

ST. ANSGAR'S



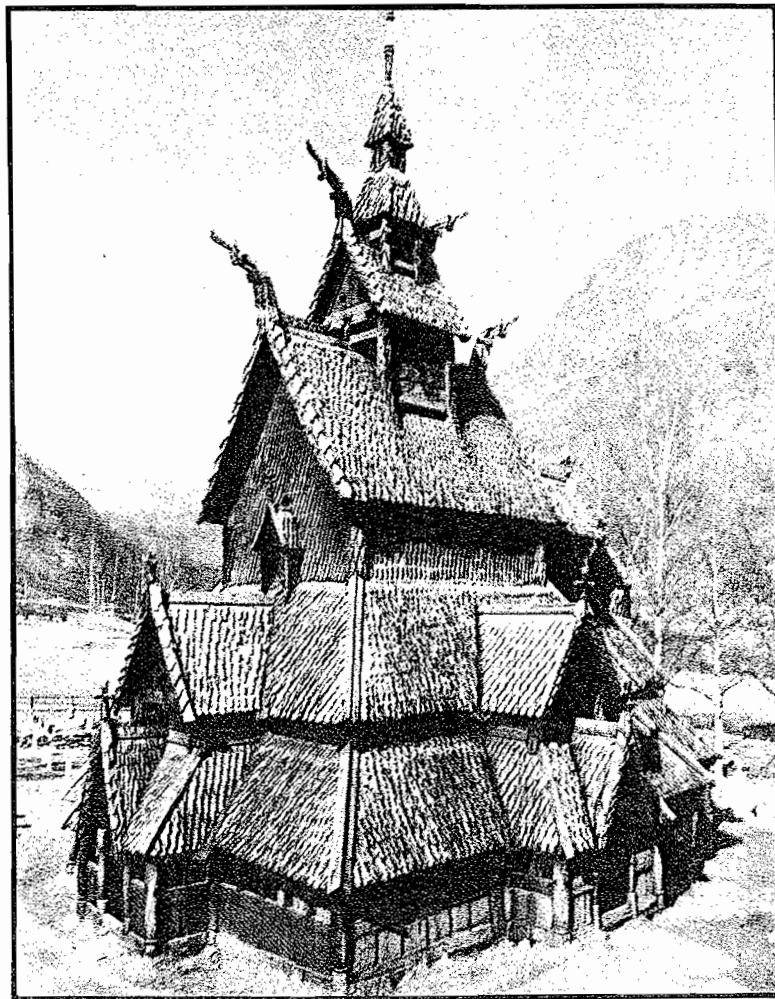
BULLETIN

st. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE, NEW YORK, N. Y.
FOUNDED 1910

NO. 80

PUBLISHED ANNUALLY (\$3.00 per copy)

DECEMBER 1984



Borgund Stave Church (see p. 41)

VADSTENA ABBEY: 600 YEARS

L'OSSERVATORE ROMANO *English Weekly Edition*

October 23-24, 1384 saw the first profession of solemn vows in Vadstena Abbey, the first of Saint Birgitta of Sweden's double monasteries.

Birgitta was born near Uppsala in 1303 to a wealthy family who had a high position in the land. Married at

an early age, Birgitta had eight children and yet managed to take care of many poor and sick, as well as undertake all the duties connected with being Lady-in-Waiting to the Queen Consort, Blanche of Namur. She went on many pilgrimages with her husband, Ulf Gudmarsson,



At the October 23rd and 24th ecumenical celebrations at Vadstena: (l. to r.) Pro nuncio Archbishop Luigi Bellotti, Bishop Hubertus Brandenburg of Stockholm, Lutheran Archbishop Bertil Werkström of Uppsala, Lutheran Bishop Martin Lönnebo of Linköping and Bishop Kasimir Majdanski of Szczecin, Poland.

the most important of which was the long journey to Santiago de Compostela in Spain. The way was long and all along the roads through Europe evidence of the moral decay in the monasteries gave the Swedish pilgrims much food for thought. It seems that it was on this pilgrimage that Birgitta received the first inspiration to do something about it.

Soon after their return to their home near Vadstena, Ulf Gudmarsson died and Birgitta had him buried in the Cistercian monastery at Alvastra, where she finally took up residence. She visited the church there every day, heard the choir prayer and the sermons which the holy monks preached, and here she experienced a religious transformation. This wealthy widow was called, in a series of visions, to be Christ's Bride and to found a new religious order which was to reform those old orders, by means of prayer and penance.

The abbey was to be at Vadstena, on the property of the royal family, no less. The nuns were to wear the same clothing as the other poor, a grey homespun habit, and over the traditional black veil, a white crown made of linen, having five red pieces of cloth sewn upon it to represent the five wounds and Christ's crown of thorns.

The abbey was to have 13 priests, 6 deacons and 8 lay brothers. There were to be 60 nuns in all and these with the 13 priests were to be a symbol of the 72 disciples with the Blessed Virgin Mary, whose place was to be represented by the Abbess, who was to govern both communities.

King Magnus Eriksson and Queen Blanche gave their property at Vadstena to their cousin, Birgitta, for her abbey. Christ gave her detailed plans for the buildings

of both convents and the great church which separated the two houses yet was common to both communities. Instructions as regards the singing of the office by both communities provided for the monks that their choir was behind the high altar while the nuns were to have their choir on a gallery high up over the church. The monks were to sing the office of the diocese while the nuns were to sing an office of the BVM. The order is contemplative but the monks could be sent out to care for the business of the abbey.

Birgitta was called by God to go to Rome and to work there for the return of the pope from Avignon. She left what was considered to be her life's work in Vadstena to go to Rome in obedience to her new vocation. She lived there for 23 years and died there without ever having become a nun or seen her abbey ready for use. She died in 1373 and the abbey buildings were not ready for occupation until 1384 when 46 nuns and 16 monks made their solemn vows and enclosure was imposed.

The history of the order is fascinating. Very shortly after Birgitta's death new abbeys were founded throughout the Scandinavian countries, Lithuania, Northern Germany, England, the Netherlands. The reformation caused most of these abbeys to be closed and the religious dispersed. Vadstena itself managed to survive until 1595 when it was closed and the nuns fled to Danzig, to one of their abbeys in that part of Europe.

It was not until 1963 that nuns of the order were able to return to Vadstena. As early as 1935 a group of sisters from a modern branch of the order (a congregation founded in Rome by a Swede, Elisabet Hesselblad) came

PARTIAL LIST OF CONTENTS

700 Young Catholics Celebrate in Vadstena	3
Iceland Bishop Frehen with St. Ansgar's League	4
Contacts Show Aspects of Iceland's Catholicism	6
Inside Three Convents	10
Copenhagen, 1984	11
Sights and Ecumenism in Denmark's 2nd Largest City	16
A Controversial, Successful "Church Pilgrimage"	18
Future Hopes in the Diocese of Stockholm Sweden	18
A Large Parish in South Sweden (Malmö)	19
Vaxjo, News of the English Passionists	21
Almost the Only Catholic	23
Encounters in Stockholm, 1984	27
The Catholic Church in Norway, 1983	31
In Norway: North, Middle, South - 1984	32
Bishop Goebel of North Norway	41
The Norwegian Ecumenical Dialogue Forum	26
About Norwegian "Stave" Churches	41
About the 15 "O's, the Brigittines and Syon Abbey	29
Two Passions, Art and Faith	42

to Vadstena and bought a little house in which they had a "Rest Home" — all monastic activities were still forbidden in Sweden! The sisters did a magnificent pioneering work in Vadstena but by 1960 they had to leave on account of internal and private worries within their organization. It was then that the Apostolic Delegate to Scandinavia, Bruno B. Heim, asked the nuns in the abbey at Uden, the Netherlands, to send nuns to Vadstena and thus reintroduce there the original rule and observance once more.

The community in Vadstena now numbers 13 nuns and they have built a new abbey in the shadow of the old. The original abbey is owned by the Swedish State and the great church is now used by the Lutherans as parish church. There is great cooperation between the nuns and the Lutherans. So much so, that when the old church was closed for renovation, the nuns let the Lutherans use the new church, a gesture typical of the relations between the two churches in Vadstena today.

As Vadstena is primarily a tourist town (pop. 4000) the local municipality has made a great thing of the jubilee and organized it most thoroughly — So much so that the nuns had very little to say about it. The two great feast days however are definitely the matter of the two churches. On 23 October the High Mass in the convent will be attended by the Lutheran Archbishop as well as the Lutheran Bishop of Linköping, in whose diocese the abbey lies, as well as the Apostolic Pro-Nuncio, Archbishop Luigi Belotti and Bishop Hubertus Brandenburg, Catholic Bishop of Stockholm, which incidentally, is Sweden's only Catholic Diocese. The Archbishop of Uppsala and his wife are among the guests of honour and from Poland Bishop Majdanski and his secretary, Dr. Edmund Cybulski will represent that country which received the refugees from Vadstena in 1595.

The tone in the entire liturgical celebration is one of true and practical ecumenism. The Bishop of Stockholm, Dr. Hubertus Brandenburg, will celebrate Mass in the new monastery, but the Lutheran Bishop will sing the Gospel. The honours will be reversed when the Catholic representatives are in the old abbey to attend the Lutheran service.

During the month of October an exhibition of photographs of medieval manuscripts from the monastery will be displayed in the old abbey church and Vadstena Culture Committee has arranged for concerts with music from the Middle Ages.

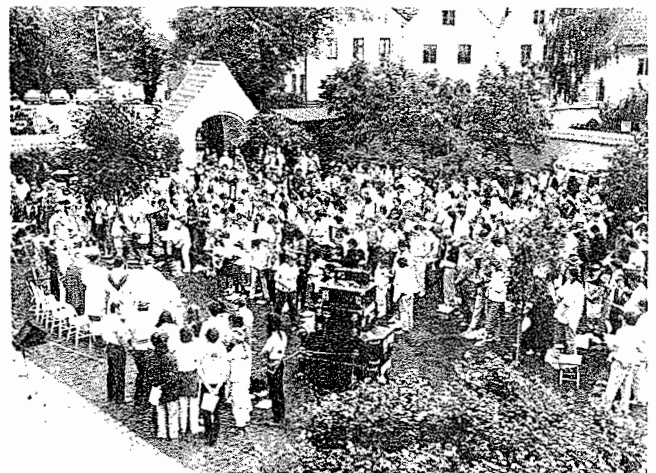
The Municipality's official poster and invitation were both designed by one of the nuns, Sr. Theresia.

700 Young Catholics Celebrate in Vadstena

ULLA-MIA EKLUND (*Vadstena Tidning*)

Jazz music at the City Hall Square, African Music on Main Street and Rock in the lakeshore park, these were some of the activities which led into the celebration of the 50th anniversary of "Sweden's Young Catholics" at Vadstena on the Eve of Pentecost. When the Catholic Bishop in Sweden, Hubertus Brandenburg, opened the jubilee festival in the park in the afternoon, he welcomed about 700 youth from all of Sweden to Vadstena. "With the jubilee theme, 'Walk on Water' we want to encourage our young people to help each other to do that which even seems impossible," the Bishop said.

Vadstena was crowded with activities during these days. There was singing, music and dancing from Poland, Yugoslavia, Italy and the various countries of Central America. "Poles of the Pope" was the name of a rock band which played in the park in the afternoon and evening; various groups performed before a large public



*A Service with Sweden's Young Catholics
in the Brigittine Nuns' garden at Vadstena*

in the festival hall of Birgitta's hospital. On Pentecost there were workshops, sporting contests, kite making, clowning, music and dance in the vicinity of the folk high school.

In the afternoon, several hundred additional members arrived in Vadstena from the Catholic Diocese to take part in the festivities and the Jubilee Mass in the medieval Cloister Church, where the music sounded loud and clear. Bishop Brandenburg preached, and a beautiful panorama of how Jesus walked on the water had been made, so that all could follow the events of the text. Later in the evening, a young people's group performed an Italian musical with the title "The Gospel According to Mary."

Late on Pentecost Day an ecumenical gospel evening was held in the Cloister Church. The Youth Choir of the Linköping (Lutheran) Diocese with 50 members from the entire diocese performed together with musicians of "Sweden's Young Catholics." The director of the Choir, Gunnar Ekermo, had written a new song, "Walk on Water", which was sung for the first time. The choir and he were thanked by enthusiastic applause from the large audience. For the Cloister Church's ordinary churchgoers this gospel evening was highly unusual, with rhythmic and jazz music and hand clapping. Before the altar, a table was placed with a meal of bread and grapes which all were invited to share.

"Sweden's Young Catholics" has 3,600 members, mostly the children of immigrants from 40 different countries. The Priest in charge of youth work, Pastor Göran Degen, said, "With all the activities which were arranged for these days, 'Sweden's Young Catholics' could show the richness and variety of the groups and nationalities which make up the Organization. Vadstena was chosen

Pan-Scandinavian Holy Year Pilgrimage

(Broen)

On March 30, 1984 toward the end of the Holy Year, 200 pilgrims from Scandinavia had the joy of being received in a private audience by Pope John Paul II. The Pope began by expressing his own joy at meeting pilgrims from the Church in Denmark, Finland, Iceland, Norway and Sweden. And he ended his talk by saying:

"As Catholics in Scandinavia you are a little flock among other Christian brothers. In your daily life you experience the need for perfect Christian unity. This unity is a gift from God and must be sought in humble prayer. Through that renewal which is the purpose of your pilgrimage to Rome you will be enabled to continue steadfastly in prayer for Christian unity. Through the holiness of your own lives you will actually contribute to this cause. When you return home, I beg you to take along my greetings and my blessing to your families and friends, especially to those who are sick and the suffering. The Pope feels close to the bishops, priests, religious and laity in Scandinavia. Be assured of my prayers for you all. 'My love be with you all in Christ Jesus.'"

for this Celebration because of its Catholic traditions and because this year (1984) marks the 600th anniversary of the founding of the original, medieval motherhouse of the Brigittine Order here. Such a large endeavor requires help from many sources, and in Vadstena we have had the help of the Sisters of St. Birgitta, The (Lutheran) Church of Sweden, a volunteers' office, and the folk high school."

Iceland's Bishop Frehen with St. Ansgar's League

On Tuesday, Jan. 17, 1984, St. Ansgar's Scandinavian Catholic League held a small luncheon for Bishop Dr. Hinrik Hubert Fregen, S.M.M., of Reykjavik, Iceland, at the Covent Garden Restaurant in New York. It was the first time that the League had had the pleasure of having the Bishop with them.

At the end of the meal the League's president, Mr. Viggo F. E. Rambusch, asked the Bishop what the League members could do for him and his diocese, and he persuaded him to say a few words to the gathering about his work. These are summarized here (together with a few historical and biographical details gleaned from former *Bulletins*):

First, the Bishop thanked St. Ansgar's League for its help, and then laid great stress on prayer for his work as the greatest help its members could give him. Then he continued —

Bishop Frehen has been Bishop of Reykjavik for 15 years now. It was his first episcopal appointment, and indeed his first pastoral experience, as he had been a teacher and scholar up to that time.

Aside from the abortive efforts of The North Pole Mission in the last century, the modern history of Catholicism in Iceland can be counted from the arrival in 1903 of the Dutch Montfort Fathers, who were active in Denmark, in whose Apostolic Vicariate the island was then included. But in 1929 Montfort Father Muelenburg

was consecrated as Vicar Apostolic for Iceland itself. Native Icelandic Bishop Johannes Gunnarsson S.M.M. followed him in the early 1940s, and he in turn was followed by Apostolic Administrator Theunissen, S.M.M., in 1966. And finally, on Oct. 18, 1968, Rev. Dr. H.H. Frehen, S.M.M., was appointed, not "Vicar Apostolic of Iceland" but the first "Bishop of Reykjavik"!

He had been born on Jan. 24, 1917 in Waubach, Holland, near the German border, his father being German and his mother Flemish. He and his brother entered the Montfort Fathers' minor seminary at Schimmert (Limburg), Holland, where he completed his studies including languages (of which he can at present read some 9 or 10) and then entered their novitiate at Meerssen. He then became one of their students at the major seminary in Oirschot, Holland. Ordained in 1943, he took his doctorate in theology at Louvain in 1950. For 13 years he taught exegesis and dogmatics at the Oirschot seminary, until called to direct a large and influential Marian secretariate in Louvain, Belgium. From 1964 to 1968 he was in Rome, teaching theology, and for a short time he even taught at the Montfort seminary in Litchfield, Conn., in the U.S.A.

On being chosen Bishop of Reykjavik, he was consecrated in his native parish on Dec. 8, 1968, by Iceland's Apostolic Administrator, Bishop Theunissen, assisted by Bishop Gunnarsson and the local Bishop of Roermond.

And, after catching his first sight of Iceland, the scene of his future labors, he was installed in its only Catholic church, the Cathedral of Christ the King, on Dec. 22 by Archbishop Heim, the then Apostolic Delegate to Scandinavia.

Left on his own among strangers after all the ceremonies, he first had to learn the difficult, highly inflected Icelandic language, almost identical with that of the ancient Sagas. Then, inspecting his field of work, he gradually discovered that he (and his 1500 Catholics) had inherited a very run-down affair: The roof of his only church, the cathedral, leaked; its rectory was totally inadequate; he himself had to live in a small cottage at a distance from the cathedral precincts — and the diocesan "cupboard was completely bare." The only Catholic book available in Icelandic was a 1922 translation of a 1905 Danish edition of a French catechism of 1877!

Worse, his half dozen priests (mostly Dutch Montfort Fathers) had all either become ill or were elderly and decrepit; and the Order in Holland had no one to send to help hold the fort!

Finally, after trying every expedient to no avail, he went into his house-chapel one Friday and knelt and placed the whole problem in the Lord's hands: "You have put me here in charge of this tottering diocese, and neither my efforts nor those of any others are availing to shore it up and revive it. If you wish the Catholic Church to continue in Iceland, you will have to rebuild it yourself with your own almighty hands" — thus he prayed in these or similar words.

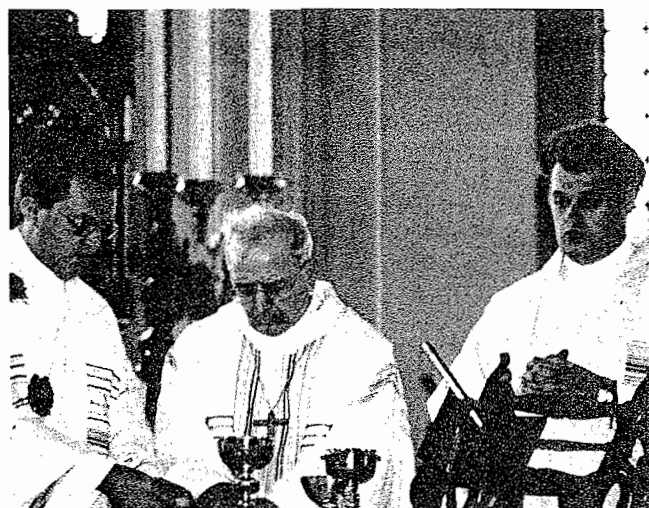
Lo, and behold, on the following Tuesday he received a letter from a young man expressing a wish to become a priest in Iceland! From the postmark etc., Bishop Frehen could see that the writer must have penned the letter on the Friday!

And from that time on, things began to improve. For example, four years ago he could at last ordain to the priesthood in the Reykjavik cathedral a young native Icelander, Agust Eyjólfsson, who is now the Parish Priest (Pastor) of the cathedral parish. And in 1983 three more priests were ordained for Iceland, an Icelander (HjalTI Thorkelsson, who had written the above letter), a Frenchman and an Irishman. And Dutch priests have now been found to provide resident care for the Catholic chapels at Hafnarfjörður near the capital, Stykkisholmur (up the West coast) and Akureyri in the North. And there are, in addition, three seminarians studying in Europe for the Icelandic priesthood!

The help of the laity, too, has been solicited and won, and is exercised through the Laymen's Organization and the corresponding Women's Organization. The foremost member of the first-named, the resourceful and indefatigable Torfi Ólafsson, has become the Bishop's right-hand man. Their calibre was shown by their organizing, together with Copenhagen's Academicum Catholicum, the ten-day Scandinavian Catholic Conference "Roots and Aims" in Iceland, July 21-30, 1982.

The Catholic School on the Cathedral grounds in Reykjavik is now the only one in Iceland, but is doing good work under Father George's direction; the two young Icelandic priests also teach there.

But the St. Joseph Sisters have had to sell their hospital (across the street from the cathedral) to the Government because of lack of new, younger Sister-personnel



At the Ordination of Rev. HjalTI Thorkelsson, July 23, 1983: (l. to r.) Fr. Thorkelsson, Bishop Frehen, Rev. Agust Evolfsson (Pastor of the Cathedral).

to continue the work, and have now retired to a new convent elsewhere in the city. But the Franciscan Missionaries of Mary in Stykkisholmur up the coast, who had up to now remained occupied with their hospital there and with running the fine, scholarly printing establishment of the diocese there, have now also put some of their Sisters into catechetical work.

In Reykjavik a new parish has been founded in a newly developed part of the city largely inhabited by young families. This is in charge of an Irish priest, Father Robert Bradshaw, who is aided by the Irish Legion of Mary. The latter has also contributed vocations to Iceland, and is much appreciated by the Bishop.

For many years the Catholics living in other places than those where Catholic chapels were situated were left to their own devices by their Church, due partly to the difficult communications in Iceland and partly to the aforesaid age and incapacity of the clergy then available. Now, however, they are being taken care of and their children instructed by the above-mentioned catechetical sisters.

The Lord's providence is also visible in the case of Iceland's Discalced Carmelite convent at Hafnarfjörður near Reykjavik: The elderly Dutch Carmelites there, who had become devoted to Iceland, had nevertheless had to leave the country finally as a body last year ('83) and return to Holland, because they could attract no new vocations, and the Sisters themselves had become too old to perform the convent chores.

But, unexpectedly, a community of 16 Polish Discalced Carmelites applied for the convent and will move in there this Spring ('84)! One of the Franciscan Missionaries of Mary who is Polish will try to teach them Icelandic, for at present they know no modern language at all except Polish!

There are good relations nowadays between the Catholics and the Lutheran State Church in Iceland, born of mutual respect. In recent years the Catholics have even been guests at ecumenical services at both Skálholt and Hólar, the sites of Iceland's two medieval bishoprics, Catholic Masses were even celebrated, and Bishop Frehen preached from their pulpits, while Lutherans have also

preached in the Catholic Cathedral. Some of the Lutheran clergy are open-minded and interested in Catholic theology.

Icelanders are conservative and traditional, as a whole, and are interested in art and literature rather than in philosophical speculation. Even the Icelandic Communists are not interested in Marxist theory, but are concerned only with the practical aspects of bettering their lot. For with a harsh climate and depending wholly on the fishing industry for their economy and balance of trade, with no mineral deposits, little agriculture possible except in expensive hot houses fed by hot springs, no meat products except lamb and wool, and no energy sources

except volcanic heat and hydroelectric power, the Icelanders must pay sky-high prices (since almost everything must be imported), and inflation is rampant.

Therefore Bishop Frehen has gone very slowly in authorizing changes in the Liturgy or in allowing the ideas of the newer theology to reach his people. The vernacular is now in use, but not to the exclusion of Latin (still used in the sung parts of the Mass).

All in all, however, he feels that they are fortunate, and that Icelandic Catholicism is in a providential upswing.

J.T.D.

Contacts Show Aspects of Icelandic Catholicism

THE EDITOR

My arrival in Iceland this Wednesday, June 13 at Keflavik Airport was less dramatic than it was nineteen years ago, due to the absence of fog. Last time, the Icelandic Airlines pilot had had to try three times in order to land! A new road now leads right through the American air base toward Reykjavik. And the sheep and lambs grazing on the moss covered lava beside the route had now become used to motor traffic and did not panic as the bus passed. As the airport bus neared the city, completely new suburbs raised high-rise apartment houses toward the sky.

BISHOP FREHEN

In my hotel room in the old part of town, on the Parliament Square, I received a phone call from Bishop Frehen that evening inviting me to pay him a visit tomorrow morning. So a little after 10:00 on Thursday, I was slowly climbing the steep Landakot hill west of this central square, up to that imposing landmark, the Catholic Cathedral of Christ the King, built in Gothic style by Iceland's first Catholic bishop in modern times, Vicar Apostolic Meulenbergh, with the assistance of Cardinal Van Rossum, back in 1929. Back of the Cathedral and its extensive grounds runs Hávallagata, and here I found two new, handsome, very modern houses (built by German benefactors) which were joined Siamese-fashion by a common entry hall — the rectory and parish hall to the left and the Bishop's residence and diocesan office to the right.

I rang the bell, and eventually Bishop Hinrik Frehen himself came to the door, welcomed me and let me in, and ushered me into his comfortable parlor (with a large painting of an Icelandic landscape by a Catholic artist hanging over the sofa). At various times, as he looked up addresses or phone numbers for me or made phone calls, I also saw his office and that of his secretary (if, and when he ever gets one). We visited his library stacks in the basement — a very large room, all four walls of which were covered with bookcases filled with books and bound periodicals in Icelandic and various other languages, all arranged there with his own hands. (The Bishop's English is fluent and good.) We peeked into the parish hall, too, and there found that tall, imposing young Icelander, Fr. Agust Eylofsson, the Rector of

the cathedral, who invited me to visit the parish clergy on Friday morning.

