

TOGETHER

The magazine of the Anglican Chaplaincy in Norway

JUNE–SEPTEMBER 2022



Photo: John Glazebrook

From the 125th Anniversary celebrations for St Olaf's Church, Balestrand

The theme of this issue is Peace passing understanding

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From the Senior Chaplain

Peace I leave with you; my peace I give to you.
I do not give to you as the world gives.
Do not let your hearts be troubled,
and do not let them be afraid.

Jesus's parting words to his disciples in John 14.27 are reinforced when the disciples meet their risen Lord. 'Peace be with you' is the risen Christ's greeting as he appears amongst them behind locked doors in the upper room. How in need the world is today to hear Christ's word of peace.

Who would have thought at the time the last issue of *Together* went to print that by the time of this next issue, war would be experienced in Europe in proportions not known since the Second World War. The Russian invasion of Ukraine on 24 February has already resulted in over four thousand recorded civilian deaths and the displacement of over fourteen million Ukrainians from their homes. It has altered the imagined trajectory of a post-Soviet world which longed for reduced reliance on armaments for maintaining peace within the community of nations. Alas, priorities have been forced to change all too quickly in response to pleas for help from the Ukrainian leadership to enable it to defend itself against this aggression, and from other countries in vulnerable proximity.



This year's experience of Lent, Holy Week and Easter has been overshadowed and marked by these developments. On Shrove Tuesday, planned festivities gave way to an ecumenical Prayer Service for Ukraine in Oslo's Trefoldighetskirke in the presence of Norway's Crown Prince and Princess. The procession was movingly led by a young Ukrainian boy carrying a sunflower, the national flower of Ukraine which was placed on the altar as a sign of hope and solidarity. Prayers for peace were led by Orthodox clergy, at that time under the patriarchates of both Constantinople and Russia, as well as representatives of the Catholic, Anglican, Baptist

and Lutheran churches. We prayed with all our hearts for the aggression to stop, and for the advancing column to turn back from its assault on Kyiv. By seeming miracle, that column later melted away but not before atrocities had been committed in satellite towns around the capital.

But the fate of Mariupol has marked our observance of Christ's passion. Little could we imagine the city being wiped off the face of the earth, a city whose name is reputedly associated with the devotion of its founders to an icon of the Blessed Virgin Mary. But by Good Friday the city had become what one eyewitness termed a post-apocalyptic ghost town. Our own reflections on Christ's abandonment on the cross recalled the paschal mystery of God's presence amid the rubble and twisted metal which once served there as apartment blocks, as also in the tragedies of the world in Yemen and in Aleppo.

Peace passing understanding is the theme for this issue of *Together*. As the barbarity of conflict eludes our understanding, so often too does the nature of God's peace for which we so regularly pray. As we pray in the second collect of Evening Prayer, 'Give unto thy servants that peace which the world cannot give'. We recognise the inadequacy of our own vision and resources and seek the authentic shalom which only God can provide. This peace is gift of the risen Christ. 'I do not give you as the world gives,' Jesus counsels his followers. Instead he shows them the marks of the nails on his hands and his feet – the marks of love of his passion, aching and spent for the sake of the world. Jesus's peace is not simply on the surface, but draws from the deep wells of his unconditional love. His peace comes from his refusal to condemn or to return hatred for hatred. His wounds become the source for the world of healing and forgiveness.

'Peace be with you.' Jesus sends his followers to speak his word of peace. As a Chaplaincy we endeavour to play our part and this issue picks up some of the ways in which we seek to do so:



Photos: Gjermund Øystese, Christian Council of Norway

the grace of encounter in Bergen as Ukrainian refugees were initially settled in a hotel beside the church building used by our congregation; and participation in the Day of Religions which recently took place in an Oslo neighbourhood. Theological reflection is provided by Sheila Rosenthal on the often baffling nature of God's peace while Eirik Gjerlow draws vision from Rowan Williams's latest book *Looking East in Winter*. We're indebted to Greg Norton for his reflections based on long experience of work with refugees, while the Chaplaincy Retreat and celebration of the 125th Anniversary of St Olaf's church amid the beauty of Balestrand have reminded us all of God's eternal promise of peace in Psalm 72: 'The mountains shall bring peace'.

'Peace be with you,' repeats our risen Lord. 'As the Father has sent me, so I send you.' We are enormously grateful for such places of peace which allow us to drink deeply from the wells of prayer and for our resources to be replenished as we continue the Chaplaincy's witness around Norway. May the Lord grant us his peace. May we be his messengers who bear his word of peace to the world.

Rev'd Canon Joanna Udal, Senior Chaplain

Bergen notes

Greetings from Bergen! It has been a very eventful winter and spring here Bergen to put it lightly. The new year started off with some good news out of Bergen as I successfully defended my Doctor of Theology (ThD) dissertation in early February. This was the culmination of a 12-year academic journey in which six of those years involved the actual research and writing of the dissertation. The study explored through in-depth interviews the many changes and challenges that occur for men who accompany and support their female partner/spouse as they sojourn (relocate from abroad) together into Norwegian society and transition into a non-traditional gender role. It was a tremendous relief, and I am very happy that I was able to finish what I started! Like the entire chaplaincy, we had to cope with another winter in the pandemic and were pleased when the Covid-19 restrictions were finally lifted in March and we were able to meet again without masks and distancing.

