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Archbishop John F. Whealon with the Norwegian folkdancers in front of St. Thomas More's Church at St. Ansgar's 75th Anniversary.

75th Anniversary—St. Ansgar's League— April 19, 1986

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

Every 25 years, it seems, St. Ansgar's Scandinavian Catholic League pauses, evaluates its past accomplishments, prays for its founders and deceased members, asks God's blessings on the present, and then with hope moves on into the future. There was no time to celebrate in 1910 when almost by accident the League was founded. Cardinal Farley of New York celebrated his 40th Anniversary of priesthood in 1910, and various ethnic groups were summoned to the reception. As there were only three Catholics of known Scandinavian descent in New

York, they were there. The Cardinal said to Mr. Frode Rambusch: "Mr. Rambusch, what is the name of your organization?" Told there was no name and no organization, the Cardinal instructed the three men to found one. In such startled circumstances was born without gestation St. Ansgar's Scandinavian Catholic League, 75 years ago.

The Silver Jubilee in 1935 was observed modestly, without any public celebration, with a historical survey of the past. That survey records a total of 65 members,

a second unit just formed in Wisconsin and a third forming in Minnesota, and with many money problems during those Depression days.

The Golden Jubilee was more elaborate, celebrated in 1960 with evening Benediction in the Lady Chapel at St. Patrick's Cathedral and a formal hotel dinner. The speaker was Fr. John La Farge, S.J. — then Editor of *America*, who had learned the Scandinavian tongue and who served the League so faithfully. The Spiritual Director at that time was Msgr. (later Bishop) Edward E. Swanstrom. There were ten other units and 600 total members.

It seems to me that many of the observations made in 1960 by Father La Farge remain valid, 25 years later: "The League is no bandwagon. It distributes no badges; it doesn't march on parade (even on St. Patrick's Day); it stages no national conventions. It embraces no highly controversial issues, save the paramount issue of the Catholic Faith itself. It is neither liberal nor conservative. The name itself is cumbersome: a bit of a mouthful if you often have to repeat it. Sometimes the name discomforts the Scandinavians themselves, since each of the mother countries is quite properly nation-conscious, Danes, Finns, Icelanders, Norwegians and Swedes, and may slightly resent being lumped under one appellation.

"What stands out most over the fifty years is the consistency of the League's dedication to an *idea*: a unique idea, and a boundlessly fruitful one. This is none other than the furthering of the holy Catholic Faith among people of Scandinavian origin, habitat or birth, here and abroad. These people have claimed attention, because in the U.S. they are a (national) minority among a (religious) minority, though they are less isolated today than they were when the League started on February 3, 1910."

Now we come together for the Diamond Jubilee, to celebrate three-quarters of a century of the League's history. In the past 25 years there has been slow and steady growth. There is now a paid membership of 800. The 44-page *Bulletin* goes out annually. Mass stipends are gathered and sent to the bishops of Scandinavia. Information on the Catholic Church in Scandinavia is sent regularly to publications and tourists.

When I encounter a Catholic with a Scandinavian name, I tell that person that Scandinavian Catholics are as rare as left-handed third basemen, that St. Ansgar's League is a modest, low-key, spiritual organization, and that his or her faith will be stronger for joining and helping Scandinavian Catholics.

Our survey since 1960 would be incomplete without a mention of the archeological discovery in 1960 of L'Anse aux Meadows, located at the northern tip of Newfoundland, and identified after years of digging and carbon 14 datings as the Vinland where Catholic convert Leif Ericsson spent one winter and where members of his family founded a short-lived colony. The first non-native child born in the new world was a boy named Snorri. Later his widowed mother made a pilgrimage to Rome and took the veil as a nun; and among the descendants of the little boy born in Vinland in 1009 were three bishops of the Catholic Church.

As we survey the past quarter century, we might well conclude that the major change since then has been the teaching and impact of the Second Vatican Council. In 1960 the Pope was the unlikely, avuncular, grandfatherly Pope John XXIII, and in 1960 preparations for

Vatican II were just beginning. Now, 25 years later, we have just had a Synod of Bishops to commemorate 20 years since the closing of Vatican II. The Council implementation has proceeded steadily, so that now St. Ansgar's League has 800 members in the U.S. thinking in the categories of Vatican II who are in contact with the Churches in Scandinavia that similarly are speaking the language of Vatican II.

As one of the few bishops now active who attended that Council, I attest that Vatican II cannot be understood unless we bear in mind the four tasks assigned to it by Pope John. Those assignments were: 1) to update the Catholic Church, which was generally unchanged since the Protestant Reformation and the Council of Trent 2) to do something to end the divisions within Christianity; 3) to study the Church itself and so complete the unfinished First Vatican Council, 4) to help the modern world in resolving its major problems. Any report card on Vatican II must measure its performance on each of those tasks.

The work of Vatican II on each of those tasks has brought about a profound difference, during the past quarter century, in the work of St. Ansgar's League.

The first assignment was to update the Catholic Church. Most of the 16 documents of Vatican II constituted a careful blueprint of an updated Church which, holding to all essentials, would present a more modern, youthful face. So we have seen the updating of the Mass, the sacraments, the Roman Curia, the religious orders. All this updating has been felt of course in Scandinavia equally as in the U.S. In both, the Catholics, remaining rooted in their Catholic heritage, have become updated in *aggiornamento* during the past 25 years. It is St. Augustine's "beauty, ever-old, ever-new," this Church of ours. It is the same as 25 years ago — yet it is dramatically different, in the Old World and in the New.

The second goal of Vatican II was to do something to end the divisions within Christianity. Thanks to the Council's decrees and efforts, we do now have a totally different atmosphere that we call ecumenical. Now we separated Christians look at our similarities more than at our differences and pray and work towards organic Christian unity. We in the U.S. are familiar with this ecumenical atmosphere, and breathe it in gratefully. But in Scandinavia the change has been much more significant. With the removal of bigotry, the Catholic tradition is being seen in its true theological and historical light. For each of the Scandinavian countries, including remote Greenland, was once solidly, sturdily Catholic (as Sigrid Undset, once a League member, told us). The people of those lands did not shed the Old Religion like an outworn garment, but were robbed of it by political violence and deception. The memory of that Old Faith lingers in the customs, language, and even the Lutherism of the Northern peoples. So ecumenism has flourished in those northern climes; churches are collaborating; Catholic Birgitta Sisters have returned to Vadstena; an ecumenical hymnal is being developed. All this was not dreamed of 25 years ago.

The third goal of Vatican II was to study the Church itself and so complete Vatican I. For the masterpiece of the recent Council was its *Constitution on the Church*, in which the mystery and the make-up of the Lord's Church become more clear. We, all of us, are to view the Church as made up basically of the co-equal People of God. We are to see the clergy as ministering to God's

people, and to see the Pope and bishops as successors in authority and in relationship to Peter and the other apostles.

Therefore we find, on each Catholic side of the Atlantic, a new emphasis on those who are responsible for the Church. In Scandinavia a Bishop's Conference was established in 1960. Now there are permanent deacons, a seminary, pastoral councils, special ministers, and a strong emphasis on the responsibility of the laity to carry on the faith. All this, unthinkable 25 years ago, is a result of the Second Vatican Council and is the pattern for our common Catholic future.

The fourth Council goal was to help the modern world, then as now facing complex problems, with answers from the Gospels and Church Tradition. A formidable challenge this. It was treated by the Council in a lengthy, beautiful, moving document titled the *Pastoral Constitution on the Church in the Modern World*. An excellent, valid, helpful work is this — but, so far as I can see, still unread by governmental leaders (perhaps as the Gospels themselves have been ignored).

So we of the modern world — we in the U.S. and in Scandinavia — continue to be plagued by the same problems: the nuclear arms race, wars and fears of wars, international terrorism, the decline of family life. The litany of problems now facing the Scandinavian Church is familiar and haunting: secularism, indifferentism, drugs, ignorance of the faith, and the necessity of serving ever more immigrants. Scandinavia's spiritual battle is not different from ours.

Therefore the work and the need for the work of St. Ansgar's League continues. Catholics in Scandinavia, still a small remnant, cry out for our support. And by helping them, we members come to appreciate even more our own Catholic faith and our beautiful Church, ever-old, ever-new. In that spirit do we move ahead into the last quarter of the League's first century. With the Second Vatican Council we pray and yearn and work for

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the Lord's will and plan to be realized in the lands of the North, for one flock under one shepherd, as once it was in the days of Ansgar, our saintly patron.

The Diamond Jubilee Celebration of St. Ansgar's Scandinavian Catholic League

The 75th Anniversary celebration of St. Ansgar's League took place at St. Thomas More's Church on April 19, 1986. Close to 75 members gathered for the Pontifical Mass of Thanksgiving celebrated by Most Rev. John F. Whealon, Archbishop of Hartford, at 3 P.M., with Msgr. Francis J. Murphy of St. Charles Borromeo Church, Brooklyn, and our Director of Programs, Rev. John Emeric Halborg, as Concelebrants. The presence of a few whom distance prevents from attending League events regularly added to the joy of the occasion. One member, Elsa Haglund, came all the way from Sweden to be with us! Joining us were some parishioners of St. Thomas More's, who have been most gracious, not only in making us welcome, but in ready help with preparations.

The organist, Göran Staxång, began with Sjögren's "Legender", then the congregation joined the choir of the Swedish Seamen's Church of New York in singing the opening hymn, by Grundtvig, in English translation. John T. Dwight was the Lector, and the psalm "Herren er min herde god" (Wennerberg) was sung by the choir.

Archbishop Whealon's moving homily beautifully expressed the simplicity, dignity and warmth of the service.

The offertory hymn, by Franzen, was sung in English by the congregation, after which Mr. Staxång played Oscar Lindberg's "Fäbodpsalm". The congregation chanted the Kyrie, Sanctus and Agnus Dei in Latin. During the Communion the choir sang "Sommarpsalm" (Åhlen); the recessional, sung by all present, was the well-known "Now Thank We All Our God" (Nun Danket Alle Gott). Special thanks are due to Archbishop Whealon, to Mr. Staxång and his choir, and to Father John Halborg, our Director of Programs, who worked so hard arranging the numerous details of the ceremony and making sure everything proceeded smoothly.

Adding to the color of the occasion were the Sons of Norway Long Island Folk Dancers, some of whom attended the Mass in costume, and all of whom, including two children, were photographed with Archbishop Whealon on the steps of the church. This picture was reproduced in a subsequent issue of *Catholic New York*.

Following the Liturgy, all proceeded to the Rochester

Room of the parish house, resplendent with white table cloths and fresh flowers in the colors of the flags of Scandinavia. Large, bright posters of each of the Nordic countries, provided by the Scandinavian Tourist Office, decorated the walls. Mr. and Mrs. Nicholas Falco greeted guests, and Christopher Peterson, as wine steward, saw to it that everyone was provided with champagne or sparkling cider. After Archbishop Whealon said grace, and Master of Ceremonies Erik Rambusch proposed the toast, all enjoyed a Danish Smørbrød meal, prepared by Old Denmark and served by a hard-working and dedicated committee consisting of Dorothy Bellman, Eleanor Brembs, Edna Gregertsen, Carol O'Brien, Bob O'Brien, Ann Pascarelli, Catha Rambusch, Thea Rambusch and Mary Storms.

Following the meal, Erik Rambusch read congratulatory greetings. He then introduced the Sons of Norway Long Island Folk Dancers, who entertained us with a variety of graceful and energetic traditional dancing. After the dancing, several Kransekaker, festooned with Scandinavian flags, were cut and served with coffee.

Although more than 80 people were present in the Rochester Room, everything, including clean-up, was concluded by 8 P.M. The chairperson would like to express her deep gratitude to all who volunteered their time and energy, were so responsive when called upon, and worked so tirelessly to make our Anniversary celebration the success it was. Special thanks are due to Erik H. Rambusch who devoted many, many hours to publicity, along with Anne Pascarelli, whose memory is



*The Sons of Norway Long Island Folk Dancers at
St. Ansgar's 75th Anniversary*

more reliable than any computer. Thanks to the generosity of our Patrons and Donors, it was not necessary to draw funds from our treasury to cover our expenses.
ASTRID M. O'BRIEN (Chairperson)

Catholics in Scandinavia Today

JOHN T. DWIGHT
(*The Boston Pilot*)

Evangelized by missionaries from German territories and England and Ireland (as well as the Russian city of Novgorod, too, in the case of Finland) the five Viking, Scandinavian lands gradually became Christian from the 900s (Denmark) through the 1100s (Finland). But in the 1500s the Lutheran Reformation took firm hold on all these countries because of the determined support of the respective Danish and Swedish monarchs who at that time divided the whole area between them. So absolute was this change that when a Swedish monarch, Queen Christina, herself wished to become a Catholic, she had to abdicate her throne and go into exile!

With the exception of foreign diplomats, merchants and foreign, hired soldiers, no Catholics were to be found in these lands until the mid-1800s, when the Draconian anti-Catholic laws were relaxed sufficiently so that native Scandinavians could become Catholics without going into exile. Few took advantage of this liberty at that time, however, as anti-Catholic propaganda pervaded the schools, and to leave the State Churches was generally felt to be equivalent to ceasing to be a Dane, a Swede, a Norwegian, Icelander or Finn.

But the increase of travel and communications since World War II (bringing Scandinavians increasingly in touch with the outside world) and the changed aspect of the Catholic Church presented to them by Vatican

II have aroused and increased the interest of many Scandinavians in Catholicism, while a massive influx of foreign Catholic refugees, political exiles and "guest workers" from all over the world has swelled the size and number of the Catholic parishes in Scandinavia.

At present, then, the picture is as follows:

With the Pope represented by one Pro-nuncio for all these countries, the Scandinavian (or Nordic) Bishops' Conference consists of the six bishops of the dioceses of Copenhagen (Denmark, Greenland and the Faeroe Islands); Helsinki (Finland); Oslo (South Norway), Reykjavik (Iceland); Stockholm (Sweden) and the Prelature of Tromsø in North Norway, as well as the Conference's Chairman, the Bishop-emeritus of Oslo. Their very unevenly divided 174,000 Catholics (the majority are in Sweden) are served by 285 priests (only 61 of whom are native to these lands) and about 1035 sisters (of whom 308 are native) in 126 parishes (slowly growing in number) and 83 Catholic schools and kindergartens (mostly in Denmark) and a steadily decreasing number of hospitals and nursing homes.

The relatively large number of parishes is needed due to the very wide areas over which the few Catholics are scattered, and so necessitate more clergy than the countries can supply from their own ranks. This is the reason for the large number of foreign priests and sisters, who

have come mainly from Germany, Holland, Switzerland, France and now the U.S.A. and Poland, while Austria, England and Ireland, Italy, Spain, Yugoslavia and Vietnam are also now represented.

This corresponds to the extremely diverse national origins of the Catholics presently in Scandinavia, most parishes representing a dozen national origins (and languages), while some have thirty or more. Trying to provide pastoral care for all these immigrants as well as the native Scandinavians is our church's greatest problem nowadays in these lands, coupled with the great dis-

tances between parishes and, in recent decades, a growing shortage of clergy from Central Europe.

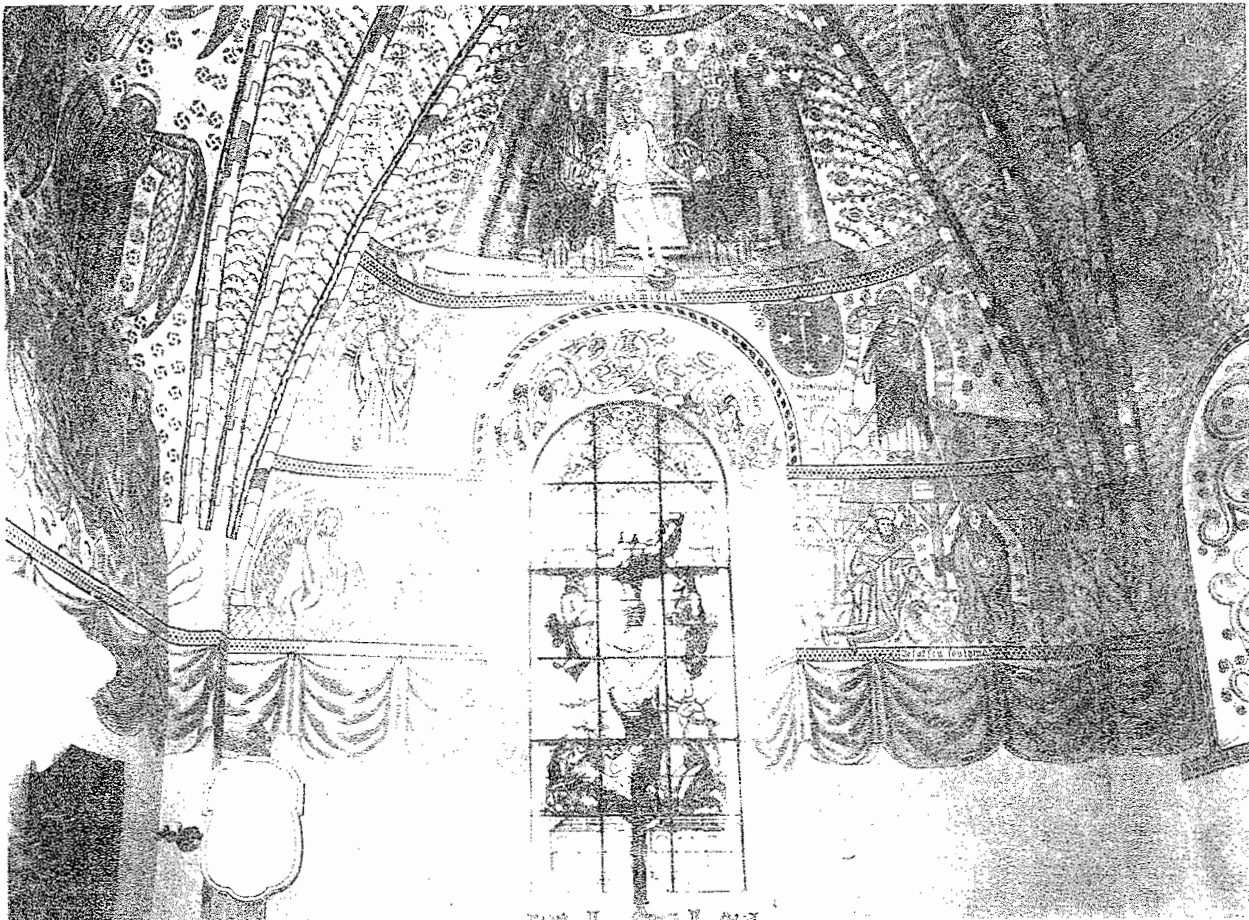
Hopeful developments, however, are to be found in a new growth of native vocations, a growing spirit of ecumenism, a greater general interest in the Catholic Church (especially in Sweden), and the faithful generosity of friends abroad. For example, in the United States, St. Ansgar's Scandinavian Catholic League runs a Mass Stipends program for Masses to be said in Scandinavia, and it also publishes a yearly magazine, "St. Ansgar's Bulletin", to give past and current information on our Church over there.

Christmas Pictures in Medieval Finnish Churches

Catholics are accustomed to associate the celebration of Christmas with the display of a crib in the Church and at home. In Finland many of our Lutheran friends celebrate their Christmas services in the older Churches in our country. All year they see pictures with this motif, more or less well preserved, on the walls of their churches. In this case, the 'crib' obviously has more than just Christmas symbolism, its meaning must be sought on a deeper level.

The birth of Christ was not portrayed in early Christian

art. The feast itself began to be celebrated in the middle of the fourth century, but it was the great discussions of such important questions of the faith as the nature of Christ as well as the rise of new heresies, that produced a more intensive use of pictures in general and specifically of the life of Christ and of his childhood. In the eighth century, the Second Nicene Council decided that images were worthy of veneration and honor similar to the symbols of the emperor. Images are an argument for, a proof of Christ's incarnation.



The "Choir Wall" of medieval Rauma Church, Finland.

For a long time one depiction of the Christmas scene was normative for the Church. Mary on her cot is not concerned with the child who either lies in his crib or is placed in an arrangement similar to an altar. Details such as the cave, the ox and ass, the midwife, and the uncertainty of Joseph are part of the fantasizing of legends which find expression, for example in the Gospel of Pseudo-Matthew or the Proto-evangelium of James. All of these additions to the simple proclamation of the Bible serve to underline the divine miracle. In the icon of the Churches of Eastern Europe, this type of Christmas image continues its traditional role.

The frescoes in our Finnish Churches belong to another, newer type. In the twelfth century, mysticism conceived of a deeper insight into the life of Christ. Francis, who introduced the Creche, was to internalize the meaning of Christmas at the beginning of the next century, a process in which he was followed by Bonaventura. When new heresies arose throughout Europe, it was necessary for the Church to stress popular education in a broad development. At this point the piety of the mendicant orders was useful. In the romanesque era, the paintings in Churches were conceived of as icons which were self-contained representations of what was depicted. With the new pedagogical demands, the representations of Christ and the life of saints came to be portrayed in a more vital manner, often as a series of paintings which were spread across a wall of the Church. With their catechetical purpose, these pictures were meant to be the subject of sermons and appeal to fantasy and insight.

An entirely new type of depiction of Christmas is produced at this time which drives out the older type of representation. In Italian art the stiffness of the icon has begun to disappear, Mary turns toward the child, regarding him tenderly, or she lays him on her breast. The depiction of Bethlehem which comes to mind first is that of Mary and Joseph under a roof of straw, kneeling in adoration before the little naked, child lying on the ground who radiates light. It is our own Saint Birgitta who in one of her visions saw the scene acted out in this manner. As wildfire, her depiction spread through the churches, shared through the media of wood prints and copper prints. It was Birgitta's Christmas vision which was contemplated by our forefathers in their churches.

This type of depiction seems to have reached Finland in the latter part of the fifteenth century. In Southwest Finland a Swedish school of painters led by Petrus Henriksson was active about 1460-1470. In the Churches at Töfsala and Nykyrko the depiction of the life of Christ is begun on the north wall near to the Marian altar. In Hattula and Lojo the scenes have shifted to the south wall of the nave. There are, however, a group of churches with a different scheme and it is these churches I would like to discuss.