Back in his parlor, over Morning Coffee brought by his housekeeper, Bishop Frehen told me that a good part of the large piece of land on which his cathedral stands has been sold to the Municipality for a park, as it seems of no use to the Catholics. The renovation of the Cathedral continues: The roof has been done, but the concrete of the west wall has begun to blister. The interior however is in good shape.

The formerly Catholic hospital opposite the Cathedral had been sold several years ago to the Municipality by the St. Joseph Sisters, most of whom had become too old to keep up the work. With the proceeds they have built themselves a fine retirement home in the new suburb of Gardebaer. A few, however, still work in the hospital, and these now live in a house behind it on Óldugata, including Sr. Hildegard, the hospital's former superintendent. (The bishop paid tribute to a couple of fine, American, former superiors of the St. Joseph Sisters' convents in Reykjavik and Hafnarfjordur, who came from Connecticut.)

The Franciscan Missionary Sisters of Mary, up in Stykkisholmur, are also not receiving recruits, and their work — printing — is no longer carried on by their Order back in France. But they will continue it in Iceland as long as they are able. The bishop showed me some of their beautiful work. There are by now quite a few Catholic titles published in Icelandic, including a three-fold course of catechetical instruction (for children, intermediate and advanced grades).

For the younger Franciscan sisters have taken on the instruction of Catholic children and the pastoral visiting of their parents in the outlying areas of Iceland — who were never taken care of before. (The Montfort Father who is now permanently stationed in Akureyri up in the north also visits these people as part of his parish, but at greater intervals.) And these Sisters send the children a monthly story for their parents to read to them — with, of course, a religious or moral twist to it.

As to clergy, besides Fr. George, S.M.M., (rector of the Cathedral School), the Montfort Father in Akureyri and Fr. Tertroet, S.M.M., (Chaplain of the St. Joseph Sisters) and Fr. Oremus, C.M. at Hafnarfjordur, there are now secular priests, notably the two young Iceland-

ers who run Iceland's main Catholic Parish, of the Cathedral, Fr. Águst Eylofsson and Fr. Hjalti Thorkelsson. In addition, Fr. Robert Bradshaw from Ireland is (with Bishop Frehen's consent) ipso facto in charge of a new parish among the young families of Reykjavik's new suburb to the east — Breidhalt.

And then there are two priests already ordained, a Frenchman and an Irishman, who are working for a year in continental European parishes to gain experience before coming to Iceland. And there are three seminarians, an American, another Irishman and another Icelandic. This is a very respectable showing for a diocese of only 1,700 (sic!) Catholics, and is a very hopeful contrast to the situation just a decade ago.

Finally, the Bishop said some kind and appreciative words about Mr. Torfi Ólafsson, who is, as it were, the man-of-all-trades of our Church and its liaison-man with ordinary, non-Catholic Iceland.

I MEET ARCHBISHOP BELLOTTI

Bishop Frehen had invited me to lunch and had cleared this with his housekeeper. So now we moved from his parlor to the dining room, where we were joined by a very pleasant, amusing and friendly cleric who sat at the head of the table. There were no introductions and it was only after several minutes that I finally realized that this was Archbishop Luigi Bellotti, the Papal Pro-Nuncio to all the Scandinavian lands! For neither he nor, for that matter, Bishop Frehen wore any indication of rank (except a ring), not even a bit of purple at the collar!

The Archbishop spoke English fluently and well, with an accent that might have seemed French. He was complimentary about our *St. Ansgar's Bulletin*, and gave me one or two suggestions for articles. And he made a date with me to give me lunch at the Nunciature in Vedbæk outside Copenhagen next week when I would be in Denmark. But meanwhile he and Bishop Frehen insisted I should attend the Archbishop's Pontifical Mass this Saturday at the Carmelite Chapel in nearby Hafnarfjörður (See "Inside Three Convents" in this *Bulletin*).

Eating with us were Bishop Frehen's cook-housekeeper and her interesting and well-behaved young adopted daughter. The tasty meal consisted of a cream soup, a ragout of meat, vegetables and peppers on rice and an apple "graut" with vanilla sauce for dessert. Afterwards I said "Thank you for the meal" and took my leave, promising to be ready when their car would pick me up Saturday morning.

FATHER BRADSHAW; BREIDHALT, LEGION OF MARY

Back at my hotel I awaited Father Robert Bradshaw whom Bishop Frehen had phoned this morning to show me his parish-chapel. He soon arrived — a tall, natural and very pleasant, genuine sort of Irishman, I thought and after shaking hands we rescued his car from an illegal temporary berth and drove out along the coast road east of the city. To our left warehouses alternated with views of the snow-clad mountains north of the fjord. Finally the line of high apartment buildings to our right

ceased for a half mile, but almost immediately we were in his new suburb of Breidhalt with its c. 30,000 inhabitants, mostly young families. It is a combination of high and also medium-sized apartment dwellings and low, row houses with separate rows of garages in front of them.

Torfufell 42 at the end of one of these rows holds Fr. Bradshaw, his parish-chapel and the Legion of Mary headquarters. We met several of the neighbors' children on our way into the house and he made them shake hands with me. Inside, I met about eight of his legionaries — very nice and open, friendly young people, mostly girls, with a couple of older ones — and not all from Ireland (one middle-aged lady hailed from Los Angeles).

I heard elsewhere later that they come for a year or so, get part-time jobs for the mornings, and then spend their afternoons doing door-to-door "canvassing" for the Catholic Church.

This was not mentioned here, but it explains why their week-day Mass is at 2:15 p.m. This we now attended, down some break-neck stairs to the cellar parish-chapel, which could hold about 25. No Icelanders were present. The Mass was in English — a votive Mass of Our Lady; and all received Communion.

Their Sunday Mass is held in a local school-room, and Father Bradshaw told me that about 40 attend now (although none showed up at first, when he started). In any case, it had been too hard for people to go all the way into the city to the Cathedral, and the latter never saw any of them on Sundays.

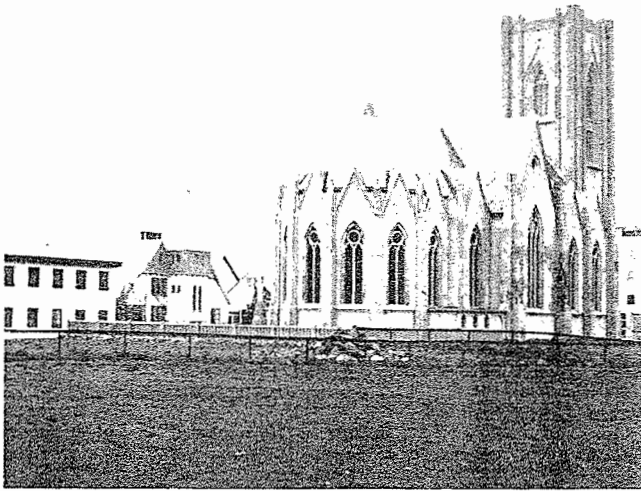
Upstairs again, most of the group had dinner, but Father Bradshaw and I had tea or coffee and cookies. Afterwards, he insisted on driving me all the way back, as I believe he had an errand in town. En route we visited the excellent, central site for their hoped-for church. This will serve not only Breidhalt but still another new suburb — Kopavogur — which will soon grow out to meet Breidhalt.

Continuing on our way, Father Bradshaw spoke of how the Icelanders, unlike other Scandinavians, seem friendly to the Catholic Church and willing to talk about religion. He holds that "true ecumenism" means discussing religion, not just being friendly with one another. (I would guess that by this he was replying to his critics.) In any case we soon reached the city and I thanked him for the ride and the introduction to his new parish.

TORFI ÓLAFSSON AND THE LAYMEN'S ORGANIZATION

The next morning I climbed Landakot hill again, but short of the top turned right and then left on Óldugata. At #10 live those St. Joseph Sisters who are still active in the Reykjavik hospital, one block away. And here Sr. Hildegard, their head, allows Torfi Ólafsson, in his retirement, two rooms for his church work, where he comes for two hours (10-12) each morning.

Bishop Frehen had phoned and made me an appointment with him, so here I was at 10:00 a.m., ringing the bell of #10. He met me at the door, an alert, very friendly and knowledgeable man of c. 65, and we joked about the time I had "buried" him in *St. Ansgar's Bulletin*, because of my misunderstanding something Carmelite Sr. Olav had written in a report from Iceland.



The Catholic Cathedral and School in Reykjavik

In connection with those Dutch Carmelites, he informed me it was not just old age and lack of vocations that caused them to vacate their convent in Hafnarfjörður after over 40 years in Iceland and return to Holland. There was also a disagreement between them and Bishop Frehen as to the proper interpretation of the Carmelite rule in the special conditions prevailing in Iceland. Torfi Ólafsson regrets this development, and thinks a valuable, ecumenical influence for good in Icelandic life has been wasted, since the nuns had made friends for the Catholic Church among many non-Catholics. Two months later, a Polish Carmelite community was formed of volunteers mainly from the convent of Eblag to make up for the loss, and Iceland's Bishop Frehen gave them the empty convent where they arrived in March, 1984. This caused a crisis in Iceland through an article in the Social Democrats' newspaper about imprisoning women (i.e. through the stricter cloister of the new, Polish nuns). But Torfi Ólafsson persuaded the editor, a friend of his and a believing man who occasionally attends church, to write a soothing follow-up to the effect that Icelanders' valued personal freedom must even include the freedom to imprison oneself if one so chooses!

Torfi Ólafsson is also dubious of the evangelizing methods used by Father Bradshaw and his Irish legionaries — for the same reasons given me later this morning by the two native Icelandic priests.

As to his own work, he translates and writes books and articles prolifically on Catholic themes. As Icelanders are avid readers, this approach may well prove more acceptable than door to door canvassing, at least among non-Catholics. And, as a related activity, he runs a small Catholic lending library.

In addition, he is still active with Iceland's Catholic Laymen's Organization. If I understood him correctly, this has around 200 paying members, a large proportion of the country's male Catholics. Meetings, which take place twice a month, are well attended, and slides are shown in the Cathedral parish-hall. On special occasions — in Advent and at Christmas — the attendance is c. 100. A concert or lecture is presented and draws many non-Catholics.

He said that the Catholic Women's Organization is also quite active, but he did not go into detail about this.

But now, his part-time helper arrived (a young lady who works with aphasics), and as my next appointment was approaching, I took my leave, with thanks for his time — and with his promise to keep feeding us articles for our *St. Ansgar's Bulletin*.

THE CATHEDRAL'S ICELANDIC CLERGY

Returning to the Cathedral's street, Tungata, I circled behind it to Hávallgata, 16, the new Parish Center, and, after ringing his bell, was let in by Sera Águst Eyolfsson, the Cathedral's Pastor (whom I had met yesterday), and was introduced by him to his curate, Sera Hjalti Thorkelson, who, too, was a tall young priest and serious of mien.

They showed me the parish rooms on the lower floor, and then took me up a spiral staircase to their large, comfortable sitting room on the floor above.

The phone began to ring, and Father Águst was occupied with business for several minutes. So I took the opportunity of learning about the Cathedral's Catholic School (the only one in Iceland). For Father Hjalti teaches there, as does Father Águst, under Father George, S.M.M., the headmaster. They provide a complete Grammar School education. And their popularity has grown so, in recent years, that they now have to turn away some applicants for the lower forms. The reason would seem to be the same as the recent popularity of the Catholic "English School" in Helsinki, Finland — dissatisfaction with new tendencies to relax standards and discipline in the public schools.

By this time Father Águst had returned to us, bringing coffee, and I asked him how things were going with the Cathedral parish. He said things are going well. There are about 1,700 (sic!) Catholics in Iceland now, and at least half of them live in the Cathedral parish. And the attendance at its High Mass in late morning and its Sunday afternoon Mass is surprisingly good for Scandinavia, although the early Sunday Mass is less well attended. And there are usually a dozen at the Daily Mass.

The other parish activities are also well attended now, due largely to the new Parish Hall. He confirmed that the more important affairs (usually put on by the Lay Organizations) frequently draw 100 participants. And there is a promising Youth Group and a Senior Citizens' Group; these meet once a month.

An admiring word of grateful praise was directed by both priests to Sister Hildegard who, after having been a superior of the St. Joseph Sisters in Denmark, came to Iceland as head of their Reykjavik hospital until it was sold, and is now still the superior of those nuns who continue working there. But she also spear-heads all the above-mentioned special activities of the parish — and in addition brings the Fathers their dinner each day!

Both these Icelandic priests agreed, however, with Torfi Ólafsson in disagreeing with the methods of Father Bradshaw and his Irish Legionaries as they see them. The two priests claimed that neither Father Bradshaw nor the Legionaries know Icelandic, and that the door-to-door canvassing of non-Catholics — as the Adventists or Mormons or Jehova's Witnesses do — is unpopular in Iceland, will not work, and will in all probability destroy the good will which the Catholic Church now enjoys in Iceland.

When I later brought up this subject with Bishop Frehen, however, he claimed that Father Bradshaw

does know some Icelandic, though his pronunciation may be imperfect, and although his Legionaries don't know the language, they are helped by some of his parishioners. The Bishop seemed to believe that the door-to-door visiting is only aimed at lax or fallen-away Catholics, and is often successful at getting these back to church. So there we have two opposite opinions and two conflicting versions of whatever are the facts in the case!

Meanwhile, however, the two kind priests had invited me to share their dinner. So we went to their dining room and ate up the contents of a very up-to-date multi-container warmer-and-serving utensil — very good fried fish with vegetables! Afterwards I thanked them for the visit and the meal, and, as I wished to see the renovated Cathedral, I was directed out the back door into the grounds.

THE RENOVATED CATHEDRAL

Approaching close to the sanctuary end of the Church, I found a stone Crucifix centered in a small graveyard enclosed by a stone fence, with Bishop Meulenber (the first Vicar Apostolic) and several former priests of the diocese buried on one side and about 20 Sisters buried on the other side.

Entering under the tower, I found a big vestibule, open to the church and containing a large and varied collection of books, pamphlets, notice-leaflets and postcards. The actual church interior is quite impressive, since its renovation. I now saw that it is a Gothic *hall church*, with the Aisles as tall as the Nave, and so with very tall windows all around — for it also has an Ambulatory. The window glass is simple — merely small colored panes in various patterns — but good. There is a sense of spaciousness, perhaps because the Sanctuary has been opened up. The three old Altars have been kept — a small, former high altar holding the Tabernacle

in the rear of the Apse, and the two in the Transepts. But a much larger Table altar has been placed forward in the Sanctuary, and a large Rood Cross hangs in the sanctuary arch above it. The pews hold about 200.

I shall relate here something that Msgr. Alberto Tricarico, Archbishop Bellotti's Consiliarius, told me the following week in Copenhagen. It appears that the Catholic's Christmas Midnight Mass is very popular with Reykjavik's non-Catholics also. They come and queue up and wait outside in the cold and snow for two hours, until the doors are opened at 11:15. And the pews in the front part of the Cathedral have to be roped off so that there will be space for the Catholics in their own church!

ICELAND'S NATIONAL DAY (JUNE 17)

The next day, Saturday, was the eve of Iceland's National Day, and, after the experiences narrated in "Inside Three Convents" elsewhere in this *Bulletin*, I found myself at 6:00 p.m. again in the Cathedral to attend the (Sunday) Mass for the national holiday. The church was about two-thirds full when the organist began a "voluntary" and then the clergy entered Bishop Frehen, who seemed to be the Leading Concelebrant with Archbishop Bellotti beside him, as well as two of the older priests and the two young Cathedral Clergy, all as Concelebrants. The Choir sang the *Missa de Angelis*. And the Pro-Nuncio gave a talk, 1) expressing his pleasure and gratitude at again being able to attend the Icelanders' National Day, and 2) stressing the Pope as Vicar of Christ.

Afterwards we retired to the new Parish Hall for Church Coffee, and I was kindly taken in tow by a contingent of four or five from the Legion of Mary. But finally I took my leave, saying "thanks" and "au revoir" to the clergy who had showed me such kindness.

The next morning I saw, out a hotel window, the formal ceremony of laying a wreath at the foot of the patriot Jon Sigurdsson's statue in the middle of the central square by the Turinn (President), Vigdis Finnbodottir, looking very tall in the national costume. There were Icelandic flags all around the square and along the paths leading to its center. There was a guard lined up before the modest Parliament House, and a girl and boy scout honor guard lined the central path leading to the statue where the Turinn stood, a band occasionally playing beside her. People lined the diagonal paths and the sidewalks at the sides, and kiddies played here and there (but not on the grass with its carefully planted precious flowers). At the end of her speech the Turinn walked alone, a very straight and commanding figure, rather rapidly down the central path and across the street and into the Parliament House. She was gradually followed by other dignitaries, and the crowd broke up. But the bells of the small Cathedral of the Lutheran State Church began to ring next door for the official Service marking the Day, the guards and the girl and boy scouts marched into the church and so did Official Iceland.

I, however, had to get ready and take a taxi and then the bus to the airport to catch my plane to Copenhagen — after an enjoyable and rewarding stay among the friendly, hospitable Catholics of Reykjavik.



The Parliament Building and Lutheran Cathedral, Reykjavik

Inside Three Convents

JOHN T. DWIGHT

THE POLISH CARMELITES OF HAFNARFJORDUR

Early on Saturday morning, June 16, I was waiting in the lobby of my Reykjavik hotel when a car pulled up outside to take me to a Pontifical Mass in the chapel of the Carmel in the southern suburb of Hafnarfjordur, now occupied by Polish nuns — volunteers from the Eblag convent to fill the void caused by the departure of its former Dutch nuns. I soon found myself on the rear seat beside a rather tired-looking Archbishop Luigi Bellotti, Papal Pro-Nuncio to each and all of the five Nordic lands, while Father Hjalti Thorkelsson of the Cathedral clergy sat in front beside the driver, Father George S.M.M., rector of the city's Catholic School.

Father George drove carefully and well along the somewhat complicated route to the convent, which I remembered as being isolated on a hilltop not far from the main road and plainly visible from it. But now it is surrounded and hidden by a recent housing development. We drew up to one of the two outside entrances and were met by Father Hubert Oremus C.M., the pastor at Hafnarfjordur and Chaplain to the Sisters; Father George now left us and drove back to the city. Entering, I left the Archbishop and the two priests in a small sacristy, while I went through a door and down some steps into the public part of the Convent Chapel, with pews holding about 35. A little congregation of layfolk gradually showed up — about 12 or 15.

The table Altar (on a beautifully sculptured metal base up in front of us) faced left, toward the Sisters' Choir behind its grill in the left-half wall. The Tabernacle — a large cube of sculptured metal — was set on a pedestal in the Sisters' Choir up against this grill, which was cut out here in order for the Tabernacle to be accessible from the Sanctuary side. There were stained glass windows in our right-hand wall. And facing us, on the wall beyond the Altar, was a large reproduction of Our Lady of Czestochowa.

The Sisters in their Choir now started singing the Magnificat and then a long Polish hymn. Then the clergy processed from back of us up to the Sanctuary and, facing the Sisters, began a sung Mass in Latin, the Sisters singing the Gregorian choir parts. But every now and again (e.g. in place of the Gradual, during the Offertory, and at the end) they would substitute Polish hymns with many verses. At Communion all the Sisters received from the Archbishop at the Grill and then the lay congregation at the Altar steps. No one except the Clergy received from the Chalice.

After Mass I rejoined the clergy in the Sacristy, and they beckoned me along with them (as a temporary member of the Pro-Nuncio's entourage) into the cloistered part of the Convent and to the Sisters' Refectory. Here we were seated at the head table for a tasty and varied sort of smorgasbord breakfast — while the Sisters all knelt about on the floor, facing us — with guitar — and serenaded the Archbishop (and perforce us) with Polish folk songs throughout the meal, while their Prioress,

Mother Elizabeth Dubrowska, sat beside us at one end of the table.

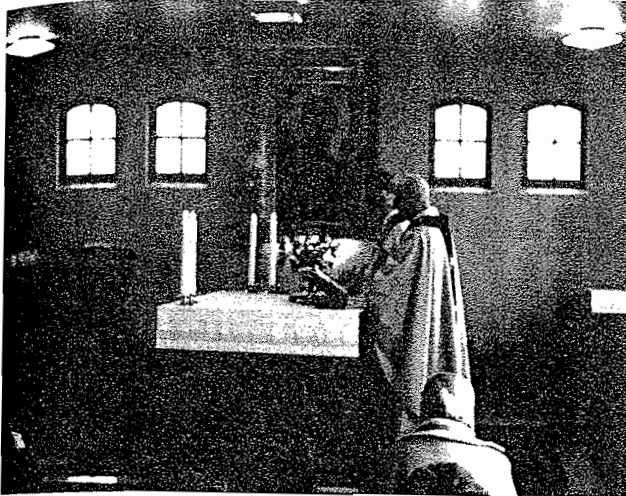
Afterwards all moved upstairs to the Sisters' Recreation Room. (I noticed that an elevator-chair for infirm sisters ran on a rail up the staircase — probably a hold-over from the former elderly Dutch Community.) Up here while we waited for Bishop Frehen, who had not yet arrived from a conference at Stykkisholmar, the Archbishop and some of the Sisters talked together, with the help of one Sister, who knew English. (They are taking Icelandic lessons once a week.) The rest, again kneeling, sang more songs. But eventually one of them, in the name of all, begged the Archbishop for Holy Pictures. So he had Father Thorkelsson bring some medals of Our Lady of Perpetual Help (with the Pope on the reverse side) which Pope John Paul II had blessed, and the Archbishop distributed these to the kneeling nuns, to their delight. In fact, throughout our visit, the nuns, and especially the younger ones, showed every evidence of joy and contentment. I say, "the younger ones", for out of sixteen in this Polish Discalced Carmelite community, only a half dozen were professed nuns, the rest being simply-professed and one postulant.

Finally Bishop Frehen arrived, and conversation now centered around him, as he enquired about the Sisters' well-being and they told him their needs. One of these needs is books, for we were shown the empty library room; they had not been allowed to bring their own books out of Poland. Next came a walk into the rather neglected garden — out of cultivation for a year — and its cemetery of the former Dutch nuns. And our visit ended with an escorted tour along their dormitory corridors, looking into each cell, welcomed in its doorway by each inhabitant on her knees! I suppose this served as a sort of Visitation by Bishop Frehen and Archbishop Bellotti (who, I believe, have promised economic assistance in the initial period). A Vatican Decree setting up this new community, dedicated to Our Lady of Jasna Gora and St. Joseph, is dated April 16, 1984, and Bishop Frehen would promulgate this and set up the formal Enclosure on the Feast of Our Lady of Mt. Carmel, July 16.

As to myself, I felt myself honored and found this whole visit a very moving but strange and, yes, slightly disconcerting experience! Their address? *Mother Elizabeth Dubrowska, Karmelklosturid, Hafnarfirdi, Iceland.*

THE ST. JOSEPH SISTERS AT GARDEBAER

After taking our leave of the Carmelites, with thanks, we got into Bishop Frehen's car and he drove us vigorously north toward the city. But in the suburb of Gardebaer, we turned off the through road and made our way to the St. Joseph Sisters' retirement convent, which they have built with the proceeds of their sale of their Reykjavik hospital to the Municipality. It is a large and handsome complex of various modern buildings,



Archbishop Bellotti's Pontifical Mass at the Hafnarfjordur Carmelite Convent

each with roofs in a sort of pyramid shape, grouped around an oblong garden or cloister.

Here we met the fourteen or so elderly nuns, including their Prioress, Mother Bonaventura. And here we met their very friendly and outgoing Chaplain, Father Lambert Terstroet S.M.M. We not only had a visit with the Sisters (most of whom are of German origin), but they served us cognac (which we needed by this time) and also a fine dinner!

Part of their establishment is a beautiful little church,

which serves as a chapel-of-ease, where Sunday Mass can be attended by the Catholics of the surrounding area.

THE FRANCISCAN MISSIONARY SISTERS OF MARY

Proceeding further toward the city, we once again turned off at still another street to pay a short visit to those Franciscan Missionaries of Mary who are engaged in an active catechetical and parish-visiting work among the outlying Catholics of Iceland. (This is the same Order that runs the fine Icelandic printing press and the hospital at Stykkisholmur.) Their center here in the Reykjavik area is a handsome modern house, with a Chapel in the basement under their big sitting room, at Stigahlid 63.

Some of these Sisters are French. Two happened to be at home when we called — an older nun, who, I think, acts as the house mother, and a younger one, who, besides knowing French, spoke German to the Bishop. She is active in the apostolate, visiting the outlying, isolated Catholics all over Iceland and keeping them in touch with the Church, as well as giving their children some religious instruction. This greatly expands and reinforces the amount of visiting that the priest from Akureyri in the north can do. Together, the priest and these nuns fill a great need which previously had not been met.

Leaving these Sisters in turn, we were finally driven back to the central city and Bishop Frehen let us out at his house, whence I descended the hill to my hotel for a much needed nap after a rewarding but tiring day!

Copenhagen 1984

THE EDITOR

PRELATE IB ANDERSEN, V.G.

