

# St Andrew

December 2018 — February 2019



20 kr

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

### CHURCH COMMITTEE

#### Churchwardens

Ron Jones

Vacant

#### Secretary

Vacant

#### Treasurer

Jeanette Munro

#### Synod representative

Jeanette Munro

Rosa James

0702 - 752 667

0709 - 876 581

0709 - 876 581

031 - 19 49 75

#### Ladies' Guild

Marie Lygonis

#### British Factory Representative

Monica Edholm

#### Other Elected Members

Jennifer Abbås

Clifford Elliott

Sabu Isaac

Tomas Fredén

Sonia Sunny

Vacant

Gunilla Ramell

0705 - 920 877

031 - 29 30 40

073 - 231 35 50

070 - 534 63 22

076 - 553 68 09

0769 - 72 26 53

072 - 779 91 58

070 - 645 95 50

### OTHER RESPONSIBILITIES

#### Webmaster

Tilak Rajesh

tilak.rajesh@gmail.com

#### Sacristan and Magazine Editor

Alan Taylor

#### Electoral Roll

#### and Magazine Subscriptions

Gisela Barnard

#### Organist

Gillian Thylander

#### Caretaker and Environmental Officer

Ron Jones

031 - 42 38 64

031 - 14 71 01

031 27 92 70

0702 752 667

#### Fire Officer

Alan Taylor

#### Gardening Group

Tomas Fredén

#### Safeguarding Officer

Sonia Sunny

#### ID Checking

Vacant

#### Ladies' Evening Group

Jeanette Munro

Rosa James

031 - 42 38 64

0769 - 72 26 53

072 - 779 91 58

0709 - 876 581

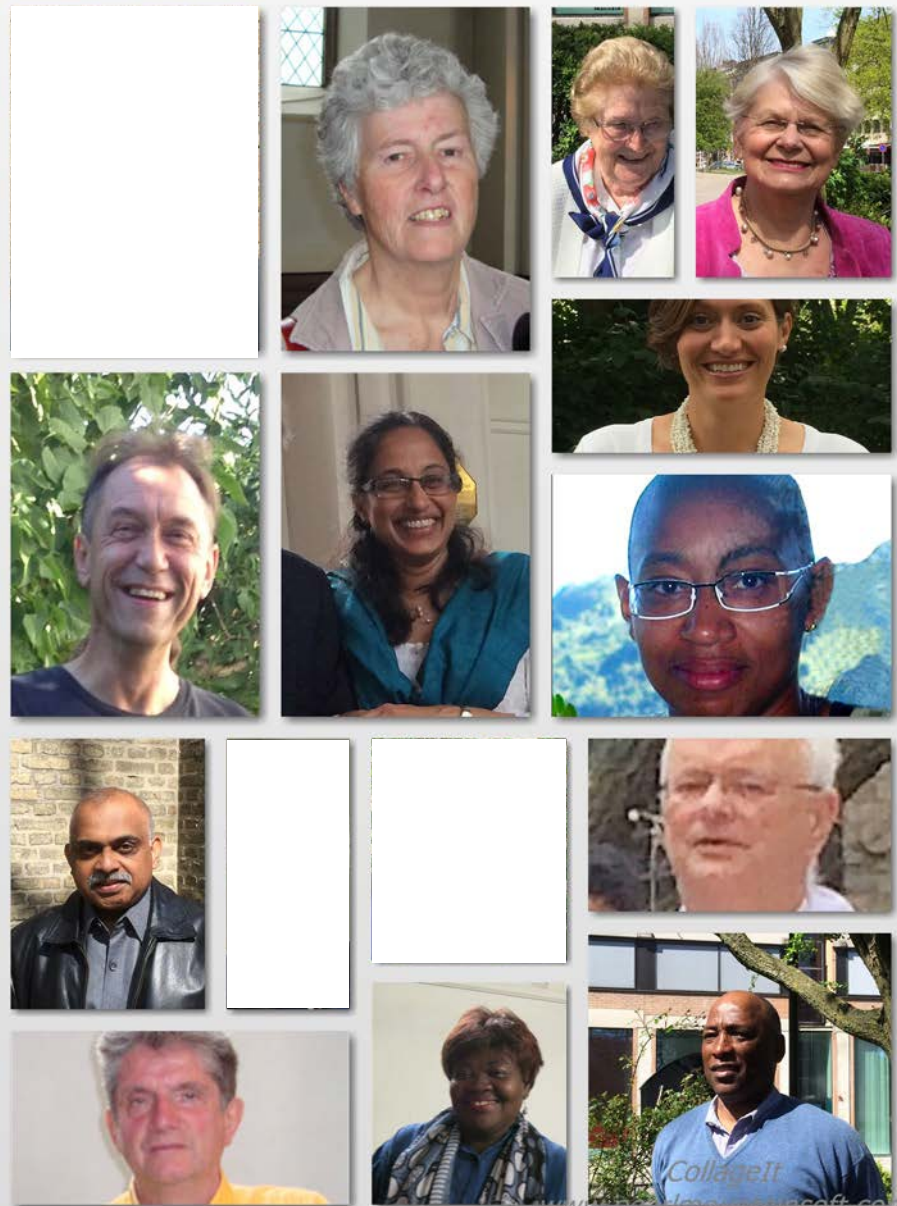
031 - 19 49 75

### 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

Dear Family and Friends of St. Andrew's, As I write this we are in the Season of Advent when God approaches us. That is what the word Advent means, from the two Latin words 'ad' meaning to and 'vent' meaning come. Come to or approach. We open our hearts in anticipation of his arrival in the person of Jesus. I know to some this sounds fanciful, reeking in pious sentiment which means little in the day to day affairs of life. But at the same time if we look beyond the world just beyond our windows we may see in this season a sign of hope. In the book of Romans it says that We can hope because God is faithful and will keep the promises made to us. Our hope comes from God. That is the central message of this season. HOPE. In spite of the increasing darkness there is hope as we light a candle to dispel the darkness.

Often times in life it is a matter of perspective as to how we look at things that makes the difference. If we look at God's approach to us as one-sided then it might not mean to terribly much to us and it will pass us by. But if we look at it as something as a gift that we may share then it becomes more meaningful. Let us try to remember that as God approaches us we approach him and in doing so we receive a gift which we then share with others. In other words we become the 'Word made flesh' when we pass on the gift of his grace which is given to us in Jesus.

