





## Dear Friends

"Jesus was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him." (Mark 1.13)

We have now entered the season of Lent. It lasts for forty days, to commemorate the forty days that Jesus spent in the wilderness at the beginning of his ministry. Lent comes from an old English word, meaning spring, a time of life and hope. For Christians to experience the resurrection life of Easter, we need first to look carefully at what needs putting right in our own lives. So the Church calls us to a season of reflection and prayer in preparation for Easter, the Church's most important festival.

The season of Lent used to begin on the sixth Sunday before Easter. Only the weekdays, however, were fast days, so in the seventh century four days were added to make up forty weekdays of fasting, to parallel Christ's own fast in the wilderness. The beginning of Lent had from the earliest times been marked by the ceremonies of the catechumens signing up for baptism with its traditional series of catechetical lectures, and the penitents asking for reconciliation at Easter. Lent, therefore is not just for penitence and a review of life, but is also a time of reflection and study.

Ash Wednesday, the beginning of Lent, is the day when we are called to look at ourselves honestly and truthfully, knowing that not everything is right in our lives, and then turn again to God. And he accepts us. And surely, if God can accept us, then maybe we can learn to accept ourselves as we are.

As we begin this journey of Lent, let us reflect on Jesus' wilderness experience. The Holy Spirit leads Jesus into the wilderness. Our own desert times, even when painful, are also times when the Spirit is there in the barrenness of existence. Jesus was 'full of the Holy Spirit', which meant both the realisation of his relationship with God and the self-knowledge of how he could reach people with his presence and teaching. Essentially the underlying question in the whole wilderness passage is about the shape of Christ's ministry.

What he rejects is the temptation for quick results ('Man shall not live by bread alone'), the temptation to adopt showy techniques ('You shall worship the Lord your God, and him only shall you serve'), and the temptation to imitate the norm of power structures for 'the good of the people' ('You shall not tempt the Lord your God').

What are these temptations then, particularly as they pertain to us as followers of Christ, our ministry and the Church? Perhaps it is about courting popular opinion when what the Church is truly about is conversion and transformation. And perhaps

it is about the temptation of power, having the power to lead, rather than being open to the powerlessness of being led by the Spirit, which is ultimately also something about lack of patience. And perhaps temptation for the Christian is also that of concentrating exclusively on the individual rather than being immersed in, and responsible to, the community.

The desert is a place of discernment, where hard decisions are made, where resistance shapes lives; it is not to be avoided, but entered into in the power of the Holy Spirit.

This Lent some of our areas of reflection could be:

- What do I have to change/let go of, in order to be open to the work of the Holy Spirit?
- How tolerant am I of others' ways of reaching God, especially when they differ from mine?
- What are the areas of my own life that I need to work on in order to balance the call to transformation, individually and in terms of community?

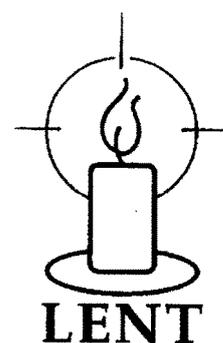
The Revd. Ulla Monberg

## **Lent Study Group – These three: Faith, hope and love**

*A course in five parts*

*Sundays 12:30 – 13:30*

The course is based on the three great qualities celebrated in 1 Corinthians 13. This famous passage begins and ends in majestic prose. But the middle paragraph is practical and demanding. St Paul's thirteen verses take us to the heart of what it means to be a Christian.



### **CONTENT**

1. *Believing and trusting* – focusing on faith and trust and belief in God
2. *The peace of God* which probes the meaning and importance of faith in the Christian life.
3. *Faith into love* – the contributors share examples of heroic and sacrificial love.
4. *The greatest of these* – the power and the application of Christian love.
5. *All shall be well* – what do we understand by hope.

The course is introduced by Dr David Hope.

The sessions will start by listening to a short interview with Abbot Christopher Jamison, Bishop Tom Wright and Anne Atkins by Canon Simon Stanley of York Minster. At the end of the each interview Professor Frances Young adds her experience providing the closing reflections. There will then be a time for sharing and discussion led by our locum chaplains Canon Barry Rose and the Reverend Anthony Rutherford.

