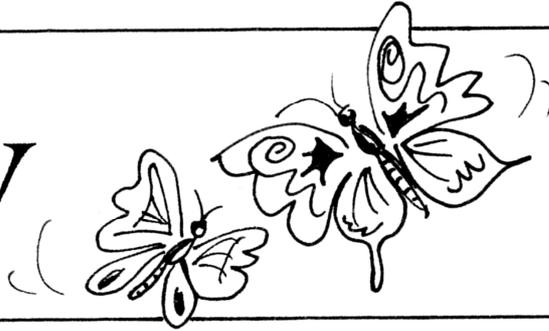


May



2009

3rd	EASTER 4			Holy Communion	9.00
	<i>Acts</i>	4	5-12	Sung Eucharist	10.30
	<i>1 John</i>	3	16-24		
	<i>John</i>	10	11-18		
10th	EASTER 5			Holy Communion	9.00
	<i>Acts</i>	8	26-40	Sung Eucharist	10.30
	<i>1 John</i>	4	7-21		
	<i>John</i>	15	1-8		
17th	EASTER 6			Holy Communion	9.00
	<i>Acts</i>	10	44-48	Sung Eucharist	10.30
	<i>1 John</i>	5	1-6		
	<i>John</i>	15	9-17		
21st	ASCENSION DAY			Sung Eucharist	10.30
	<i>Daniel</i>	7	9-14		
	<i>Acts</i>	1	1-11		
	<i>Luke</i>	24	44-53		
24th	EASTER 7			Holy Communion	9.00
	<i>Acts</i>	1	15-17, 21-26	Sung Eucharist	10.30
	<i>1 John</i>	5	9-13		
	<i>John</i>	17	6-19		
31st	PENTECOST			Holy Communion	9.00
	<i>Acts</i>	2	1-21	Sung Eucharist	10.30
	<i>Romans</i>	8	22-27		
	<i>John</i>	15	26, 27		
		16	4b-15		

PENTECOST

NOTES:

WEDNESDAY SERVICE

Holy Communion

10.30

SUNDAY SCHOOL meets every Sunday at 10.30

COFFEE and refreshments are served after the 10.30 Sunday Service.

CHOIR PRACTICE takes place every Sunday morning before the Sung Eucharist.

New choir members are always welcome. Contact Peter Rohling: 33 25 00 74

An appreciative letter from Bishop Frank Sargeant

My Dear Friends,

I want to thank you for your many kindnesses to me. It has been a privilege to be with you, and especially over Holy Week and Easter when I was able to exercise my priestly ministry. It was a demanding but rewarding time, the highlights being the baptisms and confirmation on Easter Eve and the full church on Easter Day. However, a significant time for me was the One Hour on Good Friday afternoon, when I was able to share silence with those who attended.

I return home to celebrate my golden jubilee as a priest, having celebrated my silver jubilee as a bishop last January on the feast of St. Paul. God has been good to me and I go to Gainsborough in May, where I was a curate, having been ordained priest in Lincoln Cathedral, said to be the finest cathedral in Europe (by those who live in Lincolnshire!)

I return home with the happiest of memories of Copenhagen. Having been here as the locum priest for four times, I know my way round both St. Alban's and the city. I love both. It is wonderful to worship at St. Alban's with such devout and faithful people and to find such a cross-section of ages and nationalities playing an active part in the life of the church.

I love the city. I find the transport by bus and rail to be a delight. It may be a trivial observation but I love to see how people present their passes to the driver. Some present it as if to say "This is me; this is my authority", while others present it in a shy and modest way as if to say "Is this O.K.?" Notice next time you catch a bus.

Not so trivial is my observation of the city's wonderful architecture, including the many beautiful churches. My mentor Peter Green says in his book *The problem of art* that architecture surpasses all art for enjoyment by ordinary people and expresses the emotion of the nation. Now there's something to ponder! Even to walk through the array of arcades and lanes of shops is a pleasure, as well as being able to enjoy the sea and the countryside.

So you see Copenhagen holds many memories for me of people and places. It is not possible to mention all the people but I would fail my own integrity if I did not record my admiration for the churchwardens Kate and Nigel for the way they have ensured the maintenance of the life of St. Alban's in the long vacancy. It isn't easy for one thing to have to initiate a new locum chaplain every month or so, and I have been amazed at how things just seem to happen through quiet and efficient organization and all pulling together. I must also express my thanks to Robert who led me through the liturgical minefield of Holy Week.