In Raumo Church and in a group of churches in western Nyland - Eshå, Ingå and Sjundeå - the depictions of the Annunciation, Nativity and Epiphany have been placed in the choir, near to the high altar. One wonders if these were even visible to the congregation, when it is probable that some kind of altar screen hid most of this area. As near as we can tell, the mass for the parish was celebrated at an altar beneath the triumphal arch and not at the high altar located at the east wall of the choir. What does the depiction of the nativity

mean in these late medieval churches? We are faced with the many-faceted problem of the purpose of visual depictions. Saint Thomas says that pictures should teach, refresh the memory and stir up pious thoughts. This was, of course, basic to the church's method of propaganda. But the reason for the pictures can be conceived on several levels. They "speak to the simple in simple language and to the learned man in Latin." Take as an example the pictures on the choir wall in Raumo.

North of the altar the annunciation is depicted and south of the altar there is a scene of Bethlehem, very simply portrayed. Above the choir window there is a depiction of the "throne of grace" in which God the Father and the Holy Spirit receive the crucified body of the Son on the throne which is between them. There is no attempt to portray the life of Christ in a vital manner but the artist is dealing with the fact of the incarnation, in which Christ took flesh of the Virgin Mary in order to offer himself for the salvation of humankind. Placing these pictures around and above the high altar is a reminder that this offering is repeated in an unbloody manner in each mass. When several of the Church fathers have been incorporated into the decorative scheme, they are present as the guarantors of the church's authority, as the stewards of these mysteries. The coat of arms of the Åbo Cathedral Chapter and of Bishop Arvid Kurck bring up to date and give continuity to what is depicted. We are faced with a pictorial proclamation which is on a high theological level, one which was intended first of all for the learned brothers in the cloister. Either the pastors of these three churches had the same theological interest or the scheme was dictated to them by the Cathedral Chapter. It is hardly likely that the scheme originated with the artists; their very primitive style hardly displays any international training.

Once more it is proven that we must look several times at a work of art before it opens up for us and shows us the complex of ideas it wishes to illustrate. We think that we can immediately understand a Christian - to say nothing of a Catholic - work of art without further attention - but then we remain on the level of the simple man and must content ourselves with simply experiencing the picture. To remember the birth of Jesus at Bethlehem in such a way that we have a warm feeling is perhaps beautiful, but then the picture is merely a "memoria" and not a preaching of Christ's sacrificial action.

TOVE RISKA (*Fides*)
English version, John E. Halborg

Brigittines Return To Finland

After 400 years, an Order of Sisters native to Finland has returned home. The Brigittines founded the Cloister called "Monasterium Vallis Gratiae" in 1443. Today, the chapel of that convent is the parish church of Nådendal, a lovely seaside town slightly north of Turku/Åbo. The last sister, Elin Knutsdotter, departed from the Cloister in 1584 due to the Reformation. Finland's Catholic Bishop Verschuren recently traveled to Italy and returned with six sisters from the Brigittine houses of the New ("Swedish") Branch at Rome and Assisi. They will work in the parish at Åbo/Turku. Some of them presently speak Swedish and they plan to learn Finnish, to be most effective in this bilingual city.

J.E.H.

A Short History of "The English School" of Helsinki, Finland

(from "The English School: 1945 1985")

At high noon on June 30 1939, Sr. Kostka Schnitzmeier, who would eventually found The English School of Helsinki, stepped off the train in the capital of Helsinki. She and her companions, Mother Wilhelmine Vogelpohl and Monsignor Martin B. Hellriegel, were met by Most Reverend G.P.B. Cobben, Catholic Bishop of Helsinki. On July 16, 1939, she was joined by the other three Sisters who formed the pioneer group: Sr. Wencesla Broz Sr. Claremarie Weaver, and Sr. Linus Boehmer. It was a time of political and social unrest, but the Sisters set about their assigned task of establishing an English School with singlemindedness of purpose and the high resolve to accomplish it.

During July and August 1939, in spite of troubling reports of aggression on the European continent, the Sisters tried to surmount a formidable array of obstacles: a new and extremely difficult language, new and different customs, and a myriad of forms and legalities to be followed. They quickly made friends among the Finns. One of their first visits was to the Market Square at the West Harbor. There they bought supplies, using sign language until they could acquire a few of the most essential words. To their good fortune, they made friends with a couple who operated a stall dealing in all kinds of produce. Leo and Regina were to prove invaluable friends early on and throughout the long drawn-out period of wartime rationing. They always managed to save something for the Sisters and the children for whom the Sisters cared. This friendship and generous help continued until the couple's retirement in the 1970's. With their deaths shortly afterwards, the Sisters lost two of their first best friends.

When World War II broke out on September 1, 1939 the Sisters' plans to open their school received a setback. They were advised to leave Finland to go to the 'safety of the Netherlands', so the Sisters of the Most Precious Blood and the Sisters of the Sacred Heart (from Holland) joined the long lines of refugees fleeing Helsinki. Provisioned only with a few hard-boiled eggs, crackers, and some fruit, the Sisters started their vigil, waiting for transportation by train to Sweden and on to the Netherlands by ferry. It took several days before they found a place on a train; in the meantime they had eaten their supply of food. It was difficult to find more because of the panic that accompanies any kind of forced exile. When food could be found, it was purchasable only at black market prices. Finally, however, they were given places on a train and after a long, uncomfortable journey arrived at their destination.

During the period of the so-called Phony War, the Sisters returned to Finland. Upon their November 30 return, they decided to wear secular clothing. The results of their choices, from a few gift bundles, were indeed ludicrous: few of the clothes really fit, and the combinations arrived at were not only an inspiration of originality but at times a nightmare of color schemes and styles.

For the duration of the war, at the request of Bishop Cobben, the Sisters of the Most Precious Blood took over the work of the Sacred Heart Sisters who had remained in their native country. This work involved the care of boys and girls formerly cared for by the Sisters of the Sacred Heart.

In December 1939, the Sisters evacuated to Sammatti, taking with them the children and Sr. Sophie, a native Finn who, although a Sacred Heart Sister, had remained in her own country. In January 1940, Sr. Kostka and Sr. Linus returned to their Helsinki apartment at Eteläranta 10. At the end of the Winter War, in March 1940, Sr. Claremarie and Sr. Wencesla brought the children back to Helsinki. Because the situation had not, however, stabilized sufficiently to permit the establishment of The English School, the Sisters were requested to reopen the Sacred Heart Sisters' school. To fulfill this request, the Sisters moved into a larger apartment at Yrjönkatu 1 C, part of which was used as classrooms and part as living quarters for the Sisters. The school resumed activities in September 1940. In addition to their teaching and other ministries, some of the Sisters, during the early part of 1941, studied English philology and Shakespeare at Helsinki University.

In May 1941, however, after the Hitler-Stalin Pact had disintegrated, Finland was forced to ask for aid from Germany in an attempt to forestall further Russian assaults. The Soviets retaliated with prolonged bombing raids. The period from June 1941 to mid 1944 saw the Sisters moving from one place to another to find a safe home for the children in their charge. One part of the group was moved to Stella Maris on the Gulf, while the others remained in the Sisters' house, now at Edelfeltintie 14.

In 1942 another move was made. Sr. Wencesla and Sr. Linus took charge of the children's home in Lahti, and Sr. Claremarie and Sr. Kostka remained in Helsinki in the Bishop's residence. When bombings increased in intensity during these years, the children were once again evacuated to Sammatti where Sr. Linus and Sr. Wencesla, with the help of several lay women, cared for them. In February 1944, after one of the fiercest bombing raids had destroyed parts of Eira Hospital as well as the Maternity Hospital and had left St. Henry Catholic Cathedral in bad condition, Sr. Kostka and Sr. Claremarie emerged from their bomb shelter to find that, miraculously, the Bishop's residence had been untouched. The twelve-hour ordeal, however, decided the living quarters of the two Sisters for the duration of the war: they asked a good friend for permission to live in her country cottage in Espoo. She graciously consented. The cottage was indeed primitive, but safety had its attractions and won out over luxuries and even necessities. There was no central heating, no running water: the nearby well provided that commodity, after the Sisters had chopped through the ice and lowered the bucket, in the hope of getting sufficient water for cooking and cleaning. Needless to add, there was no inside plumbing. For some time then, the Sisters commuted by train between Helsinki and Espoo carrying firewood, food, and other supplies.

After the armistice, the Sisters once again started to explore the possibilities of opening their school and to search for a place to conduct classes. With the help of Maisteri Eeva Lietzén, Sr. Kostka submitted a petition to the Ministry of Education and the National Board of Education. Permission was granted for the establishment of an English language school, a primary school of three classes,



*A class at The English School:
Sr. Claire Marie Weaver's Intermediate II (1979-80).*

with the stipulation that all children must receive instruction also in Finnish.

Once the permission had been granted the Sisters quickly and joyfully furnished a home across the street from the Bishop's residence in Eira, on Engelinaukio 1. The first floor was reserved for classrooms and the second for the Sister's home. The enrollment comprised mostly Finns, with a few children from various embassies also.

In July 1945, six years after the Sisters' arrival in Finland, Sr. Kostka accompanied by Bishop Cobben, made her first return visit to the United States, where she reported on events and progress to the major superiors, asked for permission to modify the Sisters' habits to make them more suitable for the Finnish climate, and enrolled the help of Sr. Marie Kleine (Sr. Tharsilla). The two Sisters left New York for Helsinki. Although completely new to Finland, Sr. Marie Kleine went to Lahti to take charge of the Children's Home; with the help of the devoted Finnish staff, she held the post until 1947 when she turned over her trust to the Sacred Heart Sisters who had returned from eight years of hardship in occupied Holland. Sr. Marie then took up her teaching duties in The English School in Helsinki.

With war debris still cluttering the streets and peace agreements being hammered out, the school opened on October 1, 1945, the year of the one-hundredth anniversary of the founding of the Sisters of the Most Precious Blood in Steinerberg, Switzerland. The school opened with an enrollment of eighteen pupils but the following year the enrollment increased and the Sisters moved into larger accommodations. Amongst the earliest Finnish

teachers to join the faculty were: Thyra Kotkalahti, Taimi Laurila, and Sylvi Lehtinen. Final approval for the school was granted in 1946. The school continued to grow and new classes were added each year.

Like a young child, the school had outgrown its space, and the search for a new residence was again underway. The problem seemed solved in 1951 when Monsignor Lawrence Holtzer, building director for the Catholic diocese, bought a spacious building at Stenbäckinkatu 26. Renovations began, only to be halted by government order because of protests over the establishment of a school in a hospital area. The Sisters, frantic because this announcement had been distributed to all the pupils, looked desperately for a new site. After much searching the Sisters found the site where The English School now stands. Building began as soon as contractors could be found. In the meantime classes were conducted at Stenbäckinkatu. In 1952 the first graduation took place. Five pupils formed the charter class of the school: Tuulikki Airoja, Margareta von Essen, Leni Katajakoski, Seija Pinoara, Liisa Rautasalo.

The new building was completed, or nearly so, and the glorious event of moving day coincided with the opening pageantry of the 1952 Olympics. From Stenbäckinkatu to Mäntytie - in the midst of all the celebrations for the Olympics - the Sisters trundled wheelbarrows and carts filled with books and all the paraphernalia necessary for conducting a school. In the eyes of the Sisters, their opening was as important, though not so glamorous, as the other opening just a ten-minute walk away. The new school was in a good location close

to playing fields and later a swimming pool, which the pupils use during the gym hours.

The enrollment grew; adjustments were made in the original building. Those who have matriculated in the school remember having handwork classes on the gym stage. Each time the stage was needed for a presentation, a play, or a meeting, all desks and handwork equipment had to be moved.

In 1960, The English Secretary College was opened under the direction of Sr. Benitia Goudeau who guided it as it grew dramatically in the next few years. During its twelve-year existence, the Secretary College built a formidable reputation for excellence in training fine secretaries as well as for instilling the principles of responsibility, dedication, and accuracy. Because of rising costs, lack of space, and difficulty in acquiring new personnel, the Secretary College had to be closed in 1972. Even now, thirteen years after the closing, inquiries for admittance are received periodically.

For more than twenty years The English School had benefited from the interest and the paternal guidance of Bishop Cobben, without whose vision and inspiration it would never have been established. In 1967, this kindly mentor retired and was succeeded in the See of Helsinki by Most Reverend Paul Verschuren. As the chairman of its Board, the new Bishop guided the school in the transactions that resulted in the school's receiving substantially

increased financial aid from the Ministry of Education. This transitional period would have been more difficult without his unstinted and generous support. His wit, wisdom and warm humor have smoothed many a difficult situation and his help and encouragement have proven invaluable over the past eighteen years.

Maisteri Marjatta Ojamo deserves special mention as one who has helped the school through many stages of its development. She came, as a substitute, in 1952, and stayed on to teach with skill and excellence. For the past thirty-three years Maisteri Ojamo has instilled in her pupils her love for the common Finnish language and literature. She has moreover instilled in each one a sense of his or her dignity and worth. As assistant-principal, Marjatta Ojamo has been a mainstay for all the principals from the beginnings. [Editor: As of 1984 Maisteri Ojamo, herself, became the School's principal.]

Looking back one realizes the foresight and the courage of Bishop G.P.B. Cobben, the dedication and the hard work of the four original Sisters, as well as of the succeeding Sisters, and all the lay teachers without whose invaluable help the school could never have prospered, or even existed. The continued dedication of all the teachers will provide an inspiration to future teachers and pupils whose paths take them through the halls and classrooms of The English School of Helsinki.

SR. RENÉE BRINKER

"Catholic Copenhagen"

NICHOLAS FALCO

Copenhagen Catholic? Of course not, how could that be? In all of Denmark with a population of approximately 5,100,000 there are only about 35,000 Catholics, and not all of these are in that beautiful Danish capital city. When we think of Copenhagen we think of the statue of the Little Mermaid, of Hans Christian Anderson, of the famous Tivoli Park with its amusement area, its concert hall and theater. We think of Christiansborg Palace, the National Museum with its exquisite treasures, and the Radhuspladsen, the busy town hall square. The Nyhavn may also come to mind, that lively port and fishermen wharf area, with its many gaily colored eighteenth century three and four story houses lining the canal. To a few others, Copenhagen may conjure up tall modern buildings which began going up in the late 1960s and 1970s, now giving parts of the city a more modern look. The hundreds of cyclists seen everywhere will remind us that this city, like so many other European metropolises, knows how to combine in a tasteful way the new and the old.

But a Catholic Copenhagen! No, not in this Lutheran city with its very high percentage of non-religious people practicing no faith at all. One may think Copenhagen is most definitely not Catholic.

We should pause a moment, however, and reflect. The answer is not a negative one but a positive one, for Copenhagen's Catholic past and present is still very much alive to the tourist who takes time to view it. Of course, we are now speaking not only about churches or other buildings now specifically under Catholic jurisdiction, but also of the many historical structures which go back to pre-Reformation times. Those, once Catholic, are now

Lutheran. Like all of Europe, Denmark before the Protestant Reformation of the mid-sixteenth century was Catholic. Lutheranism spread quickly, however, and by decree of King Christian III (1503-1559) was declared the state religion. Indeed, it was not until three centuries later in 1849 that Catholics could again practice their faith legally, for until then Catholicism had been banned. When Lutheranism became the established state religion, the various Catholic churches, monasteries, convents, and schools were either closed, or became Lutheran-operated and controlled. There are, of course, hundreds of historical institutions of this kind and nature, not only throughout Denmark, but in the other countries of Scandinavia as well. These centuries old buildings serve as a reminder of how strong the Catholic faith once was in the area, and, because started by Catholics, they are still, in a historical sense, at least, Catholic.

Naturally, besides these there are those churches and institutions started by Catholics since they were permitted to again engage in such activity, especially in the twentieth century. All of these treasures of the Faith, discerning Catholic tourists will find if they look carefully.

Well then, where does one start to view the Catholic heritage of Copenhagen? In a city of beauty, charm and vitality, perhaps it might be best and more interesting to be a bit serendipitous about it, though number one on the agenda should be the Catholic Cathedral, like all cathedrals everywhere, the heart and symbol of the faith.

Appropriately enough, this small cathedral is named after the "Apostle of the North", Saint Ansgar, admired

by Scandinavians in general be they Norwegians, Swedes, Finns or Danes. Even those who are not religious admire the saint at least as a historical figure. It was this saint, who was actually born in France, and others, too, such as Saint Eric, Saint Canute and Saint Olaf who brought Christianity to Scandinavia. Saint Ansgar's, which is the oldest Catholic church in Copenhagen, was not elevated to cathedral status until 1942. One of its beautiful features is a splendid statue of the saint on the facade. Though small in size, especially when viewed by Americans from large cities, this church is much loved and frequented by the city's Catholics and visitors. It was built in 1848, and most interestingly, on the site of a former Austrian embassy chapel where Mass had been said mainly for the many Catholics among the staff. There are relics of St. Ansgar in the Cathedral, and in the rectory behind the church is a small museum depicting the life of the small Catholic community in the city since the late eighteenth century. A bell tower figures in the Cathedral's architecture, and the story is told that when Catholics were first permitted somewhat reluctantly to build the structure, they were not permitted to have windows facing the streets, nor any bells. However, when modern municipal laws required a fire-proof stairwell in the rectory behind the church, the parishioners saw to it that bells were hung on the top of the stairway tower so that now St. Ansgar's bells may also ring out whenever the occasion warrants it.

Another splendid church is the Lutheran cathedral of Vor Frue Kirke, or simply, The Church of Our Lady. The present structure built during the second decade of the nineteenth century is actually the sixth one on the site, previous ones having been destroyed by fires or other calamities. It is believed that a church was on this site very early, having been built by none other than Bishop Absalon, the individual who in 1167 decided to build a castle and a wall around the then small settlement, hardly a city yet, to protect it from invaders. The fact that the church has been dedicated to Our Lady all of these centuries attests to the fact that many Protestants as well as Catholics pay homage to the Mother of God and that Catholic love for the Virgin was so persuasive that even Protestants had to reflect on this aspect. The interior of this church has unique and colossal statues of Christ and the Twelve Apostles which were done by one of the Danes' best sculptors, Bertel Thorvaldsen (1770-1844) who spent more than two decades of his early life in Rome, the center of Christendom, studying art and being inspired there by the work of the great Catholic masters.

The Catholics, it should be noted, now also have their own small church dedicated to Our Lady, this also simply being known as Vor Frue Kirke, thus striving always to make Our Lady's presence better known and loved.

Very close to the Lutheran church of Our Lady is the main building of Copenhagen University. Founded by the Catholic King Christian I (1416-1481) in 1478 as a center of learning in the North, the University was to remain for half a century an integral part of Catholic

Denmark until Lutheranism took over. A search through the early history of this great university would without a doubt reveal many interesting Catholic sidelights. As an example, one of its most famous graduates was the scientist and Bishop Niels Steensen (1638-1686) who became a Catholic convert, and later appointed Vicar Apostolic of Denmark. It was Steensen who, among other discoveries, was the first to explain the petrifications in the earth, and also help develop the concept of the circulation of blood in the human body. The good bishop has now been proposed for beatification and eventual sainthood. He has been honored by having a Danish academic club named after him, as well as the Niels Steensen Gymnas and College (the Catholic high school), and the Catholic Library in Copenhagen. This library is in the heart of downtown Copenhagen and serves the general reader, and all interested in knowing more about the Catholic faith.

In the 1970s the University formed an Institute for Greek and Latin Medieval Philology, one of its foremost teachers being the late Father Heinrich, S.J. who though born in Germany spent most of his life in Denmark. He and colleagues were responsible for discovering the writings of ancient and forgotten Danish Catholic medieval authors in various European libraries, and republishing them.

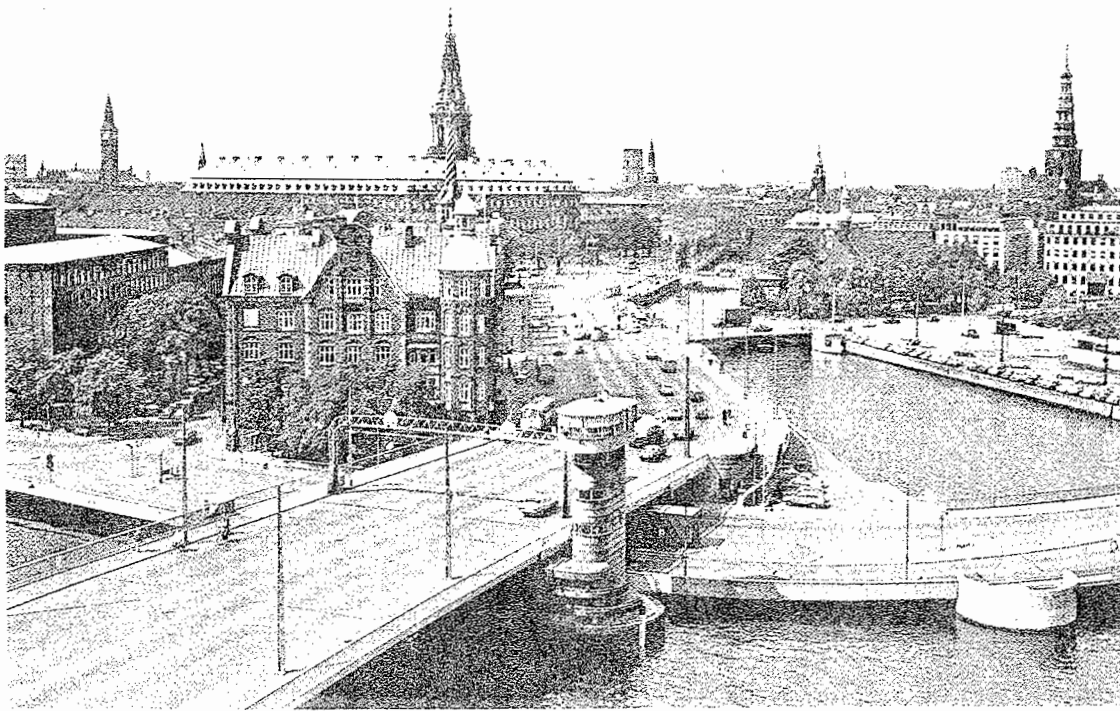
In another part of the city but also close to the University, is the oldest church in Copenhagen, again no longer Catholic but begun during a period when Lutheranism would soon become the state religion, named after the Prince of the Apostles, Saint Peter. This church has been restored in modern times. There can be little doubt that a search through some of the headstones in the small herb garden and graveyard adjacent to it would turn up names of some of the very last Catholic families prior to the Reformation who held on to their faith.

