

St. Andrew's

March — May 2008



Magazine of the English speaking church in Gothenburg

Who's Who at St. Andrew's

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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.

Letter from the Chaplain

When I was about 10, my class staged a performance of *Cinderella*. I wasn't given a speaking part, until I noticed that the teacher had forgotten the wicked stepmother. So that was my role. She even gave me one word to say: when Cinderella's father lingered behind the others as they left for the ball, to console his daughter, I was to shriek "Henry!" and drag him off by the ear. I managed to embellish the role with two other lines, one criticizing the wine at the party, and one to the disappointed ugly sisters, "There, there, you wouldn't want to marry a horrid man like that!"

I remembered this when the Bishop's Chaplain asked me if I would be willing to take on the job of compiling the Diocesan Calendar and Prayer Diary (sent out twice a year with *The European Anglican*), until such time as a new Dean of Gibraltar had been appointed and decided whether he wanted to do it. I was chosen because I was known to be computer-literate. I won't bore you with the technical problems that arose and how I solved them. I have overplayed my role as computer-nerd.

The point of the Cinderella story is that what seemed to be a straightforward bit of fiddling around on the computer turned out to have a creative side. Can I, within the limits of time and space, produce a Prayer Calendar that encourages chaplaincy members to pray for the whole Diocese, a Prayer Calendar that I can ask the intercessors in St Andrew's to use on Sundays?

There are a few minor changes that might help. Firstly, I am checking the Sunday intercessions so that the bishops and archdeacons get prayed for on Sundays – this means that every area in the diocese is prayed for on a Sunday. There might even be space, seven times a year, to have a short paragraph about the archdeaconry. Other Sundays will be used for subjects of general interest (e.g. peace) or local applicability (e.g. those at-



tending carol services in our chaplaincies).

Secondly, we have a Lambeth Conference coming up in July, when all the bishops of the Anglican Communion are invited to Canterbury. The discussions and informal contacts made at Lambeth play a big part in holding together the Anglican Communion. Where possible, during Lambeth I shall be asking people to pray for local issues related to what the bishops are discussing: for example, evangelism, social justice, the environment, and contact with people of other faiths.

One tricky question was when to pray for the Diocesan Adviser for Women's Ministry, Adèle Kelham. I wanted to add her to a day on which this year's calendar has "Unity of all who share the sacramental ministry of the church" – reflecting that there are some places in the diocese where women priests are still unwelcome. After consultation, we decided that would be provocative, and she now shares November 19 with two female saints, the English abbess Hilda and the Belgian mystic Mechtild.

As someone used to say at the end of his radio programme, "If you have been, thanks for listening!"

Barbara

Services: March — May

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 Taylor.*

MARCH 16, *Palm Sunday*
LA: Ann Gustafsson, Sheila Andersson
I: Gillian Thylander

MARCH 20, *Maunday Thursday*
15.00 'Jesu Korsvandring' from Götaplatsen
18.30 Sung Eucharist and Vigil of Prayer

MARCH 21, *Good Friday*
11.00 Good Friday Service

MARCH 23, *Easter Day*
11.00 Family Communion
LA: Alan Taylor, Göran Molin
I: Diana Walters

18.00 Easter Service in Uddevalla
(Mikaelsgården)

MARCH 30, *Easter 2*
LA: Sheila Andersson, Gisela Barnard
I: Alan Taylor

18.00 Easter Service in Halmstad

APRIL 6, *Easter 3*
10.00 Holy Communion
11.00 Family Service

18.00 Easter Evening Seervice

APRIL 13, *Easter 4*
LA: Gisela Barnard, Ann Gustafsson
I: Sheila Andersson

APRIL 20, *Easter 5*
LA: Ann Gustafsson, Alan Taylor
I: Gisela Barnard

AGM after the service

APRIL 27, *Easter 6*
Celebrant and Preacher; Irène Ungelheim
LA: Alan Taylor, Sheila Andersson
I: Ann Gustafsson

MAY 1, *Ascension Day*
Pilgrimage - details from Barbara

MAY 4, *Easter 7*
LA: Sheila Andersson, Göran Molin
I: Barbara Moss

MAY 11, *Pentecost*
11.00 Family Communion
LA: Gisela Barnard, Ann Gustafsson
I: Cecilia Klevedal

