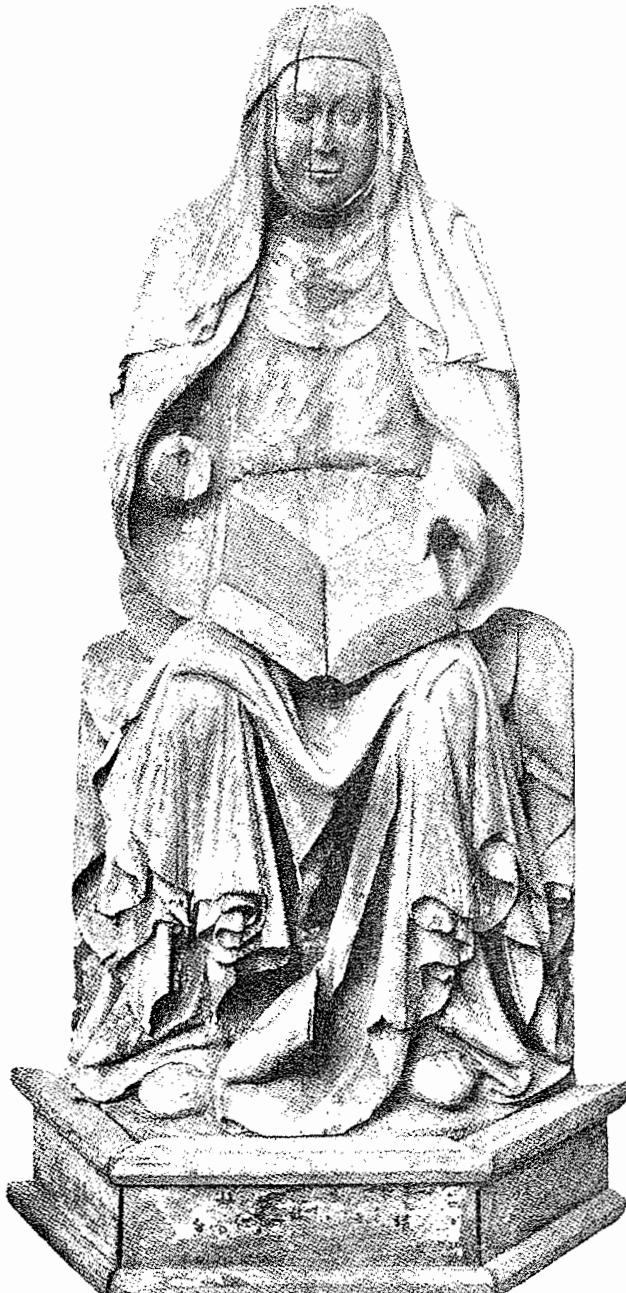




st. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE, NEW YORK, N. Y.

FOUNDED 1910

ST. BIRGITTA OF SWEDEN



October of 1991 will mark the passing of 600 years since the festivities of the Celebration of the Canonization of St. Birgitta were celebrated in Rome. This took place 18 years after the death of the Saint. The Bull of Canonization which was issued by Pope Boniface IX has a long and ceremonious introduction. It lists the various groups of Saints in the Church: apostles, doctors, confessors and martyrs, hermits, virgins, pious widows. Then the Bull states that, according to his promise, Christ after his ascension has always provided his vineyard, the Church, with male and female cultivators. Through them he has preserved, defended, strengthened and given it increase and that he will continue to do so in the future. I cite what follows:

"In these last days the heavenly keeper of the vineyard . . . has decided that something good should also come from the North. Therefore he has called a strong woman from these, from the utmost parts . . . to share in the cultivation of the vineyard, to wit, the blessed widow Birgitta."

Then the Bull gives a long panegyric presentation on the Swedish Saint, her life, deeds, and influence. The presentation is based on the witness of many persons who gave testimony at her canonization proceedings. These were begun almost immediately after her death. There were also witnesses who had known Birgitta personally. Saint Birgitta was, without doubt, the best known Nordic person in Europe in the middle ages. A good deal has been written about her and it is not easy to give a short description of such a many faceted, productive and well-travelled person. I am going to attempt a description for the reader who does not know her.

Birgitta Birgersdotter was born around 1303 in Uppland, Sweden where her father was a "lagman" which means, approximately, a governor. The father was one of the most influential persons in the Kingdom and, through her mother, Birgitta was related to the royal family. Her mother died when Birgitta, the oldest of three living sisters, was eleven years old. For some years she was raised by her Aunt Katherine, who was married to the Governor of Östergötland. The aunt has left us some episodes from Birgitta's childhood. In them, some of Birgitta's characteristics can already be traced, among them her familiarity with the Mother of Christ.

In the best known episode, Christ himself appears to Birgitta, at that time about ten years old. On that day she had heard a sermon about the Passion. In her dream she saw the Saviour on the Cross and heard him say,

"This is how I was tormented." The enthralled girl asked, "Lord, who has done this to you?" Christ answered, "All those who despise me and who do not notice my love." It is said that, from this time, Birgitta was so enthralled by Christ's suffering that she could never think of it without tears. The picture of the Crucified was stamped ever more deeply in her consciousness, until at the end of her life she experienced in the visit to Golgotha the entire Crucifixion as if she had been present.

Birgitta's early religious experiences and also her contacts with Religious, aroused in her the desire to enter the Convent. But a few years after her Mother's death, her father arranged a marriage for her with Ulf Gudmarsson, later the Governor of Närke. As far as we can judge, the marriage was quite harmonious and was blessed with 8 children.

Later Birgitta reproached herself for being worldly and superficial in the twenty years of her marriage. But she had a very tender conscience and everything indicates that the direction which her life had already taken continued to be followed. She went regularly to Mass, listened to sermons, confessed often. She also took care of the sick, helped prostitutes, fed the hungry, and practiced fasting and self denial.

Birgitta was a woman with strong feelings. As a mother she experienced difficult times. Two sons died young. By his manner of life, her son, Karl, caused her much trouble. When Birgitta expected her last child, her oldest daughter, Martha, was engaged to the anything-but-pious knight, Sigvid Ribbing, contrary to Birgitta's wishes. The grieving Birgitta wanted to avoid going to the festivities. But then, it is written, she thought she heard her unborn child cry, "Mother, do not kill me!" Her maternal love helped her to conquer herself.

Even after a child had died, Birgitta followed it with her prayers and tears. She also enfolded all of the 'spiritual' children with this great attention when they came her way. The warm fullness of her love was one of her most prominent traits according to the Canonization witnesses.

The family's main estate was Ulvåsa in Östergötland, but they also lived other places and in the royal palace. For a time Birgitta was Lady-in-Waiting to Queen Blanche.

Birgitta undertook pilgrimages beyond the Swedish borders. Once she walked barefoot the thirty day long trip to the grave of St. Olaf in Trondheim. In her 40s she undertook the long pilgrimage to Compostella together with her husband. She also made other pilgrimages to the Continent.

Returning from Spain, Ulf became sick when they reached Northern France. Then, it is said, the Patron Saint of France, St. Dionysius, showed himself to Birgitta and promised that her husband would regain his health and foretold Birgitta's coming roll in the service of God.

Returning home, the couple planned to change their lifestyle and to enter separately into Cloisters. Before this plan could be accomplished, Ulf fell sick and died.

Before he died, a strong feeling of the transitoriness of things-created was awakened in Birgitta. Her thoughts went to things eternal — God and His love. Again she saw Christ as the Crucified One and was gripped with anguish at the thought of her own indifference before this love. She, as the wife of an important man, had lived a com-

fortable life and neglected her duties to her fellowmen.

Now Birgitta had a new experience which would lead her life into new paths. In her Chapel, she heard Christ say in a vision the words which are often quoted, "You shall be my bride and my mouthpiece." Very shortly she wrote down the first message which she felt called to impart. It contained sharp words of judgment over people of her station, the nobility, its pride, vanity and desires. God's judgment would long since have been fulfilled if the friends of God had not hindered it by their intercessory prayer.

Birgitta, herself, was deeply shaken when she wrote down this message and, like a Prophet of the Old Testament, she tried in tears to avert God's judgment. Then she heard the Lord's answer: "If they know how to improve their lives, I will know how to temper my judgment."

At the request of Birgitta, her Confessor, Master Mattias, sent out copies of her message. A fragment of such a copy is still preserved. Birgitta is not named, but is called a "godfearing person." Mattias believed in the divine origin of Birgitta's revelations. At his advice, she dwelt in silence for a time at the Convent of Alvastra. There her productive powers were seriously released so that she needed to procure a secretary and assistant, the Prior of the Monastery, Petrus Olave.

In the messages of Birgitta, it is often Christ, Mary or a Saint who speaks. Sometimes the revelation comes with overpowering strength, as when Birgitta receives the inspiration for her Rule for the Convent (i.e., for the Brigittine Order). She writes that her heart is full of jubilation, she could have broken out in joy. Only when she dictated her Rule and Prior Peter wrote it down, did she feel her heart and body return to their natural condition.

But not all of Birgitta's messages arose in ecstasy or through visions. Often, in prayer and meditation, she needed to struggle to find the form for what she wished to say.

"Your heart is not always in the condition or burning enough to express what you know. You twist and turn it in your spirit, write and rewrite until you find the right expression for the real content of my word." (Rev. extr. 49)

Birgitta's Rule for the Convent presupposed that the Sisters should live enclosed and as far as possible without contact with the outside world. But Birgitta's life came to take form in an altogether different shape. She was the "bride" of Christ but also his mouthpiece. Her revelations were most often messages to persons she came into contact with.

Very soon after the first message, Birgitta was known in wide circles. Her revelations woke attention, people were for and against them. There was something of a religious awakening with many remarkable conversions and healings. Many came to see Birgitta or sent messages to her asking her counsel: relations and friends, bishops, priests and monks, the small and great, indeed, even the king and queen. Birgitta offered prayers for all these problems, considered them and wrote down different messages.

Birgitta also met opposition and doubt, but all kinds of experiences and contacts enriched her, widening her

viewpoint, pressing her to take a position on the problems of individuals, the community and the Church. Opposition also compelled Birgitta and her Confessor to seek churchly recognition of her activity. A commission of church dignitaries examined her message and came to the conclusion that it had been inspired by the "good Spirit of truth and light." This increased Birgitta's authority but also the hate of those who did not feel drawn to the narrow path of repentance or who took a critical stance for other reasons.

Birgitta was sensitive, and suffered from misunderstanding. But, like the prophet Jeremiah, she felt her message burn like a fire within her until she sent it forth, whether it involved important persons, bishops or kings, indeed even the Pope or Emperor.

Bishop Hemming of Abo and Prior Petrus were entrusted with the message from Birgitta to the Kings of France and England and to Pope Clement VI, in an attempt to mediate peace between the Kings and to persuade the Pope to go to Rome in the year of Jubilee, 1350 (at that time the Pope resided at Avignon in France). Near the end of 1349, Birgitta, together with other pilgrims, travelled to Rome which was dilapidated and devastated by the Black Death. She thought she would only remain for a short time in Rome, where she would meet the Pope and Emperor.

However, the Pope did not come, and Birgitta settled down in the Eternal City together with her daughter, Katherine, and her household. Her fame quickly spread through Italy and her house became a gathering place for Scandinavians and many others of varied nationalities and estates. The Spanish Bishop Alfons became one of her Confessors and a good friend.

The event which Birgitta had awaited finally happened in 1367: the Pope and Emperor Charles met in Rome. Birgitta was able to get Pope Urban V to acknowledge the Rule for her Convent, even if in a modified form. In 1370 the Pope returned to Avignon and died there in that same year.

Sad news came from Sweden, news of the plague and the failure of the military campaign in the East, of war with Denmark and internal strife. By correspondence and messages, Birgitta had a certain influence on the course of events in her homeland, but that influence has certainly been overstated. In the fighting between King Magnus and King Albrekt, friends of Birgitta are to be found on both sides.

Already, in the 1340s, King Magnus had given by testament the Folkung palace in Vadstena to become a Convent (of the Brigittine Order). However, not before the beginning of the 1360s was it handed over to the Bishop of Linköping as the property of the Convent. Some of the buildings had been destroyed during the civil war but, at the end of this decade, Birgitta's agents were able to begin to plan and build the Convent. Birgitta herself was never again to see Vadstena or Sweden. She undertook pilgrimages inside Italy and lived for a rather long time in Naples. In the final year of her life she undertook a strenuous journey to the Holy Land. The rest of the time she lived in Rome where she died in 1373.

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Already, during her lifetime, Birgitta was considered to be a Saint, and one year after she died her relics were carried in triumph through Europe to Vadstena, where the first Sisters and Brothers had come together. The work for her Canonization began almost immediately and the first accounts of her life were written. Bishop Alfons edited her revelations, and pictures of her were painted. The papal schism, disturbances in Italy, and other circumstances caused the Canonization itself to be delayed until 1391. By that time her daughter, Katherine, and many of her Confessors and friends had died. Some of the Brothers in the Convent at Vadstena, which had been dedicated in 1384, brought the task of her Canonization to a conclusion and also took part in the great celebration which was held October 7 and 8, 1391. On returning home, one of them wrote a description of the feast in the Vadstena Diary. The Declaration of Sainthood itself took place in the Chapel of the Papal Palace and was preceded by the ringing of the bells from all of Rome's Churches. The next day the festive Mass was held in the Church of St. Peter of that time, where, according to the description, thousands of lamps, candles and torches burnt even up to midnight.

BIRGIT KLOCKARS

Translated by Rev. J.E. Halborg

Doctor Birgit Klockars was, as a girl, a Salvation Army worker in China. Since her conversion to Catholicism she has become a main authority on St. Birgitta and her Order through history.

" WE NEED MORE MEMBERS "

What Has Happened In Sweden?



Bishop Brandenburg

The number of Catholics continues to grow in Sweden — look at the statistics! This is caused by the continuing immigration; among these people are a number of Catholics. But the number of baptisms continues to exceed the burials by four times: around a thousand baptisms and only between 220 and 250 burials. We are a young Diocese!

Each year about 100 adults seek the fellowship of the Catholic Church. After thorough information about the Catholic Church and its faith and tradition they may apply for reception in the fellowship of the Catholic Church.

We do not know exactly how many we are. We continue to deplore that membership in a Church is only registered if a person is a member of the Swedish (Lutheran) Church as that is a kind of State Church. We have spoken of this several times but this has not changed.

What do we do to stabilize the activity of the Catholic Church in this Country?

We build new congregations and try to create a 'home' for them; in 1990 we were especially successful!

In January I was able to dedicate a new church with a parish house and rectory in Malmö for the congregation of Mary in Rosengården (Rosegarden (tr.) is the name of the area). This parish was founded in 1986. Spanish, Polish and Croatian-speaking people will each have their own space.

In February I dedicated a new Church and parish center in Angered near Gothenberg. The congregation was founded in 1985 and is led by the Passionist Fathers, who have their monastery near to the new church.

In March our Franciscan Brothers in Jonsered — part of the community of Gothenberg — opened a little chapel. The Brothers care for part of the Angered congregation

and care for many people who need assistance: the old and sick, alcohol and drug dependency cases and many young persons.

In March the congregation in Linköping also received a new church. A good friend in Holland paid for almost the entire church which is situated on ground which belongs to the parish — between the parish center and the house for the Franciscans.

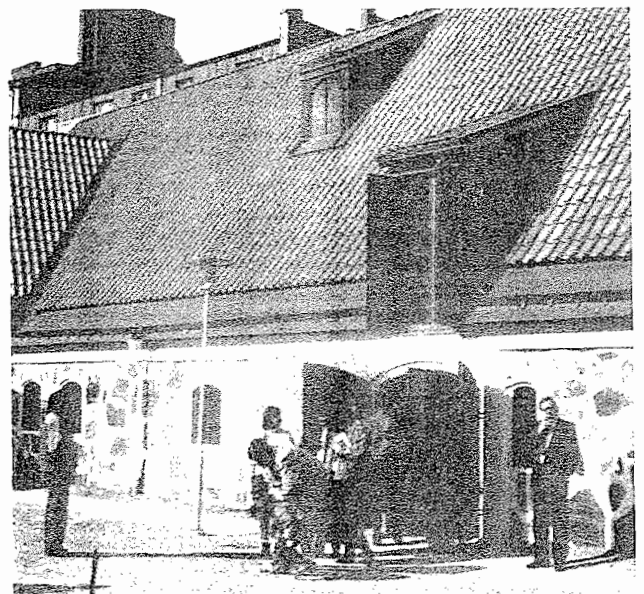
On September 8 we will dedicate a new parish church in Sundsvall in Norrland. Many exiles are placed up there and they have great difficulty getting used to the climate and the traditions of Norrland. They need special care from the Church and the parish.

In Eskilstuna, in a parish which was already begun in 1948 a real church is being built alongside the parish house. It will replace a chapel which is formed from two adjoining rooms.

But we know that we do not advance the future of the Church in this Country if we only build churches. We have set high value on getting good liturgical books for our worship-life which continues to collect the largest number of Catholics in our congregations.

We have gotten a new prayer book, "Oremus", which has already gone into its second edition because many non-Catholics buy it. We have a hymnal which has 325 hymns in common with other Christian denominations in Sweden.