As you walk through Gråbrødretorv, a picturesque square of brightly painted eighteenth century houses, pause a moment in this beauty spot to reflect on the fact that in the early fifteenth century a beautiful Franciscan monastery stood here.

Another medieval church no longer in Catholic hands, but which can easily remind us of its Catholic past is the Helligandskirken or Church of the Holy Ghost. Right next door is the Helligandshus, the only secular medieval building still standing in Copenhagen. This building, which recalls the glorious history of the past, was originally part of a Catholic monastery dissolved during the Reformation. The church evolved from the Holy Ghost Hospital which in 1536 became independent. The hospital was actually established in 1296 along with a monastery by Bishop Jens Krag, another reminder of how the monasteries then as now combined prayer with good works.

A walk to the Radhuspladsen or Town Hall Square will bring to view the largely Italian Renaissance style Town Hall which has above its main entrance a statue of the city's founder, the energetic Catholic Bishop Absalon.

If across the harbor you spot the church of Our Sav-



A view of Copenhagen, Denmark, from the Harbor

your (and you shouldn't have any trouble because of its distinctive spire) reflect again that this spire with a staircase spiralling outside the structure was inspired by the beautiful Catholic church in Rome, Santo Ivo alla Sapienza.

Like most cities, relatively few streets are named after foreigners. However, one of Copenhagen's outstanding plazas is named after the immortal Catholic poet Dante, and in this plaza is the famous Ny Carlsberg Glyptotek, a superb, fine art museum. The Italian government in honor of the plaza named after Dante, donated an ancient Roman column to Copenhagen, and this gift from the "eternal city" stands in front of the museum.

There are at least a dozen present-day Catholic churches in both Copenhagen and the greater Copenhagen area, all rather small structures or chapels, such as Sakramentskirken and Jesu Hjerter churches, that is, Sacrament Church and Sacred Heart Church, the latter run by the Jesuits. Another church is Saint Ann's on Amager Island conducted by the Redemptorists. As with most Catholic churches in Copenhagen, if one were to stand outside on a Sunday afternoon, one would not only hear Danish spoken but English, German, Polish, Spanish and Oriental tongues, for Catholics in Copenhagen are not only native Danes, but are from many other countries, who have taken up residence in the city. Indeed, the clergy as well are

not all Danes, but also represent a wide range; just to cite one example, an Irish priest is at Saint Ann's to preach in English to the Phillipino community!

There are many other Catholic landmarks, but to ferret them out one has to be deeply involved as a student of history. I am sure such research would be interesting and rewarding. The real Catholic landmarks though are the living ones, that is, the Catholic bishops, clergy, nuns, brothers and laity who practice and live their faith even though they form but a most miniscule minority. This heterogeneous mixture of native Danes with such other groups as Poles, Croations, Spaniards, Italians, Phillipinos, English, Vietnamese, Americans and others, though small in numbers, has been able to organize numerous associations such as Caritas Denmark doing work with children orphaned by wars in El Salvador; and the youth of the Niels Steensen's Catholic high school periodically hold social functions to help raise funds for Jesuit priests working among the impoverished Indians in Peru. The tiny community in Copenhagen has also been active in pro life groups, founding the "National Association for LIFE, not Free Abortion in Denmark and Greenland". They also support their Catholic newspaper "Katolsk Orientering", which is published in Copenhagen, and do their best to practice and live their faith.

Copenhagen Catholic? Of course!

''WE NEED MORE MEMBERS''

St. Knud The King

By the St. Knud the King Jubilee Committee

The three Scandinavian realms have had from ancient times each its own saintly king — Norway, St. Olav; Sweden, St. Erik; and Denmark, St. Knud (Canute).

When Christianity arrived in the North, there was no common authority that could protect the Church, women, the poor, foreigners or other groups who had no preferential status in society.

But then the Church's people found support in the old Nordic warlord-monarchy in the fight against superstition, polytheism and the violation of human rights. From then on there was hope of realizing Christ's message about peace, reconciliation, justice, faith, charity and sanctification.

In each of the Nordic lands there was one king who, more than the others, cleared the path for Christianity. In Denmark it was Svend Estridsen's son, Knud, who reigned 1080-1086. [Ed.: This was not the same as the earlier Knud, Canute the Great, King of Denmark and England, who, legend says, commanded the tide to stand still! And this St. Knud the King is to be distinguished from a later relative, St. Knud Lavard.]

Knud recognized that it was the great noble families' power, pugnacity and vengefulness which were the greatest hindrances to a new social spirit winning a foothold in Denmark.

Therefore he strengthened his royal power by bringing the entire army under the king's command, and by imposing taxes on all for the use of the Government and the Church, and by replacing the old blood vengeance by outlawry as punishment for murder and grave crimes; the condemned person could buy his "peace", his position in society, back from the King with a large fine.

Such an effort, naturally enough, awakened opposition among those whose freedom to do whatever they wanted was reduced. A rebellion followed, beginning in Jutland. The King retreated via Slesvig to the big island of Fyn, but they pursued him there. From his royal estate in Odense he sought refuge with his bodyguard, in the old St. Albani (Alban's) Church, but his foes broke in and killed them all on July 10, 1086. At confession in the church just before his death the King had expressed his insight that human endeavor is weak but has God's help, by quoting St. Paul's words in 2nd Corinthians, "For when I am weak then I am strong."

In 1099 King Knud was canonized, and thus was laid the foundation for many centuries of devoted faith in St. Knud as an ideal, a leader and an intercessor before God's Throne. People made pilgrimages to see the Saint's Shrine in Odense, the center for Fyn's bishopric (which at that time included also the islands of Lolland, Falster, Als and Femern).

The church and tomb were decorated with the proceeds of the collection called "Knudspenning". Healing took place, the blind received their sight and the lame their strength, after having prayed in Odense's Cathedral.

Today during the 900th Anniversary of Knud's martyrdom, his memory is being celebrated with special solemnity during the week, July 7-13. Bishop Martensen wishes that all the Catholic parishes in Denmark, each in its own way, shall prepare a solemn commemoration of Denmark's Patron, St. Knud the King's 900th Year.

Our First Ecumenical Get-together in Naestved Since Reformation

(Kat. Orientering)

It is difficult to express the fellow-feeling and solidarity that penetrated the ecumenical arrangement Sunday, September 29, in St. Jorgens (St. George's) and Vor Frue (Our Lady's) parishes in Naestved (in Denmark's South Sjaelland).

It was hard to realize that this was really the first time since the Reformation in the 1500s that Catholics and Protestants in Naestved had united in this kind of joint arrangement. But we could do so. . . .

We started at 7:00 p.m. in Lutheran St. Jorgen's Church where its Sogneprest (Parish Priest) Pastor Inger-Elise Krogh welcomed the blended congregation where St. Elizabeth Sisters and the Catholic Franciscan Priest in their respective costumes underlined the multiplicity among the c. 250 who were present. Pastor Krogh's theme was St. George and the Dragon, in myth and meaning. . . .

The very evening itself was a shining example of how that dragon who had hindered conversation and dialogue between the two confessions for 400 years, how that dragon, too, could be tamed. It does not need so very much, after all. . . .

But why just now, and why just exactly St. Jorgen's and Vor Frue? Museum Inspector Palle Birk Hansen explained this strikingly with a slide lecture on his excavations in St. Jorgen's churchyard.

When Naestved was young, the city was Catholic, with all that implies. Our roots are therefore Catholic. The Museum Inspector excavated a bit among these roots and found life, for example, in various monasteries — and in the leper hospital St. Jorgensgard that stood about where the radio station stands today. In connection with the hospital lay a church, St. Jorgen's. A century later the hospital had moved and been amalgamated with the Holy Ghost House (Helligandhuset), and in connection with this a new church was built — Our Lady's (Vor Frue)!

Today both these churches have long vanished, but still Naestved has both a St. Jorgen's Church and a Vor Frue Church — each with the special stamp (Protestant or Catholic) but clearly with common roots. This both parishes wanted to draw attention to, in connection with the city's jubilee.

And what a way to draw attention to it! After the talk, we proceeded from the big modern St. Jorgen's Church to the noticeably smaller and completely unmodern Vor Frue Church. Here we almost raised the roof with a great crowd singing "Now pray we the Holy Ghost to knit us together with the hands of faith", etc.

Our Parish Priest, Pater Julian Bodner, bade welcome Vor Frue's School children's choir sang, and Pastor Inger-Elise Krogh read the Gospel (John 15:12-17) flanked by Servers with candles.

It was beautiful! Contradictions met, for, as has been said, we are obviously different — and each side probably a little proud of its own traditions. But we have now spent 400 years in discussing these differences (of form as well as of substance). So now the time has certainly come to focus on our common foundation! . . .

ELLIS B. HARSTEDT, *Vor Frue Parish.*

St. Knud The King's Ecumenical 900-Year Celebration

JORGEN NYBO RASMUSSEN
(*Kat. Orientering*)

The day of a saint's death is usually his or her ecclesiastical Feast Day, for it is the birthday to eternal life. So it was that the Danish king and saint, Knud the Holy's day of death was celebrated as a joyful Feast in Odense during the time around July 10 this year, the 900th Anniversary of his martyrdom.

Its joy was increased by the fact — which could not have been anticipated — that the Saint's Feast took on a real ecumenical stamp. Denmark's saintly king showed that he was not just a Catholic specialty, but had a message for all Danes who prize Christianity's value for our country's culture.

An event in Danish history-writing took place on Monday, July 7 and Tuesday, July 8, when almost 70 participants gathered to attend a big scientific symposium on Knud at Odense University. Here many of the aspects of his life and importance were elucidated by the authors of "The Book about Knud" ("Knuds-boken") which had been published simultaneously. Some of the contributions to the debate even gained the notice of the country-wide press

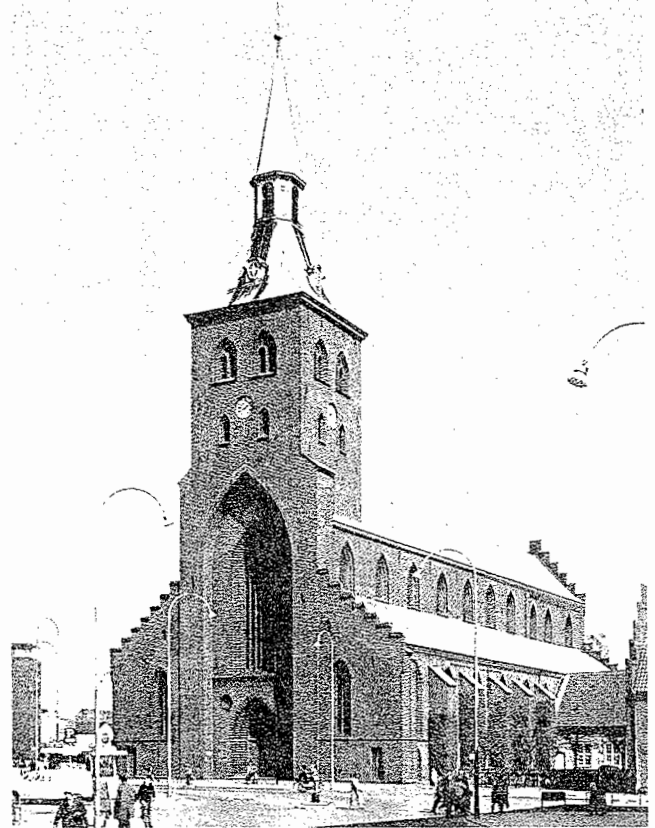
They became an ecumenical happening, the Services at which, for the first time since the Reformation, Catholics and Protestants could meet with common joy around St. Knud the King (although there was naturally a theological difference in how a saint is to be perceived).

On Wednesday, July 9, a Catholic procession, led by a Processional Cross and St. Knud's Banner, proceeded from Odense's present-day Catholic St. Albani Church to St. Knud's (Lutheran) Cathedral, with the Papal Pro-nuntius and Bishop Martensen in the place of honor. As they entered, they sang, together with the Cathedral Choir, "The great white flock we see" of Brorson.

In the Crypt (under the sanctuary) all assembled around St. Knud's Shrine (in which his remains are on view). With the choirs of both churches as leaders, Vespers was now sung. Besides the psalms with their antiphons there was a hymn from the medieval liturgy of St. Knud the King, "Caterva nostra" and the corresponding church-prayer. Then the Magnificat and Bishop Martensen's blessing. Among the participants were members of the Cathedral clergy, including Fyn's Lutheran Bishop Vincent Lind, members of its parish, and the participants in the above-mentioned symposium. After Vespers all moved in silence past St. Knud's Shrine before leaving the church which bears his name.

July 10 was the actual Jubilee Day and was celebrated with an especially festive Lutheran service in the Cathedral. Among the guests were many Catholics. For example, Pro-nuntius Lemaitre and Bishop Martensen were seated in the High Choir (the sanctuary, with Berg's wonderful Altarpiece) opposite Denmark's Queen Margrethe and Prince Henry.

A procession entered the church with Bishop Lind at the head of all the Deans of Fyn. There were present more than 50 state-church clergy. Cathedral Dean Paul E. Andersen preached on the Gospel -- Christians must be the world's light and salt - which he applied to St. Knud.



St. Knud's Lutheran Cathedral, Odense.

And Bishop Lind commented on the Saint's history, saying that he became a saint for his time, because in his last hour he attained through genuine prayer and penance to a recognition of what it is to be completely undone but without having doubts. The Choir then sang the St. Knud hymn, "Caterva nostra." After the service the royal couple visited his Shrine, on which they laid a wreath. (In the evening many of the participants had been invited to a reception on the Royal Yacht, "Dane-brog.")

The main Catholic service was held on Sunday the 13th in the beautiful park of Dalum Kloster, where an altar had been prepared under a large open tent. At 11:00 A.M. a Pontifical High Mass was celebrated for four or five hundred Catholics from far and near - even from Lund in South Sweden and Kiel in North Germany. Bishop Martensen was naturally the main celebrant, but concelebrating with him were Bishop-emeritus Theodor Suhr, Bishop Hubertus Brandenburg of Stockholm and Ordaining-Bishop Laridon of Bruges (where St. Knud's son, Blessed Karl the Good, also suffered martyrdom in 1127 and is still honored)

Bishop Martensen preached on St. Knud's life, death and canonization and his meaning for us today . . . Knud has been honored in our land for 450 years of our Cath-

olic times and 450 years of our Protestant times. During these last days we have been able to get together with our Evangelical Lutheran fellow-Christians around that King who took his vocation seriously, both to live a Christian life himself and to lead his country like a Christian.

After Mass there was an opportunity for lunch and for pleasant conversation on the sunny lawn in the convent park. And after a rest many used the occasion to make a personal visit to the saint's shrine in the crypt of St. Knud's Church.

But at 4:00 p.m. they assembled anew in St. Albani Catholic Church for the concluding Service of the Word, to which guests from the State Church were also invited. Bishop Martensen and Bishop Laridon led Lutheran Bishop Vincent Lind, Parish Priest Ruth Skovsborg of the Cathedral and Parish Priest Poulsen from Kerteminde to their places in the Church's Choir during the Service. Danish hymns alternated with readings of Aelnoth's Chronicle and the Old and New Testaments. And from the latter the Beatitudes formed the sermon's text. The paradoxical praising of the poor, the ignorant and the downtrodden opens one's understanding to what God's Kingdom is all about. Knud understood this and, despite the political risks, tried to build a new society based on justice and mercy instead of violence and superior force...

The Church had been filled to the last place. And now many took advantage of an invitation to meet each other in the St. Albani School's gymnasium nearby. Both Bishop Martensen and Bishop Lind expressed their happiness at having been able to celebrate St. Knud in fellowship. Father Hauser brought greetings from the Provincial of the Redemptorists' Austrian Province, whose priests serve St. Albani Church.



Ecumenical procession from the Lutheran Cathedral to Catholic St. Albani Church, Odense.

It was truly a joy to experience this Feastday. After having seemed for a long time to be a dead and unimportant personage from the past, our Martyr-King rose to new life amongst us. He lives not only in his eternal heaven, but lets us see that he continues to think of and pray for his Danish people. He has a message, not only for Catholics, but for all Danish Christians who have a feeling for the values he believed in, fought for and suffered death for. He is much more than a memory, or a skeleton in a Shrine. He showed us a way forward to a better and more humane society which we still have need to learn from today. Saint Knud the King, pray constantly for us!

(Translated and abridged by the Editor)

Some News from Denmark

(Kat. Orientering)

For the first time since the Reformation Danish members of the Franciscan Lay Order (founded by St. Francis of Assisi in 1209) held their national chapter at Ømborgen (Catholic center in Jutland) on August 23, 24 and 25 (1985). Representatives from the fraternities in Copenhagen, Aalborg and Odense and from the group in Nakskov – about 30 in all – assembled to constitute themselves as an official entity within the worldwide Franciscan Lay Order by adopting statutes and electing a national president, Marianne Powell from Randers. During the Chapter one member was professed and another was received into the Order. The fraternities in Aalborg and Odense also celebrated their canonical founding.

* * *

The Provincial authorities for the Brown Franciscans' German Conference have expressed their wish to set up a Franciscan Community of their branch in Denmark. The first member of the community, Fr. Hendrikus von Gemuchten, has already arrived in Denmark and taken up temporary residence at Stenballe Kloster in Horsens.

There are already several Black or Conventual Franciscans (O.F.M. Conv.) in Denmark, but none of the other branches of the Order.

* * *

As part of a European tour, the newly retired Archbishop of Recife, Brazil, Dom Helder Camara, visited Denmark Sept. 11-13 to present his little book of aphorisms and poems, "A Thousand Reasons to Live", just brought out in Danish. . . He also visited Oslo and Tromsø in Norway and Uppsala and Stockholm in Sweden. He stressed that we should work, not *for* the poor but *with* the poor, who know better what needs to be changed in their existence than do others who only know this way of life from outside. And he drew attention to the grossly uneven distribution of the world's goods between rich and poor.

* * *

Catholic "Caritas Denmark" has sent 19,000 Kroner (c. \$2,300) to buy sewing machines and a work table for a sewing school in South India where many landless farm

workers have work only in the rainy season. The sewing school enables girls and single women to make an honest living.

* * *

A simplified but worthy translation and adaptation to Danish of the Book of Hours (Tideboken), the Church's "Divine Office", has finally been completed after many years' work. Sr. Benedikte Ramsing, the former Prioress General of the St. Joseph Sisters, has been in charge of the work assisted by four others. They have adapted four thick Latin volumes to one Danish volume of reasonable size, with singable texts, both Danish Hymns and Bible Psalms: The book is intended for use by parishes that wish to set a frame around the celebration of the Eucharist — both Sunday and week-days; or by those who find difficulty in coming to Mass; and the Book of Hours will be a great help for nourishing one's personal prayer-life.

* * *

Father Anton Dekkers, S.J., the Secretary-General (i.e., chancellor) of the Copenhagen diocese, preached from the pulpit of Roskilde's medieval (now Lutheran) Cathedral at an ecumenical service on the occasion of the dedication of Catholic St. Josef's School's new gymnasium. This was a great concession, for the Lutherans do not loan such a church and especially its pulpit lightly or indiscriminately. The Cathedral was filled with 700 students, teachers and guests. After the service all walked to the school where Fr. Dekkers dedicated the gymnasium.

* * *

On Sunday, March 4, c. 350 people attended Bishop Martensen's consecration of the new St. Vilhelm's Church in the suburban town of Hillerød north of Copenhagen. It is the 623 member parish's first church. Previously, local Lutheran facilities had been used. The church-room holds 80, but can be opened up to adjoining classrooms for greater space. It can be used as a parish hall as well as for services. The second floor of this Catholic Center holds the parish offices, three group meeting rooms and a hobby room. The Parish Priest, Father Hans Esmark, lives up above.

* * *

In two letters to the government in the Spring of 1986 Bishop Martensen strongly urged the necessity of having a representative of religion — for example, a representative of The Ecumenical Joint Council of the Danish churches — on Denmark's coming Ethical Council, which will deal, for example, with questions of medical ethics. And he appeared in person to urge the same procedure, together with other representative Catholics, before the Parliamentary Committee concerned with the new Ethical Council. In addition, Bishop Martensen would find it natural for this Council to include a reasonable representation of women.

* * *

On July 6 there took place the annual St. Knud Lavard pilgrimage to Haraldsted on Denmark's large eastern island of Sjælland where he was martyred in 1131. (Do not confuse him with his relative of an earlier generation, St. Knud the King.) The pilgrims met in the big medieval

Benedictine Church of St. Bendts (Lutheran since the Reformation) in Ringsted, where Knud Lavard lies buried under the floor in front of the sanctuary, together with other members of the Valdemar dynasty and family. After a short prayer they went in procession to the nearby, Post-Reformation, Catholic St. Knud Church, where the pilgrimage Mass was celebrated about 2:00 p.m. From there they then rode in private busses the 12 kilometers to Haraldsted Church (Lutheran), whence they walked in procession to the ruins of the medieval pilgrimage chapel, where they ended their pilgrimage with a short prayer service.

* * *

The general theme for Denmark's Young Catholics (DUK) for its summer camps in 1986 was Project Peru — spreading information about and gathering support for Danish Catholic Father Peter Tanhold Hansen's 20-year-old work among the poor in Peru — educational and development projects which lay stress on the Indian's own condition. These camping sessions consisted of: Two children's Camps and a Children's International Camp (ages 7-13); a Junior Camp (ages 14-17); a Canoe Tour in Middle Sweden (ages 16-25); a Summer School for youth councilors (ages 18 and over); the Nordic (Inter-Scandinavian) Camp on the Lofoten Islands in the prelature of Tromsø (North Norway); a Multi-Camp at Øm Catholic Center for children, parents and grandparents of all ages; and an Ecumenical Camp for families, with one priest from the Catholic Church and another from the State Church.