I think that I shall go out of service in the Diocese in Europe when I leave here. It's time I realized that I am not indispensable!

Forgive me for going on for so long but perhaps you will allow me to recount a long memory of Copenhagen. It happened four years ago when I had been to visit Dorothy Ocanda in hospital. I was returning on a 1A bus when a little Indian

gentleman got on and gave me a Christian tract in Danish. I pointed out that I couldn't read it so we had a conversation in his broken, and my simple, English. When we reached the city, he shook my hand and said "See you in heaven!" I do hope so, both him and you.

Meanwhile, wait patiently for Jonathan to arrive. I know that you will show him the same affection that you showed to Tom and Mark, and me for that matter. Try to avoid comparisons because he will bring his own unique gifts. I look forward to your news.

Yours sincerely with love and the assurance of my prayers,

+Frank



Bible group

Following a break for Lent and the three week Green Shoots course since Easter, the Bible study group will resume its reading of the Gospel of John by looking at John 1, 43-51, the story of Nathanael.

We will meet on **Tuesday 12 May** at the Vicarage at **7: 30 p.m.**

The session will be led by our locum Chaplain the Very Reverend John Arnold after which refreshments will be served.

All are welcome. Please let Edith Beyer know if you plan to attend so we can ensure that there are enough refreshments. If you have any questions or need a lift please also ask Edith.

Edith Beyer: 38 71 60 44

Email: edith.beyer@mail.dk

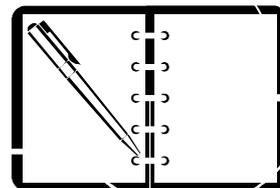
The meeting after that will be on Tuesday 26 May.

Dates for your diaries

Sunday	3 May	11.50	Summer Fête meeting
Tuesday	12 May	19.30	Bible Group meets
Tuesday	26 May	19.30	Bible Group meets

Looking ahead:

Sunday 1 August	Jonathan LLOYD's first Sunday
Saturday 22 August	Summer Fete
Saturday 12 September	Institution of Jonathan LLOYD by Bishop David Hamid
Saturday 3 October	Harvest Lunch
Sunday 4 October	Harvest Festival



An Anglican evensong

Back in May last year, the Church was approached by Rygaards International Cultural Centre (RICC), who offer evening classes in early music, to ask whether they could use St Alban's for a Choral Evensong to conclude a two-day workshop in music, mainly from the early 17th century.

On Saturday 21 March at 10 a.m., four members of our choir joined two choristers from the UK, two from Sweden, two from Germany and eight from Denmark in Samuels Kirke for the workshop "An Anglican Evensong" led by Dr David Allinson. We were three basses, two tenors, one baritone, three altos and nine sopranos (some pieces were divided further into sopranos and mezzo sopranos).

David, who has directed dozens of workshops in the UK and abroad, has a wonderful sense of humour and put us all at ease immediately. We started with some challenging warming-up exercises prior to the real work of the day – the singing. The program was tough – difficult music, but David guided us through. We sang chunks of music, starting from the end of each piece and working our way backwards. We practised group by group and then 2 or 3 groups together, gradually working our way through each piece.

During the lunch break, David gave a talk about the history of Evensong, subtitled "In quires and places where they sing – the roots of English evensong music", which more people from the church attended. Apart from being a wonderful teacher, David is also a very gifted speaker and his talk was most interesting and instructive. After this break, we went back to the singing.

We worked our way through two hymns, one psalm, two anthems, the Magnificat, the Nunc Dimittis, lots of responses and several Amens. The music was written by Tallis, Byrd and Gibbons, to name but a few.

By 5.30 pm we were exhausted, but very happy – it had been a wonderful day. Some of the group went on to an Italian restaurant afterwards, but not all of us had the energy for that.

Sunday morning, the four choir members were all at the usual 9.30 choir practice and the Eucharist service, which was followed by three more hours of practice at St. Alban's with the rest of the group.

And then, the high point of the weekend, the Evensong service, entirely a cappella (i.e. no accompaniment). We thoroughly enjoyed ourselves and it gave us an amazing feeling of achievement to round off the weekend by showing our congregation what we had learned. We hope that the congregation enjoyed it as much as we did – it would seem so, from the comments we have had.

