



OCTOBER:

6th	HARVEST LUNCH & AUCTION OF PROMISES	12.30 p.m.
7th	HARVEST THANKSGIVING Habbak. 1. 1-4, 2. 1-4 2 Tim. 1. 1-14 Luke 17. 5-10	Holy Communion 9.00 a.m. Sung Eucharist 10.30 a.m.
14th	TRINITY 19 2 Kings 5. 1-3, 7-15c 2 Tim. 2. 8-15 Luke 17. 7-19	Holy Communion 9.00 a.m. Sung Eucharist 10.30 a.m.
21st	TRINITY 20 Genesis 32. 22-31 2 Tim. 3. 14-4.5 Luke 18. 1-8	Holy Communion 9.00 a.m. Sung Eucharist 10.30 a.m.
28th	BIBLE SUNDAY Isaiah 45. 22-end Romans 15. 1-6 Luke 4. 17-24	Holy Communion 9.00 a.m. Sung Eucharist 10.30 a.m.



NOVEMBER:

4th	ALL SAINTS' DAY	Sung Eucharist 10.30 a.m.
	At Møllevangskirken, Aarhus	Holy Communion 7.00 p.m.

NOTES:

SUNDAY SERVICES for October are as listed above.

WEDNESDAY SERVICE Holy Communion 10.30 a.m.

SUNDAY SCHOOL meets every Sunday at 10.30 a.m.

COFFEE is served after the 10.30 a.m. 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,

I feel very refreshed after my two weeks in Egypt, which is just as well as it is very busy at St. Alban's at the moment! I stayed in Tabar and from my room I could see Jordan, Saudi Arabia and Israel – as well as the Red Sea in which I enjoyed snorkelling each day and seeing the tremendous variety of coloured fish. One day I travelled out for a couple of hours, with an armed security guard, to the Sinai desert to visit St. Catherine's Monastery. Lying at the mouth of an inaccessible gorge at the foot of Mount Sinai, St. Catherine's is the oldest functioning Christian monastery in the world as well as being a UNESCO World Heritage Site.

You will remember that Mount Sinai is where Moses is reported to have received the Ten Commandments, and right in the heart of the monastery, amongst all the dry dust and heat is a flourishing green bush – this is said to be the original Burning Bush. The monastery was built between 527 and 565, although the little chapel next to the bush was built before by Helena, mother of Constantine I. Because of its associations with Moses the site is sacred to the three major Abrahamic religions – Judaism, Christianity and Islam.

Though it is known as St. Catherine's monastery (a saint from Alexandria reported to have been tortured on a wheel) the official name of the monastery is *The Sacred and Imperial Monastery of the God-Trodden Mount of Sinai*. About twenty monks live at the monastery and Muslim Bedouin families live around the monastery, helping the monks in their day-to-day chores and, when a feast celebrates Moses, even joining them in their worship. The monastery houses one of the most important Christian libraries in the world, including some of the very earliest copies of the Gospels that the world contains. Its icon collection is also amazing and some of the icons date back to the 5th century.

You will know that Christians in Egypt are called *Copts*. The Coptic Church is one of the most ancient Churches and is claimed to have been founded by St. Mark. The number of Copts in Egypt today is unknown but estimates range from 6% to 20% of the population. Some have suffered harassment and discrimination at the hands of Islamist militants. You often know a Copt because he or she has a small cross tattooed on the inside of the right wrist – a very old Coptic tradition reminding themselves that they are never to deny their Christian faith even in persecution. When I met a Coptic shop owner called Abraham he closed the door and whispered when we spoke about his Christian faith. It taught me how fortunate and privileged I am in expressing my faith openly and with ease. So, let us pray for all the Christian people in Egypt as well as in the Middle East in these difficult and dangerous days.