MAY 18, *Trinity Sunday*
LA: Göran Molin, Alan Taylor
I: Gillian Thylander

MAY 25, *1st after Trinity*
LA: Ann Gustafsson, Sheila Andersson
I: Alan Taylor

JUNE 1, *2nd after Trinity*
10.00 Holy Communion
11.00 Family Service and Baptism

JUNE 8, *3rd after Trinity*
LA: Alan Taylor, Göran Molin
I: Diana Walters

Chaplaincy Notes

Real time religion

Back in the 1980s, when I was a computer programmer, we used to talk about real-time computing, meaning systems that could deal with information as it came in. The first computing I did was anything but real-time; my students handed in a handwritten programme to the punch room, to get an answer in an envelope a few days later; “programme failed: syntax error in line 1”. Today, I suppose, we take it for granted that computers are “real-time”, and do not need to use the word.

Holy Week gives us a chance to participate in “real-time religion” – following Jesus through the last week of his life, through death to resurrection, in a week of our own lives. Beginning on Palm Sunday, when cheering crowds welcomed him into Jerusalem; through Monday, when he overturned the tables of the money-changers in the temple; on to Tuesday of hard-hitting preaching against the hypocrites; into Wednesday when a woman anointed his head with perfume; and so to Thursday.

You might argue about exactly what happened on the Monday, Tuesday and Wednesday. But Thursday is marked by the last meal Jesus shared with his friends before he was crucified – and the first meal to be inaugurated by the words “Take and eat ... this is my body” and “Drink this, all of you ... this is my blood.” That farewell meal was marked, too, by a remarkable action; Jesus, their leader, played the part of a servant, kneeling in front of them to wash their feet. We enact this at the eucharist on Maundy Thursday, a loving service we perform to one another as a token of the loving service we offer to God’s world.

After the meal, Jesus and his friends went out to spend time in prayer. We strip the

church of candles and crosses, everything that can be moved, even the altar frontal, and our bare church represents the garden of Gethsemane, where we are invited to spend time in prayer, to watch with Jesus, if we can, one hour.

We return to the bare church on Good Friday, and catch up on the journey of Jesus through the night and morning – from Gethsemane to the high priest’s house, as a prisoner, then to the Roman governor’s palace, and finally to Golgotha, the place of the skull, where he was crucified. Our service ends at about 12 noon – the time when the sky darkened as Jesus hung on the cross.

And then we come again on Easter morning, to share the good news: “Christ is risen! He is risen indeed! Alleluia!”

Not everyone will be able to come to the services on Thursday and Friday – after all, only one of the twelve made it to Golgotha – but do come if you can, to share with Jesus in walking the way of the cross. Our Friday service this year is slightly different – less formal and more meditative – and will be followed by the English Good Friday tradition of Hot Cross Buns in the Chaplain’s flat.

Barbara



Funeral

15th February 2008

PETER JEFFREY WARD, aged 72, in Onsala Church.

BAZAAR

Saturday, 31st May, 11.00 -15.00

The bazaar has always been one of our major fund-raising events. It has also been a time for relaxing and catching up on old friends while partaking of our delicious refreshments!

May we take this opportunity to thank you all for your generous support in past years.

This year we would like to have more activities for our children, for instance, a Fancy Dress Competition, games and a quiz every hour on the hour!

We will, of course, have most of the usual stalls: food, books, plants, tombola, children's corner, handicrafts and "white elephants". Times have changed, however, and unfortunately we will not be having a clothes stall, but if you happen to have a good coat or

suit, or even a fur coat, that you have grown out of, we might have a special rack somewhere.

We have been racking our brains to think of a better word than "white elephants" for our "loppis" because there is this feeling of getting rid of unwanted and unattractive articles and we have a problem with all the leftovers. We have decided to call it *bric-à-brac*. We would like good articles that you feel would be really appreciated and might bring in some money. You will still be able to get a bargain!

Most of all, all of us at St. Andrew's hope to have the pleasure of your company at the bazaar. Please remember that we need your support to keep our church alive.