On Monday morning after my arrival in Copenhagen, Denmark, I phoned the Catholic Episcopal Office and got Msgr. Ib Andersen, General Vikar, who suggested I come right over to see him. As my hotel was practically next door, it was only a couple of minutes before I had climbed the stairs to the second floor of Bredgade 69A. The receptionist called Msgr. Andersen, who soon showed up and ushered me into his office for a chat.

Msgr. Andersen told me that things go well in the diocese on the whole and that therefore there is little new and exciting news. Their main preoccupation or worry continues to be the finding and keeping of a sufficient number of priests. For they continue to lose these by death or retirement.

However, two new priests have been ordained this spring, and two priests have joined their ranks from abroad. Several seminarians are studying for Denmark in Germany, and two are being sent to England for their studies. For although they get to know each other if they all study in Germany, a more varied experience, outlook and emphasis (not to speak of languages) is also desirable.

Msgr. Andersen drew my attention to the fact that in the new Canon Law these seminarians are no longer considered clerics, and do not receive the tonsure till the diaconate. This gives both the diocese and the stu-

dents a good deal more freedom — and keeps the former from "counting its chickens before they are hatched!" It is only when they reach the diaconate that they are counted as "priest-candidates."

I asked about the Sisters: Their numbers, especially of those able to be active, are diminishing by death, illness and retirement, he said. So, for example, the St. Joseph Sisters, who have a separate Scandinavian Province, now have *three* retirement houses for their Sisters in Denmark.

But it is not a bad thing, he thought, that the Church in Scandinavia can no longer be dependent on the Sisters' institutions. And it is all to the good that the younger, more active Sisters are regrouping in smaller communities and taking on more varied work.

There are new Danish vocations to the Little Sisters of Jesus of Charles de Foucauld (who for many years could attract no Scandinavians to join them) and to the 2nd Order Benedictines at Aasebakken and to the Lioba Sisters (who are also a Benedictine branch). And new Polish sisters have come to Denmark.

Msgr. Andersen is largely occupied with the Canon Law aspects of the Diocese of Copenhagen (which includes Denmark, Greenland and the Faeroe Islands). So I asked him what effect, if any, the new Code of Canon Law is having or can have on the diaspora Churches such as those of Scandinavia.

In reply he pointed out some points on which the new Code is a definite help in their situation: For example, a priest can now legally be the Parish Priest (pastor) of more than one parish at a time. Or a group of priests can be jointly responsible for a group of parishes, one of them being designated as the officially "Responsible Priest". And in case of need, a lay person or group of lay people can be appointed to take care of a parish under the direction of some priest who is the "Responsible Priest."

All this I found very interesting and encouraging as an example of the Church at last recognizing and coming to grips with a difficult situation. But, looking at my watch, I saw it was now 12:30, so I thanked Prelate Andersen for his time, and said goodbye for this occasion.

LUNCH WITH ARCHBISHOP BELLOTTI

The following morning, the Papal Pro-Nuncio, Archbishop Luigi Bellotti, very kindly phoned to remind me of our luncheon engagement, arranged when we met in Iceland. And a little before noon his car showed up at my hotel, driven by his nice, young, Mexican chauffeur, and containing the other guest, Sera Águst Eyolfsson, Pastor of the Reykjavik Cathedral, who was visiting Copenhagen and whom I had met in Iceland the previous week. I got in and we greeted each other with pleasure. We drove at a good clip up along the coast, past impressive villas and little villages of picturesque small houses to Vedbaek, and at Immortellevej turned right to No. 11.

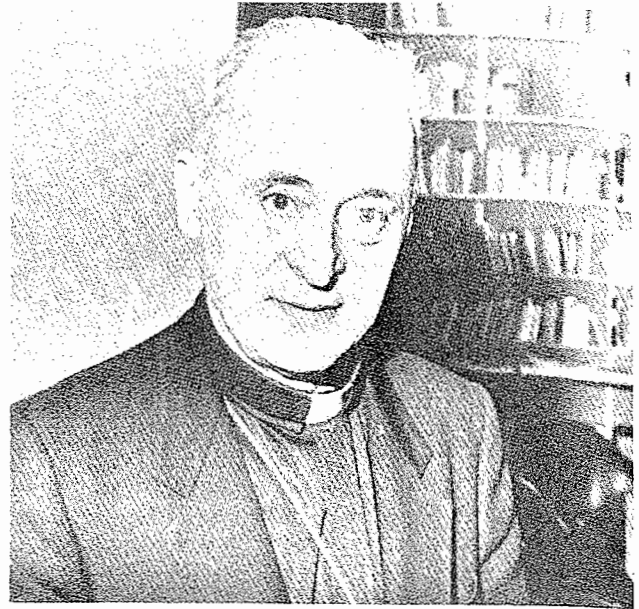
Here we were very cordially welcomed by Msgr. Alberto Tricarico, the Archbishop's Secretary or Consiliarius, and then by Archbishop Bellotti himself. As he had a full day's schedule, we were immediately ushered into the dining room, but were served sherry after we were seated and, later, an Italian wine. The delicious meal consisted of very tasty minute steaks, vegetables, a finely chopped salad, and, for dessert, a molded ice cream under a chocolate crust, and then fruit.

The conversation at the table had been general. They asked me about our St. Ansgar's Scandinavian Catholic League, and Msgr. Tricarico had showed an acquaintance with our *St. Ansgar's Bulletin*. Mention was made of the many previous places where the Archbishop together with the Monsignor had been stationed on embassy duty in both North and South America and in Africa. And Msgr. Tricarico mentioned the popularity of the Catholic Midnight Mass at Christmas among the non-Catholics of Reykjavik, Iceland.

Coffee was served out in the main reception hall. But soon the Archbishop had to go and change from his robes in order to accompany us back to the city for an appointment. The drive back was uneventful and Father Eyolfsson and I got out on Bredgade after making our "adieu" and "thanks" to our kind host.

PATER ANTON DEKKERS, S.J., GENERAL SEKRETAER

The following morning, having finally made contact with Father Anton Dekkers, S.J., the Secretary General (i.e. Chancellor) of the Diocese, I arrived again at Bredgade 69A, and was met by Mrs. Kristensen, the Archivist.



*Archbishop Luigi Bellotti, Pro-nuncio
to the Scandinavian Lands*

Fr. Dekkers was on the phone, but soon came down the hall, greeted me warmly, and led me back to his big office — where he had Viktoria, their English-speaking secretary, bring me coffee.

He had the Danish Statistics (for our 1984 "Bulletin") all ready, and handed the sheet of paper to me.

Getting into conversation about the new Danish priests, I found that Pastor Stephen Holm had been ordained on May 5, 1984 and would be stationed in Slagelse (near the west coast of the island of Sjælland) where he had been Parish Assistant, while Pastor Jesper Fich had just been ordained on June 9.

Two valued priests have had to return to their home countries — an Austrian Redemptorist and a Mexican Jesuit. But the Redemptorists have a newly arrived priest from outside Denmark, as have the Praemonstratensians at Vejle on Jutland.

Those studying in seminaries for Denmark are nine in number: Four are studying in Germany (including one convert Lutheran seminarian whose shortened course will soon be finished). A Vietnamese is studying in Brussels. One seminarian is studying in England, and another is to follow there. And two Danes are in the U.S.A. — one with the Oblate Fathers (O.M.I.s), the other with the Conventual Franciscans, it is fairly certain that the former will eventually come to Denmark, and it is hoped that the latter will be able to do so also. Like Msgr. Andersen, Fr. Dekkers mentioned with approval the new rule that these seminarians are incardinated only toward the end of their studies.

I asked about the present situation of the Danish Catholic Schools, and he told me that they are more than holding their own in numbers of pupils, whereas the public schools are losing ground. In fact the Catholic Schools have to be careful in their admissions policy not to accept pupils just because the parents are dissatisfied with the public schools. There has to be some

appreciation of and desire for a specifically Christian environment for their children. Otherwise the character of the Catholic Schools would soon disappear. (These are 80% supported by the State, and most of them have a majority of non-Catholic pupils.) Father Dekkers praised the devoted zeal of the Catholic teachers in upholding the Catholic spirit of these schools and also the dedicated interest of the non-Catholic teachers in advancing and preserving their Christian character.

He ended by giving me instructions for getting to St. Teresia's Church in Hellerup the following evening for the annual diocesan Pontifical Mass and Corpus Christi Procession, after which Bishop Martensen would be happy to greet me. And so, thanking Father Dekkers for his kindness, I returned to the hotel.

THE OBLATE FATHERS AT HERLEV

That afternoon I was off again, and took a #7 bus at Kongens Nytorv out to suburban Herlev. It was the diocesan Youth Priest, Father Frank Jobst, O.M.I., who let me into the American Oblate Fathers' rectory. He took me into the parlor and introduced me to "The English Priest", Father Elmar Mauer, O.M.I., a small, alert, dark-haired priest with a mobile face and an understanding and friendly disposition. ("The English Priest" takes care of the English Masses.)

And in a few moments the Parish Priest of Herlev, Father Paul Marx, O.M.I., came in just to say "hello" before taking off one of his duties. The parish is working well, I had time to gather, but now they have only Herlev. With their reduced numbers this past year, the O.M.I.s had to ask the bishop to take back St. Antoni parish in Brønshøj.

Fr. Urban Figge, O.M.I., is taking on the Catholics of Greenland for two years instead of one, at his own request. In his absence, I later learned, Fr. Carroll Parker, O.M.I., will have the Viborg-Lemvig parish, while Fr. Leo Kertz O.M.I., will move to Aalborg (since the Oblates have consented to take on that most northern Jutland parish), and Fr. Smeenk will return to duty in his old parish of Randers. Fr. Per Waago, O.M.I. continues to spend long visits regularly in Torshavn, Faeroe Islands, while Permanent Deacon Christian Gabrielson holds the fort there in between times. So that leaves Father Marx, and the non-Danish speaking "English Priest" at Herlev.

Fr. Jobst had been away on vacation and said he would have to pick up the threads again so as to keep up with his young charges. I said it took some doing to keep up with teen-agers. (Sr. Hildegard is still the second-in-command of the diocesan youth work.) Denmark's Young Catholics (DUK), the diocesan youth organization, has become more and more popular in recent years, as more and more parishes become aware of the importance of young people's "free time" and what it can be used for. And children and young people are grateful when grown-ups give them some of their time. So, recently more and more local groups have been formed, which makes it easier to arrange four national or regional Catholic week-end get-togethers and camps. But we need to keep our minds open to new possibilities and methods, and we need greater ability — i.e., more personnel — to co-

operate with other Christian groups when they ask for a common effort.

Father J. was called to the phone, and I took the opportunity to have a short conversation with Father Mauer about his work with Copenhagen's English-speaking Catholic community — which has English Masses at both Our Lady's Church in Herlev and at Sakrament Church on Nørrebrogade in the city. He praised his congregation for their fidelity and interest, and had obviously grown very attached to them. So he greatly regretted the coming loss of a dozen of the most influential and helpful members, due to a coming shift in the diplomatic corps. Apparently in the present group of English-speaking diplomats an unusually high percentage had been Catholics.

Fr. Jobst now returned, and as he had to drive into the city, I accepted a lift with him and said goodbye to Fr. Mauer, who in turn wished me "God speed" and success on my Scandinavian journey. So we took off in the parish car. And were soon opposite my hotel on Bredgade, for Fr. Jobst was to meet with the Vietnamese priest at St. Ansgar's Cathedral across the street, to plan a *joint* Danish-Vietnamese camping session this summer, in order to break down barriers!

CORPUS CHRISTI: BISHOP MARTENSEN

At 6:20 p.m. the next day, Thursday, I took a bus to Østerport Station and boarded an S-Ban train — I thought to Hellerup, a northern suburb. However, I had chosen the wrong train, which branched off on a different line! So I had to retrace my steps and try again. Hence it was 7:17 by the time I finally alighted at Hellerup, and the diocesan Corpus Christi service in Sta. Teresia Kirke beside Catholic Rygaard School was to start at 7:30! So I hastened by a direct but inconvenient route along dirt "sidewalks" and then a muddy path in the school grounds, through a garden and along beside a large building with high, square-headed windows till I came to an open door, into which I popped. I found myself in the rear of a crowded church, and counted myself lucky when I found a seat in the rearmost pew between a very frail Sister with a strong singing voice to my left and a kindly middle-aged couple to my right.

The interior of this church (which seats 300) is well-proportioned but very plain, and the tall windows I had noticed from the outside held plain, clear glass.

I was hardly seated when the procession of clergy started up the middle aisle — several older acolytes carrying a greenery bedecked Processional Cross, several Processional Lanterns and the Censer, then six Concelebrating Priests (including Fr. Lars Messerschmidt, the Co-Vicar General, and Fr. Paul Marx, O.M.I.) and then Bishop Hans L. Martensen, S.J., of Copenhagen, followed by three boy-Servers — the Crozier-bearer, Mitre-bearer and Book-bearer.

The Corpus Christi Mass was sung to the music of one of the "Danish Masses", and sounded very well. In between, the congregation sang several very long Danish hymns. This and the large number going to Communion made for a long service.

At its end, without more ado, the Corpus Christi



*The Diocesan Corpus Christi Procession
on the grounds of Rygaard School*

Procession immediately formed and started up the middle aisle, with the Bishop bearing the Monstrance at the rear. The congregation hastened to leave the church by the nearest doors in order to precede the clergy and make up the vanguard. During the procession, from first to last, eight hymns were sung in Danish by the people, including a translation of *Lauda Sion Salvatorem*. The Procession wended its roundabout way to a wide lawn in back, where the people formed in a great semi-circle facing the temporary altar, decked with flowers, which had been placed in front of some shrubbery. With the flowering trees around us and the singing of the birds, it provided a lovely setting for this annual rite of adoration.

The clergy advanced onto the lawn up to the temporary altar, and after several long prayers the Bishop finally gave Benediction. And after proceeding back into the Church, this was repeated. And afterwards the congregation dispersed.

But where was Bishop Martensen? Not out on the sidewalk. Father Marx (who stood there) suggested inside the Reception building, where they were serving wine and cookies. He was not there, but a priest persuaded me to have some wine (which by this time I needed!). Finally the Bishop appeared in the doorway, and I was able to catch him before he was swallowed up by the crowd. I just had time to pay him and my and St. Ansgar's League's President's — Viggo F. E. Rambusch's respects and say a word about the Bishop's two fine, recent books in Danish, "Dåp og Kristen Liv" and "Dåp og Gudstro".

Very footsore and weary I now turned my steps (at 10:10 P.M.) back toward the station by a more convenient route than I had come by, and so I was soon on a train back to the city, and eventually landed thankfully in my hotel room at 11:00 p.m.

MIDSUMMER EVE: FATHER PAUL D'AUCHAMP

Friday, the start of the St. Hans Aften week-end, I caught sight of an annual celebration at and around the open space of Kongens Nytorv. The newly fledged "Students" who have passed their Gymnasium school-leaving exams and so are now eligible to enter the University were parading the streets of Copenhagen

in their white caps (and the girls in white dresses too), riding in groups from the various schools in greenery-decked wagons, singing their school songs, shouting in triumph, and waving at the populace (who, as usual, pretended not to notice them!). But at Kongens Nytorv the conveyances had stopped for a moment so that their passengers could run into the little park at the middle of the square and dance in a circle around "The Horse" as they disrespectfully nickname the equestrian statue of a Danish monarch in its center! This is a traditional observance of long standing.

The next day, June 23, the great Scandinavian summer holiday, was unfortunately cold and wet. So how many bonfires would be able to burn tonight was a moot question. I, however, at 2:00 p.m. made my way to the Central Catholic School courtyard beside Sakrament Church on Nørrebrogade. At the street entrance I recognized our long-standing friend of our St. Ansgar's League, Father Paul d'Auchamp, who has been the Parish Priest (pastor) here for the past fourteen years. Our mutually hearty greeting was like a reunion, for he has been away on his vacation travels at the time I've been in Denmark for the last three years.

Upstairs in his sitting room he sat me down by the table and, after Miss Birgit Alsager (the Bishop's Secretary and the President of Sakrament Kirke's Parish Council) had arrived, brought out coffee and cake for us.

Father Paul told me that his parish now consists mostly of working people, diplomats and government people, young married people and especially *Africans*. The latter, he said are the most faithful churchgoers of the lot — and are in addition very self-reliant and reluctant to be a charge on anyone or to accept charity except in necessity, and then they try to repay the favor. As an example he pointed to the copy of an Ethiopian ikon hanging on his wall, given by an Eritrean man whose family the parish had helped bring to Denmark. These people are frequently from the higher ranks of their several countries and are cultured folk — but in their own African fashion, not in a European way; so that some things we value seem unimportant to them, and vice versa.

I asked after the former objects of his interest and help. But 1) he said the Pakistanis have mostly been able to move into the suburbs further out and buy private houses for themselves. (In apartment houses they are unpopular because of their spicy, Indian-type cooking, whose odor permeates the buildings!)

2) The Philipinos have mostly all moved to Amager (the part of Copenhagen across the harbor), where they now have their "own" priest in the person of an Irish Redemptorist at Sta. Anna Church who had spent some years in Manila.

3) As to young people, he said he had gotten on well with young married couples, but had not had much success in getting on the wave-length of the teen-agers!

All this was in one sense retrospective, for he pointed to the empty spaces on his bookshelves and explained he was packing: For on August 1 he would retire and move to an apartment in the adjacent suburb of Brønshøj (at Helleborg #13-1). He will, however, be available to help out when needed, and in clergy-scarce Denmark this will undoubtedly keep him from twiddling his thumbs!

His successor and Responsible Priest at Sakrament Church will be the Parish Priest of St. Ansgar's Cathedral, Father Dietrich Timmerman, who will thus be in charge of two parishes, hiring assistants as needed. He will live half the time at Sakrament Church and half the time at the Cathedral. (This arrangement is made possible by the new Code of Canon Law.)

Father Paul added some words of genuine praise, affection and admiration for Bishop Martensen and his work.

And now being about to retire from the *responsibilities* of a Parish Priest or pastor, if not from the *work* of a priest, he wished me to express again his great gratitude for the help which our St. Ansgar's League and several of its individual members (for example, Mrs. Alice N. Root) had given him as he studied for the priesthood in the U.S.A. some thirty or so years ago.

But it was now time for him to go down to the Church to prepare for Saturday's 5:00 p.m. Mass. So I thanked him for the refreshments, wished him happiness in his "retirement", and said au revoir.

Danish Headlines

(Kat. Orientering)

Bishop Martensen, in a pastoral letter to his Churches, has called attention to the 300th anniversary in 1986 of the death of Danish Niels Steensen, declared Blessed in 1937; the work for his canonization proceeds in Rome. Steensen was a man of uncompromising intellectual honesty and piety. As a scientist, Steensen discovered that the heart was a muscle, contributed to embryology and also did work in geology. On becoming a Catholic, Steensen found it impossible to continue his work at the University of Copenhagen because of discrimination. He journeyed to Florence where he continued his teaching for a short time. In 1657 he became Bishop of Hanover. Eventually he became bishop of Hamburg where he was known for his ascetic life style. In trying to bring about the reforms of the Council of Trent he met with strong opposition. He died November 25, 1686 at the age of 48. His relics are in the Church of St. Lawrence in Florence.

* * *

A Correspondence school for Danes interested in Catholicism has been begun by the Catechetical Institute in Copenhagen.

* * *

The Danish branch of the Catholic International society, Caritas, collected 7.1 million D. Kr. in 1983, of which four million was intended for Poland. Another project undertaken has been the aid of women from Zaire and Uganda who have gone to South Sudan for political or economic reasons. Many of these would otherwise be forced into prostitution. It is hoped that a cooperative can be established to help find work for these women.

* * *



At the end of the Ecumenical Service for Peace in Copenhagen's Trinitatis Lutheran Church these children lit the candles of the Congregation for the Torchlight Procession to Pebling Lake.

January 15, 1984 Theodor Suhr (Catholic Bishop-emeritus of Copenhagen) celebrated his 45th anniversary as a Bishop. In 1938 he was named Apostolic Vicar for Denmark and in 1953 Denmark became an independent diocese. On January 22 he was 88 years old.

* * *

On May 4, anniversary of Denmark's liberation after World War II, an ecumenical service for peace in the world was held in Trinitatus Lutheran Church in Copenhagen, at which the Salvation Army, the Baptists, the Methodists, Denmark's Young Catholics (DUK) and the St. Joseph Sisters also took part. At the end, the participants joined in a candle-procession to Pebling Lake and formed a "candle chain" around it.

* * *

September 11, 1984 the Catholics' Rygaard School in Copenhagen celebrated its fiftieth anniversary. There was a special visit of Queen Margrethe and Prince Henrik. The School is operated by the Assumption Sisters (who also run a school in Paris which was attended by Princess Benedikte). A new gymnasium was dedicated on this occasion, marked by a dance of Philippine children and a Mass said by Bishop Martensen. The school has 760 students. In Denmark Catholic schools have many non-Catholic pupils and are supported 80% by the State.

Copenhagen (NØP) Denmark's Catholic Bishop Hans L. Martensen, S.J., has been re-appointed by Pope John Paul II to another five-year term as a member of the Secretariate for Christian Unity. Cardinal Jan Willebrands, head of the Secretariate, has expressed his pleasure over Bishop Martensen's continued opportunity for ecumenical work. In the Fall the Secretariate will study the ecumenical aspects of the new Code of Canon Law.

* * *

(NØP) Bishop Martensen is also the Catholics' Co-Chairman of the official Catholic/Lutheran Dialogue Commission, (which started in 1973) in Rome. At a Private Audience Pope John Paul II expressed his satisfaction with their work. And the Secretary General of the Lutheran World Council also praised the discussions. The final report will appear later, with the title *Face to Face with Unity: Models, Forms and Phases of Lutheran/Roman Catholic Church-Unity*. But the Commission stresses that further dialogue is still necessary.

Sights and Ecumenism in Denmark's Second Largest City

JOHN T. DWIGHT

I had not visited Aarhus (Århus) since 1962. It is Denmark's second largest city, and sits on a bay in the middle of the east coast of the Jutland peninsula. It boasts Denmark's second oldest university and more shipping than Copenhagen — which one could watch from my hotel.

I went out and tried to find the city's famous medieval Cathedral, the longest in Denmark. For a time the curving streets frustrated my quest. But at last I came upon it, as large as life but almost impossible to photograph from a sufficient distance. It is now a brick Gothic church, but was originally built in Romanesque style, and this leaves traces in the two beautiful little chapels projecting from the transepts and in the massive simplicity of the nave piers. The nave is basilical, with low aisles, but the choir-end was built later as a "hall church" with aisles as high as the center part. Like all Scandinavian medieval churches, it was turned into a Lutheran place of worship after the Reformation, and so, in place of medieval chantries and statues, the place is filled with baroque epitaphia (memorial plaques). But the old choir stalls still remain, as does the famous gilded altar piece — a beautiful triptych which has various leaves that can be displayed for different ecclesiastical seasons of the year.

Proceeding out along the street leading west from the steepled front of the Cathedral, I came to medieval Our Lady's, the church of a former Dominican Priory, whose buildings are in part preserved. With its wide nave and one aisle, this brick Gothic church has a very noble and spacious interior, and its long choir must have seated many Dominicans. The inventory is post-Reformation with pulpit and epitaphia, but I believe the altar piece is medieval.

But the main interest of this church is its little crypt-chapel (under the choir) which was rediscovered only in recent years — a regular little Romanesque vaulted church of stone with nave and aisles of equal height, each ending in a little apse. This is the oldest surviving vaulted stone church in Denmark, indeed in Scandinavia, and is dated to about 1080 A.D. It is a worthy and lovely survivor, with excellent proportions.

In addition, the oblong Chapter House of the monastery has been identified and fixed up as still another small church. It is in early Gothic style with pillars down the center which have leaf-carved capitals. Each of these two small churches has been fitted with an altar, and Lutheran services are held in them.



The medieval Cathedral Aarhus.

The third tourist-attraction of Århus is Den Gamle By (The Old City), a Scandinavian Outdoor Museum of old city houses from all over Denmark, with tradesmen's and craftsmen's shops, etc., all moved here and arranged convincingly and picturesquely on winding, cobbled streets, with a little mill stream running through its center. The houses are a wonderful sight, especially as grouped together, with their half-timber construction and varied, bright colors. Some are open and furnished with appropriate objects; and the shops, too, have their appropriate inventory of goods and the means of producing these. The museum appeared popular with parents who had children in tow.

One morning I phoned the Catholic rectory and was lucky enough to reach Father Gottfried Grünewald, S.J., the former Diocesan Youth Priest, who speaks English. I explained that my interest in the Århus parish had been aroused by articles and meeting-notices in the Danish Catholic paper, "Katolsk Orientering", and I asked for further enlightenment. He suggested I come in for tea at 3:00 that afternoon, and I accepted with alacrity.

Our Lady's modern Catholic church and rectory (the only Catholic parish in the city) lay but a short distance from my hotel, up Ryesgade from opposite the railroad station. Pater Grünewald met me at the door of the rectory and took me to see the lovely 19th Century Gothic-Revival church (designed by Franz Schmidt, a

modern architect of Cologne Cathedral, and consecrated May 24, 1881.) It is in process of renovation, i.e., it is being repainted, and pipes are being laid for under-the-floor heating, and over this a new mosaic floor will be laid. Meanwhile, Sunday Masses are celebrated in the adjacent school hall and Week-day Masses are in the rectory-chapel.