However, as soon as the pandemic was 'over,' a couple of week later our congregation was unexpectedly thrust to the forefront of the Ukrainian refugee crisis when the Thon Hotel Orion, located only 100 yards away from Mariakirken, was

turned into a refugee centre for 500 Ukrainians. The presence of Ukrainians at our services occurred very suddenly when I received a phone call one Saturday afternoon in mid-March and was told that some 30-40 refugees would be coming to our service the very next day! This, of course, required a significant adjustment to our ministry as we attempted to welcome and support the refugees. We were fortunate that one of the refugees named Luidmyla Poturaeva (Myla) who taught English in the Ukraine could begin to translate parts of our services since so few of the refugees can speak English. Myla has been incredibly committed to our efforts to include the refugees in worship and at our coffee hour fellowship. Each Sunday she offers a welcome, reads the first lesson and provides a short sermon summary, all in Ukrainian.

Here in Bergen, the Ukrainians were provided with good accommodation at their hotel and more food than they could ever imagine. We realised early on that what the refugees needed most from us was a community of faith that would welcome them, pray with them, and stand in solidarity with them. Our coffee hour fellowship has been immensely important in this regard. I have also discovered even more deeply that our corporate worship in-and-of-itself provides on a regular basis the things that we need most spiritually regardless of our life circumstances. We all need to hear God's Word proclaimed and be spiritually nourished at Holy Communion. These spiritual needs never change, and are especially important for those who are displaced due to war and still have loved ones who are fighting to defend their country.

It has also been an immense blessing that the Thon Hotel Orion (refugee centre), Mariakirken, a vaccination centre, and an organisation called Kristent Interkulturelt Arbeid (KIA) whose primary mission is to help immigrants and refugees to get connected to churches, were all within a one block span. Together with KIA and the Church of Norway, we established an informal language cafe in Mariastuen (church fellowship hall) Tuesday–Friday 11:00–13:00. This remains a gathering place where the refugees can come to learn English and Norwegian and make connections. Mariakirken is also open at the same time for refugees to come in and pray 11:00–13:00. There is a place where they can light a candle for loved ones and also a small play area for children. In addition, a priest is available at this time to offer pastoral care. We are now at the

stage where many of the refugees at the Thon Hotel Orion are being relocated to other parts of Norway. It is possible that a few may remain in Bergen and a part of our congregation, but I have come to see that our ministry in general for the refugees was a temporary, albeit a very important and critical source of spiritual support in their lives.

During all of the adjustments to our ministry for the refugees ongoing throughout the spring, we had a wonderful infant baptism for Julian Alexander Narum on 6 March. The Living in Love and Faith study during Lent broadened our understanding of human identity and sexuality, and helped us to see how we can become a more open and inclusive community. It was also with great joy that we celebrated Easter for the first time in two years with the Mariakirken congregation on Easter morning! We also have plans to do more youth ministry here locally in the year ahead and expand our efforts for caring for God's creation. Before the summer break, we plan to have a good bit of fun with a Post-Pandemic/Pre-Summer Potluck Lunch and Beetle Drive on Sunday 19 June in Mariastuen. Funds raised from the Beetle Drive will go to support a new church renovation project at St. Luke's Anglican Church, Muni, Uganda.

Wishing the entire chaplaincy a restful and safe summer!

Kirk Weisz, Bergen Assistant Chaplain

Stavanger notes

During the first Pentecost, the eleven remaining disciples were together in the upper room, their teacher had seemingly left them, and they were afraid of what the future might bring. This has many similarities with Stavanger at the moment. Our average attendance at services is around eleven people and there is a certain amount of apprehension about the future as we wait for a new assistant chaplain to lead our congregation. We in Stavanger have some advantages from those disciples – Joanna regularly makes the journey from Oslo to take our services. We have our Norwegian friends Rev'd Geir and Rev'd Morton who take services regularly and of course our very own André. We continue to pray the Holy Spirit will inspire our congregation and maybe even bring a priest to Stavanger permanently.

We have many young people with a connection to our church, and we are working hard to get them to feel that they are part of the congregation. Already a few teenagers are coordinating to

make sure that they can have a game of table-tennis after services, and Sarah's serve (and how you can possibly beat it) has become a major talking point, at least in my household. One of our young people, Signe Rose, has been confirmed this year in the Norwegian church and Oskar is due to be confirmed in 2023. We pray for them and hope that they will continue their journey as Christians together with us.

Summer, at least in Norway, is often a time to relax and take stock. However, preparations have already started for our traditional Nine Lessons and Carols service – an ecumenical service we arrange, and in which members of North Sea Baptist Church and Stavanger International Church take part. Another collaboration with the other English-speaking churches is the Vacation Bible School, led by North Sea. Last year saw 41 kids aged 5 to 13 from across the region spend a week learning about Jesus, and we hope that this year will see even more join. We are also still hopeful that there might be a few candidates to interview about an assistant chaplain position that is available!

We are always grateful to our visiting priests, and Rev'd Morton has established a tradition of telling a new joke each time he visits. I would like to finish off by re-telling last week's:

Once upon a time there was an atheist on a hike in the woods. Suddenly, a huge bear reared out in front of him. The man started running, but he tripped on a branch and it looked like the end. In desperation, the man started to pray: 'Dear Lord, I know that I have turned away from you, and it would be hypocritical of me to become a Christian now, but please, make the bear a Christian!'

At that moment the bear stopped and sat beside the man. It folded its paws and started praying: 'O Lord, bless this food ...'

