

# St Andrew

March — May 2018



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Magazine of the English speaking church in Gothenburg

# Who's Who at St Andrew's

## Chaplain

Revd David Bruce

Norra Liden 15, 411 18 Göteborg Tel: 031-711 19 15

**e-mail address: chaplain@standrews.se**

**Internet website: www.standrews.nu**

Bank Giro 781-4015, SEB account number 5001 1013370

SWISH number 12 36 18 97 16

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Heather Wray 031 - 14 47 73

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Jeanette Munro 0709 - 876 581

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Steven Wray 031 - 14 47 73

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Jeanette Munro 0709 - 876 581  
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### Ladies' Guild

Marie Lygonis 0705 - 920 877

### British Factory Representative

Monica Edholm 031 - 29 30 40

### Other Elected Members

Jennifer Abbås 073 - 231 35 50  
Clifford Elliott 070 - 534 63 22  
Charity Ezeilo 076 - 238 66 01  
Tomas Fredén 073 - 626 19 16  
Sonia Willy 072 - 779 91 58  
Reena Samuel 076 - 607 88 28

## OTHER RESPONSIBILITIES

### Webmaster

Tilak Rajesh tilak.rajesh@gmail.com

### Sacristan and Magazine Editor

Alan Taylor 031 - 42 38 64

### Electoral Roll

and Magazine Subscriptions

Gisela Barnard 031 - 14 71 01

### Director of Music

Stephen Craig 0700 16 79 96

Gillian Thylander 031 27 92 70

### Caretaker and Environmental Officer

Ron Jones 0702 752 667

### Fire Officer

Alan Taylor 031 - 42 38 64

### Gardening Group

Cecilia Klevedal 031 - 12 75 08

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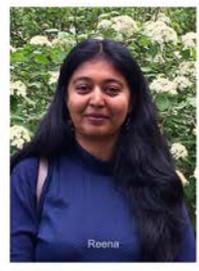
### Ladies' Evening Group

Jeanette Munro 0709 - 876 581

Rosa James 031 - 19 49 75

**Our Vision for St Andrew's**  
Seeking God's will through  
prayer and worship, outreach, and nurturing community

# Our Church Committee Members



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



## Letter from our Chaplain

The use of colors to differentiate liturgical seasons is a custom in use among some Western churches for hundreds of years. Although this custom is an ancient one, there has not always been agreement on what the colors should be. The Council of Trent in 1570, a Roman Catholic response to the Reformation, codified the colors for the Roman Catholic Church. When we talk about “traditional” colors today, we are usually referring to that codification. This contained four basic colors: purple (penitence), red (Spirit or Martyrs memorials), green (long season after Pentecost) and white (festivals). Other colors, or no color at all, were acceptable variants in some regions.

The Reformation of course was a watershed for Christian ritual practice. Anglican and Lutheran churches often used some form of liturgical colors; however, the Reformed tradition of churches for the most part did away with the custom of using colors, opting for much more simplicity. During the ecumenical liturgical movement of the mid-20th Century, Protestant churches began to look back at some of the ritual and colorful practices of the past with an eye toward reclaiming them to help give expression to feeling, tone, and imagery underlying the Biblical readings in the more extensive lectionary which we use today.

Before the Reformation’s iconoclasm, and Trent’s code, practices varied from place to place, often depending on what was available. Indeed, in some places the custom was to organize vestments into practical categories of “best,” “second best,” and “everyday”--not depending on the color at all. For Christmas and Easter the “best” vestments were used, no matter the color!



Other, less prominent feasts or Sundays got “second best” or “everyday.”

In Anglican practice while the Latin or Roman usage has taken precedence in most places, variants taken from the uniquely English tradition, the Sarum Rite of the Diocese of Salisbury gives us the option of Blue for Advent and the Lentan Array which uses unbleached linen embellished with passion red. Purple is not used at all. So, here is a challenge to worship planners: Take it upon yourselves to develop and expand the “received” traditions !  
*Reference is made to the Rev. Susan Blain, Curator for Worship and Liturgical Arts Local Church Ministries, United Church of Christ. USA.*



Mary Magdalene washing the feet of Christ.  
We will be celebrating Christ washing his disciples feet in church at the evening service on Maundy Thursday.