Ann Gustafsson, Churchwarden

THE SEASON OF LENT

Lent is arguably the most intense period of the church's year, a time for repentance, recollection, discipline and study. It is the time we set aside to prepare ourselves for Holy Week and Easter and most Christians will endeavour to mark this period of six weeks in a way that is appropriate for them.

The season of Lent dates back to the very beginnings of the Christian Church. The first major feast to be celebrated was Easter and very quickly it came to be the time when new Christians were brought into the faith through baptism. All baptisms took place at the Easter Vigil and those who were to be baptised used the three days leading up to the great feast as a time of preparation. They would fast and spend

night and day in prayer. It was a rigorous and disciplined preparation - a kind of death to self - which meant that the glories of the Easter ceremonies would be even greater, very much a new birth into a new life.

However, it soon became clear that the whole Christian community could benefit from this kind of period of preparation and so Lent was broadened to embrace the whole church and not just those to be initiated and lengthened until, by the 7th century, it settled in the form still found in the western church.

The discipline began though with a party. Shrove Tuesday, Mardi Gras, 'Fat Tuesday', was the day to get rid of all the good things in the larder so that a more austere diet could follow in Lent. The carnival is still the essential element in the marking of this day - 'carnevale' - meaning

farewell to meat. The fast was rigorous. Originally the faithful and those seeking baptism abstained from flesh-meat and fish, eggs and lacticina (milk and foods made from milk) and only one meal a day was allowed - and that in the evening. The fast is now much relaxed although we are still encouraged in the Anglican Church to keep the weekdays of Lent and every Friday in the year as days of discipline and self denial.

For all of us this is a period of preparation and for deepening our commitment to Christ. So we journey these weeks with those who are making particular preparation, encouraged and strengthened by the scriptures, nourished by the sacraments and supported by each other - until we arrive at the glories of Easter.

Sent in by Ric Johansson

JUST ANOTHER SPRING SUNDAY

MORNING, ANOTHER SERVICE

His name was Bill, a university student. It was all a long time ago, but those who were there will never forget that Spring Sunday morning. Bill's curiosity had taken him into the church across the street from the campus, and he found it packed with its well dressed, conventionally respectable congregation.

Bill was by all accounts a brilliant student, but it was his appearance that attracted attention, with his wild hair, and his torn T-shirt, frayed jeans and no shoes. At the time this was almost literally his entire wardrobe.

The service had started some time ago. Unable to find an empty seat at the back, Bill started to walk down the aisle, looking fruitlessly left and right for somewhere to sit. With each step he sensed the growing tension, the palpable indignation in the pews. He felt the people staring at his bare feet, his T-shirt and jeans. He could have turned and gone back out into the spring sunshine. But he didn't. He had come and he would stay. He kept going for-

ward.

Bill reached the front. He had still not found a seat; all he could do was to squat down on the carpet. Nothing happened immediately. Then there was a shuffling sort of noise at the back. All heads turned to see their very elderly church warden starting to make his way down the aisle. He was heading towards where Bill was squatting.

He had silver grey hair, walked with a cane, and, like all the other men in the congregation, he was wearing a three piece suit. One can only guess what was going through peoples' minds. They must have been wondering what he would do, but they knew one thing was certain: if it meant an unpleasant incident, then so be it - he couldn't be blamed.

In the pulpit the priest was about to begin his sermon. He decided to wait until the church warden had dealt with the young man, although he too would have been wondering what would happen next. The tension was ever more oppressive. All that could be heard was the clicking of the old man's stick.

Then when he reached Bill, he dropped his cane. After a slight pause that seemed a near eternity to everyone in the church, with great difficulty he lowered himself slowly and painfully to the floor. Thus would he disabuse those who were expecting him on their behalf to order the intruder to leave. He was squatting so that Bill wouldn't feel alone.

The priest looked at Bill and the old man together on the floor, strangely at ease in each other's company. He looked at his conservative, respectable congregation in the packed pews, incomprehension showing on all their faces. Then began his sermon:

"What I am about to preach, you will never remember. What you have just seen, you will never forget. Be careful how you live - you may be the only Bible some people will ever read!"

