



June 2011

St. Alban's Church Newsletter

Copenhagen
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June



2011

| | | | | |
|------|--------------------------------------|------------------|----------------|-------|
| 2nd | ASCENSION DAY | | Sung Eucharist | 10.30 |
| | <i>Acts</i> | 1 1-11 | | |
| | <i>Ephesians</i> | 1 15-end | | |
| | <i>Luke</i> | 24 44-end | | |
| 5th | 7 TH SUNDAY OF EASTER | | Sung Eucharist | 10.30 |
| | <i>Acts</i> | 1 6-14 | | |
| | <i>1 Peter</i> | 4 12-14; 5, 6-11 | | |
| | <i>John</i> | 17 1-11 | | |
| 12th | PENTECOST | | Sung Eucharist | 10.30 |
| | <i>Numbers</i> | 11 24-30 | | |
| | <i>Acts</i> | 2 1-21 | | |
| | <i>John</i> | 20 19-23 | | |
| | | | Evensong | 16.00 |
| 19th | TRINITY SUNDAY | | Sung Eucharist | 10.30 |
| | <i>Isaiah</i> | 40 12-17, 27-end | | |
| | <i>2 Corinthians</i> | 13 11-end | | |
| | <i>Matthew</i> | 28 16-20 | | |
| 26th | 1 ST SUNDAY AFTER TRINITY | | Sung Eucharist | 10.30 |
| | <i>Jeremiah</i> | 28 5-9 | | |
| | <i>Romans</i> | 6 12-end | | |
| | <i>Matthew</i> | 10 40-end | | |

NOTES:

SUNDAY SERVICES for June are as listed above.

WEDNESDAY SERVICE Holy Communion 10.30

SUNDAY SCHOOL meets every Sunday at 10.30

COFFEE is 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.

Dear friends,

As this great season of Easter continues, signs of new life spring up all around us. I have been watching the swan's nest by the Gefion Fountain bridge, and was delighted to see five small cygnets pop up out of the nest as I walked to church to prepare a couple for marriage.

Easter is not just a day in our calendar. It is a season lasting fifty days (until Pentecost, "Pent" = 50) but as baptised Christians, Easter is the way we live. Being grounded in hope and renewal, and knowing that God is a God of transformation, and living this in our daily lives.

In England, Ascension Day is not a public holiday anymore, but here in Denmark it is.

It is the day when we remember that momentous event when Jesus rose into the clouds to return to his father. Now it was the time, from the Apostles to the end of time, for those who believe in him to continue the work of Christ in his name.

In God's plan, the end is often the beginning. The disciples had learned that the good news of their risen Lord was now entrusted to them. His voice of promise was now their voices, his healing hands their hands, his feet of journeying mission their feet. St Augustine described it like this: "Christ, while in heaven, is also with us; and we, while on earth, are also with him. He is with us in his godhead and power and his love; and we, though we cannot be with him in godhead as he is with us, can be with him in our love, our love for him. He did not leave heaven when he came down to us from heaven, and he did not leave us when he ascended to heaven again."

Ascension Day is a day of transformation and release – for those early disciples, and for us today. A prayer:

Lord Jesus Christ, I lift my eyes to your heavenly triumph, I am held in the mystery of awe and wonder. Let me praise you for your glory, but then turn my eyes to look back into the world around me, to see where your way leads me, and guide my feet to follow, and open my lips to tell the good news that you are Lord of all.

Grace and peace,
Jonathan

P.S. At 10.30 on Ascension Day, 2 June, there is the Holy Eucharist at St Alban's Church. All are warmly invited.

Our new reader



I was born in London, grew up in Birmingham and Royal Tunbridge Wells, went to three universities spanning the rankings table, started a family before I was twenty and a business before thirty. Now that the children have left home, Beverly and I moved out here to Denmark after I received a call asking if I wanted to help with the largest re-signalling scheme in Europe. This was perfect timing, as we had just come to that strange point at which we two were rattling around a house we no longer needed and wondering what we were supposed to be doing.

