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NEW MILESTONES IN SCANDINAVIA

The Apostolic Delegate and the Nordic Bishops' Conference

REV. JOHN LAFARGE, S.J.

THE organization of a permanent standing conference of the Catholic Bishops of the five Scandinavian countries, a result of their eight-day meeting May 1-8, 1960, at Bergen, Norway, is of great interest to American Catholics. The

standing conference, which as yet has not adopted an official title, is a project on a small scale similar to our own very well-known National Catholic Welfare Conference in Washington, D. C.

The NCWC, as older readers will recollect, originated during the first World War, when it was known as the National Catholic War Council. The Council was the outgrowth of necessity. It was primarily established to enable the Catholic Church of the United States,

represented by the Administrative Council of its Bishops to deal directly with the U. S. Government in wartime. This led naturally to the function of the Council in coordinating such matters as relief and rescue work, the services of chaplains to the armed forces, etc. When the war was ended, the N. C. War Council became the National Catholic Welfare Conference, continuing its earlier functions, but adding to them the coordination of the Church's activities in a variety of national areas; such as Social Action, Education, the Rural Life Bureau—which later was merged with the National Catholic Rural Life Conference—the activities of lay Catholic

men and of Catholic women, etc. At the same time the NCWC has served as a point of national Church affiliation with various lay activities that are not directly under its management, such as the Catholic Association for International

Peace (whose headquarters are in the NCWC building at 1312 Massachusetts Avenue, N.W., Washington, D. C.), the newly formed National Catholic Conference for Interracial Justice, etc. A particularly vital and ever increasingly important element of the NCWC, dating back to its earliest origins, is its admirable News Service, under the expert guidance of Frank A. Hall and his assistant, Burke Walsh. The annual conference of the Bishops in Washington during No-

vember is always the starting point of new life and ever wider perspective for the NCWC.

In the older Catholic countries, the idea of a periodical conference of the Bishops is by no means a novelty. One of the oldest of these conferences has been that of the German Bishops at Fulda, which differs traditionally from the American plan by assigning to the several principal dioceses or archdioceses the care of specific national interests of the German Church: such as social action for one, education for another, and so on. In France, the statements of the annual assemblage of the Cardinals and Archbishops of France are



From left to right: seated: Bishop Mangers, Archbishop Lucas, Bishop Cobben; standing: Bishop Wember, Bishop Suhr, Bishop R uth, Bishop Nelson and Bishop Gunnarsson

always looked to with extreme interest by Catholic and non-Catholic alike—their latest being their memorable statement upon the difficult and painful Algerian question.

Returning to the Western Hemisphere, we find no movement of this sort in the Universal Church more full of potentialities and significance than that of the newly formed "NCWC of Latin America"—the Conference of Latin American Bishops, or CELAM. Separated by immense distances, as well as by a complex of differing national governments, and beleaguered by active Communist propaganda, the churches of these many Catholic countries are hoping to achieve through united effort, including a united plan of publications and publicity, a unity of purpose and direction that is supremely needed if the Catholic faith is to survive in Latin America. Parallel conferences, of course, are of regular occurrence in the different mission areas of the world, as in Asia and Africa.

The Scandinavian Bishops' Conference was called at the suggestion of Archbishop Martin H. Lucas, Apostolic Delegate to Denmark, Finland, Iceland, Norway and Sweden. Archbishop Lucas was named Apostolic Delegate to these Scandinavian countries on March 16, 1960. He had been appointed Apostolic Visitor to these countries on June 22, 1959. In 1945 he was named Archbishop and appointed Apostolic Delegate to South Africa. He was named Apostolic Internuncio to India in 1952, which post he held until 1957. For several years previously he had been Superior of the Divine Word Missionaries, province for the Netherlands. He is a native of Holland, was born in Haarlem on October 16, 1894, and was ordained in 1924. Archbishop Lucas' present residence is in Copenhagen.

At the Conference's initial meeting, Bishop Theodore Suhr, O.S.B., of Copenhagen, was elected president and Bishop Ansgar Nelson, O.S.B., of Stockholm, vice president. Both Bishop Suhr and Bishop Nelson were recently in the United States, and had the opportunity to study at close-hand developments in the Catholic Church of this country.