Bruce Petfield and Keith Barnard

The Joys of Spring



The flowering tree planted in memory of the disappeared in Chile, here in a glory of pink.

Sitting here at my computer in front of the window I look at the tree outside, thinking how bare it is and how I can see the flats across the square – when the trees are in full leaf the flats will disappear. I am waiting for the first green



hue to appear, which marks the beginning of Spring, to me the most beautiful season of the year, when new life springs up. All Nature wakes up and starts anew. The first flowers come out of the ground. In the church garden the crocuses are already showing their yellow and blue flowers and the snowdrops look so pretty and delicate among the dry leaves of last year.

William Wordsworth put it like this in one of his poems:

“Through primrose tufts, in that green bower,
The periwinkle trailed its wreaths;
And 'tis my faith that every flower
Enjoys the air it breathes.”

Gisela Barnard



The joy of Spring is to see the birds returning from their winter migration. Today we have seen the black and white oystercatchers feeding on the seashore together with the long billed curlews, while out at sea the multi-coloured shell ducks feed busily, and a flock of small dunlins twinkle through the spray. Over-

head a kestrel hovers and the first skylark sings. A flock of starlings are busily turning the seaweed in search of food. Suddenly a whooper swan whistles through the sky low over the shore and into the sea. Soon she will be gone – back to Siberia.

Tore and Nancy Fjällbrant



The Joys of Spring-Cleaning

When the dust motes start dancing in the sunbeams on a day when spring is in the air, the birds are twittering and a pleasant light breeze lifts your heart, don't you long to grab your feather duster, your mop and pail, and a "shammy" leather for the windows? Or does that moment soon pass and you continue to ignore the dust bunnies* (Swedish *dammrättor*—what does that imply about our friends?) lurking under the chairs and tables?

Well, whatever we may feel about our own homes, there's a job to be done in church before we can proudly open the doors to all the people flocking in on Easter Day! I mean the annual spring clean, when we need as many volunteers as possible, not merely to dust and vacuum as usual, but to polish all the brass (including those lovely hymn numbers), wash the woodwork and floors and find all the dusty nooks and crannies that are often put off to another day.

In the not-too-distant past, the church spring clean was a fun occasion for many LEG and Guild members and occasional choir-members. It's so much easier when you can laugh and chat at the same time and also stop for a super lunch of cold chicken and salad, not to mention tea and coffee breaks with scrumptious cake!

How about it boys and girls?

The date is Saturday, March 15th – the day before Palm Sunday

Starting by 9 at the latest as we hire the church out on Saturdays.

Please tell Ann and Sheila that you will be there!!

Gillian

*If you have never heard this expression before, look it up in Wikipedia on the Net!

Environmental concerns

Our world? God's world

Do you have any idea what one million plastic cups would look like? How about 106,000 soft drink cans? Or 2.3 million American prison uniforms?

The answers, according to artist Chris Jordan of Seattle, can be found on the web page http://www.chrisjordan.com/current_set2.php, which was drawn to my attention by my colleague Sara MacVane, priest and assistant to the director of the Anglican Centre in Rome. The plastic cups are depicted as a complex jungle of corrugated tubing in a Heath-Robinson-esque soft drinks factory; the drink cans make up a rather fetching copy of a Seurat painting of bathers (one can for each spot of paint), and the prison uniforms, neatly folded and painted on the scale of 1 in 10, cover a wall 10 feet high and 23 feet wide. This is Chris's attempt to help people visualize some of the statistics they read in the newspapers. One million plastic cups are used on US airline flights every six hours, and the cans represent 30 seconds of sales of soft drinks in the USA, and 2.3 million Americans (about 1 in 100 of the population) were sent to prison in 2005.

What have we done with this world, of which, we read in Psalm 115: "The heavens are the Lord's heavens, but the earth he has given to human beings"? Is it true, as the biologist E O Wilson has claimed (*The Creation: an appeal to save life on earth*, New York 2006, pp 75, 81), that "we are the giant meteorite of our time, having begun the sixth mass extinction of Phanerozoic history [i.e. the last half-million years]", with climate change alone threatening to wipe out a quarter of all species of animals and plants in the first half of this century?