Mark Hamer, Stavanger

Trondheim notes

We continue to pootle along here, not too fast, not too slow, although Easter was almost non stop for 4 days. It began around Var Frue with street theatre translated from English into Trondish and Bøkmål, about possible reasons for Judas betraying Jesus. The actors were all folk who use the Bymission. Thankfully it was sunny – but very cold. On Good Friday some of our congregation made a stack of hot cross buns for giving out at the Good Friday city walk.

This was preceded in the cathedral by a meditation on The Watcher and The Watched at the crucifixion. On Easter Sunday we were atypically in Var Frue and were joined by some tourists as well as regulars. We now have a core of kids again and are making plans for Sunday-stuff-for-small-ones meetings. For Pentecost we were again at Fjellseter chapel for more cake and worship – we seem to do a lot of baking here!

We have lost 2 regulars this last few months and both have fled to Oslo for work reasons. Peter Pang and Erin Murphy (plus husband) have left a gap in our hearts but the nature of a congregation that is mostly, these days, young professionals, is that they leave as work or other



circumstances demand. They are ‘replaced’ and we have been delighted to welcome several new folk from a variety of nations and backgrounds, some passing through, some here to stay a while.

Out at Steinkjer there were two WW2 related services taken by Sheila and a local Norwegian priest, Gustav Danielsen from Sticklestad. This was to commemorate the UK soldiers who were killed at the outset of war. Among the visitors from the UK for the service was an 85 year old Orthodox priest, formerly an Anglican priest and before that, a GP. His father was killed during the war and lies buried at Kvam, in Norway. The only photo our guest had of his dad was as a 6 month old being cradled by him. Our website has more comment about these events. Please note our changed website address: see page 2.

The Anglican Academy Lectures continue and we have had excellent discussions on intrinsically insolvable problems in maths, the management of stammering, the geo-politics of the Arctic, the history of neuro-science and the workings of the brain, and the perception of Norway by adolescent refugees. We will have a break for summer but recommence at the end of

September. We shall be involving our Norwegian colleagues in this too.

As I write we are looking forward to our now regular summer solstice service at Sheila and Andrew’s house – you guessed it, more cake, plus the obligatory bbq and brus. We also anticipate a baptism and at least one marriage blessing here – so life is perhaps more than pootling after all!

Revd Sheila Rosenthal, Trondheim Assistant Chaplain

Oslo notes

Gratitude for faithfulness in our worship and the efforts to keep people safe during the pandemic were warmly expressed in our Oslo AGM held on 1 May. Now is the time for rebuilding – our community, outreach and our work with young people and for developing the gifts and discipleship of all our community. To help us set fresh direction, two new members were elected to the Oslo Committee, Nancy Saur, already well known for her friendly after-church coffee and cakes, and Annet Jasmine Karkada as our new Assistant Churchwarden. Annet arrived last year with her family from Bangalore and has already taken on various responsibilities within St Edmund’s, including helping with Children’s Church. She brings a wealth of experience from her background teaching in an Anglican school and from within the wider life of the church – we are very grateful to her for accepting this new responsibility.

The new Oslo Committee set straight into action with a *dugnad*, spearheaded by our Churchwarden Terry Bevan. This major spring-clean was invaluable in preparation for the festivities of the Pentecost weekend. That same Saturday, St Edmund’s was ably represented at a Day of Religions for our area of Oslo – a chance to make new friends from our local community despite the rain (see Beth Noble’s article). On Pentecost we celebrated the gift of the Holy Spirit on the Church with the baptism of young Henry with his brother and cousins present, all of whom have been baptised at St Edmund’s in recent years. And in the afternoon, following a great bake-off mobilised by Pamela, Sabina and Nancy, we welcomed a full church for a thanksgiving celebration for the Platinum Jubilee of HM Queen Elizabeth followed by a big tea party outside behind the church – every seat was taken, yet it was amazing how many people could fit at the tables in our festive *street* created by Commonwealth flags and bunting. Nobody was disappointed with the delicious supply of home



Platinum Jubilee Street Party – Photo: Michael Brook

-made scones, cakes and cucumber/egg and cress sandwiches or with the delightful musical entertainment provided by the talented Chapman family jazz quartet.

For Lent we followed the Church of England's *Living in Love and Faith* course, offering two groups, one virtual and one in person. The virtual group was enriched by participation from around the Chaplaincy, while the in-person group rejoiced at finally being able to meet, discuss and drink coffee together! The experience has very much encouraged us to look at the quality of welcome and inclusion which we offer as a church. We also resumed in-person joint services with the American Lutheran Congregation: it was a joy for the Women's World Day of Prayer to welcome Pastor Sherri to St Edmund's for the first time and to be welcomed to the ALC on Good Friday for the Last Words from the Cross, with delicious home-made hot cross buns afterwards.

Joyful and well attended Easter services have augured new life and made it feel things may at last be returning more to normal. Our prayers this Pentecost are that we may be open to receive and be ready to cooperate with God's Holy Spirit in the task of re-building ahead.

Rev'd Canon Joanna Udal, Oslo Chaplain

Day of Religions – Peace as a universal language

How do we live and work for peace in our own communities? Well, one way is to get to know our neighbours. On May 21st, Eirik Gjerlow and I were able to attend the Day of Religions – an event organised between different denominations of Muslim, Christian, and Buddhist communities in Oslo. The Day of Religions was a chance for those of us with different faiths to come together in fellowship to learn more about each other's traditions and

activities. Although the heavens opened on the day, we found that there was a lively mix of people enjoying food and drinks prepared by one another, and visiting each other's stalls to see what the religious communities in Oslo get up to. We were particularly grateful to The Buddhist Association for their kind offer to share their gazebo so we could get out of the rain!