I received the call from God to be doing something useful probably ten years ago, but was far too busy doing "important" things to take any notice. Then, when I started to take notice, I found "important" reasons to do nothing about it. It was only four years ago that I finally, in a grudgingly Jonah-like manner, started the selection process, secretly hoping to be rejected (by the panel, rather than be struck down by lightning during my example sermon).

I started training to be a Reader in Peterborough Diocese. We were living in a village in Northamptonshire at the time, so assumed that my ministry would be with small rural congregations. However, after my training had become a long-distance commute through the job out here, it became clear that our expectations were not God's plans.

So, it is lovely to be here in København, a place we had no idea we would be one year ago, but are very glad to have been sent.

Graeme Lloyd-Roberts

Dates for your diaries

To help with forward planning, here are some dates for your diaries:

June 12

June 19

July 2

August 20

October 14

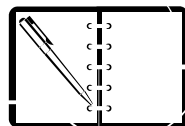
Evensong

St Alban's Day Lunch

A Capella concert by Yale University's all-female singing group, Whim 'n Rhythm

Summer Fête

Kulturnat



Further afield

For information about the Diocese in Europe and the other chaplaincies, visit the Diocesan website at www.europe.anglican.org. To find out more about events in the Diocese, see Bishop David's blog www.eurobishop.blogspot.com/

Many “Thank you’s” ...

Sunday 22 May 2011: a glass of bubbly and some delicious canapés

We publicly thanked Edith Elwert for the many years that she has looked after organizing our Sunday coffee and refreshments. With her team of volunteers, she kept us supplied with coffee and cakes after the service and she always stepped in if there was a gap in the rota, to make sure that refreshments were there. “Coffee” has become an important part of our Sundays, strengthening our feeling of community and offering a friendly environment in which to welcome newcomers – a very important part of our “outreach” activities!

We were also able to thank Lis Rasmussen, who has served as our Registrar for the past 13 years: a vital task that is carried on quietly behind the scenes. Lis did a wonderful job, coordinating with baptism, wedding and funeral families, and keeping our registers beautifully. This is something that requires much more time than is imagined, checking the various forms and papers, completing registers, informing the Danish Kirkeministeriet (Ministry of Ecclesiastical Affairs), answering inquiries regarding the registers, sending copies, and often having to exercise a sensitive and comforting approach. Lis quietly and efficiently carried this job out over the years without fuss, and we are very grateful for all the time and effort that she put into this.

Claire and Katie

At the Annual Church Meeting (ACM) on 1 May we also publicly thanked Nigel for all his work as our Churchwarden for the last six years. Elected at the end of the interregnum before Mark Oakley arrived in June 2005, he served with Jean Gram Andersen in his first year, quickly learning the ropes and understanding the important dual roles of representing the bishop and supporting the Chaplain, Council and congregation. His experience as a Diocesan and Deanery Synod representative, Council member, Secretary to the Council, sacristan, sidesman and with the rota gave him a wealth of experience that he was able to put to good use as churchwarden, to support and guide us through the last six years. I use the word “guide” advisedly, as Nigel put in an enormous amount of work to secure the services of our various Locum Chaplains who enriched our spiritual lives during the 2008–2009 vacancy period.

Although Nigel was not always the first to arrive on a Sunday, more often than not he was the last to leave. He produces the weekly notice sheets and is always there to step in as required. He dealt with the many day-to-day matters that came up, both large and small, helped to coax the boiler into keeping us warm and oversaw the security and maintenance of the church. His support and love of St Alban’s is clear for us all to see, and he is held very highly in everyone’s regard. His advice when asked for was always well considered and sound. He is a confidential, discreet and caring listener, a rock to turn to in times of trouble, but above all a true friend. He has earned a break, but it is good to know that he will continue on the Council as our Diocesan Synod representative.

