

5th	PALM SUNDAY		Sung Eucharist	10.30
	<i>Isaiah</i>	50	4-9A	
	<i>Philippians</i>	2	5-11	
	<i>Mark</i>	14	1-end of 15	

HOLY WEEK SERVICES – SEE SPECIAL NOTICE overleaf
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9th	MAUNDY THURSDAY		Sung Eucharist	18.30
	<i>Exodus</i>	12	1-4, 11-14	
	<i>1 Corinthians</i>	11	23-26	
	<i>John</i>	13	1-17, 31b-35	

10th	GOOD FRIDAY		Good Friday Liturgy	10.30
	<i>Isaiah</i>	52	13-end of 53	
	<i>Hebrews</i>	10	16-25	
	<i>John</i>	18	1-end of 19	

11th	EASTER VIGIL WITH CONFIRMATION & BAPTISM				18.30
	<i>Genesis</i>	1	1-2, 4a		
	<i>Exodus</i>	14	10-end and 15.20-21	<i>Ezekiel</i>	36 24-28
	<i>Baruch</i>	3	9-15, 32-4.4	<i>Romans</i>	6 3-11
				<i>Mark</i>	16 1-8

12th	EASTER DAY		Sung Eucharist	10.30
	<i>Acts</i>	10	34-43	
	<i>1 Corinthians</i>	15	1-11	
	<i>John</i>	20	1-18	

19th	EASTER 2		Holy Communion Sung Eucharist	09.00 10.30
	<i>Acts</i>	4	32-35	
	<i>1 John</i>	1	1-2.2	
	<i>John</i>	20	19-31	

26th	EASTER 3		Holy Communion Sung Eucharist	09.00 10.30
	<i>Acts</i>	15	35-41	
	<i>Ephesians</i>	4	7-16	
	<i>Mark</i>	13	5-13	

AGM IN CHURCH IMMEDIATELY AFTER THE SERVICE – SEE AGENDA INSIDE

NOTES:

WEDNESDAY SERVICE Holy Communion 10.30

SUNDAY SCHOOL meets every Sunday at 10.30

COFFEE and refreshments are served after the 10.30 Sunday Service.

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

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

HOLY WEEK AND EASTER SERVICES

PALM SUNDAY

5 April 10.30 Eucharist with the Blessing of Palms

MONDAY

6 April 18.30 Holy Week Eucharist with short address

TUESDAY

7 April 18.30 Holy Week Eucharist with short address

WEDNESDAY

**8 April 10.30 Holy Communion (1662)
18.30 Holy Week Eucharist with short address**

MAUNDY THURSDAY

**9 April 18.30 Eucharist of the Last Supper with
Foot washing and Prayer Vigil until 21.00**

GOOD FRIDAY

**10 April 10.30 Good Friday Liturgy with veneration of
the cross and communion
14.00 One hour devotion before the Cross**

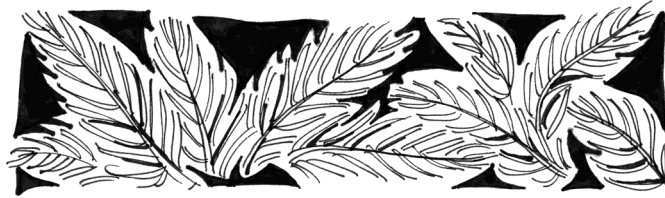
EASTER VIGIL

**11 April 18.30 Easter Vigil with lighting of the fire,
baptism and confirmation**

EASTER SUNDAY

12 April Eucharist of the Resurrection





Chaplain's letter

After the service on Ash Wednesday evening someone said to me, "I sense that you feel at home". I was a bit surprised to be told this. I had only arrived 24 hours before, but it was true, I really did feel quite at home and it was a good feeling. But should I have been surprised?

On Easter Day we shall be celebrating the belief that in the risen Jesus a new community or family is born. In this family all acknowledge God as their Father – or Mother if that helps – and that everyone is our brother or sister. Timothy Radcliffe writes in his Lent book, *Why Go To Church*, "We are children of the new creation. In the risen Christ we are bound with each other, receiving identity from each other."