For the first time we have a complete Altar Missal in Swedish and a Missal for the people. Now we have all the texts for the celebration of Mass in Swedish, beautifully printed. Finally, after many years, we have a Breviary in Swedish. Only the readings are missing, which are presently being prepared for the printer.



Farmhouse made into a Catholic Church at Ystad

We must hope that these books will advance the liturgical life in our parishes. Moreover many non-Catholics see these books and use them often. In this way knowledge and good will for the Catholic church is spread in our community.

It is clear that all this does not happen by itself. A great amount of work goes into preparing buildings and books. On the other hand there is great joy when we have gone a step forward. We are thankful that many friends from overseas help us so that our resources stretch for these great tasks. The fellowship of the Church over

all boundaries is visible and active and makes us glad that we on the northern border of Europe may be a part of the worldwide Catholic Church.

I greet all of our friends in the States who support us through St. Ansgar's League. We never forget them in our prayers.

With a friendly greeting I am thankfully yours, sincerely

Your brother in Our Lord

+HUBERTUS BRANDENBURG
Bishop of Stockholm

An Assortment of Swedish News

From "Katolsk Kyrkotidning" by
REV. JOHN E. HALBORG

The Community of Saint Benedict in Östra Sönnarslöv has begun to build a new monastery. The Community was organized three years ago. The new Monastery will be built in Mariavall. The Sisters' house will have room for 18 sisters and 10 guests, while the Brothers' house will have room for eight brothers and four guests. The Community will receive no Diocesan help for this project. Donations may be made to *Stiftelsen Benediktinerna, Kristinelunds gård, 297 02 Everöd, Sweden.*

* * *

In September, 1990, the new Church was dedicated at Sundsvall in Norrland. The congregation, like many in Sweden, has a large number of immigrants from around the world. The congregation began with 22 Catholic households, today it has 470 members. The group worshipped in a hotel room and then acquired a house where several rooms formed the chapel.

* * *

The Catholic parish in Ystad has renovated a historical but dilapidated warehouse and turned it into a Church, parish house and rectory. The complex is in the middle of the town and presents an interesting sight with its fieldstone construction and tile roof.

* * *

The death of Lechard Johannesson recalls an interesting period in Swedish intellectual history. A Swedish philosopher, Ingmar Hedenius had written a book on Faith and Knowledge which posed the question of truth (not validity) in religious faith and answered the problem in the negative. Johannesson answered him from a neo-Thomist standpoint and also assumed that religious values must be discussed in terms of their truth. He also wrote on Henric Schartau, the great religious teacher of the early nineteenth century in Sweden.

* * *

September 17, Karl-Erik Jarerot was ordained a Permanent Deacon at Vadstena. His wife is the well-known Margaret Jarerot. He will teach and also hold a Communion Service at Vadstena in the absence of the visiting Franciscan priest from Linköping.

* * *

In the past ten years, the government's support of 'free' Churches in Sweden has not kept pace with inflation. This has caused problems as they seek to meet the immigration which continues to swell their ranks.

* * *

Seven seminarians have enrolled in the new Stockholm Seminary for Priests. Some of the courses will be taught in Stockholm and some of them will be offered at the University of Upsala. The students have a number of national backgrounds. They will be expected to take part in the housework and cooking necessary for the institution.

* * *

The small red and white chapel which belonged to the Mission Friends in Bollnäs has become a Catholic Chapel. A number of new houses have sprung up in this area. The Chapel is part of the parish of Gävle.

* * *

A Polish Priest who has spent many years in Sweden, Czeslaw Chmielewski was honored on the occasion of the fiftieth anniversary of his Ordination in Poland. He served for many years as rector of Polish Catholics in Sweden.

* * *

The Catholic Parish in Luleå in the far North of Sweden celebrated its Twentyfifth Anniversary. The parish now has 250 members. For the Anniversary, the old medieval parish Church in Gamle Luleå was lent to them. The Oblate Fathers and Josephite Sisters work in the parish. There is also a communal center for Catholics 12 miles from Luleå formed by a farm and a large round barn which has become a meeting place.

* * *

The new parish in Malmö has a new home. "Maria i Rosengård" is not only the name of a part of the City but also a famous Swedish poem. The Church is in an area of immigrants with many Poles, Croats and Hispanics in the parish. Music which ranged from folk tunes to the

rock sounds of a group which calls itself "The Pope's Pals" sounded. The Church is served by Polish Oblate Fathers and was formed from part of the parish of Our Saviour in Malmö. Rosengård is a suburb of Malmö. It was built as a development and the cement buildings present a rather grim picture. Many of its residents are immigrants. The Church with its steeple and its facade of red brick presents a warm and welcome contrast to this picture.

The new Church has room for 240 persons in the nave. It also has a gallery for the organ and choir. There is also a chapel which seats 40 persons. The complex which includes the church, office space, meeting rooms, a library, and rectory is built around a courtyard. Sven-Eric Olsson writes about the interior:

"With its typically Swedish, light handling of material, concern for details and not least of all Eva Spångberg's (a fine Swedish wood carved) crucifix. I believe that all in all we have delivered a church space which is light, uplifting and pleasant, with a relative wealth of detail and with many proofs that there is still great competence in the work done by our construction industry."

* * *

THE VIRGIN MARY IN HER ROSE GARDEN

(Jungfru Maria i Rosengård)

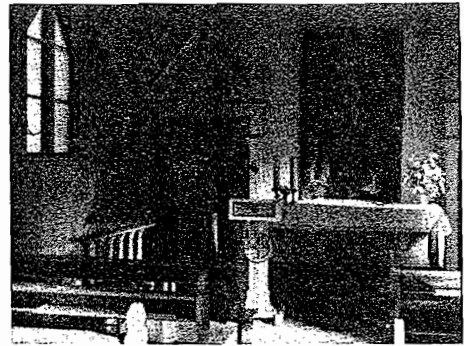
Maria dreams in a rose garden
 By the road from Tabor to Nazareth
 She dreams of approaching motherly care
 For a smiling child born of David's seed.
 The sky is blue o'er the Virgin's dreams
 In linden tree birds sing in choir.
 While the autumn clouds race in flocks of gray
 Fore the wind which is wailing outside.
 Within, the clusters of roses are fresh,
 Outside, in the pasture, they wither.
 Heavy the passage of time goes outside
 Silent and soft it slips past the dreamer.
 Outside there is slavery, quarreling and strife;
 A world which is dying, with sin corrupt.
 And inside she dreams of eternal life
 Of peace on earth and of justice.
 Maria wakes in the rose garden
 —It thunders over Gennesareth —
 She sews a red hem on the swaddling clothes
 For the folk martyr, Son of David.

Viktor Rydberg

Working translation J.E.H.

* * *

Johannes F. Koch, Dean of the Stockholm Cathedral, celebrated the Fortieth anniversary of his Ordination 8 December 1989. In his years in Sweden, he gave the initiative to the building of Our Saviour's Church in Malmö and also St. Erik's Catholic School in Stockholm. In his time the Cathedral was also enlarged and rebuilt.



Sörforsa Catholic Chapel, 80 years old, is the third oldest in present-day Sweden

The opening of Eastern Europe has brought with it desire for contact with the Church in these Countries. Caritas, Scandinavian Catholic Aid, visited the Baltic Countries in July. Only one priest is active in Estonia. There are only 500 registered Catholics. There is a Church in Tallinn and an orphanage. Latvia has a half-million Catholics, 179 parishes and about 100 priests. They are in bad need of a Seminary. Lithuania is 90% Catholic. The Churches need contacts with the Western Catholics and also help in social programs of the Church. 100,000 persons were present when the Cathedral in Vilnius was returned to the Catholics and Reconsecrated. The Baltic Churches present a challenge to Scandinavia and also an opportunity for fellowship with close neighbors.

* * *

A number of events are planned in Sweden to mark the 600th Anniversary of St. Birgitta's Canonization. June 15, 1991. Catholics will celebrate the event with a pilgrimage to Vadstena. In October there will also be a scholarly conference in Vadstena to mark the event.

* * *

A Dominican Sister, Ingrid Ström, has been named Chancellor of the Stockholm Diocese. She had been de facto in charge of this area for some time.

* * *

The relics of St. Eric in Uppsala Cathedral will now be joined by a relic of St. Birgitta. A shrine has been constructed of silver and will be placed in the same chapel where Birgitta's parents are buried.

* * *

In October, Bishop Brandenburg and Bishop Werkström of the Church of Sweden had a private audience with the Pope. They also met with Archbishop Cassidy, head of the Commission on Church Unity for a discussion of Church doctrine. A joint meeting of Catholic and Protestant bishops in Scandinavia was also proposed by Bishop Brandenburg.

The Church in Jönköping, St. Francis, is to be staffed with three Polish Franciscans. The Passionists who have given leadership to this parish are going to concentrate their work on the West Coast of Sweden. The parish has recently completed a new parish house and has begun a Catholic book store.

* * *

Saint Nicholas Church in Linköping dedicated a new Church building in April. The Church is named after the Blessed Nicholas Hermansson who was Bishop of Linköping and part of the circle around St. Birgitta. The Church is built like a large tent with windows of clear glass through which one can see trees and houses in the neighborhood. Money for the new building was raised in Holland. The new church replaces a chapel formed from two rooms in a house which now becomes the parish house. It seats about 200 persons. The Choir of Linköping's Swedish (Lutheran) Cathedral took part in the Dedication rites.

* * *

Nine percent of all persons who attend church services in Stockholm go to Catholic services. Greater Stockholm has about 1,500,000 residents. On the weekend of November 18-19, 57,800 attended a church service. The four Stockholm-area Catholic churches have 16,500 registered members. 5,328 persons went to Mass that weekend. The best attended Mass was said in Polish at St. John's Church.

* * *

The cost of building Catholic Churches in Sweden continues to be met to a large extent by the Bonifatius and Ansgar organizations in Germany. However, Swedish Catholics have begun to assume a larger share of these costs themselves. In the future, the Bonifatius organization may have to devote a larger part of its resources to help rebuild the Church in what was the Eastern Zone.

* * *

A Chapel which seats 70 persons has been dedicated in Jönsered. It will form a part of the Franciscan center.



*A Diocesan Birgitta Pilgrimage to Vadstena
(Photo: P. Thorell)*

The new Chapel has a baptismal font copied after the ancient font in Dalby, Skåne.

* * *

St. Paul of the Cross Parish in Angered dedicated its new church at Candlemass. The Church seats 160 persons; there is also a small chapel, and the complex of buildings forms a small square.

* * *

The first Mass was held in Arvidsjaur in Lapland on 18 February 1990. There were 15 persons present including refugees from Lebanon. The mass was held in the local State Church.

* * *

Scandinavians have long been interested in the Community at Taizé and the "Letter From Taizé" is also printed in Swedish. On Ascension Day there was a pilgrimage of young people from Russia, the Baltic and Scandinavia in Linköping.

The Benedictine Nuns in Östra Sönnarslöv, Sweden, To Build a Convent

Dear Friends in St. Ansgar's Scandinavian Catholic League:

My purpose in writing is to tell you about our monastic community, the Benedictine Nuns at Östra Sönnarslöv, and to ask your help. Shortly we are to begin the construction of a new, though modest, Monastery. It is the first Benedictine one in Sweden since the time of the Reformation. Our plan is to build in stages, because the cost of building the entire project at once would be prohibitive. Already we have received generous help from different quarters, including the building site. Still, we need a considerable amount of money.

The story of our Monastery shows the finger of providence at work. Three Swedish Lutheran women came to-

gether in 1957 with the intention of dedicating themselves to the Lord. We studied the Fathers of the Church, discovered the Rule of Saint Benedict, and gradually drew nearer and nearer to the Catholic Church. We entered the Church, as a group of eight, in 1983. Many people who have come to our Monastery down through the years have themselves also, little by little, found their way to the Catholic Church. Today we are fourteen nuns, and because of lack of space we cannot receive any more novices.

This same divine providence can be seen in the influence that this humble initiative has had on monastic life in Sweden, which today is having an extraordinary rebirth. A little before the visit of the Holy Father in June

"PLEASE TELL OTHERS ABOUT THIS WORK"

of last year, another Lutheran Benedictine Monastery came into the Church as a group.

The Bishop of Stockholm, Bishop Hubertus Brandenburg, has done his best to help us find funds, but the development of the Church in Sweden presents him with enormous economic problems. The Catholic Church in our country, though thriving, is still young and lacks financial resources. Even so, this year four parishes have been erected, one each month, and others are soon to be established.

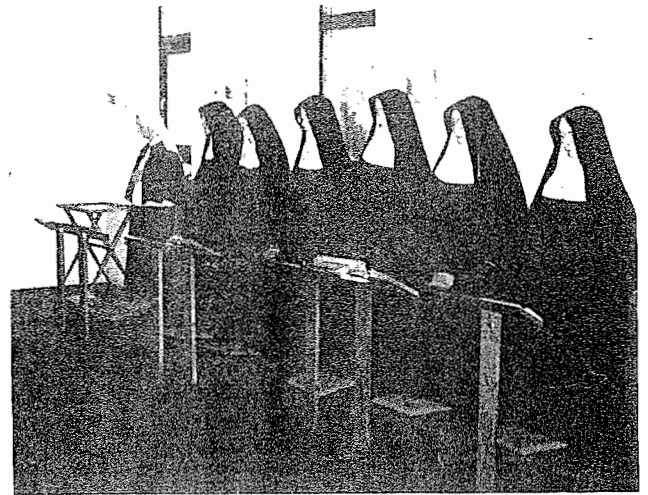
That is why I am addressing myself to you. Our monastic community must begin building our new Monastery now; to delay doing so would be to encounter further financial burdens. But we need help. Perhaps you would be in a position to make a generous contribution to our efforts. The total cost of the first stage of our project, if construction begins immediately, is 6.25 million U.S. dollars. At present we have about 2 million U.S. dollars. We still must find at least 4.25 million dollars. If you personally cannot make a contribution, maybe you would be able to recommend someone to whom we could appeal.

Wishing you every grace and blessing, I am

Yours most sincerely,

(M. TYRA ANTONIA OSB, Prioress)

The Benedictine Nuns at Östra Sönnarslöv



Some of the Benedictine Nuns in their temporary Choir at Östra Sönnarslöv, Sweden

The Swedish Bishops and the Reformation

REV. JOHN E. HALBORG

To understand the Sixteenth Century Reformation in Sweden it is necessary to understand the problem that lay in the conflict between Swedish nationalism and Scandinavian unity under the leadership of the Danish Kings. In ecclesiastical terms this may sometimes be translated into the conflict between Lund and Uppsala. What follows will be a rehashing of old material for Swedish readers but of interest to English-speaking subscribers. I have relied heavily on volumes II and III in *Svenska Kyrkans Historia* and on Michael Roberts, *The Early Vasas*.

The Church's mission to the North began under Bishop Ebo of Rheims in the early Ninth Century. With the missionary work of Ansgar, this responsibility for the North was transferred to Hamburg-Bremen. Most of the early missionary influence was limited to Denmark with only a few trading towns in Sweden showing much evidence of conversion to the faith. The first Christian Swedish King to be crowned was Olof Skötkonung who was king in the early part of the Eleventh Century.

Finally, in 1104, Lund became the seat for the Archbishop of Scandinavia. Recent archeological work in Lund has uncovered an imposing number of ecclesiastical structures from the early middle ages. The choice of Lund also marks a decision between two contestants for this honor. In nearby Dalby there had also been a Bishop. He seems to have reflected the German missionary efforts in Sweden as Lund represented those from England. There were no bishops under Lund so that its choice as an Archbishopric can seem rather surprising.

Perhaps the separation of Scandinavia from Hamburg-Bremen reflects the continuing struggle between Pope and German Emperor.

Gradually Sweden was divided into Sees. By the time of the Reformation there were six Swedish Cathedrals: Uppsala, Linköping, Skara, Strängnas, Västerås and Åbo which was the Diocese of all Finland and which had 125 parishes. It must be remembered that throughout the middle ages except for a brief period Skåne and Lund were part of Denmark. Sweden, except for Finland, was a rather small territory compared to its present size.

The rise of Uppsala is related to the story of Pope Alexander III. The German Emperor, Frederick Barbarosa, had consecrated an Antipope, Victor IV, who was in Rome while Alexander went into exile in France. All of Europe took part in this struggle and for a time the King of Denmark sided with Frederick. It was at this point that King Karl Sverkerdson of Sweden sent an embassy to Alexander who at that time was at Sens in Burgundy asking that Uppsala be raised to the dignity of the seat for the Archbishop of Sweden. Alexander decided to grant the request but, as the Archbishop of Lund supported him, made Uppsala subordinate to Lund. There is a plaque in the Cathedral of Sens which describes this event. (Personal translation from Latin.)