The brochure about the course stated that David's workshops "are noted for their combination of scholarship, musicianship and good humour" and we can certainly endorse that statement. And, for those of you who didn't manage to be there, it appears that, by popular demand, David is prepared to return next year for another workshop.

Pauleen, Lis, Maria and Steve

Locum chaplains

We are enormously grateful to Bishop Frank Sargeant for coming back to St Alban's for a second time during this vacancy and we were so glad Sally was able to be here over Easter as well. The job of a locum chaplain varies depending on the time of year, but Bishop Frank has I think had the busiest three weeks of any of our locums so far. Having started out from home at 3.00 a.m. on Monday 6 April, he stepped off the plane into a full set of Holy Week services, seven in all, before getting to the Easter Vigil and Easter Day services themselves. He led us calmly and clearly through the week, helping us to journey with Christ on the road to Easter. We thank him for this and for the "Green shoots of spirituality" talks. We are of course very sad to hear that he will no longer be travelling to Europe as a locum chaplain but at the same time very honoured that he agreed to come out to be with us this last time. We wish him and Sally well and hope that, even if he will not be coming here as a locum again, they will look us up if they come this way on holiday. His interest in and care of us has been much appreciated.

We look forward to welcoming the Very Reverend John Arnold and his wife Anneliese for the first three Sundays in May and then the Very Reverend David Ratcliff and his wife Barbara who will arrive in time for our Ascension Day service. John has travelled to Copenhagen many times before in his capacity as a principal architect of the Porvoo Agreement, and many of the congregation will remember David from his visits to Copenhagen when he was our Archdeacon.

Nigel and Katie

Who was Lilly Berg Schmidt?

You have been praying for Lilly for many months and for that I am most grateful. Lilly was my friend. She was Danish and a member of her local church, but now and again she came to St Alban's and was very moved by our services.

We met 9 years ago when we were both in hospital after an operation in connection with breast cancer, and we formed our own support group with two others. A couple of years ago her cancer came back and our support was even more important.

Lilly was one of the most brave and positive people I have ever met, always glad to see us and always happy to talk about something other than cancer, even when she was in pain.

Last week she died and on Sunday you prayed for her again.

Today was Lilly's funeral, at her own church, Sions Kirke. I was there to pay my last respects and say goodbye. I will always remember this amazing woman, who was my friend.

Thank you for your prayers.
Pauleen Bang

St Alban's Summer Fête, Saturday 22 August

This year, three weeks after our new chaplain Jonathan Lloyd arrives, we will hold our annual summer Fête on **Saturday 22 August**. Please put this date in your diaries and prepare for a fun-packed day, where there will be a variety of stalls, games and amusements, along with delicious refreshments, music and dance. We hope you will all come and bring family and friends to join us.

As always, we are starting to look for volunteers who might be able to help out on the day or beforehand. Apart from manning stalls, preparing food and helping in the food tents or with the entertainments, music and games, there is lots behind the scenes that needs to be done.

So if you feel you could give us a hand in any way, we will have a short meeting after the Service on **Sunday 3 May**. Please come and join us there. No idea or offer of help is too small. If you are not able to make it on the 3rd but would like to help, do get in touch at church or give us a ring.

Being involved is a great way to get to know other members of the congregation and community. Although we had the worst weather on record in 2008, we are confident of sun and high spirits this year to make up for it.

Overall coordinators

Philip Davies 40041414

Maria Mortensen 36 16 34 03

Katie Robson 39 61 39 71

Needed: jam jars and jam makers

We need clean 1lb (500g) jam jars for marmalades and jams and clean c.1/2lb (c250g) jars for savoury jellies.

There will be a stock of "Ma-made" in the church from today.

Message from Tony Rutherford

I enjoyed my three Sundays with you as locum chaplain before Easter. It was a pleasure to meet such a warm, friendly and interesting group of people. Janet and I felt very much at home with you all and thoroughly enjoyed the spacious living in the Chaplain's house. There were some delightful and unexpected aspects of our stay with you at St Alban's. One was Choral Evensong on the first Sunday, when David Allinson's weekend course finished with a full unaccompanied uniquely English Choral Evensong. The acoustics at St Alban's lent themselves well to the outstanding sound produced. I would recommend you invite David back to do a service after another of his workshops.

