaking church in Gothenburg



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Letter from the Chaplain

Last week I was in Köln. It was my third visit to Kardinal Schulte Haus, the Roman Catholic Diocesan conference centre, where our Diocese held Pastoral Conferences for all clergy in 2005 and 2009. This time, I was representing the clergy of the Nordic and Baltic area at my first Diocesan Synod.

I enjoy visiting Köln, partly because of the wonderful views of the Hunsrück from Frankfurt Hahn airport, but mostly because of memories of the G8 summit in 1999. A group of Jubilee 2000 supporters had walked from Birmingham, and I joined them in Brussels for the last week. The official human chain was rather disappointing, as our group had been asked to stand on the railway bridge and so missed out on the carnival atmosphere at ground level. However, after the demonstration I went to Mass at Köln cathedral, and that was where I did feel part of a human chain as we joined hands for the peace. So I always try to go into the cathedral on my way through the city centre.

I was a newcomer at Synod, but some of the delegates had been coming for thirty years, ever since the Diocese was founded in 1980. I learned on the first day that you had to be prepared for very brief conversations, before someone turned up to whom one or other of the conversation partners simply had to say hello. There was plenty of time to pick up the thread again in the next three days. Three people I particularly wanted to greet, having exchanged numerous Emails but never met, were the retiring Diocesan Ecumenical Officer Brian Morgan, Bishop Geoffrey's PA Margaret Gibson, and Simon Sarmiento, the editor of www.thinkinganglicans.org, and the Diocesan Webmaster I was also pleased to see Hyacinth Osterlin again, and she sends her best wishes to all in Gothenburg.



It was an intensive programme, from Morning Prayer at 0745 to Night Prayer at 22.00, with no free time on the Tuesday and a couple of hours, mostly spent networking in the bar and at the Diocesan Secretary's party, on Wednesday evening – I suppose I forgot about night prayer that day, as I went straight from one to the other.

The main business was a proposal from the Strategic Review Group that the Diocese should move from having seven part-time Archdeacons, who also run Chaplaincies, to four full-time Archdeacons. This will inevitably cost more, and the reason for needing a decision now was to enable the Diocese to seek financial support from the Church Commissioners. Each chaplaincy had been sent a DVD, which our Church Committee watched and discussed, but we had not seen the detailed report until a few days before the Synod, and those with unreliable postal services saw it only on arrival.

One motive for the change is the number of Archdeacons who have resigned because of the stresses of their combined role, but there was

also a sense that the Diocese has the potential to expand, and our two bishops are already overwhelmed with requests for oversight and help. The Strategic Review Group suggested as a target that we should aim to have the same proportion of British nationals in our countries worshipping in our chaplaincies as the Church of England does “back home”. 2.3% is not an enormous figure, but it would mean multiplying the current figures by something between one and a half in Greece and Luxemburg and nearly thirty in Germany. Sweden comes second in the extent to which the British community is under-represented. (I was surprised that the Strategic Review Group seemed to know exactly how many UK nationals there are in Sweden whereas neither the British Ambassador nor the Honorary Consul has this information.) Moreover, it is not only Britons who come to church. In many areas, there was a strong demand for worship to be provided in languages other than English.

Many people I spoke to were quite critical of the detailed recommendations of the report, but agreed to a cautiously worded motion, allowing for consultation of archdeaconry and deanery synods and chaplaincies before any “free-standing” archdeacons were appointed.

The other report submitted to Synod was an audit of Diocesan Communications, which made a number of suggestions, some to increase

impact, some to save money. The days are long past when all communications problems can be solved by giving each Archdeacon a fax machine. Following this discussion, several people asked me if I would like to represent Synod on the Communications Committee, and I was glad to agree.

Apart from that, we had some fascinating bible studies on passages in Mark’s gospel that leave the reader asking “What was that all about?” and background talks on the current state of the Church of England and on the work of our EU representative Gary Wilton.