In this temple in the year MCLXIV
with the Lord Pope Alexander III present
and Hugo of Tuciaco
and Archbishop Simon

together with the Primates of Gaul and Germany
 The Archbishop of Lund Aeschilus
 Consecrated Stephanus
 The first Archbishop of Uppsala
 Swedish friends of Gaul in memory
 Placed this tablet
 In the year MCMXXXVIII

The stage was now set for battles which would occupy most of the Middle ages. First of all there was the contention of Uppsala to be free from the rule of Lund. This complicated story is not central to our concerns. What is more important is that the Church in Sweden became involved in the political struggles between Denmark and the growing feeling of national independence in Sweden. As one reads the records of the middle ages in Sweden one wonders who was involved in this desire for Swedish independence. The nuns at Vadstena often seem to side with Scandinavian unity as do many of the Bishops. At the end of the middle ages, the peasants who revolted against Gustav Vasa in Småland, seem to be indifferent to Danish or Swedish claims. Independence seems to be the cause of the nobility although this is my personal provisional view.

The most direct approach to the way in which this problem affected the Swedish Bishops may be to consider the strange case of Gustav Trolle, Archbishop of Uppsala. When he was elected Archbishop in 1514 he was the choice of both Unionists and incipient Swedish nationalists. However he soon became a decided partisan of Christian (Tyrant) II. The complicated story of Trolle and the seizing of church property by the Swedes may be read in *The Early Vasas*. Perhaps this was what made him such a partisan of the Union. The bitterness between Swedes and partisans of the Danish King forms a lengthy story which does little credit to any of the participants. In 1517 Christian marched on Sweden, killed the Swedish Regent, Sten Sture the Younger, in battle and at last gained control of Stockholm, promising to protect the rights of its citizens. On November 7, 1517 a large group of nobles were invited as guests to the great hall of the Stockholm Castle. When they arrived, the doors were shut and the guests became prisoners. King Christian took his place as judge and Archbishop Trolle appeared as Prosecutor claiming that all the wrongs that the Church had suffered should be atoned for. Those who had acted against the freedom of the Church should be tried as heretics. A jury including the Archbishop, three other Bishops and nine other men heard the case. As a result of this 'trial', about 82 persons were beheaded in the Great Square, an event which was to be known as the Stockholm Bloodbath. Among those killed were Bishops Vicentius of Skara and Mathias of Strängnäs.

This was the beginning of a series of grim executions performed by Christian which set the stage for Gustav Vasa's triumphal establishment of the Swedish Kingdom. In a sense, Sweden was only to exchange a Danish tyrant for a Swedish tyrant as the years to follow continued to be marked by the murder of Swedish citizens.

When Christian returned to Denmark in 1517, Trolle went with him. We last hear of him when he was captured in a battle between the Danes and the City of Lubeck, dying shortly after of wounds he had received in that conflict.

Four bishops remained in Sweden. Ingemar in Växjö, Hans Brask in Linköping, Arvid Kurk in Åbo and Otto Svinhuvud in Västerås.

We should not pass by in silence the fate of Bishop Arvid of Åbo and Bishop Otto of Västerås. There was a strong possibility that Arvid who came from a Finnish noble family and had been trained in Paris might be the successor to Trolle in Uppsala. But in 1522 the Danish 'pirate' Otte Rud attacked Åbo. The ship which was carrying Kurck to Sweden capsized near Öregrund and he was drowned. In that same year Otto, who was a partisan of the Union, was imprisoned by the Danes in Stockholm and died.

Ingemar remained at Växjö until his death in 1530. Växjö was a small diocese and Ingemar seemed to survive by not calling attention to himself and bending sufficiently to seem compliant. In this he may not have been too different from Bishop Gardner in England if that Bishop had not been pushed beyond his endurance. The reformation proceeded a little more gently in Sweden than in England. It was left to Bishop Brask to carry the Catholic banner in Sweden. Opinions of Brask differ widely. For Brillioth, he was a 'glory seeker', a practical person who enjoyed his rich living. He had no concept of the ethical weaknesses in the church, he only seemed to be concerned for the freedoms of the church with no religious interests.

For Bishop Eklund of the Church of Sweden, Brask was the great Swedish patriot who "never spoke against his native land, even when he 'forsook his sheep' by fleeing Sweden." For Hjalmar Holmquist he was a "churchly bishop who was zealous for religion."

The efforts of Brask to preserve the Church in Sweden make a story of their own. Trying to remain close to Gustav Vasa and influence his actions, he gave practical advice for the Swedish economy. Until his press was closed down, he published tracts to carry on the Catholic cause. It was only after the meeting of the estates at Västerås in 1527 that he saw the impossible position he had been placed in. Among the other reforming measures that the King forced through the assembly was one in which a Canon would be placed at Linköping who was favorable to the Reformation. In reality he would direct the Diocese and Brask would only be a figurehead. On an episcopal visit to Gotland, he took the opportunity to get lost at sea and arrive in Poland. He lived in exile for eleven years, continuing to consider himself the Bishop of Linköping and to influence Swedish events.

One might think that this would be the end of this saga of Bishops. The decade of the 1520's was marked by the rise of the Protestant movement in Sweden. Gustavus Vasa pursued a cautious policy of seeming to favor the Catholic Church while he gradually gave more and more power to supporters of the Protestant cause. However, throughout this decade, Bishops were appointed to the vacant Dioceses who were Catholic and sought to continue the faith in Sweden. The complete record of this period goes beyond the scope of our short account. A few individuals will be selected for mention.

Petrus Jacobi (Sunnanväder) had been the Chancellor of Sten Sture and escaped Christian II by going into exile. Early in 1523, he had been elected Bishop of Västerås by

the people of Dalarna. Later that year, Gustavus Vasa forced the Cathedral Chapter to rescind this vote. He fled to Trondhjem and then returned, becoming involved in the revolt in Dalarna. In 1527 he was captured and tried in a civil court. He was beheaded and his head was placed on view as a warning to Gustavus' foes.

Magnus Sommar of Strängnäs was imprisoned for a year and spent his last days in a disused monastery.

Perhaps the most interesting of the Bishops-elect was Johannes Magnus. Gustavus Vasa asked the Pope that Johannes be made Archbishop of Uppsala. Johannes was a reform-minded Catholic, Erasmian and a Swedish patriot. The Pope refused to take action on Uppsala until the case of Trolle was settled. For some time Johannes administered Uppsala and then was sent by the King to arrange for his marriage with a Polish princess. Johannes never returned to Sweden but went to live in Rome where he was eventually to be consecrated Archbishop of Uppsala. He was never to see Sweden again and died in 1544.

His brother, Olauus, succeeded him as the Archbishop in exile. He was commissioned by Pope Paul III to attend the Council of Trent. Olauus wrote the rather grandiose History of The Nordic People with its fantastic gothic claims. He died in 1577. John and Olauus are buried in the Vatican.

Meanwhile, in Sweden, there was one newly elected Bishop who had received Papal approval and was consecrated validly in Rome, Petrus Magni (Peder Mannson) in Västerås. By this time an old man, Petrus had been the administrator of the house of St. Birgitta in Rome, was known as a scholar of encyclopedic learning and Erasmian. With the aged and seemingly ineffectual Bishop of Växjö, he would be the only properly consecrated Bishop in Sweden in apostolic succession.

In 1531 Gustavus Vasa wanted to be married again and decided that he could not wait for Johannes to return consecrated to Sweden. The Bishops-elect needed to be consecrated so that there would be three of them who could consecrate a new Archbishop (evangelical) who would in turn be able to properly perform the marriage rites for the King. The Catholic Bishops and electii met with Peder Galle, the learned Scholasticus of the Uppsala Cathedral Chapter. It was decided that the Consecrations to the episcopacy would take place with the reservation that they would ask Rome to confirm them after the fact and the new Archbishop would only be consecrated under pressure and so the consecration would be invalid. On September 22, 1531, the first 'evangelical' Archbishop of Uppsala, Laurentius Petri, was consecrated by the Catholic Bishops with, according to one witness, "festive ceremonies but with catholic elements eliminated." It is doubtful what this means but the Swedish Church Order of 1571 gives us insight into Laurentius' view of this Office. Petrus died in 1534.

There continued to be Swedish Catholic Bishops but now they were so hobbled with evangelical administrators and various decisions about the liturgy that their practical effect seems to be limited.

In a letter of 1549, Olauus Magnus wrote that there were still two Catholic Bishops in Sweden: Sven Jacobi in Skara and Johannes Boecii in Växjö. It is possible to judge them harshly as temporalizers but both of them sought to protect Catholic priests still active in their Dioceses. The Dacke uprising of 1542 in which Catholic worship returned to parts of Småland and Västergötland happened in the time of Johannes. Sven was removed from Office in 1544 and died in 1554. Johannes died in 1553.

Stranger On Earth— Bishop K. Ansgar Nelson, O.S.B., 1906-1990

By DOM GEOFFREY CHASE, O.S.B.

with the assistance of

DOM CAEDMON HOLMES, O.S.B.

(Portsmouth Abbey School in part)

The Most Reverend Knut Ansgar Nelson, O.S.B., M.A., D.D. was born in Frederiksværk, Denmark, on October 1, 1906, the son of a ship captain. He died in Newport Hospital on March 31, 1990, fortified by the Sacraments of the Church and the prayers of his monastic brethren.

The young Knut aspired to be an artist, abandoning the idea only when some time and effort had convinced him that he lacked the talent. Art remained a life-long interest of his. At the age of 19 he came to the United States and worked for his uncle, a florist, in Wellesley, Mass. He also knew a good deal about tree husbandry and practiced it upon the Abbey's Scots pines behind the present monastery.

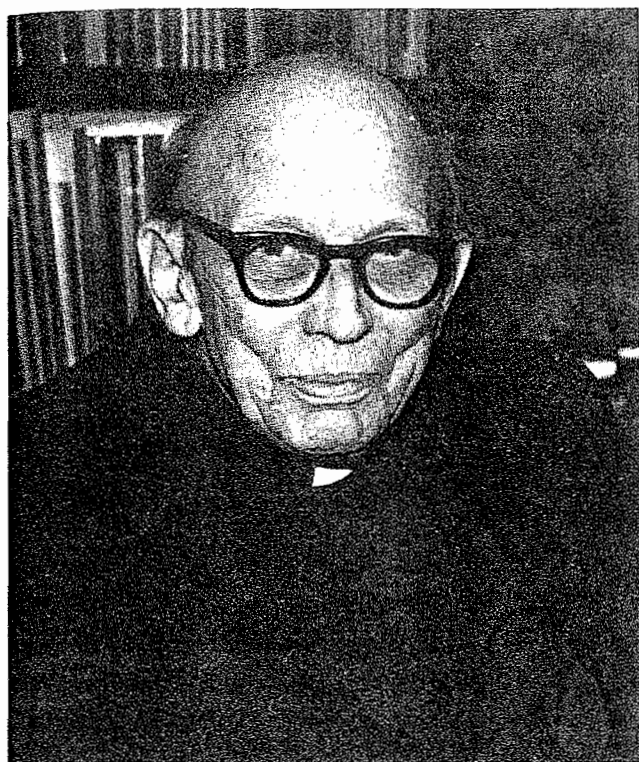
Knut became a Roman Catholic in 1927. It is interesting to speculate on the reasons for his conversion. Certainly the artistic and historical dimensions of Catholicism would have attracted him; certainly the linkage to ancient languages was no barrier to a young man with the gift of tongues. But what must have drawn him more than any other factor save the very Grace of God itself

was the rational philosophical tradition of the Church.

A chance contact with Fr. Hugh Diman, the founder of Portsmouth Priory School, was perhaps the beginning of his monastic vocation. Portsmouth and St. Anselm's (Washington, D.C.) were at this time dependent priories of Fort Augustus Abbey in Scotland. It was at Fort Augustus, then, that Knut Nelson received the Benedictine habit on May 29, 1931, taking as his patron St. Ansgar, the ninth-century Apostle of Scandinavia.

The Fort was unique among the abbeys of the English Benedictine Congregation in the links it kept with the German Beuronese Congregation, a legacy of the turbulent times when Fort Augustus withdrew from the E.B.C. and considered affiliating with Beuron. When Bro. Ansgar, now a Junior in simple vows, was ready to begin his ecclesiastical studies his superiors sent him to the Abbey of Maria Laach, near Koblenz.

It was a momentous time. The famed Abbot Ildephonse Herwegen was reigning at Maria Laach, which had become a center for liturgical and monastic studies



Bishop Nelson

in Germany. Ansgar's Junior Master was Damasus Winzen, later founder of Mt. Saviour (Elmira, N.Y.) The National Socialist Party was coming to power, to the initial satisfaction of Abbot Herwegen and of many German Catholics. Ansgar studied, learned—and watched.

Priest

Ansgar was ordained priest on May 22, 1937, ten years after his entry into the Church. Back at Portsmouth, he taught Classics in the School while taking an M.A. in Classics at Brown. He began his study of Hebrew, first under Erich A. O'D. Taylor and later under Rabbi William Braude at Brown. The Rabbi and he became life-long friends.

Ansgar became Housemaster of the Red and Master, successively, of Postulants and Juniors in the monastery. He had huge hands and the strength to go with them; there are stories of his lifting some unfortunate offender at arm's length twelve inches above the floor and shaking him violently.

During World War II, Ansgar acted as chaplain to German prisoners confined to an island in Narragansett Bay.

In 1946 Ansgar went back to Denmark to see his family. Things were chaotic at this time, and he had trouble getting back to the United States. While stranded in Europe, he undertook the organization of war relief efforts, while Dom Andrew Jenks substituted for him (temporarily, as was thought) in the Red.

Bishop

St. Ansgar's Scandinavian-American League was, and is, an important source of support to the missions serving Catholics in Scandinavia. The chaplain at

this time was the Rev. John LaFarge, S.J., the son of a Newport artist. It may have been his initiative that prompted the Holy See to name Ansgar Coadjutor with Right of Succession to Bishop Müller, the Vicar Apostolic (later residential Bishop) of Stockholm, in 1947. The Consecration of the new Bishop took place in Providence Cathedral on September 8, 1947. Archbishop Cicognani, the Apostolic Delegate, presided, assisted by Bishop Keough of Providence and Bishop Theodore Ansgar Suhr, O.S.B., of Copenhagen. Archbishop Cushing of Boston was the preacher.

It is said that naming a bishop's successor guarantees a new lease of life for the bishop. Bishop Ansgar had ten very difficult years under an aging Ordinary who at first referred to him as "the putative Bishop" (his documents of consecration were packed in a trunk that took its time arriving). Propaganda, in Rome, hesitated to ask Pope Pius XII to remove Bishop Müller, since the Pope (then Nuncio in Germany) had consecrated him Bishop.

There were cultural and linguistic adjustments to make. Effie (Euphemia Charlton) Fortune, art teacher at the Priory, dropped in to visit Bishop Ansgar. He took her out to dinner in a nice restaurant. The menu featured *Göfs*. Assuming this was goose, the Bishop ordered it. It turned out to be white fish in a yellow sauce. The embarrassment was not alleviated when the waiter managed to spill the yellow sauce onto Effie's suede gloves, quite ruining them.

Ordinary

Bishop Ansgar, on succeeding as Ordinary, had his work cut out for him. There are not many Swedish Catholics. Most of his faithful and most of their priests were foreigners. The Diocese was immense, some of it almost inaccessible in winter. Money was scarce. Half the priests were Religious, which added one more layer of difficulty to establishing consistent diocesan policy.

The laws were hostile. The King's permission was needed for the foundation of religious houses. Some of the diocesan funds were invested in apartment buildings, where the landlord had almost no rights at all in dealing with tenants.

Bishop Ansgar made friends with the Chief Rabbi of Stockholm. He had contact as well with a number of Lutheran clergy, some of whom later came to visit him in Switzerland. Through Bishop Ansgar, the Holy See quietly supported an exiled Orthodox Bishop from the Baltic countries.

Bishop Ansgar tried to rationalize the finances by selling off the apartment buildings and employing a lay treasurer (an unusual step at this time) to manage diocesan affairs.

One morning the police turned up at his door. The lay treasurer had embezzled diocesan funds and there was no way of getting them back. Whether because of this shock or not, Ansgar became very ill with what was diagnosed at the time as cardiac disease. But he pulled himself together somehow and went out to raise funds for his Diocese, putting himself, as he later remarked, into a position of obligation towards the donors that would have severely limited his freedom of action in the future. Then he resigned his See and retired to a convent in Ticino (Switzerland).

His pension as retired Bishop was \$1,000.00 per year, payable in two installments of \$500.00 each. Each in-

stallment had to be petitioned by a letter certifying the recipient's need.

Home Again

Bishop Ansgar returned to Portsmouth in 1967. Except for two years spent in a parish in South Dakota—the parish had been served by his old friend, the Bishop of Iceland, until the latter's death — he remained here for the rest of his life. In the School, he taught his beloved philosophers, pre-Socratic and Platonic, also some courses in History.

He resumed his Hebrew and Aramaic studies with Rabbi Braude, continuing them until around 1980, when the bus trip to Providence became too tiring.

The Bishop's last years were solitary. He read extensively, brushing up on his Russian and on goodness knows how many other fields of study. There were visitors. People who remembered him with affection turned up from Scandinavia to renew old acquaintance.

What probably will not be published before Judgment Day is the long list of those who sought him out as spiritual father, or simply as a resident bastion of learning and civility. Perhaps this was his greatest apostolate. What is certainly true is that we are, *nos qui vivimus*, incalculably in his debt.

Crippled by osteoporosis and lung disease, he was cheerful and fully alert when he went to hospital for the last time. He died peacefully in his sleep. . . .

