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THE BRIGITTINE NUNS ARE HERE!

JOHN LAFARGE, S.J.

At last the Brigittine nuns are at Darien their first foundation in the western hemisphere! They arrived in this country on May 29 of this year not in a high-prowed Viking ship, with warriors' shields hanging from the gunwales and a

starboard (steer-board) rudder to guide it through the waves but by a huge modern screw-propelled, gyro-helmed vessel of many decks, to describe which might have taxed even the old Runic singers' powers of metaphor! They were four in number, Mother Lucia (Koch) a native of Sweden a most cultivated lady who speaks fluently five languages and a convert to the Catholic faith and her three Italian companions. Yet uneventful as was the swift passage

to New York from Italy, and the short auto ride to Darien Connecticut, no lengthy medieval voyage could have been more full of perils and uncertainties than was the course of events between today's actual fulfillment and the time when several years ago Mrs. Margaret Tjäder Harris first offered to the late Mother Elizabeth Hesselblad, Superior General of the Rome-centered Brigittine nuns, her beautiful 14-acre estate and her lovely home, "Vikingsborg," near Darien. It was to be an American foundation of the religious community which Mother Elizabeth had herself created the Order of the Most

Holy Saviour, *Ordo Sanctissimi Salvatoris*, O.S.S.S. But the plan hung precariously between life and death as months and years of uncertainty followed, until at last through the gracious consent of the Bishop of Bridgeport, it could be realized.

The marvelous story of Mother Elizabeth and of this spiritual renewal was beautifully told by Rev. Salvatore Butler S.A. in *ST. ANSGAR'S BULLETIN* (June, 1951). It will be recalled that she herself was once a nurse in the Roosevelt Hospital in New York City, a convert to the Catholic Faith who became deeply interested in the ancient medieval contemplative Order founded in the fourteenth century by the great St. Birgitta of Vad-

stena in Sweden. Though suffering from a painful and chronic stomach illness, she traveled to Rome and asked of the Holy Father Saint Pius X for the privilege of being vested before death with the gray habit of the Brigittine Order. The request was granted, but Maria Hesselblad—thenceforth Sister Elizabeth—recovered; though her illness continued to trouble her the rest of her life. After her novitiate among the Carmelites of Rome, on the Piazza Farnese she made her profession in 1906 as a Brigittine nun and pursued her religious life in eight of the existing houses of



Religious News Service Photo

Second from the right Mother Lucia, Superior. Others, left to right Sisters Beata, Christina, Therese (Dressed for traveling, they are not wearing their crossed crowns, see p. 33)



Vikingsborg from the Sound

the ancient Brigittine Order, in England (Syon Abbey), Spain, Holland, Germany and Mexico. These were strictly contemplative and entirely cloistered in character. Sister, later Mother Elizabeth, however, felt passionately drawn to the idea of a new branch of the old Order (to use the expression of St. Pius X), which would work and pray for the return of the Scandinavian countries—Denmark, Finland, Iceland, Norway and Sweden—to the Catholic Faith of their ancestors. It was in that spirit that she undertook, as congenial to the most ancient traditions of the Order, the idea of a guest house, conducted by her nuns. They would be semi-cloistered, but preserving the holy contemplative life.

Mother Elizabeth's work began at the Piazza Farnese with a very few recruits to her community but with high encouragement from the Holy See and prominent clergymen in Rome. Other houses followed, such as that of Lugano in Switzerland. The work experienced its great turning point when King Gustav V of Sweden and the Queen invited Mother Elizabeth, with a companion of her own choosing, to take part in the 400th anniversary of the famous Monastery of St. Brigitta at Vadstena. Though the monastery itself had been destroyed during the Protestant Reformation, the beautiful old church survived. Sweden's Protestant government had adopted it as a national monument, tending its sacred shrines with loving care. Taking with her Mother Reginald, she vowed that she would never leave the soil of Sweden without making a permanent foundation in the land of her ancestors. Her prayers were heard and the Brigittine Monastery and guest-home of Djursholm, near Stockholm, was undertaken amid a mixture of cordial welcomes and bitter opposition, after 346 years of exile from the land of St. Birgitta. A second house, in the little town of Vadstena itself, soon followed. Other houses were established. Vikingsborg is the ninth in the number that includes, beside those already mentioned, another house in Rome, one in Genzano, Italy, in Park Springs, England, and a flourishing community in remote Calicut, India, initiated by a local Italian Jesuit missionary. There are now forty members, all Indian nuns in the Calicut Monastery. Since the coming of the Gray Nuns to Calicut, the number of Catholics in that city has risen from 14,000 to 90,000.

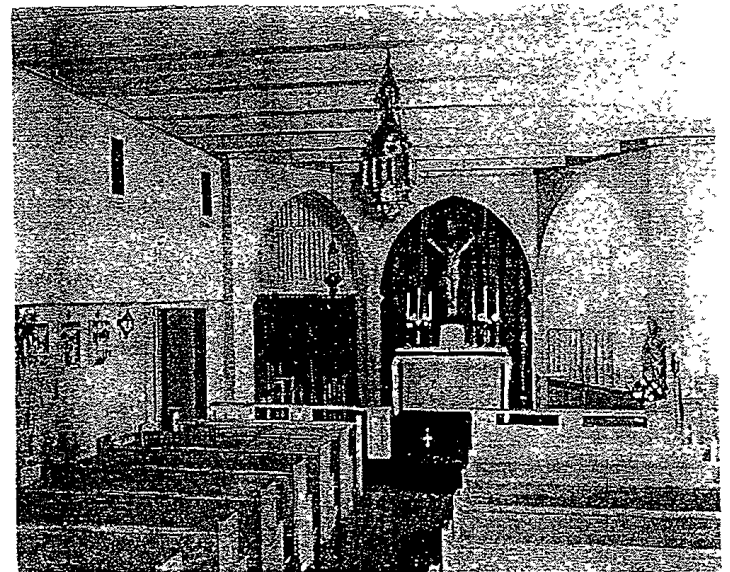
Three more nuns are expected to join the present community in the near future one of them coming from their house in India raising the total to seven. When a sufficient number is reached the traditional cloister will be established by the Most Reverend Bishop of Bridgeport, in whose diocese they are situated. Until that time the nuns are occupying their residence as private individuals, observing as much of their rule and monastic ritual as is practicable under the pioneer circumstances.

The death on April 24, 1957, of the indomitable and long-suffering Mother Elizabeth left her spiritual children, as it were, orphans, for it had been difficult to make adequate provision for the future during long illness. However, our present Holy Father, Pope Pius XII, came to the rescue, appointing a Dominican Father as their custodian and guide, until, as they hope next year, a General Chapter of the Order can be held in Rome and a new Mother General elected.

For us Americans it is particularly interesting that Mother Elizabeth was repeatedly and steadfastly fortified, in her last days, in the project of an American foundation, by the Most Rev. Ansgar Nelson, O.S.B., now Bishop of Stockholm. "Never give up!" insisted Bishop Nelson, "It is God's holy will!"

The name Viking, applied to the fierce, marauding mariners of the early Northlands, came from the Old Norse word *vikr*, a cove or inlet from the sea—akin to the Old English word *wick*, that has survived in so many British place names, as Warwick, Alnwick, etc. Vikingsborg, the lovely property so elaborately developed by the benefactor, Bryn Mawr graduate, Mrs. Harris, recalls with its salt-water coves and marsh-hemmed, piney woodlands the Baltic shores of Sweden.

For the new *Convent of St. Birgitta*, one hour by car or train from New York City, is situated on an inlet of Long Island Sound, and sits in the midst of trees and flowers. It has already opened its lower floors as a guest house, to help toward its support. Guests have opportunities for boating and bathing in the Sound, and for walks within or outside the spacious grounds. There are large recreation rooms and wide verandas. A library, television, record-player, grand piano and even an organ are available. Guests are welcome to stay for longer or for shorter periods, for rest or recreation, for



Sisters' and Guests' Chapel

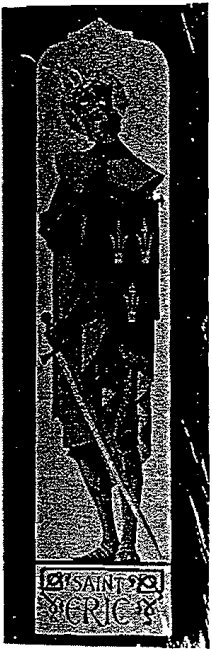
“JOIN ST. ANSGAR'S LEAGUE”

study or retreat and Scandinavians in particular will find a home atmosphere in these beautiful surroundings (For information about rates and other particulars one can write to The Convent of St Birgitta, Vikingsborg Darien, Conn— or telephone OLiver 5-1068.)

The nuns of Vikingsborg extend a precious invitation to follow the advice given to Nathaniel by our Blessed Lord, "Come and see" I feel confident that many a soul will find light, strength and the peace not of this world praying in their lovely and capacious chapel which is so admirably appointed and fitted with sculptured frescoes of the life of St Birgitta. The Saints of the Northlands have provided, as it were, a spiritual home for the members of St. Ansgar's

Scandinavian Catholic League and their friends far and near. For priests, too, as well as lay people, the Convent offers a suitable place for a spell of quiet and reflection. Now, as these courageous pioneers spend their first St. Lucy's day (December 13) and their first Christmas, New Year and Epiphany in the New World, let us all join in their own inmost prayer "May the Christ Child, who long centuries ago brought the Light of Faith to the hearts of all the once-pagan peoples of the North, bring that same light today to the millions who have forgotten Him" And let us offer a little prayer, too, for the repose of the soul of their heroic Foundress, Mother Elizabeth, whom Saint Pius X termed "one of the greatest women of our time"

Diocese of Stockholm — 1956



THE development of Catholic life has been particularly favored. This is true in the first place in the matter of external organization. The time is now ripe for a better consolidation of our existing institutions. We must, however, still direct our attention to giving a deeper knowledge of the Faith to our people, especially the children, and in particular in the matter of the liturgical and spiritual life.

We have had the satisfaction of completing our *plan for the establishment of new chapels* for our native born Catholics as well as for the great number of Catholic immigrants, arrived here to seek work or find hospitality in political exile. Thus His Lordship Bishop J. E. Muller blessed during May the chapel of Holy Trinity in *Halmstad*, where the need has long been felt of a more dignified place for Holy Mass. The decoration of the chapel is due to the

voluntary labors of the well-known artist and convert, Erik Ohlson. A new chapel was also blessed in November by Bishop Muller, this time in *Karlskoga* where the majority of the faithful are made up of Germans, Sudeten-Germans and Italians, all employed at one of Sweden's largest factories.

The composition of our priests has undergone greater changes this year. Father James Thiel S.J., died on the 21st of September after a serious illness. He had labored in Sweden as Parish Priest in *Sorsosa*, Rector at the St. Elizabeth Grey Sisters at *Staket*, and finally as curate at St. Eugenia's in Stockholm. Part of his work had been his collaboration in the publication of our newspaper "Hemmet och Helgedomen"—(Home and the Sanctuary)—for which he wrote a great number of articles. Father Sven Stefan Nordmark, a retired parish priest, died on the 23rd June after a long illness. He was one of our few Swedish priests, and after studying at *Innsbruck*, had worked in his native land as curate, then Parish Priest, at St. Erik's Stockholm, as well as Rector in *Vadstena*. Added to this, Father R. Doyle

returned to his own country U.S.A., after four years' work in Sweden as Curate in the parishes of *Gothenburg* and *Norrköping*. Father P. Deltombe, O.P., Rector of the St. Thomas Hostel in *Lund*, has also left Sweden, having been called up for service as Captain and Curator in the French Army in *Algiers*. To take his place Father Albert Raulin, O.P., has come to *Lund*, after having worked in *Norway* and *Denmark*. Father Bernd Koch, brother of the Administrator of *Malmö* Parish, Father Hans Koch, has also arrived from *Bavaria* to take up work as Curate in *Christ the King* Parish in *Gothenburg*. Father Hans-Henrik von Essen has been appointed as Bishop's secretary. At the end of December, Rev. Tryggve Lundén, S.T.L., D.Ph., from *Gothenburg*, received the subdiaconate in *Strasbourg*, where he is completing his studies.

The number of priests now active in Sweden totals 59.

The parish priests and rectors assembled in the autumn for a three-days conference in *Stockholm*. With Bishop Muller and Bishop Coadjutor K. A. Nelson, O.S.B., presiding, many important and topical problems were discussed. The conference concluded with a spiritual talk by Bishop Muller and Solemn Benediction of the Blessed Sacrament in *St. Erik's Cathedral*.

We deeply mourn the death of two personalities, who were of great importance to our Mission. Monsignor Berndt David Assarsson, Parish Priest of *Halsingborg* Parish and chief editor of our newspaper "Hemmet och Helgedomen" whose death occurred after a long illness on New Year's Eve 1955, Dr. Peter Louis, Parish Priest of *Leverkusen*—*Burrig* in the *Rhineland*, where he had, together with Bishop Muller, organized the St. Ansgar's *Glaubenswerk* which for many years has given us both moral and material support in our missionary work.

The year has also been noteworthy with regard to the work of our Sisters. Three Dominican sisters from the Congregation in *Livry*, *France*, have arrived in *Karlstad* to begin teaching Christian Doctrine to the many Catholic children in the district, as well as to establish a Hostel for girl students. The three sisters, one Swedish, another French, and the third an Italian, will be useful help to the parish there, founded just two years ago. Another group of Dominican sisters of the Congregation from *La Tourelle*, *France* hitherto working

in the university city of Lund, have purchased a property in Rogleback, 10 kilometers from Lund, where they have furnished a convent, in which they will lead a more religious and contemplative life. New sisters have come this year, this time from Ghent, Belgium, members of the *Carmelites*. They have settled in Gantofta in Skåne, about 25 kilometers from our parish in Halsingborg. Their chapel was first used at the end of September. The parish of Vastarås has also got a new kind of help in the shape of *Maria sisters* from Osnabrück-Nette, who give instruction in Christian Doctrine to Catholic children. They will also soon furnish a small convalescent home in Vastarås. Finally, an Italian sister of the *St Elizabeth Grey Sisters* has come to Stockholm to help the Chaplain to the Italians Father G. Masero O.F.M. Conv. in the catechizing of children and in youth work.

We have also celebrated some Jubilees this year. The *Jesuit Fathers* active in Sweden since 1879 celebrated the Jubilee of St. Ignatius. On their arrival in Sweden, the Fathers took over our oldest parish, St. Eugenia's in Stockholm, and have now also care of the parishes of Vasterås and Örebro, as well as the chaplaincy of St. Lars in the university city of Uppsala. The *Dominicans* have celebrated the Silver Jubilee of their return to Sweden, after an absence of 400 years. For that solemn occasion Dominican Fathers and Sisters had representatives from Sweden, Norway, Denmark and Finland assembled in the Church of the Annunciation in Stockholm. The Dominican Father Provincial from Paris sang Solemn High Mass with Bishop Muller presiding. A commemoration meeting was held one evening with a remarkable lecture amongst other things, delivered by Sister Ingrid-Maria, O.P. M.D. M.A. on the subject "What is truth?" Another evening a parish feast was arranged in which well-known lecturers, singers and actors took part. The *Notre-Dame teaching sisters* from Munich have also celebrated the Silver Jubilee of their well-blessed work for our children in the Catholic schools and kindergartens of Stockholm and Gothenburg.

We have also had the pleasure of a visit from an Apostolic Visitor, His Lordship Bishop Coadjutor J. Hanssen from Roermond, who took the opportunity to acquaint himself with all our parishes and institutions, as well as confer with our priests and sisters, and generally get to know our circumstances.

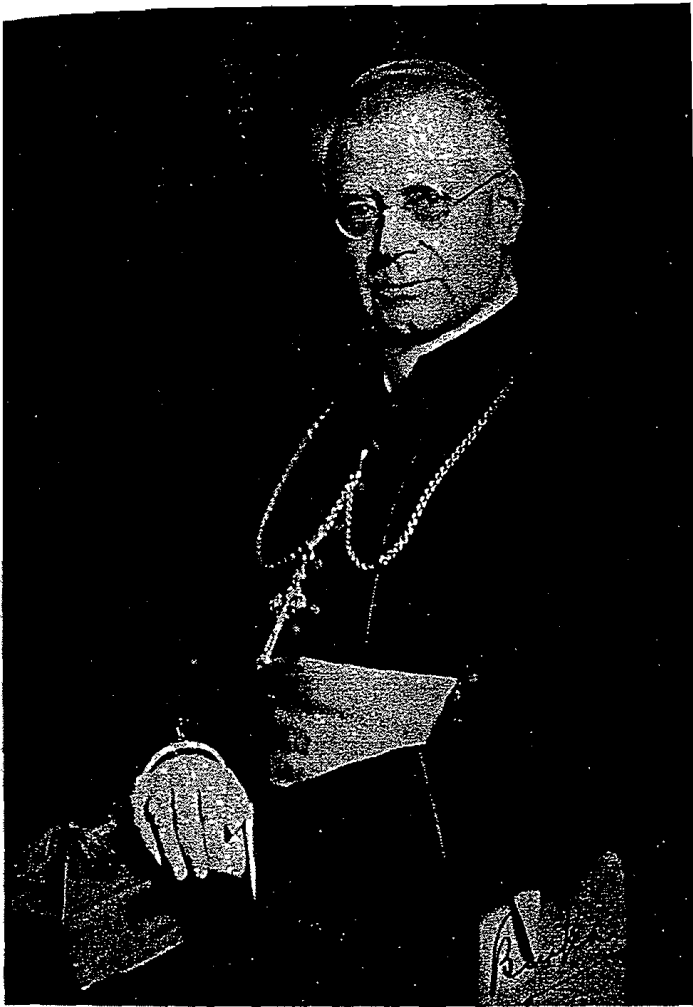
The events in Hungary during the autumn brought about the immigration into our country of about 4 500 Hungarian refugees, most of them Catholics. The Government has moreover recently decided that from March, 1957 onward as many refugees as possible will be accepted as the possibilities of work allow. Since this last great immigration the number of Catholics in the country has mounted to about 26 000. This has, of course, brought an unexpected increase of Catholics together with a demand for extra, unforeseen pastoral care and this has compelled us to take quick steps

to see in some satisfactory manner to the spiritual needs of the Hungarian refugees. This task is all the more difficult because of the small number of priests but more than anything because of the enormous distances to be traveled, the greatest difficulty in the care of souls. An Hungarian Prelate, Dr. Pal Gaspár, was already working in the country, and another Hungarian priest arrived in Sweden at the end of December to take over the care of souls in Southern Sweden. In this connection it may be mentioned that all Sweden has helped generously with money, clothing and medicine to ease their need in Sweden. For this purpose a collection was also arranged for the Red Cross in the Lutheran Engelbrökt Church in Stockholm, where two Bishops were invited to appeal, viz. our Catholic Bishop Muller and the former Lutheran Bishop of Karistad, Dr. A. Runestam.

We can also report progress this year in the matter of Catholic Literature, both as regards newly published books and their quality. In a book called "Why I became a Catholic," introduced by Sven Stolpe, well-known also abroad as a literary critic and author, twelve converts to the Faith give an account of their conversion to Catholicism. The book was reviewed by the entire Swedish press, and was generally well received without offensive comment. We have the impression that people in this country are more and more getting a better understanding and sympathy for Catholicism, a pleasant fact which helps immensely to ease our work. In this connection we would like to mention that a group of prominent Catholics have undertaken the important work of preparing a new Catechism in Swedish as well as several other books required for the instruction of children and converts, such as a Biblical History. These books have been out of print and are urgently needed.

The problem, however, which still causes us great anxiety is the unavoidably necessary building of the three modern elementary schools in Stockholm, Gothenburg, and Malmö for which plans were made many years ago. Arrangements have gone so far ahead, that everything is ready for a start on building in Stockholm. But the lack of ready cash for this constitutes our greatest trouble. We could certainly get a loan for the building costs, but this means such a considerable loss through payment of interest, which in our present critical financial situation is unbearable. We appeal in the name of God therefore to all those of our devoted friends who in the past have shown their loyal devotion to the Church by gifts great and small, to help us once more in the coming year in this our greatest task concerning as it does the future of our children as well as the Church in Sweden. Help us also in 1957 by spreading a knowledge of our appeal for help both spiritual and temporal to all those who are interested! His Lordship Bishop J. E. Müller has been offering Holy Mass for many years on the first Fridays for all benefactors of our Mission, especially those abroad. May God reward them richly with His many blessings.

Bishop Muller is Named Titular Archbishop



1923, he was consecrated Titular Bishop of Lorea by the present Pope, Pius XII (who was then Papal Nuncio) and on April 12 he arrived to take up his task in Sweden. In 1942 he was named Assistant at the Papal Throne. On June 29, 1953, the Vicariate Apostolic of Sweden became the Diocese of Stockholm, and Bishop Muller was appointed first Bishop of Stockholm.

During his fruitful episcopate parishes were founded and churches built at Oskarstrom, Halsingborg, Bromolla (not a parish), Orebro, Gothenburg (new church but not a new parish), Stockholm (the new Annunciation parish) and Norrkoping. Parishes (with chapels) were also founded at Borås, Vasterås, Jönköping, Eskilstuna, Våxjö, Ludvika and Karlstad, while Sweden's most northerly parish (founded in 1924) was moved from Sörforsa to Sundsvall. Numerous other chapels were also opened, including those at Halmstad, Landskrona, the two University towns of Uppsala and Lund, at St. Bridget's town of Vadstena, and at medieval Visby on the island of Gotland. This growth was required by the notable increase of the Catholic population due mainly to immigration. More priests have been needed, also, to take care of these increased numbers, while more liberal laws have allowed the legal entry of religious into Sweden. He founded the parochial publication *Hemmet och Helgedomen*, and several lay Catholic organizations have also been formed.

In 1942 he was appointed a Commander of the Swedish Order of the North Star, 1st Class, and in 1955 he received both the Polish Order of Polonia Restituta and the German Order of the Grand Cross of Merit.