Synod began and ended with Eucharist in the chapel. Dedicated to Edith Stein, a Jew who became a Carmelite nun and died in a concentration camp, the chapel has grim reminders of the camps. Its narrow opaque windows are decorated with rust-coloured garlands representing flames or blood. But the altar, a large block of light red marble, has flowers carved round its base, and looking up into the centre of the octagonal roof, the worshippers see that the flames and stern metal fences cannot obscure a revelation of heaven. Our final eucharist, with David Sutch, Archdeacon of Gibraltar, as president and preacher, was a truly joyful occasion.

“It is indeed right, it is our duty and our joy, to give you thanks and praise...”

Barbara Moss



Who's Who at St. Andrew's

Chaplain

Barbara Moss

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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 giro account 42 15 63 - 8 or directly to Gisela Bamard or one of the Churchwardens.

Services: June – August

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.*

JUNE 13, *Trinity 2*
Andrew Wingate celebrates and preaches
LA: Alan Taylor, Ann Gustafsson
I: Cecilia Klevedal

JUNE 20, *Trinity 3*
Andrew Wingate celebrates and preaches
LA: Ann Gustafsson, Göran Molin
I: Alan Taylor

*15.00 Skapelsevandring, Botaniska arranged
by Annedals church*

JUNE 27, *Trinity 4*
LA: Alan Taylor, Ann Gustafsson
I: Kristina Ayoade

JULY 4, *Trinity 5*
11.00 Family Communion
CLA: Ann Gustafsson, Jeanette Munro
I: Gillian Thylander

SATURDAY JULY 10
Pilgrimage walk and church visit, Källered

JULY 11, *Trinity 6*
LA: Alan Taylor, Ann Gustafsson
I: Ann Gustafsson

JULY 18, *Trinity 7*
*Andrew Wingate celebrates and Barbara
Moss preaches*
LA: Gisela Barnard, Alan Taylor
I: Cecilia Klevedal

THURSDAY JULY 22
*Pilgrimage walk and church visit,
Västerlanda*

JULY 25, *St James*
11.00 LA: Ann Gustafsson, Gisela Barnard
I: Gisela Barnard

AUGUST 1, *Trinity 9*
11.00 Family Communion
LA: Alan Taylor, Jeanette Munro
I: Gillian Thylander

AUGUST 8, *Trinity 10*
LA: Gisela Barnard, Alan Taylor
I: Alan Taylor

AUGUST 15, *The blessed virgin Mary*
Andrew Wingate celebrates and preaches
LA: Alan Taylor, Ann Gustafsson
I: Kristina Ayoade

AUGUST 22, *Trinity 12*
11.00 LA: Ann Gustafsson, Gisela Barnard
I: Ann Gustafsson

SATURDAY AUGUST 28
Pilgrimage walk

AUGUST 29, *Trinity 13*
LA: Gisela Barnard, Göran Molin
I: Cecilia Klevedal

SATURDAY SEPTEMBER 4
Picking for Harvest

SEPTEMBER 5, *Harvest Festival*
Festival Family Communion and lunch
LA: Alan Taylor, Ann Gustafsson
I: Kristina Ayoade

SEPTEMBER 12, *Trinity 15*
LA: Ann Gustafsson, Alan Taylor
I: Gillian Thylander

Chaplaincy notes

Let everything that has breath praise God

The women of Kamerun greet everybody, sisters and brothers from the whole world in the name of Jesus. Our country is an Africa in miniature, with shores, rivers, deserts, mountains, rain forest and the savannah.

Barbara Moss and Cecilia Klevedal co-operated together with the city centre churches in a service at 12.00 in the rooms of the Salvation Army in Husargatan on the *World Day of Prayer* which was on 5th March 2010. The *World Day of Prayer* is always on the first Friday in March and held in 170 countries. The theme this year was *Låt allt som lever och andas prisa Gud* and in English *Let everything that has breath praise God*. The women in Kamerun were responsible for the programme this year. From early morning to late evening services are held all over the world, with prayers written by women.