So we belong to each other, whether we gather in Coggeshall, Essex where I live, or Copenhagen where I have come for a short time. Wherever we travel, when we gather for the Eucharist or Holy Communion we know that we have come to our family home, because all around us at the Lord's table are our brothers and sisters in Christ.

Now to believe and experience this reminds us that, as a Christian congregation, we have a calling to create a community where everyone is loved and accepted for who they are. St Alban's Church has an exciting task here, as people from all over the world gather together to worship, pray and work together for mutual understanding and respect.

I am not saying it is easy to be an Easter people where barriers and walls are broken down. As in our human families, there will always be difficulties and disagreements, but, what is important is for all to know they belong and feel they are at home, as Janet and I have done.

We shall be a distant memory when you read these words, and other locum chaplains will be here, so we thank you for giving us such a lovely homecoming.

Yours in the risen Christ,

Barry



April dates

Wednesday 15 April
Sunday 19 April
Sunday 26 April
Tuesday 28 April

Green shoots of Spirituality (page 6)
Fair Trade (page 14)
Annual General Meeting (page 17)
Bridge Benefit (page 8)

Locum chaplains

By the time the newsletter comes out we will be approaching Tony and Janet Rutherford's last weekend in Copenhagen. We are very grateful to both Barry and Janet Rose and Tony and Janet for coming out to be with us in Lent. The Lent Group material they chose has meant that, even though we have changed helmsman half way through, there has been a continuity of theme and thought, and those who have attended it have much appreciated the time and effort both Barry and Tony have put into it.

Changing locums half way through this Lenten time of reflection and preparation mirrors our whole vacancy experience, as we look at ourselves individually and as a congregation preparing for our new chaplain to arrive in August. Although this waiting is longer than we would all have hoped, it is important that we continue to support each other and offer a hand of friendship to new members of the congregation and to our visiting locums. The continuation of the Church's life and the Church community is dependent on the contribution that each one of us makes, and we would like to thank all of you for that contribution and help. We very much hope that as many of you as possible who are on the electoral roll will be able to come to the Annual General Meeting which will take place on Sunday 26 April. Reports will be available from Easter Day for you to read and we would ask you to bring your copies to the meeting as we only have a limited number. Should you wish to receive the reports electronically please email the secretary to the Council Claire Clausen on Claire.Clausen@gmail.com

We very much look forward to welcoming Bishop Frank Sargeant back for Holy Week and Easter with Sally and members of their family. Bishop Frank will be staying until the last week of April and will be followed by the Very Reverend John Arnold.

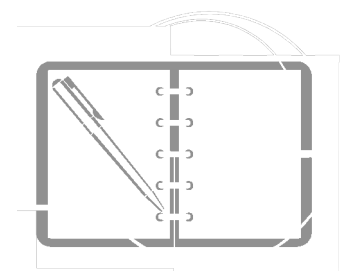
If you are able to offer any of our locums hospitality it is always much appreciated. Dinner, lunch, tea or just a cup of coffee out in town or at home, a trip to one of the sights of Copenhagen or a walk in the park. All our locums have enjoyed the time they have spent with members of the congregation, so please continue ...

Nigel and Katie

Future dates for your diaries

To help you in your forward planning, we have some late summer and early autumn dates for your diaries:

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



A letter from Bishop Frank Sargeant

I did not for one moment think that I would have the privilege of being your locum chaplain again. That may not seem to be such good news to you as, naturally, you are looking forward to the arrival of your newly appointed chaplain, but I am really looking forward to being at St Alban's for Holy Week and Easter. The reason that I cannot be there until the Monday in Holy Week is that I am due to take the wedding of my God-daughter in Oxford on the previous Saturday. I am delighted to say that Sally is able to be with me for a week over the Easter period and we are both looking forward greatly to renewing our friendships.

