

ST. ANSGAR'S



BULLETIN

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Bishop Jozef Wrobel, the Newly Consecrated Bishop of Finland, Blesses His Diocese

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The Year of Saint Ansgar

The overwhelming event of this past year happened on September 11. It is hard to think of what happened before that date. In my experience, only Dec. 7, 1941 is anything like it in psychological impact. I am very grateful for all the letters of sympathy which came from Scandinavia. I had thought of printing them but perhaps they would only make the sadness of this hour all the deeper. Again, I thank you for myself and for New York members of the League.

Many of our activities follow in the same path. We celebrate St. Ansgar and St. Lucy. We go to Darien for a picnic at the convent. Often there is some kind of ecumenical celebration but this year was an exception. As noted elsewhere, I traveled to Helsinki and Chicago. I repeat again my appreciation for the warm greeting from Cardinal George and our friends from Sweden. We are very happy to add the name of Cardinal George to our masthead as an honorary patron. He joins Bishop Carlson in our episcopal friends.

St. Ansgar's League was founded in 1910 by a group of people wishing to proclaim their identity as Scandinavian Catholics. It includes many non-Scandinavians who wish to join in our activities. These are not only the events that we sponsor. We pledge ourselves to pray for Catholics in Scandinavia, we say masses for them on the days of their patrons. We collect mass stipends that are regularly sent to them. We are a source of information about the church in the north. We also are the recipients of bequests that enable us to help our friends financially.

During these last several years we have been able to send about \$70,000 in this way. Some of the estates which we receive have specific requests. We try to honor them. We also receive gifts for the Church in the north. Our latest donation was given to help remodel the house in Alta, Norway that will be used as a chapel. We have never been very good at collecting money. We try to distribute what we have between the various dioceses.

Americans tend to forget that the churches in Northern Europe are relatively new and that it is only since World War II that they have grown to their present size. This has been a period of rapid inflation and many of the Catholic emigrants are poor. Remember in your will the Catholics of Scandinavia through a bequest to St. Ansgar!

- JEH

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 people 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 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.

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



Musical Treasure: Piae Cantiones

One of the most remarkable musical treasures of the sixteenth century is the little book, *Piae Cantiones*. It is one of our few sources for music, secular and sacred, that was sung at that time outside of the church or courts. From it we have a number of treasures including the melody for "Good King Wenceslaus" and the Christmas hymn, "Personent hodie." A few of the songs are otherwise known such as "In dulci jubilo" but most of them are otherwise unknown.

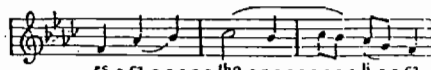
The full title of the collection is "*Piae Cantiones ecclesiasticae et scholasticae veterum Episcoporum*" (Pious Songs of church and school from the old bishops). It is thought that the songs were originally collected by students from Sweden and Finland who attended colleges in northern and central Europe, particularly Prague. Most of the songs are religious in nature and for the great Christian holy days. Perhaps back of this lies the old practice in which students went out singing to collect money for their support and these songs would be most useful. The first edition of the book was published in Griefswald in 1582 by a Finnish student, Theodorus Petri Rutha. The connection with Finland is not just chance. Finland had been the archduchy of John III and was more apt to be sympathetic with the Catholic past. Rutha held various positions in the government of John III and ended his life as a Catholic exile in Poland. The editor of the book was Jakob Finno who was the protestant minded rector of the cathedral school at Åbo. It must have been he who rewrote the songs to eliminate any invocations of the saints and especially of the Virgin. On the other hand Mary receives fulsome praise. This can lead to peculiar results. *Puer singularis/ O Christe stella maris/Salus in procella/Nate de puella/Dominum pro nobis interpellat*. (Singular son, O Christ star of the sea, Safety in the storm, born of a girl, pray for us to the Lord.) In other words, we are asking Christ to pray to himself. In the last verse of the song to Henry "*Christus Nobis Patrem oret*" it would make more sense if the line read "Henry, pray the Father for us." Both the words and music of "Ramus" are original. The Fazer edition notes that this is Finland's first national anthem. All the verses form an acrostic of Ragvvaldus, the name of two medieval Finnish bishops.

Some of the songs in this collection have remained in continuous use in Swedish and Finnish schools. In the nineteenth century we have accounts of Swedish students doing their begging trips and singing the Marian songs at people's doors. A few of the songs have made their way into the official hymnals of the state churches. In 1910 G.R. Woodward edited and Englished these songs which were published by the Plainsong and Medieval Music Society. They are currently available in a facsimile edition of the 1582 version that was published by Fazer in 1967. This house in Helsingfors also published a performing version in 1972.



Per - co - lum bam pandi - tur.
Ar - ca No - e - claudi - tur.

Chorus:



*Versus partes Rex Ericus
tendens domicilii,
sanctus praesul hic Henricus
comes fit exilii*

Kaikki: *Ergo plebs Fennonica*
...
Kuoro:

*Subit poenas patienter
palmam per martyrii.
Adest lictor vehementer
potum dans exitii.*

Kaikki: *Ergo plebs Fennonica*
...
Kuoro:

*Christum nobis pater oret
pacem servans patriae,
laudis turbamque decoret
firma fide, varie.*

Kaikki: *Ergo plebs Fennonica*
...

The greening branch of the olive
is shown by the dove
Two by two the kind of animals
are enclosed by Noah in the ark.
Chorus: Therefore Finnish people
rejoice in the gift by which you are
made Catholic
with the sound of the Word of God

King Eric went to the parts
of his home country,
The holy Bishop Henry here
he made teacher in exile
Chorus:

Patiently he bore his suffering
for the martyr's palm,
the executioner furiously came
giving him a drink at death
Chorus:
Father, pray Christ for us
keeping the peace of the country
and the sound of praise, may he adorn
it with firm and manifold faith.
Chorus:

Crusaders from the North

The King of Denmark, Knut Valdemarsson (1182-1202) spent Christmas in Odense together with many of the leading men in Denmark. The feast was celebrated in the traditional manner by attending church, with good food and drink. However the king and his men also had to occupy themselves with all the political problems which had arisen in the kingdom. While they were making serious decisions about pressing problems, a delegation from the papal palace came, entirely unexpected, to the royal palace. They had with them a message from the pope himself. The letter was read for the king and his men. It contained such sad news that the king together with all who sat in the hall with him began to weep and sigh as if they were speechless and broken down with their grief.

What was the news that these messengers-as well dressed as their message was sad-had brought with them to Denmark?

The letter was from Pope Gregory VIII, "the Servant of the servants of God", and addressed to every kingdom on earth and to kings and nobles, and their subjects. The letter was dated 29 October 1187. The papal delegation must have traveled fast in their trip from the papal palace to Odense.

The pope sent his greeting and his apostolic blessing, but went right to the point and wrote that Jerusalem had fallen into the hands of Muslims and he called on all of Christendom to make a crusade to retake the holy city with the grave of Christ. The pope's detailed description of the success of the infidels lacks nothing in comparison with modern descriptions of violence and cruelty. In Jerusalem, the godless Turks had destroyed altars to replace them with kitchens—they cooked a great deal of human flesh—the pope wrote. In their endless cruelty the Turks had killed so many Christians that there was no one left to bury those who had poured out their blood in Jerusalem.

Was it any wonder that King Knut and his men burst into tears and were speechless?

The brother of Archbishop Absalon, the rich and wise Esbern, was the first to regain his speech. He began to speak and in the manner of politicians began by flattering the pope. He praised him for his common sense, knowledge and wisdom, and expressed the hope that the divine grace, which revealed itself to the pope, might spread over all Christendom. This should be the answer of the Danes to the messengers, he added.

Turning to his countrymen, he wanted them to cheer each other up and turn away from all vice and all

that was incompatible with virtue, and not to try to imitate their ancestors. In former times there was not a land where the victories of the old Danish Vikings were not praised, he said. In Constantinople, Scandinavians made up the bodyguard of the emperor, and in Lombardy the name of the land itself was taken from the Longbards, that is to say the Danes with the long beards. At that time the Danish warriors had such long beards that they could be compared to the black manes of lions. Esbern also mentioned other countries where Danes in ancient times had fought and reminded them that the Romans themselves in all their power had shivered with fright before the warring Danes.

Esbern ended his speech by urging them to end their internal wrangling and fighting, and rather join in a greater and more useful war, then perhaps a glorious victory over tyrants could be achieved.

With this, a decision was reached. The participants considered the words in the papal letter and the speech of Esbern. After a while it appeared that of the chief men in the kingdom who were at Odense that Christmas, Our Lord had in a special way touched the hearts of fifteen of them. These fifteen came together and agreed that they wanted to go on a Crusade to free the Holy Land. They began to lay plans and prepare for such a crusade with enthusiasm. They swore an oath agreeing to stay united, they began to build ships, and they arranged that the plans for the crusade would be preached in the churches so that a sufficient number of warriors would be encouraged to join with them.

There was one who could not be happy with the plans of the Danish crusaders and that was the devil himself. "After the fall, his fallen nature had not lost its native shrewdness and he saw clearly—from what I can discover—what would happen if the Danes were able to accomplish what they planned," adds the Norwegian Augustinian monk from Tønsberg.

And the Devil had good luck for one after another of those who had sworn the oath fell away until finally there were only five of the great men left.

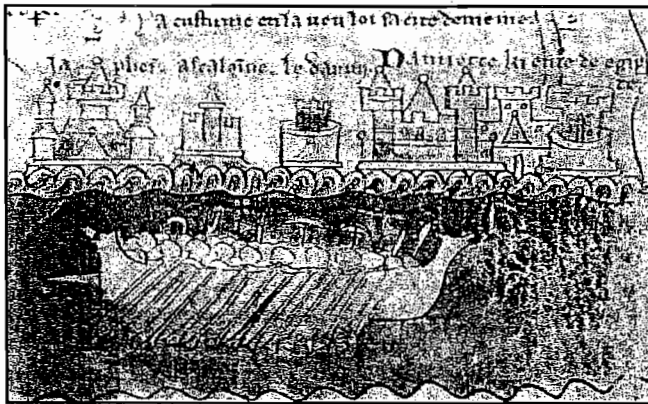
After long preparation, in the summer of 1191 the crusaders were ready to bid farewell to their wives, children, relation and friends. As soon as the wind was with them, they raised their sails and commended the trip into the hands of God, while with commitment and love they sang to the open heavens. The wind carried them towards the Norwegian coast where they landed near Konghelle. Here they were met by the Norwegian chieftain, Ulf from Lauvnes, together with 200 men who wanted to go on the crusade. Ulf was received

sailed on to Tønsberg, which at the time was the most important town in Norway.

From Tønsberg they sailed westward, but now discord first arose. Some wanted to take advantage of the favorable wind and immediately sail across the North Sea but Ulf wanted to continue to Bergen where they could take on more Norse men and where they could also say farewell to the Norwegian king, Sverre (1177-1202) who awaited them at Bergen.

Ulf's will won out and they set their course north to Bergen. On their arrival they found good mooring for the whole fleet. The ships were made fast while the curious Bergensers looked on wide-eyed. At that time Bergen was one of the busiest ports of trade in northern Europe with connections to many countries. It had great stores of wine, honey, wheat, clothing, silver and other goods. It also was a place of drunkenness and abuse of alcohol. Human nature was no different then than now and even the crusaders with their noble purpose fell down. The chronicler tells us

"That very same evil custom has worked its way into all the towns in the country, that is drunkenness, which causes divi-



Crusaders outside the town of Daimetta in Egypt.

sion and even drives gentle persons to brutality and strife. These misdeeds are even considered as fun and games in the towns. The townsfolk themselves as well as their guests have no limit to their drinking. When they are drunk from wine, they take to their weapons and set on each other murderously. They don't care if their disgraceful hands take innocent blood, and so you will find more damnable acts here than anywhere else on earth. You won't even find the heathen doing things like this. Some of the Danes got tempted by these evils, and when at night they had lost their senses while gathered at the drinking parties, the Danes and Norwegians began to fight and almost the whole town took up weapons...The next morning more intelligent men were called together to be judges in the fight which had arisen between the townsfolk and their visitors. After consideration they decided that the Danes had committed the worst crimes because they were guilty of laying hands on a woman of high estate in a very improper manner. The case was decided with the Danes being fined."

One of the Danish chieftains was Sven Torkillson.

He worried about the meeting between him and King Sverre. For some years Norway had been troubled by civil war, and King Sverre with his "Birchlegs" had fought hard against many chieftains to achieve sovereignty in the land. One of these was the rich Simon Kåresson who came from an important family. After the murder of the chief opponent of King Sverre, King Magnus Erlingsson at Fimreite in 1184, Simon had attempted to lead the opposition to King Sverre. He had been exiled for this reason and had gone to Denmark. Here he had been received by the important chieftain, Sven Torkillsson. These two had worked together to continue the fight against the king. They had met resistance and Simon together with the false royal claimant—the son of a turner—were killed. Simon came back to Denmark. This happened in 1190.

Sven took counsel with Ulf and the other chieftains as to how best to proceed to gain the king's forgiveness. They came to the conclusion that "someone should speak with someone." Ulf and some other chieftains went to the palace and after some lobbying they returned with the news that King Sverre would be willing to meet Sven. The next day the king received Sven with a kiss and said,

"My good man, I wonder why you have nourished such groundless hate for me, who have never harmed you or yours by word or deed, and have planned to destroy both me and my kingdom. I don't doubt that you will admit that you are guilty of the deaths of Simon and all his followers. But because the incomparable love of God, which can not be separated from his mercy, has awakened you to repentance for your crimes, I will also forgive you, because you have wronged God more than me..."

Then the king discussed the situation for a long time with Sven and the chieftains. He advised them to preserve the unity between them, be indulgent with each other, and to stick to their goal: to reach the Holy Land and free the grave of Christ from the heathens. He proposed that they set their course to the Orkney Islands. There they should spend the winter because it was now late fall. The crusaders did not approve of this advice; no one could show them how to manage ships. Before King Sverre said farewell, he gave them many gifts and the kiss of peace. He seemed to show greater friendship to Sven than to the others.

The Danish crusaders were now impatient, and they set sail for Stolmen, an island at the mouth of the Hardanger fjord. There they would wait for the main leader, Ulf from Lauvnes, who would come as soon as he had finished his talks with the king and the other business he needed to finish before he sailed. But soon differences arose among the crusaders on Stolmen. The most eager of them wanted to take advantage of the good wind and set sail over the North Sea without wait-

ing for the Norwegian chieftain. Sven was in a bad position. He had sworn a covenant with the other Danish chieftains, but also with Ulf and the Norwegian crusaders. The force split up: most of the Danes took leave over the North Sea while Sven and his men chose to wait for Ulf.

After a while, Ulf came to Stolmen and the chronicle tells us of Sven's joy in seeing his friend and of the discussion they held whether or not they should immediately begin their journey. Sven was caught in the dilemma of choosing between his Danish countrymen and his Norwegian friend. He chose the friend.

Ulf was the most seasoned sailor. He remembered that it was not in man's power to battle with wind and storms, for only God's power could still the sea and wind so that one could go dry shod through the sea. Ulf remembered the old Norwegian saying, "He who waits catches the wind (success): he who is in a hurry gets the headwind."

The result was that Sven and his men and one ship loosed the hawsers and set sail, while Ulf waited for more favorable weather. The chronicle says that Ulf, the seasoned seaman, could take advantage of the sea and wind better than the Danes who had departed ahead of him. He held a steady course and without joining the Danes, reached the shore he had set sail for. The monk, who wrote this chronicle, asks if this does not reveal what human persistence and clear sightedness can accomplish when God's grace works with it. Probably Ulf reached the Holy Land and just as likely he did not return to Norway. In any case he disappears from the chronicle and is not mentioned in other historical annals.

Sven who had left the greater part of the Danish force and also his Norwegian friends was now alone on the open sea with his men. The Chronicler writes that such a journey over the sea with only one ship is more foolhardy than wise and it was not long before storms arose. The sea rose so high that the waves hid the sun and the water loomed like mountains stretching to the heavens. That night, Sven's ship caught up with the other Danish ships which had left earlier but the joy in having the fleet reassembled would soon be drowned in the loss caused by a new and powerful storm. The storm raged so fiercely, that most of them lost all hope of survival. All night they fought the storm and death. The monk, who narrates, thinks that this night atoned for all of their sins against God's word in their weak human life.

Many of the Danish ships sank, also Sven's ship. Only 35 sailors survived when they made land in Friesland. The survivors held a conference. Many of them wished to sail farther but the greater part of them had enough of the sea and sailing and wanted to con-

tinue the journey by land. This was what was done when they decided democratically that the majority's will should be followed by the whole group.

The ship and all its loose contents were sold. The group continued along the Rhine to Cologne, from there they took the usual land route to Venice. Even if



An unbelieving sultan is won for Christianity and is baptized.

the chronicler had never been in Venice he gives a good account of the crusaders' visit in the City:

"Unbelievable things are told about this City. It is built out in the sea and is very populous. It has such a large war fleet that its reputation wakens fear in the people on the other side of the sea; yes, even in people as far as Alexandria. No less fright does it cause in Greece, (That is, the Byzantine Empire). Everywhere it is frightening and a danger for people, it can levy whatever taxes it wants to. When it has conquered some province, it forces the people without law or right to do service for which they are not legally responsible. In that City the men rested for a while so that with renewed strength they could complete their journey. All traveling people have the common urge to keep going and not rest before they reach their destination.

After gathering food and equipment, they boarded a ship to sail over the Mediterranean. I am not prepared to describe in words what struggles and hardship they endured before they reached the longed for harbor: godless people, fights with sea pirates, not to speak of the danger from winter storms or troubles like hunger and thirst and the unexpected bitter cold such as they had never known. Only their own tears of joy can show how happy they were when they had the soil of the Holy Land under their feet. They couldn't wait one second to fulfill their joyful desire to visit the holy places. Because the heathens had made peace with the Christians, anyone could now go wherever he wanted, and our men traveled in peace."