Starting A Catholic Youth Club

(Kat. Orientering)

A little, sunray-like story started Sunday, August 19, 1984. We were two girls of 18 years who thought that Tåstrup's Catholic parish (near Copenhagen) needed a youth club. We had long been members of a group of 10 or 14 young folks who met each Sunday after Mass, so why not organize things a little, but still emphasizing fun and enjoyable get-togethers? We started with inviting all between 10 and 15 years old to eat together after Mass. Twenty came, and we were very glad. As noted, that was a year ago, but things are still going well. We are now 20 young people 12 to 18 years old that meet each other Wednesdays and do all sorts of things: for example, drama, Catholic Youth Club visits, parties, football (soccer) games, arranging Youth Masses, theme-evenings (on Free Abortion; What is a Friend?; Foreign Workers; Catholicism and Love etc.), folk-dancing, TV evenings, and much more. Our most important aim is to have young Catholics meet to have a good time and yet with faith in God as the main ingredient. After talking with many young people I have found that some of them at some time or other find themselves in a more or less serious crisis of faith. Being with other, believing Catholics, they can master their doubts and discover the joy of believing in God in fellowship with other people. . . . Belief in God is such a beautiful and valuable gift, that we must use it in every way; and then the Catholic Youth Club is an ideal way. For the young people, you know, are tomorrow's church.

JENNET JEZEWSKI

Bishop Theodore Suhr: 90 Years An Interview

WILLIAM WUYTS, O. PRAEM.
and KNUD H. KLUGE

(Kat. Orientering)

The retired Bishop of Copenhagen, Most. Rev. Theodore Suhr, O.S.B., became 90 years old on January 24, 1986. The day was celebrated with a Solemn Mass in St. Ansgar's Cathedral in Copenhagen, in which the present Bishop Hans L. Martensen, S.J., also took part. After the Mass there was a Reception in the crowded festival-hall of the Industrial Arts Museum next door. About 400 guests attended; and Bishop Suhr said it was quite a day for him, with visitors, letters and telegrams of congratulation.

In connection with this "round number of years" Bishop Suhr sat before his desk in his single room at Niels Steensen's Kollegium talking for publication with Father Wuyts, "Responsible Editor" of the Danish Catholic paper, *Katolsk Orientering*, and its editorial secretary, Herr Kluge.

"I miss the Benedictine fellowship" said the Bishop, "but I have been away from the monastery so long, and all my contemporaries are dead. I still belong to Clairvaux Abbey, but my vow of obedience was transferred to the Pope when I became Bishop in 1939."

Bishop Suhr became a Catholic in Rome on January 17, 1926, and he remarks on the fact that it was Father Hubert Messerschmidt who received his future bishop into the Church--on the very day of his own ordination! After his reception into the Church the future bishop traveled to the Benedictine Abbey at Clervaux. "Here I met what I had unconsciously been looking for all my life, and so that same year I entered the Benedictine Order. Seven years later I was sent to Rome to finish my theological studies. Here I was designated to be the Prior for the newly-founded Benedictine monastery of San Girolamo in 1935.

"This monastery was a community of Benedictines whose task it was to work on the new translation of the Vulgate Bible. It was discontinued as a Benedictine monastery when the work on the Vulgate was discontinued and Clervaux no longer had the personnel to send to Rome. Nowadays the monastery houses the newly founded papal academy for church music, "Pro Musica Sacra."

"In 1938 Pius XI appointed me Vicar Apostolic for Denmark."

THE WAR

How was it, coming to Denmark in 1939?

"I was somewhat anxious about the situation, for I did not know the Catholic Church in Denmark even the least bit, when I arrived in the country at the beginning of 1939. I would have liked to have had some official colleague to consult with, but I was isolated on account of the War.

"I had no staff, such as Bishop Martensen has today. Father Olaf Sørensen was my secretary, and the Chancery Office was in the row of buildings that surrounds the

Lutherans' "Marble Church". For our own building on Bredgade was in very bad repair and was only later renovated at great expense, paid for from abroad.

"We had many German priests and sisters, all of whom were very loyal to the Danish community. Nor were they disturbed by the German occupying power. But the Germans called into their military service all those German priests who were not Parish Priests (pastors). For example, Fr.-Georg Bertling was called in because he was "only" a curate at St. Ansgar's on Bredgade in Copenhagen. (He was in Russia during the War.) So I made all the German priests 'Parish Priests', and the problem was solved."

Did you yourself have confrontations with the occupying power?

"No, that I did not, but I sent in some protests now and again, and I was advised to leave the country. The Germans wanted no confrontations here, as there were in other lands, for Denmark was to be a model protectorate. — But you know, that is so long ago.

"I clearly remember when World War I broke out, people said, 'It will only last 14 days. But, do you know, it has still not ended, for there has been war ever since.'

"Besides, I'm in the process of writing all that down. The Bishop's Office wants a book — not about me, but about my period as bishop. There is a similar book about Bishop Brems' times". . . .

VATICAN COUNCIL II

About the 2nd Vatican Council, you yourself were on its Preparatory Commission, were you not?

"The Commission did not prove to be so important; for we had material enough for three or four councils. It was the Commission's job to choose 17 out of 70 suggestions. One found here a vent or outlet for those things that lay in the air."

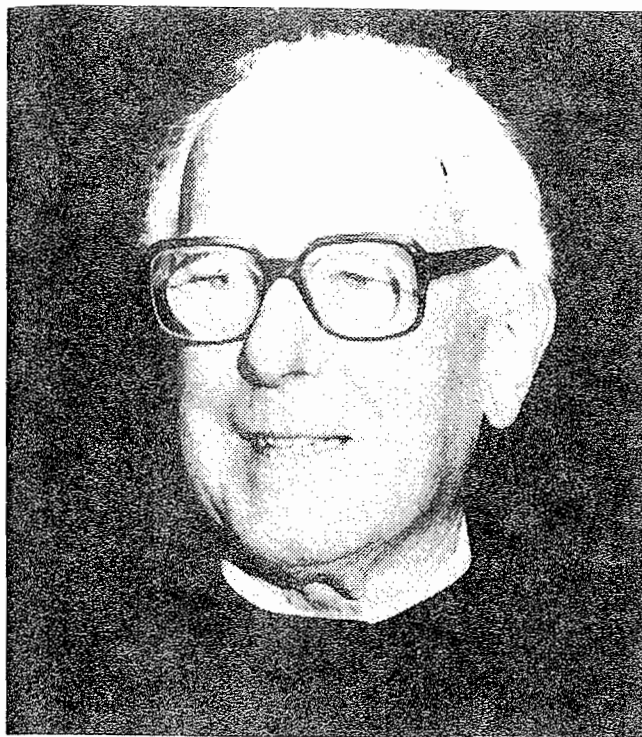
So was it the most important things that were presented to and handled by the Council?

"Yes, I think so, when you take into consideration that 3,000 bishops were assembled. So you see there was no real discussion, but rather a series of individual speeches, which one then compared with each other.

"Without the Council, we would have entered a very difficult period, more difficult than that today. It is as if we are in a period of change, and that is quite natural, you know. We are impatient and want things to go a bit faster. And everything *has* gone terribly fast. More has happened in the Church in our lifetime than in several centuries."

Some Catholics blame the Second Vatican Council itself for today's confusion in the Church.

"I don't believe that at all."



*Bishop Theodor Suhr, O.S.B.
(emeritus of Copenhagen): 90 Years.*

You are convinced that the situation would have been worse without the Council?

"Yes. Through the centuries after the Reformation the Church was a sort of monolith, which had no contact with other Churches. When at that time one talked of the Church's unity it was more of a uniformity, i.e. the same philosophy, the same exegesis (study of the Bible), the same language — we should think exactly the same all over the earth. But we have now discovered that that is impossible. That can never come again; the Council has insisted on that. I wonder how bound and circumscribed we are by our own times and by various things which we cannot recognize today, but which we'll be able to see later on". . . .

ECUMENISM

A terrific development has taken place in ecumenical conversations since the Second Vatican Council.

"The Lutheran/Catholic and the Anglican/Catholic Commissions have become very important; it is important, too, that our own Bishop Martensen is a member of the Lutheran/Catholic Commission. Only — I doubt if it seeps in, into Rome."

How much interest in ecumenism was there in the Catholic Church here in Denmark after the Council?

"In the National (Lutheran) Church there were very few who were interested in it. They were more wrapped up in their own situation. Division among Christians causes a pain which we Catholics feel more strongly and talk about more frequently, but the Danish National Church has no acquaintance with this pain, because the desire for unity lives more strongly in us than it does

in the Lutherans. You meet this pain, when you take part in a joint Mass and cannot receive Communion together. You see that this is something completely wrong, which one cannot tolerate.

"You know, the Ecumenical Conversations really take place on quite a high level; the Faithful have no part in them at all. My personal opinion is that people think there is more division than there really is. For most Lutherans in fact believe everything in the Creed: that Jesus came here on earth to save us, and so that we might receive forgiveness of sins; they believe in the Resurrection, and they believe that we receive Jesus in Communion. They don't know how this comes to pass, but then we don't either.

"A decade ago I was at an ecumenical service where the Lutheran priest at Our Lady's Church quoted me in his sermon: 'Bishop Suhr once said to me that the walls which we have put up between us, and which we think so high, would not be particularly high if we looked down on them from above.'

"I said before that the monolith-church will never come again. I am convinced that we are going to have pluralism, where we must respect the fact that there are people that see things differently than we do on certain points. They can have arguments for these views which stem from their temperament and their nationality. There is, for example, a great difference between Prussians and Latin Americans. They *cannot* think in the same way. But unity in pluralism, that I believe is the way we are going to follow. — But, of course, I'm no prophet!"

"When they gave up the Papal State in 1870, there were many (especially the Freethinkers) who were convinced that that was the end of the Papacy; but, you know, that did not come to pass. At that time people thought the Papal State was completely necessary, and many young Frenchmen died for it. Two generations later people were very glad to have gotten rid of it. Thus do things change, and rapidly". . . .

VOCATIONS

What can the reason be for the lack of vocations to the religious Orders?

"Many Orders are bound up with a certain period of time. Today the older Orders are getting along the best.

"There were 800 Sisters in Denmark when I arrived here. In Germany and Holland it was the Church which established schools and hospitals. The peasants had a half score of children, and there was not enough work for them all. So they entered the Church's service. That whole surplus of Sisters is now gone. One cannot say that there are no more vocations to the sisterhood today, because it can no longer exist in the same way as formerly."

Did women often receive an education in the convent?

"Yes. And in Bishop Von Euch's and Bishop Brems' time there was a surplus of Sisters who were willing to set up clinics. That brought about the great expansion at home here. The Church did a great service for Danish society, for we Danes had no developed hospital system. And today, the Church's contribution is generally recognized.

"But when society changed, they had no use for us any more. And neither did we have the personnel any more. We must try to change. But throughout its history the Church has had to face changing conditions". . . .

(Translated and abridged by the Editor)

Niels Steensen's Jubilee Celebrated in Copenhagen

(FIDES)

On February 23, 1986, the Second Sunday in Lent, the Niels Steensen Jubilee year was opened with a festive Mass at St. Ansgar's Church in Copenhagen.

To the sounds of the "Christian Day Song" (see 1985 *Bulletin*) the eight northern bishops and the Pro Nuntio, Archbishop Henri Lemaître, proceeded to the altar where the Pro Nuntio celebrated Mass with the other bishops as co-celebrants.

The Sermon of Bishop Martensen was based on the Old Testament text which deals with God's call to Abraham and his covenant with him together with the Gospel of the Transfiguration of Christ on Mount Tabor. God's promise to Abraham was fulfilled in Christ and in the Church. The Bishop said that this was a good introduction to the year in which Catholics in Denmark and Northern Germany hope to see the canonization of Niels Steensen.

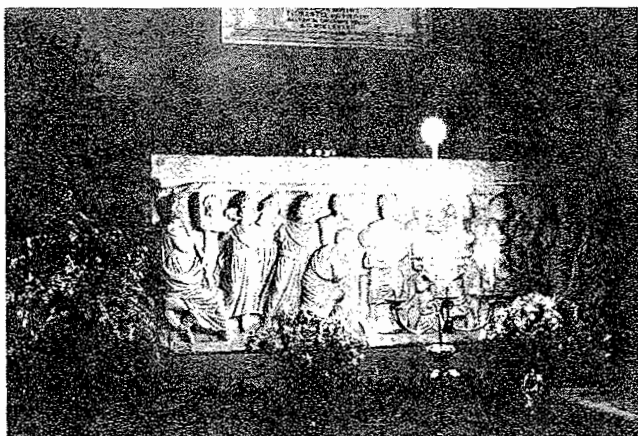
The Bishop said that Steensen had importance for our time for several reasons. Steensen did not think that the relationship between faith and knowing was a problem. From his youth, he understood that it was the same God who had created our understanding and who had infused faith into our hearts.

For this reason, Steensen was not afraid in his scientific research. He was convinced that what he conceived in his mind was in agreement with his Christian faith.

He demonstrated that the heart was a muscle and nothing more, an opinion far in advance of his times.

His investigations of crystals and petrification were ground-breaking for several disciplines, perhaps even for our knowledge of the age and development of the earth.

Because Steensen was convinced that knowledge belongs to God's plan of Creation, he was humble in his seeking after knowledge. This has importance for a time when science often loses sight of the concept that anything is part of a wider plan, of which we only understand a small part. But it would be unthinkable for one with Steensen's position to retreat from atomic research, the science of communications or biology, despite the possibility that humanity might be manipulated by them. He would have continued his research, but he would have proceeded humbly and known his limitations.



Niels Steensen's Tomb in San Lorenzo, Florence.



Niels Steensen

Niels Steensen considered his conversion to the Catholic Church as the greatest and most undeserved gift of grace in his life. He remained confident of the promise of Christ, that the powers of darkness would not conquer the Church. In a Sermon on the Finding of the Cross, he said, "The soul is blessed which is the daughter of the Catholic Church, and can say with Nicodemus to his teacher, I know that you have come from God as my teacher." It is of the greatest importance for us Catholics to rediscover the Church, that which he discovered, that fellowship which has the promise of Christ through all ages. Niels Steensen was convinced that in that Church we can meet the truth and guidance of Christ.

Above all, Steensen sought for sanctification in the Church. In the above sermon, he said that Christianity is not theory but practice. We should therefore seek instructors who can teach us to live, teach us to know the commands of Christ, teach us to know ourself and our true position before God.

Further, said Bishop Martensen, when we consider the modern spiritual unrest and the seeking by youth of gurus, is it not because too little is done in the Church to guide people in prayer and contemplation?

Niels Steensen has a message for us whose lifestyle is one of abundance, a style in which we are often prisoners. Our spirits can be weighed down and the world spoiled by this abundance. Steensen sought sanctification in poverty. Once he said, "Rejoice, you who are poor, slandered and suffering. As a man, God made himself poor."

On his death, Steensen left a red purse which contained two simple episcopal rings and a simple pectoral cross, a miserable black set of clothes, a pair of under-pants, a plain old cape, two sack cloth shirts, two hand-

kerchiefs which he also used as neckerchief and night cap!

From him, we who have in excess, can learn the way to a simple and poor life.

We should pray God that Niels Steensen might be useful to us, that we might learn those things which will contribute to the renewal of the Church.

Prayers which were said at this mass were composed of intercessions from Steensen's writings:

* * *

"Beautiful is that which we see,
More beautiful is that which we perceive.
Most beautiful is what we do not understand.

"The true purpose of the anatomy is, through the skillful construction of the body, to raise the examiner to consider the value of the soul, and in consequence, to know and love the Creator through the miracle of the body and soul." (Opera philosophica II, 254)

"Not a hair of the head falls without your seeing it, not a leaf from the tree, not a bird to the ground, no thought is conceived in the mind, no word of the tongue, no movement of the hand. Thus far, you have led me on ways I did not know. Now lead me in the path of grace, seeing or blind." (Opera theologica LL, 542)

"He who does not have the spirit of Christ, does not belong to him, but he who has Christ's spirit, loves that which Jesus loved . . . For him who does not find joy in poverty, Jesus has not yet been born." (Epistolae, 389.)

Some Samples of Danish Ecumenism

(Kat. Orientering)

In connection with Underdeveloped Countries' Day in the Fall of '85, St. Maria's Catholic Church, Copenhagen, held an ecumenical evening service in their church, followed by a get-together in the parish hall. Two days later they co-sponsored an ecumenical children's service in Flintholm's (Lutheran) church, and also held a joint program for the children of the two churches.

* * *

On October 5, 1985, Bishop Martensen celebrated Mass and confirmed five young people of St. Peter's Chapel in Herning, Jutland. But in view of the many family members and other guests expected on this occasion, the whole Service was held in neighboring Lutheran Fredens Church. Its Pastor and Parish Council had kindly put both their church and their parish hall at the disposal of the Catholics for this occasion!

* * *

Toward the end of 1985 the Ecumenical Center in Copenhagen started a series of retreats and lectures in which several Catholics were among the speakers—Father Leslie Dorn, S.J., Sister Susanne Sønderbo, Father Kaare Ossorio and Vicar General Ib Andersen. The lectures were in two series, one on Liberation Theology; the other on the reaction of various Churches to the 1982 "Lima Document" (of the World Council of Churches) on Baptism, Eucharist and Ministry.

* * *

During 1986's Week of Prayer for Church Unity there was an ecumenical Church Pilgrimage in Copenhagen starting at St. Paul's Lutheran Church and ending at St. Ansgar's Catholic Cathedral; our St. Vilhelm's parish in Hillerød north of Copenhagen joined in an ecumenical service in that town; and at Horsens on Jutland St. Josef's Catholic Church joined in a Church Pilgrimage starting at the Methodist Church. An ecumenical meeting was announced for April 19 by Vor Frue (Our Lady's) Church in Silkeborg (Jutland) with a talk by John Aagaard on "The New Religiosity — an Opportunity for the Church." And the Ecumenical Center in Aarhus offered two ecumenical retreats to be held at the Catholic Center at Øm on Jutland in April by the Swedish Lutheran Theologian, author and mother of 5 children, Margareta Melin, with the Services being celebrated by Father Gottfried Grunewald, S.J., of our Aarhus

parish — And finally, St. Antoni Catholic Church, Brønshøj (a suburb of Copenhagen) announced an ecumenical Church Pilgrimage for the evening of June 12, 1986. It started at St. Antoni's and proceeded via Bellahøj Church to Utterslev Church, where coffee and refreshments were served to all the participants. In each church there had been a 20 minute-long service.

* * *

Cardinal Jan Willebrands, head of the Vatican's Secretariat for Christian Unity, visited Denmark during the week April 19-26, 1986. He lectured on "The Catholic Church and Ecumenism" at both the University of Århus and the University of Copenhagen. He also visited Catholic and Protestant friends and in Århus visited three Lutheran churches, two medieval and one modern. He was greeted with friendship and received applause at the talks, but during the question period that followed was presented with several pointed questions on the slowness of Catholic progress in *implementing* ecumenism.

* * *

An Ecumenical Service for Peace was held on May 5 at (Lutheran) Trinitatis Church in Copenhagen by the City's Ecumenical Center. The preacher on this occasion was the Secretary-General of the Center, Candidate of Theology Peter Lodberg, while Catholic Father Kaare Ossorio led the liturgical part of the Service.

* * *

The Catholic Church and its societies were among those inviting all, during the week from June 30 to July 6, to the "Danish Church Days" in the city of Esbjerg on the west coast of Jutland. "Danish Church Days" provides a meeting place where both Free Church and State Church members can get together to inspire and encourage one another to be "church in and for the world." This was the seventh time the celebration has been held, and its general theme this year was from the Apocalypse's "And I saw a new heaven and a new earth." There were speakers, debates, workshops, exhibits (including a Catholic one), music and drama and, of course, religious services. Among those taking part were Lutheran Bishop Ole Bertelsen and the former Prioress-General of the St. Joseph Sisters, Sr. Benedikte Ramsing. There were Catholic Masses every day in addition to ecumenical services.

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	8,358,667	4,897,775	196,000
Catholics	c. 35,000*	600	c. 1,704	17,628	118,646***	3,618	c. 1,500
Protestants	circa 97%	437,610	579,000	c. 2,950,000	8,000,000	4,665,098	195,000
Orthodox	c. 1,000	440	.....	112	c. 70,000	59,837	.....
Jews	c. 8,000	.....	300	806	c. 16,000	1,326	.....
Mohammedans	c. 30,000	.....	.....	1,816	c. 42,000	931	.....
Bishops	2††	1	.....	2††	1	1	1
All Priests	108	8	7	46	101	14	9
Native Priests	37	.....	1	8	12	2	.....
Seculars	38	.....	1	12	47	2	.....
Religious	72	4	6	34	54	12	5
Deacons (Native)	1	.....	.....	.....	6	1	.....
Brothers	4	.....	.....	4	10	1	.....
Religious Orders of Men	10	2	1	7	10	2	2
All Sisters	414	32	12	266	249	26	65
Native Sisters	231	.....	2	25	55	2	.....
Religious Orders of Women	15	2	3	7	14	4	3
Parishes	52	5	5	18	36	5	5
Churches and Chapels	110	8	5	48	68	9	6
Kindergartens	11	1	1	6	7	3	3
Catholic Schools	24	.....	.....	3	2	1	1
Their Students	8200	.....	.....	619	368	422	260
Hospitals & Nursing Homes	14	2	1	3	2	.....	2
Orphanages & Homes for Children	.....	.....	.....	.....	.....	.....	.....
Hostels for Girl Students	.....	.....	.....	1	1	3	.....
Inquiry Center	1	.....	.....	2	1	1	.....
Cultural Center	1	.....	.....	2	4	1	.....
Patrol 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) and St. Erik, May 18	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. *Some of these are immigrants and their families. **With Spitzbergen. ***The majority of these are refugees or immigrants, and their families.

New Catholic Clergy For Denmark

(Kat. Orientering)

On Sunday, September 8, 1985, Denmark's 5th Pastoral Unit (comprising Esbjerg, Fredericia and Kolding, on Jutland) held a "Parish get-together" at Fredericia, at which Deacon Christian Gabrielsen was inducted into the newly created Diaconal Ministry of St. Knud's Church there, at the High Mass, by Co-Vicar General Lars Messerschmidt. The Gabrielsen family had lived since 1977 on the Faeroe Islands where Christian was ordained Deacon in 1982. After the new assignment they moved to Fredericia, where they live in the Rectory. (Due to Denmark's priest-shortage there is no longer a resident priest for the Fredericia parish.)