On the one hand Mary was just a girl, an immature and frightened girl who had the good sense to believe what an angel told her in what seemed like a dream. On the other hand, she was the mother of the Son of God, with faith enough to move mountains,



to sing about the victories of her son as if he were already at the right hand of his father instead of a dollop of cells in her womb... When we allow God to be born in us, there is no telling, no telling at all, what will come out.

A blessed and peaceful Advent to you.

Chaplain Bruce

### Appeal for building a Glass Partition at the back of the church

We have started a plan for securing the necessary financing of a glass wall at the back of the church, which will enable us, among other things, to hold a Sunday School every Sunday. We have also applied for a grant that may help us. But we cannot afford to wait on possible grants since we consider it to be URGENT that we start the Sunday School as soon as possible.

We have commissioned the architect to produce a more realistic cost analysis of the project and to produce drawings for the same.

The analysis shows that the total remaining cost ought to be about 440 500 kr. minus the 55 250 kr. already debited for the sketches needed for a preliminary approval by Länsstyrelsen.

Up to the present time we have about 32 000 kr. donated plus a grant for 100 000 kr. We have also applied for another grant. At the moment we have therefore 132 000 kr.

#### Can you please help us

Bank Giro 781-4015

SEB account number 5001 1013370

SWISH number: 12 36 18 97 16

Please sign your payment with "Glass wall"

All donations are very welcome

### The Saint Andrews Guild - Social meeting. Happy New Year !

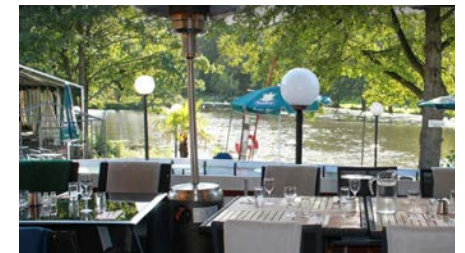
We will be meeting on the following dates during the Spring. I hope that some of you will take the chance to spend a happy hour or two chatting and laughing together. We will meet at the **café in Villa Belparc, Slottsskogen.**

It really is so cosy here. Come along and enjoy a cup of tea/ coffee, 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: January 10th: February 14th: March 14th and April 11th: That's the second Thursday in every month.

Looking forward to seeing you all.