The peace accord between Christians and Mohammed's was the work of King Richard the Lionhearted. King Richard came to the Holy Land in 1191 at the head of his crusaders. In October of 1191 he sent a messenger to the Muslim force which was not far away. It was the brother of Sultan Saladin himself, as-Malik

as-Adil, who was on night watch and it was he who received the Christian's message. Al-Adil sent his young capable secretary to the camp of the English king. The secretary returned with greeting from King Richard who said that he would not break the promises he gave to his brother and friend, meaning al-Adil. To Sultan Saladin King Richard sent this letter, as is told by the contemporary historian who was in Sultan Saladin's service, Bahā Ad-Din:

"I greet you and say to you that Muslims and Christians are bleeding to death, that the land is being completely ruined, and that both goods and life are being sacrificed on both sides. It is time to stop all this. The matter at issue is Jerusalem, the cross and the country. For us, Jerusalem is a place for worship, and we can not renounce this city, even if only one of us should remain standing. The land from here to the Jordan should be handed over to us. The cross, which is only a worthless piece of wood to you, is of enormous importance to us. If the Sultan will deign to return it to us, we will be able to make peace and end this ceaseless strife..."

Sultan Saladin studied the Christian message with satisfaction. He conferred with his advisors and sent this answer to King Richard.

"...Jerusalem is as dear to us as it is to you. The city is even holier for us than for you, for it was from this city that the Prophet completed his night trip and the place where our community will gather on Judgment Day. Do not believe that we shall renounce or vacillate in this matter. The land was ours to begin with but you conquered it not long ago due to the weakness of the Moslems who dwelt there. God will not allow you to lay a single stone as long as the war lasts. Concerning the cross: it is a trump card in our hands and it cannot be returned except in exchange for something which is of real value to the spread of Islam."

So at the beginning, the two parties stood against each other, but both sides were tired of war and the wish to end the fighting was strong. Only three days after Saladin's letter to King Richard had been sent, the Moslems presented a clear and concrete proposal for peace. It proposed that the brother of Saladin, al Malik al-'Adil should enter into marriage with King Richard's sister, Joanna. She had been married previously to King William II of Sicily who had died recently. King Richard had brought her with him on his pilgrimage. The Muslims proposed that Johanna and al-Malik al-'Adil should reside in Jerusalem. King Richard should grant them all of Palestine which was in Christian hands and Sultan Saladin was to grant al-Malik al-'Adil the part of Palestine which the sultan controlled. The Sultan would also give his brother the title of King over Palestine. The holy and true cross would be handed over to the Christians. The towns and for-

tresses belonging to the Temple Knights would remain in their possessions but the prisoners held by Christians and Muslims should be set free. The King of England was to leave Palestine and sail home. This was the Muslim proposal to end the fighting.

This was hardly meant in earnest. The Muslim chronicler, Baha Ad-Din writes that the advisers of the Sultan laid this speculative proposal before the sultan and that he had quickly accepted it knowing that Richard would never accept it. Weeks went by. In November of 1191, the sultan received the following message from King Richard:

"..The king says, your friendship and admiration are precious to me. I have already told you what areas I will give to your brother and I wish for you to be the judge between us in the dividing up of the land. But it is necessary for us to have a foothold in Jerusalem. I pray that you propose a division that will not cause the Muslims to be angry with you or the Christians to be angry with me..."

Through the fall of 1192, continuous negotiations and skirmishes took place between the two warring parties. Both sides grew war weary. On 7 September 1192 an agreement was signed between Richard and the Muslims. Jerusalem was opened to Christian pilgrims who wanted to visit the most holy city in all Christendom. Richard was so involved in getting this treaty agreed to that he was even willing to give his own sister, Joanna as a bride to Saladin's brother. The peace agreement, or rather a treaty for a three-year armistice, made it possible for a small group of crusaders to visit the holy grave in Jerusalem.

King Richard was one of the leaders of the so-called third crusade. On the way home from this journey he was taken captive by Duke Leopold of Austria. He handed over the precious prisoner to the German Kaiser who in turn demanded of the British an enor-



Muslims liberate Christian prisoners.

mous sum as a ransom to set the king free.

The Danish crusaders reached the Holy Land and were able unhindered to enter Jerusalem which once again was in the hands of heathen and idolaters. Again, the chronicler tells us, the crusaders broke into tears and sighs at the fate of the city.

After the Danes had prayed at the holy places, they planned their return trip. Some wanted the path through Rome while others preferred Constantinople where they wanted to visit the many shrines of saints, here they were graciously received by the Kaiser who gave them gifts and entertained them. He tried to persuade them to settle down in his country. The Kaiser's special bodyguard, the Varangians, was mainly made up of Scandinavians equipped with their famous battle axes. The Kaiser felt the need to strengthen his bodyguard. In a letter that he sent to King Sverre of Norway in 1195 he had asked for 1200 Norwegian ax warriors to be sent to his palace.

The Danes were not congenial to his appeal and neither was King Sverre. The emperors of the Eastern Roman Empire sat uneasily on their throne and their reigns were often short. In 1203 Christian crusaders would attack Constantinople. The attack was led by the old and almost blind Doge from Venice, Dandolo. In 1204 the city fell to the crusaders, the Kaiser was driven out and a new kingdom was established, the so-called Latin Empire. Long before this, the Danish crusaders were safely home. This time they made the journey over land, through Hungary and Saxony.

When they came home they narrated their stories about the crusade. They repeated them in the guildhalls and public squares and little houses. The anonymous Augustinian monk (he only calls himself canonical brother X) wrote down their accounts in Latin. He called his account *Profectio Danorum in Hierosolyman*.

The manuscript disappeared and was forgotten for centuries but in 1602 a copy was found in Lubeck. So it is that we have been able to share in some of the experiences of the Norwegians and Danes who wanted to take part in what came to be called the Third Crusade (1189-93).

It is now more than 800 years from the time that these men shared in the attempt to solve the medieval conflicts concerning Jerusalem to the Oslo Agreement and the taking part of Norwegians in UN forces in the Holy Land. Little seems to have changed. Virtues like consideration, love and tolerance struggle now as then with greed, arbitrariness, suspicion, vanity and hate. Sigrid Undset's portrayal of human nature continues to be valid:

"The way of life and customs change a great deal with time, human faith changes in many ways, but the human heart never changes at any time."

-Bjørn Bratbak in *St. Olav*, 9 (1999) 111 (year)

The illustrations are taken from a manuscript Chronica Majorica written by a Benedictine monk, Matthaeus Parisiensis in 1250. They were included in The Illustrated Chronicles of Matthew Paris. They are published with the gracious permission of the librarian at Parker Library, Corpus Christi College, Cambridge.

Deaths

Mrs. Donald Baker
Mr. Tore Dormsjo
Rev. Bernard Guirsch
Mr. Richard J. Hofstad
Mrs. Helen Monosmith
Mr. Robert Olifers
Mr. Harry Olsen
Mr. Leo Orpat
Msgr. Eugene Sullivan
Mr. Cecil Suter



New Members

Prof. Harold O.J. Brown
Mr. H. Busch
Rev. Donald Dietz
Mr. Harry Donahue
Ms. Mary Gehringer
Mrs. Nancy Lind
Ms. Mary Long
Mrs. Irene McCormick
Mr. and Mrs. Edward Mosey
Rev. Joseph Senger
Miss Ethel Storer

A Frenchman in New York

Claudius Dumahut was born on 24 September 1841 at Court Pierre near Thiers, Puy-de-Dome in France. He studied at the diocesan seminary of Clement Ferrant and was ordained at the age of 23. We are told that he spent a few years as an instructor at the seminary. He then applied to Pope Pius IX to be a missionary priest in the North Pole Mission and in 1865 was sent to Wick in Scotland. He remained there one year and then went to north Norway. It was there that he was to begin his life long interest in ministering to Scandinavians.

The first Catholic parish in Norway was founded in Oslo on 9 April 1843. The second church, in Bergen, began its work in 1857. The pastor visited isolated Catholics as far north as Trondheim.

Work in the far north began in 1856. We have recounted the story of the North Pole Mission in these pages several times. It developed a number of mission stations and had more extensive work in Alta and Tromsø. The latter was the largest town in north Norway. Here the Catholics dedicated the Church of Our Lady in 1861. This church continues as the present cathedral for the diocese. The turnover of priests in north Norway was quick and probably devastating for the work. When Dumahut came, the pastor left for fund raising trip to America and Dumahut was left in charge. In 1868 he made a fund raising trip to America and France, remaining there for almost two years. When he returned to Tromsø he also spent some time in Hammerfest where there was not even a mission station. It is possible that it was there that he experienced life among the Sames which he later described.

In 1872, Dumahut became the pastor in Trondheim. That is a symbolic year in the history of Trond-

heim because the actual work of restoring the medieval (now Lutheran) cathedral began in that year. Msgr. Kjelstrup characterizes him as follows: "Dumahut, that highly gifted and capable founder of the mission in Trondheim, had all the properties needed to meet the problems that were to arise." For most of his time in Trondheim, he worked alone in the parish. He experienced the common struggles of Catholics in Scandinavia to be allowed to buy property. In 1874 he bought a larger property where he erected a three-story building. It held a church dedicated to the Sacred Heart, a rectory and apart-



The Rev. Father Dumahut

ments that were available for hire. However this space ended up being used for a seminary, the first Catholic seminary in Scandinavia. The bishop for north Norway called on a French congregation, the Missionaries of our Lady of La Salette to be the faculty. The new school would have as one of its aims to help missionaries sent to the north learn Norwegian ways and language. The new church was finally dedicated in 1881. It had seating for 300 persons. A parish school was also opened.

The church in Trondheim developed quickly. In 1878 four persons were added, in 1879 it grew by 35

persons, 14 of them Catholic emigrants and the rest converts. Life for Dumahut was not easy. Even his own apartment was commandeered for other uses. Kjelstrup writes, "Pastor Dumahut was used to a more independent position and had difficulties both with his bishop (a particularly prelatial prelate) and the Salesian fathers." In 1890 he resigned from Trondheim and left for America.

The first bishop of Brooklyn, Rt. Rev. John Laughlin, was conscious of the large number of immigrants in Brooklyn. There were at least 17 ethnic churches in the diocese. Dumahut estimated that there were 50,000 Scandinavians in the New York area, most of them Norwegians. A relatively small number of them joined churches with a Scandinavian background in the New World. Moreover, Scandinavian immigrants often married Irish Catholics of their own economic level. Rome hoped that converts in America might be able to influence the people of Scandinavia to return to their ancestral faith.

Arriving in Brooklyn, he gained permission to lease a house at 229 15th Street in Brooklyn where he said mass the first time 15 Feb. 1891. Very quickly he purchased a property at 328 14th Street and the cornerstone for the new church was laid 27 Dec. 1891, the first mass in the new church being said 30 June 1892.

The church Fr. Dumahut built in Trondheim (now replaced) was a beautiful structure enriched with several works of art. St. Stanislaus is an imposing church. The Brooklyn Eagle described it as "byzantine" but it might be more accurate to describe it as American romanesque. The limestone façade is distinguished by very fine carving and also arch shaped doorways and windows. The interior is shaped like a gothic hall church. The apse has three windows. They

are dedicated to St. Bridget, St. Stanislaus and St. Olaf. The two Scandinavian saints are the only Scandinavian details. I am told that at one time the Stations of the Cross bore Norwegian titles but the latter have disappeared. The side windows were given by people with non-Scandinavian names and there seemed to be no Scandinavians included in the first pastoral records of the church. Its parish bounds of eight blocks were probably never heavily Scandinavian. Part of the parish is a factory area. In 1914 it had 700 members with a Sunday School numbering 250 children.

Several priests attached to this church were also important for St. Ansgar. Fr. Frederick Lund was the Spiritual Director for some years. In 1935, the to be Bishop Edward Swanstrom was an assistant. In 1979 St. Stanislaus was merged with Holy Family. After six years of disuse it was purchased by the Catholic Coptic Patriarchate. It is a happy reuse for a church built for a group of immigrants.

Fr. Dumahut's health deteriorated. In 1912 he retired and moved to a house at 323 57th Street that had a chapel where he continued to try to serve American Scandinavians. He also was the confessor of the Sisters of Wisdom in Ozone Park. He traveled to Paris for an operation but his health continued to decline and he died 26 November 1918. The requiem mass was held at his old church and he was buried in St. John's Cemetery.

Dumahut had high hopes for the church in Brooklyn. He said, "The



Dumahut, top center

Scandinavians are an exceedingly intelligent race, and if present indications can be taken as a criterion it is evident that my doctrine will not be in vain." That hope, which was common among Catholics early in the last century was not to be realized either in this country or in Scandinavia. However I am constantly amazed at the number of American priests and bishops who have at least some Scandinavian heritage.

The anonymous writer of his obituary in the St. Ansgar Bulletin for January 1919 writes, "Father Dumahut was a most charitable, modest and humble character. No missionary applied to him in vain. The late Bishop Chatron, of Osaka, Japan, and priests of different orders, were always welcome at his home and they never left without assistance. The poor he never for-

got. For many years he fed poor people in his neighborhood and often paid their rent. Wherever he went people took to him because of his kindness. He was a great friend of the Little Sisters of the Poor and their works."

I should like to acknowledge the generous help of Patrick McNamara of the Brooklyn Diocese Archives. Fr. Youssef Bochra Nasri generously opened his church for inspection. Norvegia Catholica written by Msgr. Dr. K. Kjelstrup (Oslo 1942) and the relevant chapters written by Bernt I Eidsvig in Den Katolske Kirke I Norge (Oslo 1993) were important source material. The lamented Brooklyn Eagle was also consulted.

Help the Catholics of Scandinavia!

Leave a bequest to the Saint Ansgar's League in your will,
or donate cash and securities now.

For information on ways to structure your gift,
call Viggo Rambusch at (212) 675-0400

Early Visitors to America: Pehr Kalm

Pehr Kalm (1716-79) was born in northern Sweden of Finnish parents. They had left Finland because of the Great Northern War with Russia. He was a student of Linnaeus and in 1748-50 he traveled in northeastern America gathering descriptions of natural resources and also visiting the Swedish colonies on the Delaware. He became the professor of economics and natural history at Åbo, Finland.

Canada

The Litany of the Virgin Mary which, if I remember right is to be found in the *Livre de la vie* for Saturday, was read every morning by a soldier when we began to row the boat. It was never omitted, it was always read in Latin and the other soldiers always answered *miserere nobis* or *ora pro nobis*, when the prayers were directed to one of the persons in the godhead or to the Virgin Mary. It was amusing to hear them read so warmly in Latin although they did not understand the Latin language. I also noted that everyone in my company almost never neglected in the morning or at evening when he was to go to bed, to kneel and pray.

Philadelphia at Christmas

Today, Christmas is being celebrated in the city although not with such solemnity as with us in old Sweden. The evening before, the bells of the English Church rang for a long time to announce the approaching day of Christmas. In the morning, rifle shots were heard in various parts of the city; people went to church like they do on Sunday both before and after noon. The English church and the Swedes and Germans did this. The Quakers did not consider this day as more important than any other, they all

had their stores open so that any one could go in and buy or sell. Servants had three days vacation from work. Nowhere was Christmas celebrated with greater solemnity than in the papal Church. The day was observed with three sermons and what contributed the most to the beauty was the beautiful music that could be heard there today. It drew many people. It should be noted that of all the churches in Philadelphia, only the Swedish and papal churches have organs. There were some in English churches but they have gone to pieces and since then they have not been able to acquire new ones. The Swedish organs have gone into disrepair. It is only in the papal churches that there are organs today. The priest who is presently there is a Jesuit and he himself played a violin. There were some others with him who played the same instrument and made music. There was also singing from the gallery. People of all religions streamed to the high mass and even more to vespers. Beside the pews in the aisles and around the altar were placed branches of mountain laurel (*Kalmia latifolia*)... The priest was at the altar during the high mass, in the evening he was up in the gallery and played and sang there. Bread baked for Christmas was no different from that of other days, there was no Christmas porridge served on Christmas eve. No one knew about wishing a good and joyful festival of Christmas.

[Addendum, from 1750.]

Yes, people did wish each other a good and joyful Christmas, I heard some people at the English church do it: it made me happy. In the English church there was a sermon in the morning, but only a prayer service in the afternoon. Also there was only a prayer service on the

Second Day of Christmas. As I said before, the Quakers did not celebrate this day at all any more than any work day. They were everywhere doing joining and planing, the smiths were hard at work in their smithies and other manual laborers at their tasks. If Christmas falls on a Wednesday or a Saturday, which are market days, masses of Quakers but no others come to the market place with lots of goods. Only Quakers come to buy, no one else. Those had provided themselves with enough on the preceding market day that they do not need to shop until the market day after Christmas. The same thing happens on New Year's Day. The Presbyterians didn't used to bother much with keeping Christmas, but when they saw that their people went to the English Church, they also began at once to have sermons.

Mother Virginia: R.I.P.

On Monday, 17 December in the season of her name, Mother Virginia of the Infant Jesus died unexpectedly, peacefully and quickly at home in the Carmel at Espoo in Finland due to complications of leukemia. The funeral and burial were held 15 January 2002. We will miss her but are at peace and happy that she is not suffering. Sister Claire Marie was appointed Vicarress by Bishop Wrobel on December 7 after Mother Virginia resigned.

May the holy standard bearer Michael lead her into the holy Light which you promised to Abraham and to his seed of old.

Saint Lucia

When the people of Syracuse went eagerly to venerate the holy virgin Agatha at her tomb in the city of Catania, it occurred to Lucy, a venerable and most noble virgin of Syracuse at the same time to go to the festivities with her unwilling mother, Euticia, who had suffered for four years with a flux of blood that no medicine was able to cure.

Therefore, when the mass was celebrated for the procession, the Gospel reading concerned the one who touched the fringe of Christ's cloak: the woman who was healed from the flow of blood.

And when this lesson was being read, Saint Lucia said to her mother, "Mother, if you believe what is read, believe that Agatha who suffered for the name of Christ would merit this, as she always had Christ present with her for whose name she suffered. Therefore touch her sepulcher with faith and you will be freed.

When everything was over and all the people gone away, the mother and daughter prostrated themselves before the tomb and, weeping, began to beg her to help them. After offering many prayers, sleep overcame Lucia. In her sleep she saw the blessed Agatha standing in the middle of the angels, ornamented with gems. She said, "My sister Lucia, virgin dedicated to God, what you ask of me, you yourself are able to perform immediately. For also the faith of your mother assists you and lo, she is healed. And as through me the city of Catania has been elevated by Christ, so through you Syracuse will be ornamented as you have prepared a pleasant abode for Christ in your virginity."