Pie Jesu Domine, dona ei requiem sempiternam. Amen.

Bishops from Sweden in Private Audience with the Pope

News from the (Lutheran) Church of Sweden)

The Right Revd. Dr. Bertil Werkström, Archbishop of the Church of Sweden, and Hubertus Brandenburg, Bishop of Stockholm's Catholic diocese were received by the Pope in a private audience on Oct. 15.

The visit of the bishops was a follow-up from last year, when the Pope visited Sweden. One of the questions discussed then at that meeting was the possibility to come to an agreement on a mutual Holy Communion.

We have already recognized each other's baptism. The baptized ought to be able to meet at the same table in Holy Communion, said the Archbishop in his sermon last year in Uppsala Cathedral.

At the Holy Mass at Saint Peter's Basilica in Rome, Archbishop Werkström went to the communion with his right arm across his breast, indicating that he could not receive the Sacrament, but that he wished to receive the Blessing.

"This has never before occurred at Saint Peter's Basilica," said Bishop Brandenburg. "But I, too, make the same indication when I take part in a Lutheran communion."

In talks with the representatives of the Pontifical Council for Promoting Christian Unity, led by Archbishop Edward Cassidy, discussions were held on different topics, e.g. the New Europe, Human Rights, views on Church and Office, Baptism, Holy Communion and Confirmation.

The Brigittine Convent in Darien

The Sisters of the Order of The Holy Saviour (Brigittines) in Darien now are nine in number. The gracious old Tjader home which they occupy is a perfect place for vacation or rest days. Those who have not seen it will be surprised at how much its setting resembles the area north of Stockholm around Djursholm. Arrangements for a visit may be made by calling them at 203-655-1068.

This is a very special year for the sisters as it is the 600th Anniversary of the canonization of St. Birgitta. The year began with a Service of Thanksgiving and Benediction on October 8, 1990. Each House of the various branches of the Order will take turns with a special week of deepening in the spirit of St. Birgitta. The house in Darien will begin their period of meditation on Ash Wednesday. Fr. Halborg will be giving short talks on the inheritance from St. Birgitta.

On Sunday, February 17, the Chapel service will be preceded at 2:30 by a lecture and slides on St. Birgitta and the Brigittines by Dr. Astrid O'Brien, Professor of Medieval Philosophy at Fordham University.

The eight day series will conclude on Thursday, February 21 with Mass at 2:30 celebrated by Most. Rev. Walter Curtis, retired Bishop of Bridgeport.

The various houses of the Swedish branch are also engaged in prayer for calls to vocations to the religious life and the priesthood. The Sisters in Darien observe this day of prayer each Thursday. Perhaps some of our readers will join their prayers with those of the Sisters on this day each week.



*View of Scots Cove from property of "Vikingsburg"
the Brigittine Convent and Guest House
in Darien, Connecticut*

Scandinavia in Winter

ASTRID O'BRIEN

On Tuesday, January 2, 1990, ten students (age span 20-69) and one faculty member from Fordham University's College at Lincoln Center left Newark airport for a two-week study tour of Scandinavia. Arriving in Copenhagen about 8:30 A.M. Wednesday, we were met by a representative from Bennett Tours, and brought to the Palace Hotel, conveniently located on Town Hall Square.

Already the giant Christmas tree had been removed, and on the bus tour of the city we saw no signs of the holiday just past. Neither did we see any snow, and the temperature remained above freezing, though it was overcast and somewhat windy, during our four-day visit.

The bus took us past nearly all the city's tourist attractions: at Amalienborg Palace (the Queen's residence) we stopped to watch the changing of the guard, and at the Carlsberg Brewery we took pictures as the horse-drawn wagon, loaded with beer, clattered out on the cobblestone roadway. The final stop was at Gruntvig's Church, largest in Copenhagen, built to honor the memory of the Bishop (1783-1872) instrumental in the founding of the Folk High Schools, in which rural children learned to appreciate Denmark's past, as well as skills to cope with its present and assure a better future.

In the afternoon, we set off on a walking tour, enjoyed an early dinner in the top floor cafeteria of Illums department store, had coffee and weinerbrød at a small shop on the pedestrian shopping street, and returned to the hotel to try to make up for sleep lost the previous night.

Our first stop Thursday morning was the Town Hall, whose clock tower afforded a fine view of the city, including nearby Tivoli Amusement Park, drab, empty and quiet in wintertime. After a quick lunch, we walked to Christiansborg Palace, where we were to meet Viggo F.E. Rambusch's nephew, Sigurd Rambusch. Our timing proved fortuitous, as the Queen was holding an official function at Christiansborg that afternoon, and was brought there in her gilded, horse-drawn coach just as we approached. Thus we watched the mounted honor guard pass, and even caught a glimpse of Margrethe II, herself.

Mr. Rambusch is Denmark's head archivist; we were fortunate indeed to be given a tour of both the Royal Library and the National Archives by this gracious and knowledgeable gentleman. Dinner that evening was at Peder Oxe, a good restaurant serving Danish food at moderate prices. Some of the younger members then proceeded to a cafe frequented by Danish students, where they learned a bit about student life in Denmark—and also some Danish drinking songs.

Friday morning we visited the Round Tower, the astronomical observatory built by Christian IV. Completed in 1642, it is the oldest observatory still standing in Europe. Adjoining it is Trinity, the students' church, consecrated in 1658. Its loft housed the University Library from 1657 to 1861, when the latter was moved to its present location on Fiolstraede. One ascends the tower on a wide, stone-paved spiral roadway; this made possible the use of horses to pull the heavy astronomical instruments up to the top.

Leaving the tower, we walked to Fiolstraede to see the present library, and then split into two groups. Most wanted to take the afternoon tour at the Carlsberg brewery, but a few of us preferred to visit the Copenhagen City Museum, which houses many exhibits depicting the history of the city. The one of greatest interest to us was the Kierkegaard room, containing a number of the philosopher's personal items. After a light dinner at the hotel, we rejoined the rest at the Royal Theatre for a performance of the Royal Danish Ballet. The program consisted of four brief dances, including *The Afternoon of a Faun*, choreographed by Jerome Robbins. Classical ballet it was not: in fact, one of the selections, *France Dance*, was simply weird, but the dancing was superb and we were fortunate to have been able to get tickets.

Because Dr. Brian McGuire, who teaches at the Institute for Medieval Philology (a center for the translation and publication of medieval Latin manuscripts by Danish scholars) had graciously agreed to give us a lecture on medieval Denmark and also tell us a bit about its present self-understanding, Saturday morning found us boarding a bus for Amager, where the newer University buildings are situated. After a very interesting lecture, delivered with wit and humor, Dr. McGuire returned with us to Copenhagen, and we took him to Slotskaelderens hos Gitte Kik, where we lunched on delicious open-faced sandwiches.

After thanking and bidding farewell to Dr. McGuire, we went to the National Museum; we were especially eager to see the Medieval collection, which included the Aaby crucifix and the Jelling Stone, of which he had told us; the latter was erected at Jelling about 965 A.D. by Harold, known as "Bluetooth," as a memorial to his parents. Beautifully carved, it includes the oldest representation of Christ in Scandinavia, and states in runes that it was ordered by the King "who made the Danes Christians."

Due to the fact that the train we were scheduled to take to Stockholm was scheduled to leave before 9 A.M. Sunday morning, the Catholics among us decided to attend Mass Saturday evening. Consequently we proceeded from the Museum to St. Ansgar's Cathedral, arriving early enough to visit the tiny museum displaying vestments and religious artifacts from the middle of the 19th century (when a new constitution permitted Catholics freedom of worship) to the present. In the sacristy we saw the chalice given to the Cathedral by Pope John Paul II in June, 1989, which was to be used for Mass that evening. Afterwards we met the others at Skipper Kroen restaurant in Nyhavn, where we enjoyed an excellent meal.

The bus sent by Bennett got us to the railroad station in good time; we were even able to exchange our Danish currency for Swedish before departure. The train ride to Helsingør, across the Øresund by ferry to Helsingborg and through Småland Province to Stockholm takes about 8 hours; our route lay through evergreen forests, past lakes and pleasant farms whose little red farmhouses still

had Christmas candles in their windows. A light snow lay on the ground, and as the candles glowed in the gathering darkness, we glimpsed the Scandinavian Christmas which had eluded us in Copenhagen.

The Birger Jarl Hotel is less centrally located than those we stayed at in Copenhagen and Oslo, and we were weary. Therefore, after checking in, we headed for the nearest restaurant, which turned out to be Italian. Since it was after the usual dinner hour, the restaurant was almost empty — the waiters beamed when they saw the crowd of us enter, and provided several extras — all very tasty — which did not appear on the bill.

In Stockholm, as in Copenhagen, we began our exploration of the city by taking the guided tour bus tour; this occupied us until early afternoon on Monday, and included both the changing of the guard at the palace and a visit to the television tower — at 155 m. high, Scandinavia's tallest building — from which may be had a superb view of Stockholm and the archipelago.

In the afternoon, we explored the Old Town, and spent some time in the Cathedral (1250) built in the late Gothic style with its famous carved wooden statue of St. George and the Dragon, dating from 1494. A glass display case in the rear of the church contains copies of bibles in Swedish, from Gustav Vasa's, printed in 1541, to the present. On the way back to the hotel, we visited some of the small shops along the narrow, winding streets, where a few purchased gifts for loved ones back home.

A light rain began to fall as we searched for a restaurant the guidebook described as serving good Swedish food at reasonable prices. To our surprise, there were three restaurants with similar names located within two blocks of each other on the same street, and none had building numbers! The one we chose had a lovely old-world atmosphere and excellent food, but it was not inexpensive.

To see the Town Hall, one must be up and out early, as the only tour on weekdays is at 10 A.M. However, it is well worth the effort, as the building is one of the most famous and expensive constructed in modern times. On Tuesday morning we were given a very comprehensive and informative tour, which included The Blue Hall (site of the Nobel Prize Dinner in December), the Council Room, Golden Hall and tower. We had intended, thereafter, to visit not only the palace, but also the Hall of State, Treasury and Armory, all of which, according to our guidebook, were open on winter weekdays. However, the last three were closed so we had ample time for the Palace, with its 608 rooms, the largest in the world still used by a head of state. Begun in 1697, it took 58 years to complete. Today it is used for official audiences, banquets, and to house the King's official guests, as the Royal family resides now at Drottningholm Palace, on the outskirts of Stockholm.

The newest museum is the Museum of Medieval Stockholm, built underground around some archaeological remains, including part of the town wall of 1530, which were discovered during the reconstruction of Parliament in the late 1970's. Its purpose is to reflect the origin and early development of the town, and the exhibited objects come from the entire city area. Though small, it conveys very well the atmosphere of the medieval period and is well worth a visit.

Quite opposite in size is the National Museum, an imposing three-story structure reminiscent of a Florentine Renaissance Palace, completed in 1866. It houses the Swedish National Art Collection, and here we spent the rest of the afternoon getting to know the paintings of three of Sweden's renowned artists: Carl Larsson, Bruno Liljefors and Anders Zorn. The students dined that evening at the Hard Rock Cafe, while their professor spent a lovely evening at the home of Bengt and Anneli Olsson and their children Magnus and Maria, who had stayed with us for several weeks the previous summer.

Wednesday morning we took a bus to Djurgården, to visit Waldemarsudde, the former home of Eugene, the "painter prince." Today it is a museum displaying a great many of his paintings. Also on Djurgården is the new museum built for the *Wasa*, the warship which sank on its maiden voyage in 1628. Raised from the harbor in 1961, it is still being restored; but the Museum was closed until June, 1991, so we were unable to see it. However, we were able to spend several hours at the Nordic Museum, whose collections depict the life and work of the Swedish people from the end of the Middle Ages to the present.

Our biggest challenge throughout our tour was trying to see as much as possible during the brief periods most tourist attractions are open in wintertime; leaving Djurgården we hurried to the National History Museum, where we viewed both Viking artifacts and medieval religious art. In the museum shop I was able to purchase a set of twenty slides "St. Brigitta and Vadstena" in anticipation of the 600th anniversary of her canonization in 1991.

On our final day in Sweden, we took a short train ride to Uppsala, where we met Dr. Segelberg, a professor of religious history at the University, who gave us a superb tour of the Cathedral and the University. The former stands adjacent to the spot where King Erik was killed after Mass on Ascension Day, 1160, by the Prince of Denmark. Begun in 1260, it was finally consecrated in 1435, barely a hundred years before the coming of the Reformation.

Many prominent citizens have been buried beneath the floor of the small chapels lining the nave: Brigitta's parents, three brothers and two sisters lie beneath a black marble slab in the Finsta chapel. The likenesses of all eight (parents life-size, and children, much smaller in the border on both sides) are portrayed on the stone; this is the earliest picture of Brigitta. She, herself, however, died in Rome; her bones, and those of her daughter Katherine, are enshrined in the Church at Vadstena. (Cf. *Bulletin*, March 1989, p. 5). Here, too, is the shrine of St. Erik; it contains not only his bones but also his crown. Other famous Swedes interred in the cathedral include Bishop Jakob Ulfsson, who founded the University in 1477, Linnaeus and Swedenborg.

Though we were unable to visit any classes or chat with the students due to the brevity of our stay, we were able to see the University auditorium, over whose entrance is inscribed: "To think freely is a great thing, but to think correctly, greater yet." Inasmuch as "correctly" is open to various interpretations, we thought this a somewhat problematic statement. We also visited the library to see its greatest treasure, the *Codex Argenteus*,

an early 6th century copy of the translation of the Bible into Gothic made by Bishop Ulfilas (d. 383). This was a milestone in the history of European culture, since the Bishop had to create a new written language employing an alphabet derived from Greek letters and Gothic runes. The Uppsala manuscript, containing large portions of the four gospels, is the chief source of our knowledge of the early history of the Germanic languages.

We were the first hotel guests into the dining room on Friday morning, as our train to Oslo was to depart even earlier than the one we had taken to Stockholm. Its route lay along the shores of Lake Vänern, through Värmland province and the forest district of eastern Norway. As we crossed the border, the sun, which we had not seen since arriving in Scandinavia, came out, bathing the countryside in a golden glow. After changing our money at the railroad station, we proceeded to the Stefan Hotel which we found to be the most comfortable and gracious of the three we stayed in.

The Oslo Philharmonic was giving a concert that evening, so we dined at the hotel on poached salmon and krans-kake before hurrying to the Konserthus. The program consisted of a new work by Halvor Haug, Rachmaninov's Symphonic Dances, op. 45 and Paganini's Concerto #1 for Violin and Orchestra: to my surprise, the violin soloist was Gil Shaham, my neighbor at home!

On Saturday morning, after a proper Norwegian breakfast — pickled herring and caviar-spread as well as eggs, cheeses, paté, whole grain bread and sweet rolls — we walked to the Historical Museum, where we were given a guided tour by Dr. Erla Hohler, director of the Medieval section. Her special interest is the Stave churches, and having her as our guide in studying this uniquely Scandinavian church architecture was an unusual privilege, for which we were profoundly grateful. Dr. Hohler had agreed to do this, in spite of her busy schedule, as a favor to Drs. Aase and Thorleif Sjøvold, cousins of Viggo F.E. Rambusch.

The students had been promised some free time for shopping, so they spent the afternoon collecting sweaters, pewter and other Norwegian craft items; I had the special pleasure of spending the afternoon and evening with the Sjøvolds and their daughter, Trine Uthaug. Thorleif, now retired from full-time work at the Historical Museum, is the author of *The Viking Ships in Oslo*, and continues his research on Viking artifacts at his office in the Ships' Museum on Bygdøy. Aase, until her retirement as head of the textile department at the Museum of Applied Art, is an expert on Norwegian tapestries, and is the author of a book on this subject. Trine, a young wife and mother, is completing a doctorate in folklore. Thus the conversation was wide-ranging and, to me, absolutely fascinating.

We had dinner at the Holmenkollen Inn; there I enjoyed lutefisk and julól. (Ignore all the jokes about the former — when well-prepared, it is quite delicious!). Through the restaurant windows we watched the sun set over the city and fjord, then returned to the Sjøvolds' lovely home for *etter middags kaffe* and Christmas cookies, after which my gracious host and hostess drove me back to the hotel. That a total stranger was so royally treated by such scholars was due, I have no doubt, to their respect and affection for Viggo, their cousin.

Having been unable to visit Gamle Aker Church (1080) in July, 1988, I was determined not to miss it a second

time. So, accompanied by some of the Catholic students, I went to 9:30 Mass, Sunday morning at St. Olav's Cathedral, and then walked up Akersveien, arriving at the ancient stone church about 15 minutes early for the 11 o'clock service. The church filled up rapidly, with a large number of young adults and couples with small children in the congregation. Although the service, lengthened by two baptisms and the reception of communion by everyone present, except us visitors, lasted an hour and a half, everyone was attentive and participating. It was obvious that the pastor, Torgeir Havgar, was a true servant of his parishioners and respected and loved by them.

During church coffee, I was able to speak with Pastor Havgar; he showed me the meditation chapel, which still has the original stone floor, and the icon of the Vladimir Madonna, which stands on a small side altar, next to a centrally placed crucifix. Though his bishop is not enthusiastic about this, his congregation is, as the vigil lights burning in front of it bore witness. Rev. Havgar is quite high church, even hearing private confessions for those who request it; since his service was so well attended in a land where only about 2% of the Lutherans go to Church regularly, I wondered if there might be some connection . . .