Marie Lygonis, tel. 0705 92 08 77. email: marie@lygonis.com





## Services: January — February

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

### **JANUARY 6,** Epiphany

LA: Ann Gustafsson, Gisela Barnard  
Prayers: Gisela Barnard

### **JANUARY 13,** Epiphany 1

LA: Gisela Barnard, Ann Gustafsson  
Prayers: Happiness Ezeilo

### **JANUARY 20,** Epiphany 2

LA: Gisela Barnard, Ann Gustafsson  
Prayers: Jennifer Abbås

### **JANUARY 27,** Epiphany 3

LA: Ann Gustafsson, Gisela Barnard  
Prayers: The Willy Family

### **FEBRUARY 3,** Epiphany 4

9.30 Holy Communion  
11.00 Family Eucharist  
LA: Gisela Barnard, Ann Gustafsson  
Prayers: Eileen Korczak

### **FEBRUARY 10,** Epiphany 5

LA: Alan Taylor, Gisela Barnard  
Prayers: Cecilia Klevedal

### **FEBRUARY 17,** Epiphany 6

LA: Ann Gustafsson, Gisela Barnard  
Prayers: Gillian Thylander

### **FEBRUARY 24,** Epiphany 7

LA: Gisela Barnard, Alan Taylor  
Prayers: Cecilia Klevedal

### **MARCH 3,** Last of Epiphany

9.30 Holy Communion  
11.00 Family Eucharist  
LA: Alan Taylor, Ann Gustafsson  
Prayers: Jeanette Munro

### **MARCH 10,** First Sunday of Lent

LA: Ann Gustafsson, Alan Taylor  
Prayers: Charity Ezeilo

### **MARCH 17,** Lent 2

LA: Gisela Barnard, Ann Gustafsson  
Prayers: Alan Taylor



## Chaplaincy News



### Remembrance Sunday

Those of us who read the RSCM quarterly, which St Andrew's receives as affiliate members of the Royal School of Church Music (please let me know if you want to be on the readers' list) were encouraged to make a special effort to commemorate the Centenary of Armistice Day, November 11, 1918. I think everybody who attended our Remembrance Service this year appreciated the efforts made by our Director of Music and senior organist Stephen Craig and myself to produce a worthy service to honour all who died in that terrible war that annihilated so many thousands of young men on the poppy fields of Flanders. The prelude was from The Nimrod Variations by Elgar, who lived at that time, and the Last Post and Reveille were played by a brilliant young trumpeter named Petter Iderström Pankinaho. He also accompanied some of the wonderful, traditional hymns and God Save the Queen, and ended the service magnificently with Purcell's Trumpet Voluntary.

Far more people than usual attended the Remembrance Day Service this year and our ambassador to Sweden, David Cairns, sat in the front pew and read the lesson.

Sadly, people either had to share the service sheets and hymn books or go without. The Church Committee needs to consider how to share out the various tasks that some of the church elders have to perform, have indeed enjoyed performing, so as to make sure that this does not happen again. The miserable weather that day, dampening the ceremony out at the war graves at Kviberg, probably did not help to raise the spirits of those who attended that rather moving occasion.

*Gillian Thylander*



Ambassador David Cairns, Stockholm



## St Andrew's Day



## News from our Choir

*The Advent of our King  
our prayers must now employ,  
and we must hymns of welcome sing  
in strains of holy joy.*

So much is happening now in this darkest part of the year, with reports already of nasty accidents due to ice on the roads, pavements and stairways. A brief thaw will perhaps ensure that Tomas gets up to the chaplain's flat safely to print the Service Book for Advent, when we return to the time-honoured music of Merbecke for a while. This means that our little choir has not only all the carols to prepare for our two Festivals of Nine Lessons and Carols, but has to get to church early to reacquaint themselves with the Kyrie, which is only sung during Advent and Lent. Maybe lighting the candles in church and in our homes will cheer us and help us to sing in "strains of holy joy"!

## Appeal for new choir members

We recently acquired two new sopranos – Jean and Rachel – which has been a great help. We urgently require some men with deep bass voices, like Ron's! Not only in our choir on Sunday mornings but for the carol services!!!! Any offers?



## Reflection on Luke 3:1-6

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah, “The voice of one crying out in the wilderness:

‘Prepare the way of the Lord,  
make his paths straight.  
Every valley shall be filled,  
and every mountain and hill  
shall be made low,  
and the crooked shall be made straight,  
and the rough ways made smooth;  
and all flesh shall see the salvation of God.’”