He also showed me (in the rectory) the Jesuit Community's small dining room and large, Danish-modern recreation room (made from a former attic). The Community consists of Father Adolf Meister, S.J., the Sogneprest (Parish Priest or pastor), Father Grünewald himself, Father Herbert Krawczyk, S.J., Father Edwards, a Vietnamese Priest and a Norwegian scholastic, Mr. Gustav Johansson, S.J. We ended up in their kitchen, where Fr. Grünewald brewed me tea and brought out a crumb cake.

He told me that the parishioners are quite faithful to their church — about 300 attend Mass each Sunday. And he showed me a gauge out in the hall measuring the progress of their latest drive for funds, which had now reached a respectable sum.

The church serves a number of nationalities. And its priests also serve several annex-parishes and chapels-of-ease, e.g. at Hadsten, Ebeltoft, Odder, Pindstrup (with a new "stave church") and Grenaa (where a former Catholic-Apostolic church has been kindly and ecumenically donated for our use). These are made necessary by the waves of Polish immigration and the annual influx of summer vacationers and tourists.

The former St. Joseph's Hospital in the city had to be sold by the St. Joseph Sisters to the Municipality. But St. Knud's Catholic School is still a flourishing concern.

Father Grünewald himself and one of the St. Joseph Sisters make regular pastoral visits to a prison 40 kilometers from the city, and Father Grünewald says Mass there (in English!). The Vietnamese priest takes care of his people from place to place. The young Norwegian scholastic specializes in work for alcoholics as a member of the Danske Folke-kirkens Kors Hær (the Danish National Church Crusade). And Father Edwards (who is a master of half a dozen languages) is starting arrangements to become the Catholic Seamen's Priest (in close collaboration with his German Lutheran counterpart) in Århus.

The church also runs a continuing art exhibition in the parish house, where exhibits of paintings or ceramics or weaving, etc. are changed every week or two, and where the public is welcomed, thus making for contacts. (The pastor, Fr. Meister, is himself an artist.)

We discussed Fr. Grünewald's own specialty — ecumenism — the bringing of the Churches together into unity, i.e. that unity which God wills. Father considers this the most important work of the Catholic dioceses in Scandinavia, together of course, with taking proper pastoral care of the scattered Catholics present there. And this is, of course, Bishop Martensen's own viewpoint and purpose, as a member of the Secretariate for Christian Unity and as the Chairman of the Catholic Delegation in the ongoing official Catholic-Lutheran Dialogue. Not that we do not receive into the Catholic Church those

who desire it on their own initiative, but we are not to proselytise among fellow-Christians, he said.

Father Grünewald thinks it very important at this point of time that ecumenism be brought down to the grass roots — not just left up in the rarified air of learned professional discussion. In this I certainly agreed with him, for even if unity be achieved on the official level, it will not mean much or endure, if the ordinary church-goers do not understand or accept it.

But as it turns out, Our Lady's in Århus was a pioneer Catholic parish in its interest in and work for greater contact and understanding among those who are united in baptism though separated by history, so to speak. This work began with an inter-church "Church Wandering" in 1959's Week of Prayer for Unity. As in other parishes, many parishioners are only interested in fulfilling their Sunday Mass obligation, but there is a larger than usual group in Århus who are really active in the ecumenical field. This is especially shown in the co-operation between the Catholic students' "Academicum Catholicum" and the "Århus Christian Students", and in the lectures and discussion-evenings with ecumenical aims sponsored by "Katolsk Forum" and later by "Katolsk Debat".

Finally, we touched on the problem of the priest-shortage and its possible solutions. Father Grünewald is not in favor of short term, temporary panaceas, such as dispersing priests of the Religious Orders around among the parishes — which destroys the Orders' sense of community. For the present, he favors greater use of the laity as Parish Assistants, and he finds that in their own far-flung parish these take responsibility very well, and are accepted by the rest of the parishioners.

But now it had gotten to be 4:15 and Father had to prepare for the 4:30 daily Mass. So I ended my visit by attending this Mass in the rectory Chapel. Two St. Joseph Sisters and five or six lay people attended the Mass, celebrated very devoutly by Father Grünewald. And so, afterwards, I thanked him for the visit and his hospitality, and took my leave, glad to have learned more about this encouraging, up and coming parish.



In "The Old City", Aarhus

A Controversial, Successful Ecumenical "Church Pilgrimage"

(Kat. Orientering)

One Ecumenical Church Walk or Pilgrimage received more publicity this year than any other — that held in the city of Aalborg in Denmark's North Jutland on Palm Sunday. Due to the initiative of Aalborg's ecumenically minded Lutheran Bishop Henrik Christiansen, this was no mere unobtrusive "wandering" by little groups of believers from one church to another, but was a formal *procession* from Catholic St. Mary's Church through the city streets to Lutheran St. Budolfi's medieval Cathedral, led by the Catholic parish's Processional Cross borne by a surpliced server and ending with Bishop Christiansen and St. Mary's Catholic Parish Priest (pastor) Josef Strebin, and including ten vested Lutheran clergy, as well as Baptist and Catholic clergy — in all, 400 people in the Procession, including 100 Catholics.

The previous announcement of this procession had aroused eleven local Lutheran clergy to a violent protest published in the local papers, accusing the bishop of betraying his office and his trust! But, as a result of this free publicity, 600 people attended the ecumenical Thanksgiving Service with Prayers for Unity and Peace, which awaited the pilgrims in Budolfi Cathedral instead of the 400 originally expected in the congregation.

Father Strebin told afterwards that this has brought the Churches closer together in Aalborg. After the Service the participating clergy met at Bishop Christiansen's and decided to intensify the work of cooperation. Having discovered some uncertainty and ignorance about ecumenism, they will invite the clergy from the various Churches to a clergy-convention, where ecumenical questions can be discussed in depth. These questions will also be taken up in the parishes, and later on we



The Aalborg "Church Pilgrimage"

can hold inter-church parish meetings. His own Catholic parish is well-disposed to ecumenical work, said Father Strebin.

Future Hopes in the Diocese of Stockholm, Sweden

Our good friend, John Dwight, has asked me to give a description of the events of the past year and of the future prospects in Sweden, for the *St. Ansgar's Bulletin*.

I remember with pleasure my visit in New York a year ago last summer. I am very thankful that the good friendship and helpfulness which my two predecessors, Bishop Ansgar Nelson and Bishop John Taylor, your countrymen, found still remain every time I am there and has not disappeared.

The year 1983 in Sweden was marked with continuing progress in several aspects which can be measured: the number of converts was over one hundred for the first time since the Vatican Council; in 1983, 110 converts were received into the full fellowship of the Catholic Church. Among them was a community of eight Benedictines who had sought their way in the Lutheran Church for some time and have now found themselves in the great Benedictine family of our Church. In 1983, the number of baptisms was almost five times as great

as the number of funerals (1085 against 210); 425 adults and children were confirmed; and the number of Catholics grew by about 7,000. If I read these statistics aright, Catholic immigrants are continuing to come to Sweden. Some of them take months or years before they seek contact with our thirty-three parishes.

The second generation of immigrants is quickly being assimilated. Often they speak Swedish better than their own mother tongue. Most of them will remain in Sweden. But will they remain in contact with the Church? At school and in their circle of acquaintances they are often the only Catholics. It is a matter of rejoicing when one finds one or more who believe in God and attend church occasionally. Sweden is very secularized.

We rejoice in having sixteen candidates for the priesthood at this time. Nine of them wish to be diocesan priests. The others wish to be Benedictine, Franciscan, Oblate, Jesuit and Dominican priests. Three former priests of the Swedish Lutheran Church have made

known their wish at the time of their conversion to be ordained as priests in the Catholic Church. We hope that they become so much at home in the Catholic Church that this will be possible.

Our greatest difficulty is that, to date, there is no seminary for priests in all of Scandinavia. Our candidates, as they have facility in a language, study in Spain, Holland, France, Germany, Switzerland, and Italy. Only during their vacations is it possible for us to bring them together and help them understand the pastoral tasks which lie ahead of them here. In our last ad limina visit to the Pope, he instructed us to attempt to start at least a small home for priests in Scandinavia. Therefore, we are preparing a small "Priest-home" in Stockholm where candidates will live for some weeks and take a course in "Swedish pastoral" theology. We hope that we will be successful in this.

Our enlarged Cathedral in Stockholm serves us well. The Bishop's house which is attached to it has overcome its "childhood sicknesses" and brought under one roof the youth work, Church journal, catechetical center

and diocesan administration. Their staffs come together once a month in the house chapel for a common Mass.

We are preparing to organize two new parishes in Gothenburg and in southern Sweden. However, there still are parishes which only have modest rented space available for their worship and no roof over their own heads. With the help of our German friends we were able to begin to build real churches as well as rectories and parish houses in Uppsala, Helsingborg, and Halmstad. We hope to be able to begin projects in Lund and Täby near to Stockholm during the coming year. However, the long distance between wish and fulfillment will still not be bridged.

The Catholic Church in Sweden is a young and growing Church. We have the courage to fulfill our tasks with trust in God and in the goodwill of our friends all over the world. Rome was not built in a day. And the inner growth of the Kingdom of God is perhaps more important than all measurable accomplishment. For this we ask God's support and grace, and for it we must pray, together with our friends.

+ BISHOP HUBERTUS BRANDENBERG

A Large Parish in South Sweden

A VISIT TO OUR SAVIOUR'S IN MALMO

Malmö is Sweden's third largest city and lies way to the south barely a ferry ride from Copenhagen, Denmark, across the narrow Öresund strait. I had barely finished breakfast at my hotel on Saturday, June 30, when the phone rang and it was Decanus (Dean) Bernhard M. Koch, Kyrkoherde (pastor) of Our Saviour's Catholic Church. He had just returned from a vacation riding the coastal steamer in Norway to Kirkenes near the Russian border and back, and so had just found my letter announcing my visit; could I come over to meet him this afternoon?

So at 3:00 p.m. I arrived at the rectory door of the church complex, which covers most of the block along Erik Dahlbergsgatan, and Father Koch buzzed me in and came down to greet me, a big, forceful, middle-aged priest of German origin, who has worked devotedly in Sweden for many years. And first off, I had to convince him that I was a layman, not a cleric! But almost immediately the doorbell rang again and he ushered in and introduced me to his 30-year-old convert, Mr. Jan Anderberg, who would interpret for him and fill in any deficiencies of Fr. Koch's English. Mr. Anderberg has been a Catholic for seven years; while Father Koch went out getting fine Swedish coffee and cakes for us, I told him about our St. Ansgar's Scandinavian Catholic League.

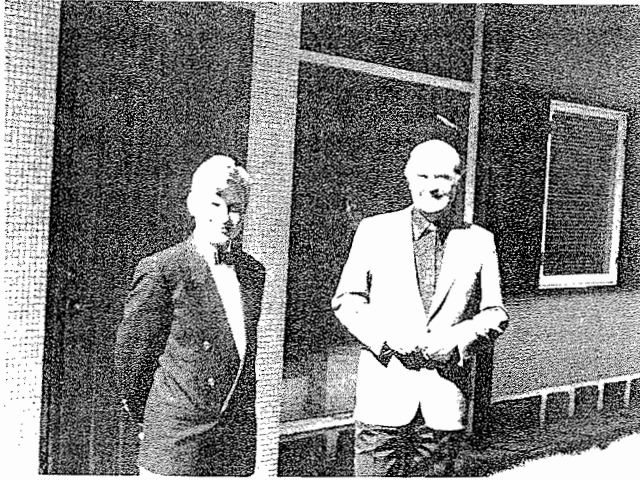
Between these two men and a leaflet on the parish which Father Koch gave me, I learned that Vår Frelsers parish was founded in 1870. It covers Sweden's southern province, Skåne, although the Polish Oblate Fathers (O.M.I.s) now serve a sub-parish or chapel-of-ease in a suburb of Malmö where many immigrant Catholics, especially Poles, reside. And the French Dominican Fathers have a public chapel in the university city of



Our Saviour's Catholic Church, Malmö

Lund. Both groups will build churches, Fr. Koch told me, when they can get the permission of their respective municipalities.

For the number of Catholics in the area is increasing fast. The parish is growing by c. 300 yearly, I was told. It now contains 8,000 registered Catholics, and it is estimated that, if one added those as yet unknown, the number would be 10,000. I gathered that this growth is largely due to immigration, although Baptisms are on the increase also, as are First Communions (33 this year), Confirmations and Marriages. And Vår Frelsers seems to be becoming a "young parish", for Funerals are not increasing proportionately. Eight converts were received into the Church this past year.



Decanus Bernhard Koch, Pastor of Our Saviour's Church with (to our left) Mr. Jan Anderberg

Father Koch says that some 50 different nationalities are represented in the parish, including a large number of Poles. But there are also Catholic Ukrainians (who have their own Byzantine Liturgy at certain times) and even Catholic Armenians. Mass is said regularly in Polish, Czech and Yugoslav.

His parishioners are good church-goers, he said, and 800 are accustomed to attend Mass each week-end (outside of the summer holiday season.) Vår Frelser holds 400 in the pews, but has been known to contain 1000 in the church on great occasions.

One of the Oblate Fathers in Malmö is a Swede, and he acts as 1st Assistant Priest at Vår Frelser, although he lives with the other Oblates over on Ekgatan. The parish's 2nd Assistant is a Polish priest. One of their young parish members is in a Roman seminary with two more years of study. And they are proud to have as one of their parishioners Miss Jette Stoltz, a well-known American artist, who has been asked to contribute some of her pictures to the Vatican Museum of Modern Art.

But I found during the conversation a certain disinterest in ecumenism, a bit of distrust of High Church Lutheranism, and some feeling that the diocese too quickly ordains convert Lutheran clergymen.

I now asked about parish activities, and so Father Koch offered to show me the church complex. The rectory is divided on the ground floor between the offices open to the public and the rectory proper's reception hall and pastor's office. Upstairs are the priests' living quarters, which are comfortable; each priest has a sitting room, bedroom and bath.

Across an inside courtyard, I found a long one-story building containing three classrooms for Christian Doc-

trine and Adult Education classes, etc. And across a further courtyard I was shown the Kindergarten (in process of being renovated by the nuns). On the floor above live the nuns — five St. Elizabeth Sisters or "Grey Nuns". A further eight of that Order run a small convalescent home in the City.

Tacked onto the west end of this building is a newer addition housing the parish library and, in the basement, rooms for the youth groups — of which there are apparently one for each of the major languages of the parish! I believe it was in the entryway to this annex that I was shown, framed in the wall, an icon of Our Lady commemorating the abortive Hungarian uprising of 1958. The picture includes the Crown of St. Stephen and the Arms of Hungary.

Our final visit was to the basement of the Church — a huge place with a stage at one end, which comprises the Parish Hall and its foyer.

The whole complex, like a monastery in effect, is well thought out and executed, and is a beautiful piece of architecture. It was built in 1960 during the pastorate of Father Koch's brother, Msgr. Johannes Koch, while Most Rev. K. Ansgar Nelson, O.S.B. was Bishop. But that was over twenty years ago, and the Church must now be renovated, since the temperature differential between the exterior and interior is gradually integrating the walls, so I was told.

Mr. Anderberg, our kind interpreter, had had to leave us to catch a boat to Denmark. And Father Koch now left me in the rectory parlor with magazines to await the 5:15 P.M. Mass, while he went off to catch up on work. So I said goodbye to him with thanks for his time and the delicious coffee.

But at 5 P.M. I went out and around the corner and into the church, which still looks as modern and avant-garde (although beautiful) as it did in the early '60s. In a little while Father Koch came out vested and accompanied by two surpliced Servers, and very reverently celebrated the 5:15 Mass (of Sunday). This Mass (said facing the people) was all in Swedish. There were about 60 present. At Communion Father carried both the Chalice and the Paten and intinctured the Host.

Wishing to see how the parish functioned, I came out again the next morning to attend the 11:00 A.M. High Mass. Preceded by bell-ringing, this was celebrated with some pomp by Father Koch, assisted by a vested Reader and four teen-age Servers. The Mass (attended by about 200) was entirely in Latin, except for the Lessons and the Prayers of the Faithful. Father read the (First) Canon in silence except for the Consecration, which he sang. Communion was in One Kind, and (like yesterday) was received kneeling at the Altar rail.

Afterwards, as I left the church, I met a whole crowd of people coming in, apparently for a still later Mass. Ours had lasted an hour and twenty minutes.

Växjö, Sweden: News of the English Passionists

JOHN T. DWIGHT

Växjö is a pleasant, modest, provincial city, the capitol of Småland, from which province so many Swedes emigrated to the United States. It is also in the center of the district that produces the famous Swedish glassware. So it boasts a most interesting Glass Museum, which shows the process of making it as well as prime examples of its artistic products old and new. But the city boasts, too, a medieval Cathedral, a brick Gothic "hall church", under which St. Sigfrid, the English missionary to Sweden, lies buried in an unknown place; his shrine disappeared after the Reformation.

On my arrival, I had phoned the Catholic rectory, and Father William Kenney, C.P., invited me to come out to his 9:00 A.M. Mass the next morning. (I had last met him as a sociology student in Göteborg, and then heard of him as the chaplain of "Johannesgarden", the Catholic Center there.)

So the following morning found me in a taxi bowling through the rain westward to Ulriksbergspromenaden 34 in what had been the city's outskirts on my last visit in the 1960s. It is rather a well-to-do neighborhood, judging by the houses and their ample grounds. I recognized the Passionist Fathers' rectory (though it has been added to), but this was my first sight of their church, St. Mikael's, built in 1967, which stands to the right of the rectory.

I found it a simple, red brick, rectangular building, with rectangular windows and a peaked roof, whose gable end faces the street. Here also was its entrance vestibule with racks for pamphlets, etc. Inside, I found the same simplicity, almost a bareness, due partly to lack of funds. The sturdy, stone table-altar stood in the square sanctuary atop several steps in the old-fashioned manner, with tabernacle and reading stand to the side. A large crucifix hung on the gable wall back of the altar, and an ikon of Our Lady of Czestochowa was enshrined on the left-hand wall. The windows were of clear, transparent glass.

The pews hold about 120, and I was told that at least that many attend Mass here every Sunday (outside of July, the holiday month) divided between the two Masses, one at 6:00 p.m. Saturday, the other at 10:30 A.M. the next morning.

I was later told by Father Kenney that on his recent return to Växjö after years in Göteborg and Rome, he found that a great development had taken place: The city had grown, so the church is no longer on its outskirts. Industry had grown, and so also the number of Catholics had increased — the newcomers being largely recent refugees from difficult situations in the Lebanon (Maronites) and in South America. (The former are conservatives, the latter lean to the left.) So there are now about 800 Catholics in the whole parish, which, however, extends a good distance in all directions and so has three other Mass Stations where Mass is said at regular intervals. For example, there is one such Station at Ljungby in the local Lutheran church (showing that ecumenism must be alive in the district.)

He also notices that St. Mikael's has been discovered: Previously no lay people visited the church between services. Now, he says, there is at least one visitor each day and usually more, that is to say, strangers. The church is kept open all day.

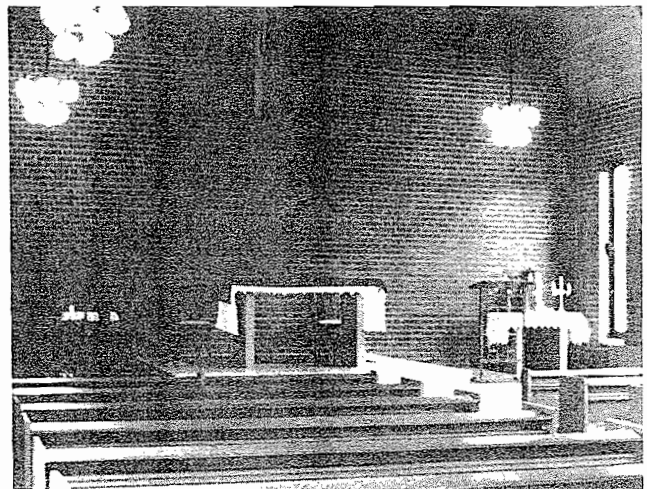
But this was told to me later. Now, at 8:45 A.M., I found one lady parishioner in the church. Later, two Passionist Sisters came in, one of whom acted as sacristan and reader. And at 9:00 A.M. Father Kenney came from the sacristy in a Mass tunic and stole and we had Mass in Swedish, with a short talk after the Gospel, and Communion in both kinds.

Afterwards I joined the others upstairs in the rectory-cum-parish house next door for tea (or coffee). And I was introduced to Sister Francis Clare, C.P., and Sister Catharine, C.P. The former (the "sacristan") was one of the original group of these Sisters to come to Sweden; her specialty is Catechetics, and she not only teaches in the parish but is connected with the Diocesan Catechetical Commission. Sister Catharine (who has been here three years) does social work. Both were friendly and interesting. A third nun was away on vacation. They live in an apartment in town.

Father Kenney himself had been in Rome as a member of the council of his Order. But he resigned the post and came back to Sweden to help out after the recent, unexpected death of their mainstay, Father Victor Doran, C.P.

So at the moment Fr. Kenney is holding the fort at Växjö, together with the English Passionists' superior in Sweden — Father Richard Appleyard, C.P., and Brother Francis Welch, C.P., (both of whom were away at the moment taking theology courses offered each year to the Scandinavian clergy at Osnabruck, West Germany.)

At Jönköping (at the south end of the large Swedish Lake Vättern) Father Patrick McKeown, C.P. is paired with their old standby, Bro. Gabriel Moran, C.P.



St. Michael's Catholic Church, Växjö

THESE STATISTICS DRAW A PICTURE!

ST. ANSGAR, PATRON OF SCANDINAVIA (died Feb. 3, 865)

	Denmark	North Norway	Middle Norway	South Norway	Sweden	Finland	Iceland
Area in square miles	16,570†	67,645**	21,698	59,768	175,000	130,130	39,720
Population	5,097,000	438,000	580,000	c. 3,400,000	8,327,484	4,872,037	196,000
Catholics	c. 35,000*	600	c. 1,000	6,212	114,393***	3,500	c. 1,500
Protestants	circa 97%	437,610	579,000	c. 2,950,000	8,000,000	4,355,724	195,000
Orthodox	c. 1,000	440	.....	112	c. 66,000	57,607	.....
Jews	c. 8,000	.....	300	806	c. 16,000	1,024	.....
Mohammedans	c. 30,000	.....	.....	1,816	c. 42,000	798	.....
Bishops	3†	1	1	2	1	1	1
All Priests	107	4	7	45	96	15	9
Native Priests	32	.....	1	12	11	2	.....
Seculars	38	.....	1	17	40	2	.....
Religious	69	4	6	28	56	13	5
Deacons (Native)	1	.....	.....	.....	6	1	.....
Brothers	5	.....	.....	3	7	1	.....
Religious Orders of Men	12	2	1	7	10	2	2
All Sisters	435	32	12	239	247	29	65
Native Sisters	289	.....	2	25	48	3	.....
Religious Orders of Women	14	2	3	7	15	4	3
Parishes	52	5	5	18	33	5	5
Churches and Chapels	110	8	5	48	74	9	6
Kindergartens	11	1	1	6	8	4	3
Catholic Schools	24	.....	.....	3	2	1	1
Their Students	8,292	.....	.....	619	382	421	260
Hospitals & Nursing Homes	14	2	1	3	3	.....	2
Orphanages & Homes for Children	.....	.....	.....	.....	3	.....	.....
Hostels for Girl Students	.....	.....	.....	2	1	3	.....
Inquiry Center	1	.....	.....	2	1	1	.....
Cultural Center	1	.....	.....	2	4	1	.....
Patron Saint	St. Canute,	St. Olav	St. Olav	St. Olav	St. Bridget	St. Henry	St. Thoriakr
Feast Day	King, July 10	July 29	July 29	July 29	(Oct. 7 in Sweden)	January 19	July 20

Prepared by St. Ansgar's Scandinavian Catholic League, 40 West 13th Street, N.Y. 10011 excluding Greenland † includes the retired, former bishop and the Apostolic Pro-Nuncio to Scandinavia. *Some of these are immigrants and their families. **With Spitzbergen.

***The majority of these are refugees or immigrants, and their families.

At "Johannesgården Center" outside Göteborg (on Sweden's west coast) Fr. John McCormack, C.P. is now the Chaplain. (Fr. Kenney told me that the former Chaplain, Fr. Andreas Rask, O.S.B., seems happy as Dean of the Eastern Rite half of his abbey - ABTEI, D-8531, NIEDERALTEICH, West Germany.)

Göteborg's new "mission" (i.e. its hoped for new parish), at Angered in the northeast of the city, is in the hands of Fr. Wojciech Seliga C.P. and two Passionist Sisters, Sr. Anna C.P. and Sr. Eileen C.P. [Göteborg's old, mother parish of Christ the King is served by secular priests, including the American Pastor Eugene Dyer.] And finally, the new St. Peter's Parish for the Three Towns area (in the former northern part of the Göteborg parish) is now in the charge of Fr. Kasimire Pawlar, C.P.