Because we had only three days to spend in Oslo, we could not possibly visit all that we would have liked to see, therefore the choice of where to go on Sunday afternoon was left to the students. Some spent the time at Akershus, a castle and fortress built about 1300 and rebuilt in Renaissance style in the 17th century, used as their headquarters by the Nazis during the occupation, 1940-1945. On its grounds are a number of buildings, including the Armed Forces Museum and the Resistance Museum.

Others chose to visit the Folk Museum or the Vigeland sculptures in Frogner Park. I met a former Fordham student, Trine Lie, and together we went to the Museum of Applied Art, where we had an opportunity to study the most famous Norwegian tapestry, found in Baldishel Church in Hedmark. Believed to have been woven in the 13th century, it consists of two panels, one containing a man, a flowering tree and three birds, representing the month of April, the other a horseman in full armour, representing, it is believed, May. Whether it was originally part of a longer frieze containing panels for other months cannot be determined. In spite of its age, the colors are still clear and pure.

Inasmuch as two students had to return home a day before the rest of us, Sunday dinner was our last meal together; we chose to enjoy it at Madame Rosa's, a moderate-priced restaurant serving excellent food. One of the students, the owner of a small restaurant himself, was a keen observer and critic of the various places in which we ate, and brought back a number of ideas to use in his own establishment.

On our last day in Oslo, Dr. Thorleif Sjøvold himself gave us a tour of the Viking Ships Museum, built in 1926 to house three "burial ships" from the 9th century, excavated in 1867 (Trine), 1880 (Gokstad) and 1904 (Oseberg), and named after the places where they had been found. The Museum's simple lines and white walls form an unobtrusive background for the ships themselves and the display of artifacts found in them. There

is no comparison between the usual tour and the scholar's tour we were fortunate to have been given by Dr. Sjøvold!

The Folk Museum on Bygdøy is quiet and empty during the winter months, with most of the buildings closed; however, we were able to walk around, and peer into some, including the stave church from Gol. It was another beautiful day, sunny with a temperature near 40°F, and we sat in a little outdoor theatre just below the church to eat the lunch we had packed at breakfast. (We had observed tourists quietly doing this at breakfast all over Scandinavia, but the Stefan was the only hotel which openly encouraged the practice, setting out yogurt and juices in single-serving containers, as well as napkin-wrapped plastic flatware and lunch bags).

We dined at the hotel Monday evening, then all scattered to pack and bring travel diaries (required for academic credit) up to date. A minibus capable of holding

all of us was ordered for 8 o'clock Tuesday morning; after breakfast we were driven amidst rush-hour traffic through the still dark streets to Fornebu airport.

Time had been allowed for getting tax refunds and last minute purchases in the duty-free shops; when all reached the waiting area, I was surprised and moved by a gift from the students. It was a lovely silver brooch with a center of polished thulite, rose-colored with white veins and dark maroon flecks, which is Norway's national stone. Martin Olsen, the Swedish student who had been so helpful, and had arranged, through his father, for our superb guided tour in Uppsala, was also given a gift as a token of gratitude.

A short flight to Copenhagen, a change of planes, an uneventful flight to Newark, a quick trip through customs and all were met by family members as eager to hear about our experiences as we were to tell of them.

Sigrid Undset, Nobelist of Brooklyn Heights

NICHOLAS FALCO
(*Long Island Forum*)

From its inception in 1901, the Nobel Prize in Literature has been one of the most coveted honors in the world. Sigrid Undset was awarded this Prize in 1928, and though she was not an American she lived among us, at least for a time, more specifically on the western end of Long Island, Brooklyn Heights.

Sigrid Undset was born in 1882 in Denmark of mixed Danish and Norwegian background. Soon after her birth, her parents (her father was an archaeologist) returned to Norway, and except for very brief sojourns, Norway was to remain her country. Though married in 1912 to the painter A.C. Svarstad, the marriage was annulled 13 years later in 1925, and she never married again. One year prior, to the dismay of many of her family and friends, she had converted to the Catholic faith, this in a country which counted less than 1% of adherents to that religion, and which still placed many restrictions on its practice.

From her earliest years, Undset was interested in writing, and her list of published works is a lengthy one. Her first volume, a work of fiction titled *Fru Maria Oulle* was published in 1907 when she was 25 years old. It was, however, her epic novel *Kristin Lavransdatter*, which dealt with life in medieval Norway, that won her the Nobel Prize, and which remains her most popular work. It has been reprinted numerous times in many languages. Sigrid Undset's literary prowess has been studied and examined by literary critics here and abroad, and numerous articles, monographs and in-depth publications exist in this regard. It is the intention of this article to examine her stay in Brooklyn Heights.

Sigrid Undset arrived in the United States as World War II was enveloping Europe, not via the Eastern Seaboard, as one might expect, but via San Francisco arriving in that city on August 23, 1940 with her 21-year-old son Hans (an older son, Anders, had died fighting the Nazis). The more natural paths across the Atlantic route had been closed to her because of the dangerous war conditions, so she was forced to choose (though not much less dangerously) travel via bordering neutral Sweden, and then gradually by a path that circled tortuously through parts of Eastern Europe and the Orient. She thus became one of a large tide of refugees from

northern Norway to escape the Nazis for she knew that because of her outspoken criticism of them, her life under their rule would be in extreme danger.

San Francisco would be only a very temporary stay, however, for she wished to be not only in the largest metropolitan center of the country, New York, but also literally and symbolically as close to her beloved Norway as possible. Within weeks she would be in New York City, and more specifically on December 12 the celebrated author arrived in Brooklyn Heights, after but a brief stay at the Hotel Algonquin in Manhattan.

Though she traveled to some other parts of the country, Brooklyn Heights was to be the principal home of Mrs. Undset for the duration of the War. An outspoken woman and a defender of democracy, she quickly settled into the



Sigrid Undset at 12
(*Aschehaugs Archives*)

life style of the Heights and New York City in general, and throughout the War followed events with a careful and scrutinizing eye, as well as keeping up with her writing and fulfilling speaking engagements.

Brooklyn Heights in the 1940s was a quiet residential area with beautiful tree-lined streets where stood brownstones, redstones, and an occasional wooden frame building. There was but a scattering of large apartment houses or buildings and one or two hotels as well. The area was known for some of the literary people and artists who lived there. Though Brooklyn Heights still retains much of this atmosphere, it has undergone some changes over the decades, of course.

Mrs. Undset chose as her residence the old Hotel Margaret at 97 Columbia Heights. Though now demolished, the 12-story, 220-room structure had a commanding view of the busy New York Harbor, and one can easily imagine that to the literary and imaginative giant, there was something reminiscent of the harbors of Copenhagen, Stockholm, and her beloved Oslo. A reporter for the *Brooklyn Eagle* wrote in an article dated December 17, 1940, that Mrs. Undset "is beginning to like the calm surroundings and the view of the harbor." The hotel had been built in 1889, had elegant copperwork on its facades, and always attracted literary celebrities. As stated, the whole of Brooklyn Heights had a Bohemian and literary atmosphere, and without a doubt even though the War lay heavy on her mind, Undset felt comfortable there. She made several friends, and her fame as a novelist, and an outspoken foe of the Nazi philosophy, brought her many engagements to lecture. While at the Hotel Margaret, she wrote *We Turn to the Future* about the hopes of mankind.

Among her friends and acquaintances in Brooklyn were several members of the Brooklyn Women's Club located just a few blocks from the Hotel at 114 Pierpont Street, and some members of Saint Ansgar's Catholic Scandinavian League. The latter was a very small organization composed of Catholics of Scandinavian background (many coming from Brooklyn's Bay Ridge area) which had been formed in 1910 through the efforts of the liturgical artist Frode Rambusch and several other individuals. Undset eventually wrote two articles for the *Bulletin* published by the League, one on Iceland and one on Greenland which appeared in 1942 and 1943 respectively.

A woman of very great energy, Sigrid Undset took advantage of any opportunity to speak out against Nazi tyranny; and warned the United States that this adopted country of hers would also be drawn into the conflict. One *Brooklyn Eagle* writer said "Her speech, unemotional and objective as her writings, betrays at times the concern she feels for the future of this nation and of Britain . . .".

In a speech at the Brooklyn Academy of Music on October 9, 1940, sponsored by the Catholic magazine *America* and the newspaper of the Brooklyn Catholic Diocese *The Tablet*, presided over by Mr. James MacDonald of the Brooklyn Institute of Arts and Science, she warned the 2,400 people in attendance that democracies and totalitarian states cannot exist side by side. "We are certainly on the brink of another dark age — even if the war ends as well as it possibly could end with a victory of the democracies over the totalitarian devil-worshippers, it will take a long time before Europe will settle down to peace. If the devil-worshippers win, darkness will settle down for centuries to come." She echoed much the same



Portrait of Sigrid Undset by
Ander Sverstad — 1912
(Kunskaps Forlags Archive)

theme when honored by the Saint Ansgar's League, and warned that no nation which becomes loose in its morals could hope to survive as a democracy.

When the United States declared war, Sigrid Undset did her best to cooperate in and help with the war effort. She donated many of her books to the military personnel to provide reading matter for them, and an article in the February 1, 1942 issue of the *Brooklyn Eagle* states that she always inscribed these volumes "To American soldiers and sailors from the mother of two Norwegian soldiers."

Her schedule was a busy one, and from Brooklyn she travelled to other parts of the country to encourage Americans in their fight against tyranny. In May 1943 Smith College awarded her an honorary degree, and other awards followed. Always interested in improving relations among people, Undset became active in the Catholic Interracial Council of New York headed by Father John LaFarge, S.J. She spoke on the topic, on one occasion, before a large audience at Catholic University in Washington, D.C.

The *Brooklyn Eagle*, proud of this Brooklynite by adoption, followed her career closely, and on April 18, 1944 reported that in a lecture given at the Waldorf-Astoria Hotel, sponsored by the Women's Division of the

Emergency Committee to Save the Jewish People of Europe. Undset reminded the audience that "Among the infamies and crimes of the Germans vast and revolting as they are, the crime against the Jews of Europe stands out not only as to scope but as to kind."

When the War finally ended, Undset was eager to return to her homeland. Her stay in Brooklyn Heights and the United States had literally been one of exile, and she longed to see what the War had done to her country and its people. She lived in the home from which she had been driven, in the beautiful town of Lillehammer in Norway from the end of 1945 to her death four years later on June 10, 1949. Later that month, her friends from the Saint Ansgar's League had a Mass offered for her by Father LaFarge, and thus the career of the Nobel Prize winner in Literature, fighter against Nazi tyranny, and an exile in Brooklyn Heights, came to an end.

The Hotel Margaret is no more, having been torn

down after a fire in February, 1980 destroyed much of the structure and the City was concerned for safety reasons. There was some agitation between the Landmarks Preservation Commission, the Brooklyn Heights Association, and Community Board 2 against a developer who wanted to construct a 15-story building on the site using a zoning variation. Today, however, an 11-story structure has been built, this is a residence for the Jehovah's Witness organization which owns other nearby property in Brooklyn Heights.

It would be wonderful if someday a plaque could be placed somewhere in Brooklyn Heights to commemorate this temporary exile among us who was not only a literary woman of immense talent, but who was as well an outspoken foe of all tyranny.

The author is now retired as Head of the Long Island Division, Queens Borough Public Library.

Report on the Inauguration of Vellore and Czestochowa Convents

May of 1991 may be considered as the most important in the history of our Order because of the extraordinary event of two foundations: Vallore in India and Czestochowa in Poland.

May 14 the founding of Vellore was celebrated and on May 27, that of Czestochowa. The Swedish Branch of the Brigittine Order rejoices in both events and gives humble thanksgiving to God for the growth given to the work which was started by the Servant of God, Elizabeth Hasselblad. The Vicariate of Rome has been asked to begin the process of her beatification because of her immense labors with all her human and spiritual work which she expended for the Order, and for her manner of life, which was altogether fitting for her Charisma. Such growth underlines peculiarly the strenuous and arduous role played by our Mother General who, with complete faith in Providence, faced difficult situations in the certainty that Providence would lend her its aid.

On the 14th of May a house next to the parish buildings was taken possession of and put at the disposal of the sisters to begin their mission at Sipcot-Ranipet, Vellore in the State of Tamilnadu.

Each work of God must be tested by many difficulties and this is the case with the new foundation at Vellore. Many difficulties were encountered at the beginning which are now resolved and the Sisters are able to begin their mission for the poor and needy in that place. The Sisters live temporarily in a small house placed at their disposal which will serve until the Convent and Church for the community are constructed. A hostel will be set up for teenage female students and for other social events as the situation demands. There is already a home for elderly persons to which our Sisters lend their services.

The Bishop of the Diocese has been very understanding of the growing community, as has the Pastor, Rev. Father Mathias, a zealous priest who is very capable and sensitive to the problems and needs of the Church. This sensitivity has allowed him to understand the inconveniences

which the Religious encounter as they provide the most urgent and indispensable necessities . . . the rest we entrust to the Providence of God and the generosity of good people.

Czestochowa

The inauguration of Czestochowa is an event which is doubly extraordinary for the history of the Order. In fact, the Sisters of Saint Birgitta, with the opening of this Convent, return to Poland after 88 years when the last Convent was suppressed in that noble Nation.



Statue of St. Birgitta in the Birgitta Church in Gdansk, Poland

On May 26, the Rev. Mother Abbess General, Mother M. Tekla Famiglietta, accompanied by a group of people representing the Community of Rome and the diocesan Caritas of Rome went to Poland for the inauguration of the new Convent. The Church of St. Birgitta in Rome and St. Birgitta in Gdansk have developed a strong feeling of twinship.

Msgr. Dobrowski offered us overnight hospitality in Gdansk after which the group left for Czestochowa to participate in the inauguration of the new Convent. Next to the convent a house which will offer various services is being constructed.

Before the Eucharist, our Rev. Mother read the Decree of the name and of Canonical Erection. At 11.00 the Convent was blessed and the Eucharist followed, celebrated by Msgr. Dobrowski and various priests. At the conclusion, Mother Superior expressed her gratitude to him as, due to his intervention, the Sisters of St. Birgitta have now returned to Poland. For his part, Msgr. Dobrowski complimented the Mother for the accomplishment of the new Convent. He said it augured a fruitful work for the Order and the Church under the protection of the Black Virgin of Czestochowa.

Another important and significant moment was the Perpetual Profession of our Sister, Sr. M. Carla in the Church of St. Birgitta in Gdansk. This celebration was also presided over by Msgr. Dobrowski together with many other priests. The festively decorated Church gave a sense of solemnity typical of the Polish people.

At this celebration, besides the group which accompanied Rev. Mother, Lech Walesa, his wife and other notables and faithful took part. All of the participants were deeply moved. At the end, the Parish priest offered lunch to the guests and relatives of Sr. M. Carla.

The same day that Mother Superior and her group met with Lech Walesa, she visited his home to see his daughter Brigida of whom she is the Godmother.

Returning to Warsaw, a Visit was made to Prime Minister Tadeusz Mazowrecky and Minister Jacek Kuron, after which the group saw the City.

After all these religious manifestations, a most important one should not be omitted . . . that is, a visit to the Black Madonna, so dear to the Polish people. At the shrine a solemn Mass was celebrated for the group and the newly born community. The needs of the Church, the Order and the whole world were committed to her protection.

This concludes this brief report of the two St. Birgitta Convents which serve the glory of God, the sanctification of its members and the edification and the expansion of the Kingdom of God in the world to the service of all mankind.

REV. MOTHER ABBESS GENERAL
M. TEKLA FAMILIETTA, O.S.S.
Tr. by James S. Watkins

Jesuits in Denmark

(Katolsk Orientering)

Although individual Jesuits penetrated Denmark during penal days and served the legal Catholic outposts at the fortress of Fredericia and at the French, Spanish and Austrian embassies in Copenhagen, it was only after religious freedom was granted in Denmark (1849) that Jesuits could return in an ordinary way. Thus in 1853, two Jesuits arrived from Muenster, one of whom later helped found the predecessor of the Danish Catholic publication, now "Katolsk Orientering". Later, during Bismarck's Kulturkampf in Germany, many moved to Denmark and founded St. Anreas Collegium (boarding school) in Ordrup, and took over parish work in Århus and Copenhagen (and for a time in the Faeroe Islands), and later founded St. Knud's School and Niels Steensen's Gymnas.

St. Sunniva's School, Oslo, 125 Years

(St. Olav)

It was in August, 1865, that the St. Joseph Sisters began a little school for the children of foreign workers in a broken-down, old house on Teatergaten in Oslo. Nowadays, at its 125 year jubilee, St. Sunniva's School is a well-equipped and well thought of school with 465 pupils from 34 different nations. It receives some State support as a "View-of-Life School" and is essentially Catholic in its outlook, but there are Catholics, Hindus, Moslems, Free Church Christians and others who study peacefully in common at the school.