Bishop Geoffrey has kindly consented to allow me to hold a Confirmation in the Liturgy for Easter Eve. This will not only be a joy for me but it will be continuing the tradition of the Early Church when the catechumens (those under instruction) were baptised in order to receive their first communion at Easter.

I have one proposal to make. I am at the moment researching the works of Canon Peter Green, who was the Rector of the Parish in which we live in Salford for thirty-nine years and during the time wrote thirty books. He has been described as the greatest parish priest of the 20th century. Ideally I would like to hold three sessions with the overall title of “**Green shoots of Spirituality**” with the subtitles of: - Green shoots of Christian doctrine; - Green shoots of Christian worship; and - Green shoots of Christian behaviour.

Perhaps we can make a start at least. After that, if you feel inclined, you can wait patiently for the book!

I look forward to seeing you in April,

With love and prayers,
Yours sincerely,

Frank



Green shoots of Spirituality

We are delighted that Bishop Frank has so generously offered to lead three study sessions (see his letter above) during his time here.

These will take place on the three **Wednesdays** after Easter at **19.00** at Church (15, 22 and 29 April).

We are sure this will be a very interesting series of study sessions. Everyone is welcome.
If you need a lift or want to car pool please contact: Rosemay Bohr

A February retreat

A childhood and many subsequent stays spent in rural Suffolk, where peace and quiet still abound, found me undaunted by the thought of six hours of silence. However, I was slightly apprehensive lest the stillness induced a resurgence of innermost feelings, thus causing distress ... but this did not happen.

The retreat was in six parts of approximately one hour each. John Nicholson started by explaining unhurriedly and in depth what we set about to achieve and to give guidelines as to how in silence, with perseverance, we could eventually draw closer to God, feel His presence and contemplate in prayer. We adjusted to our first period of silence with a background of the lovely "Sheep may safely graze" by Bach, and ended with a prayer and a hymn.

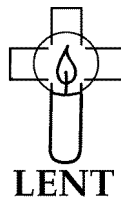
Each session took on much the same pattern: short talk by John, period of silence which increased in length with each hour, prayer and hymn; followed by a five-minute pause which enabled us to stretch our legs. Not once during the entire time we participants were gathered together did we speak, and yet there was somehow a feeling of togetherness..

Before the last session, we shared a simple supper in silence. John's final talk was one of encouragement and helpful suggestions as to how we could fit a period of silence into our busy lives. Finally, we gathered in the Memorial Chapel for a shortened form of Vespers.

This, my first retreat, left me at peace but mentally fatigued (which I'm aware sounds somewhat contradictory). I was grateful we did not have a post-retreat discussion! It's no easy task to completely ignore/exclude sounds and those thoughts which persistently come to the fore. However, for me it is a beginning.

A personal thank you to John, and I sincerely hope that in the not too distant future he will find incentive and time to share his expertise with us in leading a second retreat.

June Woolrych



Newsletter news

Many thanks to all of you who kindly responded to the appeal in the March edition of the newsletter and made a contribution towards its cost.

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

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

Bridge benefit

St. Alban's wishes to help the children in Gaza

The St. John Eye Hospital in Jerusalem is the only charity providing eye care for the poorer sections of Gaza, the West Bank and East Jerusalem. Erica Archer, wife of the British Ambassador, has graciously offered her home on 28 April 2009 as a venue for raising funds for the hospital. The St. John Eye Hospital was established in 1882. It does not discriminate on grounds of race, religion or the ability to pay. Over ninety thousand patients were treated last year, and one third of them were children.

Bridge and Mahjong players as well as card game enthusiasts are very welcome to attend the Benefit on 28 April. Light refreshments will be served during the afternoon.

VENUE: Bernstorffshøj
Ved Slotshaven 6, Gentofte
DATE: Tuesday 28 April 2009
TIME: 13.30
DONATION: 200 kroner



RESERVATIONS (before 20 April)

Blrgit Macnaughton 45 83 00 91
Edith Beyer 38 71 60 44

(macnaughton@2830.dk)
(edith.beyer@mail.dk)

ABIGAIL'S

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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

A big thank you

Birgit Hansen and Tony Higgins wish to express their appreciation of the reception and gifts received to mark their retirement from editing the Newsletter. We have very much enjoyed our involvement with this aspect of St. Alban's ministry – but we were not alone, just the longest serving of a group of up to seven enthusiastic individuals that regularly helped to prepare and produce the Newsletter.