But they have given up the Kalmar parish, which is now in the charge of Polish priests.

The ladies now left, and Father Kenney took me to show me around the house. The rectory proper occupies the top floor. But three of their rooms, including their kitchen, have to accommodate all the children who come now for religious instruction! The clergy's bedrooms are in the new extension, and under them lies the large but pleasant and homelike parish sitting-room or hall with its own kitchen nearby.

This addition was made possible by the generosity

of Bishop Brandenburg who, I believe, paid off the parish's old debt, and then paid half of the cost of the new extension, while the parish, by incurring a new debt of about the same size as the old, covered the other half. St. Mikael's Church itself was built with foreign help plus the parishioners' own efforts.

Speaking of the parishioners, unlike some other parishes where there are separate clubs for each nationality, Father Kenney said a generally successful effort is made in Växjö to get the groups to mix with one another. For one thing, there are not enough of each smaller nationality to make a successful social group. And the people seem to realize the need to get acclimatized in Sweden. So most of them deliberately find homes in different localities from where their fellows live - there are almost no ghettos. (The Poles, however, seem to want to stay together and remain Polish, he said.)

Father now had a couple of errands downtown and offered to drive me there. As we went around to their garage in back, Father Kenney told me that when the property was first bought, they made ample provision by buying four panels of land, so there was room for the new church and for enlarging the parish-house-cum-rectory; and there is still more room in back for any future purpose. In town, Father let me out of the car, I thanked him for the visit, and we mutually wished each other "good luck and God speed!"

Almost The Only Catholic

Margaret Gärding of South Africa and North Sweden interviewed by Barbro Lindqvist in "Life Is So Short We Dare Not Waste It" (*Kat. Kyrkotidning*)

Margaret's house in industrial Kramfors, North Sweden, has a smell of newly baked bread. Her husband, Ulf, and the children, Mikael and Cecilia who are six and seven years old, each have a piece to taste it. There is going to be a Mass in Kramfors, with a coffee hour afterwards. "The mass goers take turns in arranging the coffee hour. When it is my turn, I bake bread. I am not much for assorted cakes." To the disappointment of the children. . .

Tell How You Came To Norrland!

I was born and grew up in South Africa. I am of the Zulu tribe. There were 16 siblings; we lived in a little town and were quite poor. They staked their money on me, I was able to train as a nurse. I have worked in Namibia and Zaire where I taught preventative medicine. I met Ulf in Zaire, a Swedish mutual assistance worker [*Editor: akin to our Peace Corp workers*]. Now we have positions at Sandöskolan, which trains workers for underdeveloped countries. I work halftime as a nurse.

You Chose To Live In Sweden?

We cannot live in South Africa. Marriage is forbidden by law between whites and non-whites.

Are There Racist Tendencies In Sweden?

Commonly people who are dark like me are insulted in the street. Once I was hit in the face. I felt sorry for him that he did that. It is as if we cannot be as competent as Swedes because we do not look like them. On the telephone, one is well received at first, but when a foreign accent is detected the atmosphere changes. In South Africa there is protection, because one belongs to a large group which one feels safe in. Here one is alone. It can seem difficult.

How Long Have You Lived In Sweden?

Eight years. Such a long time, and I still stumble over words.

No indeed. You have accomplished a great deal, been an intermediary for adopting African orphans, supported the Peace Movement and had your own column in a newspaper.

I am not afraid to take the initiative. I spend a lot of time giving talks right now. People wanted me to tell about South Africa. Then I got involved in international problems and people wanted to hear about them. I have spoken to women's clubs and dark suited men in the Rotary, in schools and at study days for teachers. . . .



Margaret Gärding of Kramfors

Have You Also Spoken To Catholic Groups?

Never. I would be happy to do so. I spoke often to other groups in the Week for Underdeveloped Countries. What are Catholics doing about them? It is important that Catholics be involved. It is a responsibility to be a Catholic in Sweden.

Were You Born In A Catholic Family?

Yes. The Christian faith I received as a child has meant a great deal to me. I learned that religion influences what I do each day. I am thankful for that. I cannot divide up faith and daily life in two parts. They are woven together. My mother gave me this point of view. She has a very strong faith. I envy her sometimes. Life is so simple for her.

**You Do Not Limit God To The Mass,
He Is With You All Day?**

I don't know anything else. . . .

**How Did You Feel When You Came To
Kramfors And Were Almost The
Only Catholic?**

That was a new crisis in my life as a believer. At home in Africa it is easy to believe, to be a Catholic. It is set in a larger group. The whole family participates, giving strength and inspiration. Here, I thought, it was hard to find where my faith fitted in and to keep faith living. The first year I was passive. Then I heard that there were two other Catholics in Kramfors. We tried to support each other. But it was still hard.

Now There Are More Of You?

Sometimes there are twelve persons at Mass. It is important for us to become a living congregation. We need to relate to something bigger; we are not represented anywhere. It is terribly difficult for Catholics in lightly populated areas. In some way the Church should take account of us in its programming. It might be expensive, but it is written that one should seek out the hundredth sheep and take care of it.

What Should Be Done?

The Priest comes once a month, but could we not have other visits sometimes, lectures, something to gather other people to. Something to touch our faith at its depth. Now it is barely surviving.

**You Have Many Non-Catholic Contacts.
Why Do You Try To Remain Catholic?
Have You Ever Asked This Question?**

No, never. I am Catholic and will remain one. I have never pondered over it or needed to ponder it. Sometimes the whole family goes to a Protestant Church [Ed.: Ulf is a Protestant]. And I have been to prayer meetings. I experience a warm Christian fellowship there. But most deeply in me I feel the longing to go to a Catholic Church.

**Does Your Openness To Other Christian
Denominations Mean That You Think We
Should Learn To Know And Respect Each
Other In Every Aspect?**

Exactly. I am happy that ecumenism has opened the doors. Although misunderstandings and misapprehensions continue. People do not know what the Catholic Church is. Sometimes I become angry and irritated, but must try to control myself and explain.

**Last Summer You Were At The
Ecumenical Week?**

To me, it was very inspiring. More Catholics ought

to come there next year, not least the immigrants. Almost all of the Catholic participants were Swedish. But the majority of Catholics in Sweden are immigrants. They should be encouraged to come along in this development. Otherwise there is a danger that the Catholic Church will be divided in two, one more ecumenical and the other one sticking to the old ways from the homeland to give themselves a sense of security.

**We Return To The Question Of What We
Can Do In The Parishes?**

They consist of people from so many countries. We should try to speak Swedish when we are together. It is our common language. We must understand that it is necessary (if the Church is to continue) that we keep together. The priests can help by gently welding us together. And we as members of the congregation have a great responsibility to give them support. It is more difficult for the Catholic Church in Sweden than in South Africa. There the Church is an obvious part of the community. Here there are so few Catholics, and one meets a negative attitude toward the Church.

Not So Much Today.

No, I mean toward religion in general. Cecilia comes home from school and says, "The other children say there is no God, how can you say that there is one?" What disturbs me is the prospect that I may not succeed in sharing my faith with my children. As it is, I don't think it is going to work. I lack the ability to give them what I received from my family.

**How Can You Have A Living Prayer-Life
Without Church, Congregation,
Weekly Mass?**

It is very difficult. I lack inspiration. I believe that for that reason the practical side, to be a tool, to practice one's faith in one life, is now stronger in me. Because the aspect of prayer is weaker. If a retreat is arranged, I don't know what to do with the children. Ten years from now I may have more time for meditation. . . .

**Is It Hard To Live So Far
From Your Roots?**

The first three years I didn't want to continue to live. The cold is difficult. Sometimes I think that I only live six months out of the year. But now I am beginning to think that it is beautiful even in the winter.

At first, I tried to accommodate myself too much, tried to think and dress in the way which would be accepted. I lost a little of myself in the process. Now I know that I want to be myself. That makes it easier for me to meet Swedish society. I am ready to stand up for what I am, including being a Catholic.

**Will You And Ulf Leave Sweden To Work
As Mutual Assistance Workers Again?**

If we can both get a job. Many of us from the U-lands go about with bad consciences. We have received



*Scandinavian Bishops gather in periodic Conference: (l. to r)
Bishops Martensen, Gran Brandenburg, Verschuren, Frehen,
Schwenzer and Goebel*

Some Swedish Highlights

(Katolsk Kyrkotidning)

A thousand Catholics gathered for a common Mass at Christina Church in Gothenburg September 25, 1983, to celebrate the 200th anniversary of the revived Catholic Church in Sweden. The Mass was celebrated in a number of languages to bear witness to the international character of the Church. The Church was loaned, gratis, by the city's German Lutheran parish.

* * *

October 6, 1983, the government of Sweden decided to give state aid to independent (including Catholic) schools. About half of the amount needed to educate a child in a public school will be allotted per student. Catholic Schools include St. Eric in Stockholm and Queen Astrid School in Gothenburg.

* * *

October 15, 1984, marked the 60th anniversary of the return of the Brigittine sisters to Sweden — at Djursholm. One of the high points was a speech by Dr. Gustav Hasselblad about his aunt, Maria Hasselblad, foundress of the Order's New Branch represented at Djursholm.

training and feel a responsibility to return what we have received by making a contribution to the U-lands. What can I do for Sweden? Really nothing.

**Do Not Say That, Margaret. Perhaps We
Need You More Than Do Many People
In Africa.**

Abridged and trans. by J. E. Halborg

* * *

A number of religious Brothers and Sisters who belonged to The Swedish (Lutheran) Church have entered the Catholic Church this year. It may be seen as part of the widespread concern over the close ties that have been formed between the Church and State and also a reaction to the Church of Sweden's practice of considering unbaptized citizens to be part of the Church. The leading member of the commission in charge of translating the New Testament into modern Swedish, Professor Harald Riesenfeld of Uppsala University has left the Church of Sweden and become a Roman Catholic. In Östra Sönerslöv, the eight Sisters of Mary the Mother of Jesus, a group which follows a Benedictine rule, became Catholic. And two of the Brothers in the Brotherhood of the Holy Cross at Östanbäck became Catholic. They will continue at Östanbäck, and thus this community hopes to continue in existence as an ecumenical monastery. The three members of a Franciscan Monastery at Jonseryd near Gothenburg were also received into the Catholic Church.

* * *

In October 1983, 30 musicians from all of Sweden met at the Cathedral to train themselves in current practices of church music. Anders Ekenberg discussed the material being prepared for the new hymnal: An ecumenical hymnal (Sampsalm) is now being planned for Sweden with a basic number of hymns being shared by all denominations and a supplement proper to each of the participating Churches. The work is well advanced and a list of the first half of the hymns chosen is now

available. There are hopes for a Catholic summer school of music in the future. The weekend was completed with special music in the Cathedral and the other churches in Stockholm at Mass and Vespers.

* * *

A recent attempt to discover how many Catholics there were in Ystad in South Sweden found that in place of the 34 persons that were already known, there were 300 persons! A number of new projects have been begun in the parish. These include a book-stand and a youth camp. An outing to a medieval church was attended by 14 children and young people and 16 adults. A catechetical circle has eight persons. Twice a month a priest comes to celebrate Mass. Even between these visits the Congregation shows a vigorous life.

* * *

The Catholic parish in Norbotten lies in the far north of Sweden. 230 Catholics live in an area about as large as Portugal. 80 of them live in Luleå and form the congregation of St. Joseph the Worker. They come from 23 different countries, the newest immigrants being from British Guiana and Sri Lanka. In the past ten years, attendance at Mass has grown, despite the distances. A number of children have been born to the parish and there have been ten converts. The priest for the whole parish is Fr. Robert Olsson OMI. He is assisted by two Oblate Brothers and three Sisters of Saint Joseph. Sunday masses are held in a room in Luleå. Weekday activities center in Mariebäck, three miles from Luleå where retreats are also held. A large barn is in process of being converted into a church at the retreat center. It is hoped that it will be ready in October of 1984.

* * *

Holy Week in Norrköping's St. Birgitta Church began with families from Latin America, Poland, Hungary, Czechoslovakia, Italy, most of Western Europe and native Swedes standing in the Plaza before the Church for the Blessing of Palms. Around 80 of them had been on retreat most of the previous week. By the end of the Mass, another group of parishioners had gathered for their Mass, this time in Polish. The first Catholic Mass in Norrköping after the Reformation was celebrated in 1897. The present Church dates from 1928. 1200 Catholics are registered in the parish. The Poles are the largest group in the parish (about 400) but South Americans (especially from Chile) are present in growing numbers. Once a month there is a Spanish Mass. There is also a monthly Latin Mass. 123 children are receiving religious instruction in the parish. Several lay catechists help the pastor in this activity. The parish also broadcasts a 15 minute program each week on the local radio.

* * *

A branch of Opus Dei was established in the summer of 1984 in the Diocese of Stockholm. The Regional Vicar for Sweden is the Very Rev. Juan Bernaldo. He is assisted by Richard Hathaway. The Center is located at Götgatan 62 1tr, S 11621, Stockholm. The purpose of the "Prelature" is to help the Christian faithful to sanctify themselves in the world, in the fulfillment of their duties.

* * *

In the Summer of 1984, new Church buildings were begun in the Swedish University towns of Uppsala and Lund. In Uppsala there are presently 1300 Catholics who must find room at Mass in a Chapel designed to hold 56 persons! It has taken the Congregation six years to gain their building permit, and it is hoped that the new Church will be ready in a year and a half. In Lund, it has taken 20 years to gain Municipal permission to build! This Parish has been very active in recent years with courses of instruction, a Dominican third order, and an active Choir. Holy Thursday, the Chapel received eleven converts; 40 children were baptized in 1983 and over 40 persons were confirmed. The parish celebrates Mass in Swedish, Spanish, Polish and Hungarian.

* * *

Two priests were Ordained for the Church in Sweden and one new Deacon. The two Priests are Bengt Höberg and Ingemar Svantesson, Benedictine monks from a community which had been formed in the Church of Sweden. This will make the Community to which they belong at Östanbäck near Sala into an ecumenical foundation. The two men were ordained at a Benedictine Monastery in Holland. In Germany, Frans-Eric Larson was ordained a Deacon. He is the leader of a group of Franciscans who have a monastery at Jonsered near Gothenburg. The entire Community of three Franciscans became Catholic. Their Community will become a Third Order Franciscan foundation to be known as the Brotherhood of Saint Francis.

* * *

Four Assumptionist Sisters from a Community in Denmark have begun work in Gothenburg. They are presently involved in language studies and hope soon to begin sharing in the established parish work in Gothenburg.

The Norwegian Ecumenical Dialogue Forum Is Broadened

OSLO (CNI) Established here one year ago, the Norwegian Theological Dialogue Forum (Norsk teologisk samtaleforum, NTS) now also counts a representative from the Orthodox Church in the country, Father Johannes, who attended his first meeting in March. On the other hand Norway's two largest free churches, the Pentecostal Assemblies and the Evangelical Lutheran Free Church, have not yet joined the forum. The World Council of Churches' "Baptism, Eucharist and Ministry" is a central document for NTS discussions at the moment.

At present the NTS gathers representatives from the Orthodox Church, the Roman Catholic Church, the (Lutheran) Church of Norway, the United Methodist Church, the Baptist Union, the Mission Covenant Church and the Salvation Army. It is up to each church to decide how representatives shall be selected and which status they shall have within their own churches. Still, there is agreement that the NTS is more than a private forum, and that participation implies some kind of official church recognition of the necessity of ecumenical dialogue.

Encounters In Stockholm 1984

THE EDITOR

THE CATHOLIC MASS AT TIBBLE LUTHERAN CHURCH

After my arrival in Stockholm, Sweden, this year I had done some telephoning and made certain arrangements. So on Sunday morning I was up early in order to take the subway to East Station in time for the 9:26 train of the Roslags R.R. to Tibble Station north of Stockholm. As usual during the vacation-time of the year, this narrow-gauge line was manned by teen-age boys and girls (except for the locomotive engineers)!

My purpose was to attend the Sunday Mass of our Täby parish which takes place regularly in the Ecumenical Chapel of Tibble Lutheran Church's large modern complex. Out at Tibble three Little Sisters of Charles de Foucauld got off the train too, and started walking purposefully toward a large building. In hopes that they, too, were going to Mass, I followed them. My hopes were not disappointed, and soon they and I had entered these State Church premises, which include offices, classrooms, cafeterias, meeting rooms, rest rooms, the "Ecumenical Chapel" (for the use of other Churches), and, on the top floor, the actual Lutheran church, all in one big, square, white, modern building.

I found my way to the Chapel, on the Second Floor, an oblong room seating about 100, with the free-standing altar at the middle of one of the long sides, flanked by the Reading Stand to our right and the Tabernacle to our left. (The latter, a work of art in a silver metal, belongs to the Catholic parish and, I believe, is kept during the week in a small locked room rented on a continuing basis by the Catholics.)

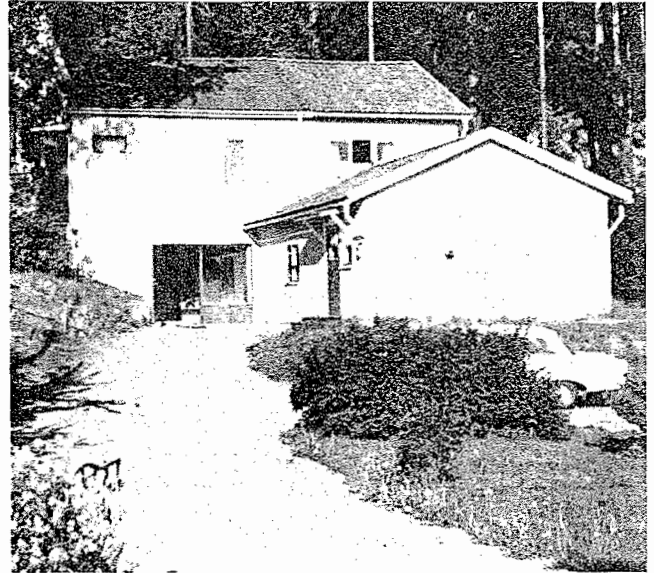
We were about 60 present, of whom about a dozen were children of various ages. (The smallest ones had to be temporarily removed from time to time, when they cried or became obstreperous!) Two ladies with several well-behaved children, all finely dressed, were obviously from Africa. I was later told that, in addition, there were 30 in the congregation out at their other parish-Mass at Åkersberga that morning for the Parish's Sisters and for a group of Chilean immigrants (and Mass is also said at the Brigittines' guest house chapel at Djursholm).

Father Kaspar Deis, O.M.I., said the Mass and preached; and we sang several hymns unaccompanied, as we had no organist for the Chapel's small organ.

After Mass we adjourned to the smaller of the complex's eating room for Church Coffee. Out in the street afterwards, I found one of the parish cars, and Father Deis drove me and the three Little Sisters to the Oblate Fathers' rectory in Täby, where he showed them into the small rectory chapel for their obligatory hour of meditation.

Meanwhile Fr. Clyde Rausch, O.M.I., the superior of the American Oblate Fathers in Scandinavia and the Kyrkoherde (pastor) of the Täby parish, arrived from his Mass at Åkersberga, and he and Fr. Deis and myself were soon on our way to the Brigittine guest house at Djursholm for lunch.

Here I met Msgr. Kristian Hylla, the diocesan Chancellor, who was recuperating from severe injuries suffered



The Catholic rectory in Täby

in an auto accident some months before. He is, I knew, highly valued by the others at the Chancery Office, and not only he but his careful, accurate work was being missed there.

Back at the Oblate rectory we found the Little Sisters picknicking out on the front lawn. So they were invited in for coffee. But after they had been sent off to the train to continue their trip, I was able to have a word with Father Clyde before my own departure:

THE AMERICAN OBLATE FATHERS OF SWEDEN AND NORWAY

He told me that the Täby parish was doing well. The Oblate Fathers are short-handed in Sweden, but young Father Robert Kell, O.M.I., whom I had met here last year, was again visiting them and helping out; and it was hoped he would eventually be allowed to join the team on a regular basis.

The three North Swedish parishes continue as usual — at Sundsvall, Umeå and (farthest North) Luleå with its Catholic Center "Mariebäck." They hope to be able to dedicate their octagonal, log-cabin church soon, although it is still not completely finished. "Mariebäck" has apparently become a very popular place for group visits and for retreats, etc.

Fr. Dieser, O.M.I. in Umeå and Fr. Schoeberle, O.M.I. in Sundsvall continue their work as usual.

In Norway, I was glad to hear, Fr. Alex Kons, O.M.I., is back as Sokneprest (pastor) in the oil capital, Stavanger, on the west coast. A Vietnamese priest has been added to the Stavanger community, but is frequently away, visiting Vietnamese Catholics in other places. Fr. Lon Konold, O.M.I. continues as pastor in the neighboring parish of Haugesund. Fr. Rausch says that the beautiful, new Catholic church is much appreciated in Stavanger.

Finally, I asked him about the Tåby parish's ecumenism, a field in which it had been very active. He replied that it is still interested and active in this, and in fact the frequent, regular meetings of the local clergy of the various churches have even more of interest to offer now with their friendly discussions and increased cooperation.

But the time for my train back to Stockholm was approaching, so Father Clyde walked me down to the station and saw me into one of its cars.

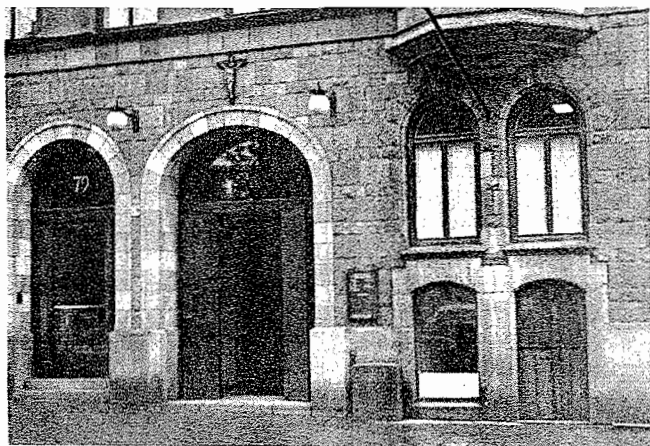
[As we go to press we have learned to our sorrow that Father Deiser has died of a heart attack on November 30. This creates a staffing problem for the O.M.I. in Sweden.]

KYRKOHERDE JAN SMITH

Back at my hotel, I had a chance for a nap before starting out again that Sunday for an appointment with Pastor Jan Smith, Kyrkoherde of Catholic Maria Bebådelse (Annunciation) parish, whose cellar-church had previously been served by a Dominican community. So at 6:30 P.M. I was entering Linnégatan 79, the apartment house under whose courtyard lies this small church. A board inside the entrance showed me that some Dominicans are still living there, and that Father Smith was on the top floor. I eventually discovered a little elevator about the size of a coffin-on-end and ascended there in comfort; and I found Father Smith waiting for me when I rang the doorbell.

With his very blond, almost white hair, he is a striking figure. He greeted me in a friendly way, remembered our previous meeting, and let me into his comfortable and tastefully furnished sitting room.

It appears that he is a Permanent Delegate of the Holy See to the Stockholm Conference (on security and disarmament), and was chosen and sworn in as a papal diplomat by the Papal Secretariate of State. So although he spends his time partly in Stockholm, he must visit Rome periodically, to report. He finds this very interesting and worthwhile, and meeting all these representa-



Entrances to the apartment house and its Cellar-Church of the Annunciation on Linnégatan, Stockholm

tives of various nations and discussing affairs with them has broadened his knowledge and outlook.

Of course, he still remains pastor of Annunciation parish. This, the smallest of Stockholm's three inner-city parishes, is also the most homogeneous, he told me. It attracts the diplomatic corps, and, covering a largely middle and upper class neighborhood, its parishioners are still mostly native Swedes, with a smaller percent of immigrants than is usual in Swedish Catholic parishes today.

In addition, he considers his parishioners very cooperative, supportive and united. There is apparently no squabbling among themselves or with their priest. And the Dominican Fathers who still live in the apartment house help out with the Masses and hold the fort when he is away on his diplomatic business. An ideal situation.

But by now it was 7:00 P.M., and Father had to get ready for his Sunday evening Mass. So I said "au revoir", and returned to my hotel.

FATHER RUNE P. THURINGER AND STA. EUGENIA'S

The next morning I arrived at Sta. Eugenia's at 9:00 o'clock. As I approached, Father Rune P. Thuringer, S.J., came out and greeted me warmly. (As our *Bulletin* readers will remember, he was a Lutheran clergyman, secretary to the Swedish Church's Bishop of Strängnäs, who became a Catholic in Bishop Nelson's time, and more recently, after his lovely wife died, joined the Jesuits and was ordained a Catholic priest a couple of years ago.) He was now just back from vacationing on Sweden's island of Gotland and looked very fit.

He told me that Sankta Eugenia's is doing very well indeed in its new location on Kungsträdsgården park, with their many courses for youth and grown-ups, and with the Catholic bookstore, and their various well-attended Services. In fact, they are almost *too* successful, he said, and are so busy now that they have to limit their activities somewhat. Thus they have a strict rule that no baptisms, marriages or burials are to be performed for parishioners of other parishes, and the first question they ask anyone requesting such ministrations is "Where do you live?" Of course, this safeguards the rights of the other parishes, too. For many people outside Sta. Eugenia's would like to be married at or have their loved ones buried from this nice new church!