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# **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**

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## Choral Evensong

On **Sunday 22 March 2009 at 16:00**, there will be a service of Choral Evensong according to the 1662 Book of Common Prayer. All are welcome.

This service will come at the end of a weekend workshop looking at and learning the music of the early 17<sup>th</sup> century. The workshop will be led by Dr David Allinson, Stipendiary Lecturer in Music at Jesus and Lincoln Colleges, Oxford.

### Lecture "The roots of English evensong music"

In conjunction with the workshop, Dr Allinson is also giving a short talk looking at the composers and political implications of the Reformation that influenced the development of choral evensong.

This is open to all and will take place on **Saturday 21 March from 13:00 to 13:45** in the crypt of Samuels Church, Thorsgade 65, 2200 København N (entrance to the right of the church). Free admission.

## A blessing

On Sunday 25 January there was, as those present will remember, a blessing in Church of a little Hindu baby, the child of a young Indian couple who are living in my house. The young mother's parents were also present. I would like to add a post-script to that event by telling you that the grandmother had already been instrumental in obtaining a Tamil translation of the guide to the Church for the Guardians. She was trained by Belgian nursing sisters in India many years ago and has kept several Christian friends over the years. One of them has, at her request, translated the guide for us and it will soon be available. So not only was she greatly moved by the Christian blessing on her little grandson, she was particularly glad that this happened in St Alban's Church, about which she had heard and read such a lot already.

Rosemary Bohr



## Mothering Sunday, 22 March

Mother Church, Mother Earth, Mother of the Gods - our human mothers - all of them have been part of the celebration of 'Mothering Sunday' - as the fourth Sunday in Lent is affectionately known.

In Roman times, great festivals were held every spring to honour Cybele, Mother of all the Gods.

Other pagan festivals in honour of Mother Earth were also celebrated. With the arrival of Christianity, the festival became one honouring Mother Church.

During the Middle Ages, young people apprenticed to craftsmen or working as 'live-in' servants were allowed only one holiday a year on which to visit their families - which is how 'Mothering Sunday' got its name. This special day became a day of family rejoicing, and the Lenten fast was broken. In some places the day was called Simnel Day, because of the sweet cakes called simnel cakes traditionally eaten on that day (see recipe at end of newsletter)

## What in heaven is a reader?!

As many of you no doubt know, Julian Simpson and I have been accepted by the Chaplaincy Council and Bishop David to begin training as “Readers”: This means, among other things, lots of hard work and hitting the books again after many years without studying! As Readers in training, we have been asked to contribute regularly to the church magazine. I thought a good place to start might be to answer the question that we are asked regularly ... What is a Reader? One funny example that brought some of the misconceptions up for me happened after I had read a lesson at the carol service, when a somewhat confused member of the congregation came up to me and said “Well, I think you read very well, when will you read well enough for them to stop your training!” With a smile, I explained that I wasn’t actually learning to read the lesson aloud but to be a “Reader” in the Anglican Church. It was then I realised that, I have been in the know for a couple of years now but for many, what it means to be a Reader may not be clear ...

*‘Readers are primarily called to exercise a preaching and teaching ministry in the church. They may also be involved in pastoral and educational work, evangelism and other forms of lay leadership. Many Readers are able to bring theological resources to people in the communities where they live and work.’*

*Selection for Reader Ministry  
(ABM Policy Paper No 7, 1998)*

Over 10,000 people are licensed as Readers in the Church of England. They are women and men who love God, and have been licensed by their Bishop to work as lay ministers of the gospel alongside their lay and ordained colleagues.

In the Church of England, the main role of Readers is liturgical and educational. As well as preaching and leading non-Eucharistic services, Readers may teach children and adults, prepare people for baptism and confirmation, and lead discussion groups, services (like evening and Morning Prayer) and hold study courses. They may also in some cases take funerals.

Reader ministry stretches far beyond the chaplaincy or congregation, however. At home or at work, in the supermarket or at the school gates, Readers meet people where they are. Like every Christian they have good news to share, but their training and their experience give them an extra dimension when it comes to talking about faith, listening sensitively, and offering pastoral support.