St. Ansgar's Scandinavian Catholic League extends its congratulations and best wishes to Archbishop Müller for health and many years.

ON Oct. 1, 1957, and in his eightieth year, Bishop Muller, after thirty-five years of faithful and apostolic service first as Vicar Apostolic of Sweden and later as first Bishop of Stockholm, resigned the See of Stockholm to become Titular Archbishop of Pompeopolis in Cilicia.

His Excellency Most Rev. Johannes Evangelista Müller, was born on Nov. 14, 1877, at Grundholm in the Archdiocese of Munich-Freising in Bavaria. After completing his studies at the Benedictine school of Scheyern and the Archdiocesan Seminary of Freising, he was ordained to the priesthood on June 29, 1903. From 1903 to 1908 he was prefect and professor in this seminary, after which he spent the years 1908-1911 in Rome as Chaplain of the German Church (St. Maria dell'Anima). While in Rome he also took the Degree of Doctor of Canon Law and became Vice-rector of the German National Institute. From 1911 to 1921 he was pastor (by royal appointment) of the Church of St. Anne, during much of which time (1911-1917) he was Chairman of the Munich Students' Sodality. In 1920 he was made Monsignor by Pope Benedict XV and Canon of the Munich Cathedral Chapter by Cardinal Faulhaber, while early in 1922 he became Director of Archdiocesan Charities.

On Oct. 9, 1922, he was appointed Vicar Apostolic of Sweden (succeeding Bishop Albert Bitter) and so on Jan. 7,

A Letter From Bishop Cobben

HELSINKI, January 31, 1957

DEAR MISTER WESTERBERG,

THANK YOU for your recent letter enclosing Mass intentions for which you sent the stipends to my account at St. Mary's Institute, O'Fallon, Missouri. I can tell you that our obligation in this matter has already been exonerated.

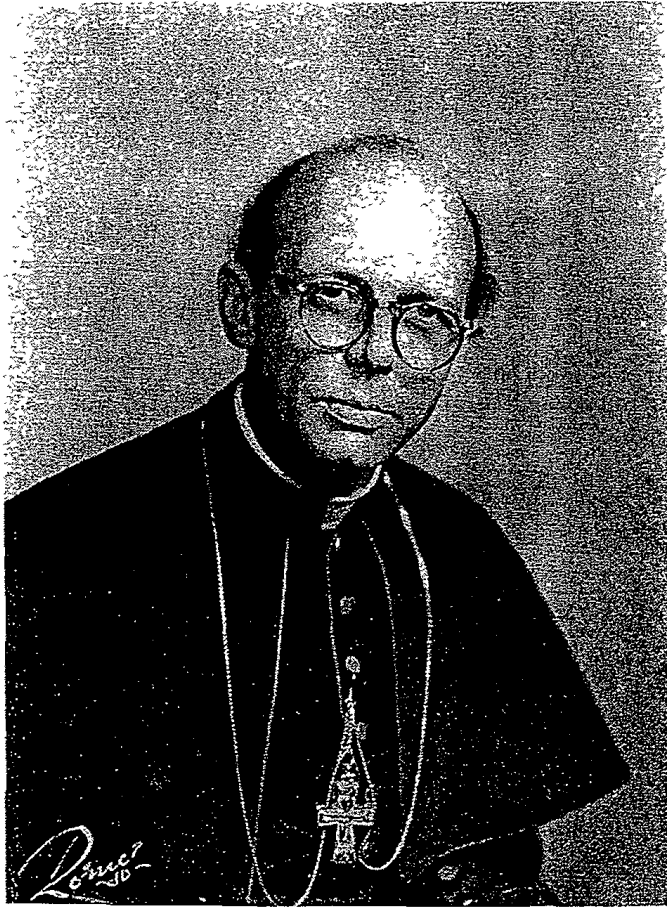
Still another item I wish to thank you for is the ST. ANSGAR'S BULLETIN which carried such very nice articles about Finland. May your publication receive ever wider circulation and support. It certainly fosters a noble cause.

We were interested in the tour Father Wolf intends to make to Scandinavia in the coming summer. We were a bit disappointed that Finland is not included in the itinerary. Perhaps Father Wolf will yet change his plans.

With every good wish for all of you at St. Ansgar's and praying God to prosper your work, I remain,

✠ GUIL P. B. COBBEN,
Bishop of Helsinki

Most Rev. K. Ansgar Nelson, O.S.B., Becomes Bishop of Stockholm



ST ANSGAR'S Scandinavian Catholic League has received with joy the news of the succession on his 51st birthday, of its friend, Most Rev. Knud Ansgar Nelson O.S.B., to the See of Stockholm which includes all of Sweden.

His Excellency Bishop Nelson was born on October 1, 1906 at Frederiksvaerk N Sjaelland Denmark and was christened Knud Nielsen in the Lutheran State Church. He attended the public Grammar School and private "Gymnasium" (corresponding to the American senior high school and junior college) there. In March, 1927, he came to the United States to study art and while residing in Salem, Mass. he became interested in the Catholic Faith and was received into the Church in 1929.

He now desired to join the community of Benedictine Monks formed not long before at Portsmouth Priory in Portsmouth, Rhode Island, by the English Congregation of that Order. In 1930, therefore, he began his two-year novitiate at the Abbey of Fort Augustus in the Highlands of Scotland, where he took the additional, monastic name of Ansgar (after the great Apostle to Scandinavia). From 1932 to 1934 he made his philosophical studies at the famous Abbey of Maria Laach in Germany, after which he returned to Portsmouth for his Theology. Here in May, 1935 he

pronounced his Solemn Vows, and on May 22, 1937, he was ordained to the Priesthood by Bishop F. P. Keough in SS Peter and Paul Cathedral at Providence, R. I.

There followed ten years of liturgical and scholarly life in the monastery, while in June, 1943, he received his Master's Degree in the Greek and Roman Classics from Brown University. During these years he held the offices of Secretary of the Council, Master of Postulants, Prefect of Studies, Prefect of Clerics, and Librarian in the monastery at Portsmouth. At the same time he taught Greek, Latin, German and Religion to the boys of Portsmouth Priory School, was Housemaster of one of its Dormitories, and held the post of Co-Head of its Classics Department.

In the early summer of 1947, however, he was notified of his election by Pope Pius XII as Coadjutor to the Vicar Apostolic of Sweden, with Right of Succession. With great courage and self-sacrifice he consented to leave the scholarly and liturgical life so dear to him, and, following in the steps of his monastic patron, St. Ansgar, to undertake the arduous and challenging task chosen for him by Christ's Vicar. On Sept. 8, 1947, therefore, the Feast of Our Lady's Nativity he was consecrated Titular Bishop of Bilita, at the Cathedral of SS Peter and Paul in Providence, by the Apostolic Delegate, Most Rev. Amleto Giovanni Cicognani, D.D., assisted by Most Rev. Francis P. Keough, D.D., Bishop of Providence (Now Archbishop of Baltimore) and the Vicar Apostolic of Denmark (now Bishop of Copenhagen), Bishop Theodore Suhr, O.S.B.

In the following month he left for Stockholm, to put himself at the disposal of Bishop Muller. Here he continued to live in monastic poverty and simplicity, and proceeded to learn the Swedish language, customs and situation thoroughly.

In 1950 Bishop Nelson conducted the main Holy Year Pilgrimage from Sweden to Rome. In the following year he made an extensive "missionary-preaching tour" of the United States. In 1953 he was one of the Co-consecrators at Trondheim of Bishop Ruth, Vicar Apostolic of Middle Norway. He has represented the See of Stockholm at various gatherings at home and abroad, such as the interdenominational "Aid for Holland" Association at Stockholm in 1953, and the International Catholic Women's Congress in Copenhagen in 1955.

When, in 1953, the Apostolic Vicariate of Sweden was made a regular Diocese, Bishop Nelson became its first Vicar General. And now, on October 1, 1957, he has succeeded Bishop Muller as Bishop of this Diocese of Stockholm.

St. Ansgar's League extends its felicitations to Bishop Nelson together with its best wishes for a happy and most successful episcopate and its prayers for his strength, guidance and intentions and (recalling the words of the Liturgy) that for the benefit of His holy Church in Sweden God may grant that in peace, safety, honor, health and length of days its new Ordinary may rightly handle the Word of His Truth! Ad multos annos!

“JOIN ST. ANSGAR'S LEAGUE”

News from Finland

Magnificatus est Rex Pacificus



A Christmas (1956) News Letter from the Precious Blood Sisters in Helsinki to their Fellow-Sisters in O'Fallon.

Dear Sisters

As the Holy Feast of Christmas approaches, our thoughts are often with you. If we had our way about it, we would step right into your little convent and have a pleasant visit. Alas! with the best of will, we cannot do this. So we ask you to let this missive take our place and let it tell you a bit of what has been happening here since our last general letter.

Immediately upon the close of our annual retreat conducted by our good Bishop Cobben, June 15, the finishing touches to our "House-Cleaning Campaign" were completed. A grand collection of all utilities needed for Camp Villa Marie followed—necessitating a "trillion" trips from attic to basement

—finally all was ready for the moving van scheduled for Tuesday. We were now prepared to reopen, for the second year the summer camp at Villa Marie. Much work had to be accomplished in four days, but by Sunday, June 24, all was in readiness to receive forty little girls who would be our "guests" for six weeks. Due to the year's previous experience, registration, bed and locker assignments, the packing away of luggage, and the initiation into the pattern of camp-life routine went without a hitch.

While present plans are to have "Educational Briefs" carry an explanation of the "Why" and "How" of our summer camp venture, the following brief summary of the "Camper's Day" may prove interesting. Rising at 7:45 a.m. the girls dressed, gathered before our tiny chapel and sang in sweet tones "Now with the Sun's New Dawning Rays, etc."; ate a hearty breakfast of "puurro" (oatmeal), butter-bread and drank either tea or milk, made beds, did assigned chores, and were ready at 9:30 for an hour of handwork after singing their country's pledge as a salute to the flag. A short recess gladdened by a treat of candy (the girls were not permitted to keep sweets in private possession) found them ready at 11 a.m. for singing, gymnastics or rhythm band practice.

We Sisters were serenaded whenever the youngsters had finished their meal and were waiting to be excused from the table with everything the campers had learned, ranging from the serious to the ridiculous. Neither were we astonished to hear, emanating from their own play houses erected on the campus (which always included an altar), the strains of "Now with the Fast Departing Light" at high noon!

After the 12 o'clock dinner, all prepared for the beach, then rested or played quiet games "on the rocks" until 1:45 p.m. at which time they went to the beach for swimming

and water sports. An American woman came twice a week to instruct the girls in swimming. By 3:30 they were home again and ready for lunch. Chores, story time, and a sports hour filled the schedule until 5:30 p.m., supper. Letter writing and play time until 7 was a popular period. The evening recreation from 7 to 8 o'clock was general and participated in by both Sisters and children. Each evening had its particular attraction. *Sunday*, Movies, *Monday*, Sports Night during which points were earned. The girls work on a MERIT SYSTEM. *Tuesday*, a Hike and Treasure Hunt; *Wednesday*, Party Night which began with evening supper; *Thursday*, Campfire with wiener, marshmallow (donated by an American mother), and pop corn roast, *Friday*, Amateur Program in which selected casts produced fairy tales in English; and *Saturday*, Quiet Entertainment, games and radio. On Sunday afternoons, from 2-5 o'clock, the children received visitors. The children were very happy and contented despite the endless days of rain. At the end of the third week, points were totaled and at a Farewell Party prizes were awarded according to rank. Some 23 girls left after the third week only to be replaced by another group. Throughout the six-week term there were some 43 girls enjoying the camp's facilities—three of these girls being day pupils.

Teachers and pupils alike are elated and proud over the success of ten-year-old Matti Kokkonen who among 400 Finnish contestants was one of two winners in the Giant Disney Contest held in August. The winners from the European countries numbering about 40 children—our Matti is the youngest of them—have been awarded a trans-Atlantic trip by Walt Disney and the Trans-Atlantic Air Lines.

April last, the English School participated in a radio broadcast prepared by the Foreign Schools in Helsinki. It caused quite a stir. Sound trucks came to the school and a recording was made of an interview of the sponsor with Sister Kostka, followed by an interview of several boys and girls of the fifth class as well as an interview of the parents of these children in their homes. Our lower classes sang several English selections. All in all the program brought some very favorable recognition to the school.

In the fall of this year, a member of the Finnish Board of Education petitioned to have one of our Sisters accept a teaching assignment in a Finnish school. They were planning to open a school on an experimental basis where English was to be taught to youngsters as a second language instead of Swedish. Truly, an innovation in Finnish schools! Of course we were forced to refuse the request (we are already doubling up) but felt honored. It was a nice gesture, don't you think? We feel we have gone a long way in winning the good opinion of these Finnish educators.

By the way, had you heard that Sister Modesta is helping in the classroom this year? She's giving a very fine performance both as Kindergarten assistant and in holding down her all-time job of A¹ Household Manager. She seems to be thriving on it all. It has been a Godsend for us all. One of her first days with the little ones Sister began the opening prayer when she found herself in a quandary—she just

couldn't think of the next words of the prayer. A long painful pause ensued, then one little American girl piped out 'Well SAY it.' To relieve the strain, Sister said instead "Not all the children are standing straight—In the Name of the Father, etc." How's that for quick thinking?

November always an important time for our Finland house was especially so this year. To mark Sister Kostka's nameday, we Sisters prepared a radio play featuring "Snow White and the Seven Dwarfs" allegorical to the religious life. The famous All-Sister Rhythm Band made its debut at the same time. The performance was a brilliant success.

Annually too, for the past several years the English School has sponsored its mammoth bazaar in November. Exceptionally this year we have "postponed" this affair. Our decision to do so was influenced by two factors: first the Friends of the English School Association are holding a raffle for our benefit now; and further, at present there seems to be a general dissatisfaction and unrest in Finland caused by the rise in the cost of living. Perhaps it may be more feasible later. Besides our BIG bazaar last November we sponsored in addition a miniature sale of religious articles and Mother's Day gifts and even set up a paper-hat shop

for May Day—did a thriving business too. Financially, it was a grand success.

Thanksgiving Day this year was a RED letter day—Reverend Mother's Nameday. Of course, we celebrated—first with a High Mass for our good Mother's intentions and then a nice long holiday from school. Although the Finns do not mark Thanksgiving Day we had already several months ago reserved this day as OUR monthly free day. We enjoyed it to the full. On this day the Sisters made a tour of the great porcelain and china factory ARABIA in Helsinki which boasts of the most representative names in ceramic art. Something we had wanted to do for many a year. It was well-worth the time we gave to it.

We were delighted this year to see that even in Finland the movement to make CHRIST the center of CHRISTMAS in the matter of greeting cards has been highly successful.

And now dear Sisters, we must bring our visit to a close—our sincerest and heartiest good wishes for a very Holy Christmas and a Blessed and Happy New Year.

Gratefully and devotedly

SISTER KOSTKA AND YOUR FINLAND SISTERS

Tidings from Denmark

By OLAF V. SORENSEN

Chancellor of the Diocese of Copenhagen

BYOND question the most striking event in the last twelve months in Catholic Denmark was the bishop's blessing of the new parish church of St. Canute the Duke situated in Lyngby, a suburb of Copenhagen. Due to industrial and commercial development this district has been thriving during the last decade and the consequent growth of the Catholic population in this area to 1,200 souls necessitated a new parish site. Construction had already begun in 1948, when the presbytery and parish hall were built, together with a modest chapel where four Masses had to be said every Sunday. Some years later a school for 200 children followed which received the annual architectural award of the local municipality. The church was the last part to be built. But today the parish can boast of possessing the most modern of all Catholic churches in Denmark.

Opinions regarding the external aspect of the new church differ widely. The elder generation certainly would have preferred a less modern building. For the bishop, however, it was unthinkable to have recourse to the worn-out models of the past. From the very beginning of the planning he clearly intended to follow up the historic, traditional concept of continual progress in religious architecture, thus demonstrating to the younger generation that religion today is just as vital in its forms of expression as it was in the past. But for these different points of view all agree upon the spiritual beauty of the interior resulting from a simplicity of concept rather than indulgence in exuberance and richness.

Our newest parish group is so far the biggest construction

ever completed by a Catholic bishop in Denmark since the Reformation, and it excels the others already existing in the coherence and harmony of its single parts. From the financial point of view it was an immense diocesan enterprise which was only brought to a happy conclusion because of the exceptional collaboration of the public authorities and the remarkably generous contributions of the parishioners. Large funds have also been made available by American Catholics and we are thus much indebted to their charity and generosity.

Though other events are less spectacular they nevertheless demonstrate that no two years are ever the same and thus each year brings new opportunities for new Catholic activities. As elsewhere Catholics in this country were also deeply moved by the insurgence of the whole people in Hungary against their Communist oppressors. Our welfare organization *Caritas Denmark* was able to send 26 railroad wagons of food, clothes and medicine to Budapest, and four to relief camps in Austria. One thousand refugees, mostly Catholics, were offered hospitality in Denmark. Those who wish to emigrate to other countries are aided by the Relief Service for Refugees, where Rev. Knud Ballin, president of *Caritas Denmark*, has found an unexpected opportunity to assist a public institution, an opportunity which seldom is offered to a Catholic priest in Denmark. With reference to the Hungarians, who intend to remain here he said, when interviewed by the press:

"In this country it is the common belief that problems

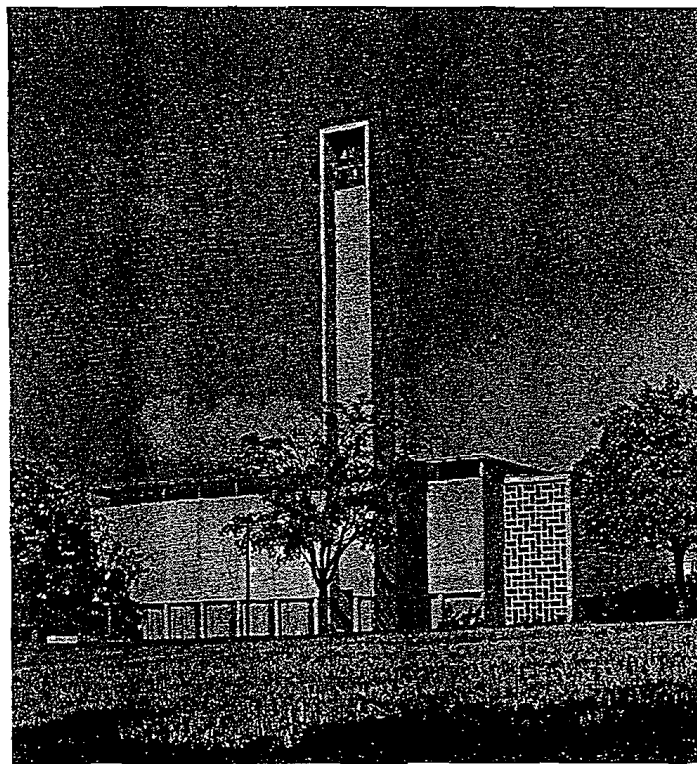
be settled in the material way. But there are other problems which we often fail to realize. As to the Hungarians we have to consider the educational circumstances which have left their mark especially upon the younger refugees. Only when we thoroughly have analyzed their mentality will we be able to give them the kind of help they need in order to fit in among us."

Time only will show whether the Church in this country is able to incorporate these refugees who for many years now have been living in a country the government of which is hostile to religion. But it was an encouragement lately to see a great number of the Hungarians gather in Copenhagen on the anniversary of their national patron, St. Stephen. The High Mass was celebrated by our Vicar General, Monsignor Flandrup and a sermon delivered by Rev. J. Galambos, a native priest from Hungary, who has been sent to Denmark to assist his compatriots in their spiritual needs.

But we have also problems to solve in respect to the religious future of our own younger generation, living dispersed in a country almost entirely indifferent to religion and thus exposed to circumstances which continually endanger their Catholic faith. Once again several hundred children were gathered in vacation camps in different parts of the country and special religious training was given first to 53 then to a group of 45 boys and girls at Æm, the center of our Catholic Youth Organization. Later, young Catholics from Denmark, Norway and Sweden assembled at the same place and one of the adult leaders emphasized in a letter to the bishop the high spiritual quality which distinguished these students. Many of them graduates from previous training courses of a similar type.

Like other countries Denmark is also flooded by endless issues of "comics" and similar condensed reading of doubtful quality. A group of Catholic parents visualized here a new world of Catholic Action in order to give their children better reading and, especially, favorable to their Catholic creed. They started a series known as *Don Bosco Books*, exclusively for children. Several titles have already been issued, the pick of the best available on the Catholic book market abroad. More will follow in quick succession in order to provide a good selection of books for children of every age. So far 100 parents have subscribed, an astonishing beginning. Another publication should be mentioned here. *Store Skikkelser den katolske Kirkes Historie*, a history textbook by kind permission adapted from L. Newton and E. Horan's *Church History*. It is the first American manual used in Catholic schools in Denmark. With its excellent graphic composition and the great number of interesting illustrations it represents a very considerable improvement upon previous Catholic school books.