### **Additional reflection on Luke 3:1-6:**

By now the world around us is decorated for Christmas. Many of us have tried to make our homes and churches ready for the approaching holiday by adding touches of seasonal beauty: green trees, red ribbons,

and bright lights for the basics, and myriad variations on the theme of home, from little wood or ceramic villages to gingerbread houses and Christmas cards with scenes of sleighs that carry families back to see grandparents for the holidays.

We spend so much time, effort, and money on these preparations that we often miss the enjoyment and, perhaps even more, the deeper meaning beneath them. Before we know it, Christmas is over and we’re both tired and relieved. We may even wonder, “What was that all about, anyway?”

### **The universal reach of the gospel**

Thank God for Advent. While we shop, trim the tree, and plan parties, the church is preparing, too, not for a holiday but for a holy day. Our communities of faith are preparing the way for the Christ Child to come into our homes but into our hearts as well. Or is it better to say that we are preparing for the coming of Christ, the Word made flesh, into the world again, bearing hope and good news, forgiveness and peace?

Yes, Jesus didn’t come for just you and me, but for the *whole world*. Luke makes that universal reach of the gospel quite clear: the good news isn’t our little secret, our

private possession or privilege: it’s for *all* of God’s children. Not just one people or one kind of people, or one nation, or one time in history, but for all of us, every nation, and every age. And it’s not just good news; it’s really big news for us all, today, just as much as two thousand years ago.

Fred Craddock evocatively describes the worldwide breadth of the good news in Luke’s story, beginning in the Gospel (Jerusalem) and continuing through Acts (all the way to Rome), “[encountering] not only...the poor, lame, halt, and blind, but also the synagogue rulers, high priests, governors, kings, treasurers, city officials, leading women, philosophers of Athens, captains of ships, imperial guards, and finally the emperor himself” (*Preaching through the Christian Year C*). Good news, for all of us, indeed.

### **A different beauty**

And how does the church prepare us for this greatest of homecomings? By immersing us in a different kind of beauty: a quieter, more reflective time, with somewhat muted (and yet rich and lovely) colors, shadows and light, one more candle on the wreath lit each week...the haunting melody of “O Come, O Come, Emmanuel” running beneath our reflections, and stories of prophets like Mary and Elizabeth, Isaiah and Zechariah, all of whom speak passionately, eloquently, of God’s salvation about to break into the world, delivering us from sin and making us--“the whole world”--a whole and holy people.

And yet. There are no beautiful canticles from Mary or Zechariah in this passage from the Gospel of Luke, no visit from the angel Gabriel promising the birth of a Savior, not even the child leaping for joy in Elizabeth’s womb in recognition of the salvation that is approaching. (*Our psalm reading is in fact Zechariah’s canticle in Luke’s Gospel; Luke’s*

*mention of Zechariah connects the two readings.*)

No, in this second week of Advent we actually hear from Elizabeth’s child, her son John, much later on, now a grown man bursting onto the scene from out of the wilderness, a man on a mission from God. This time, instead of leaping for joy as he did in his mother’s womb so long ago, he announces the time of God’s salvation by proclaiming a message of repentance, and preparation of a different sort: all of us had better get ready for what’s coming, he says.

### **Preparing the way, and the room**

I’m reminded of a lesson I learned by example when I was an associate pastor: the senior pastor who mentored me in ministry, the Rev. Laurinda Hafner, used to walk around the church every Sunday morning, before worship, looking at everything through the eyes of the visitors she prepared for, lovingly, each week. She told me that she felt she was inviting them into her home, and wanted them to feel that we had carefully and thoughtfully prepared for them.

In the same way, John tells us to take a good, hard look at ourselves and at our world. The hour is at hand, the time has come, he warns, for a radical change of heart and mind, a dramatic course adjustment, a renewal of our spirits, a *metanoia*. This conversion experience is sealed and expressed in a baptism that expresses the commitment to a whole new way of living the life of faithfulness to God. This is much more than just cleaning house!

### **Finding John in place and time**

Who is this prophet, John the Baptist? Like any good historian, Luke situates him in both time and place by reciting the names of important people who were in power at



the time, both secular (instruments of the Roman Empire) and religious (high priests of the Temple).

According to R. Alan Culpepper, our system of dating events from the birth of Christ (the Christian Era, or Current Era, or C.E., or A.D.) was begun in the 6th century by Dionysius Exiguus, and Luke uses the more ancient method of listing the rulers of the period (“Luke,” *New Interpreter’s Bible*).