There are currently over eighty Readers in the Diocese in Europe, and nearly thirty are in training. Increasing numbers of experienced licensed Readers are moving into the Diocese and offering themselves for ministry. We are very privileged to have this growing body of committed, trained and hard working men and women, who give their time voluntarily to serve God, undertaking a wide range of commitments within their chaplaincies, in the Archdeacons and the Diocese, in the wider church and community.

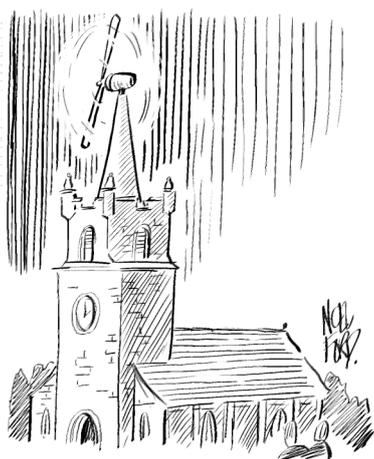
(Taken from the Reader handbook, words by Bishop David)

I hope that clears up some of the mystery. We have had Readers before in St Alban's; two very inspiring people for Julian and me (and for many others) have been Wendy Vigild and Geoffrey Woolrych: I know if Julian and I can become anything like the Readers that they were, we will be thrilled. I know for a fact that they would have encouraged us and would have done everything to help us: I miss them both very much and am aware of the huge gap they have left, not just as Readers but also as friends and loving supporters of St Alban's.

If you have any more questions about our studying, please get in contact with us. In the next issues, we will be writing more about the process of being accepted as a Reader, sharing some information about our backgrounds and the reasons why we decided to respond to this particular calling. In addition we will share some more details about what we are studying, perhaps even share one of the many essays on the Old Testament that we have written!

Victoria Wadsworth-Hansen (Reader in training)

## Greening our energy



"It's not as picturesque as the old steeple but it's saving a fortune in electricity bills!"

Just over a year ago, the Environmental Task Force was charged with the job of making our church greener and more environmentally conscious. An audit of the church and Saint Alban's House was carried out to see where we could improve things. One thing that became evident was that our energy consumption was not as green as it could or should be, and that our carbon footprint was therefore bigger than it needed to be.

Saint Alban's House is heated by oil, which releases large quantities of unwanted carbon into the atmosphere, contributing unnecessarily to global warming. With this in mind, we investigated whether it would be possible to be connected to district heating instead, which is one of the most environmentally friendly heating methods. We have recently been informed that due to the location of the house, this will not be possible for up to five years. As we have to continue using oil for the foreseeable future but wish to do what we can to reduce our carbon footprint, we have changed to 'green' oil instead. This is only a little more expensive, but it's cleaner and means a little less carbon will be released into the environment as a result.

It is also possible to purchase green electricity, which we have done. Again, we pay a very small extra premium, but doing so has a large impact on the environment, making it a cleaner, better place and helping to reduce our carbon footprint.

These are two small and easy steps which make a tangible difference and which many of us could take at home. Have you also considered doing this? Why not check the website of your energy supplier? Most of them have information on how to green your energy.

## **Guardians**

The pre-season meeting for the Guardians this year will take place in the Church on **Thursday 19 March at 11:00**; sandwiches as well as tea and coffee will be supplied.

All the regular Guardians, the reserves, as well as anyone you know and who you think may be willing to help us out, will be most welcome – as indeed will any member of the congregation.

In order to ensure adequate refreshments, we will assume that all Guardians – regulars and reservists – will come along; but it would be much appreciated if you could let us know by 15 March should you not be able to come, if you plan to bring someone or if you have not been a Guardian before but may be willing to consider it and therefore would like to come along.