First of all we said "Let everything that has breath praise God" in Swedish. We read voices of the people from Kamerun, prayers, and a Bible reading from Proverbs 16:16-34. The new pastor (kärledare) from the Salvation Army and some other women of the Ecumenical Women's Group took part in the Service.

Other churches in Gothenburg that took part in the *World Day of Prayer* were: Fässbergskyrkan, Domkyrkan, Missionskyrkan Chapmans Torg, Råda församlingen, St. Paulikyrkan, Sävedalens Missionskyrka, Frälsningsarmén Hisingskåren, Torslanda församlingen, Guldhedskyrkan, Stadsmissionen Johanneskyrkan, Pingstkyrkan Billdal, Sandeslätts kristna församling, Betel Brännö, Flatåskyrkan, Grevegårdskyrkan.

The services started at different times such as 11.00, 12.00, 13.00, 14.00, 14.30, 18.00, 18.15 and 19.00. The collection from all churches went to Kamerun.. It was a nice Service, worth repeating next year. After the Service refreshments were served.

Cecilia Klevedal

Lent Course

The Lent course for this year was "When I survey... Christ's cross and ours". At the last session Ann Gustafsson asked us to choose our own stone from a bowl. The stone was, she said, to be "a symbol of our forty days together. A time of reflection and growth, and part of our spiritual journey. May we be able to draw strength from the stone whenever needed, and God willing, meet again at next years Lent Group".



Some of the group at a supper after the last meeting



Tea break while cleaning for Easter

Korsvandring — Good Friday instead of Maundy Thursday

First of all, the very painful way of Jesus when he carried the cross to Golgotha, the place of the crucifixion, and the final suffering on the cross was really the very first “korsvandring”. It is a walk that we despite theological knowledge or compassion, cannot understand completely; and we have difficulty putting ourselves into that picture. What we after all can realize, if gradually, is that Jesus wandered towards the cross and died because of his unconditional love for us! It is a road that leads us to reconciliation, atonement. The walk is a reminder, for our own sake, about the unbelievable sacrifice which Jesus Christ suffered for you and me. There are no limits for his love, regardless what we are, whatever we have done or even how we look upon ourselves.



Jimmy Mayana leading the procession round the church on Palm Sunday



The choir on Good Friday morning



Hot cross buns home with Barbara after the service



This is what Korsvandring means in the society nowadays and St. Andrew's Church took part in it on Good Friday and was responsible for one of eight stations on the way called "Simone from Kyrene helps Jesus carrying the cross". Molly and I carried the large, heavy wooden cross part of the way, after Barbara and I had read the text both in Swedish and English. I also read a prayer. The walk started at Götaplatsen at 16.00 and finished in Domkyrkan at 18.00 after a nice Ecumenical Service. Other churches involved were Göteborgs Kyrkliga Stadsmission, Norska Sjömanskyrkan, Smyrnakyrkan, Frälsningsarmen, Grekisk Ortodoxa församlingen and Svenska Kyrkan, Domkyrkoförsamlingen with other members of Göteborgs Kristna Samarbetsråd,. The walk was spiritual, rewarding and worth repeating again next year.

Cecilia Klevedal



A happy family leaving church after a wonderful Easter service

Bazaar

We were blessed once again with sunny weather, a warm atmosphere and a jolly, positive gang of workers. A big thank-you is due to one and all, especially Heikki and Hanna, who started putting up the tents while the rest of us were still trying to find

our morning legs, and all the old friends who supported the Bazaar, making it possible to add nearly 20.000 crowns to our well needed funds. Many thanks to Jo-yan Boutique for their generosity.

Thank you once again,

Ann Gustafsson



TWO CHOIR MEMBERS who have left us to continue their journeys through life, and who we will miss.



Noriko Shinryo by StoraRamsjö



"Meg" together with our choirleader Gillian



BAPTISMS

Sunday 9th May 2010

ERIK LAVIN

Sunday 23rd May 2010

IMOGEN MADELEINE MARGARET LINES

Two Baptisms in May

In May we had two Baptisms. The first one of Eric was on the 9th. A very happy occasion with most of the family from Macedonia. On Pentecost, 23rd May, was the second Baptism. This time it was a baby girl called Imogen. Her family are from Australia. In the photo it is mother Lucy holding a very contented Imogen.