Hearing this, she awoke and stood up shaking. She said to her mother, "My mother, I beseech you through her who saved you by her prayers that you do not choose a spouse for me: nor wish to seek from my mortal body the fruit of posterity. But all that might be coming to me that would be given to the mortal male cause of my corruption, grant me that it may go to the cause of my integrity, my lord Jesus Christ."

Selling their possessions and giving them to the poor, her spouse accused his most Christian spouse before Paschasius, saying that she lived contrary to the Roman laws. Paschasius, accusing her, began to entice her to worship devils. She responded, "This sacrifice is pleasing to God: to visit the poor, and to help those in need. And as now I do not have anything further to offer, I will offer myself to him in tribute."

Paschasius said, "To me, the keeper of the decrees of the master, you go on in vain." To which Lucia, "You keep the decrees of your princes, I keep the law of God. You fear princes, I fear God. You

desire to please them. I only desire to please Christ. You do what is useful for you, and I do what I know is useful for me." Paschasius said, "You have wasted your inheritance with seducers and you talk like a prostitute." Lucy answered, "I have placed my patrimony in a safe place. Never have the corrupters of mind or body influenced me." Paschasius said, "The Holy Spirit is in you." Lucy said, "They who live chastely are the temple of the Holy Spirit." Paschasius said, "I will have you led to a brothel. Because of fornication, the Holy Spirit will flee from you." To which Lucia, "The body never is polluted without mental consent. For if you have me violated against my will, chastity will be double crown for me."

These are the lessons for Matins on the Feast of St. Lucia as they are given in Breviary for the Diocese of Linköping from 1493. There is another medieval version of her life in the early Swedish Legendarium. Both Lives center on the pilgrimage to Catania and on her trial and death. It is interesting that neither of them mentions that as part of her passion she was blinded. The Legendarium adds, at the end of her Life, that December 13 is the Octave of St. Nicholas.

To the best of my knowledge there was no special interest in Lucia in medieval Scandinavia. I only know of one fresco in which she is depicted. The Life seems to be taken from a source which is most interested in exalting the patron Saint of Syracuse. In the late medieval ages, saints were popular because they could do something for the petitioner. Was there a saint in Scandinavia whose special province was eyes? In Europe (e.g. Magdeburg) there was the saint supermarket of the Fourteen Holy Ones. But none of these seemed to specialize in optics.

The effects of the Reformation came to northern Europe slowly and mysteriously. We are not always certain what was done in a parish church in the sixteenth century. There is an interesting notice in a liturgical book by the Swedish reformer, Laurentius Petri, where he writes that most of the dangerous superstitions are related to more recent saints. Outside of Biblical saints, he only furnishes propers for Laurence! There does not seem, however to be any special interest in celebrating Lucia in church.

While Biblical saints no longer had places in the official calendars of the reformed churches, they still were noted in the Almanacs that included both religious and civil material. There Lucy remains. Her name is even in the calendar of the 1695 Swedish hymn-

nal. December 12 has a note "the shortest day" and so the eve of Lucia is the winter solstice. Of some interest is that Dec. 8 still is listed as the Conception of Mary and August 15 is Dear Ladyday with a note 'sumtio', hardly indicating that these days were observed in church but that they had some kind of civic importance. The hymnal gives us a rhyme:

*Lambert Gregorii, nox 3st aequata diei:
Vitus & Lucia dant duo solstitia.*

Which translates: Vitus (June 15) and Lucia (Dec. 13) are the two equinoxes: On Gregory (March 12) and Lambert (September 17) the day and night are equal in length.

There are a number of folk customs which center around this day. Because Lucy is near to 'louse' it was a day to beware of small creatures. There were also connections made to Lucifer that placed Lucia in a dubious light.

It

| DECEMBER <i>FuleMånad 31 Dag.</i> | | | |
|-----------------------------------|-----------|---------------------------|----------|
| D.S.B.G.T. | Kal. Dec. | Helg. Övp. Fied. Dags. L. | |
| 1 f | XVIII | 4 | De |
| 2 g | VII | 3 | cem |
| 3 a | | | ber |
| 4 b | | | Bar |
| 5 c | XV | 8 | ba |
| 6 d | IV | 7 | Nicolaus |
| 7 e | | 6 | co |
| 8 f | XII | 5 | Con |
| 9 g | I | 4 | cept |
| 10 a | | 3 | Ma |
| 11 b | IX | 2 | al |
| 12 c | | 1 | ma |
| 13 d | XVII | | Lu |
| 14 e | VI | 19 | ci |
| 15 f | | 18 | a |
| 16 g | XIV | 17 | fan |
| 17 a | III | 16 | aus |
| 18 b | | 15 | ab |
| 19 c | XI | 14 | in |
| 20 d | | 13 | de |
| 21 e | XIX | 12 | Tho |
| 22 f | VIII | 11 | mas |
| 23 g | | 10 | mo |
| 24 a | XVI | 9 | do |
| 25 b | V | 8 | Nat |
| 26 c | | 7 | Steph |
| 27 d | XIII | 6 | Joh |
| 28 e | II | 5 | Pu |
| 29 f | | 4 | Tho |
| 30 g | X | 3 | mæ |
| 31 a | | | Syl |

Now one bakes and brews for Christmas/wanting to make good days for oneself./Anything chilling is unhealthy/The head artery may be bled/but not the knee/If you don't believe this do what you want.

was, however, as part of the Northern European celebration of Christmas that Lucia gained a place in that festivity. In Southern Sweden and Denmark, St. Martin's Day (11 November) was the first distant sign. On that day goose and black soup were served. The First Sunday of Advent with its Gospel of Jesus entering Jerusalem remains an important day. December 21, Thomas day, marked the beginning of the Christmas peace when all outdoors work should be laid aside. Second Day Christmas, Epiphany and St. Canute (13 January) had their own celebrations. For some, Candlemas (February 2) was the real ending of Christmas.

Lucia herself seemed to be a festival only in certain regions and no one seems certain as to when the day began to have importance. The earliest celebrations we know of took place in Värmland and western Norway together with Finland. On special days such as birthdays, coffee in bed was seen as a special treat. For some this might include a little nip of spirits. The ending of a school term called for celebration and that undoubtedly played its part in the growth of the Lucia celebration. The earliest description of a Lucia I know is found in an essay by Selma Lagerlöf (1858-1940):

December 13, early in the morning, when the landscape of Värmland was ruled by cold and darkness, in my childhood Saint Lucia of Syracuse still made her entrance into every home between the mountains of Norway and Gullspång river. She still wore, at least in the eyes of small children, a dress white with starlight, on her hair she had a green wreath with burning flowers of light, and she still woke the sleeping with a warm, fragrant drink from her copper kettle.

At that time I had never seen anything more beautiful than when the door was opened and she entered the darkness of the bedroom. And I would wish that she never ceased to show herself in the homes of Värmland. For she is the light which scatters the darkness, she is the legend which conquers forgetfulness she is the warmth of the heart which makes the frozen regions pleasant and sunny in the middle of winter.

I must admit that I think Selma is projecting backward some of the details of this account, remembering them from her old age but there is no doubt that by the middle of the nineteenth century, Lucia was celebrated in those areas. There was a literary attempt to describe Lucy as bringing food to a poor family but I think this is a romantic fiction. What is less certain is that anyone in protestant Scandinavia knew who Lucia was.

The excellent weekly for American Swedish Finns, Norden, describes the tradition of the Lucia celebration in Finland. The night of Lucia was one when the Evil One himself was loose and the wise person stayed

home with the doors locked. Infants must be baptized



The Lucia celebration of 2000. Front: Frank Sehn, Devon and Sarah Gulbransen, John Sehn. Middle: Vina Douglas, Brita Rambusch, Jennifer Rosario. Rear: Rolf Stang and Meredith Stone.

before this day or they might be taken by trolls. In the morning, early rising was in order. Everyone in the house should be treated to a little 'sup' and good food. By this day, the grain must be threshed.

One of the interesting phenomena of the nineteenth century is that the things once feared like trolls and witches now became friendly and rather entertaining facts of life. There is a wonderful play for children from about this period by Zacharius Topelius. It is clearly intended to be part of the festivities before the school closed for Christmas. A class is threatened with having to repeat a class in arithmetic on Lucia day. The children promise to study over the Christmas holiday if they can celebrate Lucia. Suddenly a man enters named Thomas. He says his wife is Lucia and that he is a poor pilgrim who wanders the world seeking nice children. The children give him ginger cookies and treats. Suddenly Thomas throws off his cloak and reveals himself as the Christmas elf. He counts in Finnish "Yksiki, kaksiki etc." and the children, now become dolls, learn to count. Then the children wish to be human again and suddenly Lucia appears as a young fairy, granting them their wish. The play ends and we are told, "The Lucia party begins with the curtain open and the Christmas elf hands out gifts." Happy days in Finland!

The classic study of Swedish folk customs was done by Martin P:n Nilsson. The medieval 'run stav' showed a scissors as the sign for the saint. It is interpreted to mean that from then on the nights grow shorter. N. tells us that the custom of celebrating Lucia traveled with students from western Sweden to the Uni-

versities where special celebrations were held. A Lucia was chosen and a torch light parade went through the streets at 4.00 A.M. to waken friends and summon them to a festive breakfast. A specialty for this day was the bun which today we call Lucy cats. (A men's organization from Värmland also began early in the nineteenth century to have a Lucia presentation at a meeting held in Stockholm.)

Various customs centered around this day. The threshing of grain was to be finished and a sheaf of wheat called a Lucy bride was brought into the house and the family danced around it. In parts of Norrland, Lucia was seen as the tribal mother of the evil creatures and the first wife of Adam (Lilith).

Lucia night was considered the longest in the year. N. reminds us of an old folk game: "The cow bites the beam of the stall three times: she says Lucy night is terribly long". The ram says, 'It's like two nights' and the goat adds, 'hang it all that's so.'"

N. considers the Lucia celebrations to be relatively late. There are various instances of girls dressed in white crowned with candles in connection with Christmas and Epiphany festivities. The star boys themselves, obviously have moved over from Epiphany. (The Lucia song itself is a recent Italian import. There are other songs which seem to belong to Epiphany but have been refashioned as Lucia songs.) The coffee in bed is a Christmas custom that is recycled to this day. The earliest known example of a school closing on this day occurs in Stockholm in 1740. The celebration began early in the morning and featured candles. Finally N. points out that the feast is celebrated in Sicily as a feast of light with a torch-light parade and a great fire in the city square.

RoseMary Appelqvist and Ulf Gripkow made another summary of Lucy customs in 1996. They begin by considering the importance of Lucy being the longest night of the year. This meant that all kinds of magic things happened and that water could turn to wine. If you went out at night, you might also find out what was to happen during the year. Like Midsummer, a girl could find out her intended husband. If the threshing were finished by this date, you could have a special drink of aquavit. The last to rise was called "Lusen" because the devil's grandmother, "Lussekärigen" came and strewed lice in the bed. In Norrland there was a tale that Lucy was Adam's first wife who had so many children she was ashamed. When God was to make a visit, she was afraid and hid some of them under the hearth. These became invisible and were the seed of all the evil creatures that people feared. Most of these tales are the kind of old wives tales that in various forms can also be told at Christmas or other days

(May 1, June 24). The authors also point out that the buns known as Lucy cats seem to have evolved from northern German buns and that "pepparkakar", the two common delicacies on the Lucy tray, are Christmas treats and not special to this day.

The earliest celebration I can remember happened in America sometime around 1940. A group of girls went out one evening to sing Christmas carols for older members of the parish. Sometime around 1950 I saw an elderly woman dressed as Lucia with a crown of candles and a long white nightgown. Her unhappy husband only said, "Oh how childish." At Augustana in Rock Island, Ill. and other Swedish American Lutheran Colleges, the custom had grown up to have a girl with her attendants offer coffee and a 'cat' to the suddenly wakened students. The earliest notice of Lucia in the Bulletin dates from 1964 when the day was observed

by the (much lamented) Jamestown Chapter. The following year, the celebration began in New York and has continued without interruption. It is our most popular event.

Sometimes the Lucia celebration degenerates into a beauty contest. It is just another part of the modern pagan celebration of Christmas. But it can be refashioned into a real celebration of him who came to bring light into the world and who also shines forth in his saints. He said, "You are the light of the world." Lucia reminds us to be candles shining in a naughty world.

-JEH

Blessed Mother Ursula Ledochowska 1865-1939

Blessed Mother Ursula is remembered on May 29, the day of her sudden death in Rome in 1939.

She was the founder of the Ursuline Sisters or the "Sisters of the Mortally Suffering Sacred Heart of Jesus", an order approved in 1923. At that time she was Mother Superior of the Ursuline Convent on Via de Caesaletto in Rome.

In 1906, Sister Ursula had an audience with Pope Pius X. She told him of her concern for Polish youth living in Russia who, under the pressure of russification were about to lose their identity. The Pope shared her concern.

She began her work in Russia by reorganizing a neglected Polish school in St. Petersburg. She went to Russia in street clothes because it was forbidden to wear monastic garb in Russia.

She remained in Russia only one year, rebuilding the school and learning Russian. In the spring of 1908 she left for Finland, to Uusikirkko in the area of Viipuri where a farm had been acquired for her. The beauty of the place overwhelmed her and when she heard the waves of the Gulf of Finland breaking on the shore, she immediately thought "star of the sea." This was to be the name of the school, which she would found. She began to study Finnish although the language of the school was to be Russian because that was the only way to guarantee opportunities for further study in Russia. The school functioned in the spirit of Polish Catholicism. French and German were also taught. When the main building was completed in 1909 it was called Star of the Sea.

The farm had been acquired on the autonomous side of the border with Russia because it was believed that

Swedish laws on religious practices were still in effect there. In Sweden nun's habits were not prohibited, convents could be established and religious orders, including the Jesuits were allowed to practice there. It was soon discovered that these rules did not apply to Finland. The convent was banned in 1911 and the Dutch priests were exiled although the school and the chapel were allowed to continue in an altered manner. Monastic garb was put aside and a sister was to be addressed as miss. Mother Ursula had calling cards printed for her using her name and title La Comtesse Julia Ledochowska.

At first the convent was to operate as part of the Ursuline convent in Krakow but it became apparent that Finnish conditions called for a more mobile society which was open to the world. The long black habit was unsuitable and Mother Ursula designed a new gray habit, the sisters now being called the "Gray Ursulines".

The convent was only able to operate openly for one year. Then it continued to exist in secret and relations with Rome were maintained by Mother Ursula's brother, Jesuit Father Wladzimierz Ledochowski.

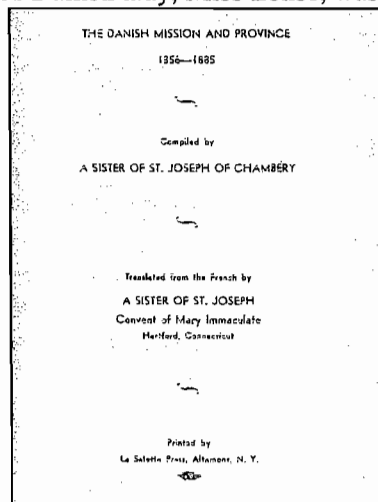
In 1914, at the outbreak of World War I, Mother Ursula who was an Austrian citizen was ousted from Russia. She fled to Stockholm. In the 1970s, Sister Ursula Koslowska entered the convent where she became interested in Finland. In 1976 she was able to begin work in Finland and the gray sisters had returned to the place where they started.

(Excerpt from an article by Vappu Sorri) Fides
10.2001

The Sisters of St. Joseph in Denmark

To a large extent the success of the nineteenth century Catholic Church in Denmark and Norway was based on the work of the active communities of sisters in those lands. Conversely, the limitations on religious orders, especially of women, was a problem in the return of the Church in Sweden. A charming record of the St. Joseph Sisters has been left us in the *Chronicles of The Congregation of the Sisters of St. Joseph of Chambéry*. It was originally written in French and then translated into English and published in Hartford in 1938. Both the original and the translation are by anonymous authors.

A Danish lady, Miss Lohse, was



Title page of the Chronicles.

hired as a governess by a Sardinian Count attached to the Danish Court at Copenhagen. Her duty was to teach the children Danish. She was impressed by the religious life of the family and eventually became Catholic. When the family moved to the Savoy, she followed them and there was impressed with the work of the St. Joseph Sisters in teaching and visiting the sick. She conceived the idea that the sisters should serve in Denmark. A plan was formulated whereby Catholics in the Savoy

would furnish the financial support for a Catholic hospital in Copenhagen. It would be staffed by the sisters.

At this point the Archbishop of Chambéry was approached in the hopes that he would give permission for this undertaking. It occurred to Monsignor Billiet that this was an extremely uncertain proposition. With great misgivings, four sisters were sent to Denmark. The mother house only provided them with money to travel as it was believed that they would be provided for in Denmark. A collection had been taken in Copenhagen and it was believed that there was enough money for the sisters to survive frugally for a year. They were to care for the sick in a Catholic hospital or educate young girls.

At this point we must review the situation in Catholic Denmark. In 1849 King Frederick II had signed a liberalized Constitution for Denmark. There were possibly 600 Catholics in the country and two chapels, one in Copenhagen and one in Fredericia, the latter had been created for hired Catholic soldiers in 1660.

On April 26 the sisters set off for Denmark accompanied by Miss Lohse and another Danish woman. "Paris was the scene of a very painful sacrifice: there the sisters had to divest themselves of their religious garb." It was thought that the protestants in Denmark would find it easier to accept them if they wore civilian clothes. It is at this point that we will follow the account of the anonymous sister more closely. I have indented the accounts of the sisters and my summaries of material are to the margin.

Sister Anne Therese wrote:

"I wish, dear Mother, to send you a few lines before leaving Hanover.

Here we are, garbed in a secular costume and God knows when we shall be able to discard it. Would you recognize your daughters in this garb? It certainly does not flatter our vanity. On entering the Custom House in Belgium, we could not but be amused by the way all the employees laughed at us. We attributed their not inspecting our luggage to this. One of them said in a low tone, "To what Order do you belong? To that of the Poor Ladies?"