It’s amusing to think, as Veli-Matti Kärkkäinen observes, about how the high and mighty would have reacted to being included “in an obscure tract of a marginal religious movement of the time” (*Feasting on the Word Year C, Vol. 1*). In any case, this is no story from someone’s imagination but a real, historical, flesh-and-blood, look-these-names-up-in-a-book account that confirms that God is at work in this world, in our very real, historical situations of pain, injustice, and need.

### **Hearing from the prophet**

This is a God who hears the cry of the people, knows the longing of their hearts, and responds to their need (see, for example, Exodus 2:24). John, just like the prophets of old, is the messenger who carries that response to the people. Of course, prophets have a way of telling it like it is, and John is no exception, as we will see in next week’s continuation of this account.

Luke uses the words of another prophet, Isaiah, to describe John’s dramatic and bold preaching about preparing the way for the Lord, with mountains falling and valleys filled, crooked ways made straight and the rough ways smooth. Things will no longer be as they were, and this will come as quite a shock to some.

No wonder that God, then, didn’t choose one of the “important” people in the seats of power to deliver the message of

the high and mighty being brought low, and the lowly being raised up: it’s easy to see why the powerful ones wouldn’t consider that news “good.” Perhaps, even under the heel of the Romans, the high priests themselves still had too much to lose. And so, William Herzog writes, “The Word of God came to a nothing son of a nobody in a godforsaken place” (*New Proclamation Year C 2006-2007*).

### **This prophet, John**

Perhaps the people were beginning to despair of ever hearing from God again. After all, it had been a very long time since there had been a great prophet in Israel. “The spirit of prophecy had been quenched. God was silent. All one could hear was ‘the echo of his voice,’” Albert Nolan writes, that is, until John the Baptist stepped out of the wilderness and began to preach (*Jesus Before Christianity*).

John was an edgy presence, working on the fringes but actually steeped in the tradition of his people; Marcus Borg writes that he “stood in the charismatic stream of Judaism.” When John drew the people of Israel back out to the river Jordan, the boundary their ancestors had crossed hundreds of years before in order to enter the Promised Land, he reminded them, Borg writes, that they needed more than their connection to Abraham; they needed “a more intense relationship to God sealed by a ritual of initiation” (*Jesus: A New Vision*).

No doubt John knew how to “ring the bells” and stir the hearts of his people’s imagination and messianic hopes by quoting the great prophet Isaiah, which helped the people, Mariam Kamell writes, to hear John as “the voice that was to prepare them to receive the promised redemption” (*Feasting on the Word Year C, Vol. 1*).

### **What was John talking about?**

What was the meaning of John’s message? There seems to be a common misperception about prophets predicting the future: “A prophecy is not a prediction, it is a warning or a promise,” Albert Nolan explains; “The prophet warns Israel about God’s judgment and promises God’s salvation. Both the warning and the promise are conditional. They depend upon the free response of the people of Israel.” John’s message of both warning and promise is meant “to persuade the people to change or repent. Every prophet appealed for conversion” (*Jesus before Christianity*).

“Warning,” of course, strikes fear in our own hearts even two thousand years later, especially when it concerns things like the judgment of God and the catastrophe that Nolan claims that both John and Jesus saw coming. “Promise,” on the other hand, sounds much better to our ears and hearts, especially as Christmas approaches, but our hearing of the gospel is only partial if we neglect one and focus only on the other.

The people’s memory of the wilderness is marked by this two-sided experience of God at work in their lives: they remember the feeling of being lost and abandoned by God, led away from the “comforts of captivity” in Egypt and disciplined when they worshiped false gods, and yet it was also in the wilderness where God fed them, provided water, gave them the Law, and formed them as a people before bringing them to the Promised Land.

### **Mixed feelings about where he’s coming from**

It’s understandable, then, that they might have mixed feelings about the place from which this new prophet-preacher has emerged. Here, at the beginning of the Gospel and the New Testament story, John

the Baptist is rooted in the Old Testament as well, a “liminal figure,” Herzog calls him, “on the border between two incompatible regions, the wilderness beyond the Jordan and the land of promise on the other side of the Jordan” (*New Proclamation Year C 2006-2007*).

John dressed and spoke like an Old Testament prophet even as he delivered warnings and promises about the coming events of the New Testament. Perhaps both John and Mary, the mother of Jesus, could be considered “liminal figures,” as Leonard R. Klein observes that “John the Baptist, like Mary, straddles the two Testaments and, like her, embodies both promise and fulfillment” (*The Lectionary Commentary: The Gospels*).