It is easy to respond to reports of threats to the environment with either despair ("it's going to happen anyway") or complacency

("we've heard scaremongers before"). Is there a third option, a middle way?

Scientists at Chalmers believe that there is. Every new student this year was required to attend a lecture on sustainable development, and Chalmers projects on energy use, alternative forms of energy, and eco-friendly housing, often in collaboration with the leading universities in other countries, are frequently reported.

The churches, too, are being encouraged to take responsibility for our impact on the environment. Last year, the Church of England set up the "Shrinking the Footprint" campaign, to monitor and reduce our carbon emissions and consequent effect on the climate. Our Diocese has appointed an environmental officer, and is encouraging chaplaincies to do the same – our neighbours in Copenhagen have been particularly active. We in Gothenburg had the privilege of hearing Mark Lynas talk in church (*preview: September to November magazine*) when he was here for the Bokmässa last year, and came away encouraged to see what we could do to make a difference.

This special issue of the magazine, on Environmental Concerns, is one of the results.

Barbara

BISHOP'S LENT APPEAL, 2008

- The Bishop's Lent Appeal this year is
- in partnership with Christian Aid to raise
- money for Water Action Ethiopia.
- (Further information, from Christian Aid,
- can be found on the Diocesan web site
- www.europe.anglican.org. Contributions
- to the appeal may be handed in at church
- between Easter Day and Sunday 6 April.)

Give the world a chance

In October Revd Barbara Moss and several members of the St Andrew's Church Committee took part in an ecumenical programme focussing on the environment, climate and our responsibility towards the universe.

We attended a series of seminars and discussions in the Bethlehem Church. These included discussions about Fair Trading, the Congregation's Contribution to Environmental Work, Ethics and Energy - Questions for the Congregation. We

all have a responsibility for our common future. This includes thinking about our personal attitudes to use of energy in view of the growing awareness of the effect of global warming on our climate, and this includes the use of energy for heating our church buildings.



The right heat temperature is important if we are to preserve the building heritage of our churches. It is possible to arrange courses for members of the congregation who are interested in learning more about questions relating to environmental effects and climate

change and how we can contribute to the preservation of our world.. We were served Fair Trade coffee with chocolate and bananas. In St Andrew's, thanks to Emma Jones, we now use Fair Trade Coffee etc. after Sunday services. The seminar ended with prayers in the central meeting hall. Please contact

Barbara, Cecilia, Nancy or Tore

is you want any more information or would like to join a discussion group about Energy, Climate Changes and our Responsibility towards the Universe.

Nancy Fjällbrant



How long will Lima last?

Some reflections on climatic change in Peru

In the last magazine I recorded my first impression of Peru, the sand swirling around the airport terminal in Lima. Here we have eight million people (one third of Peru's population) living in a desert, depending for their water supply on the river Rimac, which is fed by melt-water from the glaciers in the Cordillera Central. You might say, well, they're alright then, but investigations of ice cores drilled by Lonnie Thompson, a pioneer climatologist, in 1976 and at the beginning of the 1990s showed that the glaciers had dwindled by one quarter in thirty years as a result of climate change.

With 2° of global warming, the glaciers are likely to disappear altogether by the year 2050, (see Mark Lynas's book: Six degrees).

You would think that the ordinary people in Lima were completely unaware of this threat to their existence. There they are washing their extraordinary fleet of cars of all shapes and sizes at every spare moment (if you stop, there is sure to be a child at the window offering to do it for you), hosing down their courtyards, and watering their parks and gardens. Most of them are dressed in the all-American way in jeans, t-shirts and sneakers, talk in cell-phones and drink coca-cola, just like many others we know, meaning that they are fully-fledged

members of the consumer society. What was sad to see were all the empty plastic bottles and plastic bags that littered the wayside on our journey south. We did not see the major waste disposal sites that must exist in such a large city, but it was normal to see rubbish tipped in all sorts of out-of-the-way places. Isn't that a worldwide problem though?