Chris & Nini Leigh  
Tel.: 33 25 86 66  
e-mail: [cnleigh@privat.dk](mailto:cnleigh@privat.dk)

## **Bishop's Lent Appeal**

Every year Lent provides us with a time for looking at our lives and our lifestyles in the light of the love of God shown to us in the Cross of Christ. There the arms spread wide and pinioned to the Cross show the embrace of the Divine Compassion, a love which comes down to the lowest part of our need. The spiritual stripping down, which has always been part of Lenten discipline, is something inseparable from the way in which our lives are lived; indeed, if it is not related to the everyday world and its needs and the political and economic situations in which we find ourselves, then it is a false and unreal spirituality. So it is important that we see the current economic hard times as a challenge to our way of life under God. Christians are always called to turn to prayer in the places in which they find themselves: among their families, their local community, and the world of which we are part, with all its mess and conflict, and with all its potential for glory.

The tough economic times we are facing can therefore give us fresh perspectives on the many blessings that God has freely given us. So during Lent 2009, I would like to encourage you to take time to think about those many people around the world who do not even have the basic necessities of life – and to reflect on what it means to live thankfully in today's world.

By working together and each playing our part, we can make a real difference to people who face hardships beyond anything we could imagine. Please make Lent count this year, through the money you give, the prayers you offer and the actions you take. And remember in particular what I have asked the Diocese to support this Lent – the work of Thandanani in South Africa, which helps vulnerable children, including those affected by HIV.

With my prayers and every blessing,

+ Geoffrey Gibraltar

## Electoral roll

We are now in the third year of the current Electoral Roll. If you are not on the Roll or are newly arrived in Copenhagen and would like to be included in it, there are application forms on the notice board by the main door of the Church. Also if your contact details have changed since last year, please advise me accordingly.

It is important to be included on the Electoral Roll as this gives you the right to vote at our Annual General Meeting, which will take place this spring. The number of names on our Electoral Roll also determines our voice at Synod meetings. So by being on the St Alban's Church Electoral Roll, you can be part of the decision-making mechanisms for our own church and also the diocese.

Linda Jensen  
Electoral Roll Officer

## Bridge benefit

Mrs Nicholas Archer, wife of the British Ambassador, has graciously offered to host a Bridge benefit in her home, Bernstorffshøj, on **Tuesday 28 April**. The donation of DKr 200 per player will go to the St John Eye Hospital in Jerusalem, the main provider of eye care in the West Bank, Gaza and East Jerusalem.

The Benefit will begin at 13:30. Light refreshments will be served during afternoon.

To make a reservation, please contact:

Birgit Macnaughton	45 83 00 91	macnaughton@2830.dk
Edith Beyer	38 71 60 44	edith.beyer@mail.dk

## Registrar's report

### *BAPTISMS*

25 JANUARY 2009

PHILIP WISEMAN JØRGENSEN

son of Heidi Ann Jørgensen and John Paul Wiseman Jensen

1 FEBRUARY 2009

WILLIAM GABRIEL BENNETT VON WÜRDEN

son of Britt Bennett Hansen and Michael Christian von Würden

15 FEBRUARY 2009

CHARLIE THRONSGAARD PANNELL

son of Rine and James Pannell

## Locum chaplains

February has been our month of “locals”. We are enormously grateful to Ulla and Rickard who have yet again stepped in to fill the Sundays between the locum chaplains coming from England. Their flexibility and willingness to do a Sunday here or there, as well as weddings, baptisms and funerals, have made it possible for us to complete the first six months of the vacancy with all services covered and have made our lives so much easier when trying to organize locum coverage. We are also very grateful to Gottfried and Karen for coming over from Aarhus for one Sunday. The Aarhus connection is a very important one to us and, while not many of us have been to their services ourselves, we remember them in our prayers and would always be very happy to welcome any of their congregation to Copenhagen should they be visiting.

We very much look forward to welcoming the Reverend Canon Barry Rose, who will join us for the first three weeks of Lent, and the Reverend Anthony Rutherford who will be with us for the second three weeks of Lent. It is a first visit for them both to Copenhagen and we are sure that they will be made as welcome as always by everyone. All our locums have enjoyed the warmth and friendliness that the congregation extends to them; not only do they learn more about us and Copenhagen, very often we get new insights and perspectives and the enjoyment is very much two-way.

If you are able to offer them any hospitality (be it dinner, lunch, tea or just a cup of coffee) we're sure it would be much appreciated.