Gisela Barnard



Meet Andrew Wingate

Why we have come to Gothenburg

We arrived in Gothenburg on St George's Day, April 28th (in the last days of the Labour government!) and are living in Linnégatan.

We will be based in Gothenburg until December. We have been living in Leicester for the last ten years, where I developed the St Philip's Centre for Study and Engagement in a Multi Faith Society. This is the premier ecumenical Centre of its kind in Britain, and it has had strong links with Northern Europe, especially Sweden. Recent group visits have included a multi faith group of young people from Gothenburg, and a delegation of 32 from the Church of Sweden Diocese of Gothenburg, the city council, the inter faith council, the Bishop, and Chief of Police! An inter faith football resulted in a victory for Leicester 3-1, and a pioneer women's penalty shoot out, again with victory for Leicester. We are looking forward to receiving a group of young people of different faiths from Leicester in August, and a football team to play in a three way tournament-Gothenburg, Leicester and Berlin.

I retired from 37 years of full time ministry with the Church of England at the end of January 2010. Prior to 10 years in Leicester, I had been a theological teacher in Birmingham, and in South India. In both places, I developed a life time of inter faith experience, with Muslims, Hindus, Sikhs and others. My sister married a Muslim and we are therefore a multi faith family. My doctorate was in the field of inter religious conversion, and amongst several books, the latest two are *Free To Be*, and *Celebrating Difference, Staying Faithful, how to live in a multi faith world* (both published by DLT-I happened to have copies with me, if anyone is interested!) I remain as a Chaplain to The Queen, and Canon Theologian of Leicester

Cathedral.

I will be working closely with the Revd Marika Palmdahl. Inter Faith Officer of the Diocese of Gothenburg, in the city and Diocese. We have already been involved together in various programmes in recent years, in Gothenburg and Leicester. I will also be linked with the Dioceses of Linkoping and Malmo, as well as having occasional engagements elsewhere. An example is this last week, when I led a workshop (with a Muslim woman from Leicester) at the Kirchentag, an enormous ecumenical gathering of 125,000 people in Munich; and I followed this, on the way back, with a similar assignment in Viborg, Denmark, at the Danish Church Days (a gathering of a mere 2000 people!)

We will be part of the St Andrew's Congregation in this time, and I will be offering help to Barbara. Angela is a member of the City of Birmingham Choir, and is a retired Maths teacher. We look forward to taking part in St Andrew's life when opportunity arises. Angela developed the library at the St Philip's Centre. We first had contact with Sweden through working with Swedish missionary friends in Madurai, South India. We have three adult children and two grandchildren, all of whom hope to visit Gothenburg. A third grandchild is due in September!

I look forward to this next stage of ministry, as part of the Anglican Diocese in Europe, as well as the primary commitment to the Church of Sweden. I have had a long commitment to European dimensions of inter faith engagement, having been for the last five years the Church of England member of the European Churches Committee for Relations with Muslims.

This assignment comes at a very welcome

stage in my ministry, and is a further chance to show how I try to combine an open attitude to people of other faiths, from whom we have so much to learn, with a deep commitment to the love of God, as revealed ultimately in Christ, in his life and teaching, his death and resurrection, and in the Spirit, the Go-between God moving between us all, as we endeavour to live the values of the Kingdom.

Andrew Wingate (Canon Dr)



Andrew together with some friends from the Gothenburg Priests and the Imams team

Pilgrimage walks

- Sunday 20 June, 15.00. We are invited to join a *Skapelsevandring* (creation walk) in Botaniska, led by Annedalskyrkan. Meet by the main entrance to Botaniska.
- There are two walks in July, both finishing at a church in Svenska kyrkans summer church programme with a service at 15.00 and fika, so non-walkers are welcome to meet us at the church. Travel arrangements will be announced later.
- *Saturday 10 July: Källered* - walk and church visit. Details later.
- *Thursday 22 July: St Olofs Leden, Västerlanda*. 10-12 km walk along pilgrim path and church visit. Please contact Barbara if interested.