Alongside these stalls there were performances by a gospel choir, a roundtable discussion on the role faith plays in our lives and society, and a clown and face painting station which proved very popular with the children on the day! Within the *Urtehaven* a little community had formed in the rain, united by a common aim to exchange ideas, share our faiths, and enjoy one another's company. In a world where faith is often a source of conflict, events like these show us what it means to co-exist in peace.

The St Edmund's contribution was for myself and Eirik to take part in the open mic section of the event, where anyone was welcome to come and share a short expression of their faith, be it a song, poetry, or, as in our case, a passage of scripture. Our chosen verse was John 14:27, 'Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.' (NIV). We shared the verse in English, Norwegian, French, Spanish, German, and finally, Japanese. Sharing this verse in different languages, I was struck by the memory of reading about Pentecost for the first time, when although those gathered together spoke in dif-



			Oslo		Bergen		Readings		Stavanger		Trondheim	
JUNE												
Sun	05	Pentecost	11:00	All Age Service/ Sung Communion	11:00	Holy Communion	Acts 2.1-21 John 14.8-17[25-27]	10:30	Service of the Word Menighetshuset		Pentecost at Fjellseter	
Sun	12	Trinity Sunday	11:00	Sung Communion	11:00	Holy Communion	Romans 5.1-5 John 16.12-15	10:30	Service of the Word Zoom	18:00	Holy Communion Chapter House	
Sun	19	Trinity 1	11:00 17:00	Sung Communion Evensong/Bragernes Church Boys Choir	11:00	Holy Communion Potluck Lunch	Luke 8.26-39 Galatians 3.23-end	10:30	Holy Communion Menighetshuset	18:00	Holy Communion Cathedral	
Sun	26	Trinity 2	11:00	Sung Communion	11:00	Holy Communion	Luke 9.41-end Galatians 5.1,13-25	10:30	Holy Communion Menighetshuset	18:00	Holy Communion Cathedral	
JULY												
Sun	03	St Thomas the Apostle	11:00	All Age Service/ Sung Communion	11:00	Service of the Word	Ephesians 2.19-end John 20.24-29		No service	11:00 18:00	Online Service Holy Communion Chapter House	
Sun	10	Trinity 4	11:00	Sung Communion	11:00	Holy Communion	Colossians 1.1-14 Luke 10.25-37		No service	18:00	Holy Communion Chapter House	
Sun	17	Trinity 5	11:00	Sung Communion	11:00	Holy Communion	Colossians 1.15-28 Luke 10.38-end		No service	18:00	Evening Prayer Cathedral	
Sun	24	Trinity 6	11:00	Sung Communion	11:00	Service of the Word	Colossians 2.6-15 [16-19] Luke 11.1-13		No service	18:00	Holy Communion Cathedral	
Wed	27									09:00	Morning Prayer Chapter House	
Sun	31	Trinity 7	11:00	Sung Communion	11:00	Holy Communion	Colossians 3.1-11 Luke 12.13-21		No service	18:00	Evening Prayer Chapter House	
AUGUST												
Sun	07	Trinity 8	11:00	All Age Service/ Sung Communion	11:00	Holy Communion	Hebrews 11.1-3,8-16 Luke 12.32-40	10:30	Holy Communion Menighetshuset	11:00 18:00	Zoom Service Holy Communion Chapter House	
Sun	14	Trinity 9	11:00	Sung Communion	11:00	Holy Communion	Hebrews 11.29-12.2 Luke 12.49-56	10:30	Service of the Word Menighetshuset	18:00	Holy Communion Chapter House	
Sun	21	Trinity 10	11:00	Sung Communion	11:00	Holy Communion	Hebrews 12.18-end 13.10-17	10:30	Holy Communion Menighetshuset	18:00	Holy Communion Cathedral	
Sun	28	Trinity 11	11:00	Sung Communion	11:00	Holy Communion	Hebrews 13.1-8, 15-16 Luke 14.1,7-14	10:30	Family Communion Menighetshuset	18:00	Holy Communion Chapter House	
SEPTEMBER												
Sun	04	Trinity 12	11:00	All Age Service/ Sung Communion	11:00	Holy Communion	Philemon 1-21 Luke 14.25-33	10:30	Holy Communion Menighetshuset	11:00 18:00	Zoom Service Holy Communion Chapter House	
Sun	11	Trinity 13	11:00	Sung Communion	11:00	Holy Communion	1 Timothy 1.12-17 Luke 15.1-10	10:30	Family Communion Menighetshuset	18:00	Holy Communion Chapter House	
Fri	16		18:00	Choral Evensong Oslo Kulturnatt								
Sun	18	Trinity 14	11:00	Sung Communion	11:00	Holy Communion	1 Timothy 2.1-7 Luke 16.1-13	10:30	Service of the Word Zoom	18:00	Holy Communion Cathedral	
Sun	25	Trinity 15	11:00	Sung Communion	11:00	Holy Communion	1 Timothy 6.6.-19 Luke 16.19-end	10:30	Service of the Word Menighetshuset	18:00	Holy Communion Chapter House	

ferent languages, they were moved by the Spirit and gained the ability to share with others the word of God. Sharing a message of peace, a message that is hopeful in times of trouble, across different languages, reminds us that we too, can overcome barriers of language and differences of belief to live in peace.