"To the Order of St. Joseph," I answered. Our costume and demeanor made it evident to all that we were religious. In Prussia, no one dared come into our compartment; we frightened everyone."

(In Hamburg) they were accosted by a devout person who dreamed of charitable foundations; she disclosed to them her aspirations toward the religious life, on condition that her habit should be of silk, as wool gathers dust so easily.

(On May 11, 1856, Pentecost) the boat cast anchor in Copenhagen... The sisters on deck were finishing their morning prayers. The stronger were helping those who were so ill during the night. An icy wind was still blowing making this May morning very cold. Their thin clothing was no protection against the rigor of this Northern climate.

(The Denmark that the sisters came to was mostly protestant and much given to anti Catholicism. The sisters went immediately to their beds to gain a little strength before they went to assist at mass which was to be held at noon.)

Scarcely had the Sisters reached their beds, when a fearful uproar mingled with piercing shrieks and a horrible racket almost deafened them... Trusting in their Good Angels and arming themselves against evil spirits with the Sign of the Cross, the Sisters arose resolutely,

accepted this invisible challenge and went to St. Anschaire to assist at mass. This was to be their first personal meeting with the Danish people.

The narrator continues to explain that no one had thought that the sisters were by now famished. When Pastor Schurhoff proceeded to interview them, the Superior fainted and was only restored with a little cologne water. At two o'clock they were finally fed "a plate of sugared sorrel and a salad prepared with melted butter." The sisters said their prayers and then examined their surroundings. It was later described by a sister in these words:

I found what I was seeking—a small house, situated at the end of a yard; the only habitable part of it was a basement, as the first floor was a loft without windows, used as a store room, and accessible only by a skylight. The cemetery (was) on one side, a narrow, dark damp yard on the other...I traversed a long passage that led me to a steep flight of steps, the descent to the basement...I was almost choked by the damp, musty, glacial atmosphere. I found myself in a small room, tolerably well lit by a window about a yard square, looking out at the cemetery. The sisters literally slept on a level with the dead.

The description of the sister's living conditions continues at length. Outside of beds, there was no furniture provided and the sisters used their baggage for chairs. There was a tiny kitchen and the sisters had only one small sauce pan for cooking. Nor were the walls impervious to the rain and damp of the North Sea. One of the sisters said, "I contracted rheumatism in the 'Cave'; my bed was placed against the outside wall and the foot of it was under the sink." The Catholics in Denmark were under the impression that the sisters were financially provided for and the sisters thought that funds had been raised for their keep

in Denmark. The final result was that the pastor "became totally indifferent towards the Community and left it to its own resources." The sisters were reduced to taking in sewing and making artificial flowers.

A further trial for the sisters came with the twenty minute walk to church each morning for the five o'clock mass. Their lay clothing was not warm enough for a Danish winter. It occurred to them that this might be reason enough to begin to wear their religious garb again.

They hastened to submit their request to Father Schurhoff; and at first its realization seemed utterly impossible. But, considering that Mass was celebrated at a very early hour, when it was almost dark and very few people abroad, he reflected there would be little risk that the Sisters should be seen in their somber, austere garb. After many evasions, he ended by granting the earnestly desired permission, on express condition, however, that the costume should only be worn during Mass.

While the sister faced new difficulties when they decided to wear their garb at the (later) Sunday mass, both from the pastor and from the crowds which now jeered at them in the streets, finally the right to wear their habits became established practice.

A new difficulty presented itself in the person of Miss Lohse. She decided that she could rise to the position of "Foundress" and said to the sisters, "Poor children. What would you do without me? You cannot even express yourselves in Danish." She now decided that all contributions to the sisters should come through her and that she should choose for them "practices of humility and mortification." Finally she decided that she would move into the 'Cave' and took the best room for her own. She gave the sisters minimal instruction in Dan-

ish and they learned only one sentence: "Please, wait a while; Miss Lohse will be back soon." Finally the sisters rented her a room elsewhere and hired their own instructress in Danish.

With this, Miss Lohse turned against the sisters. She carried her crusade against them to the priests and leading members of the parish. She stirred up the local Catholic community by making crimes of "their nationality, their ignorance of the Danish language, their costume, the severity of their rule, their poverty, the manual work which charitable persons had given them for self-support." Their only friend seemed to be the Apostolic Delegate who urged them to accept the crosses that had been laid on them. Father Schurhoff decided that the sisters should be recalled and after the sisters had been in Denmark for eighteen months, he wrote a long letter to their Bishop in France, complaining of their poverty, their ignorance of the Danish language and their means of supporting themselves. To the Archbishop of Chambéry, the charges seemed groundless and he began to round up influential supporters for the cause of the sisters.

While the sister's ordeal was to continue for three and a half more years, they had begun to establish themselves. One of their benefactresses was Madame de Holstein-Ledrebrog, a name to become important in Danish Catholicism. She was still a protestant and gave what help she could in secret to the sisters. When she finally told her husband of her support, "he became very angry, 'as was' he said, 'his duty.'" Each week she sent the sisters food from her farm. In time this noble family was to become a part of the Catholic Church in Denmark.

It was at this period that conditions began to brighten for the sisters. As the anonymous author says, "The priests of the parish, who



Mass in the convent chapel, on Strandvejen, Copenhagen

should have been their real protectors, having deserted them, God, Himself, put them in the way of realizing his Divine plans." A poor woman, a rope-dancer by profession appeared at their door with her sickly daughter of twenty-two months. Despite their own impoverished conditions, the sisters agreed to receive and care for the child who in time was healed. She was the first of a series of children who were entrusted to the sisters. They found their vocation in providing a nursery for them and, in time, a school. A chance meeting with a man living in Denmark but from the sisters' home town found them a new and larger apartment. The sisters also began to receive funds from France and Austria and their financial situation was improved.

The continuing saga of these sisters is too long for us to chronicle in these pages. In 1938 the sisters claimed 30 schools, hospitals and other institutions in Denmark. Their work also extended to Iceland (a school and hospital), Norway and Sweden. In large measure it was the work of these and other sisters that provided the basic thrust of the

church in the North. They were the pioneers of the faith.

The Sisters of St. Joseph Today

Last year the Sisters of Saint Joseph celebrated the congregations 350th anniversary jubilee. Their roots take them back to Le Puy in France.

Much has changed since then—most visibly, the numbers: from our peak period when there were 500 sisters in the 1960s to today when the Danish Province counts 85 sisters with an average age over 70. They have two small communities in North Germany and five communities, varying in size, in Denmark. They have good relations with the Norwegian Province and the five sisters that have returned to Sweden.

Their charisma: to work for and with the "poor people" and "To find God in everything" still are the principles that they try to stay close to.

Since they have so many elderly sisters, one of their main ministries is to pray for people, both those close to them, family and friends, but also the whole world. Right now they are praying for the terror attack of 9/11 and the problems it

has brought to the whole world.

When we say that working with and for the poor is an important task for us we also have to be realistic. In Denmark, the social welfare system helps everybody with hospital, medicine, health insurance and good private and public schools. So the ministries of running hospitals and schools is not needed anymore. We have sold or given these institutions to others. The sisters have learned to accept the fact that they do not have the numbers to work in these institutions and that the need has changed.

The poor in Denmark are the "spiritual poor"—those who struggle with the meaning of life and those who want to return to God in a personal ongoing relationship. They have acknowledged a need for educating sisters to meet this spiritual need.

Five years ago the sisters started a retreat house in one of the larger communities. Ten sisters make it possible to give spiritual direction to people on retreat. As a province, this is a "common project" as were the schools and hospitals earlier. There are also many sisters who work and support, mostly on a voluntary basis, the Catholic parishes, shelters and soup kitchens. Sisters also visit in their homes the lonely people who are one of Denmark's poorest and fastest growing groups.

The sisters' web site is:

<http://home8.inet.tele.dk/csj/>

-Sr. Susanne Hoyos

Saint Birgitta's Legacy

In America

Birgitta had planned her Order to include both women and men. The latter were to be fewer in number than the former and were comprised of priests and deacons to say mass as well as men to serve in various capacities. While her rule has been described as being for a "double" monastery where men and women are roughly equal this is not technically what Birgitta had in mind. For many years the Bridgettine convents were organized as she had given orders but gradually the men died out. The last male Bridgettine died in 1863.

The first successful effort to revive the male branch of the Bridgettines was made by Brother Benedict Kirby. He was born December 28, 1929 and fairly early in life felt a calling to join a religious order. He failed to find an order, which answered his needs, and he became a nurse. He still felt a need to become a monk and by chance Marguerite Tjader Harris' book on Elizabeth Hasselblad came into his hands. On March 14, 1976 he and two followers began conventual life in the Dio-

cese of Fresno, California. In the following years the brothers tried to find a location in a sympathetic diocese which led to a number of moves. Finally in 1986 the brothers acquired a large property at Amity, Oregon. The new monastery was dedicated to Our Lady of Consolation. On July 4, 1991 Rome approved their constitution and the convent became a priory.

On April 1, 1993 Brother Benedict died, and Brother Steven Vargo became the second prior. The brothers follow the Rule of St. Augustine supplemented with the rule of Birgitta and their own constitutions. They attempt to follow the Bridgettine spirit. The brothers support themselves by making confections. They are noted for their delicious fudge.

In 2001 they marked their twenty-fifth anniversary. Present on this occasion were Abbess General Mother Tekla Famiglietti and sisters and abbesses from a number of Bridgettine monasteries and convents in Mexico and the United States. Archbishop John Vlazny celebrated the mass. There are now ten monks at the monastery: eight



Archbishop John Vlazny and Bishop Basil Meeking talk with Mother Tekla Famiglietti.

have taken permanent vows, one has taken temporary vows and there is one novice. Our members are asked to pray for vocations to this community and also for help in developing their charism.

(For further information see *The Brigittine Monks* by Ulla Sander Olsen available from the brothers at 23300 Walker Lane, Amity OR 97101)

In Cuba

"Our participation will grow!" declares Tekla Famiglietti, head of the Order of St. Birgitta.

After the President of Cuba, Fidel Castro, allowed the nuns of the Order of St. Birgitta to establish themselves on the island, the head of the order declared that this was an unmistakable sign of openness.

On a visit to Mexico, the Abbess who has a close relationship with the Pope said that this step not only benefits the church but all of Cuba where Catholicism is growing.

Mother Tekla was interviewed on the occasion of the twenty-fifth anniversary celebration of the Ordination of Luis Morales Reyes as bishop. She traveled to Mexico accompanied by Mother Elisa Famiglietti.

Today there are 52 religious houses in Cuba. They average eleven members but some have only two or three.

Is the work of the Pope bearing fruit? Castro has donated land for



The Bridgettines in Oregon: Br. Francis, carrying the Cross, leads procession into the church, immediately followed by Brs. Dennis and Martin.

the construction of a house so that the order is now officially established on the isle. After the pope visited Cuba there were signs of improvement. Much more is to be done. After all, much is missing with the economic sanctions and everything else.

The document which gives property to the Bridgettines transfers property from the State to the Catholic Church. The parcel is called "Las Lajas" which is located in the city of Havana. The transfer is gratuitous and is for the purpose of construction of a "seminar" of the Catholic Church.

-Tr. Laura Diecks

In Estonia

On September 15, 2001, a new Bridgettine Convent was dedicated on the outskirts of Tallinn. It lies next to the Order's medieval convent called Pirita. The sisters returned to Estonia in 1994 and since then have been active in caring for orphans and other unfortunate persons. The new convent will have a social center to continue the charitable work of the sisters.

In her speech at the inauguration of the new convent, Mother Tekla noted the deep impression the medieval ruins have made on the Estonian nation. She noted that the new center will attempt to live out the "spiritual values of Christian faith...to bring about a new humanity and build a new society....By discovering the primacy of God in life and history, we discover our brother who is standing beside us."

The medieval monastery of Pirita (Birgitta) was consecrated in 1436. Already in 1403 there were religious living at this site. The convent church was popular during the middle ages, visited by Estonians and Germans alike. Long after the reformation, mid summer celebrations continued here with kegs of

home brew being brought for the celebration. The buildings themselves suffered in the Swedish-Russian wars and "the final blow came in 1577, during the second siege of Tallinn by the Russians who killed everybody in the monastery, pillaged it, and put it on fire demolishing parts of the building."

The new convent is dedicated to Pope John Paul who recently visited Estonia. On the fiftieth anniversary of his ordination to the priesthood he was given money by a benefactor in Mexico for the convent in Tallinn. Help also came from various benefactors of other countries.

(From the speech by Mother M. Tekla Famiglietti, O.S.S. at the dedication ceremonies.)

St. Birgitta and the Finns

St. Birgitta lived from 1303 to 1373. She was born about the same time as Turku Cathedral was consecrated. In one of her visions, Christ told her that the Archbishop of Uppsala should organize the lands or Savo and western Karelia as church territories. These were lands acquired by Sweden in the Pähkinäsaari peace accord.

The memory of Birgitta has lived on in Finnish folk tradition. Pirkko and Pirjo are the Finnish forms of the name Birgitta. Children still call the ladybug "*leppäpirkko*" saying "Fly, fly ladybug to the side of the big stone..." They are asking the ladybug to fly to the corner stone of the Birgitta Church (Nådendal) when they want to make a wish because this bug was thought to be a messenger between God and man. The association for the ladybug and Birgitta came from the little red drops on the crowns of the Bridgettine sisters.

St. Birgitta is also linked to the bear. The northern hunting people believed that the bear was an intelligent and ensouled creature of heav-

enly origin. Hunters turn to her to control the bears.

The church of Halikko was dedicated to Birgitta and the Pirita market was celebrated annually on October 7, the date of her canonization. No work was to be done on that day. Sunday clothes were worn, home brewed beer was drunk and feasts were held. There are Birgitta churches in Loppi, Tuulos, Padesjoki and Lempäälä. Statues of Birgitta have been preserved in Hatula, Hollola, Padasjoki, Vanaja and Vesilahti.

In 1438 the second Bridgettine convent was established in Finland. It came to be located at Nådendal because that site fitted the description of Birgitta who wanted her houses to be situated by a lake or sea. At this convent, Sister Birgitta Amundsdotter embroidered an altar cloth for Huittinen Church. It is one of the most beautiful artworks from medieval Finland and is now in the National Gallery.

Birgitta's holy day continued to be celebrated up to the eighteenth century. As often happens in folklore, there also arose a negative connotation to her name. A naughty child was called a "trouble Birgitta" or the kind of Birgitta you couldn't get along with. Other examples of negative use of her name are to be found.

These traditions may arise from Lutheran propaganda about Catholic saints. They may also stem from the Birgitta legend on the doors of the triptych at Nådendal. The picture of the devil resembles a bear and the association of unruliness may arise from the picture of Birgitta's aunt threatening her with a whip. According to legend, Birgitta was thirteen years old when the Blessed Virgin taught her to sew. There were also legends of miracles wrought by Birgitta in Finland. A priest received his sight

and a person was cured of epilepsy.

In the year 2000, Pope John Paul named Birgitta as a patron of Europe. Birgitta may also restore devotion to Mary in Finland. In western Finnish speech there re-

mains an old saying, "Kyll maar" or in the name of Mary when the speaker wants to give special emphasis to what he is saying.

-Anemone in Fides 4.2001

Saint Bridget of Lindesborg, Kansas

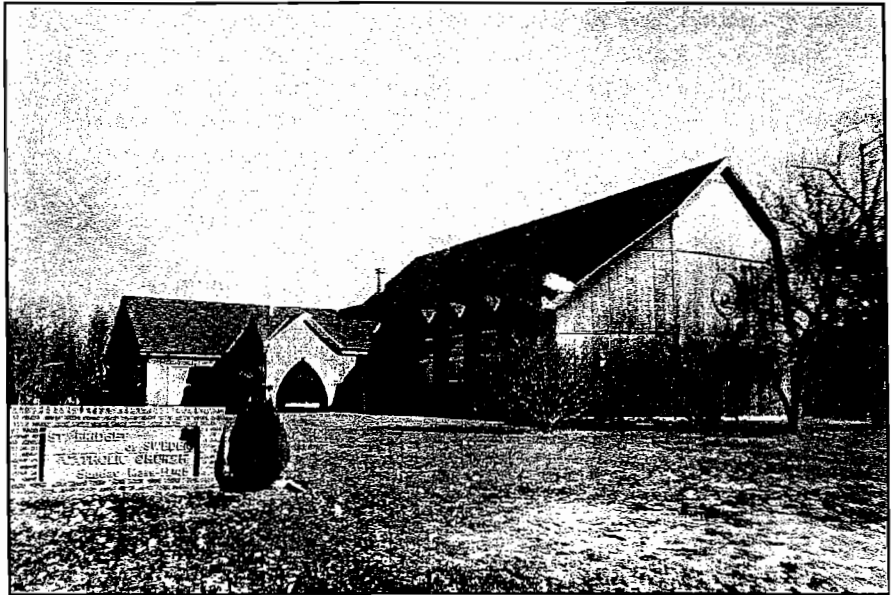
The Church of St. Bridget of Sweden is celebrating twenty years of parish life in October 2001. The first Sunday mass was said on 25 October 1981 in Burnett Center of Bethany College at the invitation of the president of this Lutheran college. He wanted to serve the many Catholic students at the campus and also meet the needs of the Catholic families in town. The first pastor of the parish was Fr. David Greb. The anniversary celebrations will begin with a mass offered by Bishop Thomas Olmstead. It will be followed with food, games, pictures and music.

After a few months, it was found that the room used at Bethany College was not large enough. Messiah Lutheran Church, which is near the campus, offered their facilities to the congregation. This was considered a miracle by many of the older residents, as the Lutherans had not always been too considerate of their Catholic neighbors. Within three years of its founding, a church was erected within walking distance of the college. This building is now in need of expansion as the 45 original families have grown to 85 with many young families and people who have retired and now live in Lindesborg.