Seventieth and Eightieth Birthdays



Heikki Nenonen begins celebrating his 70th birthday with church cleaning for Easter



Gisela Barnard celebrates at home with her family and friends

SST Meeting - April 15

SST - Nämnden för Statsbidrag till Trossamfund - is a Swedish Commission for Government Support to *Fellowships devoted to Religious Activities, which include Divine Services*. SST is an authority serving under the Ministry of Culture. Grants are given to a number of organisations, which include the Anglican Church in Sweden.

The SST Meeting in April 2010 focussed on visits to a number of organisations showing the diversity of the religious institutions supported by SST. The new Chairman of SST - Åke Göransson introduced the programme which included visits to a number of institutions that receive support from SST.

The meeting started in Botkyrka Adult Educational College run by the Syrian Orthodox Church and the Mission Covenant Church of Sweden. The College was founded in 1997 by five congregations in order to provide an alternative opportunity for adult education. Students are not required to subscribe to any religious belief but there is an underlying assumption that religious beliefs give an important outlook and philosophy for understanding life. This was described by the Headmaster - Olle Westberg, who also described the new course in orthodox theology, which had been opened in 2010.

<http://botkyrkafolkhögskola.org/kurser/ortodox/>

We then visited the nearby Syrian orthodox church of St Peter and St Paul, which was described by the Chairman Halef Halef. The magnificent church was built in 2002, and many donations had been received from abroad: for example the seven beautiful candelabras from Greece and the padded church benches from Turkey (see first picture) This visit was followed by the SST Council meeting in the Church rooms.



The next visit was to the new Turkish Mosque in the Stockholm suburb of Fittja, an area which has a high concentration of Muslims. Iman Mahmoud Aldebe described the planning and building of the mosque and the surrounding gardens. The Fittja Mosque, built in Turkish style architecture, was constructed by the local Turkish Islamic Association. We were shown round the beautiful building, with its thick carpet and magnificent Turkish candelabra beneath the central dome. The walls were covered with Turkish tiles inscribed in Arabic. (see photo below). We were asked about the start of the building for the new mosque on Hisingen at Ramberget.



Our last visit was to the Karme Tempe Gyaltzen – the Tibetan Buddhist temple in a villa in the Hägersten suburb. (see last photo). We climbed the steps and entered a haven for peaceful meditation. First we were given fruit and squash and either sat on the floor or low chairs with our legs crossed and quietly meditated. Ritual coloured flags decorated the garden and the indoor rooms. The Buddhistic rituals were described and contrasted with the Hindu form of worship with many gods and goddesses, and we were shown the Buddhistic literature. There are two Buddhist centres in Sweden – one in Stockholm and the other in Fellingsbro in Närke.

Tore and Nancy Fjällbrant



Thanks to Åke Göransson for the Photos



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.

Think Britain Garden Party

Meet HMA Andrew Mitchell, enjoy musical entertainment, play, win prizes in a quiz walk, eat, relax, and have fun!

In cooperation with the Anglo Swedish Society in Göteborg and the English School we invite you to an afternoon garden party during the Think Britain week. see also: www.thinkbritain.se and www.angloswedish.se

Arranged in the beautiful garden grounds of Trädgårdsföreningen, this will be a delightful afternoon to celebrate the good relations between the people of the United Kingdom and Sweden. In full support of this event, the British Ambassador Andrew Mitchell, Honorary Consul Lars Wiklund and Vice-consul Lotta Jonsson will take part.

Program:

Reception at Palmhuset opens at 15.00
 15.30 Musical entertainment
 16.00 Address from HMA A. Mitchell ending with a common toast
 16.15 more music and a "tipspromenad" with nice prizes to win

There will also be a playground organized for children (and grown ups). For those who do not wish to bring their own picnic we have reserved tables at Rosenkaféet.