Of strictly scientific character is the latest opus of Father Istvan Scherz, C.S.S.R. *Vom Wege Niels Steensens, Beiträge seiner wissenschaftlichen Entwicklung*. It deals with the life and scientific works of the great Dane and Bishop Niels Steensen (+ 1686) for whose canonization Catholics in Denmark, as well as in other European countries where he lived, are hoping and praying. The learned author who is the chief promoter of the cause of beatification presented his latest opus to the Royal University of Copenhagen and here obtained on December 6, 1956, the degree of Ph.D. and

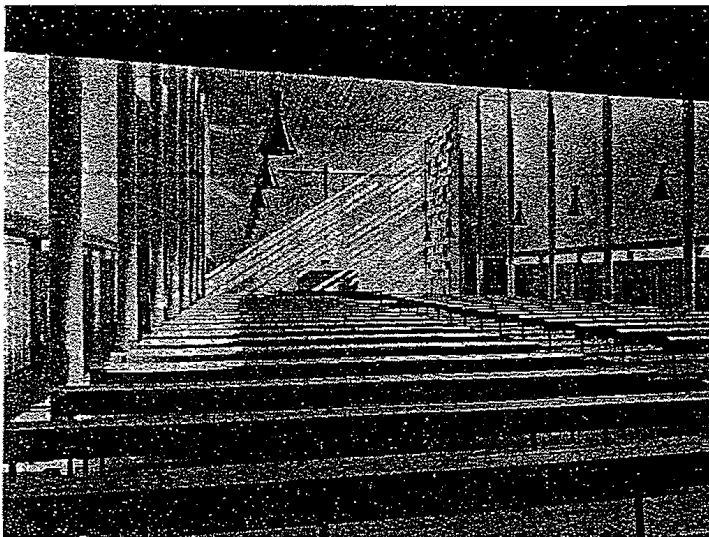


New Church at Lyngby, Outside

honorable reward for his profound studies on Niels Steensen from which several outstanding books had previously resulted.

A similar public honor was bestowed this year upon Rev. Leif Kayser, chaplain of our Cathedral, who is a well-known composer. He was accorded the Koda-Reward, which each year is given in recognition of outstanding compositions. Some months ago during the Religious Music Congress which was held in Munster in Germany, he contributed a new composition to one of the High Masses celebrated on that occasion.

Progress generally is slow in the fields of Catholic activities in our diocese with exception of our schools, which are continually developing. This year a new section was added to the parish school in Vejle, and in Lyngby the new school has been filled up. But the most promising news has arrived from Thorshavn, the capital of the Faroe Islands. A campaign instigated against our Sisters and their school had the unexpected result that the number of new children enrolled was bigger than ever before. The school is now attended by more children than the local public one (total exactly 404, 5 being Catholics). The pastor of the islands, Rev. Palls Burla, now looks with optimism upon the future of his little mission. On the feast of Corpus Christi this year about 100 Protestants, children and adults, followed the procession. Protestants also attend Mass on Sundays, and the Catholic nursery school will now obtain public subsidy, which hitherto was denied because of the opposition of magistrates of certain Protestant denominations. The heavy burden of these flourishing institutions is carried by nineteen Franciscan Sisters under the leadership of a new and "lovely" Mother Superior as the pastor writes. She has arrived from China, where she served the Church for thirty years and has suffered persecutions from the Communists. The Faroe Islands are our smallest parish. The mission was reopened in 1931 and



New Church at Lyngby, Inside

counts so far only 45 Catholics out of the whole population of 32,000

Nearly everywhere the bishops complain about the decreasing number of vocations to the priesthood. This, however, is not the case in our diocese which at present counts nineteen young Danes preparing themselves for Holy Orders. Four intend to become secular priests, whereas the others have entered different religious Orders and Congregations including some, which at present have no houses at all in Denmark (this being the reason why not all of these vocations figure in our official statistics). Considering the fact that our diocese only counts 26,000 souls, the rate of vocations is exceptionally high and has never been attained in any earlier period.

The number of converts in this diocese has been only modest in the last decade, amounting to less than 200 every year, which, perhaps more than any other fact, gives evidence of how difficult the situation here really is. A new way of approaching Protestants has lately been adopted: teaching Catholic doctrine by correspondence. A series of letters has been written covering capital questions and problems, and contact was made by advertisements in the main public papers. It was a surprise that those who wished to partake in this new way of religious instruction applied from practically all parts of this country and represented every social class: intellectuals as well as ordinary people. The number of participants was, however, restricted to one hundred, as necessary experience first had to be gained (it is estimated that a thousand could have been reached by further advertising). It is too early to make a statement about the final outcome of this experiment, but a considerable number of those who followed the entire course have already made personal contact with a priest in order to continue their instruction. This new system of approaching non-Catholics was proposed by Rev. Gunnar M. Nielsen (a convert himself and journalist), who is also in charge of its practical management, assisted by several priests and qualified laymen.

Among the converts who independently of this "teaching by mail" have entered the Church, should be mentioned a Protestant minister, Rev. S. Rihøjgaard. His conversion was spoken of in the entire Danish press, although he is not the first Protestant priest who in the later years has em-

braced the Faith. In the last decade four altogether have abandoned their ministry to become Catholics. One of them, who was unmarried, will soon be ordained by our bishop, while livelihood has been found for two as teachers at our schools, and for the fourth as an assistant in the above mentioned new method of teaching possible converts.

With obvious reference to the last conversion of a Protestant minister another Protestant pastor, Rev. B. Hjerl-Hansen, said in an interview given to the press:

"Unless the authority of our (Protestant) bishops is strengthened in years to come numerous conversions to the Roman Catholic Church will occur, and we may ask whether we are not better served with Catholicism rather than with a Lutheran church exposed to a destruction of the values sponsored by the men of the Reformation. If we deny our Protestant creed it may even be better to return to the Roman Church."

These words are the more interesting as Rev. Hjerl-Hansen has now been for several years in Palestine and the Dead Sea area as a biblical archeologist. He has acquired there a high estimation of the Catholic priesthood, resulting from his personal contact with priests representing Catholic biblical institutions engaged in the same field of archeology as himself.

Comparing the public attitude toward Catholicism in Denmark today with that at the beginning of this century, it is generally noted that considerable progress has been made. Changes were first observed when prominent persons reformed their misconception of Catholic doctrine and history. But nothing was gained on a larger scale, as long as gross errors remained in the textbooks used in the public schools. It still may take a long time ere the way is open for an objective perception of Catholic doctrine, morals and history. But some results have already been obtained, as lately in the manual "Kirken idag" (The Church today) by G. Tolderlund-Hansen. Speaking of the Danes who do not belong to the Protestant Church officially supported by the state about 100 thousand, he emphasizes the fact, that they nevertheless virtually constitute an important part of the Christian believers in this country. Several, as the Catholics, he points out, are little branches here of an immense tree abroad, and the churches which they belong to, often have had a worldwide importance, which especially applies to the Catholic Church, the mother of all the others. But also from another point of view, he continues, the smaller Christian churches and communities here in Denmark are worth considering. Their weight here is much heavier than their actual numeral strength would suggest, due to the far greater religious activity of their single members. Finally Protestantism in Denmark has learned much from the other Christian churches represented here, and still has much to learn. "Often," he says, "they have been the bad conscience of this church."

Never before have such opinions appeared in the manuals for public schools in Denmark, and we therefore really appreciate this progress small as it may be. Together with other cases of progress along the same line, the way is considerably broadened for further religious understanding and, by the grace and will of God, for a peaceful reformation which may lead more and more into the true fold of the One and Eternal Pastor.

OLAF V. SORENSEN.

The Diocese of Oslo, Norway

The Law Against the Jesuits Abolished

The Norwegian Parliament November 1, 1956, at last passed into law the motion which the Government introduced in 1953, namely, to repeal the constitutional provision of 1814, which says that, "The Jesuits shall not be tolerated." The vote was carried by 111 to 31 votes. With this, the final period was placed in a chapter of Norwegian constitutional history which contains dramatic as well as tragic expressions.

The result really tells us something. First of all, it does show to what an extent Norwegian mentality has been internationalized since the last world war. But after all, the result gives testimony also of a noteworthy progress as to the level of Norwegians' comprehension vis-à-vis the Catholic Church. It is noticeable that the former rather panic idea about the Jesuits did not affect at all the responsible participators, as was the case in the two earlier efforts to abolish the discriminating law in 1897 and in 1925. This time, however, the massive protest from the lay superiors and general secretaries against the abolishment as well as the en bloc voting of the representatives of the Christian Democrat Party had no other effect than to place these outside the ruling opinion of both the Parliament and the people.

We do not know *when* we shall have the pleasure of wishing the Jesuit Fathers welcome among us in the apostolate in this country but we should think that in a relatively short time the Norwegians themselves will look back with embarrassment on the picture that was presented by the adversaries in this latest debate. Nevertheless, we believe the Parliament gave the case a treatment which, on the whole was worthy of a national political assembly. Let us as an example give a part from the splendid plea which the conservative representative, Mr Harald Torp, gave in favor of an abolishment of the law. He stated in effect:

"I will conclude by saying that in the Kingdom of Norway practically everyone has entrance, *except the Jesuits*. In the Kingdom of Norway, heathens and atheists have entrance and they may very well make a display of their faith or lack of faith, and propagandize their views. In the Kingdom of Norway, even those have entrance who would overthrow the throne and the altar. They are tolerated. We have examples enough of that between the two wars, especially in the late twenties. They are tolerated, but the Jesuits are not tolerated—this, in spite of the unanimous agreement within all parties and groups that a great part of these Jesuits are high-minded and noble personalities decent and honorable in all their conduct, and Christians. I should think that many of them would find entrance to the Kingdom of God, even if they were continually forbidden entrance to the Kingdom of Norway."

On the feast of *All Saints* in 1956, our Jesuit brethren were awarded entrance into the Kingdom of Norway. The law came into effect at the moment the votes were counted.

The first Jesuit Father who publicly faced a Norwegian audience was Rev Heinrich Roos, Ph D, from Copenhagen, who gave a brilliant conference in the well-known "Katolsk Forum," run by the Dominican Fathers in Oslo. This institution, with its well-composed programs of religious and cultural topics, continues to be what it promised at the start three years ago, a real catholic forum in the wide

sense of the word, where speakers, not necessarily belonging to the Catholic Church, deal with subjects of a common treasury of thought.

New Churches Under Construction

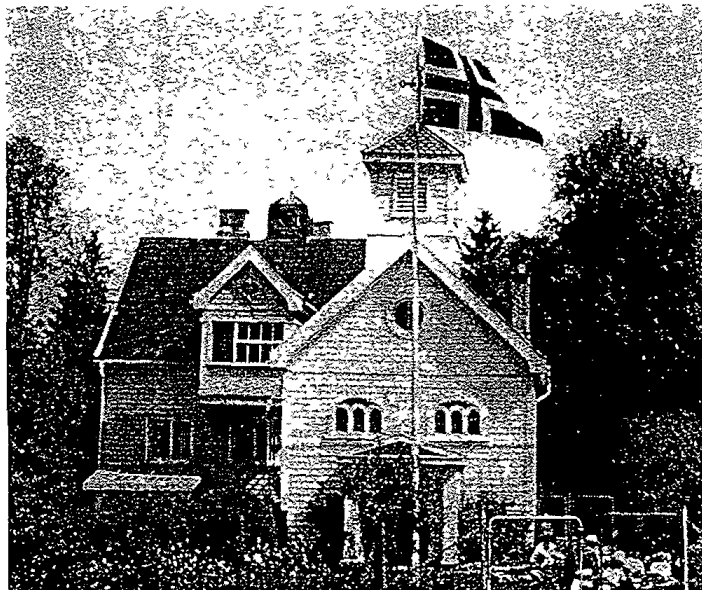
In our last report, we mentioned the consecration of some new churches. We also mentioned that the diocese had acquired a nice house in Lillehammer the town of Sigrid Undset and that a public chapel was opened there. This was solemnly blessed December 8 last year by His Excellency, Most Rev Bishop Mangers. There are now regular services in this famous tourist center, where among others American Catholics are frequent guests.

Thanks to donations, mainly from American Catholics, a new church and rectory are actually under roof in Lillestrom, a town near Oslo. The consecration will take place before the end of this year. Likewise, a new church and rectory are being erected in Tønsberg, a pretentious but needed enterprise in this ancient metropolis of Norway.

New and Old Activities

Last spring, an important decision was made by the Catholic lay organizations together with the Sisters of St Francis Xavier. The Sisters granted the lay organizations free disposal of their earlier Novitiate at Sylling, a spacious villa with a pretty chapel, a wonderful garden, and with a grotto of Our Lady in the wood-clad park nearby. The Novitiate was easily changed into a retreat house for the lay people, and Catholic families can spend their vacations and weekends there for a modest fee, always having a priest with them. And the Catholic Youth found here the ideal place for holding their first national summer school, and the program for the coming winter school has been prepared. Sylling is located at the southern arm of the beautiful Tyrifjord, and can easily be reached by bus from Oslo and the nearest towns, Drammen and Honefoss.

In the social field a new institution was created at the center of the Franciscan Fathers in Oslo *Fransiskushjelpen*.



New Lay Center at Sylling

In a very short time a group of lay people under the leadership of Rev. Father Albert Castricum O.F.M. have made this institution a well-known and efficacious one, rendering various help to old and lonely people, and helping mothers with small children at home to get to church on Sundays.

The Catholic Refugee Work

In the past year, Norway has accepted approximately 1,500 Hungarian refugees for permanent resettlement. The majority of this group are Catholics, which means that the number of Catholics in Norway in this short period has increased by almost 20 per cent. As the newcomers in the Church had numerous needs ranging from questions of jobs and housing to means of going to confession in their own language, the influx has meant a great strain on the structure of the diocese. The problems have been handled by fruitful co-operation between the parish priests and the Catholic Committee for Refugees. This last organization has greatly extended its capacity so that it is now a full-time activity for one priest and two laymen. For a short period, a Hungarian priest worked in Norway among his compatriots. The financial assistance received for this work from American Catholics, through CRS-NCWC has been of the greatest importance.

The office in charge of the Refugee Work also carries on the correspondence in connection with "Katolsk Informasjon" and "Katolsk Brevskole"—a united activity under the auspices of *St. Olav's Forbund*, the central organization of the lay apostolate in the diocese. This is a team-work directed by Rev. Father Harald Taxt, and has turned out very successfully. Through advertisements in the local papers, non-Catholics can receive answers to their personal questions and on request receive standard letters concerning Catholic doctrine and morals.

The Clergy

The grand-old-man of the clergy Rev. Father Andreas A. Dietrich, now pastor emeritus, celebrated last January his seventieth anniversary as a priest.

The first Norwegian Cistercian since the Reformation John Willem Gran from Oslo, former opera student, convert and soldier, was ordained a priest in May in Caldey Abbey, South Wales, England. He recently visited Norway and gave the sermons at his High Mass in Oslo and Bergen and is now back in his monastery in Caldey.

The French-born Dominican Father, Rev. Albert Raulin has returned to Norway after some years activity in Denmark and Sweden. On his return he succeeded the Norwegian Rev. Father Finn D. Thorn as new prior of the Dominicans in Oslo.

25 Years "The Shepherd"

The Silver Jubilee of His Excellency Most Rev. Bishop Mangers was celebrated all over the diocese on Sunday, October 27, the Feast of Christ the King.

The year 1931 will remain one of the most important milestones in recent Norwegian Catholic history. In the spring of that year took place that transformation of the ecclesiastical administrative system which, dividing up the previous Apostolic Vicariate of (all) Norway, gave us three mutually independent districts. The country was at that time without a Catholic Bishop. For, since a year before the change took place, the Church there had been governed by the young Nor-

wegian priest who later became Monsignor Henrik Irgens (d. 1938). On the Feast of Christ the King however October 30, 1932, Monsignor Irgens could, after admirable apostolic work, read a document from our Holy Father, the Pope, which said that the Holy See had entrusted the rule of the Apostolic Vicariate of South Norway to Most Rev. Jac. Mangers, elected Titular-Bishop of Selje on July 12, 1932, and consecrated Bishop on August 14 of the same year in the Cathedral of Luxembourg. The line of succession runs Studach, Bernard Fallize, Smit, Offerdahl, Irgens, and Mangers.

The new Luxembourgier on the Episcopal Throne in Oslo was born on March 18, 1889 in Steltzenbourg. After his novitiate in the Society of Mary (Marists), he studied Philosophy at the Institut Catholique in Paris, where he obtained his Ph.D. Afterwards he studied under the Dominican Theological Faculty in Rome and received his Doctorate in Theology in 1920 in which year also he was ordained to the priesthood. For a few years he taught dogmatic theology in Holland and then in 1925 he came to Norway. He began with half-a-year's stay in Bergen to become acquainted with the Norwegian way of life and the Norwegian language. After this he was appointed parish priest in Haugesund, with the task of founding the new parish in that city. In 1931 Father Mangers was transferred to Stavanger. In a startlingly short time he had learned to speak the language like a Norwegian, he had gained a wide knowledge of conditions in South Norway, and, as a very popular preacher in parishes and communities he had won confidence, high esteem and affection among wide circles of people.

However, there was one who did not share the general enthusiasm at his election. That was the Bishop himself! He was at that time in Paris taking part in the Provincial Chapter of his Society. Knowledge of the appointment reached him on a visit to his family in Stelzenbourg. Assured of the truth of what he at first took to be just a bad joke, he spontaneously went to Rome, determined to see the Holy Father, Pius XI, in order to ask the Holy See to leave the demanding task in more "confident hands," as was his expression. But Rome had spoken, and the elderly Pope comforted the newly appointed Vicar Apostolic of South Norway by saying that his burdens surely would not exceed those resting on the Bishop of Rome!

Under the motto "That All May Be One" Bishop Mangers has thoroughly belied his own "vote of no confidence." Like all the other young priests who have followed their vocation to the Northern countries, he knew that our Church here was poor, and that most of the people here stood indifferent toward the life and doctrine of the Mother Church. Only a rich personal storehouse of the spirit and love for Our Lord in the Blessed Sacrament will carry one through the loneliness and disappointments which lie ahead and be able to convert these crosses into a life-giving inspiration to the souls, many or few entrusted to one. Father Mangers was one of those whose spiritual storehouse was unusually rich and approachable. But so humble can a man be that he entirely misjudges himself. It was just the qualifications which the newly-elected Bishop thought he did not have which precisely made him the most fitted. His secure grasp on the function of the Church within and without, his tact and discretion and dignified conduct, always a man of the *Church*, never too big to learn or to ask for advice, able to keep silent when most would prefer to talk, to endure when most of us would react

Report from North Norway

Troms, November 18, 1956

DEAR FRIENDS.

Perhaps your eyes are brightening because you expect to get the latest news from North Norway. I only regret that I have nothing new to tell you as there are no special happenings in North Norway. Last year we had the consecration of our Bishop and that must suffice for several years forward. I nearly had the satisfaction to tell you that we had started building a new church in Hammerfest, or rather rebuilding the one that was destroyed during the war (but all the same it will become a quite modern church), but we could not start building on account of the missing permission from the Government. We have to defer building to springtime next year. Springtime in Hammerfest is in the beginning of June! We hope to get ready the rough shell of the building in ferro-concrete before winter 1957-58.

Otherwise we are all living and still going strong. but that strength has to be of a spiritual character more than a physical one. That was made clear for us in the beginning of this month as our St. Olaf's league for North Norway had its meeting. There were lots of plans and propositions, but they must endure the same fate as our Bishop's plans and wishes. It is always the same refrain. we lack money! And it is therefore I say that we need a spiritual strength more than a physical one. For we know that it is impossible to get supply on command, and therefore especially necessary for us to keep the enthusiasm of the youth combined with the patience of the old people. There is only this risk that one sooner or later gets tired with keeping one waiting. Patience can become apathy.

But don't be afraid for us! People in North Norway have an especial faculty of seeing the good sides in a thing rather than the bad sides. This is what makes life supportable in this country by the Polar Sea. And it is quite sure that if people all over the world would do the same, there would be much more contentment and happiness in our days.

Well the annual report from North Norway showed itself to be no report at all. I beg your pardon if you feel disappointed. It was not my intention. I only wrote a letter according to a 10-year-old wish from St. Ansgar's League that I should send a letter every year about Nov 15. So I will end this letter by sending you the best wishes and greetings of our Bishop, Msgr. Wember, to which I might add my kindest regards to all officers and members of St. Ansgar's League.

Yours truly in Christ,

REV. W. HUIJBREGTS



Rev. Alf Høgh Holds Golden Book of New St. Magnus Church, Lillestrøm, for Bishop Mangers

When the occupation during the last war put the Church in Norway in a dilemma which few could feel worse than our Bishop, he proved himself the good Shepherd worthy of the confidence and love of all. Here he was the Pope's and the King's Man in one person. That is why today he can wear with such right the Cross of a Commander of the Royal Order of St. Olav next to his Episcopal Cross.

In short we can only say that we are proud of our Jubilarian Bishop and without reservation assure him of our thankfulness, affection and devotion.

Ad multos multosque annos, Reverendissime ac Excellentissime Domine!

REV. IVAR HANSTEEN-KNUDSEN, D.D.

Secretary of the Diocese of Oslo

THE OFFICERS AND MEMBERS OF ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE ADD THEIR FELICITATIONS AND BEST WISHES TO THOSE OF BISHOP MANGERS' OTHER FRIENDS ON THIS HAPPY OCCASION OF HIS SILVER JUBILEE AS BISHOP AND PRAY THAT HIS PRODUCTIVE AND DEVOTED EPISCOPATE MAY ENDURE UNTO MANY YEARS!!!

THE POPE'S MISSION INTENTION

June, 1957

"That Scandinavia and the neighboring regions may return to the unity of the Church"

St. Ansgar's 1957 Pilgrimage to Scandinavia

BERGEN, "The Doorway to Norway," was in reality the "Doorway to Scandinavia" for the first American pilgrimage to Catholic memorials in Scandinavia. Led by Father Hugh Wolf, our Field Secretary, and accompanied by Monsignor George E. Ryan, the Rector of the St. Paul Cathedral, St. Ansgar's League-sponsored group flew from New York directly to the ancient city of Bergen on a three weeks tour of Norway, Sweden and Denmark.

The first stop was, of course, St. Mary's Church, the oldest building in Bergen, which was started in the eleventh century, about the time Bergen was founded, and completed about, or before, the year 1150. The altar piece of this beautiful church shows the Virgin and Child, flanked on both sides by two rows of saints. The Catholic atmosphere pervades every nook and corner of this beautiful church of Our Lady of Bergen.

The Fantoft Stav church, about five miles south of Bergen tells of its Catholic ancestry with inscriptions such as "Ave Maria Gracia Plena Dominus Tecum" carved on the north wall and now covered with tar. Bergen, too, is the birthplace of Edward Grieg.