Lindesborg was settled in the 1870s by Swedish immigrants. Some came directly from Sweden with Rev. Dr. Olaf Olsson and others from Chicago through the Chicago Colonization Company. Dr. Olsson was the spiritual leader for the Lutherans in the area. There are three Lutheran churches in the area, which have existed for more than

125 years. In 1902 there were five protestant churches in town. About this time there was only one practicing Catholic. She was the wife of a pharmacist and was a member of Sacred Heart Cathedral in Salina, 20 miles away. Their daughter also remained Catholic and her funeral was the first conducted by a Catholic priest in Bethany Home for the

By the 1950s other Catholic families had come to town: business people, teachers, military and civil employees of nearby military installations. A Catholic Ladies' Group was organized for social activities and to train Catholic children. In 1956 the first classes were held for Catholic children in borrowed space or members' homes.



St. Bridget of Sweden Church, Lindesborg, Kansas

Aged in 1983.

Outstanding among the early Christian families was that of Martin and Freida Opat, Polish immigrants who came to Lindesborg in 1932. Martin worked for the Union Pacific Railroad and their family grew to nine sons, all of them married and had children. Through the hard times of the depression and World War II they attended mass in Salina or McPherson. The first funeral in St. Bridget's Church was that of Martin.

Many Swedish traditions continue in Lindesborg. The Svensk Hyllnings fest held biannually honors the Swedish pioneers. The high school has an organization of about 40 dancers and fiddlers who wear authentic Swedish costumes. Midsummer Day and St. Lucy are also celebrated in Lindesborg.

Under the sponsorship of the Oratorio Society and Bethany College, Handel's Messiah is performed on Palm Sunday and Easter. It is considered to be the longest continuous

tradition of performances in the United States. The Bach St. Matthew Passion is performed on Good Friday. A number of other cultural activities take place this week. Lindsborg was the home of the painter, Birger Sandzen, and a number of artists make their home in the vicinity.

Through many years of hardship the Catholic residents have earned their way in the community. The Catholic Church is accepted and is

a supportive part of the community.

-Donna Opat.

Mrs. Opat was married to the third son, Leo, of Martin and Freida Opat.



Fr. Paul Oborny and Bishop Thomas Olmstead

Discovering a nun in the family

As a child, Helmer Forström remembered hearing the embarrassed whispers about a family member who had converted to Catholicism. As he later began to research his family tree, he discovered Sister Sofia or Ingrid Hjerpe. He wrote about her in an article published in Vantaan Lauri, fall of 2000.

Sister Sofia was an important teacher for the Catholics in Finland. Many summers in Stella Maris she trained boys to be altar servers. She was precise, stern if necessary, but also had a good sense of humor.

Ingrid Hjerpe was born in 1877, one of twelve children. Her father was a sexton in the Old Church in Helsinki. Her mother died when she was 14 and Ingrid had to look for a job to help support the family.

She did housework for some time but in 1896 Count Louis Sparre, a well-known artist and designer, hired her as a nanny. There she met many famous artists and celebrities of the day like Jan Sibelius and Hugo Simberg who visited the family. Mrs.

Sparre was a daughter of Carl Gustav Mannerheim, later Marshall of Finland and he gave Ingrid a scarf which she treasured. He had gotten it in the Japanese war. Even in the World War II, Ingrid and the Count kept in touch.

She stayed with the Sparre family for two years but the desire to care for poor and sick children grew in her. Encouraged by Sophie Mannerheim (sister of the Count) she entered the School of Nursing in Helsinki. On graduation she worked in a child care facility founded by Sophie Mannerheim. She later became its director.

While caring for the old Count Mannerheim, Eva Sparre's father, she became acquainted with his daughter, Anastasia, who later entered a convent in England. Anastasia influenced her decision to become a Catholic as did a close friend of hers, Siri Gripenberg, who had converted to Catholicism in Poland during World War I. In 1918 she became a Catholic.

In 1923 she traveled to Holland to join the Dutch Sisters of

the Sacred Heart. She took the name Sofia in honor of Sophie Mannerheim. She returned to Finland in 1933 and began her work in the children's home of the Sacred Heart Sisters in Helsinki. She was the only Finnish sister in the order. During the Winter War, the Dutch sisters had to leave Finland and Sister Sofia was left alone to care for the home with 16 children and also the home of the bishop. During the war, bombings forced the home to be moved, first to Stella Maris in Espoo and later to Sammatti. When the war ended, the Dutch sisters returned and a house for children was located on Edelfelt Street in Helsinki.

In 1949, the then 72-year-old Sister Sofia retired to Turku where a new children's home had been built. Even during her retirement she took part in the household chores. She died in 1968 at age 91. She is buried in the Catholic hospital at Turku.

Source: Jussi Vertanen, The Story of Sister Sofia (Vantaan Lauri, Fall 2000). Fides 19.2000.

News from Scandinavia

Denmark

Important Visitors to the Cathedral

Cardinal Walter Kasper was in Denmark to attend an ecumenical meeting with leaders of the Lutheran Church from around the world. As we know, the unity of the church is one of the important issues in this new century and therefore Cardinal Kasper asked both Catholics and Lutherans to pray for this unity. Ecumenicity begins in the heart, the Cardinal said. During the meeting the Cardinal visited the Cathedral on Sunday, 9 September and celebrated mass with the retired Bishop of Denmark, Hans Ludvig Martensen with Bishop Bela Harmati from Hungary and other priests from the Diocese of Copenhagen



Cardinal Walter Kasper at St. Ansgar Cathedral.

and abroad. Moreover, the Lutheran Bishop of Copenhagen, Erik Norman Svendsen, and the Minister of Ecclesiastical Affairs, Johannes Lebech, were also invited to the mass.

On 28 January we celebrated the 1200th anniversary of St. Ansgar with a solemn mass in the cathedral. On this important occasion, the parish priest and council invited the Queen to attend the mass. It was a great joy for us that she accepted our

invitation.

Admission to the mass was by ticket. A special booklet was printed so that all would know what was happening in the mass. Among the guests were a number of ministers from different religious communities in the area which we visit every year.

As some people came early, the organist, Rolf Tonshoff, had prepared a concert before the mass. The moment the Queen arrived, the procession began and the relic shrine of St. Ansgar was carried in procession. Bishop Kozon Czeslaw was the celebrant. The mass was very beautiful and prayerful and everyone was very grateful for the careful planning and the wonderful choral music. After the mass, people from the parish gathered in the parish hall for a reception and a buffet was held for the guests to give them an opportunity to meet the Queen. Afterwards the Queen had a conducted tour through the church museum with the parish priest, Dietrich Timmerman, the sacristan, Ulla Elquest, and the head of the museum, Bent Irlov. The queen was especially interested in the collection of ecclesiastical vestments.

Jose Novella

-Rev. Dietrich Timmerman

News from Katolsk Orientering

Niels Steensen's Gymnasium has never been more popular. It has 180 students and there are an additional 457 students in the "hovedskole" which goes from grade six to ten. There has been a conscious decision to maintain a strong Catholic and Jesuit identity. This is the only Jesuit Gymnasium in northern Europe and celebrated its fiftieth anniversary on 25 November 2000. A minority of the students are Catholic and a spirit of openness and tolerance characterizes the school.

There are now 34.000 Catholics in

Denmark, 21,000 of them have foreign origins. The languages of these groups need to be represented in Catholic pastoral care and liturgies.

A revision of the hymnal,



Queen Margareta viewing the Cathedral Museum.

"Lovsang" is being developed. One of the subjects being discussed is whether the present book should be divided into one book of hymn and another book for the liturgy.

St. Michael's school in Randers has been closed. It was 133 years old. The church in Randers began with the desire of an Irish railway employee who wanted a Catholic Church there and a Fr. Gorman came as the first priest in 1867. The following year he announced the opening of a school. He taught all the subjects until other teachers came. When the school closed it had 119 students, 20 of them Catholic. The school's financial difficulties centered in part on the debt on its building which dates from 1978.

The one time Nuntio to Scandinavia, Archbishop Bruno B. Heim, celebrated his ninetieth birthday this year. He is retired in Switzerland but remembers his years in the North with fondness. Among his remembrances was a letter that took ten days to reach him in Cairo where he

was assigned after Scandinavia. "Some days after I read that King Frederick was dead after a short illness, I received a handwritten Christmas letter from the king. He was very positive about our religion. He once told me that he visited Rome every year and when he was there he went everyday to the Vatican. For a long time he took Catholic instructions."

The Assumption Sisters have moved into Copenhagen. With declining numbers, they decided to move from the Als Convent into the city where the younger sisters would be able to engage in apostolic and charitable work. They have two young Danish women as novices.

On 29 April, the Carmelite Sisters at Hillerød dedicated their new church. There are now nine sisters at the Carmel of St. Joseph, six of these having begun as sisters since 1999 when the Carmelites came to Denmark. There were about 250 persons present when the church which holds around 50 persons was opened. The church, which had been a stall in its days as part of a farm, was completely transformed and of particular interest was the crucifix which is over 300 years old, a gift from a Carmel in Belgium. The convent has not been completely restored as yet because there is need for more donations.

The Montfort Fathers are marking 100 years in Denmark. They had been expelled from France and were seeking new areas of work. Bishop von Euch assigned them to Roskilde and the surrounding part of Sjælland. From there the brothers expanded their work not only in Denmark but also in Iceland. There are now two Montfort priests and one brother in Denmark.

The shortage of priests in Denmark has reached a critical stage. Eleven of the 81 priests serve two parishes and three priests serve three

parishes. Moreover one third of the priests have some kind of health problem. There are several priests who are to come to Denmark and in addition there are three men studying for the priesthood. At the Neo Catechumenate Seminary in Hellerup there are ten seminarians.

After a thorough renovation, the Lioba home in Frederiksberg was opened again for 28 old persons. The home that is owned by the Lioba Sisters will be operated by the community.

Count Holstein-Ledreborg died at the age of 81. His family had been active in Catholic affairs in Denmark for many generations and a grandfather had been Minister of State in Denmark. He had been chairman of the pastoral council and filled many positions. He was also interested in nature conservancy and had donated his share of the Ledreborg Castle to a preservation fund.

In 2001, the Franciscan Sisters had completed 70 years of service on the Farø Islands. Today there are six sisters on the Islands. Three are Flemish, two Irish and one Maltese. The sisters have built a new church since then with outstanding examples of local art. The sisters operate a very popular kindergarten that has 600 children on the waiting list.

A group that calls itself "Catholics for Freedom and Equality between faith groups in Denmark" has protested to the state what it considers to be inequalities. One of them has to do with the support which the state only gives to the state church: above money received in taxes from state church members, the state supports salaries, pensions and bishops from funds contributed by all Danes. Until the present, only Lutheran seminarians receive state scholarships (a Catholic seminarian recently was the first exception). Beside a number of such financial

inequalities, the group points out that the king or queen and many of the higher government officials must belong to the state church. The state church only represents 85% of the population leaving others often unrepresented.

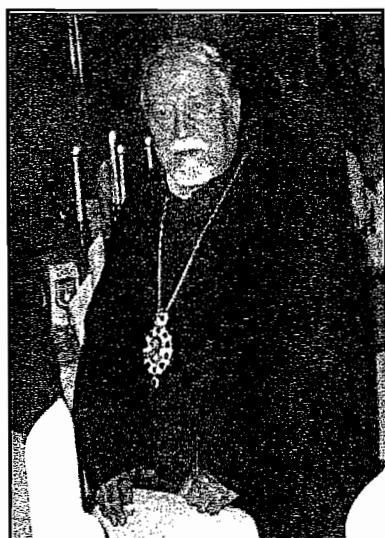
A New Bishop

It had been generally thought that there would be a long wait for a new bishop in Finland but the news came quicker than expected. The new bishop was to be Father Józef Wróbel. He was born October 18, 1952 in Poland. In 1974 he took

Finland

his first vows and joined the Order of the Sacred Heart of Jesus. He was ordained priest in 1979. He continued his studies at the Alphonsum in Rome when he earned a doctorate in sacred theology. His doctoral thesis was on Jacques Maritain. He has made several visits to Finland and once met Bishop Verschuren. He is a professor at the Catholic University of Lublin and his special field is bioethics. He speaks Polish, German, Italian, French, Spanish and Russian; He speaks a little English but feels he needs to practice it. He does not seem frightened at the prospect of learning Finnish and Swedish.

I had decided that I would go to Helsinki for this Ordination and so on 25 January I left a rather comfortable New York for Helsinki. There is a general thought in America that all of Scandinavia is shrouded in an all day dark at that time of year but that is not the case. Instead there is a general grayness which makes the occasional penetrations of sunlight to be greeted with euphoria. A driver met me at the airfield and drove me to a very pleasant hotel near that great temptation for shoppers, Stockmans. I had



Father John of Fuller, Orthodox Bishop of Finland.

part of a day to wander around and in my mind Helsinki is one of the most beautiful cities in the world. Many of the greatest modern architects were Finnish and there are also buildings by unknown builders, which in my mind are just as pleasing. I decided to honor my many years of ministry with a modern chalice by Wirkkala. I was also able to see the Orthodox Cathedral. It was built when Finland was a duchy of Russia and was probably part of the hoped for Russification of Finland. I have always thought that the Lutheran Cathedral could be turned into an Orthodox Church with very little work.

The next morning was set aside for the Ordination. Snow had fallen, wet and deep. It still fell: not flakes but snowballs of great size. Off we went through the endless snow. The rites were to be held at the Lutheran St. John Church. This was a very generous ecumenical loan as the Catholic Cathedral is a very small church. St. John is a gothic revival church and, when I had last seen it, rather dreary. But it had been restored recently and it was very warm and inviting. For the first time I met many of the Finnish

priests as well as Holy Spirit Fathers from America and Poland. The Scandinavian bishops were there as well as representatives from several orders of women. There were a number of ecumenical guests including the Lutheran Bishop of Helsinki and the Orthodox Bishop of Finland. He was in poor health and there was some doubt that he would attend but he not only attended, he also was present at the dinner in the evening and the Installing of the Bishop, which took place at our cathedral.

The Service itself was impressive. A great deal of it was in Latin, including the Propers and Ordinary and at the end of it a Finnish medieval hymn to St. Henry was sung (*vide infra*). Edward Cardinal Cassidy represented the Holy Father. In his speech, he reminded the congregation that the ordination of a bishop was the gift of the spirit, which had been passed on by the apostles in the laying on of hands. Through the Bishop and his priests our Lord, Jesus Christ, is himself present as the eternal high priest. He reminded the bishop that he was there to represent his people to God. The office of bishop is not an elevation but a task and a bishop should regard himself as a servant and not as a master.

Bishop Wróbel gave his speech in German. He said that he came to be part of the Finnish people and would try to learn their ways and language as soon as possible. The Polish people, of course, are well represented in the Catholic Church in Finland and in the evening they made a presentation to him.

Then it was through the snow to the Catholic Cathedral. It was amazing to see how many people could be crowded into the tiny structure as well as those who stood outside in the still falling snow. Afterwards there was a reception and it

was a joy to meet some old friends including Mother Tekla of the Bridgettines.

In the evening there was a banquet and we boarded a bus to take us there. I will not tell you all that happened but I was happy to sit with a Sister Jezrl from Tammerfors who told me of the small Swedish language chapel in Jakobstad. Also there was the accomplished editor of the Finnish church paper, Deacon Pentti Laukama. I had met him many years earlier and this was to be the last time as he died later this year R.I.P. The third table mate was the head of the Baptist alliance in Finland. I have forgotten his name. There are only about 3,000 Baptists in Finland, which came as a surprise because the Baptist movement was much earlier in Sweden and was then exported to America. I was brought up to distrust enthusiasts and so it is always interesting to realize that many of the concerns of these groups are very close to those of Catholics. He spoke of Finnish Baptists as being rather different from American Baptists and one way was that they were sacramental in their interests. I did not have time to explore this but the Swedish Baptists often began to move from the Lutheran Church because they regarded baptismal practices as unorthodox and then gradually moved to take a Baptist position including the need for adult baptism. I sometimes think that real Christians will find each other and that there is hope for a chastened ecumenical movement.

I had hoped to meet more of the people I knew but many of them left early. Bishop Brandenburg was unable to come because of an accident. Some of the bishops I met for the first time and I appreciated that opportunity. I was grateful for the generous hospitality of my Finnish hosts and I look forward to visiting them again.

-JEH

Deacon Pentti Laukama
(1 July 1945 – 14 July 2001)

Suddenly, death came to Deacon Laukama. He studied government, politics and theology at Helsinki University and Vienna, earning a master degree in theology. He served the Catholic Church in many capacities as a deacon, communications officer, editor (of *Fides*) and ecumenic. He was ordained a deacon in 1981.

He was well prepared for these tasks having been the communications officer for the Department of Customs and then secretary to Bishop Paul Verschuren. He had been active in bringing the Finnish churches together, especially in the field of Internet communication. He had been the translator and adviser for a number of publications and TV programs. He was often heard on television, especially as the narrator of the papal Christmas mass and also as a reporter on the short wave radio programs to expatriate Finns.

Laukama became a Catholic at age 23. He was the president of the Catholic student organization and developed a program to bring youth of various churches together to study ecumenical and international issues.

He is missed by his wife and children, family, friends and co-workers who came to know him as a true servant and helper.

(Abbreviated from an obituary by Maila Berchtold, Communications director of the Catholic Church in Finland). Helsingin Sanomat

News from Fides

On May 19, Bishop Wróbel consecrated the Church of the Holy Family in Oulu. This church was originally part of the parish in Jyväskylä. At first a priest came once a month and a mass was celebrated in

an apartment. The parish hall was built in 1991 but the church was not finished for ten years. The church bears a resemblance to the wooden churches of eastern Karelia. The architecture of these churches is influenced by Byzantine churches. The church has a cupola that is decorated with paintings influenced by Byzantium.

-Fides 11. 2001

A "virtual" convent has been organized in Finland by the Benedictines. It is a site on the internet: <http://www.osb.hu.suomenosb> The site is led by Father Chrisostom and is open to all who are interested in the Christian message.

-Fides 20.2000

Eleven teenagers from different parishes attended a summer camp in Jyväskylä. The usual camp activities of hiking and grilling and exchanging views went on. They thought that the Lutheran camp had a better camp atmosphere but that the Orthodox camp was more open and friendly. Getting up for morning mass sometimes seemed difficult. A young reporter thought that the penance service was "awesome." The camp closed with a pilgrimage to Köyliö and a mass in the medieval church.