Birgit and Tony

23 April St George's Day

The Saint of an English army before he was Patron Saint of England, St George may have been a soldier, but he was no Englishman. He was an officer in the Roman army under Diocletian, who refused to abandon his faith during the Terror, and was martyred at Lydda in Palestine about the year 300 AD, supposedly on 23 April. Over the years, St George became the example of a Christian fighting-man, a powerful helper against evil powers affecting individual lives. He was the soldier-hero of the Middle Ages, of whom remarkable deeds were reported.

In the Golden Legend of the 13th century, Jacobus de Voragine gave St George a handsome write-up. The story runs thus:

One day, St George rode up to the heathen city of Sylene in Lybia, where he found the citizens in great distress. A neighbouring dragon had forced them to surrender two sheep each day for its dinner, and when the sheep gave out, two of their children; and now they were about to sacrifice the King's daughter, dressed as if for her wedding. St George encountered the little party by a stagnant lake, where the dragon lived, and persuaded the sobbing Princess to tell him why she was so miserable. At that moment the dragon appeared, looking inexpressibly revolting. The Saint charged, and drove his spear into the gaping mouth. To everyone's amazement, he tumbled the monster over and over.

Then St George borrowed the Princess's girdle, tied it round the dragon's neck, and persuaded her to lead it back to Sylene herself. The sight of her approaching with the befuddled dragon on its makeshift lead emptied the town. When the inhabitants timidly crept back, St George promised to behead the dragon if they would all believe in Jesus Christ and be baptised.

It was a most effective form of evangelism, for everybody said 'yes' at once. So 15 000 people were baptised, and four carts were commissioned to remove the dragon's body.

St George thus became a symbol of the war against evil, and is usually portrayed trampling the dragon of sin under his horse's hoofs. The Crusaders had a vision of him helping them against the Saracens at Antioch, during the first Crusade, and so brought the story of St George back with them from Palestine. Presently

England put herself under the protection of the Saint. His day was declared a holiday in 1222. A red cross on a white field is the flag of St George.

Why did Jesus have to die?

Early Christians, like Christians today, grappled with the difficult questions raised by the crucifixion and death of Jesus and tried to search for an answer as to why Jesus had to suffer death on a cross. What was the purpose of this? What did his death achieve?

In the light of the subsequent resurrection, questions relating to the death of Christ seem even more difficult to answer. Why did God, a supposedly loving father, allow his innocent son to die in a terrible way at the hands of his enemies? Many Christians who have followed this line of thinking have ended up misunderstanding the loving nature of God, concluding that God must be a vengeful figure who somehow uses his innocent son Jesus to pay the price of mankind's sin. However, by God taking human flesh and coming to earth, mankind is already reconciled to God, and through Jesus dying on the cross, God suffers as man and not only deepens but affirms his relationship with all humanity.

The scriptures often use metaphor, imagery and stories to make a point (think of the parables!). Imagery is used in the Bible to try to explain the unexplainable in terms that make the meaning accessible to us all. The image of Christ crucified is probably one of the most recognized symbols of the Church, and much imagery and metaphor have emerged since the crucifixion, to try to illustrate what Jesus accomplished from dying on the cross. The New Testament uses a variety of figures of speech and "pictures" to try to answer this question: Five of the recognised "pictures" are Jesus's death as a battle, as an example, as a sacrifice, as a ransom and in place of others. These pictures are, of course, all analogies as "ordinary" language is inadequate to describe events as extraordinary as the death of Jesus.