On March 15, 1986 Frans Hoyos O.M.I. was ordained deacon in Rome at the Oblate Fathers' church. The 30-year old Father Hoyos was then ordained to the priesthood on October 3 by Bishop Hans L. Martensen in St. Ansgar's Cathedral in Copenhagen and will work in Denmark, adding to the number of Oblates of Mary Immaculate serving there.

On May 10, 1986, Bishop Hans L. Martensen ordained Torben Toustrup to the diaconate, in St. Nikolaj Church in Estjerg, on the west coast of Jutland. Besides the newly-ordained, three deacons and 14 priests took part in the ordination Mass, and his fellow-seminarians from Niels Steensen's Collegium in Münster and other German and Danish guests were present for the ceremony and the following buffet refreshments.

Polish Commemoration of Swedish Saints

Dear St. Ansgar Members,

I came to the United States from Poland. My first contact with the churches of Scandinavia was in the seminary in Cracow, when we commemorated, in the Breviary prayers, the Saints of Sweden. When Sweden adopted Protestantism in the XVIth Century, the Church of Poland adopted in its local Breviary "Proprium Polonicae", all Sweden's Feasts, "Proprium Sueciae", which were commemorated in Poland till the general reforms of the liturgical calendar of the Church after the last Vatican Council. . . .

Sincerely,

(Rev.) PETER G. MORCINIEC

[Editor: It should be remembered that toward the end of the 1500s Poland and Sweden had the same king — Sigismund, son of John III Vasa of Sweden and Princess Katarina Jagellonica of Poland, but that he was raised and spent most of his life in Poland.]

And on May 31, 1986, the 33-year old Vietnamese refugee Tran Duc Than was ordained deacon by Bishop Martensen in St. Norbert's Church in Vejle on the east coast of Jutland. During the Communion of the ordination Mass there was Vietnamese part-singing and organ-playing. Tran Duc Than came to Denmark six years ago, and then "did" his theology under the Jesuits in Belgium.

"PLEASE TELL OTHERS ABOUT THIS WORK"



CONFERENTIA EPISCOPALIS
SCANDIÆ

Copenhagen, 23rd February 1986

Dear Mr. Rambusch and
Officers and Members of St. Ansgar's Scandinavian Catholic League,

The SCANDINAVIAN BISHOPS' CONFERENCE, assembled in plenary session in Copenhagen, has taken cognizance of the 75th Anniversary of your League this Spring.

We are happy on this occasion to convey jointly our cordial greetings and good wishes.

We would like to thank everyone concerned for their interest, prayers and help, thereby not forgetting those Members who are no longer with you.

A special expression of gratitude goes to those who have toiled with the yearly production of your admirable *Bulletin*.

We thank you all for never giving up your work for our small diaspora Church, and we hope that the League will continue the good work carried out till this day.

We beg God to bless you all, and we look forward to the day when the 100th Anniversary can be celebrated with if possible even greater optimism, for the Catholic Church in our countries has still a long way to go before it can be self-supporting.

Sincerely in the Lord

John Kjos
President

+ Arvid Carlsson
Bishop of STOCKHOLM
Vice-president

+ Paul Luukkainen
Bishop of HELSINKI
Vice-president

Hans Madsen
Bishop of COPENHAGEN

+ H. Freyer
Bishop of REYKJAVIK

+ Ed. Selvaag
Bishop of OSLO

+ G. G. G. G.
Bishop/Prelate of TROMSØ

Iceland's Bishop Frehen; R.I.P.

On Oct. 31, 1986, His Excellency, Most Rev. Henrik Hubert Frehen, S.M.M., Catholic Bishop of Reykjavik, Iceland, fell asleep in the Lord after a lengthy illness, which he bore with great patience and courage. He was buried on November 7th from his Cathedral of Christ the King in Iceland's capital.

Pastor of a flock of only 1,500 Catholics in all Iceland, he was the first "Bishop of Reykjavik", as compared with his predecessors Bishop Meulenberg and Bishop Gunnarsson who were Vicars Apostolic under Propagation of the Faith, and the temporary Apostolic Administrator, Archbishop Theunissen.

During Bishop Frehen's tenure of the See (1968-1986) he succeeded in adding to his aging and infirm clergy a half dozen new, young priests, two of whom are Icelanders. He started a second parish in the capital city (sponsored by the Irish Legion of Mary), arranged for the pastoral care for the first time of rural Catholics scattered far from the city, restored his cathedral, built new buildings for a Bishop's residence/Chancery and for a Cathedral rectory-cum-parish hall. And he worked to get Catholic works and liturgical services translated and printed in Icelandic.

Born in 1917 in Holland near the German border, he attended the Montfort Fathers' minor seminary in Limburg, entered their novitiate at Meerens, and went on to their major seminary at Oirschot. 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, then directed a large, influential Marian secretariate in Louvain, and finally taught theology in Rome (with a short interlude of teaching in the U.S.A. at the Montfort Fathers' seminary at Litchfield, Conn.).

The new bishop was consecrated in his native Dutch parish on Dec. 8, 1968, by Iceland's then Apostolic Administrator, Archbishop Theunissen, assisted by Iceland's Bishop-emeritus Gunnarsson and the local Bishop of Roermond. Then, catching his first glimpse of Iceland, he was installed in Christ the King Cathedral on Dec. 22 by Archbishop Heim, then Apostolic Delegate to Scandinavia.

Left alone after the festivities, he soon discovered the poverty of his new diocese — in population, personnel, finances, available Catholic printed matter in the native tongue, and the disrepair of its buildings. But, after many fruitless efforts, he put the whole situation, during prayer, in the hands of God one Friday. And on the following Tuesday he received a letter (written on the Friday) from the first volunteer for his new clergy! And from then on, things improved markedly, so the Bishop told us of St. Ansgar's League during an informal luncheon for him in New York in 1984.

THE EDITOR

The Way of the Cross, In Iceland, 1986

(*Merki krossins*, slightly abridged)

On the feast of the Triumph of the Holy Cross, 14th of September, 1985, the day was celebrated with a Procession of the Cross, the first one to be held in Iceland since 1550, when the Reformation took over. The celebration began with a Pontifical Mass in the Cathedral of Christ the King in Reykjavik, and a big, wooden Cross (height 3½ m), was blessed by Bishop H. Frehen.

After the Mass the participants were taken in cars atop a mountain east of Reykjavik and from there the Cross was carried before them by a group of 30 people along the mountain and down to Riftun, which is a Summer House for Catholic children.

The route of the Procession was long and rather rough on the mountain. The weather was cold, and it took the participants 7½ hours to reach their destination. A car accompanied the Procession with food and other necessities.

The Procession made stops each hour for rest and prayers for the people of Iceland, for the President of Iceland, the Government and for all those who suffer.

At Riftun, the Cross was raised on a cliff near the house, where it still stands, outlined against the sky. A Procession has been planned for the same date this year.

Although the participants were thoroughly worn out after this long march they were far from regretting their participation, and they were eager to make this an annual event in the life of the Church in Iceland.

THORIR INGVARSSON

About Greenland

(*Kat. Kyrkotidning*)

In Greenland, says Sister Noëlle of the Little Sisters of Jesus, life and death are everyday matters. Reality cannot be escaped. Life is black or white. There is no gray. Everything is strange. At the same time, a Greenlander seldom says "yes" or "no" but instead "maybe". One does not know if it is possible to travel. There can be a storm or the boat can be frozen in. Greenlanders live in small, isolated communities. In winter when the ice has formed so that it can be traveled on, it is possible to go long distances with dogteams and sled. Each town is an island. There are no roads. No cars pass by. Today there are 50,000 persons in Greenland, 10,000 of them living in Nuuk (formerly Godthåb). Some 10,000 of them are Europeans, mostly Danes who have a written agreement to stay there for several years. The permanent residents are called Greenlanders because they are a mixture of natives and Danes. Sister Noëlle comments, "If one's brother is coming for a visit, everything is done to make him welcome. Hospitality belongs to life. He has

not been seen for two or three years. You cannot be anonymous in Greenland, you cannot hide. You must be genuine. If anyone is sick, it is commonly known."

The Eskimos practiced a nature religion. Some 300 years ago a Norwegian Lutheran priest came as a missionary. Today all Greenlanders are Christian, the Church is native to the Island. Faith means a great deal for these people. People feel small in the face of the greatness of nature. That is how God is found. In 1959 the first Catholic priest came to the Island. Before that, the Church was forbidden to exist. A large parish building was erected in Nuuk with the expectation that the missionary effort would produce great results. Today there are only 25 Catholics on the Island, most of them not native.

In 1980, Bishop Martensen asked the Small Sisters to go to Greenland. Their way of life was suitable for native conditions. They have no special role in the parish. Instead they try to live as Jesus did in the time he was in Nazareth, to simply live together with other people. There are three sisters. One works as a telephone operator, one as a nurses' assistant and one as a dish washer at a hotel. They try to be "little among the small;" they try to show friendship and show that they respect and value each other. By this means they hope that

people will learn to recognize the image of God in themselves and to experience the love of God.

In Greenland, the ancient world of the Eskimo collides with modern society. The temperature in Greenland is never higher than 10° Celsius. Most of the Island is covered with a thick coat of snow. The tundra has some small vegetation, but the permafrost means that only the top of the ground ever thaws. Today Greenland means ice, the hunting of seals and whales, NATO and alcoholism. As nothing can be cultivated, most food is procured by hunting or fishing. One Greenlandic said: "Hunting is our true life, the way we become completely human. In the south, people do not understand that we do not live to produce but to be ourselves by living together in agreement with our old traditions."

A new independence is growing in Greenland. Since 1980 the Island has its own parliament and government which manage all of the internal affairs of the country. The longest day of the year is the National Holiday. The conflict between the life near to nature and modern technical life has produced an enormous culture shock. Sister Noële says, "Coming to Greenland means that one has as much to learn as one has to give. Otherwise it is wrong. For me, life has become completely different."

A Seminary For Priests in Sweden

It is almost 50 years since people began to dream of a Seminary of their own in Sweden. All of their plans have ended as empty dreams, so we were warned when we began to make our plans. However we have also been ordered to proceed: Pope John Paul said to Bishop Brandenburg at the last "ad Limina" visit in 1982: "You must create a Seminary for Priests. It is not right to continue to send your candidates for the priesthood to study in other countries!"

At present, 16 young men study for the Diocese of Stockholm, preparing themselves to work as Priests in Sweden. They pursue their studies in London, Madrid, Paris, Nijmegen, Frankfurt, Mailand and Rome. Why so many different places? If they cannot study in Sweden, then they must study in that country where they best understand the language.

This is not very satisfactory, but it has one advantage: the students come to know different countries and Churches and they also gain lifelong friends. They experience to some degree the worldwide Catholic Church. All this is worthwhile. However, they learn to know each other when they share in vacation courses together. They must also take Pastoral Theology in Sweden after their courses in theology are finished.

This is the reason why we want to create a Pastoral Seminary in Sweden. In it, there will be a one-year course of preparatory studies. After their studies abroad, they will also return for a year of pastoral studies.

In the fall of 1987 a house near to the Cathedral will become available, the Catholic Old Age Home which had been founded by Queen Josephine. This Home has acquired more modern accommodations elsewhere, and with the help of a friend from abroad, the Diocese has been able to purchase this building and remodel it into a small Seminary. Perhaps it also has enough room for a



Sweden's Bishop Brandenburg.

Youth House, in which the young, who are receiving training in Stockholm, can have living quarters for two or three years. The building has more than twenty rentable apartments, so that we might be able to support the cost of the project. This building should also be

available for use of the Bishops' Conference. Perhaps we might be able to create a center for Priests of Northern Europe to receive continuing education.

The education of Priests and Permanent Deacons is especially important for us. Of the 100 priests in Sweden, only 11 are native born. However the percentage among our Candidates is much more propitious: of the 16, 9 are native Swedes. Most of them are converts, who need, first of all, slowly to find their way in the Catholic Church.

In the Summer of 1986 we organized for the first time a Study course for Pastors of the Lutheran Church in Sweden who have converted. Two Professors from the Theological Faculty of the University of London took part and engaged in an intensive training course with 8 converts, to deepen their knowledge of Catholic theol-

ogy. Perhaps some of these will become Catholic priests.

The future of the Catholic Church in Sweden is clear: from a foreign church, most of its present members being immigrants, it must become a Church with roots in Sweden as it was before the Reformation. Every year the number of Catholics grows by some thousands. They are refugees, converts and children who are born and baptized in our Catholic families. Each year there are four times as many baptisms as there are burials. The Diocese of Stockholm is a young church — only two hundred years ago it began again in Sweden after the Reformation. It is also a growing church with great expectations. We thank everyone who has helped us to build the Kingdom of God in Sweden by their prayers and their gifts.

BISHOP HUBERTUS BRANDENBURG

An Assortment of Swedish Catholic News (From "Katolsk Kyrkotidning")

JOHN E. HALBORG

A Theological Summer School was held at Johannesgård in Gothenberg. An ecumenical group of teachers discussed the mystery of the Church. The role of the layperson in the light of Vatican II was a central theme of these discussions.

* * *

The parish in Linköping has begun discussions towards the building of a Church. There is hope that a Church may be begun in this Franciscan Parish 700 years after the last foundation of that order was begun in Linköping.

* * *

Mother Theresa's Missionaries of Charity have begun work in Stockholm. Brother Andrew, the leader of the male branch of the order, on a recent visit to Stockholm, said that the industrialized nations had a crisis of poverty, of loneliness and lovelessness. He sees a function of the Brothers is to provide friendship in this depersonalized milieu. The center of their life, however, must be found in the life of prayer.

* * *

Bengt Wehlin, a former clergyman in the Church of Sweden and a third order Franciscan, took his permanent vows as a Franciscan Monk in the Convent Church in Vadstena. He will engage in pastoral work in the Parish of Linköping.

* * *

This year's youth work in Jönköping began with a trip to the cabin of the highly original Swedish sculptress Eva Spångberg. She led them on the Way of the Cross, the stations being located in the woods near Gamla Hjälmseryd. She had also created a large representation of the temple at Jerusalem, and talked to the children about the importance of sacrifice and the meaning of "Lamb of God."

* * *

Sweden now has 46 diocesan priests and 58 order priests from 10 different orders. Eleven priests are native Swedes. There are six permanent Deacons.

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The Catholic Cathedral Dean, Johannes Koch, has proposed a national organization to represent the interests of immigrant organizations in the Catholic Church in Sweden. The new organization would help immigrants to express their concerns more effectively and also help these organizations to receive government aid for their programs.

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The *Academicum Catholicum Sueciae* held a study weekend this year at the Convent at Vadstena. Monica Aztatlos presented an important paper on the medieval meaning of friendship. There was also a tour of Vadstena's restored medieval church and a discussion of the *Societas Sanctae Birgittae*. There are five local chapters in this Swedish Lutheran Order as well as many scattered members throughout Sweden.

* * *

A pioneer in modern Swedish Catholic development has returned to his home in France. Dominican Father Michel de Paillerets came to Lund in 1946 and saw the Congregation develop from a few individuals to over 2,000 members. Fr. de Paillerets was noted for his scholarship and for his ecumenical interest.

* * *

The Birgitta Association was founded in 1907 with the purpose of donating Catholic books to the public library system. It has also helped to underwrite the Catholic intellectual magazine, *Signum*, and helped to publish Catholic books.

* * *

A new Parish has been formed in Malmö. Vår Frälsare's parish will be divided so that the new parish will include

much of the suburban area of the city. There are presently 8,000 registered Catholics in Malmö, 3,000 of whom will form the new parish, which will be called Saint Mary's. The new parish is largely made up of Croatian, Polish and South American immigrants. The parish building will also house an active Polish organization. The Oblate Fathers from Poland will be in charge of the parish.

* * *

A new course of instructions for Permanent Deacons has begun at Vadstena. There are eight Swedish and two Finnish candidates in the group. They will meet four weekends during the year and one week in the summer.

* * *

Increasingly, the opinion of the Catholic Church is being sought in matters dealing with the family and society. There is now a compendium on Catholic marriage laws available for social workers. The Swedish ecumenical committee has decided that a representative of the Catholic Church is to be present when questions related to marriage and hospitals are discussed.

* * *

1986-87 will have as its theme for the Catholic Church in Sweden the Role of the Layman in the Church. Åke Göransson, who will organize this effort said, "There is a danger that the 'lay' person is someone who is *not* a priest, deacon, etc. Then what the layman *is* and what responsibility he has in the call of the people of God, the Church, in the world is not seen. It is hard to live the gospel as a layman if there is no positive knowledge of what one is called to be -- not just what one is not called to be." The year began with a conference at Marielund. It will end with a rally for all Catholics in 1987.

* * *

Two Swedes have been chosen as members of the Papal Academy of Science; Sune Bergström, receiver of a Nobel Award in Medicine in 1982 and Karl Siegband, a Nobel winner in physics in 1984.

* * *

Mother M. Henrika, the Prioress of the Brigittine House in Vadstena died February 13, 1986. She had been Prioress for 20 years, during which time the new Cloister and Church in Vadstena had been built. She was born in 1921 and had entered the order at Marie Refugie in Holland.

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The death of Prime Minister Olof Palme was a shocking experience for Sweden's Catholics who remembered him for his concern for social justice. At the ecumenical memorial Service in the Cathedral in Stockholm, Bishop Brandenburg pronounced the Benediction.

* * *

The Catholic Church in Jönköping with the help of some other congregations has performed a Passion Play four times. It was performed in several of the churches in that city.

* * *

Msgr.
Hans Henrik
Von Essen,
R.I.P., Aug. 25, 1986.



Msgr. Von Essen, a convert was Vicar General of the Stockholm Diocese under Bishops Nelson and Taylor, from 1959 until his retirement in 1976.

May 8-15 there was a diocesan pilgrimage to Fatima. The various Marian shrines in Portugal were also visited.

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A Dominican Day was held in Sigtuna on June 8. Dominicans from all Scandinavia and France were present.

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From 13 persons who gathered in 1983 to found a Catholic Society in Ystad in South Sweden, there are now 200 registered Catholics. A vigorous life has arisen among the local Catholics. There is a children's camp, a prayer group, a study circle for those wishing to grow in faith and people interested in the Catholic Church, a senior citizen's group and a group of Mother Theresa's followers. There are now 60 people at the mass. Ystad is part of the new parish in Malmö, St. Mary's. It now has a weekly mass and has begun to function as a quasi-parish of its own. Ystad has the common problem of such undertakings: financing its programs and finding suitable locations for its activities. On the other hand, it has found the strength of an actively participating group of laypeople.

* * *

Every child born in Sweden having one parent who has membership in the Church of Sweden automatically becomes part of that Lutheran Church. This means that almost 500,000 unbaptized Swedes are part of that Church. It also means that Catholic children from mixed families also belong to that Church unless a written request has been filed. Catholic priests continue to register Catholic baptisms in their own registers and also in that of the Lutheran State Church, which acts as the country's Registrar.

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In Åkersberga, near Stockholm, Sister Birgitta has become Sweden's first Parish Assistant. The congregation of about 50 to 70 persons meets in the Chapel of the Sisters of Maria Reparatrix. Many of the members are refugees from Chile, and they have formed a base group to deal with their problems in Sweden.

* * *

The European Catholic Scout Conference was held in Sweden last year with 50 participants. Fr. Bischofsberger discussed the need to be Catholic and also to develop a dialogue with others in the movement. There are Catholic Scout Troops in Stockholm and Gothenberg.

* * *

Fifty Swedes and Latin Americans met at Båstad in November for an exchange of experiences, thoughts and expectations. Some of the participants felt the need for base groups like those in Latin America where immigrants could preserve their culture and meet their countrymen.

* * *

The Scandinavian Catholic Churches are developing a common course of catechetical material. This year the fifth volume, dealing with the Church and its history, has been published. The book is planned as if it were an ocean trip with room for the students to keep a logbook.

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The northern province of Dalarna has a parish with three congregational centers: Avesta, Falun and Ludvika. Moreover the Brigittine sisters are active in Korsnäs and the Dominican sisters in Rättvik. On October 12, American Father Gene Dyer was installed as Pastor of the Dalarna Parish.

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November 24, Mother Hilaria, the former General Abbess of the Brigittine Order, died at the age of 69. She was well known in this country and led the order at the time of the anniversary of Birgitta's death in 1973.

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The Josephina Home for the Aged will move from its location near the Catholic Cathedral to the Stockholm suburb of Blackeberg. The new home will have 35 apartments. A Chapel in the basement will also serve as a Church for Catholics in that part of the city. Queen Josephine, daughter of Napoleon's stepson and wife of Oscar I, is one of Sweden's best loved queens. She founded this home in 1873 for poor and unemployed Catholics. The Directress of the Home is Sister Beata. She and many of the staff are Sisters of St. Elizabeth.

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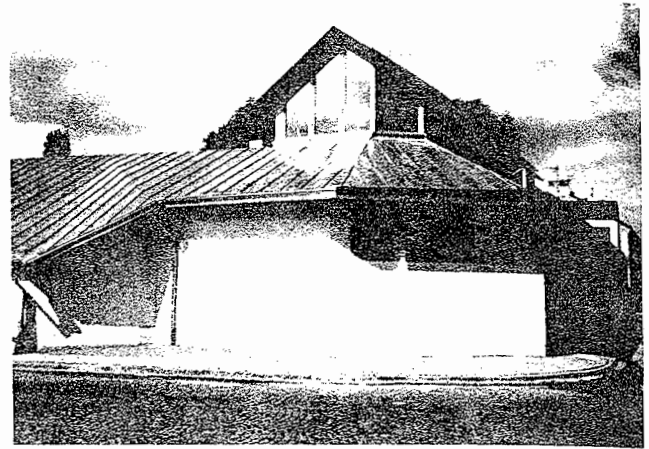
June 14 two Deacons were Ordained as Catholic Priests in the Cathedral in Stockholm. Erik Westerberg was ordained as an Oblate Priest and Thaddeusz Bienasz from Poland was Ordained as a Diocesan Priest.

