

St Andrew

June – August 2018



20 kr

Magazine of the English speaking church in Gothenburg



Who's Who at St Andrew's

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Our Vision for St Andrew's

*Seeking God's will through
prayer and worship, outreach, and nurturing community*



Our Church Committee Members



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



Letter from our Chaplain

For this edition of St. Andrew's Magazine I want to share with you these reflections by UCC minister Katheryn Mathews of the United Church of Christ, USA. I think she deals well with the OT reading from Isaiah and the call of God.

Perhaps the current over-use of the word “awesome” has diminished the power we once gave to the word “awe.” We usually say something is “awesome” when we’re impressed or enthusiastically approving of or appreciating it, but are we truly struck speechless, or suddenly and painfully made aware of our inadequacy, our smallness, let alone our brokenness and our sin? Hardly.

For this week’s observance of Trinity Sunday, our text from Isaiah marvelously brings together a portrait of a majestic and truly awe-some God, limited as these words may be, and yet it also portrays a God seeking assistance, or at least seeking an agent to do God’s will and to carry God’s message, a message that will turn out, in this case, to be one of judgment. We always say we’re called to preach, to live, the good news, but this text reminds us that God’s judgment is, at times, part of that message.

AN OPPORTUNE MOMENT

Scholars don’t agree on the significance of the timing mentioned (in verse 1) in setting the scene for Isaiah’s vision: “In the year that King Uzziah died...”; however, James Newsome suggests that the powerful king’s death is why “the prophet is roused to activity by the Spirit of God” and “may have been a signal to perceptive persons that changes in the fortunes of the nation were on their way and that, in significant ways, Judah would stand in special need of God’s grace in the years ahead” (*Texts for Preaching Year B*).

If we think about it, we stand in need of God’s word in every time, in every condition, but in this particular moment, it seems that



the people needed to hear a particular word of *judgment*. Isaiah was chosen, and even volunteered, to fill that role.

Beginning with prayer

Preachers might reflect on this text by drawing on the beautiful prayers of Walter Brueggemann in *Awed to Heaven, Rooted in Earth*, where he acknowledges God as “holy...unutterable, dread-filled, beyond us...so unlike us”--and yet, we are called by this same God, “sent” and “authorized... to hard places, to tough times, to resistant circumstances.”

In another book, Brueggemann describes the importance of the setting in which this holy and unutterable God sits: “We are here at the core of holiness from which is decreed all that happens everywhere in creation...”

The throne room of God is the policy room of world government. There is business to conduct. There is creation to manage. There are messages to be sent. The government of Yahweh....needs a carrier" (*Isaiah 1-39, Westminster Bible Companion*).

GOD, SITTING ON A THRONE

That's one way to look at this story: God is sitting on a throne, mighty and adored, ruling the world and attended by fearsome creatures who have to cover themselves and their eyes because they are in the presence of the Holy One. There is sound and size, shaking, smoke, and spectacle, flying seraphs and fiery coals. Now, that's awesome! And yet this God, unspeakably holy and great, asks a simple, practical question: «Whom shall I send, and who will go for us?»

This is the story Isaiah the prophet provides to justify his call as a prophet. Prophets need call, or vocation stories, just as we do today. When a person presents himself or herself before a church committee, claiming a call to ordained ministry, for example, they had better be sure to have a clear sense of call. They might acknowledge that they've resisted the call, but that's okay. Isaiah and many other prophets did the same.

WHO WILL GO FOR US?

Still, lay and ordained people alike share a sense of a God beyond their words, beyond their imagining, this God who nevertheless has a task, a word, a path for them. This call seems far less like a command or authorization than a question, a wondering, an invitation. *Who will go for us?*

Isaiah's answer is immediate and clear, but first he faces a woeful recognition of his unworthiness before God: R. Michael Sanders notes that the prophet's reaction doesn't reflect fear for his safety so much as a deep awareness of his sin: "Isaiah seems not so occupied with death as he is with how

he has lived life" (*The Storyteller's Companion to the Bible, Volume Six: The Prophets I*). The mark of a burning coal on his lips, ironically, conveys healing and reconciliation and preparation for the work ahead. We could say that in his "purification" for service, Isaiah experiences *transformation*.

QUIET OR DRAMATIC?

Have you ever had a glimpse of God's majesty and power and awesomeness? Some folks experience God's call as a quiet, intuitive experience, while others would describe it as dramatic, even fearsome, one that shakes them to their core. It's a paradox of our faith that the God of power and might is also the intimate, close-at-hand God who speaks to us in our loneliest need and fretful questioning. How eager has your response been to the opportunities God has given you to speak a word beyond yourself?