The Carmel in Espö has finally gotten a bell that was donated to them by the German Ansgar Society. It was blessed by Father Jan Aarts on August 24. The neighborhood people have reported that it sounds good to hear the bell of a real convent as it carries over the woods and fields.

Members of religious order gathered in Jyväskylä for a day of devotion. There were also lively and thought provoking discussions. On Sunday, Bishop Wróbel celebrated mass. He also spent a pleasant evening with the sisters, a good beginning for future working together.

-Sister Theresa Jezl

Letter from the Carmelites

Dear Relatives, Friends and Benefactors,

More than ever this year we have come to realize the vital importance of our life of prayer. Prayer is our special vocation, which means that God deigns to listen to us and lest us be instrumental in promoting the welfare of all. With sufficient faith therefore, we can indeed "move mountains" and are praying earnestly for peace in the worked and an end to violence.

On November 30, the name of our new bishop was revealed to us. He is Father Joseph Wrobel. As busy as he is in his new diocese, he honored us with his first visit on Wednesday of Holy Week, offering mass in Latin and giving us a lovely homily on our need to receive the love of Jesus who always takes the initiative. He assured us that he prays for us every day. As yet he does not speak English. Fr. Jan Aarts acted as interpreter. He came again on the Feast of the Sacred Heart and then in July for the feast of Our Lady of Mount Carmel-tokens of his fatherly care for us.

Health has been a matter of much prayer during the year. Before Christmas fatigue suddenly overcame our chaplain, Father Guy Barbieri, who was forced to take a rest break. Then towards the end of April it was Mother Virginia who finally alarmed us, was taken to the hospital and pronounced "very ill" with pre-leukemia. She received the Sacrament of the Sick and responded to treatment while we stormed heaven with our prayers in union with friends and Carmels everywhere. One dear friend made a trip to Dublin armed with the Mother's photograph to touch to the relics of Saint Therese. By mid

May, she was able to return home; continuing treatment, which we hoped and prayed, would cure her. (Please note the announcement of her death in another part of the Bulletin).

A major operation in our forest has been the filling of trees suffering from disease or age. Men came with a sophisticated machine that soon cleared wide spaces, removing the trunks and leaving the branches etc. Not quite what we had anticipated. From time to time parties of young and willing workers have arrived to clean up the mess. God bless them.

We have lost Trumpa, our much beloved dog, who died on Christmas Eve while Sister Clare Marie was with her. Perhaps that box of 40 chocolates that she had eaten a few months earlier had something to do with it. She was 14 years old.

From late August until the end of November we have been blessed with the presence of Sister Irmen-gaard O.C.D. lent to us by her Carmel in Dachau, Germany. She gave unstinting help, including excellent cooking, for which we are deeply grateful. How we shall miss her!

Our Secular Order members continue to bring us joy and encouragement by their perseverance. On March 25, Helena Romppanen made her final promises to Bishop Anders from Sweden in the presence of Bishop Goebel from Tromsø, Norway and several members of the Order, a happy occasion. Fr. Jacob Ituralde-mack O.C.D. took over our Secular Order this year and made a fine impression on us all.

Very soon we will be celebrating the wonder of Christmas once more. Whatever happens, nothing can rob us of the hope and trust we must have in the infinite power and love of God "Who so loved the world that he gave His only Son" to be our Savior. Welcome Jesus. May his sweetness fill our hearts? A happy Christmas to each of you

Your Carmelite Sisters in Finland

The year 2000 with the celebration of "2000 years of Christianity" was very special for all Christians in Iceland who take their faith seriously. For us Catholics it was also characterized by the Holy Year and the remembrance of the salvation of mankind by Jesus Christ, 2000 years ago. With a thankful feeling, with confirmed courage, we started the year 2001. This year was more or less a "Normal" year. That means that we drew the knowledge of our Christian way of life from the sermons on

Iceland

Sundays, the catechetical lessons and spiritual conferences and talks. The encounter with the Lord in the celebration of the sacraments, particularly the Eucharist, gave us the graces to realize this Christian behavior. That means that for the priests and the sisters the main pursuit was to prepare and organize these things and to visit people. Because of the multitude of languages they use, it costs time and effort. Also the big distances in the country cause special problems and demand much time for traveling.

This does not mean that there were no particular events which gave a special "color" to the year 2001.



Our Lady, Star of the Sea

First we have to mention the consecration of the parish church of Our Lady, Star of the Sea, in Reykjavík. This church was built in 1989 and enlarged in 1997. On the occasion of its consecration on 24 May 2001, a bust of our Lady and the Child was installed. It is a copy of the original medieval statue of the "Star of the sea" in the basilica of Our Lady in Maastricht in the Netherlands. We hope that in Iceland where so many people are connected with the sea and navigation we will build up the veneration of Mary, the mother of Jesus, as the patron of sailors and their families.

Also the parish of St. Peter in Akureyri in the north was enriched and reinforced. In May two Carmelite Sisters of the Divine Heart of Jesus settled here to help the parish priest care for the church and catechesis. They accompany him as he makes the rounds of his very large parish (30,000km²) visiting people. In Akureyri, especially, they will take care of children. These sisters belong to the Central American province of their congregation, but they come from Croatia and Brazil. Thanks to their coming, the parish of Akureyri is now fully equipped.

Also the community of the Mexican sisters, "Sisters of St. Margareta Maria and the Poor" in Reykjavík is enlarged by a fifth sister. She will participate in the taking care of elderly people in the former Catholic nursery. It is also of importance that the contemplative Carmelite Sisters in Hafnarfjörður could welcome two new candidates from Poland. Their community now has 13 members.

On the other hand, two old Franciscan sisters had to leave the country because of their health. Also two older priests went to their homelands-Holland and Ireland-because they could no longer remain in Iceland due to physical and psychological weaknesses. We have a great hope that two or three



The new sisters in Akureyri

new priests—from the United States and Poland—will reinforce the number and working power of our priest teams.

It is also worthwhile to mention some events that took place last summer.

An Indian priest who has been working for eleven years in Brazil stayed for four weeks in Akureyri. Because he spoke several languages, many people there who came from Asia, the Cape Verde Islands and Brazil enjoyed meeting him. He gave talks to encourage them in their faith. Very interesting and fruitful was the visit of a young Philippine priest. He heard confessions and said mass and held conferences for the Philipinos in and around Reykjavik. He belongs to a young charismatic group which has re-evangelization of people as its aim. Spontaneously several prayer groups were set up. Our sisters of Mother Teresa of Calcutta will continue to take care of them until the Philippine priest comes back.

Also effective was the “Mariapoli”, the annual meeting of the Focolare, which took place at

Skalholt, the national center of the church in Iceland. More than 50 persons were present. Also they planned a prayer group to deepen their Christian faith.

For the sisters of Mother Teresa who have been in Iceland since the end of 1996 it was a great joy that on 14 July 2001, four lay persons—Icelandic and foreigners—made their vows as lay missionaries of charity. They sustain the sisters in their work, but continue their secular professions.

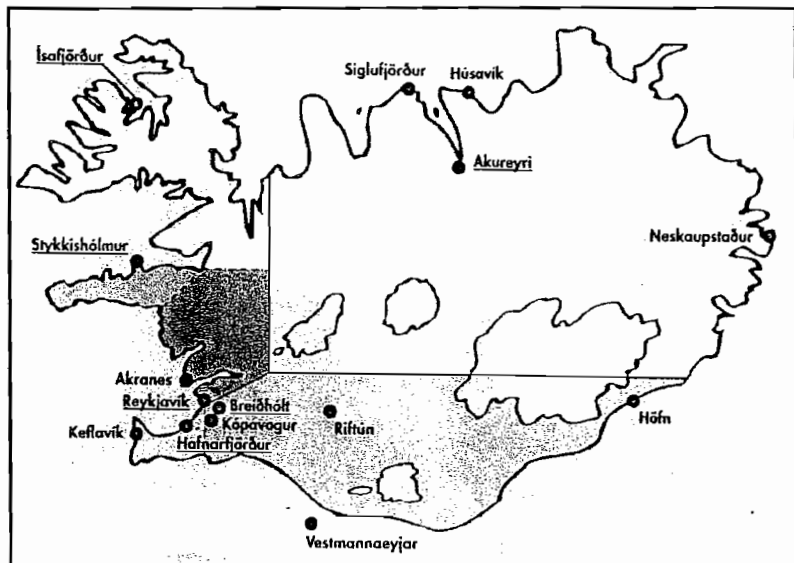
The weekly English language mass on Sunday evening in the Cathedral at Reykjavik is very important. A choir takes part in the songs that all the participants can sing. It is an initiative of the Sisters of Mother Teresa and the participants in the Youth World Day in Rome in 2000. Every Sunday the cathedral is full, particularly by young persons—also Lutherans. Apparently this celebration fills a need and collects many people who before did not find their way to the church.

Altogether we may be happy in the way our church in Iceland is getting along. We have no big internal problems or conflicts. All parishes and groups cooperate very well. This is certainly the result of a spirit of “communio” among the priests

and sisters. It is true that not all the baptized Catholics take part in the activities of the church. Particularly our youngsters are influenced by the secular mentality of society. Most of their friends are hardly Christian. Because most of our Catholic marriages are mixed, the religious education in the families is also not explicitly in favor of Catholic practice. Priests and sisters do their best to bring an attractive offer of catechesis and recreation. But we are not able to arrange big events. Our means are very restricted. So the care of the young remains a point of concern.

Another difficult problem is how to receive foreigners. Every year more of them come to Iceland, particularly from Poland and other Eastern European countries. From the Philippines and South America. Most of them are—originally—Catholics, but only a few of them try to contact the church by themselves. So our sisters and priests have to look for them. In many places in the country they offer masses, catechesis and talks to renew and confirm the connection of the newcomers to the church. This is not easy, but there are results.

The rapid increase of Catholics in the country demands big efforts



from the priests and sisters, they work very hard and find more and more help from active lay persons. We need more priests, particularly because of the big distances in Iceland. Fortunately a young Icelandic is interested in the priesthood and also some young persons from abroad are willing to help us to build up the church here.

All this will lead to results only if

we feel that many others in the world will sustain us by prayer and other kinds of support. We need this help, also to be convinced that we here "at the end of the world" are real members of the universal church and that our brothers and sisters are united with us.

May we depend on this support and also on the grace of the Lord, who is the only one who can build

us his house of love and peace!

-Johannes Gijzen
Bishop of Reykjavik

Norway

The Diocese of Oslo

Finnish Catholic Bishops

In 1521, Bishop Arvid Kurk drowned and then for about 400 years we had no Catholic Bishop in Finland. Our first Catholic congregation, Wiborg, dates from 1799 and Helsingfors from 1860. They were part of the Diocese of Mohilew that covered all the Catholic parishes in Russia. Mohilew showed very little interest in these very distant parishes that were in a Lutheran country. At times, at the beginning of the 1900s they were without a resident priest. The Finnish authorities were not interested in these small groups, so despite Catholic complaints, there was no change in conditions before Finland became independent and the Russian revolution made changes necessary. Then discussions were begun with the Vatican and on 15 December 1919 the Finnish churches were separated from Mohilew.

Finland then became an Apostolic Apostolate under the direction of a Bishop. At the same time, the chief responsibility for the congregations was given to the Sacred Heart of Jesus Congregation in Holland.

An Apostolic Apostolate is the same in practice as a diocese with the exception that it is not independent and is subject to a Congregation which was called Propaganda fide and now is called the Congregation for the Evangelization of Peoples. A positive side of this arrangement is that the congregation supports the vicariate, also financially. Finland's Catholics would have been unable to care for the expenses of the diocese without help.

The first man named was Father Johannes Bucks who became Apostolic Administrator 17 March 1921 and Apostolic Vicar 23 May 1923. That same summer he was consecrated as bishop by Cardinal von Rossum. Bishop Bucks had worked as a chaplain and pastor in Wiborg 1909-1911 when the authorities deported all foreign priests. He had learned Finnish and Swedish during the following years when he worked in Sweden. He had learned Polish before he came to Finland to administer to Poles in Finland. The Congregation of the Sacred Heart supported Finland financially and it had a tendency to try to influence the bishop's decisions, especially on positions, but Bishop Bucks made his own decisions after his own considerations.

He was the bishop until the fall of 1933 when at his own request he was able to leave but he was asked to remain until the next bishop was installed. That was Gulielmus Cobben who had come from Holland as a newly ordained priest to Finland in 1924. When he was named bishop in 1934, he had a wide acquaintance with Finland knowing both Finnish and Swedish and having worked in a number of parishes. There was a certain weakness in his nature that enabled the Holy Spirit Fathers to have more influence in Finland. It was probably under their influence that he resisted the sending of Dominican fathers to Finland but the pope finally overrode him. In 1955 Finland gained its independence from the Propaganda and became a diocese. In 1962 Bishop Cobben attended Vatican II and became sick. He asked for an assistant bishop and Pope Paul VI asked the Holy Spirit Fathers for their advice and they sent Paul Verschuren. He was ordained a bishop in St. Henry's Cathedral on 16 August 1964. There was a certain culture shock involved in coming to a strange country and it took him about three years to become acquainted with Finland and learn the languages. Nevertheless, even more than the earlier bishops, he identified himself with Finland and decided he would stay in Finland and be buried there. He belonged to the Dutch province of the congregation but after Vatican II this province lost members and new priests came from Poland. This was the case with the new Bishop, Józef Wróbel. He has had no pastoral experience but has been an academic. He is reported to be a man of prayer with intelligence and humor so we can look with confidence to the future and joyfully wish him welcome to Finland and pray God's blessings on him.

-Märta Aminoff (tr. and condensed by JEH)

At the end of last year's Jubilee observance, in December, we celebrated Bishop Gerhard Schwenzer's twenty-fifth anniversary as Bishop of Oslo. After a concelebrated mass in St. Olav's Cathedral, a reception was held in the new parish hall, Mariagården, just across the street. It was really a surprise for the bishop. He had planned to have everything kept low key. We couldn't let him get away with that. Many guests were invited and, true to Norwegian tradition, there was no dearth of speeches from the table. These were interspersed with musical, lyrical and rhetorical interludes. The bishop was presented with a large painting of Our Lady, the work of the Norwegian Catholic artist, Anne-Lisa Knoff. The artist's style is very detailed and symbolic, employing vibrant color tones with touches of medieval calligraphic floral decoration. This fine work, at the bishop's request, has been hung in the new hall as its very first decoration-appropriate for Mariagården-Mary's house.

As part of his thank you message to the diocese, the bishop promised intercessory prayers for all in his daily celebration of the Holy Sacrifice. A proper gift from his flock to a good priest and bishop.

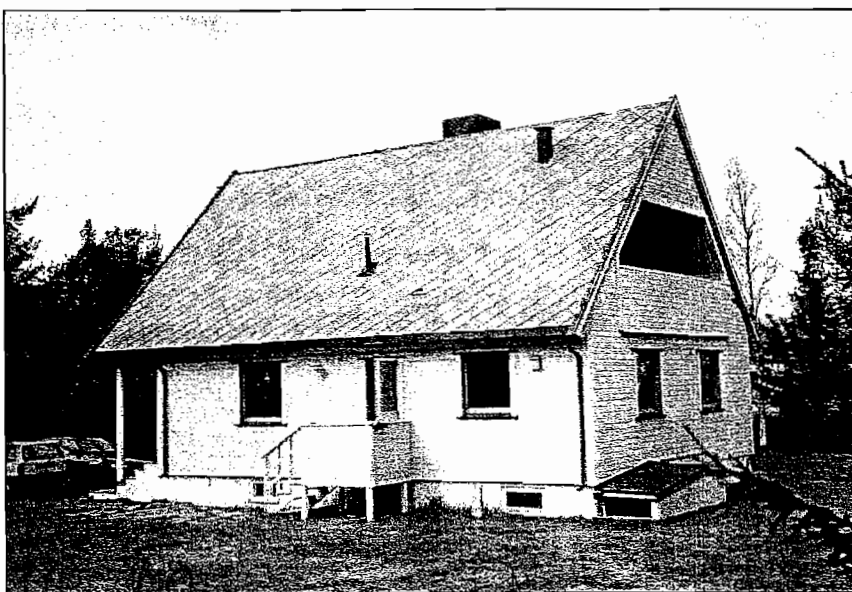
Maximillian Kolbe Publications is the name of a small publishing enterprise undertaken by a group of young Catholics. They have devoted themselves to presenting smaller works on devotional life, the lives of Saints and some biography. They do a fine job and their *Liten Katolsk Bønnebok*-little Catholic prayerbook-is a pearl for all Catholics. The layout is tasteful; the size of 70 pages in a compact breast pocket size is ideal. But most important, the choice of prayers is right on the mark. They are prayers every Catholic should know or perhaps a devotional heritage that no Catholic should be deprived of. I

have to mention that the beautiful Catholic prayer, the Memorare, is included and in its correct translation, finally. It has taken two generations of prayer books to get it right. This is a great little book to have along when traveling. The mass is printed in Norwegian and Latin; there is some catechetical information, a Biblical word list, a section on the Sacraments and a glossary of terms at the back. Perhaps some of you might enjoy seeing what the traditional catholic prayers look like in the Norwegian language. It can be ordered from Maximillian Kolbe Utgivelser, Akersveien 5, 0188 Oslo Norway. The price is NK 60, about \$7.50.

Father Alan Littlefield was the pastor of St. Francis Xavier parish in Arendal where he died suddenly in February at the age of 62. He was a good friend and an exemplary priest. He came to Norway from England right after Ordination in 1962. It was just a year before I arrived from New York. For several years we were the only English-speaking priests in the diocese. We discovered that we had many things in common. We had both attended diocesan seminaries; even the textbooks we had used were in many

cases-the same. Alan spent a year in Oslo learning Norwegian and then went on to Bergen and Haugesund and finally to Arendal 26 years ago. The cultural and physical isolation of our priests was not infrequently a severe and sometimes debilitating experience. One had to be strong spiritually and psychologically. There were really very few Catholics in the provincial towns. Arendal's Catholic population has more recently grown considerably due to the general influx of immigrants. Still, the town remains rather off the beaten track. No train goes directly to Arendal, one changes to a shuttle, a kind of Toonerville Trolley to reach the town itself. It's the deep south of Norway and smack on the sea. Alan had himself grown up in a provincial seaside town-Broadstairs in Kent. Its claim to fame is it was the birthplace of Charles Dickens.