I am looking forward to the Harvest Lunch and Festival and hope that you have all made sealed bids for some auction gifts if you cannot be there! Then we have Kulturnat on Friday 12th October when, amongst many other things happening, there will be flower decorations representing the days of creation. On 25th October at 19.00, as you will read, the Council has decided to show Al Gore's film, *An Inconvenient Truth*, to members of the church and their friends to help educate ourselves about the current environmental crisis. A post-graduate Geographer will be present to help answer questions afterwards. Please do come –

no charge is made! Have a good October and, in this Harvest season, let us be a people of gratitude and generosity.

Your priest and friend,

MARK.



The Coptic Cross

**CHAPLAIN'S DIARY
October 2007**

Mark will be away on Archdeacon's duties on:

Wednesday 10th	Interviewing for Cologne Chaplain appointment
Sunday 21st	Visiting Leipzig Chaplaincy
Monday 22nd–Friday 26th	Attending Bishop's Council Meeting

REGISTRAR'S REPORT

FUNERAL:

1st September 2007 CHARLES RUPERT JOHN HOBBS

WEDDINGS:

25th August 2007 KAMMA GAJHEDE BØHL
and
NEIL PHILIP HOLDSWORTH

15th September 2007 STEPHANIE ENERSEN WEAVERS
and
DAVID CHRISTOPHER WEAVERS

BAPTISMS:

26th August 2007 MELANIE KELLY
Daughter of Stine and Richard Kelly

9th September 2007 ELLA LOUISE GLENNON
Daughter of Jennifer and Ian Glennon

16th September 2007 NATASHA JULIA MATTHEWS
Daughter of Charlotte and Robert Matthews

Lis Rasmussen.

THE CHAPLAIN'S BOOK REVIEW



A Summer holiday is always a good excuse to catch up on some reading and several of you have asked what I read when I was by the Red Sea. Well, the best book I read was Peter Ackroyd's **Shakespeare: The Biography**. Ackroyd is always brilliant at conveying the realities of an historical period and here not only do you learn a lot about Shakespeare, his writing and life, but also about life in Tudor and Stuart England and about the theatre during these years. It is evocative, poignant, often amusing and full of impressive but accessible research. D.Z. Phillips' **From Fantasy to Faith: Morality, Religion and 20th Century Literature** is a collection of essays that challenges the sterility of much contemporary philosophy of religion by reflecting on the work of various authors – e.g. Beckett, Wharton and Stoppard. It is provocative and challenging but worth the effort to follow this theological reflection that engages with human pain and emptiness. **The Road** by Cormac McCarthy is a haunting novel that relates the story of a father and son walking alone through an America that has been ravaged and burned by some climate catastrophe. They have nothing but a pistol to protect them from lost and desperate people who stalk the same terrain for food. This poetic book will, I have no doubt, be considered a classic not only for the writing itself but for the tender picture it conveys of the here and now and the fragility of everything that is most dear to us. Read it! For light relief Kate Atkinson's **Case Histories** and **Every Good Turn** are fun, saucy and tantalizing as they follow the private detective Jackson and his encounters with people's pasts and what it has made of them today. Mark Vernon's **The Philosophy of Friendship** is a necessary and timely book that calls us back to think about human friendship and its values. In an overly sexualised and cynical culture the rules and benefits of friendship can be shadowed and humanity consequently weakened. Vernon takes us on a tour of what philosophers and writers have made of friendship from Ancient Greece and Rome to the present day. I enjoyed **The Death of Sigmund Freud: Fascism, Psychoanalysis and the Rise of Fundamentalism** by Mark Edmundson. This is a fascinating exploration of the last days of Freud and how they were shaped by the rise of Hitler. It examines how some of Freud's theories relate to what was taking place in Nazi Germany and in his own Austria. With the rise of fundamentalisms in our times much of what Edmundson writes about feels disconcertingly relevant. Finally, for a good romp about political intrigue and dastardly dealings I can recommend **First Lady** by Michael Dobbs. Ginny is married to an Opposition MP and is determined that her husband becomes Prime Minister. She is one determined woman and nothing stops her... It is a wonderful crash course in Machiavellian deviousness. Perhaps not what a vicar ought to be reading but I was on holiday after all!

Dear God,

Why is life so short, that we cannot experience all the vistas of your universe?