Another unexpected outcome was meeting a couple from Sweden who came over to attend that same Evensong. For I was able to arrange to meet them later in their home town of Lund. I was shown the medieval clock that told me the day of the week on which I was born! At the end of my time in Lund, my host gave me a bunch of picture postcards, but it was only when I got home that I noticed the photographs of the Cathedral had been taken by my host.

Which leads me to another unexpected outcome: the amazing number of visitors you have at St Alban's. As I sat in Katie's car waiting for her to give me a lift after the service, I watched visitor after visitor going in and out of the church constantly. I believe this hospitality you show Sunday by Sunday is a real gift to your visitors. You are, maybe unconsciously, showing every one who crosses your door the hospitality of Jesus. And remember how important in Jesus's ministry was the whole concept of hospitality.

It may be that now you are naturally welcoming God's children to St Alban's, and they come from all over the world. You are clearly an international church with an international ministry. I hope you will be able to continue and perhaps even expand this ministry over the coming months and years. I am convinced that the future of world development is in the hands of individuals like yourselves, who see friendship and meeting people to be an expression of the inclusiveness of God's kingdom. For you are not just ministering to Danish people but to people who are attracted to the idea of an English church in a "foreign" land. If St Alban's was actually located in the Sussex Downs somewhere, it wouldn't have the same appeal at all.

The international nature of your openness will be a great gift to all those who visit your church during the forthcoming COP 15 event in December. St Alban's could become a haven for the lonely, an oasis of peace for the stressed and a place of reinvigoration for the weary.

Meanwhile, enjoy the summer as you continue to be served by locum Chaplains while you await the arrival of your next Chaplain.

Abigails

Visiting English cathedrals

Editor's note: I am including this article for those of you who might be planning a trip to England this summer and were not able to attend the talk given by the Reverend Canon John Toy back in January, as well as for those who did attend and found it so interesting. If you do visit any of the cathedrals or other churches of interest and would like to share that experience with others through the newsletter, please let me know. Your kroner go further in England at the moment, so 2009 is a good year to visit!

1. Introduction. It is helpful to know something of the history of the cathedral you are visiting, in particular to help you understand the surrounding buildings or what is left of them. So this article is not so much about the architecture of the cathedral churches, which would require illustrations, but about their history and the three main categories that all the 42 Anglican cathedrals in England can be put into from the point of view of their history, not their architecture.

2. The bishop's church. A church is a cathedral if it is where the bishop of the diocese has his cathedra, Greek for throne, i.e. his official seat. So you can always expect, in the old cathedrals at least, to see a bishop's palace, or the ruins of one, nearby. The finest medieval one is at Wells, with its surrounding wall and moat and gateway with a drawbridge. But there are other fine ones at Lincoln, Salisbury and a veritable castle at Durham, and in several others. (cf. the fine ruins at St David's in Wales).

3. The three categories:

Cathedrals of the Old Foundation. Nine (York, London, Lincoln, Salisbury, Chichester, Wells, Exeter, Hereford and Lichfield) of the 42 were cathedrals all through the middle ages and had the usual constitution of four senior priests (Dean, Precentor, Chancellor, Treasurer) and any number of canons forming the Chapter, or ruling body. Since clergy in early days were the few people who could read and write, the canons were often employed as civil servants of the king, the bishop or even the pope, and thus were often not living at the cathedral day by day. So out of their income (derived from a parish which was their "prebend") they had to provide two deputies (vicars): one in their prebendal parish to be the resident parish priest, and one at the cathedral, to represent him at the daily services (vicars choral or minor canons). These junior clergy had to live together in a college, not like the canons who each had their own individual houses, and you can expect to see at all the old cathedrals large houses surrounding the church, originally medieval but in most cases now 17th or 18th century rebuildings. Some medieval houses survive, however, like the Chancellor's house at Lincoln.

The finest surviving College of Vicars Choral is at Wells, often claimed as the oldest medieval street in Europe, with its two rows of little houses with a refectory at one end and a chapel at the other. But Lincoln, Hereford and Chichester also have them.

A second group of junior priests were those employed to serve the chantry chapels, and they also lived together in a college. The finest College of Chantry Priests surviving is at York, St Williams College at the east end, a lovely medieval quadrangle of little houses with a communal chapel and refectory.