# Services: March — May

Unless otherwise stated, there is just one service on Sunday: Parish Communion at 11.00

## **MARCH 18,** Lent 5

LA: Gisela Barnard, Ann Gustafsson  
Prayers: Alan Taylor

## **MARCH 25,** Palm Sunday

LA: Ann Gustafsson, Alan Taylor  
Prayers: Charity Ezeilo

## **MARCH 29,** Maundy Thursday

18.00 Eucharist

## **MARCH 30,** Good Friday

11.00 The Way of the Cross

## **APRIL 1,** Easter Sunday

9.30 Holy Communion  
11.00 Family Eucharist  
LA: Alan Taylor, Gisela Barnard  
Prayers: Ann Gustafsson

## **APRIL 8,** Easter 2

LA: Gisela Barnard, Alan Taylor  
Prayers: Clifford Elliott

## **APRIL 15,** Easter 3

LA: Ann Gustafsson, Gisela Barnard  
Prayers: Happiness Ezeilo

## **Annual General Meeting** after the service

## **APRIL 22,** Easter 4

LA: Alan Taylor, Ann Gustafsson  
Prayers: The Willy Family

## **APRIL 29,** Easter 5

LA: Gisela Barnard, Ann Gustafsson  
Prayers: Keith Barnard

## **MAY 6,** Easter 6

9.30 Holy Communion  
11.00 Family Eucharist  
LA: Ann Gustafsson, Alan Taylor  
Prayers: Jennifer Abbås

## **MAY 13,** Easter 7

LA: Alan Taylor, Gisela Barnard  
Prayers: Gisela Barnard

## **MAY 20,** Pentecost

LA: Gisela Barnard, Alan Taylor  
Prayers: Cecilia Klevedal

## **MAY 27,** Trinity Sunday

LA: Ann Gustafsson, Gisela Barnard  
Prayers: Gillian Thylander

## **JUNE 3,** Trinity 1

9.30 Holy Communion  
11.00 Family Eucharist  
LA: Gisela Barnard, Alan Taylor  
Prayers: Alan Taylor

## **JUNE 10,** Trinity 2

LA: Ann Gustafsson, Gisela Barnard  
Prayers: Jeanette Munro

## **Garden Party and Lottery**

The Garden Party - or Bazaar as we used to call it - will take place on the 26th May, the last Saturday in May and the day before the Swedish Mother's Day.

It is hoped that the Lottery will start in April. Prizes are dropping in including the big ones from Stena Line but we still need some more interesting prizes. Do you have favourite restaurants or shops you could approach.?



## Christmas at St Andrew's

It really feels like Christmas when we meet the crib and all the candles, the christmas tree, the flowers and all the decorations. Then we know that at last that joy has come into the world.



## Children's Choir

Here are some members of the children's choir who visited us for Candlemas. The choir now meets up at the International School in Guldheden on Fridays at 4 p.m.

They have a very wide repertoire of folk songs, well-known rounds and some hymns

and hope to take part in a special service in April or May.

Please contact Stephen Craig - [s\\_m\\_craig@yahoo.co.uk](mailto:s_m_craig@yahoo.co.uk) or Reena Samuel [reena.samuel@gmail.com](mailto:reena.samuel@gmail.com) if your child is ready to join in!



## Back to Merbecke!

Some of you might have heard that St Andrew's choir is going back to Merbecke.

All of you who attended church on the First Sunday in Lent would have heard and even tried to take part in his music in the psalm, gospel acclamation, Sanctus and Benedictus and Agnus Dei and various responses. Some old choristers were overjoyed! The Music Committee \* hopes that everyone will soon learn or relearn the lovely liturgical music, partly based on

traditional Gregorian chants but with simple rhythmical accents to bring out the meaning of the texts in, for example, the psalms.

Our former organist Peter Hansen has reminded me that "we used to do a lot of chanting in St Andrew's during the 80:s and beginning of the 90:s because every second Sunday service was Matins according to the Book of Common Prayer and we sang the Jubilate, the Te Deum and the Benedictus" (as well as the music connected with Holy

Communion on the other Sundays). We also had Evensong regularly with the Nunc dimittis and the Magnificat, which at the moment we only remember in hymn 362 "Tell out my soul, the greatness of the Lord".

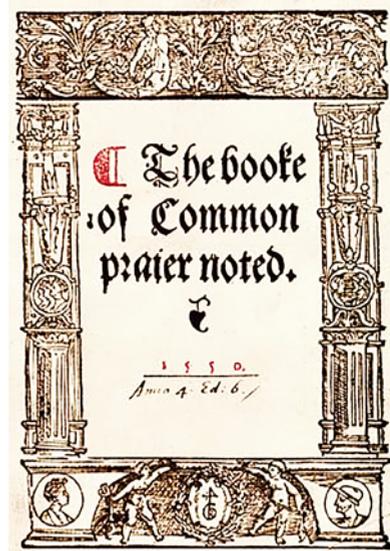
So who was this Merbecke? John Merbecke (also spelt Marbeck or Merbeck) is believed to have been born in Beverley, Yorkshire, England in 1510, during the reign of Henry VII – you know, the first of the Tudor monarchs. It seems that he was a chorister in St George's Chapel, Windsor and was employed as an organist there in about 1541. He was probably still the organist there when he died in c.1585.