Unlike the pilgrims of old, who made their way over the mountains on foot to St. Olaf's shrine in Nidaros, we flew from Bergen to Trondheim to visit the ancient Norman and Gothic Nidaros Cathedral, a meeting place for centuries for pilgrims from all the Scandinavian countries, and the center of the 900-year-old cult of St. Olaf. This magnificent cathedral is a worthy sarcophagus for the great national Saint, whose body is believed by many to be buried beneath it, and whose cult may still be traced in many of the countries of Europe and now to America, where there are many dozens of St. Olaf's churches. Here Gustaf Vigeland did the crucifixion group over the main altar, and here is a large, beautiful, silver crucifix donated by Norwegians of America.

One of the highlights of the tour was the privilege of meeting and entertaining four of the Bishops of Scandinavia. With Bishop R uth's kind permission we were able to offer Mass in St. Olaf's chapel at Stiklestad, at the famous battlefield where St. Olaf died in 1030. We were the first American priests to offer Mass there, as well as at Lillehammer. In the latter beautiful town there is a small chapel overlooking Lake Mj sa, open less than a year. Here the pastor, who is also the pastor of St. Torfinn's church in Hamar, has done all the work of fixing up the house and chapel. A beautiful little model of a future church and house, constructed by this same priest tells of the need of more help for this struggling little mission in the diocese of Oslo. The "Sandvig Collection" in Lillehammer, an open air museum in a large natural park, is the largest of its kind in the world. In this park are several Stav churches, among which is a small "Catholic chapel" as it is called, where Mass is offered on special occasions, and which still has the consecration crosses visible in the wooden beams. The altar crucifix and statues are from Catholic times.

The modern new church of St. Torfinn in Hamar, tells clearly of the return of the Faith to this city. Within walking distance of this new church are the ruins of the twelfth century Cathedral and Dominican monastery, where St. Torfinn was Bishop. In this cathedral Kristin Lavransdatter

the heroine of Sigrid Undset's book, came for Mass. We were privileged to visit Sigrid Undset's home in Lillehammer while there.

In Oslo we were graciously received by Bishop James Mangers. It was there that Monsignor Ryan received news of honors as a domestic prelate and we were happy to honor Bishop Mangers and Monsignor Ryan at dinner on such a great occasion. It was a thrill to have Monsignor Ryan offer Mass and preach—in English, at the "Tourists' Mass" in St. Olaf's Cathedral the Sunday we were there. There, too, we venerated the relic of St. Olaf in the Cathedral. Among the many beautiful sights in Oslo were the town hall with its statue of St. Halvard, the patron of the city, the Norwegian Folk Museum with its Stav church, the Viking Ships, the world famous "Fram" used by Nansen and Amundsen, and the "Kon Tiki" balsa raft made famous by Thor Beyerdahl and five companions who sailed on it from Peru to Polynesia.

In Karlstad the poverty of the church is evident from the small chapel in an apartment building where a French Dominican priest and several nuns labor to spread the faith.

Stockholm is truly the "Venice of the North," beautiful but materialistic. Here the Church has a great struggle. Our hotel was only a block from St. Eric's Cathedral and we were honored in many ways by Bishop K. Ansgar Nelson. Now, since the resignation of the venerable and apostolic Bishop Mueller, Bishop Nelson has the full responsibility of the Diocese of Stockholm, embracing all of Sweden. Priests, prayers and financial help are his great need.

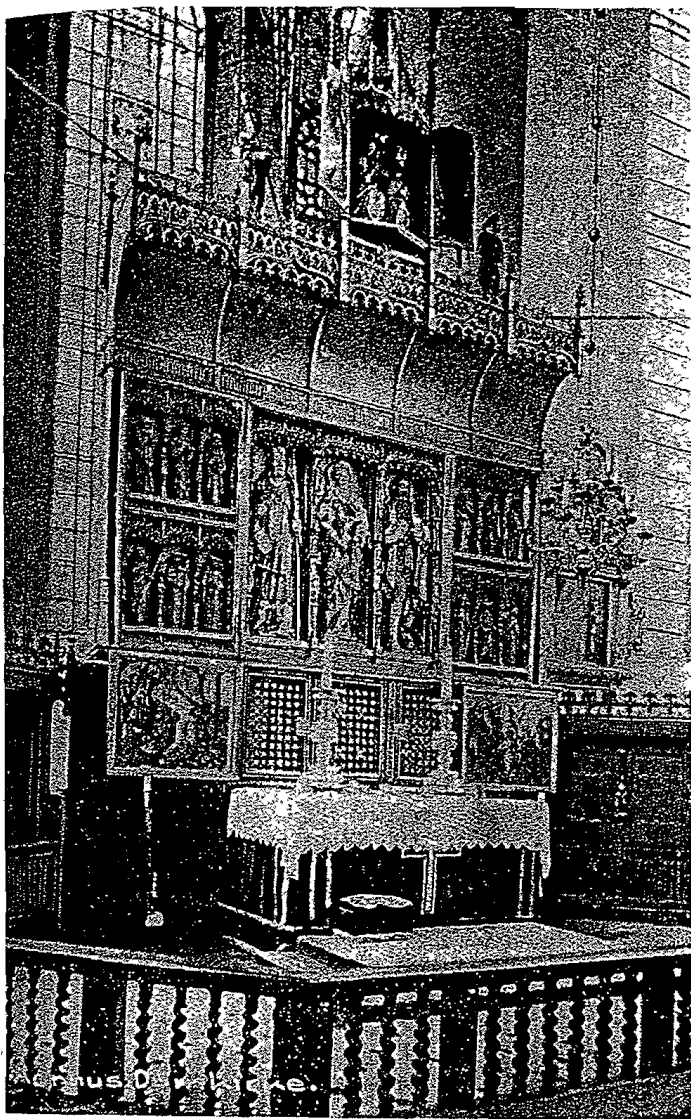
On the trip to Uppsala the church outside the city, in Old Uppsala, built on the ruins of a heathen temple and consecrated in 1156, told of the Catholic background of Sweden. Here was the first archepiscopal see of Sweden. The second cathedral now stands in Uppsala itself, the largest church today in Scandinavia, begun by Archbishop Laurentius a Franciscan Friar, about 1250. On January 24, 1273, St. Eric's shrine was brought from the old cathedral to the new one where it now stands in a beautiful case of open iron work directly back of the High Altar. Every Easter the Catholic men of Sweden place a wreath before the relics of their saintly king and martyr, with an inscription thereon "From the Catholic Men of Sweden." The wreath was there when we venerated the relics.

At the University of Uppsala we were able to see the Silver Bible, the Codex Argenteus, a fifth century world-famous biblical manuscript. The ruins of St. Peter's church and monastery in Sigtuna, the oldest town in Sweden are historical evidence of the antiquity of the Catholic Church in Sweden.

One of the most enjoyable of our experiences was our visit, with Bishop Nelson, to the chapel and convent of St. Bridget at Djursholm, a suburb of Stockholm.

Enroute from Stockholm we visited the beautiful new church of St. Bridget at Norrk ping, the 12th century cathedral at Link ping, and the ruins of the Vreta Cloister, founded by the Cistercians in the 12th century, with the church still in use by the Lutheran State church.

The Abbey Church at Vadstena is one of the most Catholic-appearing churches among the Lutheran churches in



Medieval Cathedral, Aarhus, Denmark

Scandinavia Built as it was according to the instructions of St Bridget, with a solemn consecration in 1430, it stands as a great monument to this truly great Swedish woman. Here in a beautiful reliquary are some of her bones, as well as relics of her daughter, St Catherine of Sweden. The church contains many masterpieces of sculpture, one being a wood carving of the Blessed Virgin, "The Beautiful Madonna" as she is called. On our visit to this cloister church we saw lighted candles and fresh flowers before this statue in a Lutheran State church. But then the services there the next morning began with "Mass"!

The ruins of Alvastra Abbey now constitute a government-preserved monument. We visited these ruins on the way to Gothenburg, but in Gothenburg we visited and offered Mass in the Church of Christ the King, the largest and probably the most beautiful Catholic church in Scandinavia.

Greeting us at the airport in Copenhagen, the city founded by Bishop Absalon, was Father Knud Ballin, pastor of St Anthony's church there. He gave us all a most hearty welcome and then entertained, at noon dinner, Bishop Suhr, Monsignor Ryan and Father Wolf. The church in Denmark appears to be very healthy under the leadership of Bishop

Theodore Suhr, a tall, dignified, blond Dane and a former Benedictine Abbot. Bishop Suhr's present pride and joy,—and rightly so, is a new church of St Canute Lavard in Copenhagen built in strikingly modernistic lines. He, as did the other Bishops, offered Mass for us and then received us in his episcopal residence. After dinner one evening he accompanied us to Tivoli and it was a joy to be with him and participate in his evident pleasure in this wonderful amusement park.

The Fairytale Tour of Denmark is rightly named. It is like a trip through fairyland, with the beautiful country, towns and churches that inspired Hans Christian Andersen to write his wonderful fairy tales. The outstanding points of interest for us were the Romanesque and Gothic Cathedral at Roskilde, begun under Bishop Absalon, and where is buried Queen Margrethe, one-time queen of Denmark, Norway and Sweden, who died in 1419. At Ringsted in St Bendt's church once a great Benedictine Abbey church, we venerated the relics of St Canute Lavard, duke, and nephew of St Canute the King. In Odense, St Canute's Church of the 13th century is the finest example of Gothic architecture in Denmark. Here in the crypt we were privileged to venerate the relics of this great Danish king and martyr, St Canute. "The Cathedral of Ribe or Our Lady in Ribe" is one of the oldest church buildings in the north. The first church in Ribe was built by St Ansgar in 863 and the present structure was completed in 1160.

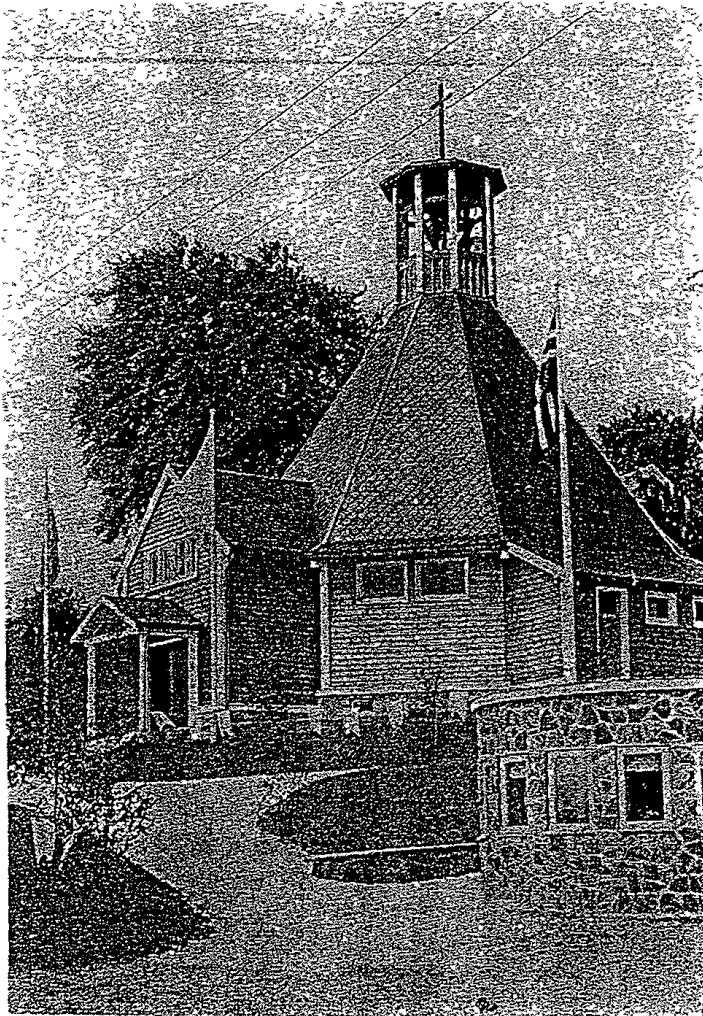
The Rune Stones at Jelling, one time seat of Danish kings were raised in memory of Denmark's first king and queen (900-950). One side of one of the Rune Stones shows Christ embracing the world, this, the oldest depiction of Christ in Scandinavia. At Silkeborg in the museum we saw the Tollund Man of some 2,000 years ago, written up in detail in the Scandinavian-American Review of several years ago.

Our tour of Denmark ended in Aarhus. Denmark's second largest city with its great Romanesque and Gothic Cathedral which celebrated its 750th anniversary in 1951. Here in the Cathedral we were privileged to hear a grand concert the night we left for Copenhagen. In this State Lutheran Church the altar piece, a triptych, dating from 1479, is most outstanding. The central portion represents in life size figures St Anne carrying the Child Jesus and the Virgin Mary looking at her Son, to the left stands the Cathedral's patron saint, St Clement, and to the right St John the Baptist. Carved on the two wood side panels are the twelve apostles and twenty-four saints in small dimensions. High over this added later, is a beautiful wood carving representing the Coronation of the Virgin Mary as Queen of Heaven by her Divine Son.

The first church on our pilgrimage was St Mary's in Bergen with the Virgin and Child to greet us, the last was the ancient cathedral of St Clement, in Aarhus, with this wood carving of the Coronation of Our Lady, a wonderful beginning and a joyful end to our pilgrimage to Catholic memorials in Scandinavia. Our Lady is very much in evidence in Scandinavia even today. May She and all the Scandinavian Saints at the throne of God be instrumental in bringing back to the true faith these countries so rich in Catholic heritage!

REV HUGH K WOLF,
Tour Leader

Report from the Apostolic Vicariate — Middle Norway



New Church in Molde

IN the last letter which I received from St. Ansgar's League, Mr John T Dwight termed our Vicariate "The infant Church in Scandinavia." This statement is certainly well founded because after the war we had to make a complete new start. The first Apostolic Prefect, Rev Monsignor Witte died when the area was only a Prefecture. In 1953 it was raised to that of a Vicariate, covering an area of roughly 56,000 Kilometres (nearly 22,000 square miles) and with about 500,000 inhabitants of which only 350 are Catholics.

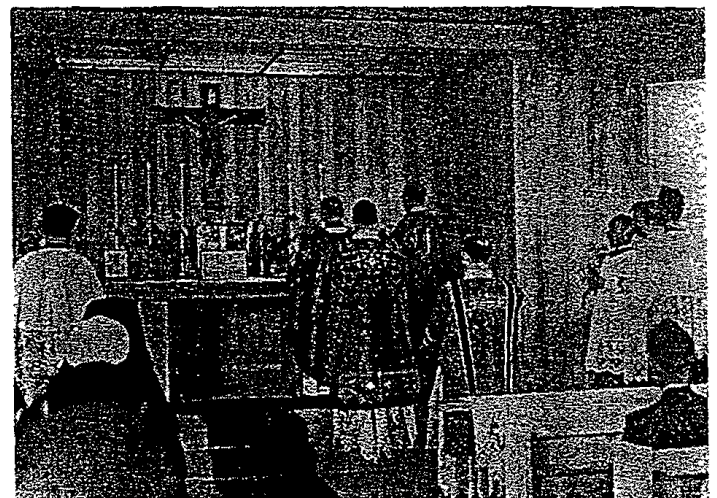
Before the war we had three Mission stations, but two of these were destroyed as a result of war damage and have not been rebuilt. Thanks to the great help of our good friends in the United States we have now made some progress in this respect. You may remember that in my last letter I was inclined to strike an alarming note but at that time we began the rebuilding of the damaged Molde church. It was a big undertaking for us. I am glad to report that this building is now completed as the picture will tell you. At Pentecost I had the great joy of consecrating this small but very beautiful church, and offered the Holy Sacrifice of the Mass there for the first time. It was an occasion of great joy and celebration. The County Sheriff and Chairman represented the Molde Town Council, while quite a number of non-Catholics were present. I take this opportunity of

expressing sincere thanks for your generous help which has enabled us to make this progress in spite of our small Catholic population.

In the confidence of your continued help we have now commenced with the building of a parish church in Kristiansund. The building of the Molde church was an important step, but I believe that a new church for Kristiansund is yet more important. The Sisters' private chapel, attached to the hospital, consisting of a small room with eight seats has been serving as the parish church there! We had planned to start this building much earlier, but we had to seek permission to build from the authorities there and this was granted only recently. As soon as the necessary permission was given, the work of building began, even though we are not yet fully prepared for the financial burden. A child does not fear anything, knowing that it can rely on its parents! It is exactly this kind of confidence which we have in our friends in Catholic lands. With God's help I shall hope to be able to report to you about the consecration and blessing of yet another new church which will serve the small scattered Catholic population in and near Kristiansund.

Our next great problem is that of Aalesund. Although the Catholic population here is very small, it is nevertheless very active, and, I might add, that it has really good possibilities of developing. We have absolutely nothing there which could be called even a Mission station. At present the Catholics must come together in a private home for Mass, that is, when a priest can travel there. But now some Hungarian refugees have been added to the parish which makes it imperative for us to do everything in our power to change this situation. It is very possible that we can purchase an empty house and convert it into a Mission station. As you can well understand, the building of the new churches in Molde and Kristiansund have completely drained our financial resources, so once more we send on S.O.S. to our friends abroad. Without this help progress would indeed be very slow. Even better in Aalesund would be an American Order of Sisters, who could come, buy a house and start a charity action, because this always proves to be the best manner to begin a successful mission.

Last year we had a visit from the Holy Father's repre-



Bishop Ruth Celebrates First Mass in New Church Molde

sentative, an Apostolic Visitor in the person of the Most Reverend Dr Hansen. And we get many opportunities of coming in contact with the people. For example, we were asked to send a representative to an Academic gathering from the three Scandinavian countries, which took place in our city of Trondheim.

In conclusion I must tell you about a very historic and joyful event, which took place in St Olav's Church, Trondheim, last year. We were most happy to ordain a priest, a young Trondheim boy, who was converted to Catholicism during the war, Father Olav Miiler. He is the first native priest in Trondheim since the Reformation. Having a native priest taking part in our work for souls will surely help us immensely to make better contact with the people. In this way it is hoped that many of the ingrained prejudices toward the Church will fall away. We have good reason to believe that the future will see one or two more native priests.

We were happy to welcome the first St Ansgar's League pilgrimage this summer, with Monsignor George Ryan and Father Wolf and the members of the tour being so kind to us. The work here in the North is not really in vain even though it is very trying at times. Visits from our friends and letters from so many who cannot visit us make our work so much easier. We send our heartfelt thanks to all our kind benefactors and ask for the continued help of prayers and financial support—especially do we ask prayers for more conversions.

My five priests and I are always most grateful for Mass stipends and the offerings mean so much to us in our work. We are most grateful for offerings we have received from you of the League and will always keep you in our prayers.

✠ JOHANNES RUTH,
Vicar Apostolic, Middle Norway

FIRST CARMEL IN SWEDEN

DEAR FRIENDS.

At the approach of Christmas we are happy to be able to give you some good news. Yes, thanks be to God, the news is very good, for our little community, after great difficulties and contradictions (extrinsic ones), has entered upon a period of peaceful happiness. There are four of us here, far away, it is true, from our families and our Sisters in religion, but deeply united around the Tabernacle! Truly, this humble, modest house, this little chapel where Jesus makes His home in the midst of us, are they not the realization of these words of Scripture: "My delight is to be with the children of men"? Jesus finds His delights in our midst, we feel and experience it very much!

We have fruit and potatoes in abundance. Our dear Sister Ann arrived from Ghent in October, and she prepares good meals for us, simple but satisfying. We all zealously compete with each other in the work brought to us to do. Although we are paid for the work, it is not extremely lucrative, seeing that there is only the work of sewing by machine. But whatever we are able to earn in this way is a consolation to us for it makes us hopeful of being able to earn nearly enough for our support, as soon as we are more numerous. Deo Gratias!

And now some details about the great approaching feast—Christmas (Jul in Swedish). Everyone is already making preparations, for this feast brings the *whole* family together around the paternal table, and beautiful gifts are exchanged!

The last vestige of fasting on the vigil, the repast on Christmas Eve everywhere consists of the same dishes—"lut-fisk" (fish) and "grot" (porridge).

The commencement of the feast and this meal of "julafton" (Christmas Eve) last nearly all evening. The Midnight Mass, the crib with the Infant Jesus, the ox and the ass, so well known in a Catholic country, are all unknown here.

The Christmas-tree, "Julgran," holds the place of honor. There will be one on each side of the altar and a large one in front of the house. Already our gardener has informed us that we need not worry about these Christmas-trees. He will attend to everything himself!

We shall have Christmas Mass at one o'clock A. M., the clergy must spread themselves thin these days. At midnight, Christmas Mass at Landskrona, at one o'clock, here, later at Helsingborg and near Helsingborg, where the Hungarian refugees have arrived. The Protestants hold their religious service early Christmas day. Then the church will be packed properly decorated and brilliant with lights. Along with the feast of Easter, Christmas is the only day when nearly all Swedes attend services. Christmas, feast of the Redemption! The organs resound in songs of triumph. "Hosanna to the son of David! Blessed is he who comes in the name of the Lord!" All the people sing extremely beautiful Christmas songs in Swedish. The Swede *sings* all his religious sentiments. In certain Catholic chapels they have preserved the custom of the psalms during Mass. At the time of our stay in Jonkoping we were very much moved by that.

Another custom, also very touching, is that of the housewives, who on Christmas night prepare a feast for the birds. Near the house in a tree, a large nest of straw and corn is arranged. There the best seeds and some good grass is prepared for the little songsters.

They love nature! They even assure us that no Swedish child would tear down bird nests, on the contrary, they protect them. This was told us as a warning, for we would have liked to snare, in one way or another, some of the partridges we see in our field.

Our neighbors, who were so enchanted by the Mass on September 30, have asked to be present again to assist at a Mass "with two priests." (In reality, one priest—the celebrant—and the server at the Mass.)