### **Ancient, stirring words**

In this beautiful season of Advent, the commentaries on our texts are especially moving. An example that stands out is Richard Swanson’s reflection in his book, *Provoking the Gospel of Luke*. As we read Swanson’s words, we hear in our minds the stirring words of the Magnificat of Mary and the Canticle of John’s own father, Zechariah, both ancient prayers of the church recalling and reaffirming the promises of old.

When we meet this John for the first time and listen to his words of promise and warning, we remember that “[t]he song that was sung at his birth called for the ‘right-side-uping’ of the world,” Swanson writes. “John’s entry into the story out of the wordless wilderness begins with a listing of those powers who hold the world upside down.” John calls the people of Israel to “a more thorough living of their identity.” (Once again, we hear the exhortation, “Remember who you are.”)

### **A world turned right-side-up**

Swanson expands on John's vision not only for his own people but for the world, "all of God's creation, for the moment when the world will be turned right-side-up. This is a central and insistent perception of Jewish faith: the world is upside down."

On the "promise" side of John's proclamation, Swanson recounts the history of the Jewish people who had received God's promises long before John came along, the people who "sang the song" as they held onto those promises: "And now John begins his career by singing the old song again, by holding out the old hopes, still alive and still strong even after six hundred years. He says that this very moment is the moment for which our grandmothers waited, this moment is the moment about which they sang" (*Provoking the Gospel of Luke*). How gorgeous is that image!

### **Warnings among the festivities**

And then there is the "warning" part of John's message, the part that is harder to preach to a congregation (and a world) that is immersed in festivities and fatigue. Where's the good news in a warning of catastrophe from a wilderness prophet long ago? However, Leonard Klein cautions us not to miss the Advent message of repentance in our rush toward Christmas and its joy; after all, forgiveness is at the core of the Christmas proclamation itself.

Klein's reflection on the state of our world in an "era of tolerance and cheap grace" is both thought-provoking and acutely perceptive (like a prophet, perhaps?), for he laments the way we dismiss sin, and leave people feeling helpless and perplexed by what afflicts them. But there is good news here, nevertheless, for even sinners can come to encounter the God who forgives them (*The Lectionary*

*Commentary: The Gospels*). Again, the glad tidings hold not only the promise of turning things right-side-up, but getting us right with a loving God once more.

### **Our lives, turned right-side-up**

Perhaps we wonder, as we hear this text, how our own lives might be turned around, and how we might participate with God in turning the world right-side-up, even if the wilderness we live in looks very different from John's. And yet the biblical message itself, in every age and place, calls us to be open to the ongoing work of the God who is present and active in the great affairs of history and the everyday events of our own lives as well.

This God who created the wondrous universe and set it in motion, who placed the stars in the sky and made the sun to warm the earth, is the same God who heals our personal brokenness, forgives our sins both great and small, and showers us with grace that empowers us to be agents of healing and mercy in a world starved for both.

### **This is God at work in the world**

That may be one reason Luke makes sure that we hear the story of John the Baptist's preaching in the wilderness as history, as real-life events and words, but it's also why our response to the story is "real-life," with our lives being transformed right here, in this world. In the United Church of Christ, we say that "God is still speaking," but we also believe that God is still *acting*, as well.

What can we do this Advent to prepare the way of the Lord, or, as Richard Ascough puts it, to "re-prepare (or 'repair') the way of the Lord" (*New Proclamation Year C 2000-2001*)? Here it would be wise to keep our vision both wide and yet closely focused at the same time.

William R. Herzog provides an excellent metaphor for the everyday, small changes we can make that will lead to a life profoundly changed, when he compares them to the "mid-course corrections that were part of the Apollo space program. The space capsule would burn its rockets only a few seconds, but the course change was immensely significant" (*New Proclamation Year C 2006-2007*).

### **Slow and steady progress**

If we set our hearts and minds, one day at a time, on formation, on slow and steady and small changes, won't we find ourselves shaped into people of stronger and more beautiful faith? A sudden and dramatic conversion may make for a good story, but so does the long and persistent, consistent effort to let ourselves be shaped by the Potter who loves us and never loses hope in the possibilities our little lives hold. The process may be long and un-dramatic, but it is filled with grace.