Nigel and Katie

## **Newsletter news**

### ***What have church magazines in common with wooden spoons?***

In the 150 years since the Revd. J. Erskine Clarke launched what is thought to be the first 'parish magazine' on the world, they have grown, expanded and diversified. Nowadays church magazines come in all styles. Some aim at their communities, while others are more specifically church-focused. Over the years, church magazines have run from one page in length to a whopping 48 or more pages. Some have adverts to help towards costs; others eschew such worldly methods. Some are crammed full of information: a glorious jumble of material squeezed in anywhere. Others are meticulously organized, and expansively laid out, with 50% white space.

But amidst all the variety, one thing remains the same: each church magazine is based on a real church, aiming at its very own readers. You could almost call it 'folk literature'. On Flog-It (BBC-2, 22 September last year) the presenter, Paul Martin, visited a specialist workshop in Tenby and made himself a love spoon in the local tradition. Contemplating his handiwork, 'It's slightly naïve,' he admitted. 'But there's a lot of heart and soul in it. And that's what it's about in folk art.' That's what I think a church magazine should be, too.

What do you think? Do get in touch with the (temporary!) Editor and tell him the three things you like most or least about our Church Newsletter.

### ***Covering the costs***

This is the time of year when we include a giro in the newsletter for contributions towards the cost of its production. The newsletter is compiled and put together by volunteers, and we are grateful for the many people who come forward through the year with articles, poems and material for the editions. There are 10 issues a year, as the months of December/January and July/August are double issues.

If you are able to and would like to make a contribution to the cost of publishing the newsletter, please pay either by using the attached giro, making a payment online to the St Alban's bank account (sort code 3121, account no. 4140 514 136) or placing money in the wall safe in church. In all cases, please clearly mark the contribution '**Newsletter**'.

### ***Next edition***

The next Newsletter will be the April 2009 issue. The deadline for material to reach me is 15 March. You are most welcome to submit material by e-mail to [newsletter@st-albans.dk](mailto:newsletter@st-albans.dk).

To receive the Newsletter by post, or to report changes of address for the Newsletter, please either e-mail as above or write to:

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

## Simnel cake

Simnel cakes have been known since medieval times and were originally a Mothering Sunday tradition, when young girls in service would make one to be taken home to their mothers on their day off. The word simnel probably derived from the Latin word *simila*, meaning fine, wheaten flour with which the cakes were made.

A popular legend attributes the invention of the Simnel cake to Lambert Simnel (a child pretender to the throne of England at the end of the fifteenth century), although this is undoubtedly false, since the Simnel cake appears in English literature prior to Lambert's escapades.

### **Ingredients**

110g/4oz butter or margarine  
110g/4oz soft brown sugar  
3 eggs, beaten  
150g/5oz plain flour  
pinch of salt  
½ tsp ground mixed spice (optional)  
350g/12oz mixed raisins, currants and sultanas  
55g/2oz chopped mixed peel  
½ lemon, grated rind only  
1-2 tbsp apricot jam  
1 egg, beaten for glazing  
250g/8oz marzipan



### **Method**

1. Preheat oven to 140C/275F/ Gas 1.
2. Roll a third of the marzipan out into a circle 18cm/7in in diameter. Set aside the remainder for topping of the cake.
3. To make the cake: cream the butter and sugar together until pale and fluffy. Gradually beat in the eggs until well incorporated and then sift in the flour, salt and spice (if using) a little at a time. Finally, add the dried fruit, peel and grated lemon rind and mix into the mixture well.
4. Put half the cake mixture in a greased and lined 18cm/7in cake tin. Smooth the top and cover with the circle of marzipan. Add the rest of the cake mixture and smooth the top leaving a slight dip in the centre to allow for the cake to rise. Bake in the preheated oven for 1½ hours. Remove from the oven and leave to cool.
4. When you are ready to decorate the cake, preheat the oven to 180C/350F/Gas 3. Brush the top of the cooled cake with the apricot jam. Divide the remainder of the marzipan into two; roll one half out into a further circle to cover the top of the cake and form 11 small balls with the other half.
5. Place the circle of marzipan on the jam and set the balls round the edge. Brush all the top with a little beaten egg.
6. Return the cake to the preheated oven for about 10 minutes or long enough for the marzipan to brown.