One of the most powerful of these pictures is the analogy of Jesus dying as a ransom, and this is one of the pictures that also appealed to early Christians. The ransom picture resonated with their culture and the Roman influences of their time. In Roman times, a ransom would be understood as the price needed to be paid to set a slave free. The ransom was often paid by a third party, who would accompany the slave to worship at the shrine of their local god(s) where the ransom was paid to the slave's owner. Legally, this meant that the slave had been bought by the gods and could no longer be owned. In essence, the slave was set free forever. It is easy to see the parallels with the death of Jesus as a ransom, and it is also not surprising to see why the early Christians could relate to this as a powerful image of Jesus's death.

Jesus's death as a ransom was also referred to in the prophecies of the Old Testament, for example in Hosea 13:14 "Shall I ransom them (mankind) from the power of Sheol (the grave)? Shall I redeem them from death?"

The New Testament writers also used ransom imagery and affirmed that a person set free by Jesus, just like the slave, is redeemed in order to fully belong to God. "You were bought with a price; do not become slaves of human masters." (1 Cor. 7:23) Peter spoke of Christians being ransomed from futile ways. Jesus gave liberty to those who were oppressed by sin; through his ransom of death came an everlasting freedom from sin for all mankind and, along with that, a belonging to God.

Jesus himself spoke about himself as the Son of Man and a servant, which suggested that he believed he would fulfil his mission on earth for all people through suffering. He actually referred to giving his life as a ransom for many: "For the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45). The implication is that Jesus's death releases humankind from the slavery of sin and death and through the resurrection together with the promise of eternal life.

Some theologians have seen Jesus's death as a ransom for Adam's betrayal of God in Genesis and the means by which God could justly release Adam and all mankind from the death sentence of sin. The theory was that sin stemmed right back to Adam in the garden of Eden, and Jesus's death paid the price for all the sins of the world since Eden: "...for as all die in Adam, so all will be made alive in Christ." (1 Corinthians 15:22). "Christ also suffered sins once for all, the just (*Jesus*) for the unjust (*Adam*), that he might bring us to God" 1 Peter 3 (my italics).

Others have seen Jesus's ransom being related to a new covenant where Jesus through his death mediated a new covenant between God and his people. In essence, Jesus died to set the people free from the penalty of sins they had committed under that first covenant. The importance of this theory is that the ransom paid by Jesus was for all, the constitution for the entire human race of a new covenant with God. The old covenant was exclusive, limited to Israel or Jews; this new covenant was between God and all mankind.

The ultimate purpose of Jesus's death was forgiveness leading to reconciliation. As we often experience in life, forgiveness is not easy, and the price of forgiveness can be seen in the crucifixion. Jesus, through the giving up of his own life, paid the ransom for all our lives to God. What follows from this is one of the most powerful messages in Christianity and as relevant today for you and me as it was for the earliest Christians: each and every one of us has the opportunity to accept the gift of atonement and be forgiven by God. We can also have faith that we are accepted whether we believe or doubt, sinners and saints. Through the actions and suffering of Jesus dying on the cross, we are bound forever to God and God to us.

As Dr Rowan Williams, the Archbishop of Canterbury has written, "Jesus's death is a ransom, paid to our kidnappers (the powers of destruction); it is a punishment that we deserve, voluntarily borne by another, who is innocent; it is even a triumphant nailing up of a cancelled invoice."

Victoria Wadsworth-Hansen

Why and how we should switch from burning fossil fuels at home

Our enthusiasm for burning fossil fuels has scarcely dimmed since we first came up with the idea in the Industrial Revolution. Forty percent of the carbon dioxide emitted in western Europe comes from buildings, and most of this results from burning fossil fuels to make heating and electricity. Other environmental problems associated with burning fossil fuels include the production of soot, fine particles, nitrous oxides and sulphur oxides. These problems come after any problems associated with production of the fuel, e.g. spills of oil and other chemicals, disruption of ecosystems, and social unrest due to unequal spread of the economic benefits.