Taken from section in ACM Report by Katie

Celebrating 400 Years of the King James Bible

A festival service was held at St Alban's on Monday 16 May 2011 to commemorate the 400th anniversary of the King James Bible, in the presence of Peter Fischer-Møller, Bishop of Roskilde, Palle Thordal, Provost on Amager and Czeslaw Kozon, Catholic Bishop of Copenhagen. Two members of the congregation, John Shennan and Tony Wedgewood, told of the Bible in the early Church (the formation of the canon of scripture), a Bible in every home (the Bible in English) and "Into all the world" (Bible societies and mission organizations). Unfortunately, Bishop Geoffrey was unable to be present as planned, but the full text of his sermon is reproduced below.

In the afternoon of Tuesday 17 May, a series of lectures were given at the Faculty of Theology of the University of Copenhagen. The event was organized by Saint Alban's, the Faculty of Theology, the Danish Bible Society, the Centre for the Studies of Biblical Reception and the Council for International Relations of the Evangelical Lutheran Church in Denmark.



In his introduction to the event, HBM Ambassador Nick Archer compared the King James Bible, tongue firmly in cheek, to the E-type Jaguar: an aesthetic masterpiece, uniquely English, something to be immensely proud of. But the central question was



whether the Church could find a continuing role for it. The E-type was now a beautiful museum piece, rarely to be seen on the open road; did the King James Bible deserve that fate?

Bishop Geoffrey spoke on "*Faith renewed - The King James Bible and the English Church*" (an abridged version of his lecture is given overleaf).



He was followed by Dr Viggo H. Pedersen, Department of English, Germanic and Romance Studies, University of Copenhagen, who explored "*The beauty of language - The King James Bible and English language and culture*". After a coffee



break, Professor Charles Lock, Professor of English Literature at Copenhagen University, spoke on "*Blayney's Version - The King James Bible and the English novel*".

The afternoon finished with a panel discussion and questions, chaired by our chaplain, Jonathan Lloyd.

LORD THY WORD ABIDETH

COMMEMORATION OF THE KING JAMES BIBLE, ST ALBAN'S, COPENHAGEN, 16 MAY 2011

“Whatever was written for us in former days was written for our instruction, that by steadfastness and by the encouragement of the scripture we might have hope.”

(Romans 15.4)

When I was chaplain of Keble College, Oxford, and had responsibility for admitting undergraduates to read theology, I sometimes would put before them a cuneiform fragment that I bought in Babylon in 1963 (which was identified as a temple dedication slab of the time of Nebuchadnezzar II), an Ethiopian manuscript of the psalms, and a modern translation of the Bible, and would ask them what difference it made to their interpretation of the modern printed Bible, that some of the Bible may have started like the piece of cuneiform, and that for much of Christian history it had existed like the Ethiopian manuscript. It was a question that made the admissions interviews a level playing field because I suspected (rightly) that no one from high-powered independent schools would have thought to prepare their candidates for that particular kind of question. The Bible has existed in many different forms – and indeed its very name comes from a plural Ταμ Βιβλια “the books” – a reminder that within the covers of what we treat as one single book there are many different kinds of writing – histories, law, poetry, proverbs, wisdom, apocalyptic visions in the Old Testament (the Hebrew Bible), and in the New Testament those unique writings we call gospels – ευαγγελιον – good news, and letters, and in Revelation, again apocalyptic. Any interpretation of the Bible needs to be sensitive to these different genres. It is no use treating poetry as though it were law, or history as though it were proverb.