What vistas await us when we are gone?

Dear God. Why is life so short?

Your Ever Faithful Servant Steve.

CARING FOR GOD'S WORLD

Facing up to the Inconvenient Truth
...and Shrinking the Footprint at St. Alban's

You are very welcome to come to a viewing of Al Gore's film

“An Inconvenient Truth”

at **St. Alban's Church**, Churchill Parken, Langelinie

at **7.00 p.m on Thursday, October 25th.**



After the film there will be the opportunity to drink a glass of organic wine
and ask geography graduate **Cand. Mag. Jesper Parsholt**
about global warming and its effects.

Please note that the film is shown under license obtained from CVLI (Christian
Video Licensing International).
Entrance is free.



WORLD CHURCH FOCUS – PORTUGAL

Portugal occupies 15% of the Iberian peninsular, making it the westernmost country of mainland Europe. Its 92,391 sq km area includes 2 archipelagos located even further west - Madeira and the Azores. The territory that forms modern day Portugal has witnessed a constant flow of civilisations. Early influences include Celtic, Roman and Germanic strands, as well as the Moorish who occupied different parts of Portuguese territory from the 8th to the 13th centuries. During the 15th and 16th centuries, Portugal was one of the world's major economic, political and cultural powers. After this heyday, it lost much of its wealth and status with the destruction of Lisbon in a 1755 earthquake, occupation during the Napoleonic Wars, and the independence of Brazil in 1822. A 1910 revolution deposed the monarchy, and for most of the next six decades repressive governments ran the country. In 1974, a bloodless left-wing military coup installed broad democratic reforms.

Still one of the poorer countries in Europe, Portugal has witnessed rapid economic growth in recent years. The formerly agricultural economy has been steadily replaced by growing industrial activity in ship-building, construction and textiles, and the tourist industry remains a major foreign earner.

Portuguese society is overwhelming Roman Catholic, and the country is home to one of the major Catholic pilgrim centres at Fátima. Although the separation of church was reiterated in the constitution of 1976, Catholic precepts continue to have an important weight in society. There even used to be a saying that “to be Portuguese is to be Catholic”. Currently at least 85% of Portugal's 10,649,751 population claim strong allegiance to the RC Church, even though only about 19% attend mass and take the sacraments regularly. This strong Catholic aspect to Portugal's culture meant that few non-Catholics lived in the country in the past. However, when the British began settling in Portugal in the 19th century they brought their denominations with them - Anglicanism, Methodism, Congregationalist, Baptist, and Presbyterian, all of which are well-established denominations today. The oldest of Portugal's Protestant churches is the Lusitanian Church. This came into being in 1880, and became a full member of the Anglican Communion in 1980. It currently has 15 parishes and missions.

Compared with many other western European countries, there are relatively few representatives of other faiths. The main two are a small Jewish community, and a Muslim community consisting of immigrants and their descendants from Portugal's former colonies in Africa, and small numbers of migrant workers from Northern Africa, mainly Morocco.

Portugal is the ‘spiritual home’ of *A Rocha*. This is a Christian nature conservation organisation. Formed in 1983, its name comes from the Portuguese for “the rock”. *A Rocha's* first initiative was a field study centre in Portugal, but it is now a family of projects working in 15 countries throughout the world. *A Rocha* projects are frequently cross-cultural in character, and share a community emphasis, with a focus on science and research, practical conservation and environmental education.

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Information compiled in September 2007 from various sources, by the Revd. Mary J. Vickers, from whom further information may be available.

TALLIN - TWO DAYS, TWO TOWNS

With the temperature in southern Europe soaring in late July, we decided to head north for Finland and Estonia this summer. From Helsinki the high-speed ferry took just 90 minutes to cross to Tallinn, and arriving at the ferry terminal it was a short walk up to the seaward town gate and on to our hotel on the other side of the old town.