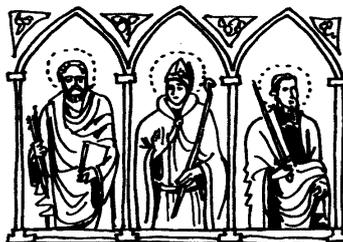
If you visit one of these nine you can expect to see large canons' houses surrounding the church and perhaps something remaining of the two colleges of junior clergy. They are called Cathedrals of the Old Foundation because no change was necessary at the Reformation and they continued with much the same constitution to recent times.

Cathedrals of the New Foundation. There are another nine cathedrals which had a rather unusual constitution in the middle ages, in that they were run not by Dean and Canons but by Benedictine monks: they were monasteries in fact until the Reformation. Then of course monks were abolished and they had to be given New Foundations to make them like the old ones, with Dean and Canons forming a Chapter to run them. These nine are Canterbury, Winchester, Rochester, Worcester, Ely, Norwich, Durham, Chester and Carlisle (cf. St. Alban's cathedral Odense, with its English influence). If you visit these, you can expect to see remains of the monastic buildings, dormitories, refectories, cloisters, Prior's houses, kitchens etc. The best preserved monastic closes are at Canterbury and Durham, although there are some remains at Worcester, Norwich and Winchester.

In addition to these nine at the Reformation, Henry VIII decided that some of the old abbeys should not be destroyed or given to landowners but should be turned into the cathedrals of new dioceses, e.g. Gloucester, Bristol and Peterborough. So if you visit these, too, you might expect to find some remains of their old monastic past.

Modern cathedrals. The last group are churches which have been made cathedrals in recent times, to cope with the vast increases of population in the 19th and 20th centuries. There are nearly 20 of them and although four are brand new buildings (Liverpool, Truro, Guildford and Coventry), most are ancient churches which had either been abbeys (e.g. St Alban's) or collegiate churches, with a chapter of canons but not a cathedral (e.g. Manchester, Ripon, Southwell) or just large town parish churches (e.g. Sheffield, Wakefield and Portsmouth). Most of these have little surviving from their collegiate past. But Southwell is an exception here, with a magnificent set of Georgian Canons' houses surrounding the Romanesque church on three sides, with ruins of the Archbishop of York's palace on the south, and an old College of Vicars Choral. All the ones whose past was only as a parish church may have some modern buildings to provide what is necessary for a cathedral, e.g. a chapter house, a deanery and canons' houses.

4. Conclusion. My article has not been so much about the cathedral church itself, but about the Close, the surrounding buildings or the remains of them. But when you know something of this history, you can understand more of what you see inside the church too, for example in the Chapter House, or choir stalls and their labels. So I hope this may have given another perspective to bear in mind when you next visit an English cathedral.



BJØRN'S INTERNATIONAL SCHOOL

Bjørn's International School is a small and friendly school in Copenhagen, offering a quality education for children from 6 to 16 years of age. Students from throughout the world attend Bjørn's International School and follow either an English or Danish curriculum.

Bjørn's International School is partially subsidized by the state and adheres to the national standards and qualifications for schools in Denmark. Those students who plan to live in Denmark for at least four years and enroll in the Danish-speaking Department will receive an education that follows the Danish School Curriculum.

Upon graduating from Bjørn's International School, students in the English-speaking Department will have followed the curriculum requirements of the IGSE (International General Certificate of Secondary Education). The students will have had the opportunity of taking the IGCSE examinations in up to six subjects (English, Maths, Science, Geography, History, and Art and Design).

The Danish and English departments are frequently combined so there is constant interaction between the students in both departments.

Please feel free to contact the school and arrange a time for a visit. We would be happy to answer your questions and show you the school.

Address:

**Bjørn's International School
Gartnerivej 5
2100 Copenhagen Ø**

Phone: (country code 45) 39 29 29 37

Fax: (country code 45) 39 18 38 42

School Leader: Pia Drabowicz

Registrar's report

BAPTISMS - 11 APRIL 2009 - Easter Eve

GITTE JUUL SØRENSEN - Adult Baptism

DAVID DYEKJÆR BOSERUP

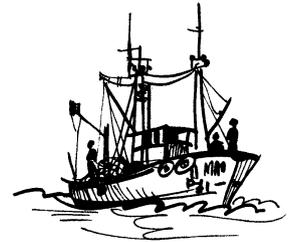
Son of Signe Dyekjær Boserup and Johan Malling Boserup

CONFIRMATION - 11 APRIL 2009 - Easter Eve

JAMES NICHOLAS ARCHIE ROBSON, confirmed by Bishop Frank Sargeant

WEDDING - 18 APRIL 2009

BERNA KASOUH and LUTFI NICOLA PAUL SALIM SULEIMAN



Going to church on the high seas

Editor's note: As our Guardians prepare to open the church for the summer and welcome visitors to St Alban's from far and wide, here is a kind of church that we probably rarely think about: the churches formed by the seafarers of the world, those mostly invisible folk who work far below deck on the big ships.