We shall again have a beautiful Missa Cantata on the Feast of St. John. Mr. Ohlson, our gardener, will take care of the invitations; he is so proud of the convent in *his* house! "These are the Sisters who pray," he says. And whenever it happens that we ring the bell a bit late, be it for the Angelus or for prayer, we can be sure that he will notice it and tell us of it on the first occasion.

Our Protestant associates are extremely sympathetic, and the Catholics are most happy to have us here! Who wants to come and reinforce our ranks? There are four or five empty cells waiting!

(Continued on page 22)

St. Ansgar's Mass Cards



THE HOLY SACRIFICE
OF THE
+ + + MASS
WILL BE OFFERED BY A
PRIEST IN SCANDINAVIA
FOR _____
AT THE REQUEST OF _____
REV. H. J. ANDERSEN, S.J., CHAPLAIN
ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE
40 WEST 13TH ST., NEW YORK, N.Y.

For many years St. Ansgar's League has given its members and friends the opportunity to have the august Sacrifice of the Altar offered for their personal intentions and for their deceased friends.

It has been our custom to forward the stipends to missionary priests in all the Scandinavian countries and this has been a substantial contribution to the support of those ministering to small and scattered congregations there.

For your convenience we have prepared two cards. The smaller card, decorated with line drawings of saints of the Sandinavian countries, is to be filled out by the donor and may be given to the bereaved. The use of this card is optional, since its purpose is to give notification that a Mass will be offered. The larger card should be filled out, folded and returned to St. Ansgar's Scandinavian Catholic League, 40 West 13th Street, New York 11, N. Y. This large card filled out by you will be forwarded by us to Scandinavia.

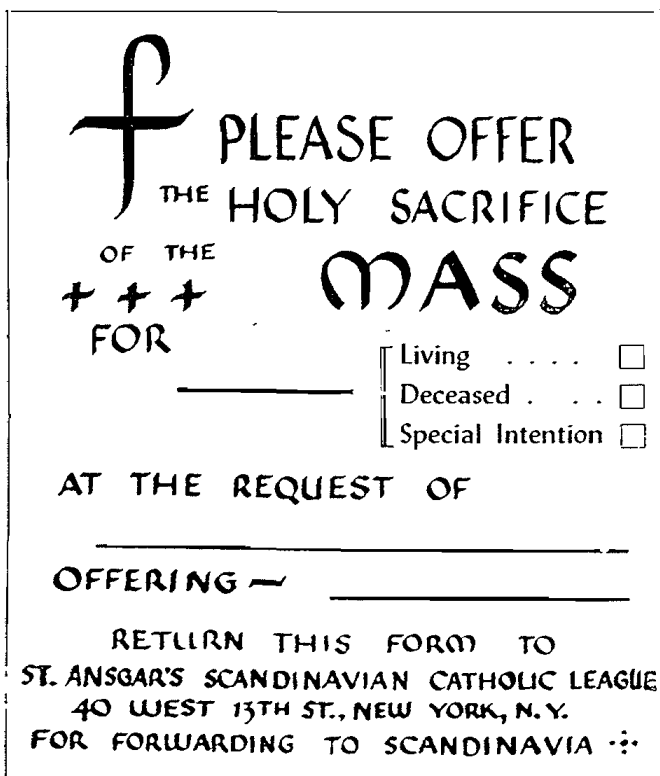
Please do not send cash. Use check or money order.

We shall be glad to send any number of additional cards. Use a post card giving your name, address, and the number of Mass Cards desired.

The costs of providing cards and forwarding the Masses to Scandinavia are paid out of League dues, while the necessary work involved is performed by our officers free of charge; *your entire stipend goes to Scandinavia.*

Mail to.

St. Ansgar's Scandinavian Catholic League
40 West 13th Street, New York 11, N. Y.



PLEASE OFFER
THE HOLY SACRIFICE
OF THE
+ + + MASS
FOR _____
Living
Deceased . . .
Special Intention
AT THE REQUEST OF _____
OFFERING ~ _____
RETURN THIS FORM TO
ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE
40 WEST 13TH ST., NEW YORK, N. Y.
FOR FORWARDING TO SCANDINAVIA

Excerpts from Letters Received

From Bishop K. Ansgar Nelson, O.S.B., of Stockholm:

"I would like to thank you for sending us Mass intentions. These Mass stipends are of enormous value for our priests, since their salary is so small that they often have great difficulty making both ends meet. The idea of sending Mass stipends to the Scandinavian countries has indeed been fruitful, and it means a real contribution to the apostolic work which we are trying to do."

From Bishop Cobben of Helsinki:

"The apostolic interest your organization shows to the Church in Finland is deeply appreciated. We want you to know that your intentions are included in all the prayers, works and sacrifices of Finland's missionaries."

From Bishop Jac. Mangers of Oslo.

"I thank you very much for the Masses. I am always glad for the good work which is done by St. Ansgar's S. C. League and I thank you very much for the help."

From Bishop Johannes Ruth of Middle Norway:

"My five priests and I are always most grateful for Mass stipends. Sometimes we have no stipends, and the offerings mean so much to us in our work! We are most grateful for offerings we have received from you of the League, and will always keep you in our prayers."

From Rev. John C. Madsen, after touring Denmark:

"Mass stipends are a Godsend to them in Denmark—the priests are anxious to take care of our surplus Mass Intentions."

St. Ansgar's League Endorses a Pilgrimage to "Catholic Scandinavia"

August-September, 1958

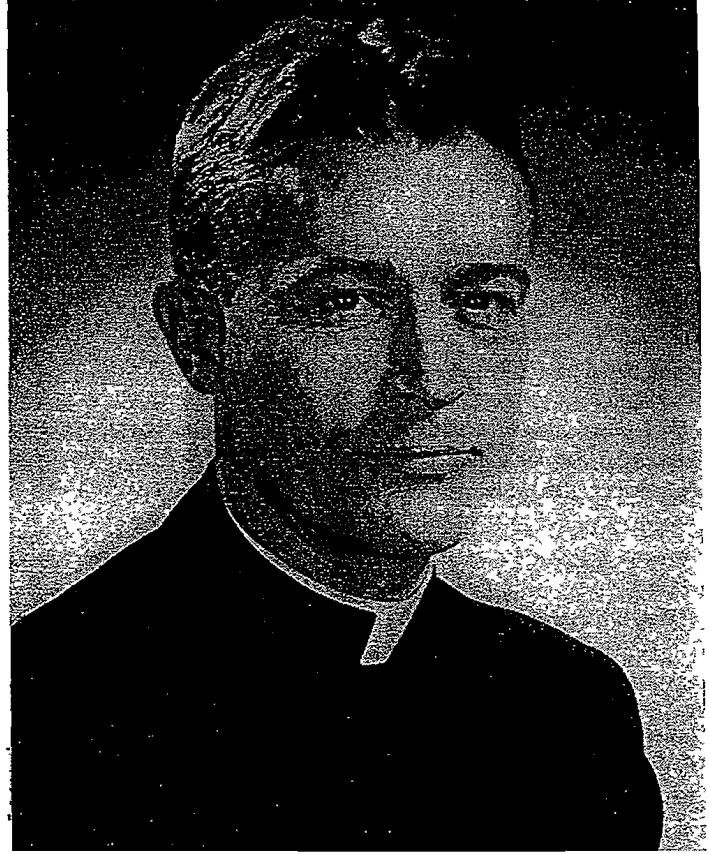
The REVEREND JOSEPH R. FOLEY, C.S.P., director of the Paulist Choristers, Church of St. Paul the Apostle, New York City, invites you to join him on the fascinating pilgrimage to Scandinavia described on the next page. Our party will not only visit the hallowed shrines and many other sights of the Northern Countries, but will also journey on to the world-loved shrine of Our Lady of Lourdes in southwestern France, to participate in the devotions of the 1959 Centennial.

In Lourdes we shall attend Holy Mass and devotions at the Shrine of Massabielle on the very spot where the Blessed Mother appeared. An optional extension features the Eternal City of Rome, where an audience with the Holy Father will be petitioned. In Brussels we shall see the Vatican Exhibit at the World Fair, containing a chapel for Masses and devotions.

Surely this is a travel adventure appealing to both the "first-tripper" who wants to visit Scandinavia on a tour that also includes a generous portion of Western Europe, and the more seasoned traveler as well, who has seen the other countries of the European Continent and who now joins the ever increasing numbers who are discovering and being captivated by wonderful Scandinavia!

In Scandinavia we hope to arrange receptions with the Most Reverend Bishops who labor there. Sunday Mass ashore will be assured, while, even in Scandinavia, there will be many opportunities for week-day Mass as well.

On the land portion of the pilgrimage we understand that first-class (but not luxury) accommodations will be provided wherever available, and that an English-speaking, professional Tour Conductor from Scandinavia will accompany the group in addition to the Tour Leader, Father Foley. Confidence in these arrangements is enhanced by the fact that the manage-



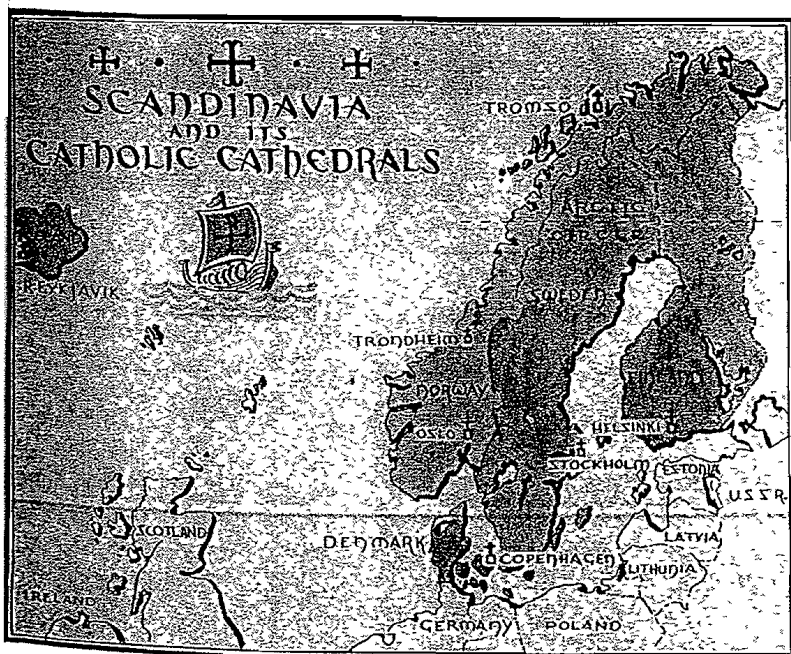
ment of this pilgrimage is in the capable hands of The Guild of Catholic Travel, a department of that large, experienced and reputable travel organization—Transmarine Tours Inc.

There is a choice of (1) ocean transportation via the luxurious SS KUNGS HOLM of the Swedish-American Line, sailing from New York on August 9, or (2) the flight of Scandinavian Airlines System on August 17. Prices will range from \$1509—for crossing the ocean in Tourist Class (by boat going East, by plane coming West) and without adding the Rome extension (but \$1746 when adding this Rome extension), up to \$1953—for crossing the ocean in 1st Class both ways by boat, plus adding the extension to Rome. But various other combinations are available in between.

Membership in the tour is limited, therefore it is essential to apply early. For reservations etc., please ask—

MR. WILLIAM A. KENNEDY,
Guild of Catholic Travel,
TRANSMARINE TOURS INC
500 Fifth Avenue,
New York 36, N. Y.
Telephone OXford 5-4460

(See next page)



“VISIT SCANDINAVIA”

The 1958 Catholic Interest Vacation Tour of Scandinavia

ITINERARY

August

- 9 — Sail from NEW YORK on SS KUNGSOLM or
- 17 — Leave NEW YORK by Scandinavian Airlines System flight.
- 18 — Both arrive GOTHENBURG, Sweden's second largest city. Visit Christ the King Catholic Church.
- 19 — By afternoon train to OSLO, Capital of Norway.
- 20 — OSLO: Visit Catholic Cathedral (relic of St. Olaf) and see city sights. Afternoon: See Bygdoy's amazing medieval, wooden "Stave" Church, Viking Ships, Polar ship "Fram," "Kon-tiki" raft.
- 21 — By the scenic Bergen R.R. to FLAM on the famous Sognefjord (Fretheim Hotel).
- 22 — A voyage on the Sognefjord amid perhaps the most arresting fjord scenery in Norway. On by bus and train to BERGEN.
- 23 — BERGEN: See this picturesque, historic city and Fantoft "Stave" Church. Leave by RR. (sleeper).
- 24 — Arrive OSLO: Sunday Mass. Entrain north along the old pilgrimage route through historic Gudbrandsdal Valley and over the scenic highlands to TRONDHEIM, former capital of Norway.
- 25 — TRONDHEIM: Catholic Cathedral and beautiful, medieval Cathedral (beneath which St. Olaf is thought to lie) If desired, an excursion is possible to Stiklestad where St. Olav (Norway's Patron) died.
- 26 — Leave 2:45 P. M. by sleeper train to Sweden.
- 27 — Arrive Uppsala: Visit Catholic Chapel, medieval Cathedral (with the relics of St. Erik, Patron Saint of Sweden), University and Castle. Continue to STOCKHOLM, lovely Capital of Sweden.
- 28 — STOCKHOLM: Besides St. Erik's Cathedral and historic St. Eugenia's Church, the main city sights will be seen.
- & 29 A free day is provided.
- 30 — By train and bus to beautiful VADSTENA and its medieval Convent Church (with relics of St. Bridget of Sweden and St. Catherine of Vadstena). Continue to COPENHAGEN, Denmark's exhilarating Capital.
- 31 — COPENHAGEN: Catholic Cathedral. City Tour. Excursion to Elsinore (scene of Shakespeare's "Hamlet").

September

- 1 — Start famous 3-day "Fairylard Tour": Roskilde (medieval Cathedral), Ringsted (relics of St. Canute the Duke), Trelleborg (Viking fortress), ODENSE (relics of St. Canute the King; Hans Christian Andersen's home).
- 2 — Via picturesque, ancient Ribe, and Jelling's Rune Stones to VEJLE, in beautiful fjord country.
- 3 — Via lovely Silkeborg Lakes to AARHUS: See its medieval Cathedral, "Old Town," and University.
- 4 — By train to HAMBURG, Germany (diocese of St. Ansgar, Apostle of Scandinavia). City Tour.
- 5 — By train via Cologne to BRUSSELS, Capital of Belgium.
- 6 — BRUSSELS: City Tour. Visit to World's Fair, with Vatican Exhibit—a Church in which Mass can be offered or & 7 devotions said. A free day is provided.
- 8 — By train to LOURDES (in southern France).
- 9 & 10 — LOURDES: Join in Centennial Year of Jubilee, with devotions at the Grotto and in the Basilica, etc.
- 11 — By train to PARIS.
- 12 — PARIS: One day City Tour (including Miraculous Medal Shrine). Afternoon excursion to Versailles Two free -14 days.
- 15 — Leave PARIS for the home voyage or flight.
- 16 — Arrive NEW YORK by SAS

EXTENSION TO ROME

- 11 — Leave LOURDES by train to NICE on the Riviera.
- 12 — NICE: Scenic Grand Corniche drive to Monte Carlo.
- 13 — By train to ROME.
- 14 — ROME: Two days' sightseeing (including Vatican City, the 4 Major - 16 Basilicas, the Catacombs, the Colosseum and the Roman Forum). One free day.
- 17 — By train to MILAN. See Cathedral.
- 18 — By train to PARIS—for City Tour, Versailles excursion, etc., as above.
- 23 — Arrive NEW YORK by SAS.
- Oct. 2 — Arrive NEW YORK by SS KUNGSOLM.

Church Status Well Assured in Denmark

By ERIK VON KUEHNELI-LEDDIHN

(Boston *Pilot*)



DENMARK is one of the European countries where the Catholics merely form a tiny minority, about 27,000 communicants in a total population of 4.6 millions whose overwhelming majority are members of the Lutheran State Church. The Catholic minority has its problems and difficulties, but its status and privileges are better assured than in most predominantly Protestant nations—and this includes the United States.

The Danish legislation in religious matters is rather liberal (as in Finland), but separation of State and Church, as in all Protestant nations (with the exception of the United States) is totally unknown. The Danish State Church is Lutheran and her priests—as they insist to be called—are paid by the government. The doctrine of the State Church is of the standard Lutheran pattern, but many Catholic practices—as elsewhere in the Scandinavian countries—survive in the ritual.

Vestments in the Catholic tradition, candles, pictures and statues are by no means shunned. Few if any anti-Catholic sentiments are left and there exists a real interest in Catholic thought and in the whole Catholic teaching.

The situation is radically different in Norway where anti-Catholic sentiments are much more virulent—among the secularists rather than among the Lutherans—and where a real opposition against our Faith is being felt. Jesuits, for example “normally” are not permitted to enter Norway (Editor. This is no longer the case.) In Denmark no such limitations exist and there had been none for a long time. King Frederick IX, a frequent visitor at the Vatican, is very friendly to the Catholic minority, and even Protestant papers publish Catholic news.

At the same time, unlike Germany, the practice of the Lutheran faith is extremely lax, services are not attended by more than two per cent of the capital's population, materialism is rife and most Catholic priests would probably prefer a bit more rigidity or even hostility coming from the masses. It is no fun to be faced by a void.

The Catholic Church in Denmark, though by no means “established” is nevertheless an “accredited Church” and Catholic priests, therefore, have to carry out a number of civil functions for which they are not paid but which they willingly render as a public service. They register births, baptisms, marriages and deaths and send a yearly account of these activities to the Royal Office of Statistics. If a child is born of Catholic parentage, it receives from the Catholic rectory a birth certificate where its sex is indicated. A first name appears only on the baptismal certificate. The Church also has the right to grant the permission for marriage, i.e., to issue the marriage license. (It should be mentioned in

brackets that Lutheran converts in Scandinavia are never conditionally baptized, the Lutheran ritual in Scandinavia assures a fully valid baptism.)

There also exist Catholic schools on the elementary, secondary and college level. These schools receive state aid in order to eliminate their deficit which is important as the Catholic educational institutions habitually are in the red. Since they relieve the pressure on the public schools it is only fair that they receive state support. This aid has never been challenged by either Protestants or secularists. The Catholic schools are excellent; more than half of the pupils are Lutherans and receive Lutheran religious instruction.

Such popularity of Catholic schools can be found in all of Scandinavia including Iceland, non-Catholic parents like to see their children educated in them since they have higher standards and a stricter discipline than the state schools. Moreover they have an international, cosmopolitan atmosphere. Whatever her local shortcomings, our Church is never provincially-minded.

The great problem of the Church in Denmark, as elsewhere in Scandinavia, remains the recruiting of a priesthood for a highly diversified task. Scandinavia is very large, the Catholic minority is terribly scattered and there has to be one priest for as few as 150 to 200 faithful (“Normal” averages run to 400-900 Catholics per priest.) In a missionizing branch of the Church it cannot be otherwise. There are now among the 100 odd priests in Denmark 30 natives, and 10 more are studying—abroad—for the priesthood.

This is not at all bad if we remember that in Finland there are only two native Finns functioning as priests, and if one surveys the entire Scandinavian situation one finds priests, friars and nuns with an amazingly large multitude of national backgrounds. The Bishop of Finland is Dutch, the senior Bishop of Sweden is originally a Bavarian and his coadjutor an American of Danish extraction. In Iceland there is one native bishop and one Icelandic priest (all other priests being Dutch while most nuns are German). Fragments of many orders—Sisters of St. Joseph, Jesuits, Dominicans, Monfortans, Benedictines, Sacred Heart Mesdames are spread out over an enormous territory. Thus it is easily understandable that great efforts are being made to recruit a local priesthood, at the same time one never can expect in Scandinavia to have more vocations than in solidly Catholic countries, yet to keep the Church in the North “going” one needs a far higher proportion of priests than in Central or Southern Europe.

In the last fifty years the Danish Catholics have increased in absolute numbers but in proportion they have not gained substantially. Fifty years ago most of the Danish Catholics were stranded Polish laborers, some of them illiterate. There has been a certain amount of leakage among these immigrant families who often have given up their names and, even more frequently, their language. Yet these losses have been offset by conversions mostly of intellectuals and professional men and women with a sprinkling of the nobility.

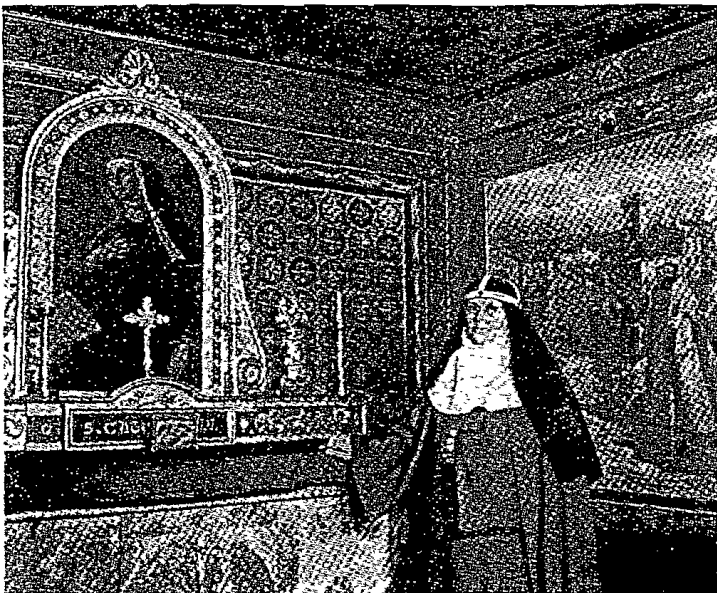
(Continued from page 17)

But we would never end if we were to tell of everything that pleases and moves us in this Swedish life! We are adopting it as much as possible (even in the kitchen), for we hope in a few years from now this will no longer be a Belgian Carmel but a Swedish Carmel.