In 1974 I led an Oxford University Expedition to Ethiopia. We were in the highlands of Tigray – the mountainous north-eastern province which abuts the Rift Valley, and we were looking for ancient rock-hewn churches (built by angels as the Ethiopians say) and old built churches, and recording the manuscripts they had. In no church did we find a Bible. There were copies of the Gospels; of Dawid – the psalms; various service-books; the life and miracles of the Virgin Mary, and sometimes of Michael the Archangel (though I have never been clear how you write the life of an archangel); and sundry other saints. Good Christian people are shocked when I tell them there were no bibles in these ancient churches – is the ancient church of Ethiopia a Christian church? They ask. But then I point out, these are all manuscript books, written on vellum, and there is no way you can have between two covers a single manuscript bible. Even the great Winchester Bible that is one of the great treasures of Winchester Cathedral, is in several great folio volumes. And if you do not have a Bible in one volume between two covers you do not know where books come in the Scriptures. Only with the invention of printing did it become possible to bring the books of the Bible into a single Bible, and only after printing was more refined was it possible to print a bible that you could hold up in one hand and say ‘This is the word of

the LORD!’ We need to remember this – for most of Christian history the text of the scriptures was transmitted in the way that it still (just) is in the Ethiopian church – the last remaining manuscript Christian culture.

The King James Bible, whose anniversary we commemorate this year and in this service, was first of all part of the enormous revolution that printing brought. In our own day we are all too well aware of what IT has brought to the way in which we communicate. Printing enabled a common text – in liturgy and in Scripture. If you were going to print that universal text you needed to agree what that text was, you had to decide between various manuscripts in Greek, in Hebrew and in Aramaic; you need to decide how the texts from which you worked might best be translated into the vernacular language. And with these translations came a change in the worship of the church, from Latin as the language of the liturgy to English, or German, or Danish. In the Orthodox churches today the liturgy can still be in Church Slavonic rather than Russian or Ge-ez rather than in Amharic. The King James version was not the first translation into English – that had been done earlier in a number of different versions with the work of William Tyndale having particular significance in England. Miles Coverdale’s translation of the psalms still remains the translation of the Book of Common Prayer. But the King James version, building on these earlier translations became the Bible of the Church of England, and of the English-speaking world. Its rhythms and cadences, its imagery and symbolism have entered into the English language – when we say ‘the mantle has fallen on him (or her), do we recognise that this phrase comes from the story of the Ascension of Elijah, where Elisha’s picking up of Elijah’s mantle, which has fallen from him as he is taken up, indicates that he is the designated heir and successor.

The poet Samuel Taylor Coleridge famously said that ‘words are not things, they are the living educts of the imagination.’ It is the King James – the Authorised Version – that has given us, and so many before us, the words which are the living educts of the imagination. Richard Baxter, the great Puritan divine, told his ordinands that they were to study that God’s words may be engraved upon their hearts. Part of what we are celebrating today is the way in which in England, and more widely throughout the English-speaking world, the Authorized version – the King James Bible – has been the word that has been spoken to generations and has been engraved on many hearts. Bible translations do not simply grow on trees, they are the product of scholarship, with all its sifting, negotiation, concern for accuracy, and for the resonance of words that will be read aloud. In giving thanks for the King James Bible we give thanks for the scholarship that produced it, and for the work of biblical translators and commentators today. As St Paul wrote to the Romans in the text with which I began: *Whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope.*

The King James Bible and the English Church

Editor's note: This is an abridged version of a lecture delivered by Bishop Geoffrey Rowell at the Faculty of Theology, University of Copenhagen, on Tuesday 17 May 2011. The full text of the lecture is available on request.