Imagine you became a seafarer. No longer would you be able to go along to your own church each Sunday – and you know you are not going to be back home with your family for around nine months. So what sort of Christian fellowship, if any, can you expect?

The international mission, Seamen's Christian Friend Society, runs training courses to encourage Christian seafarers to start their own church on board ship. Here is a recent report from Alberto, a Christian from the Philippines, who works on a large cruise liner.

Hello friends at SCFS

We have a weekly gathering from 25 to maximum of 40. There are 1000 plus crew onboard from 56 different nations.

We meet three times a week. We don't have a pastor here so whoever can deliver a gospel message is given a chance. There is one elected crew fellowship administrator who does the scheduling and suggests activities for the group - and arranges the putting up of musical instruments, projector / laptop and choir practice.

We also have a bulletin board where we post invitations, give away tracts and post words of hope & faith from the Bible.

The Bible study & praise and worship programme normally starts with a prayer, then spiritual singing, welcome, testimony, announcements and Bible study ended by a prayer. It last for about 1 to 1-1/2 hours. And that is what church is all about for us.

Now that I know the SCFS, I don't feel alone anymore. Of course God is always with me, that's another thing. Getting the kind of support you give, like a short e-mail and books is more than encouraging, it sustains the ministry of a freelance Christian volunteer like me.

God called me in this ministry only last Sept 2007 after my wife left & I had to look after my five kids. Now my wife came back, I learned to forgive and my marriage and my family is restored back to God.

*In his service
Bro Alberto*

Michael Wilson, director of the Seamen's Christian Friend Society
Find out more about the work of the Seamen's Christian Friend Society on www.scfs.org

News of bells from Australia

As we think of moving outside into the garden for coffee where we will be able to hear our bells better after the service I wanted to share part of an email correspondence that I had at the end of last year which started as follows:

Dear friends,

Hello, I am writing to you from Sydney, Australia. I am the Caretaker at St John's Anglican church in Darlinghurst, Sydney. Part of my duties includes ringing our 13 tubular bells.

I found a listing recently on a "National Bell Register" and your church was listed as having a set of tubular bells, so I was wondering if that was correct, and if so, do you still chime them, and are they Harrington's tubular bells?

Our bells were made in 1888 and installed in 1889 in our tower. I play an assortment of hymns, also peals and chimes, and a few combinations I have put together myself.

Well, hope to hear from someone there.

Best wishes,

Laurie Alexander

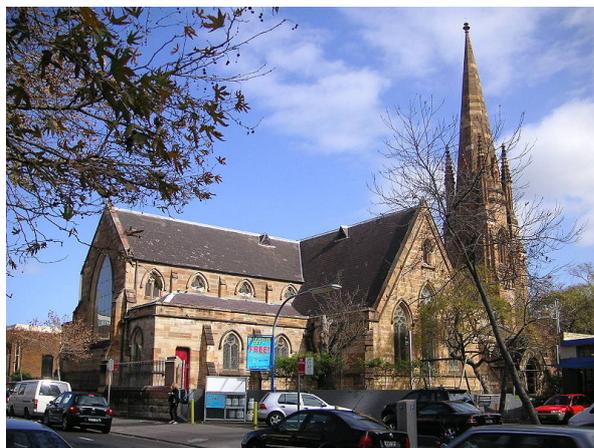
Laurie has sent various photos which we will put up on the notice board this month.

I replied as follows:

How exciting to think that, as our days grow shorter and colder and yours grow longer and warmer, both our churches are calling people to their services with tubular bells.

Yes, our set are Harrington tubular bells and are still used every Sunday. I think I am right in saying that they are the original set, installed in November 1887. Our church was built between 1885 and 1887, being consecrated on September 17 1887.