This text from Isaiah speaks to us, as individuals and as communities of faith, when we are prone to complacency and to the simple maintenance of respectability and even to just plain survival, rather than thinking of "glory"--the glory of God, that is. Brueggemann, in his prayers, notes the inclination of religious people, faithful people, to "arrange our lives as best we can, to keep your holiness at bay, with our pieties, our doctrines, our liturgies, our moralities, our secret ideologies, safe, virtuous, settled."

Still, God's "insisting, demanding" call, to which we may or may not respond well, is not simply one of commanding us as servants; rather, Brueggemann says that we are by God's "holiness made our true selves." So Isaiah's call, or rather, God's call to Isaiah, and Isaiah's fearful but faithful and humble response, leads him to his true identity as God's servant, God's creature, God's child (*Awed to Heaven, Rooted in Earth*).

IMMANENCE OR TRANSCENDENCE

Perhaps a church will stress immanence

or transcendence, one over the other, or even neglect one entirely. Scholars note the similarities between the scene before God's throne here in this text and the order of many worship services, with praise ("Holy, Holy, Holy," we often sing) and confession and forgiveness, along with the charge to take God's message out into the world. If you stop and think about each part of your worship service, do you experience God as both transcendent and near at hand, present within your life personally and yet so far beyond anything we might describe?

There is a foundation-shaking reality behind our words and our actions in worship, an utter holiness beneath our feeble attempts to pray and praise such an awesome God. How do our liturgy and the beauty of our sanctuaries even begin to touch the hem of such a robe, a robe so great that it "filled the temple"? I remember many filmstrips from my Catholic religion classes that included this scene, with God (*presumably, God the Father*) portrayed as a king on a throne (*often, God was represented by a triangle with beams of light emanating from it, appropriately for Trinity Sunday*).

Expanding our images of God

Even though that filmstrip picture of God as a king (old, male, and white) was obviously drawn from this text from Isaiah (as well as texts in Revelation), I found it difficult for many years to expand beyond those childhood images of God. So I wonder how the text speaks to those in our congregation whose minds will stick on that image of an old, white, male King on a throne and not hear the rest of the sermon; visual imagery, after all, is usually more vivid, more impactful, more compelling, than the words we say about it.

I also wonder how this text is heard by those who are beyond our walls, those

not--or no longer--part of a community of faith, who have experienced God's holiness and God's nearness in other ways and other images. Indeed, how much is God a part of our everyday thoughts? How much time and energy have we given to expanding and deepening our understanding of God, our images of God, our experience of God?

Too little of God?

According to Henry G. Brinton, "Our problem today is not that we grasp too much of God, but that we experience too little of God. But if we expand our hearts and minds so that we can encounter God in fresh ways, then we discover a Lord who is extraordinary, not ordinary" (*New Proclamation Year B 2009*). What are those "fresh ways" that we encourage our congregation to encounter God?

James Newsome beautifully ties together the notions of God's holiness, and God's call to each of us, for this holy God is "a God of justice and love [who] summons the people of God to live lives characterized by the same persistent principles" (*Texts for Preaching Year B*). This God is no tyrant, no ruler by whim or temperamental tantrums: this God of majesty, of holiness and goodness and grace, is the same God who formed us in love, in God's own image, and set us in this beautiful garden to care for it; this is the transcendent God of the universe who holds us close and knows us by name. That is the "awesome" truth at the heart of our faith.

Art and transformation

I was pondering all these things when, fortuitously, a friend shared a post by Mary Chapin Carpenter on Instagram with a photo from the nave of Canterbury Cathedral. The musician/artist acknowledged that she mostly belongs to the "Church of Nature" but also loves to visit church buildings. She

shared a picture of a work of art by Arabella Dorman that hangs in Canterbury Cathedral, with the appropriate title, "Suspended."

Chapin Carpenter and the notes on the display convey that paradoxical blend of an ancient holy site and the sacred, contemporary reminder offered by "clothes and shoes salvaged from the [beaches and the camps of] Lesbos and Calais, having been discarded by refugees when they were offered clean, dry clothes." She evokes the suffering endured by those desperate travelers, "having survived multiple threats of hunger, thirst, hypothermia, drowning and unspeakable fear on their sea crossings." (Can any of us ever forget the devastating photograph of the toddler whose body "washed ashore" during his family's flight from danger in their own land?)