On the other hand, we can't focus solely on our own spiritual health or even our own personal relationships. Clearly, God cares about the way our world is organized, and each of us has a role in shaping it. For example, in case we wonder how John's message long ago applies to us thousands of years later, Richard Swanson describes what happens when the world gets "turned right-side-up," when "the goods of creation will fall from the inverted pockets of the hoarders and thieves and will rain down on the poor" (*Provoking the Gospel of Luke*).

How do we react, in our present economic situation (whether "the times" are good for us, or bad), to such a thought? Do we feel defensive, or filled with hope?

### **The mood of the world around us**

How do we connect this text about John the Baptist, a grown man coming out of the wilderness to preach warning and promise, with the mood of our congregations and the state of the world around us, in the midst of another Christmas season? Perhaps the pairing of this reading with Zechariah's exquisite canticle helps us to pull together the themes of hope and longing with the need for self-examination and preparation.

What exactly are we getting ready for? What is this all about, anyway? Leonard Klein brings it all together when he hears echoes of Isaiah in the voice of the angel who brought "Glad tidings of great joy" for "all people," for this is indeed good news for "all flesh," all humankind (*The Lectionary Commentary: The Gospels*).

Good news, not just for them, long ago, but for us, and for the world God loves. Good news, powerful enough to change our lives, and that world as well: the world that God loves.

### **For further reflection:**

*Leo Tolstoy, 19th century*

"Everyone thinks of changing the world, but no one thinks of changing himself."

*Martin Luther, 16th century*

"This grace of God is a very great, strong, mighty and active thing. It does not lie asleep in the soul. Grace hears, leads, drives, draws, changes, works all in man, and lets itself be distinctly felt and experienced. It is hidden, but its works are evident."

### **From the United Church of Christ and submitted by David Bruce**





## Climate Catastrophe?

### ... or hope for the future?

On Friday, November 30th, people were demonstrating in 100 different places in Sweden about our and other leaders' slowness in putting in place all the necessary measures for ensuring that the earth's temperature does not rise above **1.5** degrees centigrade (N.B. the goal was formerly 2 degrees). They were goaded into action now as the 24th Global Climate Summit is to take place in Katowice, Poland, on December 3- 14. There is talk of insisting on much more concrete and binding measures, at a time when the use of fossil fuels has actually risen, and there are still some world leaders who do not recognise climate change despite annual outbreaks of forest fires, not only in California but now in Sweden and elsewhere. In addition to horrendous hurricanes, melting of icebergs and glaciers, and rising sea levels.

The most vociferous of the demonstrators are the young people still at school. I was particularly struck by a 15-year-old Swedish girl, Greta Thunberg, who decided to abandon school and demonstrate outside the Swedish *riksdag* every Friday to draw attention to the fact that the solutions to global warming are already widely known and accepted, and that it is high time to actually **DO SOMETHING** and to save the world for coming generations. She has become famous thanks to Twitter and has inspired similar demonstrations among schoolchildren as far away as Australia. There is actually a picture of her in *The Guardian*, and a video of her sitting on the pavement, talking perfect English to an amazed and emotional crowd of spectators in Parliament Square.

Are we doing enough ourselves? Some elderly ladies I know are now showering only once a week and are very conscientious about sorting waste, cutting down on their consumption of red meat, and so on. In church, we have recently gone back to using china mugs instead of disposable plastic ones. This is not the first time we have tried this! One lady, who now lives in England, suggested we all brought our own mugs to church and washed them ourselves. This is an excellent idea as we are not very good at keeping to the coffee rota or at taking turns with washing-up (not to mention tidying up and cleaning when necessary.)

And what about our spending? Do we consider where most of our clothes and household gadgets and now indispensable apps of various kinds come from, or are made? Many of us like watching the wonderful nature and travel programmes on TV, so we have witnessed the continued devastation of ancient forests by land-hungry peasant farmers in the third world who need to grow cash crops and make a living. Those poor people do not seem to realise that they are responsible for the extinction of more and more animal species, and they keep many rare ones in captivity for their own amusement. When I was in Peru in 2007, I was horrified to see a beautiful little green lizard from the Amazon being kept as a household pet. We are, of course, all aware of the continued slaughter of wild elephants in Africa by poachers involved in the ivory trade. Who are the ivory consumers?

Let us pray for our world!