As the tower was not built for large bells, at the Prince of Wales' suggestion tubular bells were installed. The first set sent were not correctly tuned and so the makers sent a new set which were installed in November 1887. As the Prince of Wales wished to have some bell ringing at the consecration service, the Marine Minister lent two bells from the navy yard that were suspended in the tower and played before the service, in addition in the church



itself hand bells were rung prior to the service. For us, the sound of St Alban's is the tubular bells we hear every week ...

For more information about tubular bells and from Harrington's early advertising:

Tubular bells may have been used in France as early as the 1850s or 1860s, but in the English-speaking world, they got their start when John Harrington, of Coventry, Warwickshire, England, patented a clock-chime of tubular bells in that country in 1884. It was an immediate success, winning gold medals at Paris in 1885 and at Liverpool in 1886. Within a few years, Harrington's tubular bells were being used in England in both hall clocks and bell towers, different sized tubes were used for these different applications.

“The tubular bells may be specially recommended as an economical substitute for the expensive bells at present in vogue, practical demonstration of their value and efficiency being furnished by the numerous testimonials received from numbers of church officials who have adopted the new method.

The following are among the advantages possessed by the tubular bells for the above purposes:

1. Their tone is perfectly mellow and pure, whatever size is used.
2. They are only a fraction of the price of ordinary church bells.
3. They do not require a specially-constructed tower, there being no swinging motion, with its subsequent strain on the building.
4. They can be placed in any bell tower without necessitating any structural alteration.
5. They can be rung by one person, with cords as now usual.
6. They are not liable to crack, and cannot get out of tune. Every tube is accurately tuned to concert pitch.”

Source: <http://www.warksbells.co.uk/harringtons.htm>

Katie

Bridge benefit

St. Alban's bridge benefit at Bernstorffshøj has come and gone but its memories linger on.

The Church is extremely grateful to Erica Archer and her husband Nick, the British Ambassador, for opening their lovely home to the many card players. Erica assisted with the arrangements and helpful suggestions, as did Erna Svala, the house manager at Bernstorffshøj who managed the logistics. Estée Lauder gave cosmetic gifts to the participants.

The catering was in the capable hands of Jean Gram Andersen and Katie Robson. Needless to say, the refreshments were delicious.

Thank you to all who came and gave.

With love from Birgit and Edith

Repentance – the additional Christian response to climate change

In January 2009, scientists at the US National Oceanic and Atmospheric Administration's Earth System Research Laboratory in Boulder, Colorado, announced that many of the damaging effects of climate change are already irreversible. According to their studies, even if carbon emissions can somehow be halted, temperatures around the globe will remain high until at least the year 3000. This bleak prognosis is amplified by the reality that it will be difficult for humankind to maintain carbon emissions at present levels, even more difficult to reduce these to the desired Kyoto Protocol aim of 8% below 1990 levels by 2012, and impossible to halt all carbon dioxide emissions immediately. This means that our climate will continue to change, however much or little we do to stop the release of greenhouse gases.

Some people believe that we can however mitigate global warming by extracting carbon dioxide out of the air, and an industry has sprung up selling carbon credits which promise to plant a tree every time we take a flight. But here again, another recent study has shown that such initiatives, although well-intentioned, are a mere drop in the ocean of what would be required to make a meaningful difference. Scientists at Stanford University in the United States announced in December 2008 their finding that mankind has indeed managed to cause a cooling of the global climate as a result of reforestation, which was an unintended side-effect of the European conquest of the Americas and the resultant decimation of 90% of the Amerindian population, corresponding to about 9 per cent of the world's population at that time. Suddenly as much as 500 000 km² of cleared farmland was no longer being tended, an area slightly larger than California. As the rainforest crept back in, it vacuumed carbon dioxide out of the atmosphere, and it is estimated that the reforestation of South and Central America could have removed up to 10 billion tons of carbon from the atmosphere. Climate records show that global temperatures over the following years cooled about 0.1°C from 1500 until 1750, but in northern Europe the dip was far more dramatic and came to be known as the Little Ice Age. By comparison, the global climate has already increased by 0.5°C since 1900, of which a 0.7°C increase is attributable to greenhouse gases (but partially balanced by other factors such as the drop in sulphate particle levels due to more transparent fuel emissions). By implication, we would need to reforest an area at least five times greater than California and wait hundreds of years for trees to grow to maturity in order to reverse the damage that mankind has already done to the climate.

What hope is there then for us? Is it worth changing to low energy lightbulbs and electric cars? Will it make much difference? Can science and technology help us find a way out, as they always seem to have in the past? Are they all that humankind have left to give us hope?