I asked him about the Jesuits' parish in the Cathedral and University City of Uppsala, forty miles north of Stockholm. He said they are ready to begin construction on their new church there, but nothing is yet visible, so to speak. Next summer, however, there should be something to be seen. The site is by the little river that runs through town, beside the river-side park near the railroad station, and is therefore in the middle of the city.

And he further told me that the Maria Sisters have bought the land next door to this, and are building their new headquarters there. Sister Hildegund, Sta. Eugenia's

efficient and valued Parish Assistant, is now up in Uppsala to supervise this latter work.

Finally, he mentioned, too, that not only are there Sisters of Mother Teresa's order now in Sweden but also three Brothers (one, I believe, a Scandinavian).

But it was now 9:30, and the time for my next appointment was approaching, so Fr. Thuringer led me to the bus stop and put me on a #43 bus.

FATHER PAUL SCHMIDT, S.J., AT THE CHANCERY OFFICE

The bus deposited me at Medborgerplats in Södermalm, the southern part of the central city. After a short visit in St. Erik's Catholic Cathedral, where I marveled anew at how smoothly the architect had managed the transition between such disparate entities as its old and new parts, I went around the corner to Götgatan, rang the bell at #68, climbed one flight and went along a corridor into the Biskopsämbetet (the Bishop's or Chancery Office) and so into the office of Father Paul Schmidt, S.J., the Episcopal Vicar. Here he, looking very well, welcomed me with open arms. He was holding the fort alone at the moment, but Father Paul Glagowski, S.T.B., the Vicar General, had asked him to give me his regards.

I, in turn, brought regards to them from Msgr. Hylla, convalescing in Djursholm.

Bishop Brandenburg was away at meetings in Bavaria, I was told, and would then start his vacation. But he had left me his article on the diocese for our yearly *St. Ansgar's Bulletin*. In addition, Father Schmidt handed me the current Swedish Statistics, compiled, I believe, by the head of their Catechetical Commission.

Since I had now been given the Bishop's "report", we did not discuss Sweden's Catholic situation in detail. Father did mention the growing shortage of priests — a world wide situation. But he also mentioned that, although foreign recruits to the women's religious orders were now few, the native Scandinavian recruitment seemed to be holding up well — and especially for the Discalced Carmelite convent at Glumslöv in south Sweden.

He mentioned the coming new church in Uppsala. And he added that a new church was to replace the old in Oscarström, while a rectory was to be built at Halden for the pastor of this double parish on Sweden's west coast.

But now feeling that I had taken up enough of Father Schmidt's valuable working time, I rose to go, and we said good-bye — "till next time", he added.

About the 15 "O's", The Brigittines and Syon Abbey

NICHOLAS ROGERS

"I. O Domine Jesu Christe eterna dulcedo.

O Jesus Christ! Eternal sweetness to those who love Thee, joy surpassing all joy and all desire, salvation and hope of all sinners; Thou Who hast proved that Thou hast no greater desire than to be amongst men even assuming human nature during the course of time for love of men, recall all the sufferings that Thou hast endured from the first moment of Thy conception, and especially during Thy passion, as it was decreed and ordained from all eternity in the Divine plan.

Remember, O Lord, that during the Last Supper with Thy disciples, having washed their feet, Thou gavest them Thy Precious Body and Blood, and while at the same time Thou didst sweetly console them, Thou didst foretell them Thy coming Passion.

Remember the sadness and bitterness which Thou didst experience in thy soul as Thou prayed: "My soul is sorrowful even unto death."

Remember all the fear, anguish and pain that Thou didst suffer in Thy delicate Body before the crucifixion, when, after having prayed three separate times, bathed in a "sweat of blood", Thou wast betrayed by Judas, Thy disciple, arrested by the people of a nation Thou hadst chosen and elevated, accused by false witnesses, unjustly judged by three judges, all this in the flower of Thy youth and during the solemn Paschal season.

Remember that Thou wast despoiled of Thy garments and clothed with the garments of derision, that Thy face and eyes were veiled, that Thou wast buffeted, crowned with thorns, a scepter placed in Thy hands, that Thou was fastened to a column and crushed with blows and overwhelmed with affronts and outrages.

In memory of all these pains and sufferings which Thou didst endure before Thy Passion on the Cross, grant that before I die, I may with true contrition make a sincere and entire confession, make worthy satisfaction and be granted the remission of all my sins. Amen."

This is an adaptation of a

Pater noster, Ave Maria,

translation, published in Bruges in 1576 for the use of English Catholics, of the first of the Fifteen "O's", a series of fifteen meditations on the Passion, each beginning with an O. These are commonly ascribed to St. Bridget of Sweden, but they are not to be found in the *corpus* of her writings compiled by Prior Peter Olafsson and Alfonso de Vadaterra, and have been rejected as supposititious by Wilmart and others.

Wilmart, writing in 1935, noted the prevalence of the Fifteen "O's" in England. On the Continent their appearance is occasional. I have encountered them in less than half a dozen continental books of hours of the 15th and early 16th centuries. It was not until they were published in pamphlet form in Rome about 1478 that they achieved some measure of popularity, running to 21 Latin editions and five German ones between then and 1500. By contrast, I have calculated that they appear as an original part of the text in over 60% of books of hours produced in England, or in the Low Countries for the English market, in the 15th and early 16th centuries.

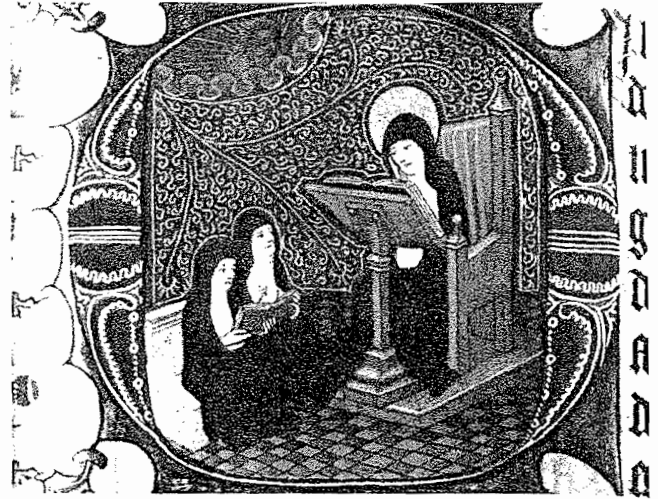
The earliest example of the devotion I have discovered so far occurs in B.L. Add. MS. 16998, a missal illuminated by the famous London illuminator, of Nether-

landish extraction and training, Herman Scheerre. On stylistic grounds it is to be dated c. 1405-10. Unfortunately nothing can be said for certain about the patron, a layman, who is depicted in one of the miniatures. The Fifteen "O"s are unattributed in this manuscript, but a link with St. Bridget is established in Aberdeen University Library MS. 25, a Sarum book of hours. This contains calendrical tables fixing its date between 1406 and 1424, and costume and other details suggest that it should be placed toward the end of that period. For the time being, it is sufficient to note that the Fifteen "O"s, which are prefaced by a lengthy rubric, are illustrated by an initial depicting St. Brigid seated reading to two nuns. In most early instances of the Fifteen "O"s the prefatory rubric, if there is one, is brief and non-committal, usually describing the devotion as "a good and devout prayer to Our Lord Jesus Christ". MS. B.11.18 in the library of Trinity College, Cambridge, of c. 1430, has a rubric referring to the number of Christ's wounds 'according to Bernard'. I suspect a scribal error has led to the substitution of his name for that of Bridget. The connection with the Mother of Vadstena is clearest in MS. 16.G.5 in York Chapter Library, dated to c. 1420 by Christopher Wordsworth, in which the prayers are called 'XV orationes sancte Brigitte'.

This MS. 16.G.5 is a book of hours of the use of York, which belonged to someone connected with the parish of All Saints Pavement, York; and several of the early texts of the Fifteen "O"s prove to have links with Yorkshire. From a study of the calendar, litany and memorials of saints in Aberdeen 25 it can be deduced that it was executed for someone living in the vicinity of Selby. Of about the same date as Aberdeen 25, and also produced in Flanders for an English client, is the badly mutilated Bodleian MS. Lat. liturg. f.9. The Fifteen "O"s (unfortunately beginning imperfectly) are to be found in a supplement executed for the first owner, a woman called Katherine. Among the other prayers in the supplement are a memorial of St. Bridget (with an antiphon beginning 'O brigida swecie beata principissa') and one of St. John of Bridlington, the prior of an Augustinian house in Yorkshire, who had been canonized in 1401 . . .

Wilmart spotted this Yorkshire connection, and suggested that the Fifteen "O"s were in fact composed by an anchoress living in that area. But why, then, should the prayers be ascribed to St. Bridget, rather than some local mystic such as Richard Rolle? Yorkshiremen early showed an interest in Bridgettine spirituality. One of the earliest defences of St. Bridget's *Revelations* was written by Geoffrey, abbot of the Cistercian monastery of Byland in the North Riding of Yorkshire c. 1397-1400.

Active lay interest in the Bridgettine order in England dates from 1406, when Philippa, the daughter of Henry IV, married Eric XIII. She was accompanied to Sweden by a Yorkshireman, Sir Henry FitzHugh, lord FitzHugh, whose family seat was at Ravensworth in Richmondshire. He visited Vadstena, where he announced that he had undertaken to found a Bridgettine house at Cherry Hinton near Cambridge. This plan proved abortive, as did that of Henry IV, who was caught up in the initial enthusiasm, to convert the decayed hospital of St. Nicholas at York into a Bridgettine house. But they laid the ground for Henry V's foundation of Syon Abbey in 1415. To assist Lord FitzHugh in his plans two Bridgettine monks, John Peterson and Katillus, came over to



St. Bridget reading to two nuns. An illustration for the 15 "O"s in a Psalter and Horae B.V.M. executed in the late 1410s or early 1420s. Miniatures by the artist of the Hours of Dom Duarte

England in 1408, where they remained until the foundation of Syon. Where they lived while recruiting postulants for the new order is something of a mystery. Perhaps they resided at Ravensworth, where they would have been in an ideal position to introduce the devotion of the Fifteen "O"s to Yorkshire.

There is another interesting group of early English examples of the Fifteen "O"s. They occur in Bodleian MS. Lat. liturg. g.8, a prayer-book written at either St. Albans Abbey or its northern cell of Tynemouth in the 1440s or 1450s, and, together with a St. Albans litany, were added to Bodleian MS. Gough Liturg. 18 in the mid 15th century. This suggests that they had become a standard part of the devotional life of St. Albans Abbey. . . . This interest is understandable in view of the important part which the Benedictines of St. Albans played in the foundation of Syon Abbey. Two St. Albans monks helped draw up the *Additiones* to the Brigittine Rule of St. Saviour for the local use of Syon. The first regularly appointed confessor-general at Syon was Thomas Fishbourne, a former steward to the abbot of St. Albans who had become a hermit. Fishbourne also provides another link with the north of England; Thomas Gascoign records that 'before his entry into religion he was a great squire, and a devout, in the north of England'. Not far from St. Albans is Markyate, from where came Joan North, the first abbess of Syon.

There is thus a good degree of circumstantial evidence to support the Bridgettine origin of the Fifteen "O"s. This is not to say that they were composed by St. Bridget herself. The phrase "orationes sancte Brigitte" does not necessarily have that implication. Perhaps the circumstances of their origin are most truly reflected in the rubric to the 1576 translation: 'Fifteene Prayers righte good and vertuous, vsually called the .XV. Oos, and of diuers called S. Brigets prayers, because the holye and blessed Virgin vsed dayly to say them before the Image of the Crucifix, in S. Paules Church in Rome'.

Acknowledgements

(I am grateful to Fr. John Halborg, Andrew Breeze, Nigel Morgan and William Tighe for their help and encouragement during the writing of this article.)

The Catholic Church in Norway in 1983

FATHER KJELL ARILD POLLESTAD, O.P.

It is always difficult to know which events one should dwell on when giving a short annual report on a Church's life. For the most important things always occur in secret: we can neither see nor measure the growth of God's Kingdom in the individual heart or mind, and the life of faith is a "mysterium" which is independent of outer results or activities.

This year I shall begin with our Sisters. After Vatican II they have shown an outstanding ability at readjustment and renewal. The State had taken over many of their traditional tasks in society, and the decrease in vocations, too, has contributed mightily to a change in the Sisters' life and work. This applies especially to the so-called active congregations. These have sold their hospitals, and have switched to running kindergartens, for example, or retirement homes. But now many of the Sisters themselves need a retirement home after an arduous life in the Church's service. And so, on April 6, Bishop Gran dedicated the Elizabeth Sisters' new retirement home and chapel at Lillestrøm. This is a very handsome building, where the Sisters can spend their final years in prayer and well-deserved leisure.

In the past year two churches have also been dedicated. On May 15 St. Eystein's Church in Bodø, North Norway, was consecrated by Bishop Gerhard Goebel, Prelate of Tromsø. That that beautiful church could be built was due to the generosity of the German Bonifatius Werk in Paderborn. Its Secretary General, Prelate Kötter, attended the consecration together with all the Norwegian bishops. The little parish had worked hard to make this a real celebration in every way, and even the severe North Norwegian weather gods smiled, for once, upon their efforts. And one of the city's Lutheran organists, Kåre Johs. Brekke, had composed a special *Missa Consecrationis* for the great occasion.

Then on June 11, Bishop Gran consecrated the new St. Svithun's Church in Stavanger down on the west coast. This church holds 220 seats, and has, in addition, a special Lady Chapel which can be used for weekday Masses. The church was designed by the architect Thomas Thies-Evensen, and has created quite a stir because of its beautiful architecture and its successful adaptation to the requirements of the Liturgy. As with many of our medieval churches, just to look at it is like attending divine service.

One of the Church's faithful priests in Norway, Father Johannes Rommelse, reached 75 in 1983, and so retired as Parish Priest (pastor) at Hønefoss. Fr. Rommelse is from the Netherlands, and belongs to the Marist Order, but has spent all his priestly life in Norway. He will spend his retirement as Chaplain for the Elizabeth Sisters' Home in Lillestrøm.

On June 16 Sister Mary Reginald Farrelly, O.P., reached 85. But she is still hard at work as Bishop Gran's secretary, as she had been all through the years he was Bishop of Oslo, and Sister Mary's legendary memory is still an important part of Oslo's episcopal archives.

On Nov. 23 our beloved former Vicar General died, Msgr. Franz Josef Fishedick. "I want to remember him

for his unswerving and self-sacrificing loyalty," wrote Bishop Gran in his memorial eulogy. Norwegian Catholics especially remember Pastor Fishedick for his loyal conduct during the War, while he was Parish Priest in Haugesund. He was a zealous priest and could be strict. But his heart was big, and he was beloved in all his parishes, especially by the children. His combination of German thoroughness with a good education in economics made him, too, an excellent administrator of the diocesan finances.

On December 1 Bishop Gerhard Goebel of Tromsø became 50 years old, and this was celebrated fittingly by both his city and his parish (of which he is the Parish Priest as well as Bishop). There was Open House all day at the Bishop's Residence, and on the following Sunday the parish held a big party for its Bishop.

It must be said that, on the whole, 1983 was a bishops' year. For the most important event in our little Norwegian Catholic Church during the year was undoubtedly the accession of a new bishop to the See of Oslo. Bishop John W. Gran retired on the 1st Sunday of Advent, and was succeeded by Bishop Gerhard Schwenzer, Prelate of Tromsø and formerly Coadjutor Bishop of Oslo. Born in Limburg, West Germany, he studied at Heidelberg and at Rome's Gregorian University, and, prior to his appointment as Apostolic Administrator in Middle Norway ten years ago on the resignation of Bishop Rüh, he was Novice Master at the Picpus Fathers' German Novitiate. He is considered an excellent theologian, and was the Catholic host at St. Olav's Jubilee in Trondheim and Stiklestad in 1980.

The change of bishops was solemnly marked on Sunday, Dec. 11, by High Mass in St. Olav's Cathedral Oslo, where Archbishop Luigi Bellotti, Papal Pro-nuncio to the Nordic Lands, and Bishop Goebel were also present. Present, too, both at the service and at the reception which followed, were the Primate of the Norwegian Lutheran Church. Oslo's Bishop Andreas Aafлот, and, from the Government, Minister of Education Kjell Magne Bondevik and Minister of Culture Lars Roar Langset (who also acted as toastmaster for the occasion); and Oslo's Mayor, Albert Nordengen, also jointed the festivities.

In the many fine speeches at the reception tribute was paid to Bishop Gran for his successful efforts as bishop during a period of reform and transition in the life of the Church. During his time as head of Oslo's Catholic Diocese not a little was accomplished, both spiritual and material. "The Catholic Church in Norway is a minority church, but that its significance is much greater than the size of its membership would lead one to expect can be felt on an occasion such as this," said the Lutheran Bishop in his congratulatory remarks.

Bishop Gran himself passed on to his successor the same advice he had received from Pope John XXIII. "Just do as I do; don't try to imitate your predecessor!" Bishop Schwenzer himself has stressed at various times that it is not easy to follow a man like Bishop Gran. And he especially feels a handicap in being of

foreign origin. But this feeling is not shared by Norwegian Catholics. Our attachment to Bishop Gran was due not to his being Norwegian, but to his being a good bishop. Bishop Schwenzer has already lived many years in Norway as Bishop in Trondheim, and he speaks our language admirably, with that little "Catholic" accent which distinguishes most of our clergy. And we Nor-

wegian Catholics also know that, in the Church's big family, national origin takes second place. When the first Bishop of the Roman See was a Galileean convert, we shan't complain at receiving a genuine Rhinelander as Bishop of Oslo! And Bishop Schwenzer has, besides, in so many ways already shown that he carries his new country and its people in his heart!

In Norway: North, Middle and South — 1984

THE EDITOR

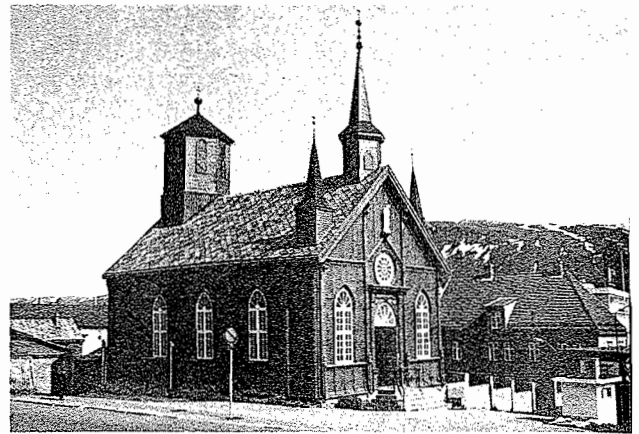
a) TROMSØ'S RENOVATED PRO-CATHEDRAL

My first stop in Norway this summer was in Tromsø well above the Arctic Circle. I had been hoping to meet Bishop Gerhard Goebel, M.S.F., Prelate of Tromsø, here in the former Vicariate Apostolic of North Norway. But I found on my arrival that he was away and would not arrive back till the end of the week. (He had written me to this effect, but the letter had arrived in New York after I had already left, so I did not find it until I returned there after my trip.) And I found that his helper in Tromsø, Father Kjell Arild Pollestad, O.P., was also away. (Fr. Pollestad is also head of Information Services for the Norwegian Catholic Bishops.)

This meant that I inadvertently had two days of "vacation" with no interviews. So I started out forthwith and dropped first into the large wooden Lutheran Cathedral across from my hotel. It is an old-fashioned Victorian sort of edifice in Carpenter's Gothic, with a hammer beam roof *and* a gallery running all around. But it has a devout and impressive interior, with sanctuary windows by Gustav Vigeland (better known for his sculptures) — the bronze serpent lifted up in the desert on one side, Christ on the Cross on the other side, and, in the middle, a large and worthy altarpiece of the Resurrection.

Proceeding further, I found our own little Catholic Pro-Cathedral, also of wood, the only Catholic church for hundreds of square miles. It turned out to be open, so I went in and was very pleased with the improvement which its fairly recent redecoration had accomplished: From being a small Victorian replica of the Lutheran Cathedral, the interior was now more appropriately rearranged for the revised liturgy, and the new color scheme created a beautiful effect, with its light-beige walls, white pillars and pilasters and trim, picked out in gold, and, for the pews and the pulpit panels, a greyish blue.

The seats of the clergy now occupy the small, square-ended "apse", while in front of these stands a small, new table-altar made of native, Fauske marble. The pulpit stands to our right, the artistic metalwork tabernacle to our left, and beside the latter the sanctuary lamp is held in the middle of a triple-branched candle stand. In the little rear choir gallery stands a real pipe organ recently donated, I believe, from Germany (as was the cost of the redecoration). Four handsome modern chandeliers with large, clustered globes hang from the vaulted ceiling. The pews hold less than 100, but, as the



The little Catholic Pro-Cathedral and Bishop's House Tromsø, North Norway

entire Catholic population of the Prelature is only 600, this should suffice!

That afternoon, I continued my tourist activities by taking a bus over the long bridge that joins the small city's island to the mainland, to the so-called "Arctic Sea Cathedral". This very modern looking Lutheran Church really surpassed my memory of it (from former visits) in beauty, with its striking series of A-frames, like an accordion, progressing in size (first down then up) the length of the building, and, inside, the huge and colorful window behind the sanctuary. While I was there, busloads of tourists came and went, but the church still kept its impressive and devotional impact.

Back in my hotel, I spent the evening at my window watching the ship traffic moving up and down the Sound, the motor traffic moving to and fro across the bridge, and the bustle attending the visit of the Hurtigrute or Express Steamer to the quay down in front of me.

b) THE NEW CHURCH IN BODØ, ITS PASTOR, AND THE DOMINICAN NUNS

On my arrival at my next port of call south, the small fishing city of Bodø, still above the Arctic Circle, I phoned the English Dominican Sisters, and Sr. Mary Carmel, O.P., invited me to come to the 7:30 P.M. Mass and have supper with them afterwards. So I started out in good time for the mile long walk up the hill to Parkveien and out to Hernesveien 22 — where I caught my

first view of the new Catholic church of St. Eystein's:

Built of wood on concrete (through German funds) it is not large, seating only 80 or at a pinch 100, but it makes a commanding picture on a slight rise in the ground, with its high-pitched A-frame roof and the tall, narrow, concrete bell tower off at one side but connected to the church by the porte-cochere entryway. Inside, the high roof gives a spacious effect (though I was told this adds noticeably to the heating bills), and the whole impression is one of simplicity but not bareness. At each end a long, narrow, vertical window, with small colored panes set here and there among the white ones, reaches up to the peak of the roof, while at eye level low, horizontal windows of plain clear glass give a glimpse of the surrounding birch trees outside.

The marble table-altar near the east end is of local Fauske marble, and is almost identical with that in the Catholic church at Tromsø. To our right is the large reading desk, and to the left the handsome metal tabernacle on a stand. The beautiful Stations of the Cross were painted by Sr. M. Ansgar, O.P. of the Community here. Below the church one finds the parish hall (with its kitchen, a two car garage, the utility room and the obligatory bomb shelter).

To my surprise there were large groups of people standing at the entrance and sitting in the church, when I arrived; and by the time Mass started the pews were full! It was a West German tour group sponsored by the St. Ansgar Werk — with its own two busses, its own organist (who led the congregation in German hymns from the electronic organ in the back of the church), and its own priests who, together with St. Eystein's own Father Josef Hartmann, M.S.F., now proceeded to celebrate the Mass in German, including a short sermon!

Consequently it was 8:30 by the time I was able to make my way back of the church and over to the Dominican Sisters' new convent (Mariaklostret, Alkeveien 1). I found its interior much more inviting than its dark wood exterior. I gathered that although the sale of their large youth center next door (Barnevennen) to the Municipality is not yet consummated, the rent being paid by the latter for the use of the building is sufficient for the nuns to keep up the mortgage payments on the new convent.

Actually, the nuns seem somewhat nostalgic for their former St. Sunnivahjemmet residence with all its inconveniences, because of the good views from its windows. The new convent is entirely closed in by the houses along Alkeveien on one side and the new church on the other.

Entering from a very practical porch with a metal-grid floor, I was warmly welcomed by Sr. M. Carmel, O.P., the Prioress, full of life and spirits, and by Sr. M. Ansgar, O.P., the kindly, sagacious former Prioress General of this 3rd Order English Dominican Congregation. And I was introduced to a relative newcomer — Sr. Valerie, O.P., a tall, youngish nun with a sense of humor and the gift of making friends with parishioners and townfolk. Sr. Pauline was away on sabbatical leave in Rome and England, improving her therapy techniques. And Sister Sunniva was home for the celebration of her Silver Jubilee of Profession.