Cost including entrance to the Park is only 50:- Children and students free.

In case of bad weather we will be inside in Palmhuset.

At entrance to Trädgårdsföreningen you should state that you are invited by:

Think Britain Garden Party.

Andrews offer" when ordering. The 10% discount will then be donated to the church. Janes shop has now opened at Nordenskiöldsgatan 30 (nearest tramstop Olivedalsgatan).

Why are we still going to Church?

A reply to Geoffrey Shippey's article in the December magazine by Leif Ohlsson.

I read Geoffrey's question as not so much a question, but as an expression of those *frustrations* we all to some extent may have at what's being offered us at Church. And it is the ways and means and resources available for dealing with those frustrations I'd like to address.

Taking my lead from the issues Geoffrey raises in his paper, I'd like to start with a few remarks on what resources a modern person has for believing in God at all. This is (I) the *theism vs. atheism* issue. I'd then like to continue with (II) reasons for rejoicing about our choice of remaining specifically *Christian* believers in God, ending up with (III) how to deal with the problematic aspects Geoffrey raises of being a *Christian in the Church*.

I. Resources or reasons for being a theist, instead of an atheist: As I understand it, Geoffrey, you came to this quest with a background in science. It is a good starting point, since if we are serious about our God search, we are trying to learn something about *reality*, about what *exists*, what *is*. We cannot be satisfied with anything less than *the really existing* God. If that is so, how could anything we learn about what exists (what *is*, the nature of things) be harmful in the quest for *the God that really is*?

The more we learn about the existence we are part of, the more this existence invites us to both awe and fear over the beauty and complexity and unexpectedness and surprise and violence of *what is*. The largest framework we can know anything about, our universe, is a most friendly place for creativity, change, evolution, surprise and (late in our little corner of it) life, consciousness, self-awareness, contemplation. It is also a truly awesome, frightening and tragic place, where every stage of its still ongo-

ing creation seems to be born out of a previous stage of utter and violent destruction, in our own lives as well as the largest possible framework we can fathom.

Those are the conditions under which we live and seek for God. And the image, the understanding of God we end up with is determined by what we believe about the relation between God and the *what-is*. What image of God do we end up with, if we believe that God is just a mirror of, and causal to everything that goes on in the existence as we know it? What image if we believe God is at one with the emerging creative side of the *what-is*, and *only* that?

If we choose to let the ongoing creation of the universe speak to us of God we find a penchant, an affinity, of the universe for ever increased complexity and order, upheld against all odds. There is nothing in the bare mechanics of matter explaining this. In fact, the ever-increasing ordered complexity of the universe is a most improbable (and yet ubiquitous) feature of what is.

Similarly, in our own life-sphere, there are features of this ever-increasing ordered complexity which speak to us very strongly about God. Self-consciousness is perhaps the most wondrous example. There is actually nothing in the laws of evolution that says self-consciousness constitutes an evolutionary advantage. Yet we exist, and flourish, and even agonize about the extent to which we flourish on the expense of the life-sphere at large.

There are other things about self-consciousness that bear intimations of God. I defy anyone to define what *quality* is (and yet we all have a clear sense of it; we just cannot pin it down with a definition; it has got to be experienced. The classic triad of *the good, the beauti-*

ful, and the just speaks strongly to us about God, but we cannot pin them down; just taste them, live them. And you could well raise the issue of whether spontaneous outpourings of good in fact is a more wondrous feature than the evil we so easily can both identify and explain. Again, I defy anyone to *explain* why goodness should appear, at all!

II. Resources or reasons for supporting our choice of being specifically Christian God-seekers: For most of us, being a Christian is a matter of coincidence and context. If we had gathered in, let's say Bombay, or Manila, I hope we would have been honest God-seekers within one of the many traditions available to us there. However, being Christians, we should take some care to rejoice over what really is worth rejoicing over as Christians.