Say 'Tallinn', and people think "Old Town"

A sunlit medieval town enveloped us, the winding cobbled streets, the restored medieval, Hanseatic buildings, the everyday bustle of the lower town and the grandeur of the high town, Toompea (Dome Hill), Tallinn is everything that the guide books say, and more. A jewel that attracts many tourists, the history embraces the modern day "traders" in the form of tourists and offers them a unique sight of the past, be it in the amber shops - what they can do with amber is something else! - the craft market under the ramparts, paintings sold along the Pikk jalg winding up to the upper town, or in one of the many restaurants or cafes on the old town square and side streets, and that is all before you mention the churches and museums. Walking through the midday multilingual throng, the city bustles with its visitors, who freely spend their 'kroons' in what is still a very good value country for the international traveller. The few cars parked in the old town are all models from the higher end of the market and one gets the impression of an affluent, assured and prosperous city. Tallinn is thriving.

Later, winding our way up to the upper town, glimpses of the new town appear, with skyscrapers and new trading centres, financial and commercial, peering in beyond the thirteen century towers. Separated below the ramparts by a ring road of trams and buses that circle the old town, the two centres seem content in their co-existence. Looking north-west a more residential skyline takes one to the sinking sun and the distant cranes and industrial buildings of a different Tallinn.

Somewhere I had read that you should take a walk outside the old town and see the real Tallinn and, as the sun slowly sank over the semi-industrial landscape, I resolved to do that. The medieval smells and bustle that I had hoped to show the children were somehow lost in the fairytale city we had just visited.

The Soviet Legacy.

Knowing that we at St. Alban's have supported the Bethel Centre in Tallinn, I looked for Preesi and the Peeteli Church on the map, and found that it was one and a half kilometres from our hotel. We had failed to make contact with Mati Sinisaar, Mark's contact at the Centre, but anyway we set out next morning, skirting the ramparts until we came to the very smart Meriton Town Hotel on the corner of the ring road and Paldiski leading away towards the western suburbs. Being one of the main arteries into the town, the road was dusty and busy, lined with business buildings which had seen a more prosperous period. Coming under the railway line and turning to go along towards Peeteli, we were soon walking through an area of typical Estonian wooden houses. They had obviously seen better days, and many on the road facing the railway were divided in apartments. Faded paint peeled from the walls, and windows were closed with pinned-up cloths. Turning down a side street we found the houses the same, but some efforts were starting to be made to restore some of them and potentially the area will rise again to greater prosperity. Rounding the corner, the tower of the Peeteli Church was in front of us. Stripped down to the

brick for restoration, it had a rustic simplicity that immediately appealed. Having failed to raise Mati on the telephone, Charles approached the elderly lady sweeping the steps to ask after him. It quickly became apparent that the language of communication was going to be Russian, and ten minutes later (via two other caretakers) we found ourselves being led into the basement of the church, to meet Mirjam Niilisk, who works at the Centre.

Mirjam was young, vibrant and quickly offered to show us around. It is true to say that we were all a little hazy as to exactly what work they are doing that we actually support from St. Albans. Mirjam proceeded, over the next couple of hours, to give us a history lesson not only of the recent past of the church but also of the predicament that Estonia and the people the Peeteli Centre help find themselves in.

The Bethel Centre of Pastoral Care has three main programmes, work done with local homeless adults, a children's day centre and a children's home where 15 children live; the latter two cater for children from the Russian community in Kopli. A suburb about two kilometres from the Old Town, Kopli houses the remnants of factories and shipyards which grew up at the beginning of the last century, after Tallinn was declared the main Russian naval base in 1911. Before this, the meadows in the forested peninsula had been used as pasture, from which it gets its name (Kopli means "a pasture"). By 1915, there were 14,800 people living there and the site was divided between industrial, living and green areas. With Estonia becoming part of the Soviet Union in the 1940s, thousands of Russians and other nationalities were forced to migrate to Estonia, and the majority of those who came to Tallinn ended up in the Kopli area working in Russian factories and living in housing built for them. When Estonia declared its independence in 1991, Russian industry moved out but the people were left, and hundreds of thousands became stateless overnight.