*Gillian Thylander*



## Daxi

### – St Andrews Church Dog

Daxi was the fourth of our Dashhound dogs. She loved to be active and sharing her life with people. When she was a young puppy she hated to be left alone and our son's wife Pernilla asked if Daxi could go into Church with us. Revd. John Askey had met her several times and he said that it would be OK if she sat at the back of the church and didn't bark. This option worked very well. She loved Revd. John and always sat up and listened when he preached his sermon. One day we sat with some little boys and they were making rather a noise. Daxi looked at them and then looked at us – I pointed to her and said "we must be quiet" and the children were as "good as gold!" This was the first time we have seen a dog training children.

We usually had hedgehogs in our garden and John and Pernilla fed them every day. We became quite used to seeing the mother hedgehog leading her offspring to the food plate. The hedgehog babies were followed by John and Pernilla's big dog Gandalf with the new puppy Daxi bringing up the rear. Neither dog ever attempted to disturb the hedgehogs!

Daxi always worked at the bazaars – usually with a question about how many biscuits there were in a jar and prizes were available for the winners. Sometimes the children drew her picture – she wasn't

very good at sitting still so this could be a problem.

Daxi loved to go for long walks out in the country – but one had to be careful for dashhounds are good hunting dogs and if they decide to hunt they can disappear for a long time. She also enjoyed being driven in a car. If you take a young puppy with you so that they get used to being driven in a car they are usually very happy animals.

Daxi was amazing in another way. She had regular checkups at the animal hospital in Slöinge. She knew the routine and would sit quietly and wait for her turn and you

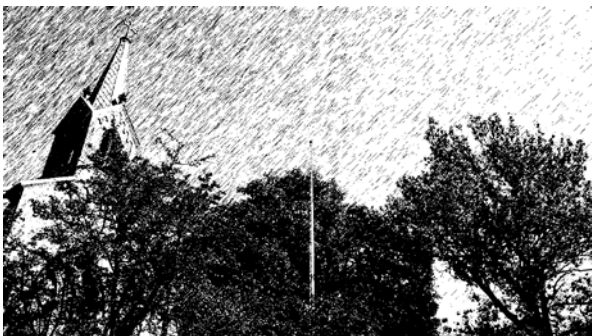
could see her looking disapprovingly at the dogs who barked and pushed around. Some 3 years ago she had her heart check-up and I was very worried when they repeated the examination a second time. Then they lifted her carefully to the floor and said "She is an absolute miracle" her values had improved by at least two years

which no-one there had ever seen before. They then christened her Slöinge Daxi Miracle!

She survived until she was 17 years and 3 months old and we were very grateful that she saw our children and grandchildren on the day before she died on Thanksgiving Sunday. We were also very thankful that she did not have to suffer and can now "Rest in Peace"

*Tore and Nancy Fjällbrant*





## Forthcoming concerts

**Friday 28th December at 12.15:** Hanna Vigren and Jonna Järvitalo flute will play Debussy, W.F. Bach, Ferroud, Beethoven and Kuhlmau

**Saturday 5th January at 12.15:** Daniel Eriksson, piano, will play Bach, Beethoven and Ravell

**Friday 25th January at 12.15:** Christian Jarhult Ensemble

## LOTTERY 2017

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

BioRoy  
Chapmans Blommor  
Chumphon Thai Restaurant  
Ditsy Designs  
Göteborgsoperan  
Göteborgs stadsteater  
Göteborgs symfoniker

Hagabadet  
Josephssons Glas & Porcelain  
Långedrag Vårdshus  
Marsala Restaurang, Chapmans Torg  
Musik Utan Gränser  
Nordic Wellness  
Pensionat Styrö Skäret  
Stena Line  
Öckerö Fisk

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.

**OBS! HAVE YOU RENEWED YOUR MAGAZINE SUBSCRIPTION?**  
50 kr to Bank Giro 781-4015 for subscribers within Sweden and 100 kr outside.

**Stena Line**



**HAGABADET**



**Steven Wray**

- Coachning i engelska och matte
- Coaching in English and Maths

Learn English with  
an Englishman !

mejl: [bc@perfektenglish.biz](mailto:bc@perfektenglish.biz)  
mobil: 0708 806 163  
web: [www.perfektenglish.biz](http://www.perfektenglish.biz)



Kontakt  
E-post: [info@mkprod.se](mailto:info@mkprod.se)  
Telefon: 0708-387112  
Bankgiro: 497-0612

**Sommar Kurser  
på  
DONSÖ**

3 - 5 juli : Akvarell  
10 - 12 juli : Teckning  
17 - 19 juli : Akvarell

*Välkommen*