The final language we shared was Japanese, and to end our open mic session, we decided to hand out a symbol of that peace. In Japan, there is a particular park in Hiroshima, the Peace Memorial Park. This park memorialises the atomic bombing of Hiroshima, reminding its visitors both of the destruction of the Second World War and of the peace which followed. Visitors also leave folded origami cranes, a symbol of peace and good luck. It was cranes like those left at Hiroshima which we then handed out to the others gathered at the Day of Religions. We even managed to give two to the policemen who had stopped to see what we were up to in the park!

The Day of Religions was a great experience of food, good conversation, smiles, and above all, a coming together of different world views and discovering that really, we often want to work towards the same ends in life. Be that sharing the peace amongst ourselves and the community, or, as we found, sheltering together out of the rain.

Beth Winther-Noble, Oslo

Responding to the refugee crisis

a talk given at St Edmund's by Greg Norton

Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' **Matthew 25: 34-36**

Today I am going to talk about the situation in Ukraine. Drawing on my own experience of working for a large aid agency, I will give some background on the crisis and the humanitarian response. I will reflect on how we as Christians may feel about the situation, and our response to it. And then I will try to set this in a wider, global context.

As of today [20 March], some 3.1 million refugees have crossed from Ukraine to neighbouring countries, of which 90% are women and children. There are also 6.5 million people

displaced within Ukraine itself. This means that 1 in 5 of the population of Ukraine has been driven from their homes. They will be experiencing chaos and confusion, travelling with few possessions and lacking important documents, amid death, destruction and acts of random violence. The experience is undignified and dehumanising, and the response to the crisis by aid agencies may be chaotic and badly organised, at least at the start. Agencies will be trying to assess needs and numbers and coordinate with each other and the authorities. Some aid agencies will be setting up from scratch and others will be trying to re-establish existing teams that have been displaced by the conflict.

How we as Christians feel about this situation will vary, depending on our life experiences and other personal factors. We may feel helpless and overwhelmed in the face of huge geopolitical forces beyond our control, or guilty about not doing more. Some may feel sad and angry that this can be happening in Europe, and question where God is in all of this. It is important to manage these feelings through self-care, spiritual reflection or care for others. You may feel, in the words of a wise saying, that 'it is better to light a candle than to rail against the dark'. You could donate money or time, or advocate with the authorities here for refugees to be properly assisted. And of course you can pray!

It may be instructive to situate the Ukraine crisis in a wider context. Across the world there are some 82 million people in displacement, of which 48 million are displaced within their own country. And there are other situations that receive much less attention and public funding than Ukraine. Syria has suffered through ten years of civil war and foreign intervention, with 13 million people, over half its pre-war population, in displacement. The refugees who fled Afghanistan after the Taliban takeover in 2021 have not been welcomed with open arms in the same way as the Ukrainians. The global appeal for Yemen has only been 30% funded by government donors. People in these countries, and others, may well ask 'What about us?'

And this should perhaps prompt us to re-examine whether and how Ukraine is different to these other situations, and why the conflict in Ukraine has gathered more public attention. Of course it is all over the news and on social media, and President Zelensky's speeches to national parliaments have been very successful. It is, in some ways, a simple story with heroes and villains,

happening in a country not so far from Norway, and involving people and places that look very similar to many of us. But should these be reasons why we focus on this crisis to the exclusion of others?

From the time of Jesus and his apostles, the Church has taken on a universal mission to the world, and not just to a chosen people. In Pope Francis's words, the Church should be like a field hospital after a battle, binding up spiritual and other wounds without judgement or condemnation. When I think about how to find God in a situation like Ukraine, I see him in the generosity of private donations to help the displaced, in the work of aid workers on the ground, especially those who come from the affected countries, and in those who are being helped. In the words of a hymn from my childhood, 'The creed and the colour and the name won't matter – were you there?'

Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink?'³⁸ And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing?³⁹ And when was it that we saw you sick or in prison and visited you?'⁴⁰ And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' **Matthew 25: 37-40**

Gregory Norton, Oslo, a legal adviser with the Norwegian Refugee Council.

This talk was given in a private capacity and does not necessarily represent the views of his employer.

Peace that passes understanding

The clue is in the third word, it passes, evades, eludes, defies, baffles, misses, goes beyond, sails away – and a host of other images that suggest that God's peace does not make sense nor does it always derive from the circumstances in which we so desperately seek for peace. God's peace is not to be easily defined by words or circumstances but is more to do with the elusive, intangible and ineffable – so how can it be written about?!

Luke 13, 1-30 is a narrative, a dialogue and a parable, all woven into a piece to illustrate that God's peace is in a different category from peace that is the absence of war. In this passage Jesus mentions incidents when people get killed almost arbitrarily and He asks if the crowd thinks the folk who died were worse

sinners than others because of their untimely deaths – the 'what have I done to deserve this?' category of event. He then tells a parable about the owner of a fig tree telling the gardener to cut the fig tree down because the owner was essentially fed up of waiting for the tree to fruit. The gardener tells the owner to wait another year until the gardener's put manure round the roots and done a few other gardener-like things to it. If it's still barren, cut it down he says.

What the owner may not have known was that fruit trees should be allowed 4 or 5 years before they fruit and that any blossom appearing before then should be rubbed out. This is to allow the goodness to go into the tree's own growth and not that of the fruit. The manure is the stuff of the cesspit and privy, the compost heap and farmyard. We get squeamish and private about such things but in those days communal poo-ing was an acceptable social practice!! Even when I was a kid the old outside privy was a two-seater construction.