In keeping this 400th anniversary of the King James Bible, we commemorate a book that has had an enduring and powerful influence on the English Church. In England it has been commonly known as the Authorized Version, rather than the King James Bible, a title more commonly used in America. Yet this translation of the Scriptures was never formally authorized. As the article on the Authorized Version in the *Oxford Dictionary of the Christian Church* succinctly puts it: 'on the title page are the words "Appointed to be read in Churches", but it has never otherwise been officially "authorized"'. The new translation of the Bible, which originated from the Hampton Court Conference of 1604, and was completed between 1607 and 1611, was not an entirely new translation. It built on earlier translations, most notably the Bishops' Bible. This had been compiled at the direction of Queen Elizabeth I's Archbishop of Canterbury, Matthew Parker. As Master of Corpus Christi College, Cambridge, Parker had assiduously collected many manuscripts from the dissolved monasteries, including the Canterbury Gospels, thought to have been brought to England by St Augustine in 597 – a manuscript Bible on which the Archbishop of Canterbury still takes his oath of office at his enthronement, and which was most recently brought to Westminster Abbey for veneration by Pope Benedict XVI and the Archbishop at the ecumenical service during the Pope's visit last September.

The Bishops' Bible was itself a revision of the Great Bible, which was ordered to be set up in every parish church by an edict of 1539 issued by Henry VIII's Vicar General and Vice-Gerent in Spirituals, Thomas Cromwell, who had overseen the visitation and then dissolution of the monasteries. [...] The Great Bible was the work of Miles Coverdale (1488-1569), who in 1535 had produced on the Continent the first complete English Bible, [...] a version of what we know as the Matthews Bible. This [...] compilation of Tyndale's [...] translations [...] with the rest of the Old Testament and the Apocrypha taken from Coverdale's version [...] was published Antwerp in 1537 (Rogers published under the pseudonym, Thomas Matthew). [...] We should also note the Geneva Bible, intended more for private study than public reading in Church, which was published in more than seventy editions between 1560 and 1640. As Gordon Campbell notes, "it became the Bible of the puritan faction in England and in the puritan diaspora on the Continent and in America. Its readership, however, extended well beyond the puritan party, because it was cheap and easily available." [...] With its Calvinist roots and anti-episcopal notes it became the first translation of the English Bible to be published in Scotland (in 1579). The dedication to King James VI read: "This holy boke of God callit the Bible, newly impenit, was brocht before us be the prenter thereof...and desyrit to be dedicate to zour Hienes with a convenient preface in our common Scottis language."

[...]

The background of biblical translation that lies behind the remarkable endeavour springing from the Hampton Court Conference of 1604 which led to the production of the King James Bible is a reminder that the King James Bible was not initially the iconic translation that it later became [...].



When the translators began their task of revising the Bishop's Bible, one of the things that they were committed to was "that the old ecclesiastical words" were "to be kept, viz the word 'church' [was] not to be translated 'congregation'", etc. (Puritans preferred 'congregation' to 'church', 'wash' to 'baptize', 'elder' or 'senior' to 'bishop'.) The King James was to be a "church" translation, so that "when a word hath divers significations, that to be kept which hath been most commonly used by most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith." This is of a piece with John Donne's stress on the importance of the Church and tradition for the interpretation of Scripture.

Although there were some concerns about the King James version, after the restoration of Charles II in 1660 there were few who pressed for a new revision until towards the end of the eighteenth century; in the years that followed, critical study of the scripture and the awareness of new manuscripts led eventually to the Revised Version (NT 1881; OT 1885). Yet, just as the translators of the King James Bible had revised the earlier translation of the Bishop's Bible, so the revisers worked with a rule that they should "introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness." They also endeavoured to use the same English word or phrase for the same Hebrew or Greek. While this enabled the English reader to be alert to the original, in many places it had a pedantic influence on the translation, and the Revised Version never really replaced the Authorized Version in popularity. The version that did gain in popularity was the Revised Standard Version. Of this the entry on it in *The Oxford Dictionary of the Christian Church* comments:

"This was a revision of the *American Standard Version*, intended to stand 'in the Tyndale-King James tradition' The revisers took account of current scholarship and changes in language to produce a rendering more accurate than the *American Standard Version* and free from archaisms thought to be misleading, unintelligible, or unnecessary, but preserving a dignity suitable for public worship."