Contemplatives in Scandinavia

(St. Olav)

There are several contemplative communities in the Scandinavian lands: In Iceland there is a Carmelite convent near Reykjavik, founded by Dutch sisters but now carried on by Poles. And Polish Carmelites are coming to Tromsø Prefecture in North Norway. For some time a Second Order Dominican convent has existed at "Lunden" in Oslo, Norway. In Denmark a Second Order Benedictine convent has long existed at "Aasebakken" north of Copenhagen and a convent of Cistercian nuns exists on Jutland. In Sweden we find a Brigittine convent of the old, contemplative branch at Vadstena near the original mother house of the Order. In Vadstena there is also a new Benedictine convent of sisters newly converted from a Lutheran religious order, and there is an older Benedictine convent at Östra Sömarslöv in South Sweden. In south Sweden also at Glumslöv, there has existed a Discalced Carmelite convent for some decades, and nearby there is a community of Discalced Carmelite monks. In Finland a Carmelite convent has recently opened, founded partly from Glumslöv and partly from a convent in California. Recently, the Prioresses and Novice-mistresses from these convents met at "Lunden" cloister in Oslo to exchange their varied experiences in trying to live the contemplative life in these small, scattered communities in traditionally Lutheran areas, and to discuss the latest document from the Vatican on the formation of nuns.

THESE STATISTICS DRAW A PICTURE!

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

	Denmark	North Norway	Central 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	5,238,913	460,459	615,758	3,151,269	8,527,036	4,976,925	250,000
Catholics	29,909	810	1,664	24,293	140,177 **	4,429	2,400
Protestants	circa 97%	437,610	579,000	2,900,000	7,660,586	4,611,440	244,000
Orthodox	c. 1,000	50	100	1,500	85,500	56,231	.....
Jews	c. 8,000	.....	200	800	90,000	1,309	.....
Mohammedans	50,000	200	2,000	c. 25,000	95,000	946	.....
Bishops	2†	1	.....	2††	2	1	1
All Priests	99	6	5	43	105	18	13
Native Priests	32	1	1	12	15	2	3
Seculars	36	.....	.....	16	44	2	10
Religious	63	6	5	27	61	16	3
Deacons (Native)	2	.....	.....	1	10	2	.....
Brothers	3	.....	.....	3	13	1	.....
Religious Orders of Men	10	1	1	8	9	2	1
All Sisters	388	30	3	225	244	39	50
Native Sisters	90	.....	3	26	52	3	.....
Religious Orders of Women	15	4	3	10	21	6	.....
Parishes	52	6	7	18	37	5	5
Churches and Chapels	110	13	.....	62	80	10	7
Kindergartens	11	.....	.....	3	9	4	1
Catholic Schools	24	.....	.....	3	2	1	1
Their Students	8,005	.....	.....	700	373	493	155
Hospitals & Nursing Homes	14	.....	1	4	2	.....	.....
Orphanages & Homes for Children	.....	.....	.....	.....	.....	.....	.....
Hostels for Girl Students	.....	.....	.....	1	2	2	.....
Inquiry Center	1	.....	.....	1	1	1	.....
Cultural Center	1	.....	.....	2	4	1	.....
Patron Saint	St. Canute	St. Olav	St. Olav	St. Olav	St. Bridget	St. Henry	St. Thorlakus
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

***State Church

Queen Margrethe on Christian Faith and Church Going

(Church News from Denmark)

At the occasion of her 50th birthday on the 16th of April, Queen Margrethe of Denmark was interviewed both by TV and by a large number of periodicals and daily papers, and one of the themes she went back to again and again was her attitude to the Christian faith and her participation in the worship in church.

To 'The Christian Daily' Queen Margrethe told that church attendance did not mean much to her when she was young. A change occurred when she succeeded her father, Frederik IX, as the head of state. "Then I realized profoundly that there are things which a human being cannot cope with alone," she says, adding that from then on the Christian faith gradually became essential to her.

Queen Margrethe has always taken a living interest in academical research, and over the years she has also joined in symposia together with prominent theologians, and she underlines what a great joy this experience has been to her. "20 years ago it was difficult for me to understand that you could make use of your brain in theological matters," she says, "but I discovered that nobody asked you to 'unscrew' your head because you were interested in such matters, on the contrary. This has been a very exciting experience."

About the Christian faith the Queen says: "Christianity is neither something special for those who are thought to be wise, nor for those who are looked upon as block-heads. It is for *p e o p l e!* You are, as I stated, not required to unscrew your head, neither are you asked to fit it on in a particularly smart way. Such gifts as nature has granted to you can be made use of here."

Queen Margrethe is known as a regular church goer. Whenever she does not attend in an 'official' capacity, she enters very quietly and seats herself in any place among the other churchgoers. About attending church she says: "Being a churchgoer is something you should not feel ashamed of at all under any circumstances; this is quite definite. It ought to be a very natural thing for those who do attend, and also for others who just watch people attending. . . . I attend church because I want to, and for no other purpose."

Answering the question what a church service means to her the Queen replies: "Certain Sundays are what I like to call great Sundays, where everything is felt to be very exhilarating. Other Sundays are more 'commonplace' Sundays, and those you also have to accept. You cannot

"WE NEED MORE MEMBERS"

A Letter from Bishop Jolson in Iceland

A year has passed! Many thanks to you all for your prayers and support in so many ways and for so many expressions of sympathy on the death of my Mother.

March 31st, my Mother, Justine Elizabeth Houlihan came for a visit. She was only here a few days when I could see she was ailing. She was hospitalized across the street for four weeks with the diagnosis of a "hidden heart attack." She did recover, but suffered another attack on April 29th and could not recover as her heart was too frail. She was conscious almost to the end but died on May 4th with her daughter Mary, a grandson Alfred and myself at her side. The closing of the coffin ceremony was held on May 9th. Her funeral was here on May 18th with a crowded Church including the President of Iceland Vigdis Finnbogadóttir. Mary, her daughter and her five grandchildren were at the funeral. Some 500 were at a Memorial Mass at St. Ann's in Bridgeport, Conn. on May 26th.

It is hard to believe that the third anniversary of my ordination as bishop comes up on Feb. 6, 1991. It is a service which is very interesting. There are not many dull moments! I have been in Oslo, Goteborg, Tromsø (Norway) — for Bishop's meetings this year and am preparing for Munich. Perhaps it is an age of meetings. We met on the New Universal Catechism in April. It is very encouraging that proposed documents are open to suggestion and criticism. The end product will be much better.

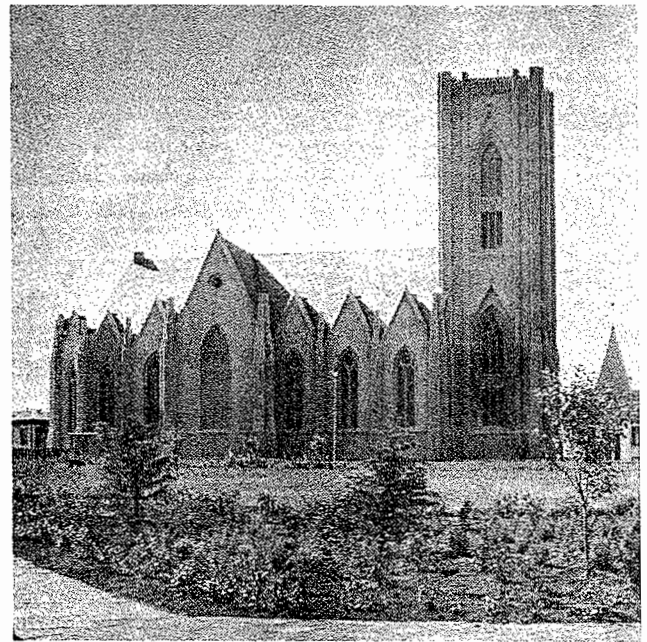
We are a small diaspora Church here — some 2,365! — less than 1% of the population of Iceland (250,000). We are blessed with thirteen priests and one Icelandic Seminarian (second year of theology). Of course I would like to see more than one seminarian studying for the Diocese. This Summer Fr. Séan McTiernan has joined us from Ireland. He is a member of the Society of St. Patrick. He has begun the difficult task of studying Icelandic. I think he will do well. He is very cheerful and spirited.

A new Church is rising in the nearby town of Hafnarfjörður! It is especially encouraging as the parishioners are working voluntarily on Saturdays! There is a great spirit of cooperation. Much credit is due to Father Hjalti Torkelsson, the Icelandic Pastor.

I still hope for a small house for retreats. Thanks for your care for this project. Several have helped. As Icelanders say "Tað tekur tími" — it takes time, but it will come.

have great experiences every seventh day, year in and year out . . . this is not what you should aim at."

About the recently published pilot translation of the Bible Queen Margrethe says: "I think that it is very exciting . . . Many people probably think that the actual wording in which they got to learn the Bible is the proper one. But whether you favour the one or the other translation the very fact that you find more than one way of saying things will help you to focus on the message which the texts really want to express. Or it may help you to get a fresh view of things when they are not worded precisely as you expected them to be. I think that this can be very rewarding."



Cathedral of Christ the King

Fr. Agust Eyjólfsson (Icelandic) has begun regular Mass in the Selfoss area (south of Reykjavik) once a month. At the small Catholic Chapel in Isafjörður — birthplace of my Grandfather — 400 miles to the west there is Mass once a month. Eventually we hope to have a small summer house for a chapel in Egilstadir in the east. So the Catholic presence would be available to our scattered flock at least occasionally in most parts of Iceland.

Since my last letter President Havel of Czechoslovakia, Queen Elizabeth and Prince Philip, King Juan Carlos and Queen Sophia, President Mitterand of France visited Iceland and I managed to have a word with most of them.

I am making progress in Icelandic, but it is a daily task! I spend an hour each day with my teacher — Gunnar Guðmundsson — a very wonderful and patient man! Keep up your prayers.

Of course I am concerned by the turn of events in the Middle East. You may recall I spent five years there. I pray for peace every day.

A very blessed Christmas and New Year! The Christmas Mass at midnight will be offered for you all and your intentions!

I am grateful to you all for your concern and care. Father Dick Colgan, S.J. at St. Joseph's in Philly has been a wonderful friend and Brother Jesuit! Here in Iceland we are graced with our generous priests and religious of the Diocese, our parishioners and volunteers from Ireland, not the least of whom is Sister Immaculata Dalton from St. Mary's Convent (Mercy) Limerick and Josephine O'Shea from Cork.

Several visitors passed through Iceland this Summer

and someday I hope you will make it. Fr. Bill Eagan, S.J. of Fairfield gave a very successful retreat to our priests in June.

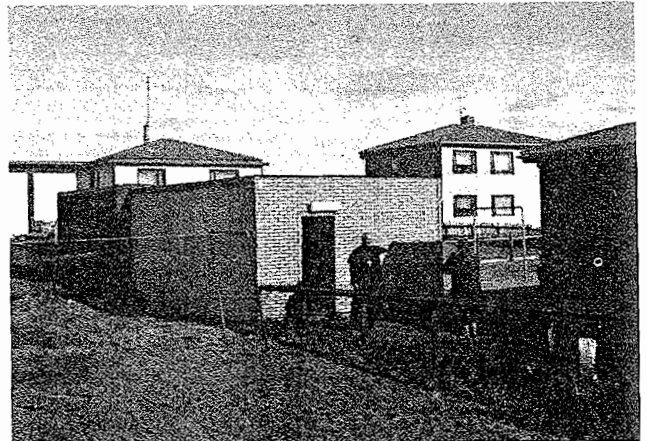
So once again a very Happy Christmas and New Year from the rim of the Arctic Circle — (only one small island of Iceland is beyond the Arctic Circle!); You are in my thoughts and our happy memories will warm me on a dark, rainy and snowy night as I gaze out at the floodlit Cathedral.

God bless and keep you and yours.

Fraternally yours,

ALFRED J. JOLSON, S.J.
Bishop of Reykjavik

P.S.: Father Richard Colgan, S.J. is graciously handling mailings and finances for me from the Jesuit Mission Bureau, St. Joseph's University, 5600 City Ave., Philadelphia PA, 19131. The Jesuit Mission Bureau might be a good tax reference. All letters and gifts sent to my Philadelphia address will be forwarded.



The New Chapel at Keflavik, Iceland

Denmark 1990

In the last number of *St. Ansgar's Bulletin* Bishop Brandenburg writes, "An associate says, somewhat ironically, that as of 1989 we have a new way of telling time in the Diocese of Stockholm, before and after the Papal visit, no longer before and after the birth of Christ." One could hear similar words here in Denmark, too. Now, a year after the Papal visit, we can say, for better or for worse, that it is no longer the case. A few months after the visit's fire, only a few glowing coals were left. So Bishop Martensen wrote two articles in *Katolsk Orientering* toward the end of 1989 with the title "After the Pope's Visit," in which he made a sort of spiritual survey of the diocese and pictured a few favorable visions and hopes for the future. These articles served, at the same time, as a prelude to a series of regional meetings which the Bishop held during the winter, to keep alive and make concrete the motto of the Papal visit: "Go out into the whole world and preach the Good News to every creature."

The regional meetings took place either on Saturdays or Sundays in one of the bigger parishes in the province; the attending delegates were the members of the Parish Councils of the given place and its surrounding region, and of present and future "intermediators of the Faith," namely teachers, Catechists and others with a wide set of religious contacts. The meetings were led into by the Bishop and, after a contribution from the Catechetical Center, the individual parishes would tell about themselves. This last was certainly the most absorbing point at all the meetings. As a common trait, I will mention that the bigger parishes with over 1,000 members painted a positive and optimistic picture of their situation, as did also the very small ones with under 200 members. To the contrary, the medium-sized parishes expressed worry and pessimism. Time after time came the question,

"Where are the young and the young families in the life of the parish?" One of the reasons is certainly that the young people from the smaller cities move to the university cities for their higher education, where also the big parishes are, and perhaps never return. Another reason lies in the old problem: Unity in Diversity. It was probably never formulated that way at the meetings, but I think it best includes what was mentioned. That time seems to have passed when one could gather a whole parish to parish gatherings that are purely for entertainment. People can get entertainment other places, and it is precisely the often economically hard-off and pressed-for-time young families who want gatherings that *give* them something. In other words, there is a use for a more differentiated care of souls. The larger parishes find it easier to achieve this. And the problem does not affect the really small parishes so much; here people are happy that they at least have their own church-room where they can meet each other. But all parishes are urged by the Catechetical Center to offer religion courses, especially for adults. The regional meetings have been a good venture on the part of Bishop Martensen and has opened the way for many thoughtful ideas.

In the middle of May, Bishop Martensen was again the center of activities — but without having taken the initiative himself; namely it was the 25th Jubilee of his consecration as bishop that was being celebrated. On Wednesday, May 16th, the actual date, he celebrated a Solemn Mass in St. Ansgar's Cathedral together with several German Bishop-neighbors and 50 priests of his diocese. And his predecessor, Bishop Suhr, who had retired as bishop 25 years before for reasons of health was also a concelebrant. Father Lars Messerschmidt gave the sermon, whose leading thought — that we shall listen to what the Spirit



*On May 16 it was 25 years since
Bishop Martensen was consecrated*

has to say to the churches — the Bishop later in the year developed into two articles in *Katolsk Orientering* on "Our Catholic Identity."

Three days after the official jubilee there followed the people's part, in connection with the yearly pilgrimage to Aasebakken. The many contributions from the parishes and from the various national groups reminded us somewhat of the festive feeling from a year earlier when the Pope celebrated Mass here for those from east Denmark at the same place.

Earlier in the year Bishop Martensen had had the pleasure of ordaining two men to the priesthood. On March 10th he ordained Reinhold Sahner in the Catholic Cathedral in Copenhagen. And on April 21st he ordained Per Dolmer in St. Mary's Church in Aalborg. Per Dolmer's ordination awakened a certain amount of notice; even outside the Catholic church. Originally a priest in the Lutheran church, he became a convert at a relatively young age, but at that time could not become a Catholic priest because he was married, with young children. Only now, at a mature age, can he continue as a full-time preacher of the Good News. When, in recent years he worked as a well-known rector of a gymnas school, there were many who took part in his advancement.

* * *

SHORTER NOTICE

At the beginning of the year Caritas Denmark — as the only Catholic Danish organization helping the underdeveloped lands — announced that it still has some projects in China, despite the political upheavals there. These concern the setting up of some geese-farms in northern China

and the setting up of schools for handicapped children in the south.

* * *

Niels Steensen's Gymnas (the only Catholic secondary school in Denmark — and for that matter in Scandinavia) — is celebrating its 40 year Jubilee. The Jesuits began the school in 1950 in the premises of St. Knud's School, but soon moved to the quarters of the previous Adoration and Benedictine convent on Jagtvej. The Jesuits themselves no longer teach there but the school continues in their spirit and feels itself committed to this by the name Niels Steensen.

* * *

On May 1st the Cistercian nuns at Sostrup laid the cornerstone of a new convent. The community has had much growth in recent years, and in order to live the contemplative life they must assemble the community in one place. The new convent will be in the old style, with a four-sided cloister. It will be roofed by winter; the German Bonafatiuswerk will pay for the construction.

* * *

At Hjørring, in farthest northwest Jutland, a new church center has appeared. Previously the few Catholics had to look to Aalborg. In recent years many refugees from Vietnam have come to Hjørring, and they want a church there. So they are fixing up a discontinued stone-mason workshop, partly with their own hands, to serve as the place for the new center.