For Christians we have another, greater source of hope: God. It was God who created the universe with a size, complexity and energy that is far beyond our understanding. A universe in constant change, yet where the average temperature of the planet has changed little over much of its estimated 4.5 billion years of age. Land areas were originally smaller and have increased over time, which has meant a corresponding decrease in the area of ocean. As ocean is darker than land, it absorbs more incident solar energy, so you would expect historical temperatures to

have been much higher than they are now. But they were not; a little higher during the carboniferous era, but the earth's temperature has basically been constant, and this can be explained by the gradual increase in the Sun's luminosity, which has been in step with the increase in landmass area. God has therefore ensured that the vast forces at play in the universe have been in such perfect harmony as to enable life to continuously exist on earth for the last 1-3 billion years.

This then raises the possibility that God can redress the imbalance in the atmosphere caused by human pollution, perhaps even by reducing the strength of solar radiation. For surely it would be easier for God to do this than the super-human effort required of humankind to stop all emissions immediately and to reforest a vast area of the planet's surface, which even then cannot be guaranteed success. But how can we ask God to stop global warming? The answer I believe is in repentance - we must ask God to mitigate the effects of climate change after first acknowledging our own fault in causing this problem, while at the same time accepting that we humans cannot solve this problem ourselves.

Would that mean we do not need to change to low-energy bulbs and reduce our carbon footprint? Certainly not - such actions, even if they have a small to negligible impact in reducing carbon dioxide emissions, are nonetheless important as a sign of our repentance for polluting the atmosphere. Our response to climate change must then parallel our response to our own sinfulness - we accept that we cannot achieve salvation from sin through our own works, but must seek God's forgiveness through faith in Jesus Christ that we are saved by grace. And having been saved, we must bear the fruits of good works, for as St James points out in his epistle, faith without deeds is useless and dead. In the same way, any repentance of our individual responsibility for global warming without a corresponding effort to reduce our carbon footprint would be hollow.

For the Christian therefore, in addition to supporting and taking part in all the other initiatives that humankind is trying to put together to limit the effects of climate change, there is an urgent need to first of all repent for the pollution that humankind has caused, including our own individual part in this. And we need to make a collective act of repentance, in recognition of our role as a royal priesthood of God, interceding on behalf of all humankind in the same way that the priests and prophets in the Old Testament would intercede on behalf of the whole nation. Only then might God listen, and intervene. And only then would we have a real hope for the planet's future.

Phil Clarke



Newsletter news

The next Newsletter will be the June 2009 issue. The deadline for material to reach me is 15 May. You are most welcome to submit material by e-mail to newsletter@st-albans.dk or write to:

Charles Robson, Bøgevej 3, 2900 Hellerup. Tel.: 39 61 39 71

Rhubarb Crumble Cake

Cake:

80 grams butter	75 grams flour
80 grams caster sugar	1 teaspoon baking powder
2 eggs	Rind of 1 orange

Middle:

500 grams rhubarb	1 tablespoon demerara sugar
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Topping:

80 grams whole almonds	80 grams flour
80 grams butter	70 grams sugar

Preheat the oven to 185 C. Lightly grease a round xx cm cake tin.

To make the cake: cream the butter and sugar together, beat in the eggs, fold in the sieved flour baking powder and the orange rind.

Slice the rhubarb into 2 cm pieces, pat dry and toss in the demerara sugar.

To make the topping. Remove the skins from the almonds. Chop finely in a food processor. Add the other ingredients and pulse until comes together in a crumble mixture.



Tried and trusted tips (“old wives’ tales”)

We would still like you to share your environmentally friendly household recipes and remedies with us, so we can compile a collection of “tried and trusted tips”.

Many of us have had tips passed on to us by our mothers, grandmothers and friends, and we would like to put together a small booklet of advice to pass on to others. Did you know that a quarter of an onion pressed against the ear can relieve ear ache? It really does work. There are many other tips like this that have been passed down or that you have discovered yourself.

What may be second nature to you, may be news to us.

So please send us your ideas, and it goes without saying you don’t of course have to be old or a wife to contribute!

You can send your contributions either by email to oldwivestales@st-albans.dk or give them to Pauleen Bang or Katie Robson at church, or send them to us c/o St Alban’s Church, Churchillparken 6, 1263 København K.