There are two categories of things you can do to reduce the problems associated with burning fossil fuels:

1. Improve the energy efficiency and reduce consumption
2. Choose energy sources that are less polluting

Ideas for the second category include:

- Updating your burner, so that you can burn a less polluting fossil fuel. From worst to best the sequence is:
 - fuel oil
 - heating oil
 - gas oil/diesel
 - methane (often called natural gas)
 - biomass (e.g. wood pellets or briquettes)
- Switching to district heating. Often district heating makes more efficient use of energy than burning it at your home.
- Buying a fuel that produces less soot and nitrous oxides on burning. Reducing nitrous oxides reduces the amount of “acid rain” that can kill plants. Reducing soot production ensures that a higher share of the heat produced is used and hence reduces fuel consumption and carbon dioxide emissions. Another benefit is that the burner will need less maintenance and have a longer life, which reduces costs and the use of material resources. For example, you can buy high-purity, low sulphur fuel oil instead of normal fuel oil. Ask your existing fuel supplier or consider switching to another.
- Buying electricity produced from renewable sources. Buying solar, wind, wave, tidal, or biomass power are all possible now. Ask your existing supplier for their offer and don’t forget that it should be possible to change supplier.
- Making your own power. It is possible to install small solar and wind power systems at your home. However, my advice is to concentrate on improving efficiency and changing your heating before investing large amounts in this kind of equipment, as your investment will be paid off much quicker.

John Harris
St Alban’s Church Environmental Task Force

Fair Trade Day

In line with the growing number of churches in the Anglican Communion embracing Fair Trade, on **Sunday 19 April** are planning a St. Alban's Fair Trade day after the service at the church.

We will be visited by representatives from FISK, the Dan Church Aid shop in central Copenhagen. They will be giving a very short talk about the Fair Trade movement, about what fair trade means to us, the implications of an ethical purchasing policy to producers, and about the growing number of products available in shops in Denmark. They will have a small stall with a few of the products that they stock in their shop in Copenhagen, and will be happy to answer your questions.

www.danchurchaid.org/sider_paa_hjemmesiden/what_we_do/second_hand_shop_fisk

Old Wives' Tales

As well as the fair trade focus, in these days of chemical household products and cleaners, we would like to launch an appeal for you to share your environmentally friendly household recipes and remedies to help us compile a collection of "**Old Wives' Tales**".

Many of us have had tips passed onto to us by our mothers, grandmothers and friends, and we would like to put together a small booklet of advice to pass on to others. Did you know that to remove red wine stains from table linen, stretch the fabric firmly over a bowl and then pour boiling water on the stain from a height – it is magic, it really does work! There are many other tips like this that have been passed down or that you have discovered yourself. Now how was it that Birgit told us she removed the lip stick from the altar linen?

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

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

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

Registrar's report

WEDDING:

28 February 2009

Lisbeth Illum Aastrøm Walker and Joseph Peter Walker



The Women

(Luke 23:49- 24:-11)

Mary of Magdala,
Joanna
And Mary, the mother of James,
Watched it all.
They watched the crucifixion of
Jesus.

They had followed him,
Galilean hopefulness suspended
As they stood with his friends
At a distance,
And watched it all.

But they didn't give up,
These women.
They followed when Joseph
Laid their Lord in his tomb, cut in
rock.

They took note.
They watched and they wondered,
Before leaving to rest,
Returning early on the first day
Of the week that re-launched the
world.

Mary of Magdala,
Joanna
And Mary, the mother of James,
Were there.

Surprised by the stone,
Dazzled by angels,
Terrified by enormity,
Re-born by the reality of resurrection,
They were first in the telling.

The women of witness
Watched and then went,
And were part of it all.

Daphne Kitching

Fair Trade Easter Eggs

You will a grown up to help you with the first bit and an apron.

Melt 150 grams plain Fair Trade chocolate in a bowl over a pan of hot water. You might need some help with this.

Take the bowl with the chocolate in it away from the hot water. Add 2 egg yolks, 25grams butter and 2 teaspoons of cream. Beat the mixture with a wooden spoon until it is thick and then put into the fridge to chill until it is firm enough to handle.

Shape the mixture into 12 eggs and roll then in chocolate strands, cocoa powder or hundreds and thousands.