I got the picture of St. M. Ansgar doing her art work, Sr. M. Carmel and Sr. Valerie doing the housework and

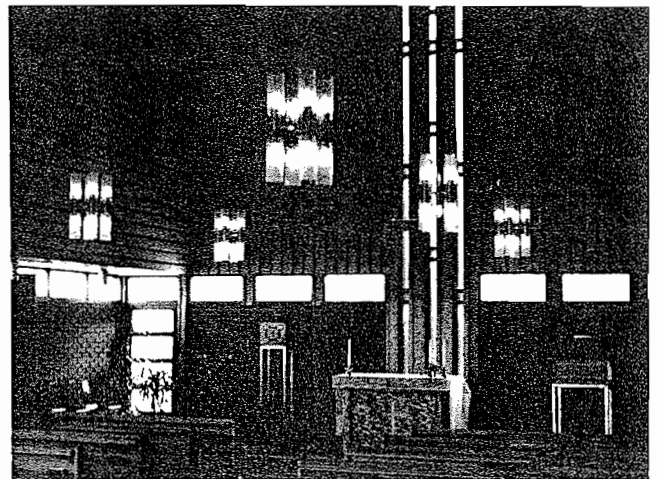
also helping out in the parish (Sr. Valerie is the sacristan and, I believe, is a catechist). And the other two Sisters are the convent's wage-earning supporters — Sr. Pauline with her speech therapy at the local Institute, and Sr. Sunniva as a nurse at the local hospital.

Meanwhile, I had been enjoying a smørbrød-type supper with them. But at 10:00 p.m. I said "Goodnight" and walked back to my hotel.

The next morning (Saturday) I phoned Fr. Josef Hartmann, M.S.F., the Sokneprest of St. Eystein's, and he very kindly came and fetched me out to the church, which he showed me in detail. Afterwards, he took me into the sitting room of his fine rectory next door. He told me that the church (which holds 80) usually has a congregation of about 40. (The former parish-chapel could only hold 25.) But on big occasions the church is filled. These great occasions are usually three in number: The Christmas Midnight Mass, which is very popular with non-Catholics, the Good Friday Service, which is also very popular with them (this year even the local Lutheran Bishop attended, and took part in the Veneration of the Cross), and (in January) the Catholics' Service in the series held during the Week of Prayer for Unity.

This Week of Prayer is quite popular in Bodø, sparked as it is by the ecumenical enthusiasm of the Methodists' lady Pastor and the organist of Bodin Lutheran Church (devotee of things medieval, including Gregorian Chant), and by Father Hartmann himself, as well as by a few kindred Lutheran clergy. This same group has also re-kindled interest in the observance of Olsok (the feast of Norway's Patron, St. Olav Haraldsson, on July 29). They started this in 1980, the year of his jubilee, and this year it will be quite elaborate and last a full week.

Also, he told me, there is much interest in the new church shown by visiting school classes and adult-education groups, wanting to learn something about the Catholic Church (of which most run-of-the-mill Norwegians are still quite uninformed). So Father shows them around the church, explaining everything, and has evolved a kind of lecture in which he proceeds from this particular church in Bodø to the Catholic dioceses in Norway, and from there to the Church throughout the world.



Interior of the new St. Eystein's Catholic Church in Bodø, North Norway

I should also point out to our readers that besides serving the few Catholics of Bodø, Father Hartmann must periodically visit and take care of parishioners in other parts of his far-flung parish, even including Storfjord way out in the Lofoten Islands! As to the other parishes, besides Bishop Goebel and Father Pollestad in Tromsø, elderly Father Zeimetz is taking care of Europe's most northerly Catholic church at Hammarfest, and Father Artz, whose health is not good, is taking care of two parishes, Narvik and Harstad!

The conversation now switched to Norwegian grammar and thence to Amharic and his old stamping ground, Ethiopia, and the present parlous state of the Churches there under the communist regime. And he showed me a translation (by a competent scholar) of a direction of the present government to its agents on the best ways to discredit, hamper and destroy religion (both Christian and Moslem) in that country.

By this time it was nearing 1:00 P.M., and Father phoned Sr. Carmel asking if he could bring me to dinner. She kindly consented, so we made our way to the convent, where we were joined by a house-guest of Father Hartmann, Father Kothe from Laugenhausen in Hannover. A very pleasant and obliging man, he visits here frequently, I gathered, and even acts on occasion as a volunteer handyman for the Sisters!

And here also, visiting the Sisters, was Sr. Elsa Britt Nielsen, O.P. from "Katarinahjemmet" convent and guest house in Oslo, the gifted editor of Norway's Catholic magazine, "St. Olav", who was here on vacation with her mother. (Perhaps I should mention that all these Sisters wore their Dominican Habits throughout.)

After a pleasant fish dinner and coffee afterwards, I took my leave, with thanks, and with Sr. Carmel's pressing invitation to come to dinner again tomorrow after Sunday Mass.

So the next morning I walked out again to St. Eystein's for its Sunday Mass, concelebrated at 11:00 A.M. by Fathers Hartmann and Kothe for a congregation of about 30. Afterwards 15 of these gathered in the hall underneath for Church Coffee. When people began to leave, I went over to the convent and at 1:30 p.m. we sat down to a good meal, accompanied by a fine German wine donated by Father Hartmann (from a gift of several bottles he had received from the German tour group) and ending with a cake of ice cream donated by Father Kothe.

Later that afternoon, I visited Sr. M. Ansgar's studio in the convent basement, and had a good look at all the fine landscapes she has been painting the last few years. She soon joined me and explained that she has recently been mainly occupied in organizing the mass of material on St. Olav that she has gathered over the years — the list of all the churches dedicated to him, from Ireland and Great Britain in the west to Constantinople in the east, and (for many of these churches) she has obtained pictures of them which she has mounted together by regions on placards. And she has done the same for all the pictures and statues of the saint himself which she has been able to find.

This work had to be finished in time for an exhibition which would be part of this year's ecumenical week-long celebration of Olsok (St. Olav's feast), together

with church services, concerts, lectures, sports events and other get-togethers! She herself wonders, however, if a week is not too long a time to keep up peoples' interest in such a small city and in the vacation month when those who might be expected to attend would be away.

But in connection with Father Hartmann's interest in ecumenism, she expressed her own great respect for Norway's Lutherans, whom she considers very close to Catholics in their beliefs and practice, e.g., the Eucharist. And she pointed out that they have even kept Confession, and the custom is at present growing. Only, since they do not consider it a sacrament, they confess to one another, not necessarily to a clergyman. But they use the same person each time for this ministrations, after which that person prays with them that the sins be forgiven.

But it was nearing time for the nuns to sing Vespers in their convent chapel, so I said "Goodbye" and "Takk for maten (Thanks for the meal)" and for all their kindness. And Sr. M. Carmel said they would say "good-bye-till-next-time!"

And the next morning, as I was checking out of my hotel, who should appear but Sr. Valerie, who had not been present when I said good-bye at the Convent, and who had bicycled all the way downtown now to repair that omission and to wish me "God speed!" I was very touched by this and felt sorry to leave, but was most grateful for the friendship experienced here in Bodø!

Middle Norway

TRONDHEIM; THE PRELATURE; A VISIT WITH FR. OLAV MULLER, SS.CC.

My next stop south was in Trondheim, Norway's third largest city and at one time its capital. I tried to reach Bishop Gerhard Schwenzer, SS.CC., Prelate of Trondheim (in the former Vicariate of Middle Norway), but got no answer from his phone. So I next tried — and got Father Olav Müller, SS.CC., the Parish Priest for many years of the city's Catholic pro-Cathedral, the prelate's main parish. He seemed pleased to have me get in touch, and invited me to come right out to St. Olav's.

So I walked over to Prinsensgaten and then out to the "Church of Light", the local nickname for that small, glass and iron, very modern building. I went down the narrow boardwalk that surrounds it to the rectory and rang the Sokneprest's (Pastor's) bell. Fr. Olav opened the door, and after we had shaken hands, led me into his snug office, sat me down, and went to bring in coffee. The only native Norwegian priest in the prelate, he still looked young and vigorous (though quiet-spoken, as always), his hair thick and brown despite his sixty years. He has always been an outdoor man, and he now told me that his favorite recreation is still a week of cross-country skiing in the wilderness with a pack on his back and only his large dog as companion, pulling him along!

Perhaps as a concession to his years, however, their annual summer youth camp (on the island of Hitra at the mouth of the Trondheimfjord) was right now in



The restored medieval Cathedral (of the Lutheran Church of Norway) in Trondheim

charge of his younger namesake, Fr. Georg Müller, SS.CC., who also helps in the parish and is (I have heard) Bishop Schwenger's Vicar General for the prelatore.

Elderly Father Hallauer, SS.CC. is now retired from Ålesund and lives here at St. Olav's rectory where he is a help by saying parish Masses. (In fact on both of the days I was in Trondheim, it was Fr. Hallauer who said the daily evening Mass in the beautiful little week-day chapel behind the church.) And he also helps out with the parish-visiting of the sick and elderly.

In answer to a question, Fr. Olav told me that St. Olav's parish has grown by a hundred or more to about 700 parishioners (out of c. 1000 for the prelatore as a whole) and it has thus become an even more important center of the Catholic Church in Middle Norway. As in the rest of Scandinavia, however, this growth has been caused mainly by immigration - for example, about 60 Vietnamese "Boat People" and about 40 Polish refugees have been added to the parish in the last couple of years. So far from being a largely native Norwegian parish, as it used to be, it has now become internationalized, with the language problems that this entails. Luckily, these particular immigrants are faithful churchgoers, interested in their religion.

I asked after ecumenism in Trondheim, and Fr. Olav said that the Catholics and the State Church Lutherans and the Methodists still get together during their Week of Prayer for Unity - which they hold in March instead of January in order not to conflict with another, purely Protestant unity-week held every year in the earlier month. Although interest is not as great as when the

practice was first introduced two decades ago, a concerned and faithful nucleus still supports this cause in these three Churches.

As to the St. Elizabeth Sisters, who had had to sell their hospital to the Municipality a couple of years ago, since they were no longer capable of running a large institution, a small community of them still remains in the city and has an apartment near the Institute of Technology (Tekniska Høyskole). They help out in the parish (e.g. with the parish visiting), and a couple of them have outside work, which supports them.

I asked about the other parishes of the prelatore and was told that Fr. M. Scherf, SS.CC. who used to be chaplain at St. Elizabeth's Hospital, is now Parish Priest (Sokneprest) of St. Torfinn's in Levanger, their smallest parish in numbers; here, however, the Sisters of the Secular Institute of St. Boniface are still flourishing and running a convalescent home.

St. Eystein's, Kristiansund, is in the charge of a Dutch father, Antoon Hensen, their only priest not a member of the Picpus Fathers. Molde still has a community of Sisters of St. Charles Borromeo - this is now their center in the prelatore - and St. Sunniva's parish is in the charge of Fr. Athanasius Kulbach, SS.CC., composer of Norwegian liturgical music. And finally, Our Lady's (Vår Frue) Church in Ålesund is now served by Fr. Patrick Schlosser, SS.CC. (transferred from Molde).

Our conversation was now finished, but Fr. Olav very kindly took me in to dinner before returning to his office to work.

On my way back to the hotel, I dropped into the medieval Cathedral, Norway's national shrine, and her largest and most beautiful church, and I prayed for St. Ansgar's League and personal intentions beside St. Olav's Well. His precious Shrine was taken to Denmark at the Reformation (forcibly introduced into Norway by the common monarch of the two countries at that time), but it is believed that his body was then buried in some unknown place under the Cathedral.

South Norway

FRIENDS IN OSLO

I ended this summer's trip in Oslo, Norway's capital. The morning after my arrival, I phoned my and St. Ansgar's League's friend, Pastor Olaf Waering, the Bishop's American Secretary. He was very glad to find me in town, but told me that both Bishop Schwenzer of the Oslo Diocese and Bishop-emeritus Gran were away on vacation. He invited me to come and see him after Sunday's 11:00 a.m. Mass at St. Olav's Cathedral, and then have dinner at the rectory. I accepted with alacrity.

On Sunday at the 11:00 Mass (celebrated by Father Arne Fjell, O.P., one of the two part-time curates), the pews of this oldest present-day Catholic church in Norway were completely filled (largely with tourists) and there were three rows of standees in the back. Communion took a long time, as Father Fjell had no helpers, clerical or lay, for distributing it.



Diocesan offices etc at Akersveien 12 and 14, ancient houses newly renovated.

After Mass I followed instructions and proceeded up Akersveien past the rectory (covered with scaffolding for the masons who are encasing it with brick instead of the former stucco), past St. Sunniva's School and the St. Joseph Sisters' Motherhouse with its large chapel, to #12, one of two neighboring picturesque, "fredet" (state-protected) little houses owned by the diocese. I rang the proper bell and soon Fr. Waering was opening the door and welcoming me, and showing me his little back garden with its lawn, one tree, and flowers. Then he took me upstairs to his cozy and tastefully decorated two-room apartment for before-dinner drinks.

He told me that Bishop Schwenzer, who had formerly lived in another apartment in this house, had moved to the Cathedral rectory at Akersveren 5, into the suite that Bishop Mangers had occupied in his time as bishop. As if to fill the void, however, Bishop-emeritus Gran has opened an office in this house for the work of the Nordic Bishops' Conference.

Father Olaf now handed me the Diocesan Report for 1983 written by Fr. Kjell Arild Pollestad, O.P., head of the Norwegian Catholic Information Service, and also the statistics of the Oslo Catholic Diocese; both were for the 1984 *Bulletin*.

I now learned that several priests had recently died or become ill. But on the other hand, there are new recruits. For example, Father Knut Ruyter, O.F.M., was ordained this spring after his studies at Boston, U.S.A., which country he liked very much.

And an American in his thirties, David Fitzhugh, has been ordained to the Diaconate, and will be ordained a priest next year for the Oslo Diocese. I learned too that the young convert priest, Pastor Bernt Eidsvig, whom I met two years ago soon after ordination, is now the Parish Priest of St. Paul's, the parish for Bergen, Norway's second largest city. Father Olaf stressed that many of the native new recruits will be for the secular diocesan

priesthood, not for a religious order as was the case for quite a few years.

And finally he told me that the Focolari movement of spiritual renewal is making good headway in Scandinavia. He himself is a friendly supporter, and he believes that several of the Scandinavian hierarchy are interested in it, too. In Norway there are several actual members, two of whom are professed.

At this point, he looked at his watch and then hurried us both down to the rectory for dinner. There were only we two and Fr. Fjell to eat that feast prepared for us by their Korean cook — western but with oriental touches: a sort of goulash, rice, small roasted potatoes, a tasty vegetable and salad mixture, and strawberries for dessert. And Fr. Waering had ordered fine white wine as an accompaniment, followed by after dinner coffee at the other end of the dining room. Afterwards I said good-bye to Father Olaf and "Takk for maten", and walked down to the trolley stop for the ride back to my hotel.

Two days later, after having phoned the Chancery Office, I again started up the hill to Akersveien 5 at noon on Tuesday (my last day this year in Scandinavia) in order to pay my respects to Father Johan Castricum, O.F.M., the Vicar General. Up on the third floor of the rectory-cum-bishop's house-cum-chancery, I was welcomed by Sr. Mary Reginald, O.P., the office supervisor under three bishops in turn, who took me into an office for a nice chat, renewing "auld acquaintance" until Father Castricum would be free. She paid tribute to retired Bishop Gran, who, she said, had done a great deal for the Catholic Church in Norway, had built needed new facilities, and had shown a kind regard and interest in his people.

Sr. Liv Due Robach, O.P., (the co-author of the new Norwegian "Book of Hours" for singing the daily Office in choir) was also working here now, and I welcomed the opportunity of saying "hello" to her.

Father Castricum now appeared, and we had a talk in his office. He was pleased to hear I had received the Diocesan Report and Statistics, and perhaps in consequence, he was not inclined to say much about the Diocese. But when I pointed out that the Report stopped at December 31, 1983, he did speak of the great event of Father Knud Ruyter's ordination, and he added some words of sincere praise for the theological education the young Friar had received in the Franciscan Holy Name Province in the U.S.A.!

I asked about their own Franciscan church in Oslo, St. Hallvard's, which, I reminded him, I had seen grow from year to year during its construction. He blossomed out; and mentioned that the church has now a much more finished appearance; and he also mentioned the new organ, a gift from their Franciscans in Holland.

He told me with great satisfaction that they have at last a real Franciscan Community there, of six Friars: Together with Fr. Arne Gerritsma, O.F.M. (the Parish Priest), Norwegian Fr. Knut Ruyter, O.F.M., and himself, are Norwegian Bro. Bjarne Fjellanger, O.F.M. and two lay brothers from Holland, one of whom is the Guardian or Superior!

I asked about the parish's social work. And he replied that their Franciskus Hjelpen (Franciscan Aid)

is
tertfor
sto
abc
litt
so
to
me
whren
tha
sel
Bo
ligi
weNE
OTat
pos
to
St
gre
GrO.I
pre
Fr
fill
mu
briMr
Re
Re
Mr
Ms
Mi
Mr
Mi
Mr
Mr
Re
Sis
Mi
Re

is mainly occupied with helping people take care of terminally ill cancer patients at home.

At this point Father Castricum invited me to stay for dinner, but first he had to visit their Catholic bookstore (St. Olav's Bokhandel). I also wished to browse about in their new quarters at Akersveien 14 (in the little house next to that occupied by Fr. Waering), so I accompanied him. At the store, I noticed he spoke to a lady who was shepherding two small boys. He told me later it was the sister of Cardinal Hume of England, who lives in Oslo, and two visiting nephews.

Margaretta von Reiss, who was keeping store today, remembered me from before, and said "hello". I saw that the shop had a very open, inclusive and international selection of goods — Bibles, the Norwegian Missal, the Book of Hours etc., books of devotion, theology, religious art and saints' lives, Catholic and Orthodox, as well as Church magazines from many countries, a se-

lection of artistic devotional crucifixes, and a large selection of record albums of the more serious sort (including many renditions of the Orthodox Liturgy and Vespers, both Russian and other).

Returning to the rectory to rejoin Fr. Castricus, I enjoyed a fine fish dinner together with the second part-time curate of the Cathedral, Father de Lima, a somewhat sardonic young priest from Brazil, whose second (or perhaps first) duty is to visit Spanish and Portuguese-speaking Catholics all over Norway. Afterwards we carried the dishes to the pantry and said "Takk for maten!" to the Korean lady cook, and I returned to my hotel.

And the following day I was on my way to Gardemoen Airport and the plane to the U.S., well content with this summer's trip, and thankful for the interesting conversations and the many kindnesses I had received in Scandinavia.

Glimpses of Norway

NEW BISHOP INSTALLED AND OTHER NEWS OF PERSONNEL

(*St. Olav*) Dec. 11, 1983 a concelebrated High Mass at the Cathedral of St. Olav marked the passing of the position of Catholic Bishop of Oslo from John W. Gran to Gerhard Schwenzer. Representatives both from the State and from other Churches were present for this great occasion. Lutheran Bishop Aarflot noted Bishop Gran's importance for ecumenical work in Norway.

* * *

(*Broen*) Last fall Norwegian Brother Bjarne Falkanger, O.F.M., took his Final Vows in the Friars Minor in the presence of Bishops Gran and Schwenzer, a group of Franciscans from many lands and a congregation that filled Oslo's St. Hallvard's Church. There is now a Community of six Franciscans at St. Hallvard's, and this brings a need for greater space. As the Franciscans cele-

brate the 60th Anniversary of their return to Norway, therefore, plans are underway for an added building to house offices, parish hall and garages, etc.

* * *

(*Broen*) When Frater Knut Ruyter, O.F.M., was ordained on May 26, 1984, in Oslo's St. Hallvard's Church by Bishop John W. Gran, O.C.S.O., he was presented for ordination by the Franciscan provincial of the Dutch Province, Pater Gerhard F. Ris, O.F.M., by Rev. John W. Pedberg, S.J., of Boston's Weston School of Theology (where Fr. Reyter had "done" his theology) and by Mrs. Inger Marie Steiner representing St. Hallvard's Parish Council. Oslo's Bishop Gerhard Schwenzer, SS.CC., preached at the Ordination Mass.

* * *

(*St. Olav*) On June 17, '84, an American, David Fitzhugh, was ordained to the Diaconate by Bishop Gerhard Schwenzer in St. Olav's Cathedral. The new Deacon (who will become a Priest in Norway) was born in Tennessee, U.S.A. in 1945. He has pursued his theological studies in Rome. At the same Service in the Cathedral, another aspirant for the priesthood, Rolf Kolbjørn Bowitz, was installed as Lector.

* * *

May They Rest In Peace

Mr. Carl A. Carlson, Dunkirk, N.Y.
 Rev. Kaspar Deis, O.M.I., Täby, Sweden
 Rev. Edward Duff, S.J., Weston, Mass.
 Mrs. Katharine F. Fichtner, Elmhurst, N.Y.
 Msgr. Franz Josef Fishedick, Oslo, Norway.
 Miss Mary J. Hennessy, Brooklyn, N.Y.
 Mrs. Anne S. Kager, Clearwater, Florida.
 Miss Adelaide Mooney, New York, N.Y.
 Mr. George B. Moran, Harrison, N.Y.
 Mr. Edmund C. Morton, Brooklyn, N.Y.
 Rev. Thoralf Norheim, O.P., Oslo, Norway.
 Sister Ansgarius Persen, Bergen, Norway.
 Mrs. S.A. Peterson, East Orange, N.J.
 Rev. Walter A. Torkildson, Hayward, Wisconsin.

THE DIOCESES

(*Broen*) On May 29 St. Torfinn's parish centered in Hamar (on the eastern shore of Norway's central Lake Mjøsa) could celebrate its 60 Year Jubilee, for its first chapel was dedicated in 1924. Before that time there was no Catholic place of worship in modern times between Oslo to the south and Trondheim to the north, an eight hour train journey!

* * *

(*St. Olav*) The Catholic Church in Norway grew by 5.3% in 1982. It has grown from c. 9,000 members in 1971 to c. 16,000 members in 1983, largely through immigration.

* * *

(*Broen*) In several parishes where there has been a large influx of Vietnamese it has been decided that these shall be represented by having a member on the Parish Council.

* * *

OSLO (CNI) The Norwegian Roman Catholic Bishops recently said no to an offer from the organization "Opus Dei" to send priests to Northern Norway, where the shortage of priests is considerable. The Bishops argued that the style of "Opus Dei" is markedly "Latin", thus liable to create internal and external problems in the small Roman Catholic parishes of the area.

* * *

(*St. Olav*) "Have Care for One Another" is the title of a new pamphlet which lists the Catholic Church's charitable work in the Oslo area. Not only are Caritas Norge, Franciscan Aid, the Maria Society, and Oslo Catholic Parish Nursing described, but the readers are invited to give a little time themselves to the visiting service, telephone contact or driving people to church on Sunday.

* * *

NEWS OF WOMEN

(*Broen*) Sisters in the Oslo Catholic Diocese fulfilled the Pope's wishes by assembling on Candlemas Day in the chapel of the 2nd Order Dominicans at Lunden, Oslo, for the Candlemas Mass concelebrated by Bishop Schwenzer and Pater T. Norheim, O.P., and to renew their vows in fellowship with Sisters from all over the world assembled for this purpose in St. Peter's at Rome.

* * *

(*St. Olav*) June 7 is a special day in the calendar of the 2nd Order Dominican Nuns at Lunden Convent in the outskirts of Oslo. For on June 7, 1951 the first Sisters arrived in Lunden. And on June 7, 1959 the Convent was officially "established", i.e., made independent of the Convent in Lourdes, France, whence the first Sisters had come. So this year, the 25th Anniversary of this latter event could solemnly be celebrated. This festivity became especially noteworthy with the Consecration of the Convent's Chapel by Oslo's Catholic Bishop Gerhard Schwenzer, at which Bishop-emeritus John W. Gran preached. Among the many guests from home and abroad who attended, one specially noticed Norway's Crown Princess Sonja.

* * *

(*Broen*) Norway's Catholic Women's League (NKKF) celebrated its 60th Anniversary October 19-21, 1984, in Oslo with lectures and study-days on the theme "Our Christian Responsibility in a Secularized World", and ending with a Solemn High Mass in St. Olav's Cathedral.

* * *

ACCENT ON YOUTH

(*St. Olav*) The Norwegian Cultural Board has contributed funds for a statue of a young St. Olav to be placed in front of Oslo's Catholic Cathedral of St. Olav. An additional amount for the statue will be raised by Norwegian Catholics.

* * *

(*Broen*) Camping sessions are an important part of UNKF (Young Norwegian Catholics' League) work, together with training the "Leaders" (counsellors) who will run them. Offered in the summer of 1984 were three junior "Camps" (ages 10 and 11) at the Oslo Diocese's Youth Center -- "Mariaholm", a "Camp" in North Norway at Storfjord in the Lofoten Islands (ages 10-15), a Teen-age "Camp" at "Stella Maris" on the south coast (ages 13, 14, 15), a Canoeing "Camp" (ages 14 and 15), a Sailing "Camp" along the south coast (ages 16-18), a Drama "Camp" at "Stella Maris" (age over 16), a Working "Camp" (to spruce up various meeting rooms in Bergen; age over 18), and the annual Inter-Nordic "Camp" (this year in Poland; age over 18).

* * *

THE PASSING OF A FRIEND:

St. Ansgar's Scandinavian Catholic League has just received the sad news that Father Thoralf Norheim, O.P., has passed away after a lengthy illness. Father Norheim, a native Norwegian and a convert, was an accomplished concert pianist, and many of our St. Ansgar Members will remember the concert tours he made in the U.S.A. to gather funds to build the new Dominican priory in Oslo. He has composed several Masses to be sung in Norwegian, and recently he was responsible for the musical aspects of the new Norwegian "Book of Hours", on which he collaborated with its translator, Sister Liv Due Robak, O.P. In recent years, Fr. Norheim lived nearby as Chaplain to the 2nd Order Dominican Nuns' convent at Lunden, Oslo.