Discriminated against in the labour market and living in largely Russian-speaking areas, they have little hope of passing the necessary language exams to acquire Estonian citizenship, and there is little interaction between the Estonians and Russians. Housing in Kopli built in the 1950s/1960s has slowly deteriorated since the beginning of the 1990s, as have the residents' hopes and possibilities of integrating into Estonian society. A slide into alcohol and drug abuse and AIDS has taken place among a despondent population, with the accompanying crime that the press have been all too willing to highlight. The neglected "by-product" in this disintegration has been the children. Russian-speaking and born into families whose siblings often do not have the same two parents, many of them have taken to the streets.

Many of you will know the history of the Peeteli Church and the Bethel Centre, and you can read about it on their website (www.peeteli.com), but in brief they started to work with the homeless and the street children in 1997, followed up by creating a Christian children's home in 1999 and then by developing the Bethel's Centre of Pastoral Care in 2001.

Mirjam showed us around the day centre, which has up to 90 children on its books although they rarely get more than 15 children there in a day. The ages range from 5 to 17 years, and the younger children are often brought along by a sibling. The whole of the basement of the church has been turned over for the use of the Centre and for a night shelter, where children can come and sleep in the bunk rooms. In addition, one hundred food packages are taken to Kopli twice a month. More often than not, the children are from broken homes and have fled possible abuse and live on the streets of Kopli or further afield. The drive to reach out a hand has been led by the Chaplain and by Mati Sinisaar, who goes out onto the streets to try to build up the

trust needed for the children to come to the Centre. As Mirjam took us up to the priest's "apartment", turned into a home for those wanting to stay longer at the Centre, she explained more of the challenges that faced them.

The one condition the Centre imposes on children staying there is that they have to attend school. At the beginning of the year, the Centre provides each child with the books and materials they need to go to school, clearly marked with their names, and helps clothe them as needed. The children go to local Estonian schools and gradually learn the language. Many of the children have some form of learning difficulties, but the adults work to help them overcome these. The children are not there by compulsion, they are there by choice; they choose to come, they choose to make the commitment to learn, no adult forces them to take part and they are free to come and go as they please. Mirjam is responsible for registering the children, and obtaining the papers they need to apply for Estonian citizenship. Up until the time that they come to Peeteli, many of them are technically stateless, neither Russian nor Estonian, and therefore the responsibility for them seems to have evaporated. The Peeteli Church tries to provide them with a base and the support to go out and get an education that will allow them to integrate into Estonian society, as well find jobs that are denied to their parent's generation through their statelessness and lack of the Estonian language.

In the summer months the Centre closes, and the children go off for a month and a half to stay on farms or a couple of islands. These camps are supervised by helpers, and in the last two years they have been up to a camp in Norway organized by a group from the Norwegian church who support the Centre. Some of the children go to individual "foster" families for their summer break. There were many stories of individuals and achievements.

The challenges the Peeteli children face are not over when they come to live there. There is often a culture of violence and abuse behind them, which is all too easy to slip back into. Backing onto the Church land are two local Council blocks of 60 or so 12 m² living units in which the Council houses socially needy and ex-convicts for whom they have no other options. The drug culture and AIDS are on the doorstep. The Church recently applied to build a residential youth centre for those aged between 18 and 25 years in a parking lot they own behind the church. Tallinn City Council gave permission, but now the neighbours are appealing against the decision. Appeals like this can take up to five years, and winning is largely dependent on your lawyer. While it is the Council that is fighting this case, the Centre waits and continues to offer help and hope and support to those children trying to build a new life for themselves.

The commitment and energy of this community and their priest is apparent not only in the children's home and day Centre, but also in the fact that they are slowly renovating their church, which was used as a film studio in the Soviet era. We met two parishioners who were sanding the floor of the main body of the church; we were overawed, for this is part of the real Tallinn and part of what Estonia and other countries face as they turn west and become part of the EU. However, this is not a part that receives much publicity.