* * *

An article on the Jubilee of the Jesuit Order and its work in Denmark during the last 137 years brought an unexpected result; the Bishop's Office had added an announcement of the plenary indulgence which the Pope had granted in connection with the Jubilee. This caused many parish priests to have to explain to their parishes what an indulgence is and what it is not!

* * *

Katolsk Orientering's No. 16 edition of 1990 — from October — was dedicated to the work with the various media. Much has happened in this regard in later years. Radio Steno in Copenhagen is on the air every Monday evening for three hours. The Catholic production of videos has gradually made a number of video tapes on religious themes (tapes which can be rented by everybody). At the State's Film Center one can rent a film on the religious life, which was taken in Danish cloisters. The Jesuits at Niels Steensen's Gymnas have appointed a person to work regularly with the media.

* * *

The Jesuits in Aarhas (Denmark's second largest city, situated in Jutland) have opened a Catholic Information Shop. As it stands right out beside the street and exists in connection with a picture gallery, it has many visitors.

by BERNHARD KIEL
Translated by John T. Dwight

Some Danish Highlights

(Condensed from "Katolsk Orientering"
by JOHN T. DWIGHT)

Blessed Niels Steensen's feast is to be celebrated each year in the Copenhagen Diocese on November 25. (He was beatified in 1988). In 1989 there was in Copenhagen a High Mass in St. Anselm's Cathedral, and a High Mass in St. Augustine's Church. In addition a Mass in Danish was celebrated in San Lorenzo Church in Florence, in the Chapel where his tomb lies.

* * *

A Danish Catholic Letter-course answers such questions as does this life have a meaning? Who am I? Why so much suffering? Does death have the last word? Was Jesus more than a man? What do we need a church for? And so forth.

* * *

Denmark's Young Catholics (DUK, the Diocesan Catholic youth organization) offered these "camping" opportunities for the summer of 1990: Three for children 7 through 13 years old at Øm and "Myretuien," one for juniors ages 14 to 17 at Øm, one for those 12-15 years old at Øm, one for youth 18 to 25 years old at Øm, and one for all ages (0 to 100!) at Øm. In addition there was offered a Scandinavian Wandering Camp on the Danish island of Bornholm in the Baltic Sea for those 15 to 25 years old, also a canoe trip in Sweden for those 18 to 25 and a summer school for youth leaders from Scandinavia and Germany at Hamburg.

* * *



Per Dolmer, ordained at Aalborg. A former State Church priest, Father Dolmer is married



*Reinhold Sanner ordained
(Photo: Knud Kluge)*

There was an hour and a half ecumenical Vesper service in honor of St. Ansgar, the Apostle of the North, on his feast day, February 3, in St. Peter's church in Hamburg, Germany, at which Denmark's Catholic Bishop Martensen was the preacher. The church was filled to bursting when the long, colorful procession entered. It included clergy from many different confessions. In his homily Bishop Martensen stressed that it is God's grace alone that can unite us. Among the Intersessional Prayers there was read Martin Luther's Prayer for the Unity of Christians. After the service there was a festive and educational get together.

* * *

Father Bjorn Højbo led a retreat for the members of the Catholic Workers Society on the Bible's account of creation. He stressed that the questions we should ask science and the Bible are different: We should ask science "When?" and "How?," we should ask the Bible "Who?" and "Why?." In addition, the Bible's historical background and the way the ancient Semites viewed the world and their way of expressing themselves was quite different from ours. It is meaningless to ask scientific questions of the Bible, and it is hopeless to apply its prophecies to our times.

* * *

Although there are not many Catholics on the Faeroe Islands, there were a great many people assembled to pay their last farewell in Torshavn to their deceased Catholic priest, Per Wango, O.M.I. They came from the various confessions present on the Island and from many of the Island's villages.

* * *

On April 23 and 24 the Institute for Dogmatics at Århus University on Jutland marked the 100 years since the death of the English convert and theologian John Henry Cardinal Newman with a Newman Symposium, with seven speakers, two of them from England.

* * *

The annual pilgrimage to east Denmark's patron, St. Knud Lavard (St. Knud the Duke to distinguish him from Denmark's main patron, St. Knud the King) took place Sunday, June 8. After a short prayer service at St. Bendts church in Ringsted, the former monastery church (now Lutheran) where the Saint lies buried, Mass was celebrated in the nearby Catholic church, after which the pilgrims proceeded by car and then on foot to Haraldstad and the chapel ruin at the site of his martyrdom where another prayer service was held. This was the 70th pilgrimage to Haraldstad in modern times.

* * *

A score of people, including Father Anton Dekkers, S.J., the former Secretary General of the Copenhagen Diocese, met on May 5, 1990 to give form to a Danish Catholic group of Pax Christi.

* * *

On September 5 was founded the Society of *Channel 7, Esbjerg Christians*, by the Apostilic Church, the Evangelical Church, the State (Lutheran) Church, the Catholic Church, the Methodist Church and the Salvation Army to cooperate in sending local Christian broadcasts on TV.

* * *

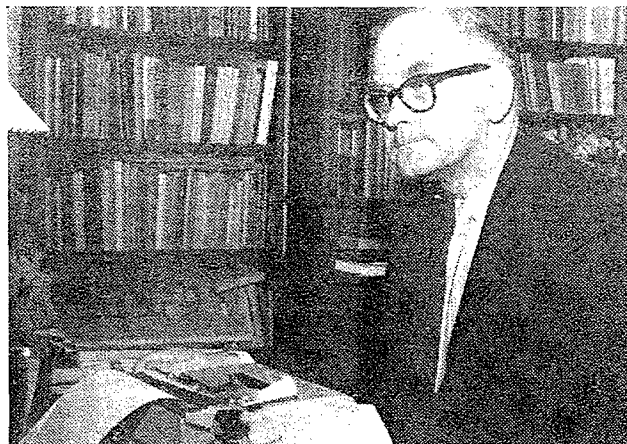
On Sunday, September 16, a High Mass was celebrated in St. Ansgar's Cathedral, Copenhagen, for the "Protection of Nature." The celebrants were Vicar General Paul Marx, O.M.I., and retired Secretary General (Chancellor) Anton Dekkers, S.J.

1924—Fr. Per Waago O.M.I.—1990

(O.M.I. Scandinavian News, in part)

"I have seen the Lord" (Jn.20,18)

As we watched by the bedside of Fr. Per Waago, OMI, in Torshavn during the final hours of his earthly life, it was difficult to put any kind of order into the flashing memories that mingled with our urgent prayers as his life ebbed gradually away. The unexpectedness of his sudden illness, the un-anticipated time and place of his dying, all seemed far removed from former life-filled experiences of his pilgrimage on earth. For though Per was always a pilgrim, his was a happy journey and not least from the time I was able to join him on the way when he came to Godfrey, Illinois and the Immaculate Heart of Mary Novitiate of the Oblates of the Central United States Province early in 1961. Per came to us from a Trappist tradi-



*Prof. K.E. Skydsgaard, dead at 87.
A friend of the Catholic Church,
he was an official Observer at Vatican II*

* * *

St. Andrew's (Andreas) Library (the Catholic diocesan theological library) has been permanently moved to the Theological Faculty of Copenhagen University. The librarian, Father Pierre Gregoire, O.P., tells us that the St. Andrew's Library was founded by Bishop Van Euch in 1905 with 15,000 books. In 1953 it was moved to Ordrup (North Copenhagen) where the Dominicans were taking over the parish. Today this theological library consists of 35,000 books.

* * *

On September 1, Father Lars Messeschmidt dedicated "Peace and Atonement," a home for the homeless, consisting of an abandoned property with agricultural land where the inhabitants grow vegetables and the old barn is used for chickens, geese and a couple of pigs and sheep. The local Protestant clergyman offered communion to the Protestant inhabitants, while Father Messeschmidt offered Mass in the chapel for the Catholics.

tion of religious life and was recognized from the start as a man of spiritual maturity. This maturity would reach fulfillment as an Oblate of Mary Immaculate in Torshavn on February 27, 1990, when he completed his pilgrimage.

I found a photograph of a crucifix, a picture I remember him taking in San Antonio during our seminary years there. The crucifix presents the anguish of Jesus expressed against a blue Texas sky—soothed a bit by soft white clouds just above the cross. The picture, so prominently placed by Per, must have meant much more to him than might at first appear. For I am sure that all the beauty he was so masterfully able to capture in nature would fade before the beauty of the love of the Lord which he found so eloquently expressed in his picture of the crucifix.

Perhaps Per had a special understanding for the needs of his many friends who were not Catholics since he himself shared a similar experience on his way to the Catholic Church and priesthood. His great joy was in offering the Mass—with great expectation, as he always said. And whether it was with a large congregation or for one old and lonely house-bound person, for Per the Mass was ever and always a great celebration.

The great appreciation for Per by his friends both Catholic and non-Catholic, was most eloquently expressed in the funeral liturgy at St. Ansgar's cathedral with Bishop Hans Martensen as the principal celebrant. All the local Oblates of the Central United States Province Delegation in Denmark and Sweden were in attendance along with several Oblates of the Polish Delegation and a large number of other priests. For Bishop Martensen the concelebrated funeral liturgy had special significance since Per was the first priest he ordained 25 years ago as a young bishop, at the Oblate parish in Herlev. Following the Mass the bishop accompanied the funeral cortege to Per's final resting place in Gladsaxe cemetery which is located within the territory of the Herlev parish. The final commendation rite was conducted by Paul Marx OMI, vicar-general of the diocese of Copenhagen.

Per, too, would say with Mary of Magdala "I have seen the Lord."

MICHAEL BRADLEY OMI



Rev. Per Waago, O.M.I., R.I.P.

Norway — 1990

(Bonifatiusblatt)

In 1931 Norway was divided into three independent areas of the Church for pastoral reasons. The pastoral centers would be Osla, Trondheim and Tromsø. This arrangement has continued to the present. The Church in Norway covers an area as long as the distance from Rostock to Sicily. Tromsø alone covers an area in length equal to the distance between Cologne and Rome. Since 1978 Middle and North Norway have been Prelatures and in 1953 South Norway became a Diocese.

OUR NORWEGIAN CHURCH

A description of the situation of the Diaspora in the Catholic Church in Norway must deal with the following points:

1. The spiritual development:

Norway was Christianized in 1000. The Church could quickly stand on its own feet. In 1153 Nidaros (Trondheim) became an independent Church province with 10 suffragan bishoprics, including Greenland, Iceland the Färo Islands and the Isle of Man.

From 1389, the year of the Kalmar Union, Norway gradually lost its independence. Only in 1814 did it regain it partially and only in 1905 was it fully regained.

In 1537 Christian the III of Denmark introduced the Reformation into his own Country and Norway. Olav Engelbriktsson, the Archbishop of Trondheim attempted to rescue for Norway something of Norwegian independence together with the Catholic faith. He was not able to unite the various interest groups in his hands. In 1537 he fled to Holland. The introduction of the Reformation into Norway was a political decision with little support from the people. The Bishops were deposed and the goods of Church and Cloister in Norway were collected for the royal crown in Copenhagen. Danish officials sat in all the important positions in Norway. In 1539 they approved the Danish 'Church Ordinance.'

With consideration for the people who were not prepared for the introduction of the Reformation, things went cautiously. The Catholic faith lived for a long time in the rural population. Pilgrimages, veneration of Saints and the Virgin continued to be part of religious practice. At the end of the sixteenth century the Reformation was finally completed. There remained no Catholics in Norway. Under penalty of death, Priests were forbidden to spend time in the Kingdom.

In 1845, as a result of the Enlightenment, religious freedom was declared. There were only a few Catholics in Christiania (today's Oslo) exclusively people at em-

bassies and immigrant workers. However, it took a long time for the Catholic Church to gain ground. In part this was due to the strongly pietistic colored Lutheran Church which stood in opposition. These conditions changed very slowly. For a long time peaceful relations were not guaranteed to say nothing of cooperation. Only recently has the time been ripe for a growing cooperation.

2. The Change In Outlook

Several causes for a change in relations between the different Confessions may be named.

For Catholics, the Second Vatican Council was the beginning of a better ecumenical climate. Pope John XXIII who called for the Council wanted an "Aggiornamento" of the Church. He was convinced that the changed times called for a renewal of the Church. Without compromise, the Church must enter into the present situation if its message was to be shared by all people. The challenge and danger to the Christian faith from different world outlooks and value systems is common to all Denominations. More or less consciously the different Churches and churchly organizations have learned that these confrontations ask for a close cooperation.

It did not take long until the cooperative work on an international level also came to the Lutheran Church in Norway.

Until a few years ago, Norway had a uniform culture and society, colored by the Lutheran tradition. Secularization has not spared Norway. The Lutheran State Church continues to count 87% of the population in its membership; however its influence on the system of values and norms in the country is minimal. Society has distanced itself from this religious-ecclesial coloring. Today, Norway is a Post-Christian Society.

In the spectrum of world views, that of Human ethics grows ever stronger. Groups of this persuasion consciously proclaim an antireligious ideology. With no little success ersatz rituals which simulate sacraments are introduced and propagated. Besides Civil Marriage (in Norway Churchly marriage has equal validity), civil celebrations of name-days, civil Confirmation and non-Church burial services have grown in popularity. The life style of the modern world distances itself from the Christian faith.

Particularly, it seems difficult to proclaim the Catholic teaching about morality, especially the ethics of sex and marriage, so that it will be received by the faithful. Some of our Christians consider such questions as matters which should be left to the individual for his personal responsibility. They do not grant the Church any right to have a say in these areas. In growing numbers, Catholics also live in so-called 'diagonal relationships' together before and after marriage. The number of divorces increases. Abortions are the order of the day. Criminality, which it was thought the introduction of the welfare state would reduce, steadily increases.

3. Geographical peculiarities

Three quick snapshots will illustrate the geographic situation in Norway:

The Priest in Bergen regularly visits a group of Chileans in his parish. For only one trip to these people, he needs to use public transportation seventeen times. The parish



Gol stave church in the Folk Museum in Oslo

is as large as the Netherlands. It lies in an especially beautiful countryside with mountains and glaciers, ocean and fjords which cut deep into the West Coast of Norway. At the same time these magnificent fjords present great difficulties in traveling.

A group of Philippine infirmity workers live in the far Northeast of the Land, near the Russian border. If they want to visit their parish church they must travel 500 Kilometers to Hammerfest. There is no highway or train connection and the only connection are the roads which for the most part are unpaved.

When the children from North Norway wish to go to Camp in the South of Norway, and to experience Catholic fellowship with children of their own age, the distance is as far as from Oslo to Rome. The Norwegian diaspora entails also an enormous amount of space with very few supporting members. Some of our 29 Parishes are larger than a Diocese in Germany. However the number of Catholics cannot be compared to those in Germany. In Germany they are more than a thousand times greater.

4. The Ethnic complexity in the parishes

In the last years Norway has had many refugees and applicants for asylum. In a short time, the Catholic Vietnamese have constituted 12% of our parish membership.

A Trip to Catholic North Norway—Summer 1990

Each summer the Norwegian Embassy in Ottawa provides small travel grants to members of the Association for the Advancement of Scandinavian Studies in Canada. Last summer I received such a grant to help me begin research into the Catholic Church in North Norway, research I hope to continue during a sabbatical year 1991-92, if I have time left over from my usual Ibsen studies in Oslo. The following, in any case, offers some personal reminiscences of my preliminary trip to the North last summer.

It was great fun landing at the spiffy new International Airport in Bodø last July. There was a festive atmosphere about the place, anticipating the grand opening two days later. Pater Rudi Artz, for many years pastor at Narvik and now in Bodø, and I actually attended this opening: interminable speeches (the setting being Norway), a huge cake (perhaps five square meters, enough for everyone), and a talented and zestful Dixieland Band (a bit incongruous in those northern climes but certainly much appreciated).

Back to my arrival. Pater Artz and Pater Josef Hartmann were waiting for me. Both priests belong to the Missionaries of the Holy Family, to whom the Apostolic Vicariate of North Norway (now the Prelature of Tromsø) has been entrusted since 1931. Pater Artz I have known ever since as a young priest I landed on his doorstep after the long and often beautiful train journey from Stockholm. It was on this occasion that we found the grave of the French Jesuit who was killed in the Battle of Narvik, years before the Jesuits were actually "legal" in Norway (1956). I had read about the French chaplain in Philip Caraman's delightful book on Norway. Pater Artz had not heard of the grave. We went to the French section of the impressive War Cemetery and found the grave marker. At this point Pater Artz, a German by birth, said: "Come, Charles, let us kneel down and pray."

Pater Hartmann I had not met before. A kindly priest-scholar and a bit of the absent-minded professor as I am, I felt immediately at home with him. His speciality is the Amharic language, the Semitic official language of Ethiopia, of which he had written the definitive gram-

This influx does not diminish. Lately many brothers and sisters of the faith have come from South America, the Philippines, Sri Lanka and Eastern Europe. The number of Catholics is rising fast for this reason.

In the past years the rate of increase has been 15%. In a relatively short time the number of Catholics in Norway has doubled. That this increase has caused us almost insoluble problems of buildings, can only be dealt with tangentially here.