For me, that is belonging to the last line of a tradition of God-seekers who have had the courage to uphold their age-old quest, and left all of their findings to us; the sublimely good, as well as their outright failures. They also had the courage to break decisively with some aspects of their quest, when that quest clearly showed signs of going against *what is*. I'm thinking of the crisis of the Jewish faith around the beginning of what we now call the Common Era. Some of the brightest theological thinkers of that age-old tradition of brilliant theological thinkers had the courage to recognize the scanty followers of one particular Jewish prophetic teacher and God-seeker of their time as representing a recognizably truer vision of *what is* (or perhaps I should say what *ought* to be, what *could* be, what *can* be), if we answer the call, see where we went astray, and mend our ways.

Using their vast intellectual and theological heritage and all the pedagogical resources they could muster, they gave us a fresh vision of God and God's relation to *what is* the world, existence (where our part in carrying out God's in-

tentions with the *what-is* really matters). We truly became not just God's children, but also God's coworkers, vital for bringing this broken existence closer to God's intentions. The faith that ensued was truly *secular*; turned towards the world, for the world's sake; in fact, helplessly in love with the world and its ways, broken as it may be. As Christians we live as God's mature co-workers, in what Bonhoeffer called *a world come of age*.

III. Dealing with the frustrations of being a Christian in Church: I could easily side with Geoffrey on many particular issues, such as the utter unviability of most, if not all, doctrines of redemption; as well as the classical creeds, which are little but legal declarations of allegiance to the Church at a particular stage of its evolution, expressly created for the purpose of keeping long-dead dissenters out. And I could add a few thoughts of my own, such as an unproblematized professing of God as the creator of all things. As much as I would agree with identifying the creative force so abundantly present in the *what-is* with God, I don't know what grounds we could have for stating with such certainty that this all-pervasive creative force necessarily also is causal to the creation of the universe as such.

Does God become less of a God, less of a creative ground, if God, too, is at one with *what is*; with the universe; may have come to be and evolved with the universe, and as such is deeply dependent on what happens with the universe; what course it takes; what course we take? Isn't that what the image of Christ tries to tell us, that God (like us) is inextricably tied to the *what-is* and the sometimes terrible prize it exacts for keeping goodness, beauty and justice alive?

However, when all is said and done, I would not be too sure that my rational and critical reasoning so far necessarily will allow me to get any closer to God, than the faith of what we might

call a *traditional*/believer does. I am quite ready to confess, that there are fundamental aspects of the Christian belief that are hard to express in the terms I have sought to use; and that the traditional believer may in fact have come closer to the core of them. The need for reconciliation is one such faith element. The absolute sense of brokenness in our mode of existence another, and ensuing from that, the need for confession, repentance, and forgiveness.

The challenge, then, becomes one of expressing and understanding the faith elements we have in the language and metaphors and ways of thinking of our own age. Which actually is just a rephrasing of Geoffrey's original question...



The Green Riders

On April 22, 2010, the brother and sister team, known as The Green Riders will embark on a journey across the country on electric bicycles. We will pedal away from our childhood home in Palo Alto, Ca and head southeast on our journey to meet and share stories with champions of sustainability.

We are undertaking this journey with the goal of exploring the sustainable solutions being created all across this country. Our trek is a chain linking sustainability champions together. Through our blog, we will be sharing exciting stories that we hope will inspire increasing numbers of folks to get on the road towards a sustainable future.

We chose recumbent electric bicycles for a few reasons.

The first one is that our old bones protested mightily when we proposed the idea of

crossing the country on upright electric bicycles. Our necks, backs, butts, hands and shoulders all shouted "NO WAY" in harmony. As we've gotten used to recumbents we've become converts, discovering that the increased comfort is only one of the advantages. Recumbents are also more stable, give the rider a better view and are really fun!!

The reason we are choosing electric bicycles, aside from the fact that we wouldn't consider taking this trip on pedal power alone, is to demonstrate to the people we encounter that electric bicycles are a practical and fun low carbon form of transportation.

Our very cool looking bicycles will also intrigue the people we meet and their curiosity will help us start conversations about the sustainable future we believe in.