The editor of a large journal in Stockholm attached to the Vatican, wrote us that we did well to establish ourselves in Skåne, for in no other section is it so easy as in this province of the south to unite that which is common to "Catholic" and to "Swedish" We believe it, too for little by little we feel ourselves being fused with the good Swedish people

THE CARMELITES OF SWEDEN,
Fortunavagen, Gantofta

(Four Belgian Carmelite nuns have founded there the first Swedish Carmel They would be very pleased to receive American friends in their home There is also a chapel and the possibility of saying or hearing Mass The nuns speak Swedish, French, Flemish and a little English Fortunavagen is situated half-way between Landskrona and Halsingborg near the big road Malmö-Goteborg, along the south-side Very nice situation! WELCOME!)



Mother Elizabeth Hesselblad, O.S.S.S.

(b June 4, 1870 — d. April 24, 1957)

R I P

On April 24, this last spring, the great Swedish convert, Mother Maria Elisabeth Hesselblad, closed her eyes on this world of sorrows

She came to the United States as a young girl, to become a nurse. Her mind was always open to new impressions and in the different hospitals and nursing-homes, she came in contact with all the different religions

Ever since she was a little girl, she had had deep religious feelings, being a Swede, she was brought up a Lutheran As a nurse, she stood by many deathbeds and observed how different people died Catholics, she found, were those who had more help and more comfort than any others, when they passed from this world into Eternity She meditated

on this fact, and this was her first step toward Catholicism.

When finally Grace called her to become a Catholic, she embraced the Faith wholeheartedly and became an ardent apostle, full of zeal and eager to share with others, the great gift she herself had received. She truly became an instrument in the hands of God

After a serious illness, given up by doctors as incurable, she came to die in the old house in Rome, where St. Birgitta had lived for twenty-three years of her life, and where she had died. In that old house, Mother Elisabeth found remarkable new strength to "live again" She decided there, to give her life entirely to the service of God as a Bridgettine nun.

Later after many, many struggles and trials, she got the call from God to revive the Swedish branch of the old Bridgettine Order But her great love for America made her dream of having a Bridgettine Foundation in the United States

That dream, she carried with her for almost half a century After her first Convent in Rome in 1911, her thought was that the next house should be in Minnesota, where so many Scandinavians live Mother Elisabeth always had the idea that the Faith of our fathers would be brought back to Scandinavia from America, rather than from Europe

The dream of Mother Elisabeth has now become a reality Her Sisters are now established at *Vikingsborg*, a beautiful estate given to them by a Swedish family, at Darien, Connecticut, on Long Island Sound Here they continue their work for the unity of all Christians offering their daily prayers and sacrifices for all those outside of the true Church especially for Scandinavians.

They are happy to welcome guests at their guest-house for longer or shorter periods.

May the work of the dearly beloved Mother Elisabeth grow and continue, *ad Majorem Dei Gloriam*

SISTER M. LUCIA

October 8, 1957—*Feast of St. Birgitta*,
Convent of St. Birgitta,
Vikingsborg, Darien, Conn

News from Iceland

Hafnarfjörður, Iceland
October 1, 1957.

TO ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE
of New York

In Iceland there are about sixty nuns They belong to three congregations The Sisters of St. Joseph (Motherhouse at Chambery) have two hospitals, one at Reykjavik (150 beds) and one at Hafnarfjörður (50 beds) Besides they have a school at Hafnarfjörður (118 pupils, almost all Lutherans) and teach at the school of the mission at Reykjavik (about 120 pupils, nearly all Lutheran)

At Hafnarfjörður there is also a cloister of 15 Carmelite nuns (Dutch).

At Stykkisholmur the Franciscan nuns—Missionaries of Mary—have a hospital They print our review and pamphlets, for at Stykkisholmur there is the printing office of the mission

Perhaps you can use this information

Yours sincerely,

REV. G. BOOK.

“PRAY FOR SCANDINAVIA”

World's Northernmost Catholic Church Set Deep Within Arctic Circle

By BEVERLY A. BERGHAUS

(The Pilot)



"Teach ye all nations."

St. James converted Spain; St. Boniface, Germany; and St. Patrick, Ireland, but who are our present-day apostles fighting cold, hunger, and dangers to bring The Word to the Unknown? Just where is the most northerly tabernacle in the world and how far have Christ's teachers penetrated "the country of the ice"?

Far above the invisible Arctic Circle, which to many people seems the end of the earth, lies the tiny harbor of Hammerfest, the most northerly town in the world, with its 5,300 inhabitants. About 1,000 miles north of Oslo, Norway, nestles this thin strip of land with a couple of streets and barrack-type houses surrounded by massive, ragged stone cliffs and an icy sea.

This is the last life of Europe facing the bitter North; and here exactly 70 degrees, 40 minutes, 11 seconds North,

Father Spitz (with six German nuns) has set up a hospital with a small chapel to act as an oasis in the great northern region.

While the Arctic Circle is buried by ice and snow, the strange forces of the Gulf Stream, which passes by the doorstep of Hammerfest, acts as the central heating to a house and takes the chill off this hamlet. Hammerfest, however, has the characteristics of a Polar Land, for here no tree grows and no bird can live.

But God has not treated Hammerfest harshly. The ends of the earth are His work, and the people His children. While to the South, He has made the climate extremely hot and protected the people with black skin, to the North, He has created the cold but compensated in other ways. Hammerfest is the brightest town in summer and darkest in winter, and the Creator has added the additional beauty of the Northern lights with their many millions of watts to decorate the snow as the neon lights of Paris.

Here, in 1789, only 16 men lived. Why they came is uncertain. Whether this Polar region was first used as a type of Siberian deportation-point for criminals, or because it offered exceptional salmon fishing is not known, but fishermen the 16 became. Today the harbor with its fishing industry is quite active and a fishmeal factory stands close by. In summer, boats make regular runs along the coast of Norway through the picturesque fjords from Bergen to Hammerfest, so an adventurous visitor may visit this end of the world if he desires.

The only other entrance to this stark rocky country is through the Arctic Highway, a dirt road extending up Norway and leading across to Finland. Mail buses provide transpor-

tation from one hamlet to the next and are the only source of contact in many areas. Anything from a loaf of bread to dead fish or a Lapp baby might be classified as "mail."

A six-hour boat ride will take one to the North Cape, where the colossal rocky cliffs, situated at the most northern point of land in Europe, are defiantly facing the tumultuous icy waters of the Arctic.

The history of the little Catholic group began in 1879 when Father Clement Hagermann, born in Munster, Germany, built a tiny church through the generosity of the Catholics of his country. Father Hagermann gave work to the idle, food to the poor and comforted souls with the Word of God

His next ambition was to build a hospital to care for the many unmarried mothers and the sick. Eye diseases are very common, caused by the continual use of artificial light. Depression and mental disorders are caused by the extreme darkness for such long periods.

He obtained the help of the Gray Sisters, Niese, Schlesien, whose superior sent three sisters to the North in 1880. The Chronicle of the Gray Sisters reports: "We arranged for the departure, said goodbye to all we knew and loved, our parents, the other sisters, and with tears running down our cheeks, in God's name we went on to the country of the ice."

In the Chronicle is found the first impressions of the hopeful nuns: "On the 13th of October, 1880, the sisters landed in Hammerfest. We arrived here in snow so deep we could hardly walk; it was above our knees. Our first visit was to the church. Father Hagermann began to sing the Te Deum but we sisters could not pray with him; we were weeping.

"Hammerfest, on the Isle of Kvalo, now has 3,650 inhabitants and is well known because of its colorful houses. We didn't understand a single word of the language and were ridiculed wherever we went. The people looked at us with mistrust and suspicion.

Father Hagermann rented for us a little black house with two rooms. The bedroom was so small that only one person could change clothes at a time. The kitchen was like a small passageway, and because there was no flue from which the smoke of the stove could escape, our eyes burned constantly. The boards of the floor were constructed separated so that you could put a finger between them. Snow entered from below. Although we had fur jackets and kerchiefs on, we were always frozen. . . .

"On Christmas night, we were sitting around a liver-oil lamp. The wind was howling and a furious storm knocked at the rickety door. Our thoughts were far away with our families as they gathered around the lighted Christmas tree. . . . In January, it was getting a little lighter at lunch hour and there was much work for us to do."

From this tiny beginning, the Gray Sisters have grown so they are now all over Norway and have many hospitals of their own.

Then came World War II. All Northern Norway was

evacuated, and later when the German troops retreated all northern Norway was burned. The City of Hammerfest appeared in flames, taking the church, school and hospital.

After the capitulation, the population slowly returned. The priests and nuns moved again to their former posts. On the ruined field of Hammerfest, the town was rebuilt of military barracks, one of them being used as the Catholic Church.

Easter 1950, brought an avalanche which destroyed the Church-barrack, and Father Spitz, successor to Father Hagermann, was faced once again with the rebuilding which progresses very slowly due to lack of funds. The Catholic

Church and the school are still laying in ruins and ashes but the hospital has opened with a tiny chapel.

The cornerstone of the new church was a gift from the grave of Saint Peter in Rome. It is symbolic that the most northerly church on earth is standing firmly on Peter's Rock. Upon the roof of the little hospital is a large cross acting as a lighthouse to the ships in the Polar night. The Church is the real harbor and on this cross we moor life's ship. Saint Michael, the patron, has conquered the storm and provides fuel to keep the sanctuary lamp burning in front of the most northern tabernacle of the world.

Out of the Scandinavian Mailbag

REV. M. KEVIN ANDERSON, O.C.S.O.

A Carmelite in Iceland Remarks:

Last year we received two new Sisters. At the end of June a novice arrived from a Carmel in Holland. She had already made her temporary vows but we always remain in the novitiate during those three years. She is a very gay Sister, and that is good for Iceland. On September 8 a girl from Holland entered here. She had already written to us when she was seventeen, but that was too young. Now she is twenty-one. It was a big sacrifice for her parents as well as for herself, but she is doing very well and will be clothed on March 9 taking the name of Mary Theresa of Jesus. The Little Flower will be her patroness.

In the distance we are able to see the mountains. They are rocky, but the sun can make them beautiful. In winter they are covered with snow. Thus, the Divine Sun, Jesus, can make of our life, even though it be rocky, something that is beautiful! Since Christmas we have had many storms here. Today it is storming again. One might call Iceland "stormland" or "stone-land." Storms are terrible here. I never would choose Iceland for my home but now I live here for Him.

The Cistercian Nuns in Denmark Report:

In June, 1956, we had a special visitation. Our Father General from Rome and our Father Immediate from Val-Dieu, Belgium, came and offered us solemn vows if we can arrange the enclosure according to prescription. Now there is much speculation and investigation going on. Our gardens are already enclosed. Now we are working to enclose the buildings, and then ourselves! When everything has been decided and arranged, the Bishop of Copenhagen must come to see if all is in order. This business concerning solemn vows is the most important intention we have to recommend to your prayers at the moment.

But we have other intentions, too. We need two more Sisters, able to work and pray. Our farm consists of five acres, two cows, one pig, two dogs, one cat, and many chickens. Each year we buy fifty baby chicks. Once the rats ate forty of them. Our Sisters do all the light field work, and our gardener takes care of the heavier work.

We rise at half-past three in the morning for the recitation

of Vigils. When the Danish girls hear that they immediately lose their desire to become Cistercian nuns. God can raise up children to Abraham from stones and He will send us the right ones at the right time.

From a Sister of St. Joseph in Norway:

A few years ago, together with some teachers I visited the ruins of the Cistercian monastery of Lyse near Bergen. Our guide, a high school principal, gave us a remarkable orientation into the origin and history of the monastery, although he was not Catholic. Now there are only a few beautiful arcades and some walls left of the former monastery buildings, but all around in that vicinity grow most beautiful fruit trees. The monks introduced the cultivation of fruit trees there. The guide closed his talk by saying: "In the springtime, when the many fruit trees are in full bloom it is the white monks of Lyse who walk again." God grant that the white monks may come to Norway again in reality!

In several days I shall travel, in company with an older French Sister, to Copenhagen to take part in the 100th Jubilee of the Danish province. The first four Sisters of Saint Joseph from Chambery in Savoy came to Denmark on May 11, 1856. On Whitsunday Bishop Theodore Suhr, O.S.B., will celebrate Pontifical Mass on the occasion of the jubilee in the church of the provincial house. Mother Angele, Provincial in France, will be present, but unfortunately our Reverend Mother General cannot come on account of poor health.

From the 2nd to the 14th of July five Sisters of Saint Joseph from Norway will take part in the Scandinavian pilgrimage to Lourdes. It is a tremendous experience for them to come to that place of grace and be witness to the faith and piety that is found in no other place in the world. Our pilgrims take all our intentions with them and present them to Our Lady of Lourdes. They especially pray that the Holy Virgin may become better known and loved here in Norway and that she may lead many souls to her Divine Son.

The Bridgettines at Vadstena, Sweden, Write:

It makes us so happy to hear how many in the United States are finding their way back to the Catholic Faith. Here, in Sweden it goes very, very much slower. Perhaps



NUN CLEARS LAND FOR SWEDISH CONVENT

Religions News Service Photo

GODRA SANDBY, Sweden — Sister Ingrid, Sweden's first native Dominican nun since the Reformation, is clearing 10 acres of farm land for the growing of fruit at a convent being built here. The convent is the first Dominican Convent building, designed as such, to be erected in Sweden since the 16th century. The nun is shown driving a tractor (left) and wielding a shovel

You will never rightly understand it until you yourself have spent some years here. Europe is very old. It has so many, many years of history behind it. And so, as it is with elderly folk, it no longer has the enthusiasm of youth. Added to that, the Germanic race (and especially its Scandinavian, and a particular its Swedish branch) is extremely conservative by nature. Many Swedish intellectuals are just on the border of conversion but the thought that it was their forefathers who defended Lutheranism with their blood during the Thirty Years War, three hundred years ago, holds them back. The large mass of the Swedish people has a strange concept of the Catholic Faith—a concept, deep-rooted as a result of intense Lutheran propaganda on the part of the state at first, and afterwards through centuries of tradition. Most are nowadays either extremely materialistic and godless or else belong to one of the countless non-Lutheran Protestant sects. They need your prayers more than you could ever imagine! We must pray and strive every moment to put ourselves entirely at God's disposition to be as God wants us—then with His Grace we shall be able to help the many souls.

Tomorrow, here in Sweden we celebrate the Feast of Saint Lucy. Young girls go in procession at home in school and in places of work with crowns of burning candles on their heads, while singing a song in honor of Saint Lucy. This particularly Swedish custom takes its origin in the paganism that prevailed here a thousand years ago. Indeed, it is very

dark here now—during the Scandinavian winter the day is so extremely short! Already at half-past two it is dusk, and it does not become light again until around 9 o'clock in the morning. Thus, during heathen times they celebrated feasts in honor of the light during December—and it is just that that has remained in the celebration of Saint Lucy's day and for the most part, in the Swedish celebration of Christmas (or the Nordic celebration of Christmas taken as a whole). But in any case the custom is beautiful and even here in our house the school girls, who live here during the winter appear in long white gowns with candles and green wreaths in their hair to entertain the older guests. So the girls are quite busy today, and a young Swedish Sister is teaching them. These children are mostly all Lutherans. There is still only one Catholic child—a Finno-Polish lad, in all Västernorrland!

ONLY ONE "HAIL MARY" A DAY

Members—old and new—of ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE are reminded that not only its old, but also its revised Constitution requires in Article V that *Each member shall say daily one "Hail Mary" for the conversion of Scandinavia.*

"JOIN ST. ANSGAR'S LEAGUE"

Impressions of My Visit to Denmark

REV JOHN C MADSEN

On Thursday, August 29th, I arrived in Kastrup Airport where my brother and sister met me. It was a happy reunion after about forty years of absence. There were no strained feelings on their part, that I was a Catholic and a priest.

The next day I called on His Excellency Theodor A. Suhr, D D, Bishop of Copenhagen, whom I have known for many years, we have visited through letters. The Bishop was most gracious and invited me to breakfast. Friday, 30th, was spent in a motor tour through North-Sjælland, Elsinore, a little trip into Sweden and then down past the ruins of Ebleholt Monastery. The museum shows the knowledge the monks had of medicine and even surgery. The outline of the monastic church could be seen—it was one of the most important Augustinian Houses in the North.

Saturday morning I offered up Mass in the small but venerable St. Ansgar's Cathedral. Saturday afternoon, we took the train for Odense, arriving there about 5.45 p m. My brother-in-law and niece plus her family met us. Sunday I said Mass in the Church of St. Albans—one of the most outstanding churches in the Diocese of Denmark, my sister and nephew attended the Mass. Afterwards, however I said Mass in Odense at the St. Hedwig's Sisters' home—it was closer, than to go into town and go to the Parish church.

On Monday we traveled through North-Fyn and visited our former home at Gytrup, the people that own it were most gracious in their reception. We stopped at Hjadstrup and visited the churchyard in which many generations of my forefathers are buried. The church was open, so we went in and saw the familiar pews which had belonged to our family for over four generations. The minister a nice young man, visited with us and told us that the people did not go to church—about fifteen to eighteen is the usual Sunday congregation—out of 180 families. We stopped at Otterup and paid a visit to the school where we three attended as children. An old teacher lives there, she is almost 80 but still remembered the pranks we played. The evening was spent reminiscing over our childhood and the old home, etc.

Tuesday afternoon we drove to Svendborg and I called on the wife of Johannes Jorgensen. She mentioned his last book, *St. Bridget of Sweden*; she felt it was not being read as much as she thought it should. I received several souvenirs from her of her famous husband. Father Hansen the pastor, called her for me—he is a native Dane and a Fynbo (a native of Fyn).

Wednesday morning we called on the nuns at Dalum Kloster. I was anxious to meet them—my mother spent her last eight years in their beautiful home. Old Sister Celstine (83 years young) told me many incidents of Mother's stay there. In the afternoon we visited the Assistents Churchyard and saw the graves of my parents (Mother died during the Second World War). My sister said as we stood there—"It must be wonderful to be able to say prayers for the dead—I think it makes them closer to us." "You should try it" was my answer.

Thursday, I went to Assens and saw the St. Hedwig's

Sisters' Orphanage's summer home—a lovely place close to the Baltic. The children looked sunburned and healthy.

Friday was a day of rest, for on Saturday we went to Jylland, driving up through the hill country to the famous Om ruins and Catholic summer camp. Om was one of the great Cistercian foundations in Denmark. It was here the King compelled the Catholic Bishops, who virtually were his prisoners, to sign the Edict granting the Lutheran religion rights to take over the Church, its foundations and properties. It was the noble Bishop Ove Bille of Aarhus who said "I wish I had not lived to see this day." Today the well-preserved ruins are all that is left of one of the great Cistercian Monasteries in Denmark. The State has done a great work in preserving the ruins, and the museum shows many things from the Catholic times. Even the herb garden with the plants that the monks used has been re-established by the State.

Om also means the Catholic Youth Camp. About a mile from the ruins is the new Om—a monument to the vigor and hopes of Catholic Youth. There are two small buildings—one is the Chapel and recreation hall with kitchen facilities for feeding the youth, and the other is a divided building with bunks for the young.

The Sisters of the Sacred Heart founded by Pere Fouchald were on retreat there that week. They are working in Copenhagen in the Saxogade District among the derelicts of the city—Berlingske Tidende wrote a very fine article praising their work among the outcasts of the Capital. They plan to build a convent close to the youth camp.

Returning through the hill country, I noticed the fine work done by the Forestry department in planting trees on the hills that used to be covered with heather.

Sunday, September 8th, I sang High Mass for the Sisters in Dalum. My family and their children plus an old friend of mine were present for the Mass. I was quite happy to have them all there. I am sure my mother who spent many hours in the chapel, despite the fact that she never became a Catholic, would be happy in Heaven to see her children and grand and great grandchildren present for the occasion.

Sunday afternoon we drove to Nyborg and crossed the Belt to Korsor, from whence we drove to Copenhagen. Monday was spent in Copenhagen buying the usual souvenirs and in the evening I had a nice visit with the Bishop. Tuesday Father Knud Ballin, Miss Angela Osterhammel and Sven Damholt had lunch with me at the Hotel Metropolitane where I stayed during my sojourn in Copenhagen. Father Ballin is a son of the well-known Danish convert and artist Mogens Ballin. Miss Osterhammel comes from an old Danish Catholic family and is very active in the work of the Society of St. Elizabeth for children. Sven Damholt is the owner of the Catholic Book Shop in the city, and he does a great deal of work for the church. After lunch we were surprised to see His Excellency Bishop Suhr come in. I realized I had pulled a faux pas, I certainly should have invited the Bishop, but being a Fynbo, I am sure he will understand.

Tuesday evening was spent with my family and on Wednesday morning I offered Mass in St. Ansgar's and bid

Good-bye to the Bishop inviting him to come and visit us in America Wednesday afternoon at 4.45 my plane left for London and New York My brother, sister brother-in-law and my nephew and his family were all at Kastrup to see me leave

"What impressions did you gather from your trip to Denmark?" that is the question my friends ask me I will here give you only my impressions of the Church Catholicism in Denmark is grown up It is no longer a foreign Church that aristocracy and the artist are interested in—that the field workers from Galicia go to The terms French, German and English Catholic parishes have disappeared Such were the conditions forty years ago The Galician field workers' children have become Danes—they hold responsible places aristocracy does not mean as much as it did forty years ago I felt the Church is becoming more and more the solid middle class

Bishop Suhr, being a Dane and a convert knows the Danish mentality The Bishop has done a great work in a quiet but effective way I understand that Danish is the language used in all Religious Houses and Rectories. Feasts like Christmas Eve (for it is a Feast with the Danes) have given up being Fast Days—instead the day previous is a Fast Day Catholic Danes can enjoy the national custom of a festive meal on that day like the rest of the people Confirmation (not the Catholic Sacrament) is another celebration that means so much to the Danes—only a native-born Dane can understand what it means Bishop Suhr has instituted the plan of a renewal of Baptismal vows to correspond in some way with the Confirmation in the Lutheran Church—in that way children can have festivities in their homes like their neighbors That is not a concession to the national Religion, it is but prudence

There is a more active participation in the parish life than one finds in America—at least in the larger parishes even in the Liturgy there is a fine understanding that may be missing in many parishes here

The Bishop has built a number of new buildings and Institutions, there again he shows prudence in not moving too fast, neither letting things go

The great need in Denmark is for money to do the things that should be done. The whole west coast of Jylland has at one parish, in Esbjerg There are a dozen or more cities that need a church or some place for the people to practice their Religion.