Chill until they are firm.

If you want to make these into an Easter present, you could make and decorate a small box or make bird nest from a yoghurt pot or card to put your eggs in. Have fun and happy cooking!

Children's Corner



Flowers and coffee rotas

There are spaces on both the flower and coffee rotas in church. We are always keen to hear from those who would like to help decorate the church with flowers or help to make / serve the refreshments after our regular Sunday services. You don't have to be an expert flower arranger or baker to join in these church activities. Carol Rasmussen and Edith Elwert are always happy to have new volunteers and pair you up with one of the 'old hands' if you would rather do it with someone.

Share your talents and skills. We hope to welcome you to our team.

Carole and Edith

Nettle soup

4 large handfuls of nettle tops
1 large onion
50g (2oz) butter
2 potatoes
1 l (2 pints) vegetable stock
1 tablespoon crème fraiche
Seasoning, including grated nutmeg



1. Strip the nettles from the thicker stalks and wash
2. Melt the butter and simmer the chopped onion until golden
3. Add the nettles and the chopped potatoes, and cook for two to three minutes
4. Add the stock and simmer for 20 minutes, using a wooden spoon from time to time to crush the potatoes.
5. Add the seasoning, plus a little grated nutmeg, and serve with a swirl of crème fraiche.
6. Or, if you would prefer a smoother soup, put the mixture through a liquidizer first. Reheat, and add seasoning and crème fraiche.

Young leaves should be picked between late February and early June, using scissors and gloves for comfort. Gather only the youngest leaves from the top of each plant. Older leaves – especially those formed after June – contain tiny crystalline particles which make the texture gritty. The very best nettles are the whole shoots picked when they are just a few centimetres high in March.

The striking ability of nettles to make use of minerals and nitrogen in enriched soils gives them a high ranking in nourishment tables. They have high levels of vitamins A and C, 2.3 per cent by weight of iron, and a remarkable 5.5 percent of protein.

From "Food for free" by Richard Mabey, Collins

ANNUAL GENERAL MEETING

The Annual General Meeting of St. Alban's Church, Copenhagen will be held in the Church immediately following the 10.30 Eucharist on **Sunday 26 April 2009**.

Agenda

1. Opening prayer
2. Apologies for absence
3. Adoption of the Minutes of the Annual General Meeting held on 27 April 2007
4. Election of Churchwardens
5. Report on the Church Electoral Roll
6. Annual report on the proceedings of the Chaplaincy Council and the activities of the Chaplaincy generally
7. Report on the fabric, goods and ornaments of the Church
8. Report on the proceedings of the Deanery Synod
9. Financial statements of the Chaplaincy Council for the year ending on 31 December 2008 and the budget for 2009, including news of the Princess Viggo Fund and the Lindholm Fund
10. News of the various groups and activities within the Church
11. Questions about chaplaincy matters or discussion of matters of chaplaincy or general church interest
12. Election of lay members to the Chaplaincy Council. Appointment of Sidesmen and of the Auditor to the Chaplaincy Council
13. Admission of Churchwardens
14. Closing blessing

Notes

- A. Only those members registered on the Electoral Roll may vote at the meeting.
- B. Any voter wishing to raise any matter of general concern to the church shall communicate notice of this motion to the Secretary of the Chaplaincy Council not later than 10 days before the meeting.
- C. No decision shall be taken and no business transacted on matters not on the Agenda.
- D. Members of the church are invited to propose candidates who are willing to serve as lay members of the Chaplaincy Council. Proposed candidates must be seconded by a church member and countersigned by the candidate. Those nominating, seconding and being proposed must be registered on the electoral roll. Lists for the purpose of nominating candidates can be found on the notice board in the Narthex from 1 April 2009.
- E. Copies of the reports referred to under items 5 to 9, together with other relevant information, are expected to be available in church from 1 April 2009. Please take a copy and read it prior to the meeting.
- F. Copies of the detailed Agenda and audited accounts will be available at the meeting.

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