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For the first time in modern times, seven men are receiving theological training *in Sweden* to serve as Priests in Sweden. All of them were priests in the (Lutheran) Church of Sweden. Three of them are already Ordained. The other four are married with families. They will need to receive a dispensation to serve as married Priests in the Roman Rite. (Interestingly, Pius XII first gave this dispensation for an American Lutheran pastor, Ernst Beck.) The teachers for their course are from England, Theodore Davey CP and Sister Elizabeth Lord LSU. Both are professors at Heythrop College in London. It is planned

Catholic Bells Ring In Lund

(Kat. Kyrkotidning)



The newly completed St. Thomas' Church in Lund, South Sweden.

On September 4, 1986, the city's Catholic parish of St. Thomas finally was able to dedicate a Church home in the University and Medieval Cathedral City of Lund in South Sweden. After worshipping for many years in some rooms thrown together in the Dominican Complex, the new buildings finally were ready for occupancy. As the worshippers approached the Church the new bell, a gift from friends in Germany, sounded through the square. A large procession of Priests and Religious from Sweden and other parts of Europe entered the Church. There were many Dominicans, as this Parish has been part of the Dominicans' pastoral work in Lund. Among the Dominican priests were Louis Marie Dewailly and Michel de Paillerets the first Pastor of the Congregation. The architect, Lars Landin, gave the keys to the Bishop who gave them to the present Pastor, Pierre Aupy. The Papal Nuntio Henri Lemaitre, also spoke at this special occasion.

In 1920 there were only one or two Catholics in Lund. Today there are about 2,000. Many refugees, most of them Polish, arrived as a result of the war. There were a growing number of native Swedish Catholics in the parish. In 1947, the Dominicans began their chaplaincy work in connection with the University and also took over the parochial work. The Parish was organized in 1970.

The new Church is located near the Cathedral on a small street where, in the Middle Ages, a Church was dedicated to Thomas of Canterbury. The Church was designed to blend in with the low roofed buildings of Lund. Its rose and dull yellow colors preserve the dom-

that courses will be held in the summer and early in January. There will also be correspondence courses to complete the training needed for these candidates.

* * *

On September 6, two more men were Ordained at St. Erik's Cathedral. They are Stefan Dartman SJ and Torvald Jansson. In addition, two Deacons were Ordained, Henk Geerts and Bengt Wehlin.

"PLEASE TELL OTHERS ABOUT THIS WORK"

int tones of South Sweden. The complex, built around an inner courtyard, included a Pastor's Office a room for conversation, a parish room, and a Church which seats 100 persons.

All of the spaces in the new complex are not yet ready for occupancy, but the three school rooms are in use. The day after the dedication, 17 children were baptized or received First Communion.

An interesting sidelight to the Church's economy, is that one of the members, Maria Kurowska received the Papal honor "Pro Ecclesia et Pontifice" for her contributions to the realization of this dream. For many years she has made marmalade which was sold for the benefit of the congregation. The new Church has a special pantry in the basement to store . . . marmalade.

"People Often Come In To Chat" Angered, Göteborg's New, Suburban Parish

(*Nytt Liv : New Life*)

We pass by the shopping center, pass by a few lots and then we stand in front of a three story house just like the others in the neighborhood. At the front there is a little sign, "Catholic Church". One flight up Father Pater Seliga opens the door.

"Welcome, Welcome, come in!" he says when he opens the door for *New Life*. "I have put my dress on," he says, chuckles a little and runs his hands over the black cassock which reaches to his feet.

The cassock is really the only thing which shows that this is not just another ordinary four room apartment in a suburb. We see an Office with a typewriter and an ordinary kitchen before we sit down on the sofa in an ordinary living room. Possibly the books on the shelves tell us that this isn't that ordinary a room. . . but it is comfortable. "We use this as a meeting room," says Father Seliga. "On Sunday we have Mass in a Chapel at Angered and at Thomas Church, A Church of the Mission ends. Daily Masses, study circles and so on, we hold this living room."

To the side of the living room there is another room and when there is a large crowd of people, the doors are opened and both rooms are used. Father Seliga also has a private room. He lives alone in the apartment, but the Catholic sisters live on the floor above him. Together they form a little Catholic elite force in Hjällbo.

"There are many social problems here. We priests and brothers have an enormous mission to fulfill by being among these people, and it is obvious that they appreciate that we are here," says Pater Seliga. He says that people often ring the bell and come in to talk for a while; or the phone rings in the middle of the night. You have to be everything at once: priest, social worker, psychiatrist. . . . It's a lot of work. The problems of Hjällbo are like those in most of the suburbs: drugs, crime, alcohol, illness and isolation. Economic need is not the greatest cause of suffering. There is need on the psychological and spiritual levels; these people are poor and need help."

While Pater Seliga arrived in Angered in good measure to use the stress which his Order, the Passionists, are known for going to suffering mankind. Every Order has a special area which it stresses. The Passionists emphasize the discovery of Jesus Christ offering humanity. "While Pater Seliga and the sisters give spiritual and humane help, they are not able to do much on a practical level, e.g., they are unable to provide lodgings. But sometimes they can send someone to a cloister in the neighborhood, the brothers in the Franciscan home in Jonsered.

They are really a great help to us," says Pater Seliga, and tells us that one of the brothers also functions as a half-time priest in the Parish.

The Parish, which is called after Paul of the Cross, has its center in Hjällbo, which is a part of Angered. It began as recently as February of 1985. Most of its 2000 members were part of the Catholic Parish in Gothenburg. That this site was chosen for the new parish was partly an accident, but for some time it was clear that there ought to be a parish in the northern part of Gothenburg because of the large number of Catholics there.

As is usual in Catholic congregations, there is a great mixture of nationalities in the Parish. Of the 20 nationalities, Polish and Swedish persons are in the majority now. On the other hand -- which is unusual for a Swedish Catholic Parish -- there is no language problem.



Father Seliga

"This probably is explained by the fact that Angered is a young part of the city. Many of the Parish members are also young and perhaps learn the Swedish language more quickly than older persons," Pater Seliga believes. Sometimes my countrymen ask me why I don't say a mass in Polish, but I don't think it is necessary. As all Masses are said in Swedish, it is not necessary to bring in Priests to help in foreign language masses. As the Parish is very widespread, there is an effort to have a mass said in each part of it once a week.

The new Parish has also started a whole group of new activities there is instruction of the children and youth, evening circles in radio technique and teaching the faith, there is youth work and it is planned that local broadcasting will be undertaken.

In the radio activities and in children's and young people's activities, the Catholic Church works closely together with other congregations in the neighborhood. Children are taught in places belonging to The Swedish Church. The local broadcasting station is a project of the Mission Friends, The Free Church Association and the

Catholic Church. "Ecumenism works very well here," thinks Father Seliga, "We have never been refused when we have asked to borrow a hall or other premises." And Father Seliga points to a number of other joint activities, as well as regular meetings to discuss things together. "I think it is practical work which brings us nearer to each other, which makes us unified."

Although it has been easy to borrow space, the congregation longs to fulfill its next big project: to build its own Church in Angered. It is hard to say how far off this is, but there will soon be a decision on a building site, so the Church building does not seem too far in the future.

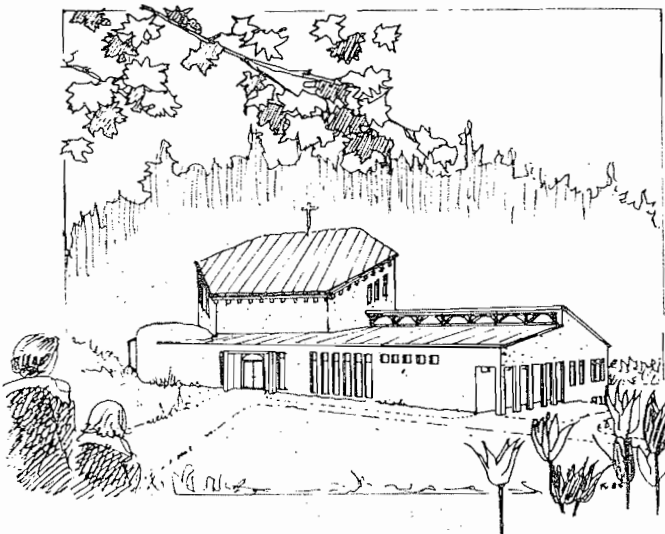
Father Seliga says, "I think that this Parish has a fine future. And I think that the Church will mean a lot for people. The Church will always be open," he says. "We Passionists have a special tradition that there should always be a Priest in the Church to talk with. People shouldn't have to wait for office hours or such. I hope that one day more priests come to Angered. Then perhaps there will always be a priest available."

Church Of Our Lady In Täby

(Kat. Kyrkotidning)

The Second Sunday of Advent 1985, was marked by the dedication of the new Church of Our Lady. It marked a new beginning of activity for the 700 and more Catholics in Täby.

When this suburban area north of Stockholm was part of the parish of The Annunciation, the Mass was celebrated at the Brigittine convent in Djursholm. The first Mass in Täby was held in a home of an American couple. In January 1963 the first Mass was held in a local school, and in 1967 the Oblate Fathers bought the present parish house with its small chapel. For some years, Mass has been held in space rented from the State Church. For seven years the parish had attempted to build its own Church.



Our new Church at Täby

There were 250 persons present for the Dedication. (An Ecumenical Service was planned for the next Sunday so that there would be room for all the worshippers.) Bishop Brandenburg began the Ceremonies by dedicating the free-standing bell tower. At the entrance to the Church, he was given the key to the tabernacle, as a sign that "the Lord should begin to occupy the house." The Choir from St. Eugenia Church in Stockholm sang. The Pastor made remembrance of the many generous contributions which had come from Spain, Portugal and the United States.

The architect has attempted to integrate the complex of buildings so that each part of the building centers on the Church proper with windows facing it from the small chapel and the parish room. In the basement, there is room for a varied program of youth activities.

The exterior of the building is adapted to its unusual site. It is located at the foot of a hill. Behind it is a forest and facing it is a generous space of park. The roof of the Church is intended to direct the eye in the direction of the steep hill and the trees. The interior of the Church is planned so that the roof slants upward with its highest point being above the altar.

For the parishioners of Täby, the new building means a place, not only for themselves, but to invite the community to. One cannot meet the Pastor or people of Täby without noting the stress on an ecumenical approach to the Church. The clergy of the area meet together for a weekly Bible study and prayer meeting. Such special interests as "short distance" radio programs, school evangelism, ecumenical prayer groups, special interest conferences and the yearly interdenominational Christian Conference will be served by the new building.

With the new building finished, Fr. Clyde Rausch, the Pastor for the past 16 years, is moving to Luleå. He has endeavored to build up a congregation which will have cohesiveness, through limiting the number of masses

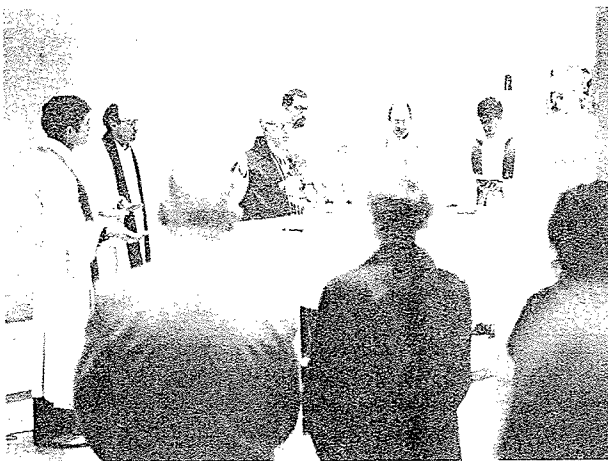
The Catholic Church in Norway: 1985

KJELL ARILD POLLESTAD, O.P.

Let us start this report on some aspects of "Norvegia Catholica 1985" by taking a look at the Catholic youth. There are at least two good reasons for doing so: first — 1985 was designed as "International Youth Year" by the U.N. — and secondly, UNKF (Norwegian Federation of Cath. Youth) during the late summer of '85 carried through a very successful seminar focusing on the nature of Catholic youth work and its place within the context of pastoral work in general. Also up for consideration were some of the very urgent questions young Norwegian Catholics are facing. A similar — also very successful seminar — was held in 1980 focusing mainly on the organizational aspects. One of the results of that seminar was a major recruiting campaign resulting in a large increase of registered members in the UNKF: a very important "drive" since government "subsidies" for youth

so that parishioners will meet together and become a missionizing group. He stated in an interview,

"The most important thing for me is that the Congregation should become a family — it is more important than a building. First of all, I did not want a building for more individuals but a congregation which was a family. A family which is on the way — not a group of individuals. I was ready to wait until we had grown together and so could take common responsibility for a new church. Now it is time for the family to have its own home."



Diaconal ordination of Erik Westerberg, O.M.I. (next to Bishop Brandenberg) in Tåby's new church. The Priests are (l. to r.) Frs. Bob Olsson, Clyde Rausch (former Tåby Kyrkoherde), John Schoeberle (new Tåby Kyrkoherde) and Bob Kell (diocesan Youth Priest); all O.M.I.s.

organizations are allotted according to membership numbers.

However, the 1985 seminar concerned itself with the "contents" of Catholic youth activities, with the spiritual foundation as well as the questions of the day. For well over a week some 75 participants including — in addition to the young people — priests, catechists, representatives of the Catholic press and the women's association, listened to speeches and engaged in discussions and group work on topics such as "social responsibility", "married — or just living together", "the foreigners among us", in short a reflection on identity, mission and contribution — on life inspired by the Holy Spirit.

The seminar represented the high-light of a very impressive piece of work carried out in the many local UNKF groups in preparation for the seminar the key word here was involvement. And that is also a key word — and hope — for the future; that the spirit of the seminar will catch on in wide circles and be a long-lasting inspiration for the young people and their leaders.

A final remark on the subject of the young Catholics in Norway. It is not easy to get young people to engage actively in Catholic activities today. There are so many other "offers" — and temptations! — they are subject to. How do you get the message across that "church" isn't just another activity or offer, but moreover a way of life — and "a way to life" in the deepest sense of the word?

Women in the Church

From one seminar to another! One of the "fall specials" offered by the Department for Theology at the University of Oslo in 1985 was a seminar on "The Role of Women in Catholic Theology and Church". The leader of the seminar was sister Else-Britt Nilsen O.P., leader of the Dominican sisters in Oslo and — since 1983 — research fellow at the Department for Theology. The themes for the weekly sessions — ten in all — reached from the patristic tradition to the reality of to-day in Norway as well as in a world-wide perspective including the present standing of papal teachings and limitations — on women's participation in the life of the Church. Not too many years ago such a seminar in such a place — the department for lutheran theology — would have been inconceivable, as would the rather massive entry of Catholic lecturers. To finish off the story: some of the papers represented at the seminar have since then been published in the Lutheran journal "Kirke og Kultur" — another indication of the steadily improving ecumenical climate in our country.

A Multi-national Diaspora

From the young people, to the women, to the whole of God's people in Norway! According to the statistics, there are some 19,000 Catholics in Norway, a rather large increase over the last 4-5 years. Many of these "new" Catholics are refugees and immigrants coming from Vietnam, Poland, Latin-America, etc. However, the number of



Father Kjell Arild Pollestad, O.P.,
(with Anka) in front of the little Catholic "cathedral"
in Tromsø, North Norway.

(Photo: Yngve Olsen)

converts is also on the rise: in the diocese of Oslo the number rose from app. 35 in 1984 to well over 60 in 1985. The rise seems indicative of the general increase of interest in "Catholic matters" in our country; that pertains to the "world-wide Church" as well as to the Catholic contribution to church life and culture in the local Norwegian setting. A look at the large newspapers — as well as the other media — confirms this.

The statistics also show that "Norvegia Catholica" is far from being an "all Norwegian" matter! In some of our parishes there are up to 40 different nationalities to be found under the same church roof trying to find the way to God — and to one another. No easy thing, that is for sure. But — on the other hand: what a challenge and opportunity — for the Church in Norway, for the pastors as well as for each individual parishioner!

The ordination of the young Vietnamese refugee Joseph Hoang-Vihn in March 1985 is symptomatic for this "multi-national" church: presently all of 4 Vietnamese priests are engaged in pastoral work in Norway. Many of these "new" brothers and sisters in Christ are more faithful church-goers than many an "old" parishioner. However, their integration into other aspects of pastoral life — as well as into Norwegian life as a whole — is unfortunately a rather slow process. In the context of this it is no more than "right and just" that the *Justitia and Pax* Commission of the diocese of Oslo — established in June 1985 — has stated that it will "pay special attention to the ethical problems in connection with the conditions of refugees and immigrants in Norway." Cooperation with other churches, with private and public organizations involved in the work for justice and peace

will be another important part of the commission's work. In this area too, there will be ecumenical efforts.

One more item of ecumenical interest. The well-established contacts — both on the official and "private" level — continue and were even improved over the last year. As of 1985 bishop Gerhard Schwenzer of Oslo is a member of the board of the "Norges Bibelselskap" (The Norwegian Bible Society) and Hanne Berentzen, a Catholic journalist, is among the officials. It was *Bibelselskapet* that took the initiative for these appointments — a welcome token of common Christian mission and concern. Another ecumenical "first": a Catholic priest at the pulpit in the Lutheran cathedral of Bodø. A good relationship with fellow pastors in the State Church may be of very special value to Father Josef Hartmann of Bodø since his nearest Catholic colleague is located some 250 kilometers away.

A final remark on ecumenism. The very urgent question is: how do we "live" the spirit of unity in our daily Christian life — at the grass-root level?

Norwegian Accents

Let us return to the Catholic field of action: In the fall of 1985 representatives for the parishes all over the country, as well as representatives from the Catholic organizations and priests, met in Mariaholm, the retreat and conference center of the diocese of Oslo, for a two-day session of intensive discussions of the "lineamenta" for the coming Synod in 1987 on the laity in the church. According to some of the participants this was truly a "marathon-session" — lasting well into the night. Following Bishop Schwenzer's suggestion, the deliberations were not limited to the questions proposed by Rome; specifically Norwegian concerns and wishes were also voiced. According to Bishop Schwenzer who was a very attentive listener during the two days, the conference had supplied him with valuable first hand information that he would be sure to have in mind when he goes to Rome for the Synod in 1987 as the representative of The Nordic Bishops' Conference.

Bishop John W. Gran represented the Nordic bishops at the extra-ordinary synod in commemoration of the closing of the Second Vatican Council. He spoke "nordic" as he asked Rome not to be more centralistic than needed for the sake of unity: "We nordic bishops who live and work in a total diaspora — however a diaspora with strong democratic traditions — have the following wish: the local churches ought to be allowed to develop their own identity in as many areas as possible provided — of course — that such a development does not hurt or impede the unity of the church." The document handed in ahead of the synod also contained Nordic accents. The Nordic bishops urged Rome not to limit the question of women's place to nice rhetoric as has so often been the case, but to take action. "We do expressly ask that The Holy See take up for reconsideration as soon as possible the question of a permanent diaconate for women in the church."

Let Us Give Thanks and Praise

Or words to that effect were echoed in the pages of the *Journal St. Olav* as the new Norwegian "Missal for Sundays and Holy Days" — the first since the Vatican Council — was ready for sale. The new missal is the result of years of work by a large number of willing and able

and devoted people. It is printed by the German company Herder Officin, one of the very few companies in Europe still capable of producing "high class" liturgical works. The missal is a very welcome thing for Norwegian Catholics who live in a country where churches are few and far between; the missal brings at least the words of the liturgy into peoples' homes and hearts — words that bind Catholics all over the world together.

One small remark before closing: this report is by no means a "hit list" of Catholic events in Norway during 1985. Because of the limited space so much has had to be left out — things very much worth while mentioning. And a report like this cannot convey the most important part of "Norvegia Catholica" — the everyday life of faith in true service to the Lord.

Glimpses of Norway

(Broen)

The Catholic Church in Norway grew by c. 500 members in 1983, by c. 1200 in 1984, and in January '85 numbered 18,212, but now 19,432. It is now the third largest church in Norway, surpassed only by the State Church (The Church of Norway) and the Pentecostals. It is followed by the Evangelical Lutheran Free Church, the Methodist Church and Islam. The Catholic increase has been largely due to immigration, and it is suspected that still more of the immigrants from Catholic countries are Catholic but have not been enrolled in a parish here.

* * *

1985 marked the 25th anniversary of Svalene (The Swallows). It all started with Abbe Pierre's visit to Scandinavia in 1960 to give talks on the Emmaus movement, and to ask for volunteers for work in the developing countries. Two young girls in Oslo volunteered to work in the slums of Lima, Peru, while in Bergen the Svalene Society was founded, also to work in Peru. Although not a specifically Catholic organization, its president for 20 years was Bergen's Father Wilhelm Hertman, O.F.M., who is now its treasurer. Their work was originally channeled through the corresponding Swedish society, but in 1964 the Norwegian group became independent. Their purpose is "to help needy people to be able to help others who are in need." At present they run a hostel and a job-training school for girls, and form a person-to-person bridge from Norway to Lima.

* * *

On March 16, 1985 a Book Cafe was opened in the basement of Fosswinckelsgate 2 in Bergen, Norway's second largest city. It was the first Book Cafe for immigrants to be opened in Scandinavia. It is a Vietnamese, a Tamil and a Pakistani, who have started this cooperative venture. Means to fix up the premises were provided by government, by the Red Cross and private gifts, including supplies and services given gratis. All the work was carried out by volunteers from the groups using the cafe. There is a governing body with representatives from the Immigrant Office, the Red Cross, and St. Paul's Catholic parish, who share administrative responsibility with representatives from Pakistan, Bangladesh, Sri Lanka and South America.

* * *

Pentecost 1985 saw a triple celebration in Tromsø, the Catholic prelatial seat, in thinly populated, wide-stretched-out North Norway. Besides the Feast itself, they joined in North Norway's Church Day (which takes place only every second or third year) and also congratulated Bishop Gerhard Goebel, MSF, on the 25th jubilee of his priestly ordination. Despite the expense and long distances, many came from the other North Norwegian parishes — from Bodø, Narvik, Harstad and (farthest north) Hammarfest, and 70 or 80 gathered for the evening meal in St. Elisabeth Home after a meditation and Evening Mass in Tromsø's small Catholic Church. Useful gifts were presented to the Bishop during speeches which recalled his past work in various North Norwegian parishes. High Mass Sunday morning was also the high point of the affair, and c. 100 people sat down to lunch at the Home, where news was exchanged, problems discussed, and friendships cemented or begun. It was a rare and welcome opportunity for these widely scattered Catholics to meet each other if only every second or third year.