Take notice of the suffering

Mary Chapin Carpenter delivers a powerful message, just as the artist, Arabella Dorman, does--modern-day prophets who call us to repentance and transformation, awareness and action: "By bringing the hidden wearers of these garments into our immediate presence, you are invited to contemplate the real individuals behind the politics and the human stories behind one of the most defining issues of our time."

She also describes the light within the arrangement that shines with hope but also dims to urge us not to let these suffering sisters and brothers slip from our sight, our awareness, our commitment to justice and compassion and generosity and hospitality--all words that describe that holy, transcendent God and the call that we have been given. How will we respond, in our turn? May we say, too, "Here I am, send me!"

The Rev. Kathryn M. Matthews retired in 2016 after serving as dean of [Amistad Chapel](#) at the

national offices of the United Church of Christ in Cleveland, Ohio.

You're invited to share your reflections on this text in the comments below the post on our [Facebook](#) page.

A Bible study version of this reflection is at [Weekly Seeds](#).

The Rev. Mark J. Suriano serves as Pastor of [First Congregational](#) United Church of Christ in Park Ridge, New Jersey.

For further reflection:

Huston Smith, 20th century

"Might we begin then to transform our passing illuminations into abiding light?"

Richard Bausch, Peace, 21st century

"He turned in a small circle and looked at the grass, the rocks, the river, the raining sky with its tatters and torn places, the shining bark of the wet trees all around. He could not think of any prayers now. But every movement felt like a kind of adoration."

Annie Dillard, 21st century

"I think it would be well, and proper, and obedient, and pure, to grasp your one necessity and not let it go, to dangle from it limp wherever it takes you."

Parker J. Palmer, Let Your Life Speak: Listening for the Voice of Vocation, 21st century

"Before I can tell my life what I want to do with it, I must listen to my life telling me who I am."

Thomas Merton, No Man Is an Island, 20th century

"For each one of us, there is only one thing necessary: to fulfill our own destiny, according to God's will, to be what God wants us to be."

Albert Einstein, 20th century

The most beautiful thing we can experience is the mysterious. It is the source of all true art and all science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed."



Services: March — May

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

JULY 1, Trinity 5

LA: Gisela Barnard, Ann Gustafsson

Prayers: Ann Gustafsson

JULY 8, Trinity 6

LA: Gisela Barnard, Alan Taylor

Prayers: Charity Ezeilo

JULY 15, Trinity 7

LA: Ann Gustafsson, Gisela Barnard

Prayers: Happiness Ezeilo

JULY 22, Trinity 8

LA: Alan Taylor, Ann Gustafsson

Prayers: The Willy Family

JULY 29, Trinity 9

LA: Gisela Barnard, Ann Gustafsson

Prayers: Keith Barnard

AUGUST 5, Trinity 10

9.30 Holy Communion

11.00 Family Eucharist

LA: Ann Gustafsson, Alan Taylor

Prayers: Jennifer Abbås

AUGUST 12, Trinity 11

LA: Alan Taylor, Gisela Barnard

Prayers: Gisela Barnard

AUGUST 19, Trinity 12

LA: Gisela Barnard, Alan Taylor

Prayers: Cecilia Klevedal

AUGUST 26, Trinity 13

LA: Ann Gustafsson, Gisela Barnard

Prayers: Gillian Thylander

SEPTEMBER 2, Trinity 14

9.30 Holy Communion

11.00 Harvest Festival

LA: Gisela Barnard, Alan Taylor

Prayers: Alan Taylor

SEPTEMBER 9, Trinity 15

LA: Ann Gustafsson, Gisela Barnard

Prayers: Jeanette Munro



Palm Sunday and Easter



Reading the palm Sunday gospel story collectively



Easter lilies and candle



Father David showing the Easter Garden to the children

People in church



The Afro group singing at the International Service



Rebecca and grandma Marie Lygonis



Reena Samuel with her family and parents, visiting from India

Pentecost and Baptism



At the Baptism of Avishai Quinn Knox Laasonen on may 20th at Pentecost



Bazaar and Garden Party



We were blessed with a warm sunny day.

A big thank you to all who made it possible, after weeks of preparation, and for your generous donations. At 8 o'clock many able hands raised the tents and stall holders filled their tables with home made cakes, bread, etc., plants, books, lotteries and childrens toys.

During the day we were entertained by a young classical guitar player, Vanja Posavec, while friends were enjoying the delicious refreshments of cup cakes, sandwiches, drinks, etc. at the same time catching up on recent news.

Thank you again all of you for your support.