That second day was a day we will all remember – we saw no children, we saw few workers, but we met a reality so keenly translated by Mirjam, who gave us a glimpse, in two and half hours, of what lies on the easternmost borders of our deanery.

Katie Robson.

BJØRN'S INTERNATIONAL SCHOOL

Bjørn's International School is a small and friendly school in Copenhagen, offering a quality education for children from Kindergarten through 9th grade. 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

NEWSLETTER NEWS

The next Newsletter will be the November 2007 issue, for which the deadline for material to reach me is October 15th (newsletter@st-albans.dk):

Tony Higgins, Rødovre Parkvej 233, 1., 2610 Rødovre. Tel.: 36 70 53 46

To receive the Newsletter by post, or to report changes of address for the Newsletter, contact:

Birgit Hansen, Dronningens Tværgade 46, 7., 1302 København K

It is once again time to make an appeal for donations to support the Newsletter. The advertisements in the Newsletter, and donations from readers, only go a small way to subsidising the costs of printing and distributing the Newsletter, and the significant deficit is taken out of general funds. We would like to reduce this subsidy from church funds in the future. As a guide to your donation, about 250 kr a year would be appropriate if you receive the Newsletter by post, and 200 kr if you pick it up at church.

To help make it easy for you to make donations, Giro forms are included this month with all Newsletters. For those of you with Internet Banking facilities, donations can most conveniently be made on-line direct to account number: 3121 4140 872 180 - please specify that your donation go towards the costs of the Newsletter. Donations can also be made personally to the treasurer (or to the editor) on Sundays after the 10.30 a.m. service, preferably placed in a sealed envelope marked 'Newsletter'.

ST. FRANCIS OF ASSISI – FEAST DAY 4th

St. Francis (1181–1226) is surely one of the most attractive and best-loved of all the saints. But he began by being anything but a saint. Born the son of a wealthy cloth-merchant of Assisi, Francis' youth was spent in fast-living, parties and on fast horses as a leader of the young society of the town. Then he went to the war between Assisi and Perugia, and was taken prisoner for a year.

By the time of his release, Francis had changed. Perhaps his own suffering had awakened him to that of others. In any case, he abandoned warfare and carousing, and began to help the poor and the lepers of his area. Then one day a voice which seemed to come from the crucifix in the small, semi-derelict church of Damiano Assisi 'Go and repair my house, which you see is falling down'.

This religious experience was a vital turning point in Francis' life: Jesus Christ became very real and immediate to him. His first action was to begin repairing the church, having sold some of his father's cloth to pay for materials. His father was not amused, in fact he was furious - until Francis renounced his inheritance and even his clothes by his dramatic stripping off in the public square of the town. The Bishop of Assisi provided him with simple garments, and Francis began his new life.

His inspiration was always religious, not social, and the object of his quest was always the Crucified Christ, not Lady Poverty for her own sake. Francis rebuilt San Samiano, and then travelled as a pilgrim. His compassion for the poor and lepers became famous. Soon disciples joined him, and they set up a communal life in simple wattle and daub huts. They went on occasional preaching tours. (Not until later did they become an Order whose theologians won fame in the Universities.)

In 1219 Francis visited the Holy Land, and his illusions about the Crusaders were shattered. He went on to seek out the Sultan, and tried to convert him. Back home, he found his Order was now 5000 strong, and growing. Francis stepped down as head, but continued to preach and was immensely popular. He died after a prolonged illness at 45, and was canonised in 1228.

Francis' close rapport with the animal creation was well known. The story of his preaching to the birds has always been a favourite scene from his life. He also tamed the wolf of Gubbio. This affinity emphasises his consideration for, and sense of identity with, all elements of the physical universe, as seen in his Canticle of the Sun. This makes him an apt patron of nature conservation.

The 20th century witnessed a widespread revival of interest in Francis. Sadly, some films and books caricatured him as only a sentimental nature-lover or a hippie drop out from society. This ignores the real sternness of his character, and his all-pervasive love of God and identification with Christ's sufferings, which alone make sense of his life.

Two ancient, and many modern English churches are dedicated to him.