The Arendal parish boasts one of the three Catholic schools in Norway, the other two are in Oslo and Bergen. It is a small school with only around 70 students but it is a fully accredited grammar school. Thanks to Father Littlefield's efforts, the school has survived difficult times due to shortage of staff



The chapel at Alta



Bishop Goebel at the dedication at Alta

and low finances. Alan was an educator in addition to his priestly calling. He was highly qualified with degrees in education from universities in England and Belgium. In addition to performing his parochial duties, he taught in the school. He knew his theology and had no truck with any relativistic watering down of the church's teachings. At the same time his ecumenical contacts and work were nothing short of phenomenal. He was frequently asked to speak on the Catholic Church at non-Catholic gatherings, both in churches and in classrooms of the state schools. His family had Catholic and Methodist members and he once pointed out that John Wesley considered the Rosary a very fitting form of prayer.

The Catholic Church in Arendal would have been too small for the funeral. The Lutheran Dean offered the use of the Lutheran Church that was filled to capacity. Some of the parishioners had raised the Norwegian and the Vatican flag before the church. Imagine the papal flag flying outside a Lutheran Church for the funeral of a Catholic priest!

It was just about six years ago that the Poor Clares came to the parish of St. Francis in Larvik which is about one and a half hours drive

southwest of Oslo. The parish had only been established a few years before and so the sisters had to live in quarters over the chapel that limited the expansion of the community. There are three sisters, one from America, one from England and another from Ireland. The little community's motherhouse is at Ennis in Ireland. Now a novice has joined and more room is needed. The town of Larvik evidently thinks highly of the sisters because a plot of land has been offered them at a nominal, really symbolic price. The corner stone for a proper convent has now been laid and in a year's time the sisters hope to see their new home, their house of prayer, a dream fulfilled.

St. Clare is also interceding for us in another area of the diocese. Northwest of Oslo, near the Swedish border, lies Kongsvinger. There, on June 16, Bishop Schwenzer consecrated the new church of St. Clare-Santa Klara. For the present the church will remain in the boundaries of St. Torfinn at Hamar which is about 45 miles away. St. Torfinn is our largest parish in square miles. It covers an area the size of Belgium. The Kongsvinger area has about 200 registered Catholics. Most are immigrants from

Vietnam, the Philippines and Poland. For the past 15 years mass has been celebrated once a month in a rented house with about 100 in attendance. A church building was sorely needed.

Your reporter is an American priest who came to the Diocese of Oslo 38 years ago. He is, or was, a New Yorker born and bred and attended high school in Manhattan, not very far from the site of all that horror and fiendish destruction on September 11. I was asked to celebrate a memorial mass for the victims, immediate and extended, for the benefit of the English speaking community in Oslo. I found it very difficult to compose a sermon. The Norwegian "*Maria, fredens dronning, be for oss*": Mary, Queen of peace, pray for us, kept coming to mind. It still comes to mind each time I watch a T.V. newscast. The Scripture words that describe Jesus Christ's public life thus, "He went about doing good" are not so over generalized as we might think. He was totally concerned with doing good. We are supposed to follow his example. Only the *doing of good* can stave off the *doing of evil*. So, down on our knees we must go and *Benedicamus Domino!*

My prayers are for you all.

-Fr. Olaf I. Waering

News from the Diocese of Tromsø

First of all I want to thank you deeply for your letter and the check you sent for masses *pro intentione donantis*. This time I am pleased to tell you we have bought a property with a house that is near by the cemetery in Alta and pater Egiert from Hammerfest is altering it to serve as a chapel.

In this house some of the rooms will be reserved for the priest when he stays in Alta. Here he can also give instruction to children and adults. If the community grows, we will have to acquire a building to be used only as a church but today the

house is just what we need.

Now the summer is coming back to our northern part of the world (June 6) and the leaves are green again. The last weeks I have been traveling to Hammerfest, Kirkenes, Narvik and Bodø to give the sacrament of confirmation.

I hope you are in good health and I send you my best greetings and thanks to all your contributors in the U.S.A.

[A letter of 9 Dec. 01]

August 19, 2001 was a very special day for us when the new chapel in Alta in North Norway was consecrated. Many people came to participate in the ceremony from all over the county of Finmark which has an area equal to the size of Denmark. The little chapel was full. For a long time it has been a dream to reestablish a chapel on the same spot where the first catholic mission was situated after the reformation.

Alta is 140 km south of Hammerfest, the biggest town in Finmark county. About 150 years ago (1856) missionaries from the North Pole Mission came to Alta where they founded their main office. The place was chosen because it was easy to go by ship to Iceland, the Faroe Islands and Greenland. It is also a short distance to Siberia and the northern part of Asia. In 1857 the first missionaries were sent to Trondheim in Norway, Reykjavik in Iceland and to Thorshaven in the Faroes. In Alta the six missionaries built a chapel and established a Catholic cemetery.

At the turn of the nineteenth century the life situation in Alta became more difficult and most of the Catholics immigrated to America. Here they could find work and build a new life. Today only the cemetery with its cross reminds us of the North Pole mission and the first Catholic community in Norway af-

ter the Reformation in 1537. The c. 60 Catholics who live in Alta today are very thankful to have their own chapel with regular services two Sundays each month.

Earlier this year the Catholic Church in North Norway bought a house in Alta from the Ministry of Defense. The house lies beside the old cemetery and cost \$150,000. It was partly rebuilt to accommodate a chapel that seats fifty.

All the Catholics in our diocese are very thankful for the support, prayers and economic help received from the St. Ansgar community. We intend to use your gifts and the personal contribution from Fr. Halborg to build a bell tower with a church bell. In this way we will make it visible and audible to the surrounding area that this house is a Catholic chapel. We appreciate the help we have received and that we have again a chapel in Alta. The Church has returned to the former residence of the North Pole Mission.

Just before I went to the Synod of Bishops in Rome I saw on the television that awful disaster which happened in New York. Only human evil and confused minds can plan things like that. I hope the American people will overcome this trauma. I pray for you and that God will bless America.

Many good and thankful greetings to all of you.

-Gerhard Goebel

News from Broen

A new denomination has arisen in Norway. It calls itself the Nordic Catholic Church. It was formed by clergy who were members of the Church of Norway and a few lay persons. Editor Claes Tande points out that there are many things this group shares with Catholics such as validly ordained priests but that they are not in union with the Pope. The (Polish) National Catholic Church

in North America has helped found this church and it has its orders through them. While members of the PNCC in America may receive communion in the Catholic Church, the same does not hold true in Norway, at least for the present.

Bishop Schwenzer notes that financial help from abroad (chiefly Germany) will to a large extent disappear in three years. At the present time, German Catholics contribute 40% of priest salaries. He asks Norwegian Catholics to contribute at least 1% of their annual income to the church.

Norway has received a new hymnal. It is called *Lov Herren* and is successor to a provisional hymnal that has been issued in 1974.

Americans might envy some of the contents. The mass is printed in Norwegian and Latin and 20 settings in Latin and Norwegian. Both Catholic and protestant authors are included. One of the greatest Norwegian poets, Petter Dass has more hymns given to him than are in the hymnal of the state church. Dass is an author who deserves to be better known in English speaking countries because of his virile, concrete speech. Chorales are given in their original forms, plainsong is printed in the traditional manner and modern music can be set in more advanced forms. (The problems of a Scandinavian hymnal are enormous. What notice should be given to newcomers from other lands and churches? Some Norwegians Catholics have resisted singing hymns by Luther. In Denmark and Sweden hymnal revision is in process. I must admit that I envy the work done in these three lands as I look at what is provided in America. JEH)

Ole Fredrik Kullerud reviewed the new Catholic hymnal in the Lutheran magazine. He noted the number of standard Nordic hymns

which it contains. He also praised the number of Latin hymns that it contains, many of which are also translated into the vernacular. He also praised the book for retaining the traditional wording of hymns as opposed to the hymnal of the state church that has modernized the texts. (From St. Olaf).

An attractive feature of Nordic church life is the pilgrimage. St. Mary in Askim made a pilgrimage to a Mary well. They said the rosary, said mass in the medieval Hovin Church and said the devotions of the Sacred Heart. Our Lady Church in Porsgrunn went on pilgrimage to a stave church that had a famous Madonna. St. Hallvard Church in Oslo made a pilgrimage to Vadstena. Bishop Arborelius came and said mass for the pilgrims. A seminar was held in the stave church at Røldahl that had a miraculous crucifix. The Olsok (Olaf festival) was held at Nidaros again. A Catholic mass was held in the Trondheim Cathedral on 29 July.

Bishop Gerhard Schwenzer celebrated the twenty-fifth anniversary of his episcopacy last year. He came to Norway as a Picpus father in 1974. He was named apostolic administrator of Trondheim. He succeeded Bishop Gran as bishop of Oslo. The development which he has noticed in his years in Norway is that "We are in a process to create a church, a fellowship of many peoples and languages. This process is well underway and I hope that we will succeed. My duty is to create unity, and this is the concrete situation that exists for us. This is the challenge."

The Carmelite Sisters in Tromsø are getting the guest house that they had hoped for. It will enable them to engage in ecumenical and prayer fellowship. The church in Askim meets in a remodeled house in the center of town. They have bought a lot for a church but the problem of financing a building remains. The

Clara Sisters in Larvik are waiting approval to build a new chapel. The nuns at Tautra have begun plans for their new convent. The house will be large enough for 20 nuns. Half of the funds will come from their mother house, Our Lady of the Mississippi in Iowa. (St. Ansgar has donated about \$20,000.) The Sisters of Francis Xavier celebrated their centennial. They were founded in Kristiania (Oslo) but most of their work was done in cities on the Norwegian coast. Their main work was done in the hospitals that they founded. They also did catechetical work and two of their schools continue to function. At its largest, it numbered 150 sisters in the decade before Vatican II. They continue to operate a retreat center and to do parish work.

At the end of year 2000, there were 42,409 Catholics in Norway. This was an increase of 914 from the previous year. Catholics amount to .94% of the Norwegian population. In addition to the number of registered Catholics, it is assumed that there are 20,000 unregistered persons. The congregation that had the largest percentage growth was Hammerfest. It grew from 311 to 390. Almost half of the Catholics in Norway live in the general area of Oslo.

The Augustinian canons of Klosterneuburg are planning to establish a house in Norway. Some of the members are from Norway. They plan to establish the community in Bergen and hope it can be accomplished before the end of 2003.

Pope John Paul has sent an icon of Mary to the Cathedral of St. Olaf. It will be placed over the main door where it will look down on the center of Oslo.

The congregation in Arendal has bought back the hospital that was once run by sisters. It will be used for an international school, nursery and youth center.

The Diocese of Tromsø has

bought a house in Alta that is in back of the historic Catholic cemetery. It will be remodeled into a chapel and living quarters for the visiting priest who comes from Hammerfest. (St. Ansgar has contributed \$6,000 for this project. Alta was the center of the North Pole mission of Pius IX.) A new house for sisters and a parish center have been dedicated in Molde. On 16 June, Bishop Schwenzer dedicated a new church in Kongsvinger. It will be called St. Clare of Assisi. There are about 200 Catholics who live in Kongsvinger. Many of them are immigrants. There has been a monthly mass here with up to 100 congregants present.

A congregation of refugees from Rwanda has come together in Tromsø. They wandered through Africa seeking a haven and in the process many of the children died. Some of them are working or studying but others are unemployed. They are trying to help the unfortunate in their homeland.

In 1967 an American monk, Robert Anderson O.C.S.O. came to Norway to live as a hermit. He lives on property that has been bought by a foundation in Hylland that is in Telemark. He lived alone for seven years when he was joined by a brother from Estonia. On Sunday and Wednesday an eastern rite liturgy is said. They follow the Benedictine rule.

News from St. Olaf

An Irish Cistercian monk, Michael McGregor, acts as chaplain for the Cistercian sisters at Tautra. He thinks that Tautra is an ideal spot for a convent. He intends to be faithful to his calling as a contemplative priest. He is impressed with the way the ecumenical movement has struck root in Norway. It seems to be taken more seriously than in Ireland where most people are Catholic.

Fifty Scandinavian Catholics met

in July to discuss the situation of being multicultural. In the cathedral at Oslo, 120 nationalities are represented. Other parishes have similar constituents. One of the participants described this as less of a problem and more of a resource. For immigrants from heavily Catholic countries, the way Catholics in Scandinavia have adapted to protestant cultures also may seem shocking. The newcomers also face the situation in which their children are quickly integrated into their new cultural surroundings. A woman from Ghana, now living in Denmark, remarked at how good it was to find a Latin mass in her new land.

Sweden

A Report from the Bishop

The year 2000 was a very intense year for our Diocese of Stockholm. As with all dioceses the world over it was the Jubilee Year. For us Catholics it was also the year when we received official recognition as a church in Sweden. This implied a lot of work in order to make up a reliable register of all the Catholics in order to receive financial aid from the state. Up to now about 95,000 Catholics have been registered but still some are missing. We reckon that a few more years are needed before we have a more accurate idea about the number of Catholics in our diocese. Many immigrants have lived in Sweden for many years and are still not registered in any parish. Even if the number of recent immigrants has diminished, we still get some, e.g. a good number of Chaldean Catholics from Iraq. Up in northern Sweden we have even discovered some refugees from Sierra Leone! I was able to celebrate mass for them in the Lutheran church in Dorotea where no Catholic bishop is supposed ever to have come before.

The year of 2000 also gave us about 25 new priests from other countries: Mexico, India, Nigeria-

and as always-Poland. Now we have 152 priests in our Diocese: 44 are of Polish origin and 24 of Swedish origin-and the rest from all over the world, just as the laity. This year we will have three ordinations of priests. The first one, a Polish Franciscan was ordained in Linköping in June. The other two-Magnus Nyman and Thomas Andersson-will be ordained within the next two weeks. Both of them were Lutheran clergymen before their conversion to the Catholic Church and they are both married. The Holy Father has given them dispensations to be ordained. Every year there are some ministers from the Church of Sweden who convert. This year two female ministers have also been received into the Catholic Church. Three deacons will also be ordained: one Swede, one Lebanese and one Columbian. Next year they will then be ordained to the priesthood. We also have a group of mature men preparing to be permanent deacons during the next year. At the present time, 18 young men are preparing for the priesthood, secular or religious. Actually, we have the impression that interest in the priestly vocation is growing. As for female vocations, most go to the contemplative orders but the Dominican Sisters also have two young sisters in formation. At the end of this month a new congregation of apostolic sisters will come to our diocese, the Carmelitas Misioneras de Santa Teresa. They will work among the many Latin American immigrants in Stockholm; there are approximately 30,000 of them, most of them having no regular relation with the Church. These sisters come from the Diocese of Houston. So Texas is helping us out.

We still have a need of new churches. On a regular basis we have to use about 40 or 50 churches belonging to various protestant denominations, mainly the Church of Sweden. Of course we are most

grateful for this ecumenical friendship. Still, the Catholics long for a church of their own where the Blessed Sacrament can be adored. At present a new church is being built in Trelleborg in southern Sweden. In Gävle a new church has to be built. Our old one, actually the oldest existing in the diocese had become too small. As the Orthodox had no church of their own in that part of the country, we decided to

give it to them. They are even poorer than we are! At the same time the official dialogue between our two sister churches started and it has proved quite fruitful. We also hope to start an official ecumenical dialogue with the Pentecostal Church.

The Jesuits of Sweden have big plans for the future. They want to start a center for Catholic Studies called the Newman Institute. Time seems ripe for this venture in our secularized society where the need for spiritual and theological knowledge seems to grow more and more. In order to get support and establish contacts with some Catholic Universities, they have asked me to go with them to the United States in the beginning of November this year. We are mainly visiting Chicago, St. Paul and Milwaukee. Being a Carmelite myself, the Carmelite nuns of Des Plaines and the Carmelite fathers of Holy Hill will also be visited. I think that this trip can be very helpful in order to establish more contacts between Catholics in Sweden and the United States. There is also a possibility that one of our most famous Catholic theologians in Sweden will come to the Catholic University of America in Washington DC. So in the future the Catholics of our two countries will hopefully come to know each other on a deeper level.

-Anders Arborelius ocd

News from Katolsk magasin

The problem of sexual ethics has been much discussed following a display called *Ecce homo* that depicted Christ as a homosexual. Fr. Axel Carlberg stated that homosexual practices are not conformable to Christian teaching and practice.

On 2 October 2000, a new seminary opened in Ståke. It is a former home of the Elizabeth Sisters. It has room for eleven students; there are presently five. Two professors will live at the school and other instructors will come to teach classes.

Unlike earlier students, they are all "cradle Catholics" and comparatively young. Three years of their instruction will take place in Rome.

The church in Gävle is one of the first Catholic churches to be built after Catholics returned to Sweden. It is now too small for its congregation and it has been given to the Orthodox for their use.

The Syrian Catholic patriarch, Mar Ignatios Moussa I Doud made a first visit to Sweden. There are now 2,000 Syrian Catholics in Sweden. Bishop Samir Mazloum, the patriarchal vicar for Marionites also visited the 3,000 Marionites in Sweden. Many of their members fled Lebanon in the ongoing warfare in that area. On Second Day Christmas, Bishop Arborelius ordained two former clerics of the state church. Magnus Nyman is a docent at Uppsala University and Thomas Andersson is working in a parish office.

Bishop Walter Kenny now has moved to Gothenburg where he will be nearer to the center of activity in that area. Msgr. Stjepan Biletic who is also the national spiritual director for Croatians will become Vicar General. Lars Cavallin will be the Vicar for the Bishop in southern Sweden and Marian Jancarsz is to be Dean of the Cathedral.