Mass stipends are a Godsend to them in Denmark—the priests are anxious to take care of our surplus Mass Intentions

Let us hope and pray that the Church will continue to grow and prosper among all those people to whom the great Ansgar gave the Faith, the Scandinavian people that gave great Saints like a Knud, Olaf, Erik, Katrina and Brigitta

THE CHURCH IN SCANDINAVIA NEEDS YOUR HELP!

The growth and continued existence of the small, struggling Catholic dioceses and vicariates of Scandinavia depend on financial aid from abroad. In addition, taking spiritual care of the recent influx of Hungarian refugees has taxed the Catholic resources of Norway and Sweden beyond their capacity On his return from our 1957 Pilgrimage, Father Hugh K. Wolf writes. "As Field Secretary I would like to comment that after this visit to Scandinavia, I am more than ever convinced that we should redouble our efforts to help the Church in Scandinavia, especially in Sweden and in Middle and Northern Norway Here the need is the greatest."

St Ansgar's League is not equipped to act as go-between, except through its MASS STIPEND PROGRAM, but urges its readers, if willing and able, to send their other donations directly to the Church in one or more Scandinavian lands by means of (1) a Bank Draft, bought from one's local Bank, or (2) a Foreign Money Order blank, obtained at one's local Post Office, or (3) one's ordinary, personal check, made out in dollars to the particular diocese, vicariate or other charity desired (Perhaps, too, some would like to make a remembrance in their wills.)

The official names and addresses of the Scandinavian Dioceses and Vicariates are as follows:

DENMARK:

Name. The Catholic Diocese of Copenhagen

Address: Amaliegade 31 A, Copenhagen K, Denmark

FINLAND:

Name The Catholic Diocese of Helsinki

Address Puistokatu 1 A, Helsinki, Finland

ICELAND

Name: Montfort Fathers (for the Vicariate of Iceland)

Address: % Very Rev Frank A. Setzer, S.M.M., Provincial 101-18, 104th Street, Ozone Park 16, N. Y.

NORWAY

North.

Name: Det Apostolske Vikariat Nord-Norge

Address: Storgata 94, Tromso, Norway

Center:

Name: Det Apostolske Vikariat—Mellom-Norge

Address: Prinsensgt 2 A 2, Trondheim, Norway

South:

Name: The Most Rev. Jac. Mangers, S.M., D.D., Bishop of Oslo

Address: 5 Akersveien (or Akersvegen). Oslo, Norway

SWEDEN:

Name: Katolska Biskopsämbetet

Address: Götgatan 60, Stockholm Sö, Sweden

PLEASE TELL YOUR FRIENDS ABOUT THIS WORK!

If only one (1) out of every one hundred (100) American Catholics gave only \$1 a year to the needy Church in Scandinavia, this would amount to almost \$200 a year for each of the approximately 250 priests there—or to almost \$3,750 a year for each of the approximately 80 present-day parishes of Scandinavia!

Book Reviews

SVEN STOLPE

A Swedish writer produces an important new novel

Sven Stolpe is a Swedish convert to Catholicism whose works have engendered considerable enthusiasm in Europe. His first novel to be translated into English *Sound of a Distant Horn* (Sheed & Ward, \$3.95), is a psychological study of a group of people torn by physical, mental and spiritual tensions—exaggerated black-and-white characters who are searching for meaning, truth and purity in a world distinguished by ruthless barbarism and gross animality. There is nothing "normal" about any of these people who fail to conform to the day-by-day standards of society. In Stolpe's special world they represent types of modern man—uneasy, discontent and despairing—and their strangeness reveals a fundamental disorder of the spirit that goes beyond psychological disturbance into the restless depths of men's souls where no scientific formula, no easy moralism, can penetrate. On the surface one or two of them seem only troublesome neurotics who feel, suffer or brood too much. Yet the apparent neurotic who *cannot* adjust to a disordered society, it has been pointed out, may often be the truest indicator of the extent of our social and personal malady. He cannot be dismissed, but must be confronted, and this Stolpe forces the reader to do.

His central character, Kansdorf, is a convert dying of cancer, who finds no solace in the language of comfortable piety. Although he attends Mass and receives the Eucharist he is so obsessed with the coarseness and stupidity of the human condition that the Redemption remains incomprehensible and without meaning for him. Reacting on Kansdorf are five others, two lay people and three priests, each of whom contributes something unique, whether directly or indirectly, to the eventual resolution of his dilemma. One is an agnostic doctor given to interpreting all problems in the formulae of experimental psychology, another is a lively Abbé, twice committed for madness because he takes Christianity literally. A young girl, pure, innocent, sublimely at peace, communicates her tranquility and freedom of spirit to Kansdorf and two sharply contrasted priests act as final instruments of grace. One is an eloquent, smoothly superior Dominican and the other a freakish-looking Benedictine reminiscent of Bernanos' oblique saints—gauche, inarticulate, ugly, a favored child of God.

In the recurring friction between good and evil, innocence and degradation posed by his unorthodox characters, Stolpe poses his central thesis: that grace is present and perpetually operative in the turmoil and chaos of the modern world, that each man must respond to it in his own way—some fumbling, grouping, nearly despairing, others struck by it suddenly and forced to accept it, and that the man who surrenders to grace completely necessarily becomes a fool whom the world will mock, revile and forever fail to understand.

Stolpe works with rich imagery and hazy symbols which heighten the effect of confusion, doubt and uncertainty so characteristic of our time, but occasionally he lets them run

away with the plot and obscure his meaning. In the last few pages he tries to etch a picture of the agony of death by cancer, but the passage is unsatisfactory: pain in an elusive sensation and suffering in its most intense moments is practically incommunicable.

Despite these minor problems of construction, Stolpe stands as an important contemporary author because of the questions he asks and because of his refusal to accept facile solutions for genuine problems of the spirit. He has assumed a formidable task—exploring the significance of Christianity for our times and expressing its truths meaningfully, in language that is current and stripped of cant, cliché or posturing. With the fresh awareness of the convert, Stolpe realizes that one does not simply possess truth. Because it is dynamic and allows for varying emphases in different ages, it must be pursued constantly and accepted freely wherever it is found.

OONA BURKE

From *Jubilee*

THE MAID OF ORLEANS

By Sven Stolpe. Pantheon 311 pages. \$4.00

In this convincingly researched and richly phrased account, a Swedish historian new to the English-speaking public presents St. Joan as a genuine mystic. Stolpe puts less emphasis than previous writers on Joan's triumphs—the raising of the siege at Orleans, the crowning of Charles VII at Rheims, etc. His emphasis is on Joan's "weaknesses"—on the military errors to which she contributed following the coronation, on the fact that at least once she disobeyed her "voices," and finally on her temporary recantation during the sordid trial at Rouen.

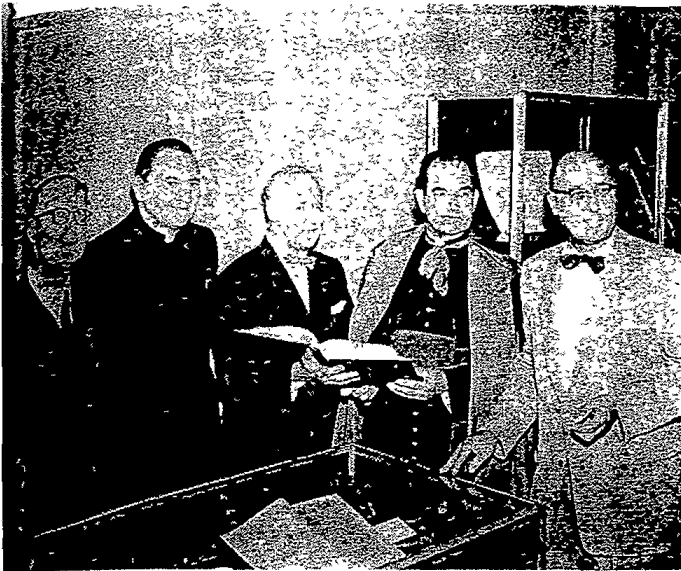
What Stolpe is saying, in effect, is that the true significance of St. Joan does not lie in the fact that she saved France from the British and helped end the Hundred Years War. It lies rather in the startling degree to which the latter years of her life parallel the Passion of Our Lord. In so interpreting Joan, the author makes her a saint of peculiar relevance to our times, a fellow sufferer, as the book's publishers aptly put it with the "half-yielding" martyrs of Communist brainwashing.

Still another and provocative strain runs through the book. The memory of a popular saint always suffers at the hands of the sentimentalists. Witness, for example, what has happened to St. Thérèse of Lisieux, whose memory has been conscientiously vulgarized by the sort of people who, in Stolpe's words, "like to bring every saint down to their own spiritual level." St. Joan, Stolpe contends, suffered from this sort of thing during her own lifetime. She suffered from the myths and legends created by her followers. Their insistence on crediting her with deeds of magic that she never performed made it easy for her persecutors at Rouen to implement their charge that she was a "witch" and to send her to the stake. Mr. Stolpe's "moral" is plain, and plainly worth pondering.

MILTON LOMASK

From *The Sign*

Presentation of St. Ansgar's League Bulletin to Catholic University of America



From left Mr Willging, Msgr McDonald and Mr Rambusch holding bound Bulletins, Msgr Swanstrom, Mr Dwight

"This gift is valuable first of all in itself. It will supply material which will be an important help for consultation in the future. As evidenced by the materials exhibited here in our Library the cultural bonds between us and the Scandinavian countries are numerous and growing. These are not confined to the fairy tales of Hans Andersen, fascinating as they are. We think rather of the great works of such writers as Sigrid Undset or Johannes Jorgensen and—even though he was not of our faith—of the tremendous impact of the religious philosophy of Soren Kierkegaard. I remember many years ago when I first read Kierkegaard I was enormously impressed especially by his book called *Works of Love*, in which he brings out the idea of the importance of the role of the missionary within Christendom itself. He goes so far as to say that it is easier for a person to become a Christian who is not Christian than to become a real Christian when he already is one. In other words, he was concerned with introducing Christianity into Christendom.

"This reminds us of the religious bonds between the United States and the northern countries. The oldest recorded links between our country and the outside world were with the Norse Catholics. It is I believe, now an established fact that the first white men whom history records as having set foot on these shores were Norwegians and Catholics. Moreover, the lands that played such a great part in the early evangelization of Scandinavia namely, Germany and Ireland, were the ones who later carried that same faith to America.

"There is an added and special reason why we should be interested in rebuilding the lost faith of the northern countries and that is because of their proximity to Communist Russia. They have great strategic importance from the point of view of the faith, vis-à-vis the Communist encroachment. The Church is indeed making progress in Scandinavia today but not at all as rapidly as we should wish. But the old faith once universally loved and practiced there was never entirely obliterated from the hearts and minds of the people and when the Church again gains a spiritual stronghold in these northern lands then we may hope for a real, because spiritual encirclement of Soviet Russia.

"It is for these reasons that we regard this gift as so significant a pledge of renewed solidarity between two formerly closely related areas of the world. Therefore in the name of His Excellency the Rector and of the University I reaffirm our gratitude to Mr Rambusch, as well as to our Director of Libraries, Mr Willging, and to Father Gilbert Peterson for arranging such appropriate exhibits for this occasion, and express the hope that St Ansgar's Scandinavian Catholic League which has accomplished so much within the almost half century of its existence, will with God's help enjoy an even greater measure of success in the years that lie ahead."

At a ceremony in the foyer of Mullen Library, Catholic University of America on Tuesday, June 4 Mr Viggo E. Rambusch, President of St. Ansgar's Scandinavian Catholic League of New York City, presented to the Right Reverend Monsignor William J. McDonald, Vice Rector of Catholic University of America, a complete, bound set of BULLETINS and memorabilia of the League. Accepting the donation on behalf of the Catholic University of America Library was Eugene P. Willging, Director. Also present at the ceremony were Rt. Rev. Msgr. Edward E. Swanstrom, National Director of Catholic Relief Services, and Mr. John Dwight, editor of the BULLETIN of St. Ansgar's Scandinavian Catholic League. An exhibit (prepared by Rev. Gilbert Peterson, S.J.) of publications of Scandinavian Catholic authors, going back to a 1517 edition of the works of St. Brigitta (Brigid) and coming down to the modern works of Sigrid Undset and Johannes Jorgensen was held throughout the month of June in the library foyer.

REMARKS ON THE OCCASION OF THE PRESENTATION OF A BOUND VOLUME OF THE BULLETINS OF ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE—BY THE RT. REV. MSGR. WILLIAM J. McDONALD, VICE RECTOR, THE CATHOLIC UNIVERSITY OF AMERICA, JUNE 4, 1957.

"I deem it a great honor to be the representative of The Catholic University of America in accepting this precious volume containing the BULLETINS of St. Ansgar's Scandinavian Catholic League, and I am privileged to convey on this occasion to the generous donor, Mr. Rambusch, the greetings and the gratitude of His Excellency, the Most Reverend Rector of our University.

Mandan Unit Still Lacks Spiritual Director

DEAR FELLOW MEMBERS:

Another year has gone by and we here in Mandan have not resumed our St Ansgar's meetings. Since Father Frederick Nelson was transferred from our parish (1952) we have had no spiritual director. Each year we keep hoping some assistant priest will help us but the situation here is lack of priests for such a large parish. Right now we are starting a building drive for another church and school and by next year we will have another parish in the city. We are hoping this will give us an opportunity to ask for a Spiritual Director for our group and result in reorganizing our unit. I feel sure there would be a nucleus of our original group who would be anxious to become active again.

We always enjoy news of other units in your BULLETIN. Best wishes for another inspiring issue.

Sincerely yours,

MRS ARTHUR W. LARSON

Report of the Oshkosh, Nebraska, Unit

The Oshkosh Unit of the League is very small—several of the members meet only once or twice a year and that even by mail. We have gathered a number of Mass Stipends—during 1957 we have sent around three hundred dollars to the priests and Bishop of Denmark. Donations have also been sent to St Elisabeth's Society for the children through Miss Angela Osterhammel in Copenhagen, used vestments were shipped this year, and I have two chalices which will be sent as soon as we have them refinished—one will go to the Children's Home at Assens, Fyn—the other to the Sisters of the Sacred Heart that plan to build at Om.

Sincerely yours, in St Ansgar,

FATHER JOHN C MADSEN

Report of Fargo, North Dakota, Unit

Our fall activities of 1956 began with an effort to increase our membership and financial conditions. Our successful rummage sale was a big help to the latter. In fact we are still operating on the proceeds of that project.

The Christmas Potluck was as usual a very happy affair and we again had the pleasure of having the Sisters of Service as our guests. After the dinner they showed colored slides of their home life and of the progress they are making in the religious instruction of children in the rural areas. The members presented the Sisters with cash and postage stamps to aid them in this work.

After two years of zealous work by Mrs. Don Brunelle, President, and Mrs. Arthur G. Alm, Secretary-Treasurer, they were succeeded by Mrs. Nicholas Frank as President, and Mrs. Don Wardwell as Secretary-Treasurer. Mrs. Frank assumed her new responsibilities with vim and vigor and as a result of her efforts we were shown a film on Fatima; held a stocking shower for St. John's Orphanage, and revived the old custom of receiving Holy Communion in a body on February 3. After Mass we had breakfast together at a local hotel.

On March 3, we were again host to the Adult Confirmation

Class and their families about 200 in all of whom 75 were adult confirmees. Mrs. Arthur Alm and Mrs. Don Brunelle were Co-chairmen. Mrs. Nicholas Frank and Mrs. John Holzer poured Cookies were furnished by all the members.

We are now resuming our activities for the coming year. Under the leadership of our Spiritual Director, Father William Sherman, we have initiated a new project. This is to be a series of discussions on the history of the Church, the discussions to be led by priests of the Diocese who are experts in their respective fields. We are very enthusiastic about this program and ask your prayers for its success.

We wish to close this report with a word of thanks to all the members of the Fargo Unit of St Ansgar's League for their faithful support of all its works during the past year.

MRS DON WARDWELL,
Secretary-Treasurer



Seated: Mr. Vincent Sjøsted, Rev. L. Edward Morreau, A.A. Standing, left to right: Mr. John H. English, Dr. Gordon Peterson, Miss Claire Maynard, Mr. Viggo F. E. Rambusch, Bro. Jon Poehler, A.A.

WORCESTER UNIT — 1956-1957

September 28, 1957, marked the first anniversary of the founding of the Worcester Unit of St Ansgar's Scandinavian Catholic League. With the blessing and the encouragement of Bishop Wright the handful of people who met a year ago at Assumption Preparatory School has now grown to more than fifty active members, several of whom are not of Scandinavian descent, for membership is open to all Catholics interested in the work of the League. (At that first meeting were present Rev. L. Edward Morreau, A.A., Brother Jon Poehler, A.A., Dr. Gordon Peterson, Miss Alice Maynard and the Vice-President of the New York Parent Unit, Mr. Albert E. Westerberg.)

After intensive canvassing by Brother Poehler and by Father Reilly, Pastor of St. Catherine of Sweden Church,

twenty-five prospective members attended the organization meeting on December 6 (at St. Catherine of Sweden parish hall) which elected Rev L Edward Morreau, A A, Spiritual Director, Rev. Thomas B. Reilly, Adviser, Rev Robert G Howes, Adviser, Mr Vincent Sjostedt, President; Mr John H. English, Vice-President; Dr Gordon Peterson, Treasurer, Miss Claire Maynard, Secretary

A truly Scandinavian atmosphere prevails at the meetings (which are held in different parishes in rotation) Music recorded in Scandinavia is enjoyed before each meeting and during the refreshment hour, movies and talks often feature Scandinavian topics The Prayer for Scandinavia is read aloud by all the members present (from mimeographed copies)

Among the highlights of the past year were: a Communion Breakfast on St. Ansgar's Feast (Feb 3), the founding of a second group in Worcester County, the Fitchburg Unit; a talk by Father Doyle of the Archdiocese of Boston who recently returned after six years in Sweden, a lecture on the work of the League by the President of the Parent (New York) Unit, Mr. Viggo F. E Rambusch; and finally an outing at "Vikingsborg" in Darien, Conn, to greet a group of Swedish Brigittine Sisters, who are now in charge of a retreat and guest house there

Bishop Wright has now appointed a Scandinavian-American, Rev. Paul Josephson (Curate of St. Catherine of Sweden Church), as Spiritual Director of the Worcester Unit, while Father Reilly continues as Adviser and Father Morreau replaces Father Howes (transferred to New York) as the other Adviser and becomes Publicity Director. At the October, 1957, Meeting of the Unit at St. Catherine of Sweden Church these were elected for the 1957-1958 season Mrs. Leo Demers, President, Mr Henry Swenson, Vice-President; Mrs Edward Morrisey, Secretary, Mr Leo Demers, Treasurer; Mr Walter Browning, Membership Chairman.

The Unit anticipates a good year and even hopes, with God's help to double its membership by the end of the season

REV L EDWARD MORREAU, A A,
Assumption Preparatory School,
Worcester, Mass

New Unit Formed at Fitchburg, Mass.

March 5 1957

DEAR FELLOW MEMBERS

Last night Father Edward Morreau, Dr Peterson, myself, and another couple from Worcester attended a formation meeting of the Fitchburg Unit About eighty letters to known Scandinavians had gone out but, as was expected, not too many showed up Father Edmund P Marshall, pastor of St Camillus Church (333 Mechanic Street), where the meeting was held, readily agreed to be the Spiritual Director With Father Harry Brabson and Father John Liubauskas as Advisers A Mr. Wiekko Pasanen was elected President, a fine gentleman and a real credit to the Finnish race—it was a real pleasure to meet him Richard Sullivan whose mother and grandfather are Swedish, agreed to be Vice-President;

Mrs Arvo Huntala—Secretary, Mrs Julian Leclair—Treasurer.

It was interesting to find out from Father Marshall that there are some two hundred known Finnish Catholics in his parish alone, and he feels sure that many of them will be attracted now that the Unit has been formed Father Edward Morreau spoke about the purposes and aims of the League and read one of Father LaFarge's excellent articles on the "Church in Scandinavia." I read the Constitution and By-Laws and mentioned some possible attractions for future meetings and told them about the excellent movies from the Swedish-American Line All in all you have a new, infant Unit in Massachusetts, and I predict a good and co-operative group in Fitchburg

With all best wishes, sincerely in Our Lady,

BROTHER JON POEHLER, A A

THE NEW YORK UNIT EXTENDS ITS HEARTFELT WELCOME FELICITATIONS AND BEST WISHES TO THE NEW UNIT IN FITCHBURG, MASS, AND TO ALL ITS OFFICERS AND MEMBERS

Father Norheim's Talent Aids Growing Church in Norway

(Boston Pilot)

Rev Thoralf Norheim, O.P., a visitor from Norway, was a concert pianist long before he was a priest—in fact, before he was a Catholic Among the 3,000,000 citizens of the predominantly Lutheran country, its 6,000 Catholics are few and widely scattered

"I never met a Catholic priest until I was twenty-four years old," the Dominican concert pianist said in an interview for the *Pilot* When he did, finally, the meeting was a fruitful one Within a year, in December, 1937 Thoralf Norheim became a member of the Catholic Church, and not long after that he felt the first stirrings of a vocation to the priesthood

His musical training took much longer Born in 1912 he took his first lessons from his father and from the Lutheran organist in the small town of Notodden This was followed by studies under the great Norwegian musicians, Halfdan Cleve, Nils Larsen and Rolf Brandt Rantzau at the Musik-konservatoriet in Oslo Later, he made his debut in the Norwegian capital, and since then he has performed in several countries

There is only one Dominican monastery in Norway The history of the Order in Norway dates back to Pentecost, 1221, only five years after the foundation of the Dominicans Expelled in 1537, when all Catholic activity was forbidden, the Dominicans did not return until Pentecost, 1921, exactly seven centuries after their first arrival Since that time, their activities have expanded to the point where they feel the need of a new monastery. Father Norheim's concerts are part of the fund-raising effort for this purpose.