So the things we throw away and disassociate from are actually the things that bring growth, the things we thought would be beautiful and beneficial get taken away – for the moment. You can see where this is going. Our ways are often instant and casual, things that are of durable worth take more than time, they take surprising value from the dross and hurt and apparent waste of life. God's view of death is not our view: God is eternal and the perspective is massively – indescribably – different

So the peace that passes understanding is that which is prepared to admit that my ways are not God's ways and that God knows better than I do. This is not to say that we have to lie down and take everything that gets thrown at us. God expects us to argue back – my favourite verse in the whole Bible is from Jeremiah – 'I know you're right God, but I want to argue with you'. It cleanses the heart to be angry because the resultant space gives room for grace and forgiveness and this process *all together*, brings peace. Leave out any of these stages and that peace is a fragile imitation. Peace is the absence of war after all, the war we wage with our selves and with God. It is not a negotiated settlement but a surrender of all the territory we think of as ours, ceding it to the gracious, merciful and therefore joyful Kingdom of God.

Revd Sheila Rosenthal, Trondheim

'Twixt fjord and fjell St Olaf's witness to Anglican–Norwegian partnership

On Ascension Day the 125th anniversary celebration of St Olaf's Balestrand was presided over by Bishop David Hamid together with the participation of Norwegian Bishop Emeritus Ole Hagesæther of the Diocese of Bjørgvin, a fine example of our local working together under the Porvoo Agreement.



This beautiful stave church results from a pioneering English woman mountaineer, Margaret Green, falling in love with local mountain guide Knut Kvikne, who with his brother ran the local hotel. The daughter of a Yorkshire vicar, Margaret had a dream of building a church for the many foreign visitors travelling to Balestrand by steamship. Tragically she died young from illness but her husband fulfilled her dying wish and the beautiful church has offered a summer chaplaincy ever since, with clergy coming from England and around the diocese to serve for a

fortnight at a time, staying at the nearby Kviknes hotel, which continues to be run by the family.

Following a festive choral Eucharist with singing in English and Norwegian led by the choir of St Edmund's, Oslo, a celebration lunch was held in Kviknes hotel with speeches from the Mayor of Sogndal, the Kvikne family, the bishops and representatives of the Friends of St Olaf's, all expressing appreciation of the long-standing friendship and collaboration. A talk on Margaret Kvikne and her legacy was given by John Roden, one of the long-serving summer chaplains at St Olaf's.

The celebrations continued over the weekend with a retreat for the Chaplaincy in St Olaf's church led by the Senior Chaplain. The assembled company enjoyed fine fellowship and the mountain scenery as well as praying for the gift of the Holy Spirit for God's mission in Norway.

Revd Canon Joanna Udal



The graves of Knut and Margaret Kvikne

Reminiscences from St Olaf's 75th and 100th anniversaries

I don't remember much from the 75th anniversary except I think Revd Brian Horlock was chaplain, and my husband Ronald Short was there. We stayed at the camping huts, I do remember, so except for the people staying there and Brian we didn't see so many people. For the 100th anniversary we stayed at the camping site and that was the first time we saw the choir processing down to the church, which was lovely. We stayed in about four different camping huts so although we didn't meet many of the Oslo people we had a wonderful time and we all enjoyed a meal at Kviknes. I do



Sigurd Kvikne addresses the 125th Anniversary Lunch (photo Jostein Risa)



Chaplaincy retreat, Balestrand 2022

remember the choirs singing beautifully under the leadership of John Carol.

The memory is of being there and of being able to celebrate together. It was the same when they had celebrations at the Oslo church, Brian Horlock in scout uniform performing, my husband in drag singing 'I'm a typically English rosebud'; someone singing 'I'm Burlington Bertie from Bow'. That time Ron and I stayed with Brian, but these last few times at Balestrand it has been lovely, as the reduced group rate enables so many more of us from Bergen to meet the Oslo congregation. This time under your admirable guidance we actually mixed; thank you again so much, Joanna.

Betty Short, Bergen

Vision from the East

Can monastic writings on the ascetic life show the way to a life of peace and reconciliation? In his new book, Rowan Williams convincingly makes the case that the Eastern Christian tradition, both ancient and modern, can show us a path to a deeper and more genuine spirituality.

On the face of it, Rowan Williams's 'Looking East in Winter' is an analytic text about contemporary thought in dialogue with the Eastern Christian tradition. And it's not so much that this book is *not* that - rather, that is just a small part of what this book is. It revolves around the ancient collection of spiritual texts called 'Philokalia', primarily written for monks in the Eastern Orthodox Church. This, notes Williams, is controversial, because the text is often read in a dualistic, body-denying way. As he goes on to show, however, it does not need to be read thus.

The book is divided into two main parts. The first part, called 'Analogue', is where Williams

presents the 'spiritual' vision of the Philokalia and does so in a way that shows how *askesis* and detachment is not about the denial of the world or the body, but rather an internal attitude that arguably is located at the very center of Christian life, and how it is a prerequisite for viewing the whole world as sacrament. Williams submits the material in the Philokalia to scrutiny in the light of writings by other theologians, ancient and modern, both from the Western and Eastern tradition, and the presentation is refreshing and always opening up to a wider vision of Christian spirituality.