For a couple of older, none too tech savvy people, we are also challenging our-selves with a leap into the Social Media palette of tools available for building an electronic presence that will provide entertaining, educational and inspirational content for the "Cyber Riders" who join us. The final chapter of this journey will be in Washington DC where we will deliver our petition, "The declaration of Independence" to the White House. Signatures will be collected in ink along the route as well as electronically through this site.

The people who sign the petition are declaring that a sustainable future demands that each of us must be agents of change in our personal lives, in our communities and in our engagement with democracy.

We are convinced that time is not on our side. As a species, we need to discard destructive behaviors and rapidly implement the technologies and behaviors that will leave a livable planet for our children.

Please join us. (www.thegreenriders.org)

Catherine and Oliver Bock



Remembering your Spirit



Snow

My friend Lena and I came to Sweden in '66 as aux pairs. We worked for a consulate family who introduced us to St Andrew's church. On that first Sunday, coming out of church, we could hardly believe our eyes, seeing snow for the very first time we felt we had stepped out into a fairy land. There was such a hush and quietness in the air, and it felt as if everything and everyone was holding their breath as the soft featherlike flakes, tickling our faces, slowly fell to the ground, covering everything in sight.

Unfortunately as the years went by I learned to both love and loathe the snow. Living outside of Gothenburg, I had to drive myself to work every day, after digging out the car or getting caught in a snow storm. In spite of it all one is overwhelmed by the peace and beauty of seeing a forest covered with snow, while taking

long walks, with the crunching sound under ones boots, and our dog (Tip) a ball of dark fluff skipping and rolling in the snow. And when the sun shines on it one has a feeling of walking through an ocean of uncut diamonds.

Sadly every year I am surprised at all the rubbish revealed under the snow when it thaws. But an even greater surprise is to see the earth alive and waking to spring to life after a long, cold, hard winter. The snow seems to be like a big white blanket keeping out the cold and allowing the earth to rest and reproduce its beauty yet once again. We welcome the snow-drops as a sure sign that spring is on its way.

Coming from a warm country like South Africa our four seasons somehow float into each other with no great change, but here in the northern countries one can almost see the changes from day to day and feel it in ones bones.

What an amazing planet we live on.

My hope and prayers are that we will be able to continue to see the whiteness of snow, and not black with air pollution or stained with red after wars, and continue to say there is nothing whiter than snow.

Ann Gustafsson

Life

We all go through lifes many trials with health issues, work problems, broken relationships and so on, but nothing ever remains exactly the same, because with faith we try to find our way back to the very core of our being, and we find God there, pulling us back into the light and making us feel stronger than ever before.

Ann Gustafsson

LOTTERY 2010

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

Anni's Fair Trade
BoConcept
Color Line
Ekholmens Pensionat, Vessigebro
Folkteatern
Govindas Vegetarian Restaurant, Karl Johansg.
Gunnebo slott o trädgårdar
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Göteborgs-Posten
Göteborgs symfoniker
Hagabadet
Hotell Gästis, Varberg
Hudspecialisten Mila Jamshdi
Jane's Place
Josefssons
Lindbergs Kött&chark
Lorick, smed Vessigebro
Majornas Te och Kaffe
Ma Cuisine
Marrakechdesign, Kaserntorget
Musik utan Gränser
Restaurang Marsala, Chapmans Torg
Salong Moulin Rouge
Stadsteatern
Stena Line – 60 "skraplotter"
Thai Wok Sweden
The Gothenburg Drama Group
Västra Hälsokost

In addition, some members of the congregation have generously donated glass, new books and other objects.

N.B.

WOULD ANYONE LIKE TO HAVE A CHANCE TO TAKE A DAY-TRIP ON THE COLOR LINE FERRY BETWEEN STRÖMSTAD AND SANDEFJORD?

We have four extra vouchers for 5 in a car, valid up till JUNE 30TH

Please phone me asap if you are interested!

Gillian 031-279270



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GP

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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