During his six-month tour of the United States and Canada Father Norheim will be available for concerts In addition to several scheduled appearances in the Boston area, he has already been invited to perform in New York, Delaware, Washington, D C, Illinois, Ohio and Michigan

J DUNCAN McLELLAN

Report of the New York Unit—October 1956-June 1957

At the beginning of the season we were overjoyed at the formation of a new Unit of the League in Worcester, Mass. Its membership will probably include large numbers of Swedish origin. The formation of this Unit owes much to the devoted enthusiasm of Brother Jon Poehler, A.A. who was at that time stationed at Assumption College in Worcester.

Our Vice-President and Mass Stipends Chairman, Mr. Westerberg, announced that in 1956 through our Mass Stipends Program, \$2,800 had been mailed to the Bishops in Scandinavia for distribution. Mrs. S. B. Withammer announced that the final proceeds of the campaign for a Fund for Bishop Mangers (including the check presented at the 1956 Reception) totaled almost \$1,500. This entire sum was handed over to Bishop Mangers, for the Reception expenses (\$445.00) were paid by the New York Unit out of its own regular receipts from Dues.

Early in the season our friend and officer, Mr. Westerberg, was incapacitated by serious illness. We are most happy that he has recovered, but sorry that doctor's orders forbid his continuing in office.

In November, Mrs. Walter J. Root, back in New York for the winter months, told of her recent trip to Denmark, where she had visited our friend Father Paul d'Auchamps at Aakirkeby on the island of Bornholm. (He and his parishioners had suffered much from the unusually cold weather and absence of heat in the church during the previous winter.) Later in the season Mrs. Root and our President, Mr. Rambusch, showed slides of various trips to Scandinavia.

There was a "new departure" this season at our annual Christmas Party (organized by Mr. Edward A. Quinlan and Miss Violet B. Olsen). We left our home quarters in Manhattan and journeyed to Brooklyn where we were the fortunate guests of the generous and active Bay Ridge Catholic Action Guild (who insisted on turning all the proceeds of the Party over to the League!). An unprecedented number of about 125 people attended and the Party was a success in every way. We heard talks from the Guild's President and Vice-President from our own President, Mr. Rambusch, from Father Henry J. Andersen, S.J. (our Chaplain), Father John LaFarge, S.J., and Rt. Rev. Msgr. Edward E. Swanstrom (National Director of Catholic Relief Services). Afterwards the delightful color and sound travelogue "Welcome to Scandinavia" covering Norway, Sweden, Finland and Denmark was shown through the generosity of the Swedish-American Line; Scandinavian refreshments were served, and prizes (provided through the kindness of various merchants) were drawn for.

Early in 1957 we learned from Brother Jon Poehler of the formation of still another new Unit of the League in Fitchburg, Mass., where the prospective membership is largely Finnish in origin. This growth and branching out of the League in New England is indeed very gratifying and encouraging to us all.

The '56-'57 season discovered a growing inclination among our members to revise our Constitution and By-Laws, which we found no longer corresponded (in many important respects) with the present actualities and needs of the League. A

committee was therefore appointed who reported their suggestions to our regular April Meeting. Previous notice having been given, the revised Constitution and By-Laws were adopted at our regular May Meeting by the requisite two-thirds majority vote. It was decided, however, to send printer's "proofs" of the revised Constitution and By-Laws to the Units, so that any strong objections or recommendations from them could be heard. These could then be considered at a meeting of the Parent Unit in the fall, and appropriate changes made if our members should so decide.

(NOTE: No such objection or recommendation was received.)

At the May Meeting also, our Election of Officers for the 1957-1958 season took place. (See the back page of this BULLETIN.)

At this same time we heard the sad news of the passing away of Mother Elisabeth Hesselblad, the intrepid Swedish-American foundress of a new and most flourishing branch of the Briggittine nuns.

But there were joyful tidings, too, in the announcement of the imminent arrival on May 29 of four of Mother Elisabeth's spiritual daughters to start a Briggittine foundation in this country on property ("Vikingsborg") donated by our member Mrs. M. Tjader Harris in Darien, Conn., where they will run a guest house. Together with Mrs. Harris, Mrs. Ptasinski and Mrs. Withammer volunteered to meet the nuns at the dock. Our members too favorably accented a proposal of the new Worcester Unit to hold a joint outing at "Vikingsborg" to honor the nuns' arrival.

Finally, officers of the Parent Unit journeyed to Washington in June to present to the Library of Catholic University a bound volume of copies of all of St. Ansgar's League BULLETINS from earliest years to the present. The gift was accepted, in a public ceremony in the foyer of the University Library by Rt. Rev. Msgr. William J. McDonald, Vice Rector of the University, who spoke on that occasion the gracious and appropriate words recorded elsewhere in this BULLETIN.

JOHN T. DWIGHT

Excavations Reveal Advanced Medicine Among Medieval Monks

COPENHAGEN, DENMARK, Aug. 1 (NC)—Excavation of a twelfth-century monastery on the island of Zealand has revealed an advanced state of medical practice among the monks.

Archeologists began working on the site of Aebelholt monastery in 1935 but their work went slowly. Interrupted by the outbreak of World War II, archeologists returned to their work last year.

Among the discoveries are a number of medical instruments and fragments of medical treatises which attest to an advanced knowledge of medicine among the monks.

Aebelholt monastery was built in 1175 by Augustinian monks. It was destroyed early in the sixteenth century when the monks were driven out. The monastery had a fine library of medieval medical treatises which was scattered



Mother Lucia with Her New York-Worcester Picnic Guests at Vikingsborg

PICNIC AT VIKINGSBORG

THE long awaited day for St Ansgar's picnic arrived. The sun smiled a hearty welcome on June 8 when thirty-three members and friends of the Parent Unit arrived at Vikingsborg, former home of Mrs Tjader Harris at Darien, Connecticut.

Four Sisters of the Briggittine Order, including Mother Lucia, had arrived from Europe on May 29 to take up their zealous work in America at Vikingsborg. They, together with Mrs Harris graciously welcomed us.

Our numbers were soon augmented by the arrival by bus of thirty members of the Unit recently formed at Worcester, Massachusetts together with their chaplain, Father L. Edward Morreau, A A and Brother Jon Poehler, A A who has done so much to arouse interest in the new Unit.

It was gratifying to note the pleasant camaraderie between the two Units. We felt as one after a brief acquaintance.

Eric, Lennard and Viggo (Junior) Rambusch had the fire started in the outdoor grill and took over the supervision of roasting frankfurters and toasting rolls, and serving these with your choice of beverage. Delicious and plentiful fare, the hungry picnickers were well satisfied.

The party was then assembled for pictures for the press and for the avid amateur photographers. Mr Rambusch took this opportunity to welcome the groups to Vikingsborg in behalf of Mother Lucia and Mrs Harris. He called on

Father Morreau, who spoke of the interest and enthusiasm of the members of the new Unit which now totals about sixty (in less than one year). Brother Jon Poehler who has contributed so much to the founding of this Unit, reiterated this and said he was so pleased to meet the members of the New York Unit. Mr Vincent Sjosted, its president, spoke of plans for the coming year and hopes to increase the membership. No doubt we will be hearing splendid reports from the new Unit in the months to follow.

We had the privilege of attending Benediction with the Sisters in the beautiful chapel. After Benediction the Sisters served coffee and delicious pastries. Mother Lucia was very gracious and patient answering questions and telling of the purpose of the Briggittine Order—to offer spiritual, mental and physical refreshment to those lay people and clergy who are worn down by the arduous duties and problems of everyday life. We here in the East are indeed very fortunate to have such a retreat to turn to when the time comes for relaxation in order to clear our vision for the problems of our everyday living. The beauty of the countryside, the refreshing waters of Long Island Sound, and the pleasant hospitality of these kindly Sisters will certainly be conducive to the "new look." Our fervent prayer and wish is that Mother Lucia and the Sisters will be well rewarded for their work.

Thus ended a perfect day. We are all very grateful to Mrs Harris and the Briggittine Sisters for having made this day possible.

ELIZABETH C BAILEY

New Members

- Mr. and Mrs Hjalmar Altonen, Worcester, Mass.
 Mrs Margaret V Andersen. Cortland. N. Y.
 Miss Marie Anderson, Brooklyn, N Y
 Mr. Edward Austin, West Hartford, Conn.
 Miss Dorothy Bellman, Brooklyn, N Y
 Mrs. Mary Bergslagel, Hempstead, L I N. Y.
 Mr. and Mrs. Harold C. Bloom, Worcester, Mass
 Mr. George Bloomquist, Worcester, Mass
 Rt Rev Msgr. W. J. Burns, Halifax, N.S Canada
 Mrs. Ingrid Cannon, Worcester, Mass.
 Mr. Raymond T. Connors, Lindenhurst, L. I N Y
 Mr. Daniel J. Cortesi, Mundelein, Ill.
 Miss Anne-Marie Crofton, Brightwaters, L I, N Y.
 Mrs. Helen A Cullen, Flushing, L. I., N. Y.
 C J Cushing, Bronx, N. Y.
 Mr. Wm. D. Danberry, New Brunswick N. J.
 Pfc. Theodore Daulton, Jr, Fort Campbell, Kentucky
 Mr. and Mrs Leo Demers, Worcester, Mass
 Sister Mary Jean Dorcy, O P Pittsburg, Calif.
 Mr. and Mrs Anton Ekberg, Worcester, Mass
 L J Ekenberg (in memory of John and Agnes Ekenberg).
 Cedarhurst, L I, N Y.
 Mr. John English, Worcester, Mass
 Mrs Leonard Flatt, Minot, No Dak
 Mr. Lyle E Faulkner, Fertile, Iowa
 Rt Rev Msgr Paul A Gieringer, Worthington, Ohio
 Miss Eugenia Gohla, Honolulu, T H
 Mr. Al Gustafson, North Miami Beach, Fla
 Mrs Henry Gustafson, Shrewsbury, Mass
 Rev Father Columba Halsey, O.S.B, South Union Kentucky
 Miss Theresa Hanlon New York, N Y
 Miss Irja Hirvonen, Bay Shore L I, N Y
 Rev Robert G Howes, New York, N Y.
 Mrs Lily Huntala, Fitchburg, Mass
 Mr. E Peter Johnsen, Mundelein Ill
 Miss Gertrude Johnston, Brooklyn, N Y
 Mrs Alfred Jolson, Fairfield, Conn
 George Johnson, Brooklyn, N Y
 Dr. and Mrs. Walfred Johnson, Worcester, Mass
 Raymond Jorgensen, Mt Calvary, Wis
 Rev. Paul Josephson, Worcester Mass
 Miss Grace Kelly, Brooklyn, N Y
 Miss Regina Kelly, Brooklyn, N Y
 Chaplain 1st Lt. John F. Kenny, Fort Campbell Kentucky
 Mr. George Klein, Mundelein, Ill
 Mrs. Jennie LaClair, West Fitchburg, Mass
 Miss Norma E Lahti, Brooklyn, N. Y.
 Alfred R Lenardson, Middleboro, Mass
 Mr and Mrs. Sigfrid Lofgren, Worcester, Mass
 Mother M. Lucia, O S S S, Darien, Conn
 Mr Owen McAteer Mundelein, Ill
 Mrs. Helen C McCarthy, Brooklyn, N Y
 Mrs J R McGowan, Willmar, Minn
 William McKeon, Plymouth, Mich
 Rev. Aloysius Maahs, Newark, N. J.
 Rev. Edmund P Marshall Fitchburg, Mass
 Mr. John Minoque, Glenwood Landing. N. Y.
 Miss Margaret Mitura White Plains, N Y.
 Mrs Thomas I Monahan, Jackson Heights L I N Y
 Mrs James A Moore, Woodside, L I, N Y
 Rev. L Edward Morreau. A A, Worcester, Mass
 Mr. Carl Nordberg, Holden, Mass.
 Miss Mary O'Brien, Brooklyn, N. Y.
 Mr. Martin G Olsen, Collegetown, Minn
 Mr Ronald Ansgar Olson, Collegetown, Minn
 Miss Alice V. O'Neill, New York, N. Y
 Rev Father A. Parent, O.M.I, Lundar, Manitoba, Canada
 Mr Wiekko Pasanen, Fitchburg, Mass.
 Dr. and Mrs Gordon Peterson, Worcester, Mass
 Miss V. Piazza, Cleveland, Ohio
 Brother Jon Poehler, A A, Saugerties, N. Y.
 Rev Thomas B. Reilly, Worcester, Mass
 Mr. John Riddell, Worcester, Mass
 Mrs Stella Rodos, Alexandria, So Dak
 Rev. Father Ansgar C Rosen, O S B., Collegetown, Minn
 Mr. and Mrs Cushman Ross, Worcester, Mass
 Mr Paul F Rowan, Brooklyn, N Y
 Mr Ronald T. Schmidt, Mundelein, Ill.
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 Mrs L Wm Weiler, Ridgewood. N Y.
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 Mrs Freda Wright, Holden, Mass

Requiescant in Pace!

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 Mr Philip J. Weiler. Lynbrook, N. Y.

CATHOLIC STATISTICS OF SCANDINAVIA

St. Ansgar, Patron of Scandinavia (February 3, 826)

	Denmark	North Norway	Middle Norway	South Norway***	Sweden***	Finland	Iceland
Area in square miles	16,570	77,788**	55,000	75,000	173,514	131,500	39,709
Population	4,506,000	305,000	481,000	2,414,000	6,986,180	4,248,773	154,000
Catholics	26,000*	320	350	4,500	19,000**	1,974	500
Protestants	circa 98%	.	479,667	2,317,440*	6,822,500	3,915,000	125,000
Schismatics . . . . .	.	.	.	.	1,500	70,508	. . . . .
Jews	unknown	.	100	.	10,000	2,000	.
Bishops, Vicar Apos	1	1	1	1	2	1	1
Prefects Apostolic . . . . .	.	.	.	.	.	.	.
Priests	110	7	5	38	59	17	10
Native Priests	29	.	.	12	6	1	2
Seculars	36	.	.	21	22	4	.
Religious	74	7	4	17	21	12	6
Churches and Cnapiers	72	8	5	40	42	8	4
Sisters	778	32	50	400	147	28	60
Number of Congregations	25	2	2	7	9	4	3
Native Sisters	131	.	1	20	9	1	2
Brothers	16	.	.	1	7	4	1
Number of Parishes	37	5	3	15	11	4	.
Schools	26	1	1	9	4	1	2
Pupils	4,483	70	8	395	300	473	259
High Schools	5	.	.	.	.	.	.
Students	516	.	.	.	.	.	.
Hospitals	16	3	3	16	10	.	3
Orphanages . . . . .	.	.	.	3	4	2	.
Patron Saint	St Ansgar	Olav	Olav	Olav	Bridget	Henry	.
Feast Day	February 3	.	July 29	.	October 8	January 20	.
Hostel for College Girls . . . . .	.	1	.	.	.	.	.

Prepared by St. Ansgar's Catholic League of New York, 40 West 13th Street, New York 11, N. Y.

*includes 45 Catholics in Faroe Islands ** With Spitzbergen. ***6,000 Swedish born Such figures will have had to be obtained from the Lutheran State Church, sole custodian of Vital Statistics in Sweden **** Since receiving these statistics, Catholic Hungarian refugees have raised the number of Catholics by about 1,000 for South Norway, and perhaps 3,000 for Sweden

CATHOLIC SCANDINAVIAN LITERATURE AND PUBLICATIONS

Denmark:

Katolsk Ugeblad (Weekly) Subscription rate Kr 22.- yearly
Order from Sankt Ansgars Forlag, Bredgade 67, Copenhagen K

Catholica (Quarterly) Subscription rate Kr 12.- yearly.
Order from Arne Frost-Hansens Forlag, Gammel Torv 16, Copenhagen K.

Litterae (Monthly) Published by Arne Frost-Hansens Forlag for Academicum Catholicum in Denmark, Norway, Sweden and Finland.

Jesu Hjerter Budbringer (Monthly) Subscription rate Kr 5.- yearly Order from Jesuit Fathers, Ryesgade 26, Aarhus, Denmark.

Danish Catholic Literature, liturgical books, missals, etc can be obtained from Katolsk Boghandel, Stenogsgade 3, Copenhagen V, Sankt Ansgars Boghandel Bredgade 67, Copenhagen K, or from Arne Frost-Hansens Forlag, Gammel Torv 16, Copenhagen K

Norway:

St Olav (Weekly). Official publication of Diocese of South Norway. Order from St Olav's Ekspedisjon, Akersveien 5, Oslo.

Nytt Liv (Semi-monthly) Published by the Apostolic Prefecture of North Norway, Storgata 94, Tromsø, Norway

Klippen (Quarterly) Published by the Apostolic Prefecture of Central Norway, Prinsens Gade 2a2, Trondheim, Norway

Norwegian Catholic books and leaflets about the Church and teaching can be obtained from St Olav's Forlag, Akerveien 5, Oslo.

Sweden:

Credo (Quarterly) Subscription rate Kr. 15.- yearly. Order from Credo, Katolsk Tidskrift, Box 2148, Stockholm 2, Sweden.

Hemmet och Helgedomen (Semi-monthly). Subscription rate Kr 10.- yearly.

Swedish Catholic books, missals, etc, can be obtained from the following: *Katolsk Bok—och Konsthandel*, N Smedjegatan 24, Stockholm, or *Dominkanernes Bokhandel*, Linnegatan 79, Stockholm

Finland:

Uskon Sanoma (Diocesan monthly) and *Documenta* (Dominican periodical) For information about these or contributions to Magnus Tavast Literary Circle write to Mrs G Vornanen, Pursimiehenkatu 5 a, Helsinki, Finland

Kellojen Kutsu—Klockerna Kalla Bi-lingual monthly publication.

Juventus A monthly publication for Catholic youth

Additional copies of this BULLETIN may be obtained by enclosing \$1 00.

Additional copies of "Visit Scandinavia" Folder (twelve pages) for yourself or your friends may be obtained by enclosing 15 cents apiece.

Prayer Leaflet—Prayers in English, Danish, Norwegian, Swedish, Finnish and Icelandic—10 cents.

For above literature address.

SECRETARY—HEADQUARTERS
40 West 13th Street, New York 11, N. Y.

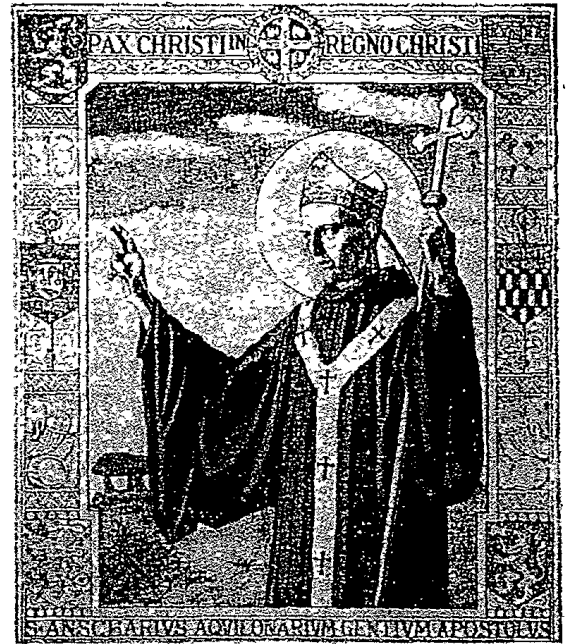
PRAYER FOR SCANDINAVIA

O Good Jesus, humbly prostrate at Thy Feet, we implore Thee, by Thy most Sacred Wounds and by the precious Blood which Thou didst shed for the salvation of the whole world, that Thou wouldst deign to cast a look of pity on the peoples of Scandinavia, separated from Holy Mother Church for so many centuries and deprived of the participation of the Adorable Sacrament of Thy Body and Blood and of several of the other Sacraments instituted by Thee, as the refuge of souls in life and death Remember, O Redeemer of the world, that for these souls, too, Thou didst suffer bitter death with the loss of all Thy Blood.

Bring back, O Good Shepherd, also these sheep of Thine to the One Fold and the healthy pastures of our Holy Mother Church, so that they may form with us one flock, tended by Thee, and by Thy Vicar on earth, the Supreme Pontiff whom in the person of the Apostle, St Peter, Thou didst commission to feed Thy sheep and Thy lambs

Graciously hear, O Good Jesus, the prayers which we offer Thee with most lively trust in the love of Thy Sacred Heart, and to Thy most Holy Name be praise, glory and honor, world without end. Amen

(With permission of Superiors)



Scandinavian Feast Days

Mass is said by our Chaplain for the intention of the League on the Feasts of our patrons as follows

St. Canute (and St Henry), January 19th St Ansgar, February 3rd St Olav, July 29th St Bidget, October 8th

Officers of the Parent Unit

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RIGHT REV MSCR EDWARD E SWANSTROM, PH D. *Spiritual Director*

REV HENRY J ANDERSEN, S J, *Chaplain*
REV HUGH K WOLT, *Field Secretary* (Vermillion, So Dak)
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The officers of the League are unpaid volunteers, no salaries are paid to anyone

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

The League meets at headquarters, 40 West 13th Street, New York 11, N Y, the second Thursday of each month at 7 30 P M 11om October to May

--- TEAR OFF HERE ---

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

Associate Member \$1.00
 Sustaining Member \$10.00

Regular Member \$5.00
 Life Member \$100.00

NAME

ADDRESS

(Checks should be made payable to St. Ansgar's Scandinavian Catholic League and mailed to Miss Mary Knudson, 40 West 13th Street, New York 11, N. Y.