* * *

After the abortive Hungarian uprising of 1956, a great flock of Hungarians came and settled in Norway. Many were Catholics, and so in October, 1960, Father Kalman Horvath, S.J. arrived there. The 25th Anniversary of his arrival was celebrated on October 13, 1985 by a festival Mass in St. Joseph's Chapel on Akersveien in Oslo and a following reception. The Mass was concelebrated by Bishop Schwenzer with Father Horvath and the cathedral's rector, Hungarian-born Father Sarossi. In his thanks to Father Horvath for his invaluable work with the Hungarians, the Bishop pointed out that when one performs a duty well one is frequently entrusted with added duties; thus Father Horvath has been appointed the Episcopal Vicar for Immigrants — who now include several other groups as well, such as the Poles and the Vietnamese.

* * *

On April 19 in Middle Norway's Catholic parish of Molde, we had an unusual Jubilee. Elizabeth Kolkman of Eidsvag, Romsdal, had invited the whole parish to her home to celebrate the 50th anniversary of her First Holy Communion! Although not all of the less-than-100 parishioners could attend — she lives 35 miles from

the church -- there was nevertheless "full house". We celebrated the Eucharist, the Mystery of Faith, in thankfulness for which Elizabeth Kolkmann had invited us. And for those who live near the church it was an exceptional experience to be able to celebrate Holy Mass in the home of a fellow Catholic. This holy act, plus the following festive hospitality, was an unforgettable experience for us all, which will certainly continue to contribute to fellowship in the parish. . . . From here those present signed a card of congratulations to St. Ansgar's Scandinavian Catholic League on its 75th Anniversary!

* * *

A "Philosophy of Life Week" was arranged in April in Oslo City Hall by "Youth Information" of the Oslo Municipality in cooperation with the Child and Youth Organization Joint Council. Through their own exhibits the larger religious and cultural organizations' youth

sections could tell about themselves and the local activities they sponsor, as well as answer questions about their beliefs and philosophy of life. Oslo's Catholic Youth Club took part and represented the Catholic Church. The head of Youth Information, Bernt Gulbrandsen, said "There are so many organizations which compete for young people's time; but those with a philosophy of life have perhaps not been in the front ranks. When we initiated this exhibition we thought that these could well become more visible and that young people could benefit from becoming acquainted with them. So we invited the larger Christian organizations and the big religious groups among the immigrants, such as Islam, and of course the humanist-ethical people. . . . The arrangement has been well received. We figure that c. 2,500 have visited it; 80% have been school classes, and the rest students and people who sought information. . . ."

Who Is St. Svithun?

(St. Svithun Parish Magazine, Stavanger, Norway)

In a fine account by Claes Tande we can read that Svithun was educated for the priesthood at Winchester, the capital of Wessex, England's largest Anglo-Saxon kingdom. The King noticed Svithun's qualification as a teacher and spiritual counsellor, and engaged him to teach his son, Ethelwulf. When king, later, Ethelwulf made Svithun a sort of Minister of Church and Education.

In 852 Svithun was consecrated bishop, and now he proved to be one who inspired the people to confidence

in God, to endurance in difficult times. But he is best remembered for his humility.

When he died in 862 he was not buried inside the cathedral, but outside. He had himself required that he be buried where "the steps of the passersby and the drip of the raindrops from the eaves would make the place unattractive."

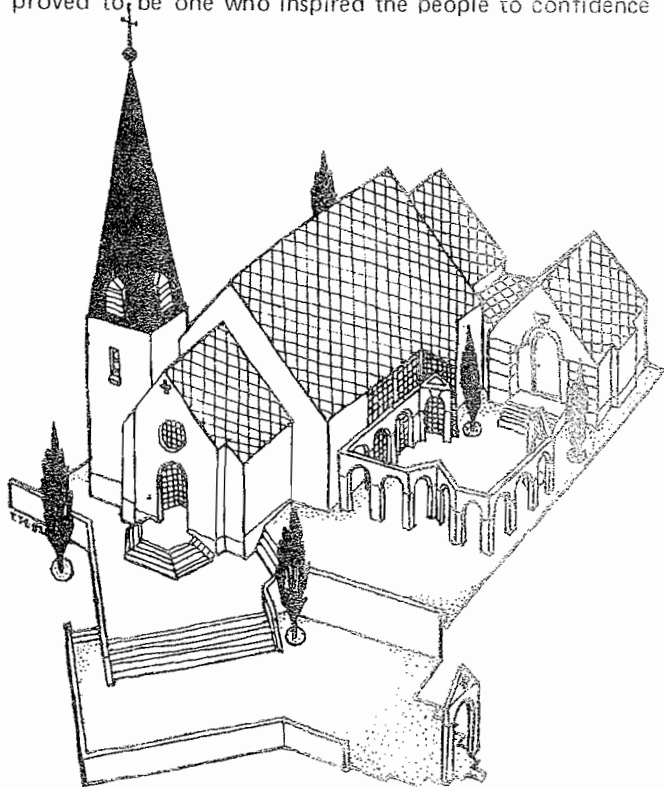
Nevertheless, on July 15, 971, St. Svithun's bones were carried over to a shrine in the Cathedral with great and solemn ceremony. But that day it rained and continued to do so for forty days; and thus began the legend about the rain: "As the weather is on St. Svithun's Day, so it will continue for 40 days." It rained also when his bones were moved to a new cathedral in 1091.

But what connection had St. Svithun with Stavanger? With Norway? We must move back in thought to Viking times to find the answer to this.

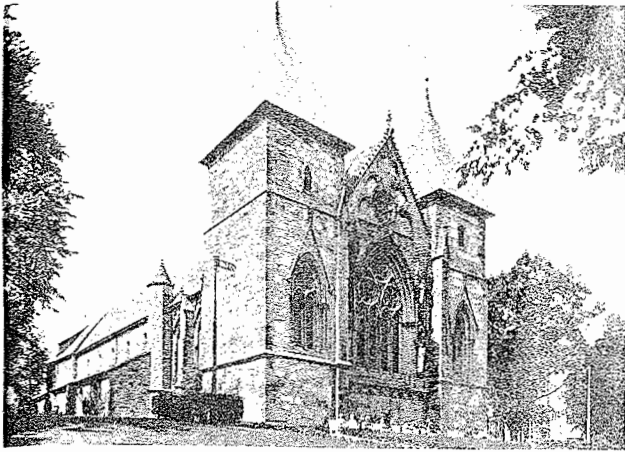
Olav Trygvason had introduced Christianity into the whole of the kingdom he ruled, by the time he fell at the battle of Svolder in 1000. That is to say, all the coastal communities all the way north to Trondenes. But at Olav's death there was still no organization of the church or, for that matter, any organized government for the kingdom. Christianity declined until the next Christian king came to power in 1016.

Olav Haraldson reintroduced Christianity in the coastal communities and then proceeded through the inland settlements with his message. His methods of introducing the Christian faith were, as we know, pretty forceful!

But if Christianity was to take root, a Christian legal system was necessary. Olav Haraldson (better known later as St. Olav) had his Chaplain-bishop, Bishop Grimkjell, work out a proposal for a Christian code of law which was adopted at Møster and was to be valid throughout the country. Heathen worship was forbidden. But in that time of transition it is probable that the Church encouraged the cult of Saints in place of the idols. And the Saints' lives would become examples to follow.



Drawing of Stavanger's new Catholic Church of St. Svithun.



*Stavanger's medieval Cathedral of St. Svithun
(now Lutheran). (Photo: Normand)*

King Olav fetched his missionaries from England. This was natural, for we know that Olav had himself met Christianity in England. And Norway had had an extensive trade with that land for a long time. But still, organization-wise, the Norwegian area of the Church was still under the Archbishop of Bremen, because that had been decided by the Pope.

We can follow the construction-history of Stavanger Cathedral right back to the Bishopric's oldest times. It is claimed that Sigurd Jorsalfar set up a new bishopric in Stavanger in 1125 (or 1135), and that he picked Reinald to be the first bishop there. Reinald came from Vinchester in England, where St. Svithun had been bishop. So now he went home and brought back with him to Norway both English Church-builders and (with permission) one arm of St. Svithun. He carried the arm home to Stavanger, where he placed it in a silver shrine upon the Cathedral's High Altar. (Whether it rained that day, history does not tell!). . . .

St. Svithun was named the Cathedral's patron saint. Svithundagen (Svithun's Day) soon became too hard to say, so after a while Stavanger folk began to call that day Syftesok, because St. Svithundsdagen fell on the same day that people were accustomed to "syfte" or weed their fields.

Between 1161 and 1184 Magnus Erlingsson ruled in Norway. He did something very special for the city and bishopric: He gave the city of Stavanger to God and St. Svithun. Thereby Stavanger gained a special position among all the other cities in Norway, for the Church's laws became the city's laws, and the clergy became the city's government. This gift was confirmed by King Konrån Håkonson in a letter to Bishop Arkjell in Stavanger (1243), which letter is still preserved.

So this can explain why St. Svithun received so central a place as he did in people's consciousness here in Stavanger.

ELIN LISETH

Capuchins To Come To Sweden

(Kat. Orientering)

The Capuchin Franciscans are to open a house in Sweden, as a result of a visit to Stockholm by the Order's superior, Pacificus Didyez, who has confided the foundation in Sweden to their Polish Provincial, Fr. Casimir Nowczyk. Bishop Brandenburg is entrusting them with the care of souls in the north-eastern part of Stockholm.

Some Signs of Ecumenism in Norway

(Broen)

About 20 of Norway's very distinctive medieval Catholic wooden churches — the Stave Churches — are still preserved, albeit in the service of the state Lutheran church since the Reformation. In the largest of these, Heddal Stave Church — a historic happening took place on August 4, 1985 — the first celebration of a Catholic Mass there since the Reformation! Father Arno Gerritsma, O.F.M., from Oslo was the celebrant, and the Mass was attended by two busloads of Catholic Scouts from Norway and various lands, who would later attend an international jamboree in Norway. And other guests had also found their way to this country church. Father Arno gave a short homily in German and English, Fru Schreiner from the Oslo Guild repeated the Gospel in English and a Polish girl repeated it in Polish. After the service the local Lutheran clergyman told them the history of Heddal Stave Church.

* * *

The Week of Prayer for Christian Unity has perhaps become a little "old hat" in the method of its observance in Norway, and new ways should perhaps be thought up. Such a way was perhaps shown by the good attendance at Oslo's Uranienborg Lutheran Church on January 23 this year, when Catholic Bishop G. Schwenzer talked on the Catholic Church's view of Ecumenism. Oslo's Lutheran Bishop, Bishop Andreas Aarflot was among many others who attended the Service.

* * *

In the Prelature of Middle Norway, January's Week of Prayer for Christian Unity was well attended in Levanger (Nord Trondelag). In the city of Trondheim the custom for several years has been to hold this observance later, at the beginning of March: Services were held in various churches. In St. Olav's Catholic Church the Service was held at 11:00 A.M. on Tuesday with a panel discussion afterwards in the parish hall on the theme "Several Churches — One Witness." The panelists were the journalist Hanne Berentzen, Solveig Elder (Catholic Church), Prof. Peder Borgen (Methodist Church), Bjørn Bjørgum (Baptist Church) and Roar Mjelva (The Norwegian Church — Lutheran).

* * *

As part of their preparation for Easter, St. Hallvard's parish in Oslo and Kampen Lutheran parish have together held the Stations of the Cross for the past three years in Kampen Church. (This form of prayer seems to attract members of other churches.) They borrowed Liv Benedicte Nielsen's beautiful Stations, and a young Lutheran priest expressed it thus: "We Lutherans have starved our sense of sight while strongly emphasizing the word; so the Stations of the Cross make a strong impression on us."

* * *

On April 14, Middle Norway's Father Athanasius Kulbach of Molde gave a talk on the subject which occupies us Christians with a steadily growing unease: "Intercommunion between different Churches." He held that Communion must be considered from several viewpoints. For in order to receive the sacrament there must also be someone who carries out the sacred act,

Norwegian Ecumenical Dialogues

(Kat. Orientering)

It is four years since Norway's seven year-old Catholic-Lutheran dialogue group published its first report "Natverden-herrens måltid" (Communion — the Lord's Meal), which expressed much agreement but also a certain amount of disagreement (mainly due to different concepts of Ministry).

Now a second report has appeared "Kirkens embede' (the Church's Ministry) (sold for 10 N.Kr. by *Kirkens Informationstjeneste*, Underhaugsveien 15, 0354 Oslo 3, Norway). A definite rapprochement has taken place, although the Pope's teaching authority is still a stumbling block. The main difficulty, however, is the Lutheran view that, due to the universal priesthood of the faithful, any baptized member of the church can, theoretically, celebrate the Communion service, and that the setting up of bishops and priests (as Scandinavian Lutherans, too, call their clergy) is a necessary and useful but not divinely instituted process.

It should be added that now a wider discussion group has been formed, "Norsk teologisk samtaleforum" — the Norwegian Forum for Theological Dialogue. This includes the Norwegian Church (the Lutheran state church), the Baptist Church, the Methodist Church, the Salvation Army, the Norwegian Mission League the Orthodox Church and the Catholic Church.

Father Per Bjorn Halvorsen, O.P., who is a Catholic representative with both groups, stresses, however, that much more emphasis should be paid to encouraging grass-roots contacts between churches at the local level.

To Scandinavia—1988

Would you like to see Scandinavia with your friends and acquaintances from St. Ansgar's? We would like to plan a trip which would include places you might want to see.

Tentatively, we are thinking about flying to Iceland for a few days and then continuing on to Oslo. We would travel north to Trondheim and the Shrine of St. Olaf. Then we would make our way east by the route St. Birgitta followed (in reverse) as she visited that shrine. We would spend some days in Stockholm and then proceed south to Vadstena and Copenhagen.

We would try to leave some time vacant in Stockholm for you to do some travelling on your own.

Please let us know soon if you have any interest in pursuing the details of this trip. Contact Father John E. Halborg, St. Thomas More's Church, 65 E. 89 St., New York, N.Y. 10128.

and this requires again, that there be someone who has the ultimate responsibility for seeing that this takes place in accordance with Christ's command and the Apostles' teaching. But he also said that the current ecumenical discussions do not only aim at working out ever new documents about Communion, but that they wish to celebrate it in fellowship. In this connection the so-called Lima Liturgy must be considered an important step in the right direction, although it cannot yet be looked at as the actual solution.

New Clergy For Norway,

1986

(BROEN)

Two diaconal ordinations took place early in 1986: On the last Sunday in February Hans Vossenaar O.F.M. was ordained Deacon by Bishop Schwenzer in a solemn service in St. Hallvard's Church in Oslo. (He was ordained Priest on May 31, '86.) And in March Rold Bowitz was ordained Deacon in Rome, where he has been studying.

Meanwhile three Polish priests of Bishop Schwenzer's order, the Fathers of the Sacred Hearts (SS.CC.) have arrived to work in the Oslo Catholic Diocese. Fathers Gerard Filak (born 1940, ordained 1975), Stanislaw Papciak (born 1950, ordained 1977) and Janusz Fura (born 1958, ordained 1985). While learning the language and conditions in Norway, Father Filak will live at Eikei in the Asker and Boerum parish, Fr. Papciak will live in the Cathedral parish and Fr. Fura will live with the Franciscans at St. Hallvard's.

And last year in December two Polish priests arrived in the Prelature of North Norway, Fathers Zdzislaw-Chmiel and Wojciech Egiert, both members of Bishop Goebel's order, the Holy Family Fathers (MSF). Father Chmiel was born in 1958 and ordained in 1984. When Bishop Goebel visited Poland that same year and told about Norway, the young priest decided to come to Norway if his superiors allowed it. Fr. Egiert was born in 1941, ordained in 1970, and eventually became rector of one of the congregation's novitiates and later vice-provincial in charge of finances. He too developed a desire to come to Norway after hearing Bishop Goebel during the latter's 1984 visit. Both priests found the language to be their first and greatest problem after they arrived in Norway, but by the Spring they had learned enough to be able to give *Broen* a little interview!

May They Rest In Peace!

- Rev. Benjamin J. Blied, Fond du Lac, Wisc.
- Mrs. Margaret G. Firth, Woodland, Wash.
- Ms. Alice Flynn, East Quogue, N.Y.
- Mr. Steve Fody, New Hyde Park, N.Y.
- Mr. Frederick G. Franson, Brookfield, Ill.
- Most Rev. Hinrik H. Frehen, S.M.M., Bishop of Rrykjavik, Iceland.
- Rev. Robert A. Garvey, Omaha, Nebraska.
- Mrs. Marguerite T. Harris (co-foundress of the Convent of St. Birgitta), Darien, Conn.
- Mother M. Hilaria Laubenberger, O.S.S., Zurich, Switzerland (former Abbess General of the revised Brigittine Order).
- Mr. Fred B. Peterson, Minneapolis, Minn.
- Ms. Violet H.S. Petersen, Sheldon, Iowa.
- Sister Kostka Schnitzmeier, C.P.P.S., O'Fallon, Missouri (co-foundress of The English School, Helsinki, Finland)
- Msgr. Hans-Henrik Von Essen, Stockholm, Sweden (former Vicar-General of the Stockholm Diocese).
- Sr. M. Lucia, O.S.S.S. (who led the Bridgittines to the U.S.), Djursholm, Sweden.

The Scandinavian Bishops' Voice at the 1985 Synod

Spoken by their Representative,
BISHOP JOHN W. GRAN

Bishop Gran opened his address at the Synod by emphasizing that the Scandinavian Bishops' Conference looks positively at the Second Vatican Council, and that the current problems within the Church are due not to the Council, but rather to the deficient, inadequate, incomplete follow-up of its principles and of the new orientation which it brought. He then presented the two chief subjects that the Scandinavian Bishops wished taken up: The bishops' collegiality and the relationship between the universal church and the local churches.

Collegiality is nothing new in the Church, "but, with the background of the Council debate on this subject and of those thoughts which came to be expressed in the document *Lumen Gentium*, collegiality could have deep and varied consequences for the Church." According to the Scandinavian Bishops, collegiality ought to "be the most ruling principle at all levels within the Church; that would accord with the Council Fathers' hopes and wishes."

The principle of subsidiarity is an important part of collegiality; "it implies that the delegating of authority or of a task is also a delegating of trust, and that later interference from higher up should occur only when necessary." The Scandinavian Bishops remind the Synod that the Second Vatican Council did much to restore, defend and inspire the local bishops' position as real leaders and shepherds of their bishoprics. "We Scandinavian Bishops are unanimous in the following formulation: That collegiality and the spirit of cooperation which has blossomed out among the clergy and between the priests and bishops seems to many Catholics today to have developed further than collegiality has at the Church's highest level."

The institutionalizing of bishops' conferences was one of the Council's fine deeds, and Bishop Gran emphasized that bishops' conferences have proved to be very useful instruments of cooperative work, both nationally and regionally.

As far as bishops' synods are concerned, the Scandinavian Bishops think these have not been able to become sufficiently what the Council meant them to be. There is often a great input of work in the preparatory stage, after which, however, much disappears into oblivion.

"Our conclusion is as follows: Real collegiality and cooperation is built on trust. But can each level in our necessarily hierarchical church rely on having this inbuilt trust from those above it? Trustworthy signs of this trust are necessary, and such signs are trustworthy only when each level serves Jesus Christ fully and wholly — and serves only Him."

The stronger feeling of belonging — to a bishopric and a parish — which came in the wake of *Lumen Gentium* has been of great value, held Bishop Gran. "But in recent years we have witnessed a new emphasizing of the universal church which, even if it be a timely reminder, for the sake of balance, yet has borne a certain stamp of centralizing. We Scandinavian Bishops, who live in complete diaspora but in Christian societies with deep democratic traditions, make bold to present the following

appeal: Let the local churches be allowed to develop their own identity in as many areas as possible — on condition, of course, that such a development does not hinder or harm church unity."

"The last prayer from our Bishops' Conference regards ecumenism", said Bishop Gran. "As a young bishop I had the honor to be chosen a member of the Secretariate for Christian Unity, and was able to experience many inspiring years working with many of the Fathers who are present at this Synod. We Scandinavian Bishops are convinced that it should be raised to the status of a Congregation in full standing."

Bishop Gran ended his speech on behalf of the Scandinavian Bishops with these words: "Holy Father, dear brethren, I wish to stress that our Bishops' Conference is of the opinion that the understanding of and adaptation of the Council has only just begun. It is up to us and our episcopal colleagues around the world to work out that synthesis which — understandably enough — is still lacking. Did it not take a full century before the universal church recognized the Council of Trent?"

(Somewhat abridged)

Scandinavian Heritage in America

In 1978 I was asked by friends to purchase Sólje pins and other traditional gifts while in Norway. I realized how difficult it was to get authentic Scandinavian products here in the United States and decided to change that.

Having been born in Norway, I have strong feelings about carrying on the Scandinavian traditions here in the United States. I have been cultural director in the Sons of Norway fraternal organization for many years and teacher of the Norwegian language to many different groups. My children are all fluent in Norwegian and my husband and I are in the Sons of Norway Folkdance group. It seemed a natural extension to make authentic traditional products available to everyone here.

In the summer of 1978 SCANDINAVIAN SPECIALTIES first introduced to the public jewelry acquired from some of the most prominent jewelers in Norway. The interest was great and resulted in rapid growth. Since then other gift items such as handknit sweaters and rosemaling have been added.

It was through our Folkdancing group that we became aware of the fine work being done by the ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE. We were pleased to take part in the League's 75th anniversary celebration in Manhattan by performing several traditional folkdances. After the service we had the honor of meeting and taking pictures with Archbishop John F. Whealon of Hartford Conn. Of the many fine supporters we met at the reception it was Mr. Viggo F. E. Rambusch who thought we might share our fine gifts with the members of St. Ansgar's. I therefore am offering my full color catalogues at no cost to anyone interested. Please send your request to SCANDINAVIAN SPECIALTIES, 231 Fourth Street, E. Northport, N.Y. 11731 or contact me at (516) 368-7739. (Mention that you saw this in the *Bulletin*.) Sincerely, Liv M. Eggen

The Scandinavian Church in Britain

PETER WARD

A glance at the annual statistics of the Catholic Church in Scandinavia published in this Bulletin reveals a Norwegian church divided geographically into three regions. It was not always so, as my travels outside Scandinavia revealed.