Changes in language and culture have in more recent times led to new biblical translations, but the celebration of this 400th anniversary of the King James Bible enables us to recall not just the meticulous and scholarly work of translating carried out four centuries ago, but also the words and passages that have become the living educts of the imagination in the life of the English Church.

Easter decorations

Thank you so much for your generous donations towards the "lily" decorations at Easter. It is a very tangible way of remembering a loved one.

I was very happy to have help from Rachel Harris (who has now sadly left us). While I arranged the stands and altar, Rachel made some lovely window displays with lots and lots of daffodils in pots. These bulbs will later be planted, as always, around the church grounds, to be enjoyed in years to come.

Last but not least, did you see what happened to the high windows - minus stained glass - (i.e. those clothed in white sheets!). While Rachel and I were working safely on the ground, Katie tackled those high windows. First she stripped the garden of foliage, brought her own ladder (she "knows" it!) and went up and down at least twenty times with vases of water, branches and daffodils in pots. Certainly it disguised those big white holes. All part of a churchwarden's duties!

A gentle reminder!! There are a lot of empty spaces on the flower rota ...

Carole F. Rasmussen

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Church Council “away day”

The long-awaited 1½ day event was held at the Sankt Lukas Refugium, a charming Lutheran retreat house at Smidstrup Strand near Gilleleje, on Friday 13 and Saturday 14 May 2011.

Led by facilitators Mary Pay and Jonathan LLOYD, both new and more experienced members of the Council gathered late on Friday afternoon at the beautifully peaceful retreat centre, where the cares and stresses of the day simply dissolved in the peacefulness of the surroundings. We were able to get to know each other better than ever before: we played, talked, prayed and shared meals together in one of the most idyllic places imaginable, situated in pine and birch forest with direct access to the beach of north Sjælland.

Sitting in the specially built glass-walled conference room, we followed a programme that had been carefully structured towards finding a calm and balanced way to work together. It included items such as “Who are we?”; “What are we?” and “Where are we going? – Next steps”.

We were encouraged to find ways in which we can move the church along a pathway that is both material and spiritual. Naturally, with fourteen people gathered for the first time it wasn't possible to reach any conclusions, except that we will need to meet again in the autumn to decide on a mission statement and a clearer way forward. In the meantime we will contemplate and pray for guidance and – not least – ask the congregation for their ideas.

In the breaks, people wandered down to the sea shore and collected interesting stones that best represented themselves. These are currently at the foot of the altar as symbols of the “living stones” that God wants us to become. It was a meditative, quiet and wholly unifying experience, which all agreed had been enlightening and valuable.

Participants: Pauleen Bang, Claire Clausen, Edith Elwert, Angela Hansen, Jonathan LLOYD, Graeme Lloyd-Roberts, John Mills, Dorothy Ocanda, Jane Passant, Mary Pay, Katie Robson, Nigel Rowley, John Shennan, Tony Wedgwood, Junior Williams

Absent: Chris Parker and Victoria Wadsworth Hansen

Claire Clausen
Photo: Dorothy Ocanda



St Alban's Summer Fête – Saturday 20 August 2011

Following an initial meeting on 15 May, plans are now firming up for the annual Summer Fête on Saturday 20 August from 10.00 to 17.00.

Thanks to Rosemary Bohr who brought back a stock of “Mamade” from England, volunteers are already starting to make preserves and jam and, with the elderflowers just about to bloom, it is nearly elderflower cordial season.

As always, we ask you to see if you have any books, unwanted items for the gift stall, or hidden treasures in attics or corners of the cellar that might brighten the “white elephant” stall.

We are excited to announce that, in addition to our usual stalls and entertainments, the King's Morris Men will be returning to Copenhagen again and would like to come back to the fete along with the “St George's Belles” – an eighteenth-century dance group – a bagpiper and various other entertainments.

As everyone knows, these sorts of events don't just happen and would not be possible without the support and commitment of so many of our congregation. We are grateful to all those who have come forward to volunteer their time and to head up the individual stalls, and also to those signing up as helpers – it is good to see many new names on the lists. Offers to help on or before the day are always welcome: look out for the colourful sign-up board in the Tower Room.