Ann Gustafsson



Master guitarist Vanja Posavec playing for us

Heikki Nenonen repairing the shed after a break in

Sunday School at St Andrew's church



Sunday school has taken various forms during 2017. We have had some classes in Haga but also in the church. We have more people taking a role in the Sunday School. Uncertainty with the Haga rooms and building work has affected the Sunday School. However, by the end of 2017, there was a notable number of children attending the church, and parents felt the need to have Sunday school more often. Thus it was decided to conduct Sunday school on every Sunday during the liturgy, at the back of the church. The temporary partition at the back of the church came as a blessing in disguise. The partition in fact provided an ideal space to conduct Sunday School. Since there was a door to it children could watch videos

related to Bible stories and small discussions and recitation were held. From the 14th of January 2018, 6-8 children are attending the Sunday school on an average.

Above are photos taken during the lent, where children had gone out in to the church garden and gathered small twigs, flowers, buds, feathers, stones etc., and spread it out on a mat. This was done with an intention to develop the capacity to appreciate the creation and the creator. At present there is a break in the conduct of Sunday School as the church is waiting for the City administration to give permission for a partition at the back of the church.

Sonia Sunny

Vision for Music in Church and for St Andrew's in Gothenburg 2018

Every Sunday we can read the following on our pewslip - "seeking God's will through prayer and worship, outreach, and nurturing community" our vision statement. I clearly remember spending one Sunday morning during Barbara's time, writing down and calling out what we all thought should be included in our vision for St Andrew's, all of which was displayed on a screen afterwards for us to inwardly digest!

Is it time to have a similar meeting one Sunday to discuss what should be included in our musical life and how to reach out to the people around us? Surely we do have something very special to offer, partly based on the Anglican tradition and partly on the fact that we are multinational and maybe have other cherished traditions?

I've been writing this article on and off during the Royal Wedding Day at Windsor. What a coincidence actually! The service was perhaps just the kind that would

combine all our different leanings. First of all, it was in St George's chapel with its fantastic stained glass windows, which was where Merbecke was organist back in the fifteen hundreds. I loved hearing the choristers robed in red singing "The Lord bless you and keep you" by John Rutter, which our little choir sang together with the German choir at the Ecumenical Service last October. We had a lively address from Bishop Michael Curry, the first African-American leader of the US Episcopal church in USA, and also a Gospel choir. I thought sadly about when our choir was large and varied enough to sing Tomas Tallis:

*"If ye love Me, keep My commandments.
And I will pray the Father, and He will give you
another Comforter, that He may abide with you
for ever, even the Spirit of Truth. Amen."*

Words from St John 14, v. 15-17.

This is a perfect message to us, isn't it?

Gillian Thylander - choirmistress



Bishop Michael Curry at the Royal Wedding

Stephen's Vision for our Music at St Andrew's

“My whole aim in the beginning was to build on St Andrew's musical life and worship so that it is diverse and stronger.”

His vision is to

1. Develop church services: Eucharist, Family services, Evensong, Matins, weekday services.
2. Other projects: Carols during Advent and Easter.
3. Handel's Messiah and other large-scale projects.
4. Concerts: Other days of week.

Including recitals by high-profile organists prepared to perform free of charge in order to raise money for a reconstituted ORGAN FUND, in view of the fact that we actually have the finest small organ in Gothenburg according to our former organist Peter Hansen.

This brings us to the question of the communion music that Peter Hansen wrote especially for our choir. It has been acclaimed by fellow organists as brilliant, and many would like to use it in their own services. I personally think that we are therefore honour-bound to learn it, piece by piece, respectfully and carefully. It is indeed different from the Addington Service, which replaced Merbecke in the 1990s, and it was actually intended for Or-

dinary Time or the Green Season, following Trinity Sunday. Originally a third type of communion music by the popular modern composer John Rutter, was intended to come into use next Sunday, but we think we should stick to Peter's service until Advent!!! We could, of course, invite the fantastic AfroVocals to join us at Harvest Festival!!! The choir is looking forward to joining the German choir to practise for the annual Ecumenical Service on or near United Nations Day. Then we have our traditional Remembrance Sunday Service on or near November 11, After that we usually start choosing and practising carols. In the past few years, we have had to enlist the help of several other choirs to be able to keep of the traditional Festival of Nine lessons and carols during Advent.

Finally, it is vital to build up our choir once more, now that many members have had to retire and others have moved away or are working. If we have a good programme, we are much more likely to be able to attract some good singers.

Gillian Thylander – choirmistress

Concerts in church.