When the first Book of Common Prayer was published, in 1549, a need was felt for service music similar to that used for the old Latin rites. It was Archbishop Cranmer who asked Merbecke to provide a collection of service music "containing so much of the Order of Common Prayer as is to be sung in Churches". He wanted to have a simpler form of service music, urging Merbecke to have "for every syllable a note."

Merbecke's Book of Common Prayer Noted (meaning with musical notes) was published in 1550, but unfortunately was only in use for two years until the Second Book of Common Prayer was published during the reign of Edward VI in 1552. I think we all know what happened when Catholic Queen Mary succeeded to the throne a year later. During the reign of her sister Elizabeth (1558-1603) the English liturgy was brought back but Protestant sympathies prevailed and the service music was dropped! Merbecke's book had no successor, and was essentially forgotten until the Oxford Movement rediscovered it in the mid-1800's. Versions of his music became known and loved in many different churches, and numerous composers have

imitated his style. There was a period of reaction in the late 1900's, with an emphasis on "world music", but we on St Andrew's Music Committee feel that we are honour bound to revive the best of Anglican liturgical music. In addition to our wonderful treasury of hymns.

*Gillian Thylander, choirmistress*  
P.S. I was interested to see, when consulting Google and Wikipedia for information on Merbecke, that the Episcopal Church in the US have three special days in the year dedicated to the three great musicians from the time of the Tudors: Byrd, Tallis and Merbecke.



## Renovations in St Andrew's Church

For the last six months it has been impossible to hold any Friday lunchtime concerts in St Andrew's because we were required by law to fit the church with a toilet that can be used by people with disability. A very complicated procedure in our little church. From August up till Christmas the electricians were busy working on the wiring system. We carried on with only half the lights, but the workmen obligingly fixed some extra lighting in time for our two carols services! Then in the New Year the real work started. A wooden partition was erected behind the last row of pews to keep out the dust which would be created by the building work. The old toilet area and passage to it have been widened and the room is slowly taking shape.

While this has been going on the congregation seems very happy with the partition as it makes the inside of the church rather cosy and the acoustics somewhat better. Another benefit of it is that it has created a little room near the entrance where we usually have our refreshments after the service. This area has a round table and chairs and lends itself admirably to the Sunday school. Wouldn't it be wonderful if we could have a permanent partition there so that we could have Sunday school every Sunday? The powers that be need to remember that, although St Andrew's is a Class I Listed Building, it was also built to provide for all the needs of the people who attend it, especially as we do not have any other facility.

*Gisela Barnard*



## Räddningsmissionen in St Andrew's Church

On many mornings, together with our local Newspaper, we also receive letters from one or the other charity asking for our help. This morning there was one from Räddningsmissionen, who thanked us for our help over the past year. It included a leaflet with a picture of the inside of our church! Why?

you may ask. Well, St Andrew's is not only there for its congregation, but it is also a place where other organisations are able to look after people in need. Räddningsmissionen provides food, warmth, comfort and advice one evening a week to those girls forced into prostitution.

*Gisela Barnard*



*"Vi har träffat kvinnor som suttit och gråtit och velat lämna sin situation. Tänk om vi kunde säga att vi tar dig härifrån, vi tar dig till ett ställe där du kan duscha, äta, sova och där ingen ställer frågor."*

# The Ladies Guild

1943 / 2016

## *What happened after March 2016*

At the March 2016 AGM of the Ladies Guild our treasurer resigned because of ill health, and our secretary was unable to continue for personal reasons. My deputy was also reluctant to continue so that left myself and two other non-committee Guild members to carry on. However, in accordance with the Constitution of the Guild, this was not feasible, so I had no alternative but to discontinue the Guild in the old form. After giving it some thought, I decided to continue with our monthly meetings but change the venue to the Smyrna church café., making it a drop-in meeting. This way anyone could come at any time and just have a cup of tea or coffee. I tried this during the autumn of 2016 and spring of 2017, but sadly this idea was not well

supported and often, I sat there alone.

I have now changed our meeting place to the lovely **café in Villa Belparc, Slottsskogen** and hope it will prove to be more welcoming. It's near the tram stop and it's a lively place to meet. *Everyone from St Andrews is welcome, their friends and visitors as well.* I'm hoping that this will prove successful because it's rewarding to sit and chat, share a problem or enjoy a good laugh. Once again, I'll be there on the second Thursday of the month between 11.00 and 13.00, so I do hope someone will drop in!