St Alban's home produce

Gift/Nearly new stall

Used books

White Elephant

African Stall

Refreshments

Guardians

Entertainment

Publicity/Information

Treasurer

Tents and site team

Legalities, electricity and tower team

Mary Pay and the Mothers' Union

Claire Clausen and Edith Elwert

Charles Robson

Janet, Judy and team

Junior, Dorothy and Grace

Jean Gram Andersen

Philip Davies and Chris Moore

Rosemary Bohr

Maria Kvan Mortensen

Claire Clausen

Nils Mortensen

Katie Robson

Nigel Rowley

Flowers

We are hoping to decorate the church with special flowers for the occasion. Anyone who would like to help arrange flowers on the day/evening before, who could donate flowers and greenery or who is happy to let us loose in your garden, please contact Jean Gram Andersen.

Gifts/Nearly new

We are always grateful for your contributions to our gift stall. If you are off on holiday this summer, perhaps you could bring something interesting back for the gift stall!

Claire and Edith

Jam jars and jam-makers urgently needed

We still need clean 1lb (500g) jam jars for marmalades and jams and clean c. 1/2lb (c. 250g) jars for savoury jellies. There is a stock of "Mamade" in the back porch. Special St Alban's labels are being made again this year. Please put a small label on the jars if it is not marmalade and we will re-label with a St Alban's label appropriately. Thank you to everyone who has already taken tins of Mamade and started making jams and marmalade for the stall and for all the jam jars that have been brought in.

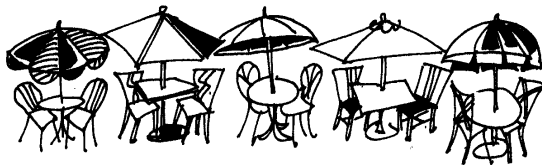
We are also going to need other produce on the day, - cakes, cookies, fudge and sweets always sell well. We have some small foil cake tins for those of you who are happy to bake, and there is a sign-up list on the Fête notice board - so if you could contribute anything, please do let us know.

If you have any questions and/or ideas, please contact Mary Pay.

Used books

Now is the time to start sorting through your book shelves and to see if there are any books you could part with. Storage is very tight this year. If you could bring your contributions to church during the couple of weeks before the fête, that would be a great help. For those of you who have problems transporting books to church, we will try to arrange a collection round one day in the week before the fête, probably Tuesday 16 August. Please contact Charles Robson.

Any help that you can give, however small or large, is always greatly appreciated. If you have any questions or ideas, please feel free to contact either the stall coordinators (see the Fête notice board) or Katie Robson on 39 61 39 71.





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

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Royal Wedding lunch

There was a lot of discussion about the Royal Wedding. This was to be a joyous occasion for Brits and the Commonwealth nations. In fact, the world was getting excited, Denmark being no exception. The Mother's Union at St Alban's realised that a lot of the parishioners would be watching the wedding by themselves. Weddings are by their nature a time to come together, so it was decided to offer an open house, pot luck buffet lunch at the home of one of the members who lives near the church. Fifteen people came together to celebrate. The day was bright and clear in Copenhagen, but the weather forecast for the UK was possible rain. There was some tension about the weather but, as it turned out, the weather was kind to the royal couple and all the spectators on the streets of London. People arrived at 11.30am [10.30 UK time], just in time for coffee and to watch the main participants arrive at Westminster Abbey. The wedding was watched with the expected focus on the decoration of Westminster Abbey, the music, the wedding dress, and the two families. Everybody stood for the national anthem. It was time to break out the champagne and offer a toast to the happy couple. Once the royal couple had arrived back at Buckingham Palace, everybody took the opportunity to have their lunch and arrive back in front of the TV for the balcony scene and not one but two kisses. The eating and drinking continued until mid afternoon and a very pleasant time was had by all. Many congratulations to Duke and Duchess of Cambridge!