In the second part, called 'Dialogue', Williams seeks to illuminate the sacramental vision of the world laid out in the first part and make it earth-bound, showing what practical implications such a vision of the world might entail. Williams here touches upon a variety of subjects: First, a comprehensive and 'ascetic' view of humanity and personhood, which leads onwards to a discussion on tradition, justice and love. Williams then moves on to a more particular discussion on the concept of holiness, illuminated by the concept of the 'Holy fool' that is found especially in much of Russian literature, before looking at one modern 'saint' - Maria Skobtsova, showing convincingly that the vision laid out in the book can inform a life that does not shy away from the realities of the world, but which rather is willing to go to the depth of those realities in love. The book ends with a chapter devoted, appropriately enough, to eschatology.

I went in expecting a kind of review of Eastern Christian thought, perhaps with some reflections that we Westerners could learn from. However, this book seems just as much to be a novel and independent work, presenting a vision that is frequently breathtaking. Williams here showcases his many gifts and is willing to delve deeply into the Philokalia in a loving light, bringing it into dialogue with a very wide range of other perspectives and opinions - his love for Russian literature in particular shines through. Although he sometimes teeters on the edge of abstraction that becomes difficult to follow, the text never loses touch with reality, and the end result is a comprehensive and thoroughgoing vision of the Christian spiritual life. For those thirsty for deeper communion with God and creation, this book is a must-read.

Eirik Gjerlow, Oslo

The Church to belong to and to remember

This may be a bit personal, but I remember my first seeing Mariakirken three years ago, in the summer of 2019. Visiting my daughter in Bergen, I passed by the church very often, marveling at its beauty and importance, going around it, touching the walls, thinking about the graves, and having an odd feeling of coming back one day.

And this day has come, for better or for worse. My husband and I were put up in a hotel close to Mariakirken among other Ukrainian refugees. And next Sunday I went to the church, seeing the interior for the first time. (Three years ago entrance to the church was not free.) Inside, the sense of ancient calm enveloped me, giving me the feeling of belonging.

That same day, over a cup of coffee in the fellowship hall, I tried to make myself useful

and offered to translate into Ukrainian anything that the congregation needed. That is how I got acquainted with an intelligent and sympathetic priest, Kirk Weisz, who has become a good friend of all Ukrainians coming to Mariakirken in these difficult times. We also met other members of the congregation who, with their caring, welcoming words and friendly hugs, made us feel at ease in spite of the language barrier. As for the latter, Kirk and I agreed that I would translate and interpret parts of the service like sermons or prayers, while someone else would be reading First Readings in Ukrainian.

I believe that has worked well! I have been thanked not just once by my compatriots for giving them the opportunity to feel like members of an inclusive Christian community. Thus, my feeling of belonging to Mariakirken has received a logical development which I don't want to end.

Mila Poturaeva (Myla), Bergen



Upcoming events



Chaplaincy

Sun 23 April 2023 Planned date for confirmation
Date TBA: 'Hytte-weekend' for young people
and their families

Oslo

Fri 16 Sep [Oslo Kulturnatt]
Evensong, St Edmund's 18:00

Trondheim

24–29 Jul Anglican-Lutheran Society
Conference on Pilgrimage

Canterbury, England

26 Jul–8 Aug Lambeth Conference, bringing
together bishops from around the Anglican
Communion

Karlsruhe, Germany

Wed 31 Aug Opening of the 11th Assembly
of the World Council of Churches

Stuttgart, Germany

6–9 Oct Archdeaconry Synod

THE ANGLICAN CHAPLAINCY IN NORWAY, SUSAN, IRIS & NORAH INVITE ALL CHILDREN TO

Choom, Children's Zoom

ON THE THIRD SUNDAY OF THE MONTH 9.40–10.15





THE ANGLICAN ACADEMY

Welcome to Norway?
Teenage perspectives on migration

SPEAKER:
Priscilla Ringrose
Professor of Gender Studies and
Interdisciplinary Studies of
Culture, NTNU

Waisenhuset
Kongsgårdsgata 2B 7013 Trondheim

Thursday,
30th June
7:00 pm

Tea, coffee, and cakes to follow, welcome!

*The anglican academy is a free, academic lecture series and coffee hour, hosted by volunteer lecturers from the local community on the last Thursday of each month. Follow our facebook page (@theanglicanacademy) for updates!

From the registers

BAPTISMS



Bergen

Julian Alexander Narum

St Mary's Church

6 March 2022

Oslo

Henry Segerberg-Eriksen

St Edmund's Church

5 June 2022

DEATH



Oslo

Angela Elizabeth Cederkvist

Celebrating, remembering, and giving thanks for Helen Lødrup

Under clear skies and in the heights of Holmenkollen we celebrated Helen's life on Wednesday 26 January. A steadfast member of St Edmund's choir for nearly 70 years, we gathered to sing our farewell, marking the end of an era.

Go forth into the world in peace, be of good courage, hold fast that which is good..

Full of courage and determination, Helen has always been a survivor. An early start in working life and successful naval career led to family life in Norway. Widowed in her forties with five children, a large house and business, all in need of attention, she flourished with the help of good friends. No possible activity for the children, especially in music, was overlooked. Some forty years later, surrounded by an enormous clan of children, grandchildren, and great-grandchildren at her 90th celebration, Helen presented a clear example of holding fast to that which is good.

Strengthen the fainthearted, support the weak, help the afflicted, honor all men ...

Helen took a heartfelt and genuine interest in all whom she met at St Edmund's. She listened, understood, encouraged, gently nudged, and was a friend and mother figure for very many. Very much the choir mom, she organized and maintained robes, music library and cubby holes,

lovingly scolding when things were not in order, or choristers not on time. Always alert to the needs of others, she sought to help out wherever she could.