Our next meeting is on April 12th.

Looking forward to seeing you all

Marie Lygonis, tel. 0705 92 08 77.

email: [marie@lygonis.com](mailto:marie@lygonis.com) Marie Lygonis.

# The St Andrews Guild

Social meeting





# Remember your Spirit

## Sermon by David Bruce On Sunday 25 February — the Second Sunday in Lent

Twenty first Century writer Anne Lamont spoke of her faith experience in this way:

*“I have a lot of faith. But I am also afraid a lot, and have no real certainty about anything. I remembered something Father Tom had told me—that the opposite of faith is not doubt, but certainty. Certainty is missing the point entirely. Faith includes noticing the mess, the emptiness and discomfort, and letting it be there until some light returns.”*

Often times when things get difficult and messy, we speak of losing our faith. We sometimes hear from people who have drifted away from the church. saying that they lost their faith due to dire circumstances that occurred to them or someone close to them. They say that they cannot believe in a God who would allow *“Bad things to happen to Good People”*, to quote the title of a book by the same name, or who seems to allow evil to thrive in this world. These are common questions and ones I ask myself from time to time. especially after the horrific school shooting in Florida which occurred in February of this year. Where was God, we may ask, when that gunman entered that school and killed those children and teachers and leaving others wounded?

I take this personally as my brother’s wife teaches elementary school in Southern California, and my brother volunteers in her classroom with children who come from underprivileged backgrounds. I spoke to him after the school shootings and thought that what happened in Florida has happened in California, and that the setting that he and

his wife work in is like that one in Florida. In other words, it could happen there, yet their faith in what they are doing is making a difference in the lives of those children for the greater good keeps them doing what they feel is right. In other words, against all reason they have faith that what they are doing is right.

Abraham and Sarah following God’s plan



The readings over these weeks in Lent deal with acting on faith over against reason. In the readings for Lent, the Christians in Rome who heard Romans 4: 13-25 also must have been mis-appropriating the promises they heard. Paul revisits the story of God’s promise to Abraham and Sarah, emphasizing that they received these promises of abundance in the context of relationship, not legalities. This promise became Abraham’s reason for being. *“No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what had been promised. Therefore his faith was reckoned to him as righteousness.”*

God’s covenant with Abraham and Sarah, with the Romans and with us, is a move

from relationship into deeper right relationship. The promise that “I will be their God” reaches unimaginable depth in Jesus’ death and resurrection. This is the direction we are moving towards in Lent as we enter with Jesus into our own wilderness experience. These forty days of Lent and finally Holy week we proceed with faith in the hope of the Resurrection because the God of Abraham is our God and our relationship with God is the light that overcomes the darkness.

Abraham and Sarah were told to be “blameless,” that is, completely loyal to God; perhaps that reminds us of Jesus’ own words about being “pure of heart.” Like the words of Micah, so simple and clear, about what the Lord requires (“Do justice, love

kindness, and walk humbly with your God”), these requirements of Abraham by God sound simple: “Walk before me, and be blameless.”

Let us ask ourselves in this Lent In what ways is the Stillspeaking God acting and initiating wonderful things, including surprising and seemingly impossible ones, in our life and of our church today.

What does it mean to you to “walk with God”? How do you and your congregation experience yourselves as included in this covenant? Who else is included, perhaps in spite of our own expectations and desires?

Blaise Pascal, 17th century said:  
*“It is the heart which perceives God and not the reason. That is what faith is: God perceived by the heart, not by the reason.”*

David Bruce

## LOTTERY 2017

The following organisations, shops and restaurants kindly gave us their support:

BioRoy  
 Cafe Majviken, Karl Johansgatan  
 Chapmans Blommor  
 Chumphon Thai Restaurang, Chapmans Torg  
 Göteborgsoperan  
 Göteborgs symfoniker  
 Hagabadet  
 Huskvarnabutiken, Frölunda Torg

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 Nordic Wellness  
 Pensionat Styrso Skäret  
 Stadsteatern  
 Stena Line  
 Thai Oriental, Kaserntorget  
 Öckerö-FISK, Feskekörka

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

[www.angloswedish.wordpress.com](http://www.angloswedish.wordpress.com)

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

Membership benefits include an active social programme.

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



The annual fee per family is 100.00 SEK. Anyone interested should contact Gisela Barnard (031 147101) or send an email to [membership@britishclub.se](mailto:membership@britishclub.se) to request more information.

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 **Göteborgs  
Stadsteater**



**Steven Wray**

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mejl: [bc@perfektenglish.biz](mailto:bc@perfektenglish.biz)  
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4 - 6 juli : Akvarell  
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*Välkommen*



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