That these small Churches have many unsolved problems can only be hinted at. At the same time, this is a living and hopeful Fellowship, which is full of joy and full of rewards.

MOST REV. GERHARD SCHWENZER
Bishop of Oslo

mar. On linguistic topics he could talk for hours — and did! But the talk was never boring — to me at least. His insights into the workings of language were always exciting. The two priests took me home to their comfortable rectory within easy walking distance of the airport. One is accustomed to boarding an airport bus or underground to the heart of the city. Not so in Bodø!

The days with Fathers Rudi and Josef were happy ones: trips down to the harbor for fresh fish for dinner, trips to the mountains around the city to view the midnight sun, dinner with a prominent local historian of Norwegian literature and his wife at their beautiful hillside home with commanding views of the fjord, Ibsen talk and theological talk, concelebrated Masses in the impressive new Church and in the small and dignified chapel of the convent of the English Dominican sisters. There I enjoyed visiting the studio of Sister Mary Ansgar, with whom I first became acquainted in the pages of *The St. Ansgar's Bulletin*. Over eighty now, she continues to produce the beautiful, simple pictures of the local scene at all times of the year. She also has become an expert on ecclesiastical art, whose advice is often sought.

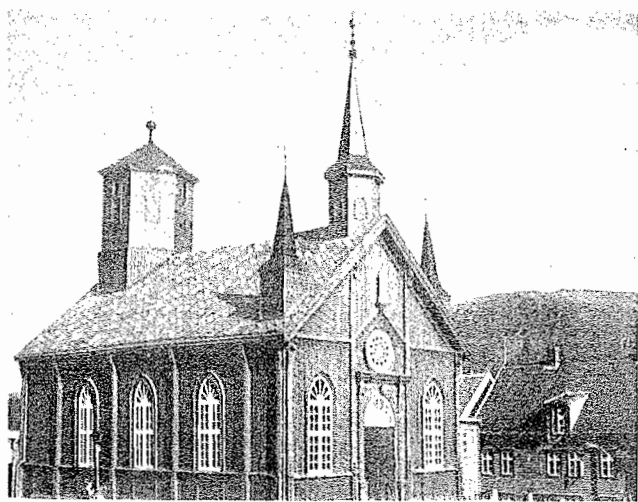
Father Artz also took me to visit the Retreat Center owned by the Fathers in the Lofoten Islands. We flew from Bodø to Svolvær, then took a bus to the Center, just a few kilometers from Stamsund. The Lofoten scenery is, of course, spectacular, and we enjoyed bright sun during most of our stay. The Center is really a farm, still cultivated, with a chapel and a building attached with simple bedrooms, a common room, a complete kitchen, and a dining room — all spotlessly clean and well cared for. There is another large house where the custodians, Arnfinn and Solveig Johansen, live. They make visitors feel at home. We were not the only ones: there was a German priest on holiday and a Swedish family of six from Lund. The father was a Scripture scholar teaching at the University of Copenhagen. The mother was a teacher, and there were four lively, blond-haired, blue-eyed children. The entire family had recently become Catholic. We had great dinners, great walks, and great talks, while keeping up with the World-Cup Soccer (football) competition on TV. It occurs to me that Storfjord Gård (official name of the Retreat Center), 8340 Stamsund, Norway, might equally serve American families who want an unusual and inexpensive holiday. It should be said, however, that there is no such thing as a private bathroom in the Retreat House and that there is no resident priest at present.

Soon after we returned to Bodø, Father Artz and I drove to Narvik, travelling through mountains and skirting fjords. There was also one spectacular ferry ride. Fr. Rudi was to take over the parish in Narvik for the rest of the summer. It was high tourist season — July and August — and Rudi with his native German and good English could easily cope with them. Polyglot Masses became the rule rather than the exception. The Church,

built by Fr. Rudi, is, surely, the most beautiful Catholic Church in Norway and is much visited not only as a church but as a "tourist attraction." Fr. Artz tries to be present to greet all visitors.

Taking advantage of cheap summer fares within Norway I decided to fly from Bodø to Kirkenes. It was a thrill skimming above Finnmarksvidda. I landed in sunny Kirkenes, and splurged by checking into the down-town hotel. Kirkenes is in the parish of Hammerfest, several hundred miles away, so the priest can only come a few times a year. I had the names of two or three Catholics but was unable to get in touch with them. The Russian border was only a few miles away, and an excursion by ship to Murmansk was advertised ("visa not required"). I was tempted until I remembered that Fr. Nikolaus Zeimetz, the Pastor, was probably waiting for me in Hammerfest. I would also miss the football match being prepared for between the Norwegian and the Russian border guards. *Glasnost* has come to Norway! (I never heard who won the game.)

It was no problem booking passage for Hammerfest on the coastal steamer (*hurtig rute*). The trip took about twenty-four hours and was, of course, spectacular. We stopped not only at major towns such as Vadsø and Vardø but also at many smaller ports. The landscape was grim, rugged, and treeless. The weather became nasty for the first time: rainy and cold. It remained that way in Hammerfest, where some citizens were preparing for a big open-air rock concert! Nevertheless it was cozy in Father Zeimetz's little rectory next to St. Michael's Church, rebuilt by German volunteers after the war. (The whole of Hammerfest, including the Catholic Church and Hospital, was destroyed by the retreating Germans.) Father Zeimetz kindly showed me some of the archives of the parish, especially letters and journals of former pastors, one particularly moving one concerning the removing of the Host from the tabernacle and extinguishing the sanctuary lamp just ahead of the Germans, who had given notice that they would destroy everything. Much could be done with these archives. That evening I called on



The Little Cathedral in Tromsø, North Norway, where the Nordic Catholic Bishops' Conference was recently held.

the Little Sisters of Jesus in their simple flat above the main street of Hammerfest. As always, they lead lives of exemplary charity, joy, and self-sacrifice.

The next day Father Zeimetz drove me around the city and its environs, as solemn and beautiful as a Michael Praetorius Mass. Towards evening that day I was again on board the coastal steamer bound for Harstad. I was particularly looking forward to revisiting this busy little city of 27,000 inhabitants. In the winter of 1984-85 I had spent three weeks at Christmas time as vicar for Father Artz, who regularly drove back and forth between Narvik and Harstad each week, quite a journey in the dark, winter days on icy, mountain roads! That year I was enjoying a sabbatical year in Oslo, so Father Rudi invited me to fly up to help him. I accepted the invitation with some reluctance, thinking I would be lonely in Harstad. Such was definitely *not* the case. The people in the tiny parish could not have been friendlier. I was particularly impressed with the heroic little band of St. Elizabeth Sisters (almost all pensioners), who took me in, fed me, provided me with a Norwegian sweater, and even took me to a concert of the "Nine Lessons and Carols" in Trondenes kirke. On Christmas we had the most solemn midnight Mass that a priest and the sisters could devise.

Well, my reception at Harstad this summer was just as gracious. The redoubtable Sister Benedicta was awaiting me on the quay as the steamer pulled in exactly on time at eight o'clock in the morning. "Well, Father, the sisters will be waiting for Mass; then we'll have breakfast together." A young Polish priest who had come to the parish was away that day. Later I met him. He had been in Norway for four years and spoke good Norwegian. But he was preparing to emigrate to Canada where there were already a number of Missionaries of the Holy Family from Poland in Alberta. So the parish of St. Sunniva might again be without a resident pastor, although I was told that perhaps another priest might be waiting in the wings. My visit was a great reunion with the Sisters, who had once run the hospital in Harstad. When the state built a slick new hospital, the Sisters kept their old one, rented out offices to two chiropractors and provided bed, breakfast, and dinner for their patients, who were often flown in from far-flung outposts in North Norway. The Sisters are still running their modest enterprise. The food is good, the rooms spotless, and the atmosphere buoyantly Christian. I hated to leave the indomitable little group.

But time was running out. I had, alas, missed Tromsø, the largest city in North Norway and the Seat of the Bishop. That will have to wait for another visit.

This time I have also not touched on the serious problems which beset the Church in North Norway, problems not unknown to readers of *The St. Ansgar's Bulletin*: impossible distances (the Hammerfest parish includes all of Finnmark, in which there are officially 139 Catholics living in an area of 48,637 square kilometers), no native clergy or religious sisters, no Catholic schools, etc. There is now, however, a more receptive attitude toward the Church among the people at large than ever before. I think that the Pope's visit had something to do with this; although virtually all the 700 or so

Glimpses of Norway

(Condensed from "St. Olav" by JOHN T. DWIGHT)

In 1978 it was decided that St. Paul's School in Bergen (Norway's second largest city) must be torn down to make way for a new traffic artery. A new school and parish house is now rising on the site of the old rectory on the grounds of St. Paul's Church. There are now in the Bergen parish c. 3,000 parishioners served by three priests. They have taken advantage of the present low prices of construction and the job will cost c. \$6,000,000, covered partly by compensation from the city traffic department, partly from the government and municipality, partly from the diocese, and partly from parents, alumni and friends of the school. In the spring of 1988 the priests moved into a new rectory on Herman Fossgats; in the spring of 1989 the church basement was renovated to house parish meeting rooms. The new building will hopefully be finished in 1991. St. Paul's School has 225 pupils in 10 classes, as well as a vacation home, a pre-school and a kindergarten.

* * *

Following the Pope's visit (in 1989), weekly ecumenical services have been held in Trondheim's (Lutheran) Cathedral every month. Morning prayer is held on the first Monday of each month. The various churches have the responsibility of carrying out these services.

* * *

The new Pastoral Council for the Oslo Catholic Diocese came into existence on January 1, 1990, but its first and organizing meeting took place at Mariaholm, February 16 through 18. Officers of the former Lay People's Council, which ceases with the new Pastoral Council were nevertheless asked by Bishop Schwenzer to help in the organizing of the new council. The Pastoral Council will have a special responsibility to work out a long-range Pastoral Plan, strengthen cooperation between the council and national groups, forge better communications between the parishes, the national groups, etc., make recommendations in questions which touch the church's life and work in the diocese, and work out a plan for the economy of the Diocese with a view to increased financial independence.

* * *

Father Arno Gerritsmo, O.F.M. has died in Frederikstad Hospital. He came to Norway in 1950 when he was 31, to the Old St. Hallvard's Church in Oslo, where he also

Catholics in the North were present at the Papal Mass in Tromsø, there were far more Lutherans than Catholics among those attending. And the Catholic faithful whom I met (lay people, sisters, priests) were, indeed, *faithful*. They were leading lives of great charity and boundless hope — all flowing from their most precious gift of faith.

November 1990

CHARLES LELAND, C.S.B.
St. Michael's College
University of Toronto

worked with alcoholics and homeless people. From 1965 to 1972 he was the Youth Priest for the Oslo diocese and was very active with the Catholic scout troop. In 1972 he took over as Parish Priest at the new St. Hallvard's on Enerhaugen hill, became foreman of the Diocesan Priests' Council and advisor to the Lay People's Council. In 1984 he retired to become chaplain for the St. Joseph Sisters in the Grefsen area of Oslo. R.I.P.

* * *

In No. 6 and No. 7 of "St. Olav" magazine (1990), Father Olav Muller of Middle Norway gave an analysis of the so-called "New Age" movement, the zodiacal "Age of Aquarius", the amalgam of astrology with eastern religious elements which has reached Scandinavia as well as other parts of the Western World. While warning against many negative elements (from the Christian point of view), he also points out the positive opportunities in the revival of interest in religious matters.

* * *

A Catholic nun now has "Th.D." (Doctor of Theology) after her name. Sister Else Britt Nilsen, sociologist, theologian and prioress, and former editor of "St. Olav" defended her thesis on May 8 and 9. Her thesis was called "Through the Clergyman's Glasses" and dealt with a theological investigation of the church's view of marriage and the marriage service, and especially of the re-marriage of divorced people.

* * *

Bishop Goebel of North Norway has invited Polish Discalced Carmelito Sisters to Tromsø. Some will come from their convent near Reykjavik in Iceland, which recently celebrated its 50 years of existence (first under Dutch nuns, now under Polish).

May They Rest In Peace

Mr. Raino Aarnio, Worthington, Ohio
Dr. Stanley Fahlstrom, El Cerrito, Calif.
Most Rev. Joseph H. Hodges, D.D., Wheeling, W.V.
Mrs. Justin Jolson, Fairfield, Conn.
Mr. George T. Larkin, Winnetka, Ill.
Mr. Frank J. Lodeski, Oak Park, Ill.
Mr. James V. O'Brien, Elmhurst, N.Y.
Mr. Henry E. Patrick, Montgomery, Ala.
Mr. John D. Patrick, Ironwood, Mich.
Mrs. Margaret Soderquist, Fairfield, Conn.
Mr. Walter Vaughn, New York, N.Y.

News From Finland



*Most Rev. Paul Verschuren
25 years a Bishop*

On November 5, 1990, Christian Hellström was Ordained as a Deacon in the Church of St. Mary in Helsinki/Helsingfors.

The importance of Dominicans in medieval Sweden is hard to overestimate. Particularly is this true of the Diocesan missals which were produced in the latter part of that era. Missale Aboense is an example of this development in Finland. Sr. Catherine Broome has recently published a book, *Dominicus och Norden*, (Dominic and the North) which explores this important contribution.

The Francis Days on Kökars were held this year in early July. Bishop Sergio Goretti took part from Assisi. The Lutheran Bishop of Strängnäs, Jonas Jonsson, and the Lutheran Bishop of Borgå Finland, Erik Wikström, also took part. In addition, an Orthodox Priest preached.

New Members

Mrs. June Bailey, Buffalo, N.Y.
Mr. and Mrs. Marvin Barnes, Anchorage, Alaska
Mr. Don Bener, Fairbanks, Alaska
Ms. Margaret Binda, Saugus, Mass.
Rev. John A. Callaghan, S.J., Rome, Italy
Mrs. Edward A. Durham, Williamsville, N.Y.
Mr. John Fandel, Yonkers, N.Y.
Mr. J.P. Farrelly, Esq., Wallington, England
Miss Penny Gill, Granby, Mass.
Thomas J. Hagstrom, Weston, Mass.
Mr. John Hoyle, Waynesboro, Va.
Randy Hunt, Bronx, N.Y.
Mr. William Hyland, Ithaca, N.Y.
Jesuit Fathers, Copenhagen, Denmark
Mr. Louis Kallei, Chicago, Ill.

Dr. Herbert A. Lesseberg, Staten Island, N.Y.
Mrs. Ethel Holst Knudsen, Naples, Fla.
Rev. Robert Lichteig, Topeka, Kan.
Mr. Robert Mascelli, Philadelphia, Penn.
Esther and Franz Machacynski, Kingston, Canada
Jean J. Madsen, Ottawa, Canada
Father Carsten Martisen, S.J., Jersey City, N.J.
Ms. Eileen McDonald, Holliswood, N.Y.
Prof. Peter McQuirk, Rome, Italy
President, Legion of Mary, Westminster, England
Dr. Eleanor Meyer-Rogg, Staten Island, N.Y.
Father Richard Miles, Metairie, Louisiana
Mrs. Irene E. Miller, New York, N.Y.
Mr. and Mrs. Leland K. Miner, Wakefield, Neb.
Klara Morkeset, Aalesund, Norway
Sarah A. Muller, Bronx, N.Y.
Mr. and Mrs. Gary Nelson, Anchorage, Alaska
Mr. and Mrs. Edwin S. Olsen, Upper Montclair, N.J.
Mr. Michael Olson, Houma, Louisiana
Ms. Linda Potmesil, New York, N.Y.
Prince of Peace Abbey, Oceanside, Calif.
J.D. Salenius, North Quincy, Mass.
Dagny Falck Sivertsen, Bodo, Norway
Mr. Jerry Sondergaard, San Francisco, Calif.
Brother Robert Scanlon, C.F.R., Bronx, N.Y.
Prof. William J. Tighe, Allentown, Penn.
Ms. Anne Verlizzo, Bronx, N.Y.
Mr. Daniel Ahern, Nottingham, England
R. Dom Nielsen, O.S.B., Farnborough, England

A Request To Members

To my dear friends of the League,

It was said in 1910 at a reception in honor of Cardinal Farley that he ordered the three Scandinavian-American gentlemen appearing before him to start a Catholic Scandinavian Society.

Now, eighty years later, we are seven hundred and sixty dedicated members. Nearly all, as it were, Pen Pals as the vast majority are far afield. It is our Annual Bulletin that keeps them regularly posted on what is happening there and what we are doing here.

The Bishops of Denmark, Norway, Sweden, Finland and Iceland really need us and we would do more if we had a larger membership.

I ask you to please find among your friends one or two with "Scandinavian Roots" or folk who have read about these countries, or have happy memories of a recent visit or tour, and ask their support.

Thanking you once again for your membership of so many years of help and loyalty to Saint Ansgar's League.

I remain . . .

Sincerely yours,

Viggo F.E. Rambusch
President

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)



ST. ANSGARIUS

NORDBENS APOSTEL



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*

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 Rev. John E. Halborg, *Director of Programs*
and Co-Editor of the "Bulletin"
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Mr. John T. Dwight, *Editor of the "Bulletin"*
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 Mrs. Frances Wilks, *Assistant Secretary*
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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.

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