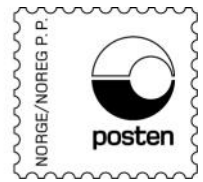
Love and serve the Lord, rejoicing in the power of the Holy Spirit ...

Helen faithfully served not only choir but also at the Christmas Bazaar, year after year until well into her 90's, and always with a smile, rejoicing. At one summer gathering of the choir, she surprised us all when getting up from the table, sandwiched in middle of a long garden bench, by spryly scissor-jumping over the back, something I wouldn't try at half her age. The image of Helen presented at her funeral shows her quietly smiling with raised hand, pointing upwards. I do not know if her intent was to make a point, ask a leading question or gently remind of greater things above, though suspect the latter was never far from her thoughts, hopes and prayers.

We miss Helen dearly and can almost hear her voice at practice. Our thoughts and prayers go out to her family and friends, for whom her thoughts and prayers were I believe, always near.

And the blessing of God Almighty, the Father, the Son, and the Holy Ghost be upon you and remain with you forever. Amen.

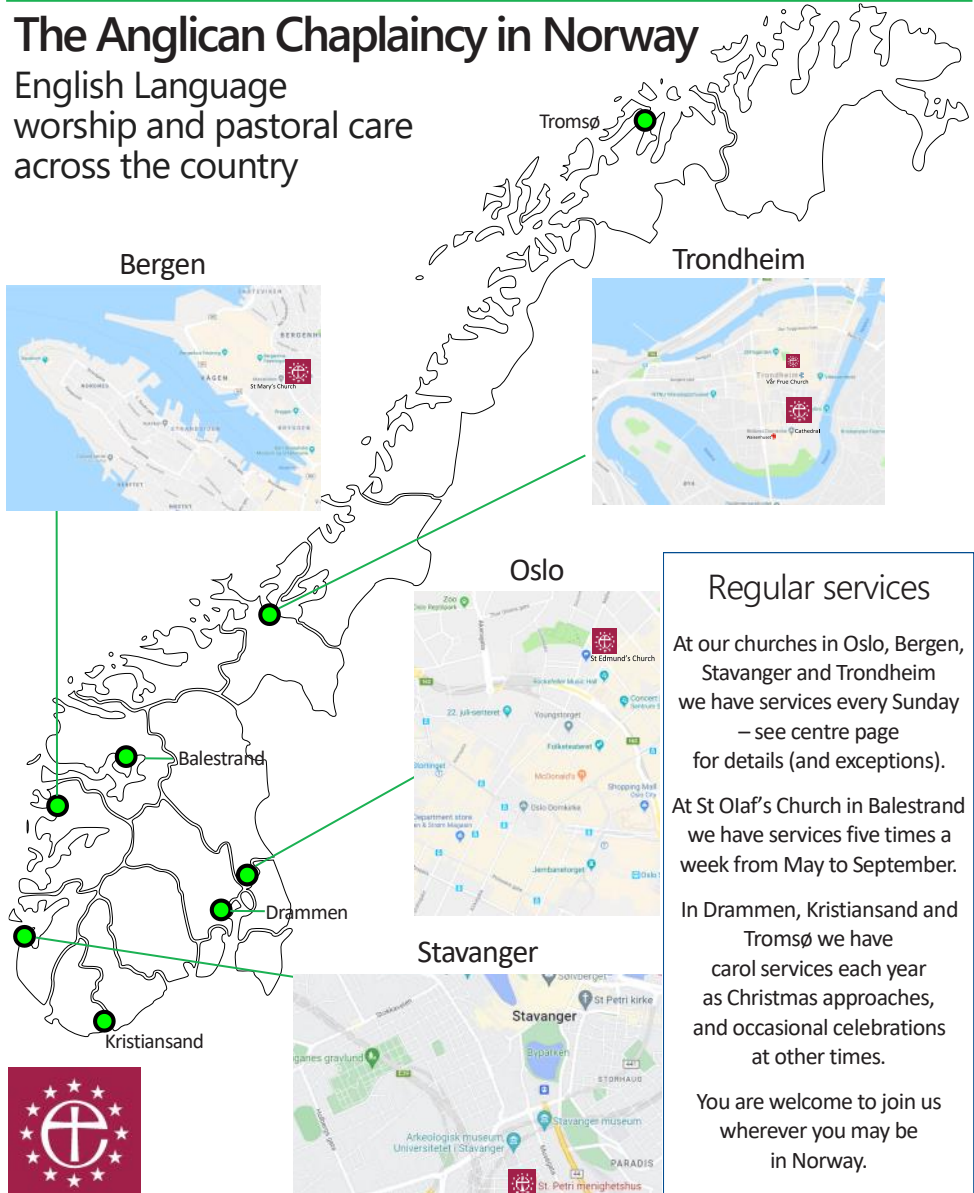
John Glazebrook, Oslo



Retur: British Embassy,
Postbox 4005 AMB,
0244 Oslo

The Anglican Chaplaincy in Norway

English Language
worship and pastoral care
across the country



Regular services

At our churches in Oslo, Bergen, Stavanger and Trondheim we have services every Sunday – see centre page for details (and exceptions).

At St Olaf's Church in Balestrand we have services five times a week from May to September.

In Drammen, Kristiansand and Tromsø we have carol services each year as Christmas approaches, and occasional celebrations at other times.

You are welcome to join us wherever you may be in Norway.