To the north of Scotland lie the islands of Orkney and Shetland, and these together formed one of the eleven Norwegian dioceses when the Metropolitan See was established at Nidaros (Trondheim in Middle Norway) in 1154. For the previous fifty years the Scandinavian Metropolitan See had been at Lund (now in South Sweden) and before that, since 1044, in Hamburg-Bremen (in North Germany) in recognition of the pioneering work of our patron, St. Ansgar.

But how had the Norwegian Church come to have authority in the British Isles? During a series of visits to those attractive yet remote islands I set out to discover the answer.

Christianity first reached Orkney and Shetland from Ireland. Celtic missionaries established monasteries groups of huts with a chapel all enclosed by a protective wall, usually at remote locations, from about the seventh century. Some of the native Pict people must have accepted Christianity, for when, two centuries later, the first Norsemen began to settle in the islands a small number of these immigrants were converted. The Church at this time was Celtic in character, with the local abbot exercising the leadership that is now expected of a bishop.

Few Norsemen accepted Christianity, and as settlement continued so the proportion of Christians declined until Olaf Trygvasson intervened. Having led a successful raid on Ireland, he was converted to Christianity and confirmed, possibly in England. Intent on bringing Christianity to Norway by becoming its sovereign, he set sail for home and made his landfall in Orkney in 995. Its earl, Sigurd Hlodvisson, quickly accepted Christianity when the alternative was death, and henceforth Orkney was at least nominally Christian.

Full personal conversion was to take many years, but no doubt missionary priests soon arrived from Norway. At this time most clergy in Norway were Anglo-Saxons from England, so they would have introduced the Roman type of Catholic tradition and eliminated the earlier Celtic customs. One early consequence was the need of a missionary bishop to support and reinforce the work of the priests. The first bishop ever to visit Orkney was, like the clergy, either English or Anglo-Danish. Bishop Henry is reported in the island about 1035 but his length of stay is unknown. However, he was appointed Bishop of Lund about 1060 and is thought likely to have spent two years in Iceland.

Bishop Henry almost certainly recognized the Archbishop of York in England as his Metropolitan. But Earl Thorfinn of Orkney must have learned of the formal establishment of the Metropolitan See of Hamburg-Bremen, possibly directly from the Pope whom he visited in 1050, for a request was soon made to its archbishop, Adalbert, for further missionary bishops.

In response he sent three bishops to Orkney during the thirty years of his episcopate but details are very sketchy. The first is thought to have been Thorolf. He

was consecrated Bishop of Orkney by Adalbert but may also have been Bishop of Man (Isle of Man) and the Isles (Western Isles of Scotland). This extensive double diocese is perhaps more understandable when it is appreciated that the sea provided the main means of communication and that the earldom, at its greatest extent, included all these islands and also much of northern Scotland.

Thorolf's two successors also recognized the Archbishop of Hamburg-Bremen as Metropolitan and all three probably resided at Christ Church, Birsay. This was a splendid stone minster built by Earl Thorfinn sometime after 1050 on the site of an earlier Celtic monastery on a remote Orkney headland.

Then in 1073 allegiance switched back to England when the Archbishop of York agreed to consecrate Radulf as Bishop of Orkney at the request of Earl Paul while another Archbishop of York consecrated Radulf's successor, Roger, in about 1100.

Four years later the metropolitan rights over Scandinavia were transferred to the Archbishop of Lund and it was he who appointed the next, and arguably the most illustrious, Bishop of Orkney. William ran the diocese for 66 years and was in many ways the first true Bishop of Orkney. All his predecessors were essentially missionary bishops, but William oversaw the erection of a magnificent cathedral church at Kirkwall and had moved his residence there before he died.

Constructed of local red stone, it stands to this day, dominating the principal town of Orkney. It must have looked even more impressive when seen against the town buildings of 800 years ago, and is regarded as second only to Nidaros cathedral as an example of Norse architecture. Dedicated to St. Magnus, it was built to provide a suitable resting place for the remains of that earl cruelly murdered by his cousin, and whose original tomb at Birsay quickly became a place of pilgrimage in view of the miracles worked there.

During his episcopate William consolidated his dioceses' links with the Scandinavian Church in line with political, cultural and ethnic ties, and ended any remaining claims held by York. Indeed shortly after his consecration the Archbishop of York consecrated Radulf Novell as Bishop of Orkney, but the latter was never able to take up his see, even after Pope Callixtus II and Pope Honorius II made representations on his behalf.

A further change in the ecclesiastical administration of Scandinavia also occurred during William's episcopate, as a result of the visit of Cardinal Nicholas Breakspear to Norway. On his recommendation Pope Anastasius IV created the Metropolitan See of Nidaros by a papal bull of 28 November 1154. This transferred the Norwegian dioceses from Lund to Nidaros and listed them as follows:

Norway	-	Nidaros
		Bergen
		Stavanger
		Oslo
		Hamar
Overseas	-	Orkney
		The Isles (and Man)
		Faeroe

Holar (Iceland)
 Skalholt (Iceland)
 Greenland (at Gandar)

Thereafter Orkney and Shetland remained part of the Scandinavian world, politically as well as ecclesiastically. Indeed Shetland was ruled directly by the King of Norway from 1194 to 1379. William's successors as bishops are either known or strongly surmised to have been Norwegian and consecrated in either Nidaros or Oslo, while there is evidence that the Diocese of Orkney participated in the affairs of the Norwegian Church as a matter of course. Incidentally, similar strong links must have existed between Norway and the Diocese of Man and the Isles because when the Western Isles were passed to Scotland by treaty in 1266 the diocese remained with the Metropolitan of Nidaros. There must also have been links between the various dioceses, for as late as 1396 the bishops of Orkney and Greenland exchanged dioceses.

By this time, though, the Scandinavian hold on Orkney and Shetland was declining. The earldom had passed to the Scottish noble family of Angus in 1231 and never saw another Norwegian earl. Initially Norwegian customs were maintained but there was a gradual influx of people and ideas from Scotland. Scottish clerics began arriving in the fourteenth century, probably hastened by the effect of the Black Death in Norway in 1350 which was no respecter of clergy.

However, probably the first non-Scandinavian bishop was John Pak, an English Benedictine appointed by Pope Boniface IX. Although he took possession of the diocese, he encountered considerable hostility. Thereafter all Orkney bishops were Scots, and indeed it is thought that there was not a single Norse or native cleric in the diocese by 1450, although it remained under the metropolitan of Nidaros for a further twenty-two years.

The eventual transfer of the diocese to the new Scottish Metropolitan diocese of St. Andrews, established in 1472, is closely bound up with the political transfer of the isles. It is an intricate story and the outcome is still disputed, both in academic and popular circles. Essentially the events were as follows:

The King of Norway undertook to provide his daughter with a substantial dowry on her marriage to the son of the King of Scotland. Being short of money, Orkney was pledged in lieu of much of this sum; but in the event, so little money being available, Shetland was also pledged.

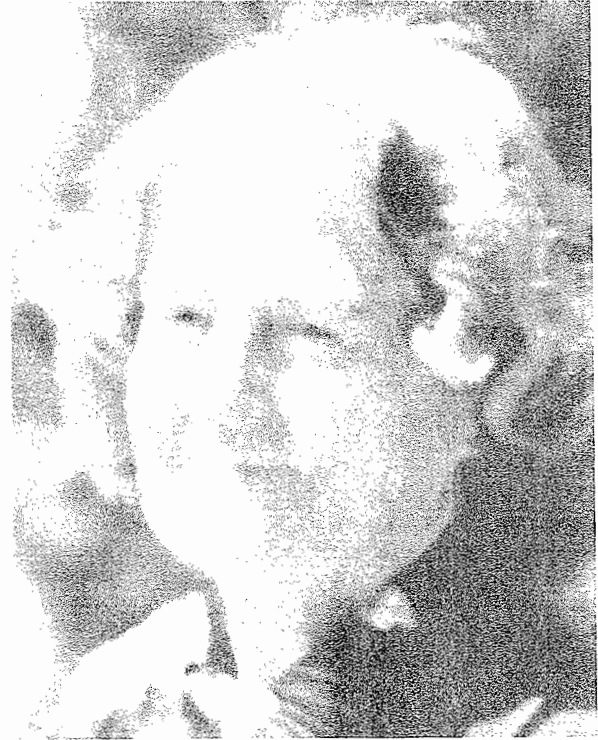
Thus the islands passed to Scotland and were formally incorporated by an Act of the Scottish Parliament in 1471. The diocese was transferred the following year and all ecclesiastical links with Norway were severed, despite protests from the Archbishop of Nidaros. Indeed as late as 1520 Rome instructed the Bishop of Orkney to send his contribution to the building of St. Peter's Basilica by way of the Norwegian archbishop. Was this a mistake or had Rome never agreed with the move?

Some twenty years later the Presbyterian Reformation occurred in Scotland and the Catholic faith died out in the Northern Isles. Today there is only a very small Catholic community in Orkney and Shetland consisting largely of incomers rather than native Orcadians and Shetlanders. Each island group has one principal Catholic church in its main town, respectively Kirkwall and Lerwick, staffed by Jesuits. In many ways the minority Catholic community in a nominally Christian but largely secular society is probably similar to the situation in Scandinavia, and thus needs similar support. In view of

the 400 years and more which the islands spent as part of the Scandinavian Church, perhaps they might properly be considered as part of the "historical Scandinavian Church."

Marguerite Tjader Harris, In Memoriam

(DARIEN NEWS-REVIEW)



Marguerite Tjader Harris, 84, author, editor, translator, magazine publisher, world traveler, and literary secretary to novelist Theodore Dreiser, died Monday in Miami, Fla.

A resident of Darien, Mrs. Harris was the author of several books and articles on art, literature, and religion, and was the founder and editor of *Direction*, a magazine of the arts, published from 1937 to 1945. Contributors to *Direction* included Theodore Dreiser, John dos Passos, Paul Rand, Erskine Caldwell, and John Hyde Preston.

Born in New York City November 24, 1901, the daughter of a Swedish father, inventor, evangelist, Richard Tjader, and an American mother, Margaret Thorne Tjader, she was one of five children. She divided her childhood years between Sweden and America, attended Bryn Mawr College and received her B.A. degree in 1925 from Columbia University, where she specialized in art and literature.

In 1922 she married Overton Harris and had one son, Hilary. She was divorced in 1933. Her first novel, "Borealis," was published in 1930. During the 1930s she spent several years in France and Switzerland, writing, translating, and mountain climbing, including the Matterhorn.

Mrs. Harris first met Theodore Dreiser in 1928 and was his literary secretary during several periods, most notably in 1933-34 and 1944-45. During the latter period

she lived in Hollywood, Calif., working with Dreiser until his death. In 1965 her book, "Theodore Dreiser: A New Dimension" was published, followed by her edition of Dreiser's "Notes on Life" in 1974.

Other published books include "Mother Elisabeth," 1972, and "Birgitta of Sweden," 1980. Unpublished works include a study of the architect LeCorbusier, two novels, and an autobiography.

In the 1950s she converted to Roman Catholicism and donated Vikingsborg, her family estate in the Tokeneke section of Darien, to the Sisters of St. Birgitta

for the establishment of a convent. At the time of her death she was working on a history of the Mexican branch of the order.

Throughout her life she was active in various peace movements, including the Women's International League for Peace and Freedom and the Fellowship of Reconciliation. In later years she made two trips around the world and traveled extensively, including several trips to the Soviet Union to make contact with Russian Orthodox Church leaders in support of the ecumenical movement.

Brigittine Brasses

NICHOLAS ROGERS

[*Editor's Foreword:* "Brasses" are memorials in the form of metal slabs, or sheets, usually covering the tops of tombs in churches. They are usually engraved with a front-face representation of the deceased together with an identifying inscription. Traditionally, copies have been made of such "brasses" by "rubbing". Paper is securely fastened over the "brass" and crayon or pencil or some such is rubbed over the entire surface, as a result the lines of the engraving show up as light lines of the color of the paper on a dark background.]

Having been interested in monumental brasses since my childhood, I recently set out to find whether there were any connected with the Bridgettines. This was an arm-chair study for me, but a brass-rubber who wished to see all the relevant monuments would find himself travelling not only to several parts of England, but also to Belgium, Sweden and Finland.

Any brasses there may have been at Syon Abbey in England would have been destroyed following the suppression of the monastery in 1539, and the conversion of the buildings into a house for the Duke of Somerset. The metal would most likely have been re-used by London brass engravers, but no re-used 'palimpsest' brass identifiable as having originally come from Syon has as yet been found. There are, however, two reminders of these difficult years in the history of the community of Syon Abbey. While some of the convent went to Flanders to weather the storms of the early Reformation in England, a group of nine retreated with the Abbess, Agnes Jordan, to a farmhouse she had rented at Denham in Buckinghamshire. There she died on 29 January 1545, and was commemorated by a brass in the church. When her successor, Catherine Palmer, was able to return with the remnant of the community to their Isleworth home in the reign of Queen Mary, one of the dispersed members whom she was able to recall was Margaret Dely, who had been Treasurer in 1539. In 1559, when the community were again expelled, on the accession of Queen Elizabeth, infirmity doubtless prevented Margaret from joining the other sisters in the Bridgettine house of Maria Troon at Termonde. For she died on 7 October 1561. In Isleworth church was a little brass figure, little more than 6 inches high, and an inscription recording that she was 'A Sister professed yn Syon'. This survived church restorations and a period affixed to the Duke of Northumberland's pew, but not a fire in 1943. However, a replica has been placed in the rebuilt church, to perpetuate the memory of Margaret Dely.

One other nun of Syon is depicted in her habit on a brass. At the foot of the shrouded figures of John Hampton and his wife Ellen in Minchinhampton church in

Gloucestershire are the minute figures of their nine children. The eldest daughter, Alice, was, in the words of the inscription, 'right beneficial' to the parish, establishing an almshouse for three paupers. When she became a sister at Syon the Abbey continued the charity, but after 1539 the king allowed it to lapse. Alice was of mature years, aged at least 50, when she joined Syon. The Order of the Most Holy Saviour, founded by a widow in her sixties, has always been attractive to late vocations.

A curiosity of the English brasses to Bridgettines is that none of them depicts the characteristic white linen crown which forms part of a Bridgettine's veil. This omission may be due to scale, in the case of Alice Hampton, and to ignorance on the part of the engraver in the other cases. Two parallel lines on Margaret Dely's veil may represent an engraver's misunderstanding of his model. For a correct depiction of the Bridgettine habit on a brass it is necessary to go to Onze Lieve Vrouw, Termonde, where, on a brass of 1560, Brigitte Meulandts (d. 1538) is presented to Our Lady by her patron saint, who wears the crown and a cross with splayed ends on the breast of her habit.

That St. Bridget appears on brasses is a measure of her popularity, since the limited space of a brass did not allow for the expression of a plethora of secondary devotions. Her role as name-saint is sufficient to explain her presence at Termonde, but there is no obvious reason why she was shown supporting Joan Havelde on a lost brass of 1498, formerly at St. Mary Magdalen's, Oxford. Both at Termonde and Oxford the designer alluded to St. Bridget's writings; in the former she holds a book, in the latter she held an ink-well. The divine inspiration of her Revelations is emphasized in the figure adorning the cope of John Birkhede (d. 1468) at Harrow, Middlesex. Here she is shown with hands extended, as rays descend from heaven. Birkhede's interest in St. Bridget probably stemmed from his work for Archbishop Chichele, an early benefactor of Syon.

These are the only certain depictions of St. Bridget I have found so far on brasses. The figure of an abbess on the elaborate brass of Dr. John Blodwell, Dean of St. Asaph (d. 1462), at Balsham, Cambridgeshire, labelled 'Sancta Brigida' is more probably the Irish saint, although St. Birgitta would have been not inappropriate on the monument of someone who had been a member of the commission which examined the cause of another Scandinavian saint, Ingrid Elofadotter of Skänninge. The identity of the veiled woman at the bottom right of the canopy of the brass erected by Bishop Magnus Tavast over the original grave of St. Henry of Finland at Nousiainen must remain uncertain. But since other figures

in this canopy can more or less certainly be identified as SS. Eric, Olaf, Sigfrid and Helen of Skövde, the suggestion made by the distinguished medievalist M.R. James that this is another representation of St. Bridget is a reasonable one.

If the brass-rubber extends his interest to incised stone monuments there are three slabs, all in Sweden, which are of prime Bridgettine interest. At Vadstena there survives the tombstone of Queen Philippa, the daughter of Henry IV of England whose marriage to Eric XIII of Sweden sparked off the train of events that led to the foundation of a Bridgettine house in England. At Linköping is the incised slab of Nicholas Hermansson (d. 2 May 1391), who early in his career acted as a tutor to St. Bridget's sons, and later, as Bishop of Linköping, received her body on its return to Sweden and composed the hymn *Rosa rorans bonitatem* in her honour. He himself was subsequently venerated as a saint. We come closest to St. Bridget, however, in Uppsala Cathedral, where she is depicted as one of the mourners on the fine incised slab, imported from Flanders, of her parents Birger Persson and Ingeborg Bengetdotter. Here we see not the internationally renowned saint, but the daughter of the Governor of Uppland, indistinguishable from her peers among the Swedish nobility in outward appearances.

New York Unit Report—1985-1986

Of course, we had our Lucia Celebration in December, 1985, as usual. The Mass took place in the Church of St. Thomas More at 7:00 p.m. and was celebrated by Msgr. Francis Murphy. Our Lucia Bride was Miss Fiona Hoey, a young girl from St. Thomas More's Parish. Her little brother served as Star Boy. Her attendants were Carol O'Brien, Thea Rambusch and Katie Conroy (who is also from St. Thomas More Parish). Our social after was enlivened by family and friends of our Lucia and attendants.

Our 75th Anniversary Year (1985) started quite busily, and before we realized, we did not have time enough in '85 to prepare the kind of celebration we wanted. Our alternative was to hold it after Lent in 1986. The day was April 19th and the weather was all we desired. A description of the event will be found near the front of this *Bulletin*.

At our picnic in June we sorely missed the presence of our recently deceased members Marguerite Tjader Harris and Rosa Gibney, but we felt better about our losses when we attended the beautiful Latin Memorial Mass which had been chosen by Mrs. Harris previously in a conversation with Father Halborg. She had also especially requested The Swedish Children's Song. It was nice to remember these two very giving ladies together at such a lovely service on such a beautiful day.

Our Editor was unable to take his usual trip to Scandinavia this summer, for health reasons. However, with all the friends he has made over there through the years he has many sources of news of church activities. I know you will be happy to hear he is considerably better. Please pray for him that he keeps that way. We all need him.

Finally, we are happy to learn from Mr. Fred Sandstrom that our Mass Stipend Program was able to send \$6250 to the Church in Scandinavia this past year.

EDNA GREGERTSEN

New Members

and Those Not Previously Listed
WELCOME TO ST. ANSGAR'S LEAGUE!

Mrs. Anna Ansalone, New York, N.Y.
Penney Bush-Boyer, St. Louis, Missouri.
Rev. Christian Casper, O.S.B., Linden, N.J.
Judith Citarella, San Bernadino, Calif.
Gerald L. Danielson, New York, N.Y.
Rev. Robert Davison, Athy, Ireland.
Patricia Doughty, Dornal, Quebec, Canada.
Sr. Elizabeth Englund, O.C.D., San Rafael, Calif.
Sr. Mary Loretta Flood, C.S.J., Vallejo, Calif.
Sr. Virginia Flood, O.C.D., San Rafael, Calif.
Mrs. E. Gackowsky, Old Woodstock, Oxford, England.
Sr. Reparata Hopp, O.C.D., Clyde, Missouri.
Sr. Clare Marie Gelm, O.C.D., San Rafael, Calif.
Mr. and Mrs. Richard Gelm, Rohnert Park, Calif.
Mrs. Francis Griffith, Port Washington, N.Y.
Mrs. Irmelin Hafstad, San Rafael, Calif.
Ms. Aurelie Hagstrom, Revere, Mass.
Mrs. Mary Francis Hunter, Howell, Mich.
Mr. Harold H. Jansen, Davenport, Iowa.
Miss Carol Krohn, West Hartford, Conn.
Sr. Mary Edel Lukke, O.C.D., Carmel, Calif.
Miss Jean Marie Metz, Minneapolis, Minn.
MOST REV. JAMES E. MICHAELS, D.D., V.G., Beckley, W. Va.
Irene Nelson, Bronx, N.Y.
Professor Jon Nelson, Chicago, Ill.
Angela I. O'Brien, New York, N.Y.
Rev. A. O'Flynn, S.J., Harare, Zimbabwe
Mr. John Wesley Olsen, Huntington Station, N.Y.
Mr. and Mrs. Duane Patrick, Lindeborg, Kansas.
Petersham Monastery (Monks of Adoration), Petersham, Mass.
Chris Prendergast, Larchmont, N.Y.
Prince of Peace Abbey, Benet Hill, Oceanside, Calif.
Rev. James F. Rafferty, Peabody, Mass.
Mr. and Mrs. John Reese, Lindborg, Kansas.
Mr. Thomas Reilly, Bronx, N.Y.
Mrs. Katharine M. Reynolds, Rumford, R.I.
Rev. Leo T. Riley, C.S.S., Milford, Mass.
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Rev. Raymond J. Ritari, Chandler, Ariz.
Dr. Horton Roe, Green Bay, Wisc.
Fred Rosenberg, Glencove, N.Y.
Prof. Ettore Sabbadini, Tivoli (Rome), Italy.
Margaret Soderquist, Fairfield, Conn.
Walter Soderquist, Fairfield, Conn.
Eugene Stucky, Staten Island, N.Y.
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Mr. and Mrs. Aden Wallone, Lindeborg, Kansas.
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R. Weberg, Bellvue, Wash.
Mr. Robert J. William II, East Lansing, Michigan.
Mr. Jovan Weismiller, T.O. Carm., Lawrence, Kansas.
Mary C. Wilks, Verona, N.J.
William C. Wilks, Verona, N.J.
Mrs. Marjorie Yanulonis, Linden, N.J.

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, October 8th, and St. Erik (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

Rev. Thomas A. Nielson, *Chaplain*
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 Mr. Erik H. Rambusch, *Special Projects*

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 -----

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