Mary Pay



Pentecost

Words to a liberating spirit

YOU
the one we cannot grasp,
 annealing fire, disturbing comforter:
your rushing wind dispels our fears,
 you are the barb of our untaming.
What you delight in
 is breathed in upon the storm-lashed crags
 and tasted in the sun-drenched vineyard.

Brood daily on our atomising chaos
 so we enact new bonding;
and as we dare to plead the cause
 of those long held invisible,
may scales be taken from our eyes
 and we too receive our sight.

Do not let the marsh-lights
 of simplistic certainties ensnare us;
but liberate us to wander
 as those who trust
you beacon and companion us
 in all setting out,
 all journeying
 and all arriving,
till we have cast off heaviness
 and play for ever
 as a feather on the breath of God.

John Nicholson

St Alban's Day Lunch

St Alban's Day is marked each year on 22 June, and here at St Alban's Church in Copenhagen we will celebrate our Patron Saint at the Parish Eucharist at 10.30 on Sunday 19 June 2011. Jonathan and Sue Lloyd invite you to their home (Tuborgvej 82) for the Parish Lunch after the service at 12.30.

If you have any questions please contact the Chaplain, and do email jonathan@st-albans.dk if you are able to offer help with food preparation and serving.

We look forward to seeing you there.

National survey reveals state of UK churches

The results of the National Churches Trust Survey, recently published, covers all of the estimated 47 000 churches, chapels and meeting houses in the United Kingdom. It has found that these buildings play a key role in local life as venues for volunteering and community activities, but that they need support in undertaking repairs and maintenance.

The survey is unique in revealing not just the physical condition of churches, but also the way they are managed, funded and used by their communities.

Here are just some of the findings of the survey:

- More than 90% of the UK's church buildings hold a service at least once a week
- More than 50% are regularly open to the public beyond their worship services.
- 1.4 million members of church congregations volunteer in any capacity in their church building, along with an estimated further 200,000 people from the wider community.
- Nearly half of the UK's church buildings are used for arts, music and dance activities.
- More than half of the UK's church buildings facilitate activities such as nurseries, youth groups and additional activities for young people.
- More than two-fifths of the UK's church buildings are used for support services such as homelessness, drug and alcohol misuse, finance and debt, parenting and mental health.

For further information about the National Churches Trust and to download the full report, visit www.nationalchurchestrust.org

Newsletter news

The next Newsletter will be the customary double issue for **July and August**. The deadline for material to reach me is **15 June**. We always welcome contributions and content ideas from the congregation.

If you would like to be on the newsletter team or have any questions please contact the editor by email or as below.

You are most welcome to submit material by e-mail by to
newsletter@st-albans.dk
or write to

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

St Alban's Anglican Church

Churchillparken 6, Langelinie 1263 Copenhagen K

Under the Patronage of H.M. Queen Elizabeth II

Weekly Eucharists

Sundays and Wednesdays at 10:30

All are welcome – we have a Sunday School for children

Open Vestry Morning is on Wednesdays 09:00–10:30

Please call in if you are seeking baptism, confirmation, marriage or have any other pastoral or prayer request.

Church Office is open on Monday, Wednesday and Friday mornings

| | | |
|---------|----------------------------|-------------|
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| | <i>verger@st-albans.dk</i> | 51 28 12 42 |

Your Ministry Team

| | | |
|---|-----------------------------------|-------------|
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St Alban's receives no subsidy from the state or national Church and is funded by the generosity of the congregation and visitors.

To support the mission and ministry of the Church, contributions can be made to 'St Alban's Church' to the Church Post Giro 7 09 99 24

or for UK tax payers by Gift Aid increasing the value of their gift by 28%

St Alban's Church Newsletter
newsletter@st-albans.dk

www.st-albans.dk

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