So what will happen to Lima? Already many of its citizens are extremely poor and live in mud-coloured shacks clinging to the bare, dry hills surrounding the city. They will suffer first. Only the rich will be able to afford bottled water transported from long distances, water pumped through the mountains from the lofty Cordillera Blanca to the east, or perhaps desalinated seawater. What will happen to the widespread fields of maize, melons and sugar cane found round Chimbote and Trujillo north of the capital, and the green oasis-like river valleys with fruit trees that we glimpsed from the Pan-American Highway? Half the population of Peru actually lives in the coastal desert areas. Many will return to the mountain villages from which they came, where water and some cultivable land will remain for a while.

Will the present society collapse altogether, as happened in the pre-Columbian Indian civilisations Moche (200-800 BC) and Chimu

(1100-1470 BC), established further up the coast, whose successful agrarian culture was based on fantastic aqueducts and irrigation works, but who apparently ended their days in famine, social unrest, warfare and mass migration? We have to remember though that these societies numbered at most half a million souls, Lima's end would be on quite another scale. The chief culprit in the collapse of the early civilisations was El Niño (el niño = male child, in Spanish, in capitals = the Christ Child). This is the name originally given to a warm current of water that appeared in the eastern Pacific Ocean every three to seven years around Christmas. When it occurs nowadays, it stops the cold nutrient-rich water rising up from the ocean floor that supports the major fishing grounds off the coast of Peru and leads to a massive loss of marine life and economic hardship. Another effect can be extensive flooding in coastal areas. The ancient Indian civilisations apparently coped with the floods but eventually succumbed to the droughts of the intervening years. Global warming is expected by some to aggravate the excessive weather conditions caused by the switch in the ocean currents and attendant airstreams and even lead to the drying out of the Amazon basin!

Gillian Thylander



Our great thanks are due to the following for donations to last years Lottery:

BoConcept; Bok & Bibliotek i Norden; Bäckströms Kött & Chark; Josephssons; Gunnebo Slott & Trädgårdar; Göteborgs Opera; Göteborgs Symfoniker; Loricks Smedja, Vessigebro; Marrakechdesign; Majornas Te & Kaffe; MUG Audio AB; Oriental Restaurant; Phon's Tai Kök; Restaurang Marsala; Salong Vivi; Scandic Hotels; Silja Line; St George Pub; The Book Corner; Tierra

Last year's lottery was a special Jubilee Lottery to celebrate the 150th anniversary of St Andrew's.

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)

The Anglo-Swedish Society Program is now on-line: www.angloswedish.se



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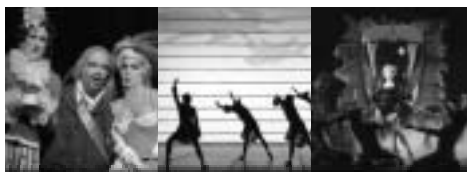
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Vestry Meeting – St. Andrew’s Church Gothenburg – 20 April 2008

directly after the Morning Service, in St. Andrew’s Church

Agenda

1. Opening Prayer
2. Appointment of a recorder of the Minutes
3. Election of two Churchwardens 2008

Annual General Meeting – St. Andrew’s Church Gothenburg 2008

to be held directly after the Vestry Meeting

Agenda

1. Agreement that the meeting has been properly convened
2. Reading and approval of the Minutes from the previous Annual General Meeting (2007)
3. Report from the Priest-in-Charge
4. Report on the Church Electoral Roll
5. Report on the workings of the St. Andrew’s Church Committee
6. Report on the fabric and inventory of the church
7. Report from the 2007 Deanery Synod in Latvia
8. Report from the British Factory
9. Statement of the accounts of the Church Committee and auditor’s report
10. Resolution of the meeting granting clear discharge or refusal for the accounts and administration
11. Appointment of an auditor and deputy auditor for the current year
12. Reports from the following groups:
 - Ladies’ Guild
 - Ladies’ Evening Group
 - Choir
 - Gardening Group
13. To receive notification of the names of the representatives from the groups entitled to appoint representatives to the Church Committee
14. Election of Members to the Church Committee
15. Election of Representatives on Deanery Synod
16. Any Other Business which may properly come before the Annual General Meeting*

* Any item to be raised here must be communicated *in writing* to the Churchwardens 10 days before the meeting.