Edmund C. Morton, R.I.P.

At the venerable age of eighty eight our long-time Member, Edmund Morton, died July 10, 1984 in the home of his nephew, Kenneth Morton of Valley Stream, New York. On Monday, August 8th, the Saint Ansgar's League Memorial Mass was offered at St. Thomas More Church in New York City by the Rev. John Halborg and the assembled members. A short address reviewing many of Edmund's kind deeds and his great help to the League was made by the President of the League. It had been my privilege to know Edmund a great many years. While we both lived in Bay Ridge, we attended the same Public School, #127. We entered together as freshmen at Columbia College in the Fall of 1918,



Edmund C. Morton (from a picture
by Angelo John Grado)

just before the end of WWI. After graduation, we each went our own way; he to teach English and Latin at Manual Training High School and ended his career with the Brooklyn Board of Education as a member of the Board of Examiners. In 1932 when Saint Ansgar's Scandinavian Catholic League held their annual Christmas Party at my home in Bay Ridge, Edmund read the notice in the *Eagle* and came to the celebration and joined the League. Since then, he was a steadfast and loyal member of the League and friend of the Church in Scandinavia. By always maneuvering himself onto the Nominating Committee, he succeeded in "never holding office" even though offers were frequently made him. This did not mean he avoided work and cooperation; quite the contrary, he was very active and supportive with his regular attendance, his solid counseling, and his help each year packaging our *Bulletin* for mailing. We also knew that he would always be present at the annual Saint Lucia Christmas Mass and celebration. Likewise, he regularly joined in the Summer Picnic in Darien, Connecticut, held at the convent grounds of the Sisters of Saint Brigitta. His generous and kindly manner will long be in our prayers and memory.

VIGGO F.E. RAMBUSCH

Some Ecumenical Initiatives in Norway

(*St. Olav*) When, on August 20, the new semester of the Lutheran Theological Faculty at the University of Oslo began, Catholic Bishop Gran gave the opening speech, in which he discussed the relationship between faith and knowledge.

* * *

(*Broen*) A new Lutheran bishopric, the Møre Diocese, was set up in late 1983 by The Church of Norway, and at the September 18 installation of its first Bishop in Molde, the local Catholic Parish Priest, Sogneprest Kullbach, was invited to both the Church Service and the Reception.

* * *

(*Broen*) In connection with the 500th Anniversary of Martin Luther's birth, several arrangements were held in Middle Norway which Catholic representatives also attended. For example, Fr. Olav Müller, Parish Priest, (pastor) of the Trondheim parish, gave a lecture at the Lutheran "Ila" Church on "Luther Seen through Catholic Eyes". His words aroused great interest and will contribute to a better understanding between Lutherans and Catholics in Norway.

* * *

(*St. Olav*) The Norwegian Bible Society will now be open to all church bodies in Norway. So the Roman Catholic and the Orthodox Churches will be asked to choose representatives to sit on the Bible Society's Council, which consists of 50 members. Hitherto only The Norwegian (Lutheran) Church and Protestant Free Church parishes were represented, namely the United Methodist Church, the Pentecostal Assemblies and the Baptist Union.

* * *

(*Broen*) At the grass roots level new things are steadily happening in the area of ecumenism. Thus at the beginning of Lent this year a Service of Stations of the Cross was held in Kampen (Lutheran) Church in Oslo. Kampen Church's clergy had themselves approached the Franciscan priests at Catholic St. Hallvard's parish about this. But as a Lutheran church does not have Stations, they borrowed for this occasion Liv Benedicte Nielsen's Stations which hang in St. Magnus' Church in Lillestrom (an Oslo suburb). The Franciscans and one of the Kampen clergy led the procession of the Stations in the church, while another of the Lutheran clergy and one Franciscan alternated in reading the prayers from the pulpit. Many found their way to attend this happening, and it seemed that the folk of Kampen parish really experienced it as a meditation on Christ's Passion. Afterwards there was a simple meal in the parish house, and extra tables had to be set, since many more than expected had come to the Service.

* * *

Bergen (NØP) As a result of efforts started in 1983, an Ecumenical Working Forum was officially founded in Bergen, West Norway, on May 9 this year, and an interim steering committee was chosen. The actual church bodies will not become members, but rather representative people from these various groups will join. So far, representatives from the Norwegian (Lutheran) Church, the Baptist Church, the Methodist Church, the Evangelical Lutheran Free Church, and the Roman Catholic Church have become members. They hope that others will also join. The stated purpose, adopted at the organizing meeting, reads thus: "The Ecumenical Working Forum at Bergen (ØAFB) shall promote mutual understanding among Christians from the various church bodies at the local level in Bergen and environs with mutual exchange of information, with mutual discussions on doctrine at various levels, and with arrangements for advancing projects of common Christian interest. ØAFB can also adopt pronouncements on affairs which concern all the church bodies or concern central human values. These pronouncements can be addressed to the church bodies represented on it, or to the authorities, or to public opinion."

* * *

Oslo (CNI) The "Lima Liturgy", the World Council of Churches' liturgical expression of how far and how short church unity has reached, was celebrated for the first time in Norway in Oslo's Lutheran Cathedral on 6 May. With the Church of Norway's leading Bishop, the Rt. Rev. Andreas Aarflot, as presiding celebrant, representatives of the Orthodox Church, the Roman Catholic Church, the United Methodist Church and the Baptist Union took part in the Service. Due to Norway's ecumenical climate the Pentecostal Assemblies and the Evangelical Lutheran Free Church, the two largest free churches in the country, were not represented among the celebrants. Giving the homily the Rev. Per Bjørn Halvorsen, O.P. the prior of Oslo's Dominican monastery, made the service the first ecumenical eucharist service here with a Roman Catholic preacher. Several Roman Catholics said afterwards that it had been suggestive and painful to remain seated as those belonging to post-Reformation churches celebrated the Eucharist.

A Birgitta Statue in New York's Metropolitan Museum of Art

To anyone who has seen the statues of St. Birgitta at the Convent Church in Vadstena, there appears one outstanding quality about the Birgitta statue in the Metropolitan Museum: it has a nose and hands! It has escaped the process of vandalism which began with Gustav Vasa's third wedding in 1552 when his mercenary troops hacked at the fabric of the church with their swords.

The Metropolitan Museum gives the provenance of its statue as a Convent at Soeterbeek (?) in Brabant from around the year 1470. The first Convent of the Order of the Holy Saviour in Brabant was founded in the 1430s at 'auf der Sonnenberg in Wilsum. . . In time a number



St. Bridget of Sweden (The Metropolitan Museum of Art, Gift of J. Pierpont Morgan, 1916)

of these Brigittine Convents were founded in northern France and the Netherlands.

What did Birgitta look like? From her relics, it has been assumed she was a rather slight woman, not the large maternal figure of the Vadstena statues. None of the contemporary Italian pictures commissioned by her daughter, Catherine, survive. The earliest known portraits are found in manuscripts of her *Celestial Revelations*. Birgitta is shown in ecstasy as she writes. Aaron Anderson describes this early depiction of the Saint: We have about a hundred medieval representations of Birgitta in Swedish Churches today. Birgitta is always portrayed with writing materials, a book as in the Italian manuscripts, introspective, listening and writing, or teaching with her finger pointing to the text in an open book. Birgitta is depicted as a proclaimer or writer like the evangelists. This is not done by chance. For as Birgitta's Confessor points out, Birgitta has portrayed the life of God's Son on earth; his birth and suffering and death.

(Katolsk Kyrkotidning 48,11)

Towards the end of the fifteenth century, Birgitta is depicted as wearing the headpiece of her Order of nuns. In the statue at the Metropolitan Museum, the front "dot" is a crystal which probably contains a relic. →

Bishop Goebel of North Norway at 50

(Broen)

Interviewed by Fr. Kjell Arild Pollestad, O.P., at the celebration of his 50th birthday last year (1983) the Tromsø-bishop Gerhard Goebel, M.S.F. told how, after his ordination in 1960, he was sent to North Norway by the Missionaries of the Holy Family two years later:

"Archbishop Heim, then Apostolic Delegate for Scandinavia, came to Germany asking for priests for North Norway. As I was a *young* priest I was right in a position to get my head chopped off, and was sent here in 1962. I took the train to Stockholm (Sweden). There I spent the night under a bridge, for I knew no one and didn't have the money for a hotel. The next day I went on further by train to Narvik (in North Norway), where my predecessor, Bishop Wember, was to meet me. But when I got to Narvik I remained sitting in the train for I had thought that it must be a very big city, about like Cologne, after all I'd heard about it! But then I saw the Bishop outside on the station platform. Never will I forget our trip by car up to Tromsø, my first meeting with North Norwegian scenery. In southern regions it is richness of detail which makes the impression. Here it is the big outlines in a symphony with sun and mountain and sea, which themselves form the cosmic lines which are drawn in all their majesty. The price is, of course, the winter's Dark Time, but this too has its beauty. Besides, we forget easily here in the North. One nice day makes us forget months of rain or darkness. For when we do have a good day here, oh, it is more beautiful than any place else!"

After a while as curate and teacher at the little Catholic school in Tromsø, Father Goebel was named Parish Priest (pastor) in Hammarfest, the most northerly Catholic parish in Europe. Father Pollestad asks if it wasn't lonesome being the only Catholic Priest in the entire great province of Finnmark?

"I came to Hammarfest in winter," he replied, "and

thought the city looked like a great big prison, with the mountainsides round about like walls and the streets like the prison yard. At that time the Express Steamer was the only mode of transportation, for the road was closed in winter, and there was no air connection. But the people were very open and nice, so I soon found myself getting along quite well, and in fact I've never had such good contacts with individual people as just there. Then, when I became Parish Priest in Tromsø in 1970, it seemed to me like coming far to the south, for on St. Hans Eve (Midsummer Eve) the grass was high there, while there was still nothing green up in Hammarfest."

In 1979 Father Goebel was consecrated Bishop by Pope John Paul II in St. Peter's in Rome. So now Fr. Pollestad asks what he thinks of church life in North Norway?

"Religious practice is mainly good," he said, "especially when you consider how scattered people are. For the Catholic Church is very modestly represented indeed in our part of the country (the northern half of Norway); we have only five small parishes. But it is the Church's mission to bring the Word and the Sacraments to all. The Church is universal, and as long as it wants to remain Catholic, it must also be there even where it does not pay to be, numerically speaking."

And asked about cooperation with other Churches, he replied, "Ecumenical work could, of course, have been better, here as well as to the south. Norway is probably somewhat backward, on the whole, when it comes to mutual understanding and cooperation among the Churches, and many people remain somewhat sceptical of the Catholic Church. But at the same time, you know, I don't know how much ecumenism exists in Spain, either, where the position of the Churches is the exact opposite. It's a matter of fear of the unfamiliar...."

About Norwegian "Stave" Churches

STAVE CHURCHES IN NORWAY

Gunnar Bugge

Dreyers Forlag A/S, Oslo

1983 - 84 pp. - \$15

NORSKE STAVKIRKER

Bygningshistorisk bakgrunn og utvikling

Roar Hauglid

Dreyers Forlag A/S, Oslo

1976 - 474 pp.

Those interested in Birgitta, might also like to visit two other items of importance in the Museum. One is in the room to the right of the Medieval Sculpture hall. Birgitta is portrayed as one of the Saints on a super-frontal. Another item of interest is a portrayal of the Nativity, of the school of Fra Angelico, which is based on the vision of Birgitta.

(REV.) JOHN E. HALBORG

The first book is an introduction to and survey of what the second work more fully describes, namely the thirty examples that remain to us of Norway's fascinating medieval wooden churches. Strikingly fantastic yet beautiful creations, when not changed by later additions or by being incorporated in later buildings, they have weathered the rains and snows and gales of centuries, due to their unique construction technique, so different from the later, log-cabin type of Norwegian building.

The name comes from the long, vertical pillar-like supports or "staves", tied together with braces, on which

the roof or roofs rest and on which the walls of upright planks are hung. The flexibility thus obtained has enabled these shrines to bend before the gale and dissipate its force. And these load-bearing "staves" stand on a framework of great beams (under the floor) which in turn rest on large stones. Thus raised above the earth the wood has escaped rot from the moisture in the ground. These churches thus represent a higher development of a previous northern wooden architecture where the ends of "staves" and sometimes even of the walls themselves were embedded in the earth, and therefore rotted and did not last. Only one or two examples each of these still remain in existence in England, Denmark and Sweden.

The fully developed stave church (as at Borgund) presents a high, central nave, surrounded by lower aisles, which in turn are surrounded by a still lower ambulatory or walk-way which is usually open to the outside. A square or rounded sanctuary usually juts out on the east side. A small steeple in several steps usually crowns the building, and with the progressively descending, steeply slanting roofs of nave, aisles and ambulatory presents an outline like a wooden pyramid. Finally, crosses above the entrances seem to counteract the dragon heads at the ends of the eaves and the decoration of twisting, serpent-like animals carved around the doorways. The entire building is frequently covered with elaborately shaped, tarred shingles.

The interiors are usually small, almost too small for the pews that crowd them nowadays. But originally these churches were planned for congregations to stand, as in the Byzantine churches in countries to the east.

Despite the frequently exotic outward appearance of these shrines, our authors (Bugge and Hauglid) explain that these churches were thought of by their builders as copies of the stone churches in more developed parts of northwestern Europe. Indeed, Hauglid tells us that wooden churches were common at one time throughout northwestern Europe. But in more populous lands they were replaced early with stone churches, as the con-

gregations grew. Only in the sparsely settled mountain and fjord countryside of Norway did it remain feasible and preferable to continue building in wood and even to develop and perfect the type.

Bugge's modest-sized book is an excellent introduction in English to the subject, with many good black-and-white illustrations of exteriors, interiors, floor plans and details of construction. The first dozen pages provide a general explanation of the construction technique. This is followed by individual guide-book like descriptions of the thirty churches, consisting each of a left hand page of text facing a right-hand page of illustrations. The book's frontispiece is a map of Norway showing the location of these churches.

Hauglid's work (a source for Bugge's book) is a much more ambitious treatment of the subject with much research into its historical aspects. It is filled with fine, large illustrations, some in color, most in black-and-white. This book is written in Norwegian, but the pictures repeat their captions in English, and there is a 24 page English Summary at the end of the book. The subtitle of this volume — "Bygningshistorisk bakgrunn og utvikling" (Historical Background and Development of the Construction) — alerts us to the fact that this is in fact a *second volume*, the first volume having been subtitled "Dekor og utstyr" (Decoration and Furnishings).

Both Bugge's and Hauglid's books were published by *Dreyers Forlag, Arbiensgate 7, Oslo 2, Norway*, Bugge's a year ago (1983) and Hauglid's in 1976. A good source to order from would be the the Catholic *St. Olav Bokhandel, Akersveien 14, Oslo 1, Norway*.

(Like all medieval churches in Scandinavia, these stave churches, too, were taken over by the Lutheran state church at the Reformation, but the Catholics, on invitation, are able to celebrate Mass once or twice each summer nowadays in Gol Stave Church on the grounds of Oslo's outdoor Folk Museum on Bygdøy peninsula west of the harbor.)

J.T.D.

Two Passions, Art and Faith

VIGGO F.E. RAMBUSCH AND
ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE

By Monica Ann Yehle (*Catholic New Yorker*)

In the late 1880s, the artistic talent of the master painter and decorator from Denmark, Frode C.W. Rambusch, brought him to the attention of Cardinal John Farley, the fourth archbishop of New York.

"He was Msgr. Farley then," recalled Viggo F. E. Rambusch, the artist's son. "As pastor of St. Gabriel's Church in Manhattan, he commissioned my father to decorate the church's interior."

The handiwork of Frode Rambusch was destroyed in 1939 when St. Gabriel's was torn down to build the Queens Midtown Tunnel, but the company he formed in 1898 has flourished under the direction of his son and his grandson.

Frode Rambusch came to the United States in 1888. "Living in Denmark, there really was no way for an

artist to make a living," his son explained. "My father had to choose whether to come here or go to Russia, and he chose the United States."

After working in several crafts shops in Manhattan, he formed the Rambusch Company which has a stained glass studio, an art/metal shop, a decorative painting shop and a lighting fixture shop at its headquarters on West 13th Street in Manhattan. His son Viggo now serves as a consultant to the firm; his grandson Viggo B. is president.

The 84-year-old Rambusch recalled his father's other "product" — the St. Ansgar's Scandinavian Catholic League. The league was also born of the relationship with Cardinal Farley. The league and the company dom-

inat
as t

ing
St.
car

sta
of

a
ci:
Sc
Fi
ar

w
M
c
u
f
c
i

v
1
s
1



Viggo F. E. Rambusch, President of
St. Ansgar's Scandinavian Catholic League

inate Viggo Rambusch's life in much the same way as they did his father's.

In his seventh-floor office in the Rambusch building, the same office that serves as headquarters for the St. Ansgar's League, Rambusch explained how the league came about.

"Cardinal Farley, in effect, ordered my father to start the league," he said. In 1910 a growing number of Scandinavian Catholics were coming into the area.

"If you lived in Scandinavia and decided to become a Catholic, you were first labeled crazy and then ostracized," he said, emphasizing that even today in the five Scandinavian countries — Norway, Sweden, Denmark, Finland and Iceland — only about 1 percent of the people are Catholic.

"My father and the handful of early league members would meet Scandinavian immigrants on the docks of Manhattan just after they had gotten off the boat," he continued. "It was important to reinforce them spiritually and socially so they wouldn't abandon their new-found faith. They had to know that their second big decision after becoming a Catholic would not result in further isolation."

Frode Rambusch, who had vowed that as long as he was alive there would be a St. Ansgar's League, instilled that dedication in his son. Rambusch can remember sitting on the floor during the league's first Christmas party in 1910.

Born in the Bronx, Rambusch lived with his family on Fourth Avenue in Brooklyn, which he described as being a very Scandinavian neighborhood, until he married in 1930. He has lived for 30 years in Scarsdale with his wife Gudrun, whose father was a Danish diplomat. Since 1936, he has been president of St. Ansgar's League, the job held by both his father and mother.

The growth and the work of the St. Ansgar's League are impressive. Providing members with a social base and a tie to their native land were the original goals of the

league. Since that time, missionary work has entered into the picture.

"We get many requests from Scandinavia," Rambusch explained. "We try to work through the bishops there and fill as many requests as we can."

One nun needed baby scales for a hospital in Denmark. "We printed the request in our newsletter and she got a dozen baby scales sent to her within a month," Rambusch said.

The newsletter started as a single sheet with information about religious and social events in Scandinavia. Today, it averages 30 pages and is distributed annually to the more than 1,000 league members.

"Our membership has grown tremendously," Rambusch said. "There were only about five families when my father started out, and they all were in New York. Today, our members are from all over the world, and many have no connections with Scandinavia.

"Many members are missionary-minded people with an affinity for Scandinavia," he explained.

Two generations of Rambusch men have kept St. Ansgar's League — and the family company — alive. Asked if his son will actively participate in the league someday, Rambusch replied, "He said he'll get into it when I stop working at it.

"And," he added with a determined smile, "I intend to be at it for a little while longer."

New Members

and those not listed in previous *Bulletins*

WELCOME TO ST. ANSGAR'S LEAGUE!

Sister Elizabeth Anderson, S.C.J., West Hartford, Conn.

Mr. Joseph C. Anderson, Brooklyn, N.Y.

Mr. Thomas F. Burke, Springfield, Mass.

BISHOP ROBERT J. CARLSON, St. Paul, Minnesota.

Martin Chase, S.J., Toronto, Canada.

Bro. Thomas Joseph Cole, O.F.M., New York, N.Y.

Mrs. Eleanor DeDominicis, Torrington, Conn.

Mrs. Jack Garcia, Nas. Klameda, Calif.

Bro. Paul Jasmer, O.S.B., Collegeville, Minnesota.

Miss Barbara Ann Key, San Francisco, Calif.

Marion K. Kuczynski, Rockford, Illinois.

Mrs. Helen Monosmith, Rockford, Illinois.

Rev. Peter Morciniec, Neosha, Missouri.

Mt. Saviour Monastery, Pine City, N.Y.

Rev. James Parker, Boston, Mass.

Helen L. Perry, Saddle Brook, N.J.

Geo. A. John Portan, Soudan, Minnesota.

Bro. Walter F. Quistgaard, S.J., Bronx, N.Y.

Mrs. Gudrun Rambusch, Scarsdale, N.Y.

John H. Reid, Bronx, N.Y.

MOST REV. ROBERT J. ROSE, Gaylord, Michigan.

Mr. David Sjostedt, Plantsville, Conn.

David K. Taylor, Bordentown, N.J.

Duncan Trumbull, Point Clear, Alabama.

Mr. Carl A. Carlson, Dunkirk, N.Y.

Rev. Kaspar Deis, O.M.I., Täby, Sweden

Rev. Edward Duff, S.J., Weston, Mass.

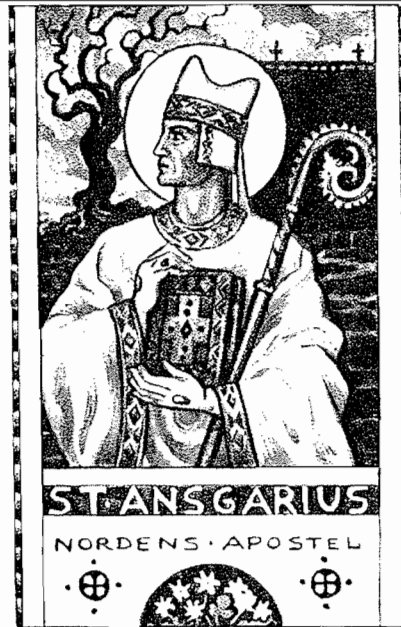
PRAYER FOR SCANDINAVIA

O Jesus, our God and Savior, by the merits of Your Most Precious Blood, shed for all men, we ask You to look with special love upon the peoples of Scandinavia. Grant peace and holiness to Your Church in these countries. Instill zeal, courage and confidence in the hearts of their bishops, priests, religious and faithful.

Promote the work of Unity among all Christian people, giving them courage and humility to seek the means of advancing this Cause for which you prayed and gave Your life. Grant to all who profess belief in You, harmony and love, as well as the grace to grow in holiness and to attain eternal salvation.

We ask these blessings through Your Virgin Mother, St. Ansgar and all the saints of these lands, for the honor and glory of Your Name, and for the welfare of Your Church. Amen.

Fr. Titus Cranny, S.A., National Director of Unity Apostolate, Graymoor. (with permission of superiors)



Scandinavian Feast Days

Mass is said by our Chaplain for the intention of the League on the Feasts of our patrons as follows: St. Canute (Denmark) and St. Henry (Finland), January 19th. St. Ansgar (Scandinavia), February 3rd. St. Olav (Norway), July 29th. St. Birgitta or Bridget (Sweden), October 8th.

Honorary Patron

MOST REV. JOHN F. WHEALON, D.D., S.T.L., S.S.L., *Archbishop of Hartford*

Officers of the Parent Unit

MOST REV. EDWARD E. SWANSTROM, Ph.D., *Spiritual Director*

Rev. Thomas A. Nielson, *Chaplin*
 Rev. Philip Sandstrom, *Assist. Spiritual Director*
 Rev. John E. Halborg, *Director of Programs*
 Mr. Viggo F. E. Rambusch, *President*
 Mr. Frederick P. Sandstrom, *Vice President and Mass Stipends Treasurer*
 Mr. T. Olof Dormsjö, *Second Vice President*
 Mr. John T. Dwight, *Secretary and Editor of the "Bulletin"*

Miss Dorothy Bellman, *Treasurer*
 Mr. Nicholas Falco, *Associate Treasurer*
 Mr. Brian G. Andersson, *Corresponding Secretary*
 Mr. S. E. Curione, *Social Secretary*
 Miss Edna Gregertsen, *Recording Secretary*
 Mrs. Anne Pascarelli, *Director of Publicity*
 Mrs. Frances Wilks, *Assist. Secretary*

The officers of the League are unpaid volunteers; no salaries are paid to anyone.

For facts about the Church in Scandinavia and general information, please address Corresponding Secretary, at Headquarters.

This BULLETIN is published annually at year's end for our Members, and is supported by their dues. If not yet a Member and you wish to receive the BULLETIN regularly, please fill out the attached blank, together with your check or money order. (All are welcome.) Please notify us of any change of address.

----- TEAR OFF HERE -----

I should like to be enrolled in St. Ansgar's Scandinavian Catholic League as

- | | |
|--|--|
| <input type="checkbox"/> Regular Member \$5.00 | <input type="checkbox"/> Patron Member \$25.00 |
| <input type="checkbox"/> Sustaining Member \$10.00 | <input type="checkbox"/> Life Member \$100.00 once for all |

Your donations are tax-deductible

NAME _____

ADDRESS _____

(Make checks out to "St. Ansgar's League" and send to the Treasurer, 40 W. 13th St., New York, N.Y. 10011.)