In our last Magazine I wrote about the building work going on in St Andrew's and how we could not have any Friday lunchtime concerts. Well, at Easter all was finished and concerts could start again. Since then we have had three concerts starting with Samuel Runsteen – viola da gamba, and Marcus Strand – Theorbo. A few weeks later came a ladies choir from Åland with their conductor. They called themselves Magnificat and sang some very beautiful

songs in several languages and voices. Very moving. A pity that only 12 people came to listen to them. The latest concert was PianoBasso, one of our favourite duo, playing meditative music. Very moving. The next couple of months look quite promising with different concerts coming up, one of them on a Saturday and some possible evening concerts. Very exciting. So if you are a music lover keep watching our home page.

Gisela Barnard

The St Andrews Guild

Social meeting

We will be meeting on the following dates during the spring and summer. I hope that some of you will take the chance to spend a happy hour or two chatting and laughing together. We will meet at the **café in Villa Belparc, Slottsskogen**. It really is so lovely there in the summer. Come along and enjoy a cup of tea/ coffee, an ice cream or even just be with us for the company. It's quite near the tram stop (Botanical Gardens) and I'll be there from 11 00 until about 13 00.

It's a lovely café and all family members (and dogs) are welcome, so please try and come.

The dates are: June 14,th July 12,th August 9th and September 13th.

That's the second Thursday in the month.

Looking forward to seeing you all,
Marie Lygonis
tel. 0705 92 08 77.

email: marie@lygonis.com



LATE NEWS

Finally after several months of planning and representation to the appropriate authorities we have received advance notification (orally) that we will be allowed to build the glass partition in church, which will enable a Sunday School to meet during our services. I know that this will please a large number of our congregation.

Also we have installed new equipment to measure temperature and humidity at several important points in the building.

This will enable us to plan appropriate measures to treat the mould, which we have in several places. To this end we have also engaged an expert in this field to advise us.

We all hope that these measures will secure a promising future for our church and safeguard the inheritance we have received from generous past members, with our beautiful building with its historical roots.

Alan Taylor

New Chaplain for Copenhagen

On Saturday 16th June, the REVD SMITHA PRASADAM was installed and licensed as the new chaplain of St Alban's church, Copenhagen in a wonderful and joyful service. Friends and colleagues joined the congregation in the Danish capital and the service was led by Archdeacon Colin.

Revd Prasadam has described herself as a priest, theologian, apostle, evangelist and steward. She was born in South India but has lived most of her life in Britain. Describing her childhood and faith she has said: "My love of God began in Nellore, Andhra Pradesh as a very young child at my grandmother's feet where, as family and neighbourhood we gathered nightly on her verandah in the cool of the evening to feast on Scripture, prayer and fellowship in the Gospel. This came as naturally as breathing and permeates everything."



Congregation with largest Sunday attendance in Copenhagen is St Alban's Anglican Church

St Alban's Anglican Church in Copenhagen describes itself as a growing, diverse and inclusive Christian community. I can certainly attest to this being the case from my many years of episcopal oversight of this parish. Children and adults from every part of the world form the congregation, united by Eucharistic worship in English, according to the rites of the Church of England. The diversity contributes to making St Alban's a parish rich with varied gifts.



The ministry team itself is very diverse. A new chaplain has just arrived, the Revd Smitha Prasadam. Smitha comes originally from Bangalore India. Smitha has two priests who assist her in an auxiliary capacity, one is a Dane but a priest of the Church of England, none other than our own Director of Ministerial Development, the Revd Canon Ulla Monberg. The other is also a Dane but a priest of the Evangelical Lutheran Church of Denmark, the Revd Palle Thordal. Also part of the ministry team is a Deacon, Christophe Ndikuriyo who is from Burundi. Three licensed Readers, two who are UK nationals and one a Norwegian, are joined by another two studying for this Licensed Lay Ministry. A children's, youth and student worker is also part of the team, Joakim Steiner-Johnsen.



Concerts booked and confirmed to date:

30.06 (Saturday)	The Bombadils – Folk band from Canada – Sarah Frank
13.07	Kevin Ayesh – piano
20.07	Rose-Marie Björklund violinist, plays with Frederic Schöning, pianist. 'Lunchtime with Mozart'
27.07 or 03.08	Daniel Eriksson, piano
10.08	Agnieska Kosmecka - organ
17.08	Egor Kolesor – organ
24.08	Emil Ernebro – guitar and vocal

LOTTERY 2017

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

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



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 to request more information.

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