With the new method for support of churches in Sweden, the Catholic Church will receive about 59 million sk. There are about 100,000 adult registered Catholics in Sweden. In the past, Swedish Catholics have relied heavily on help from Germany. The salaries of priests, which were partly paid with German aid, will now be raised to reflect the end of this assistance. Some Swedish Catholics have protested the new support as being forced on them and a "cultural crime." Lars Rooth sj wrote to remind people of the difficult time of Bp Nelson and Taylor when they were forced to make "begging trips" to the United States and Germany to raise money. Bishop Brandenburg relied on his

German contacts to fund the Church in Sweden.

Sweden has withdrawn its ambassador to Rome in an effort to control state expense. In a comment, Lutheran Archbishop KG Hammer wrote, "For much of Europe and for large groups of people, the positions that the Vatican takes on international questions are of vital importance."

The Diocesan Youth Day gathered 800 young persons in Vadstena at the beginning of September. About 1,000 persons took part in the mass celebrated by Bishop Arborelius in the "blue church". Fr. Unnerstål and Maria Hasselgren wondered at the limitations of the self-examination before penance that mainly consisted of answering yes or no to a series of questions. Some means of deeper examination seems necessary.

The Passionist Fathers celebrated 50 years of work in Sweden. They began their work in Växjö and then built churches in a number of places in Småland. They came from England as did the missionaries of the middle ages and were accompanied by Passionist Sisters from Ireland. The church in Växjö began with 14 adults and three children. Today, the church cannot hold all the mass attendees.

The Papal Nuntio is scheduled to move to Stockholm from Copenhagen. The present Nuntio, Piero Biggio, will move to Stockholm. It is not certain what will happen to the nuntiatur in Copenhagen.

The Catholic hymnal *Cecilia* that is only a few years old is to be revised. All of the hymns in the present hymnal will be examined as to their use and the need for them. One of the problems with the present book is that it does not have hymns representing the many cultures making up today's church. The committee hopes to finish its work by Advent 2003. The Liturgical commission also continues to

Book Review

Harry Lenhammer
*Sveriges kyrkohistoria. Individu-
 alismens och
 Upplysningens tid.
 Stockholm, 2000.*

The arrival of the fifth volume of the Swedish Church history affords an opportunity to look at three other new books covering the same era. It is an important century for Swedish Catholicism as the first glimmers of a revived Catholic Church in Sweden can be traced.

It is unfortunate that the fourth volume seems not to have been published as yet. The seventeenth century marks a period of greatness and decay of the Lutheran reform in Northern Europe. It is possible to fill in this background under three headings. Lutheranism itself often became afflicted with an overly intellectual interpretation of what it meant by faith. Adolf Schlatter, a Lutheran biblical scholar, has described this religious settlement:

In the churches of the Reformation there quickly emerged another righteousness of the individual, not the righteousness of the one who works but that of one who knows, one "who believes all the articles of the faith." Because words alone do not avail, this righteousness was then replaced with that of bourgeois virtue or with the claim of heroic feat. (*Romans*, p. 22).

Jasper Swedberg, a Swedish Lutheran Bishop and the father of Emanuel Swedenborg, criticized the dependence on an intellectual faith as "*stor tro*," (big faith) one which left the individual unchanged either in mind or action. While it is possible to criticize the Lutheran faith of this period, it is also necessary to point out that it could still produce a J.S. Bach or a Leibnitz.

The northern countries had tried to make kingdom and church coterminous so that Sweden e.g. spoke and believed as one man. A number of young men

were sent to school in Jesuit academies in lower Europe and were never able to return to Sweden if they became Catholic in the educational process. The industrial need of the north often required 'guest workers' and these might be Calvinistic or Catholic. There were also hired soldiers needed who might belong to another faith. In Finland, there were Orthodox Christians who were treated rather tolerantly.

A number of religious and intellectual currents began to militate against religious uniformity. Increasingly radical pietism and splinter sects began to be formed. The enlightenment revolted against many of the assumptions on which traditional religion was based. National boundaries and censorship of books were not always effective. Queen Christina had her first glimmerings of Catholicism from the books her father's troops had stolen from the libraries of Catholic Europe.

Barbro Lindqvist has written the special article on Swedish immigrants in this period. In 1617 all Catholics were ordered to leave Sweden. Guest workers who were needed could remain Catholic but could not practice their faith in public or try to convert others. In the middle of the eighteenth century, there were possibly 2,000 Catholic workers in Stockholm. Many of them were artists working to rebuild the royal palace or associated with the theater. Many upper class children had French Catholic governesses.

Catholics were able to attend mass with some difficulty in the embassies of Catholic countries. In 1784 a Catholic mass was held in the South town hall and attended by many important personages to hear the music. By the end of the century, many of the guest workers were poor and reduced in number to c. 400. In the rest of Sweden and Finland, there were hired soldiers, glass and textile workers and various merchants. Until 1781 they were not allowed to have any contact with a priest and only in that year could children of Catholic parents be fostered in the faith.

Two of the newly arrived books deal with Swedes important for the religious development of the century. Probably (in international perspective) the three greatest Swedes are Birgitta, Carl Linnaeus and Dag Hammarskjöld. Different as they are in period and religious perspective they are all three gifted with a certain practical and mystical intelligence which sets them apart. It is necessary here to point out Sigrid Undset's devotion to Linnaeus. She visited his grave when she was in exile in Sweden during the war.

Linnaeus: *Nature and Nation* by Lisbet Koerner stresses the practical side of the Linnaean researches. The

Lisbet Koerner
Linnaeus: Nature and Nation.
 Cambridge, MA, 1999.

eighteenth century was, after all concerned with making useful discoveries. His classification of plants on the basis of their sexual factors into a binomial system was a practical way of sorting out the floral kingdom. Linnaeus thought of himself as a reformer, a new Martin Luther. This was a Luther, however, who saw God in nature, a God of law who judged infractions of the natural or ethical order. There was no room in his thinking for redemption. As was



Plate from Linnaeus's *Systema naturae*, 1758-1759.

common in his time, he was a Gothic, stressing the noble inheritance Sweden had from its mythical Gothic ancestors. "His science was the light that will lead the people who wander in darkness."

For Linnaeus the world was religious in its organic harmony. "I saw the back of the infinite, all knowing and almighty God as he passed and I was overwhelmed." While he did not write a natural theology and continued to attend Lutheran services, he marks the beginning of the enlightenment in Sweden. Over his bedroom door he had written "Live innocently, God (numen) is present."

Emanuel Swedenborg illustrates the religious condition of the eighteenth century from another angle. His life and thought are traced in a fine new

Lars Bergquist
Swedenborgs hemlighet.
Stockholm, 1999

biography by Lars Bergquist, *Swedenborgs hemlighet* (Swedenborg's Secret). As noted above, he was the son of Jesper Swedberg who, among other things was the Lutheran bishop of the Swedish Delaware colonies. His autobiography (which should be englished) is an interesting account of a man who saw a world full of angels and divine interventions. While open to the religious developments of his time, he seems oblivious to the growing acceptance of a mechanical universe or a split between matter and spirit.

Emanuel was to face these problems in a real mental conflict. In later years Emanuel was to characterize the influences of his young life: "They could not think without referring to space, time and humans. They could never learn the spiritual language which is spoken in heaven and which can only be understood by the spiritual, inward man." After his vision of Christ in April of 1777 a new world opened to him which he sought to portray in a long series of writings. The second coming of Christ meant a new presence in which the biblical truths would be properly understood. Emanuel saw his name as being a sign of his importance in this new coming of Christ: God with us.

Swedenborg's theology is compli-

cated and novel. He thought that there had been various "churches" through the ages and now there was to be a "New Jerusalem" which was based on what had been revealed to him. Bergquist says

Swedenborg's teaching is very simple at heart. The love of God lives in humans as does evil. It is a place for choice, always receptive to influences. It is free to accept or reject them: it has free will. It is necessary to "look to the Lord and flee sin because it is evil.

For Swedenborg the visible world was only a sign of things invisible. This makes reading him very difficult but Bergquist has tried to plot out the way for us to understand Swedenborg. Over the doors of Swedenborg chapels is written "Now it is permitted to enter into the secrets of the faith with the understanding."

The influence of Swedenborg has been enormous. Kant, Bergson, Blake, Strindberg and other literary and philosophical figures have been influenced by him. But also those currents in the religious world which we characterize as "new age" are heavily influenced by Swedenborg. Bergquist has helped to open for us a world difficult to penetrate.

Gustav III deals with the king most widely known from Verdi's Masked Ball although only the massacre answers to the reality of Gustav. For Catholics, he is important in at least two

Gunnar Granberg
Gustav III-en upplysningskonungs tro och kyrkosyn
Uppsala, 1998.

ways. Gustav wanted to be seen as a monarch of the enlightenment and this entailed allowing at least some religious freedom. Gustav was influenced by the new currents of thought which originated in France. Voltaire was much admired although Gustav rejected his tying together true religion with fanaticism and superstition. In 1783 Gustav made a long visit in Rome and met Pius VI, also attending Catholic masses. In 1784 a Catholic mass was held in pub-

lic (not in an embassy) for the first time in Stockholm since John III. Gustav also wanted to have a Catholic Church built in Stockholm but the difficult financial conditions prevented this. Although religious liberty was very limited, a beginning had been made in the long process toward a Catholic return to Sweden. I find Granberg's book a little too partial to a badly flawed king, but he does expose us to the glimmer that shimmered in Gustav's days.

Shortly after material for this year's Bulletin was assembled, volume 6 of *Sveriges kyrkohistoria* arrived. It covers the early years of the nineteenth century ending around 1865 as Sweden began to be a more open religious society. This is an interesting period of change with rather too much occurring

Anders Jarlett
*Sveriges kyrkohistoria
romantikens och
liberalismens Tid*
Stockholm, 2001.

for one book. The incipient Catholic Church and the influence of Swedish immigration to America are given little space. Nevertheless, this book offers so much important historical material that there are some chapters I will have to read over several times. Permit me to limit myself to one event in this period: the revision of the "church books", that is catechism, liturgy, hymnal and Bible. The last was tabled because the reaction to the three first items was so extreme. Officially, very little had changed liturgically or catechetically in Sweden since the late seventeenth century. The great hymnal, based on the hymnal of Bishop Swedberg, still held sway with its wonderful, ponderous hymns. The mass was provided with wonderful plainsong settings. Baptism still was done with the sign of the cross and exorcism. Much of this seemed old fashioned to the modern men of the nineteenth century and they began to create "desk products" to satisfy modern man (women were not considered). Some of what happened was good. JO Wallin wrote some hymns which are no less than splendid. You may remember the scene in Wild Strawberries where the

done with the sign of the cross and exorcism. Much of this seemed old fashioned to the modern men of the nineteenth century and they began to create "desk products" to satisfy modern man (women were not considered). Some of what happened was good. JO Wallin wrote some hymns which are no less than splendid. You may remember the scene in Wild Strawberries where the old professor recites a verse about the beauty in the world and humanity pointing to the beauty of the source, the giver. That is Wallin. But the revolt against these changes was to shake the Church of Sweden for the next century. The poverty of the eucharistic music and liturgy was to occupy scholars for the next century. Some thought the new books were not orthodox. Some refused to have their children baptized with the new rite and baptized their own children, only to have these children taken by the sheriff to church to be "force" baptized. Schisms began to develop. A new ultra Lutheranism began to develop around the themes of grace alone, faith alone, word alone.

Eventually some of these people moved leftward, becoming Baptists or (it was charged) Montanists. Does any of this sound familiar? Stay tuned for the next chapter.

Christopher Lawrence Zugger
*The Forgotten: Catholics of the
Soviet Empire from Lenin
through Stalin.*
Rochester, 2001

The depth of research that Fr. Zugger has put into the persecuted Soviet Church, a subject forgotten and largely neglected is remarkable. He has assiduously noted sources and has presented us as well with a bibliography of more than twenty pages.

In great in-depth examinations, Fr. Zugger gives the history of the Catholics from the entrenchment of Lenin in 1914 through the ever increasing viciousness of the long Stalin era. Pope Pius XI stated in 1937 "We know that not a few (of the peoples of the Soviet Union) are groaning under the hard

yoke inflicted upon them by men who are predominantly strangers to the true interests of the country." Zugger details the machinations of the Communist leadership that, to use but one example, ruthlessly exploited prisoners of conscience in the gulags of the time so that their labor could build up the country's always sagging economy. It is estimated that over the entire Soviet era twenty million persons perished in these camps, in various massacres and in State-induced famines. And yet, with all the persecutions, people kept the faith alive in prison camps, in villages and in the secret of their own homes.

This is indeed a pioneering work and Father Zugger, who has lectured on Eastern Christian spirituality, Byzantine Catholic history and the holocaust is to be congratulated.

Condensed from a review by Nicholas Falco in Catholic Library Review for Sept. 2001

Scandinavian Feast Days

Mass is said by our Chaplain for the intention of the League on the Feasts of our patrons as follows:
St. Ansgar (Scandinavia) February 3, Saint Canute (Denmark) and Saint Henry (Finland) January 19, St. Thorlak (Iceland) July 20, St. Olav (Norway) July 29, St. Erik (Sweden) May 18, St. Brigitta July 23 and October 7

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

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STATISTICS FOR SCANDINAVIA

| | Finland | Iceland | Oslo | Tromsö | Stockholm |
|-------------------------------|-----------|----------|----------|----------|-----------|
| Population | 5,159,646 | 28 2,845 | 34 1,000 | 46 4,159 | 9,000,000 |
| Catholics | 7,639 | 4, 307 | 47,680 | 1, 694 | 95,291 |
| Protestants | 4,432,856 | 27 1,000 | 27 0,000 | 42 0,151 | |
| Orthodox | 54,876 | 30 0 | 2,000 | | |
| Jewish | 1,157 | 30 | 1,200 | | |
| Mohammedan | 1,020 | 16 4 | 55,000 | 32 5 | |
| Bishops | 1 | 1 | 2 | 1 | 3 |
| Priests | 21 | 10 | 54 | 8 | 152 |
| Secular Priests | 6 | 5 | 38 | 1 | 84 |
| Religious Priests | 15 | 4 | 26 | 7 | 66 |
| Deacons | 3 | | 3 | | 16 |
| Brothers and Male Religious | | | 31 | | 12 |
| Religious Orders of Men | 2 | 3 | 7 | 1 | |
| Sisters and Female Religious | 40 | 35 | 144 | 25 | 236 |
| Religious Orders of Women | 6 | 5 | 10 | 4 | |
| Parishes | 7 | 4 | 20 | 6 | 40 |
| Churches and Chapels | 7 and 4 | 9 | 52 11 | | |
| Catholic Schools | 1 | 1 | 3 | | 3 |
| Students (Catholic) | 250 | 30 | 38 | | 180 |
| Baptisms | 189 | 82 | 643 | 34 | 1,152 |
| Confirmations | 105 | 39 | 334 | 21 | 88 |
| Marriages | 61 | 29 | 133 | 5 | 284 |
| Ordinations to the Priesthood | 1 | | 1 | | |
| Deaths | 29 | 16 | 117 | 10 | 422 |

Note: information on the dioceses of Trondheim and Denmark not provided.

News from Sweden—continued from page 35

work on a number of projects including translating the new liturgical directives from Rome.

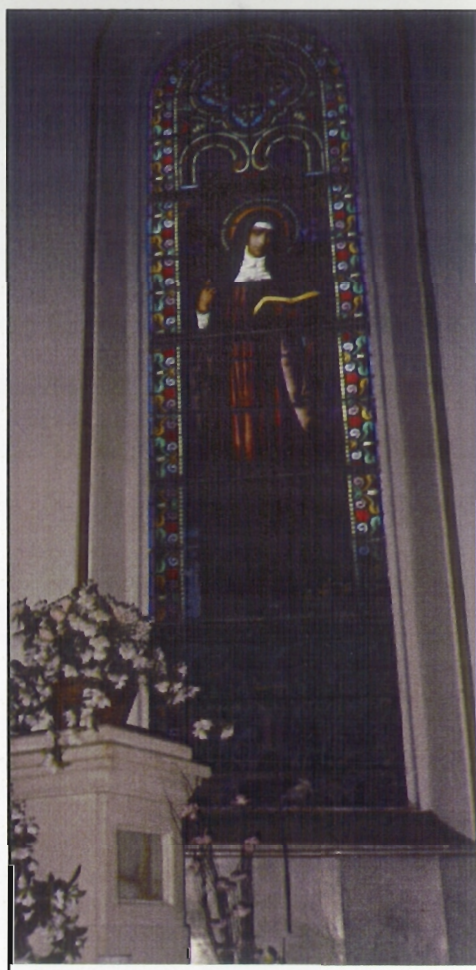
Permission for the celebration of the traditional (Tridentine) mass has been given by Bishop Arborelius. It will be celebrated at the Cathedral in Stockholm. Gothenburg, Malmö and Oskarström.

Ängelholm is north of Helsingborg in the south of Sweden. There are ten children being prepared for first communion. They meet in an ecumenical church building but hope to be able to build their own church soon.

St. Helena's (Elin) Church in Skövde celebrated its patron saint for the first time on 28 and 31 July. Elin was a wealthy medieval woman who, when widowed, devoted her means to building the church in Skövde. She went on pilgrimage to Jerusalem only to be murdered when she returned to Sweden. There was a holy well in the city that has been filled in but it is hoped that it will be dug out again.

A questionnaire revealed interesting answers as to why people became Catholic. Most of them did so because they had positive feelings about the Church rather than negative thoughts about their old church. A number of answers said that they experienced a strong sense of the presence of God in the Catholic Church. Books were important in the process. Giertz and Rosendahl were mentioned as contributing to the desire to become Catholic. The Vatican Council was named in a few responses. A number of people mentioned literature written by Catholic authors. The greatest difficulty for them was the Marian dogmas that took time to understand.

(Seta Eugenia Kyrkoblád) The Sisters of Mary from Kloster Nette in Osnabruck are celebrating fifty years in Sweden. The congregation was founded in 1920 to undertake missionary work. Four sisters were sent to work at St. Eugenia in Stockholm. They have one Swedish sister. Today there are three communities with a total of 15 sisters in Sweden. They are at S:ta Eugenia, Västerås and Uppsala. The sisters are engaged in caring for the sick and parish work. They also work in the diocesan office for pedagogy.



*The Saints Birgitta and Olaf windows in the former
St. Stanislaus Church, Brooklyn.*

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