The other members of this conference are: Bishop William P. B. Cobben, S.J.C., of Helsinki; Bishop James Mangers, S.M., of Oslo; Bishop Johannes Rueth, S.S.C.C., of Middle Norway, Bishop Johannes Wember, M.S.F., of North Norway, and Bishop Johannes Gunnarson, S.M.M., of Iceland.

According to Bishop Suhr, the theme most earnestly discussed at this first meeting of the Conference was the question of vocations for the priesthood and the religious life. Less than one-fourth of the 255 priests now active in the Scandinavian countries are native born. This figure is lower among the 1,609 nuns and 29 brothers now working in this area.

The question of vocations presents a very special problem in countries where many standard forms of Catholic education are lacking, such as boys' boarding schools. Stress, therefore, was laid upon further development and consolidation of the existing Catholic educational institutions. It was noted that the first Catholic boarding school, a "continuation" school, which gives a year of combined practical and academic training after the school-leaving age of 14, opened in Denmark in the fall of 1960. About twice as many applications for

admission to this school were received as could be accommodated.

Experiences were exchanged among the Bishops as to ways and means of administering spiritual care to small groups of persons, many of whom are recently arrived emigrants, living in widely dispersed localities. Priests in Sweden, for instance, are obliged to do a disproportionate amount of travel in order to care for these scattered members of their flocks: a problem not only of time and physical fatigue, but of expense as well. Another question that came up, one common to the Church's pastoral care of souls all over the world, was that of reviewing procedures concerned with marital problems which are complicated by increasingly frequent occurrence of divorce in these countries.

The possibility of a minor seminary for candidates drawn from the several countries to the priesthood was discussed but was felt to be impractical for some time to come, owing to prohibitive costs.

While, as I have said, the new Standing Conference has been launched upon a modest scale, it is significant as being in line with the Church's program of active presence in the modern world. There is no question in these national and international conferences of any merging of the authority of the individual bishops, or of setting up some sort of a super-government in the ecclesiastical field. In the Catholic Church, the authority of the individual bishop of the diocese remains unimpaired: he remains supreme in this allotted area in the field of religious teaching, of sacramental administration, and of spiritual government. On his shoulders rests a responsibility which he cannot transfer to others as long as he remains in the exercise of the episcopal office. Nevertheless, by uniting their efforts in common consultation, the bishops of a given region can each learn by the consideration of one another's views and experience; they can adopt a common policy with regard to their contacts with the civil governments of the area and thus help to general peace, efficiency and understanding. They can more aptly consider what may be the effects of their own policies upon the rest of the world, in an age where—for good or evil, as you may wish—the Church's doings in any one corner of the globe are noticed, praised or criticized far and near, and what occurs in one country may have profound effect upon the situation of the Church abroad. Finally, by their periodical gathering the bishops nowadays are in a position to develop and foster the galaxy of lay activities without which the spiritual Kingdom of Christ is helpless in meeting the demands of the modern world: the press, radio, television, cultural exchange, etc. The Latin American CELAM, for instance, is studying and fostering the question of international Catholic publicity and journalism, without which it cannot meet the floods of Communist propaganda organized on an immense international scale.

Most of these matters lie still in the future for the Conference of the Scandinavian Bishops. But the beginning has been made. Surely our prayers should accompany them, and any way that our Catholic lay organizations can find a way to assist them will be a great contribution to the reign of Christ the King in the world.

WE RECEIVE A GOLDEN JUBILEE MESSAGE FROM THE HOLY SEE



SEGRETERIA DI STATO
DI
SUA SANTITÀ

VATICAN CITY, December 14, 1959

No. 27309

Having learned with pleasure that you and your associates are preparing to celebrate the first fifty years of activity of Saint Ansgar's Scandinavian Catholic League, the Holy Father has graciously directed me to convey to you His message of felicitation, encouragement and blessing.

The return of the Scandinavian countries to the one true Fold of Christ cannot but be an intention especially close and dear to the heart of the Sovereign Pontiffs; and His Holiness has recently shown His personal interest by sending to those lands His Apostolic Visitor.

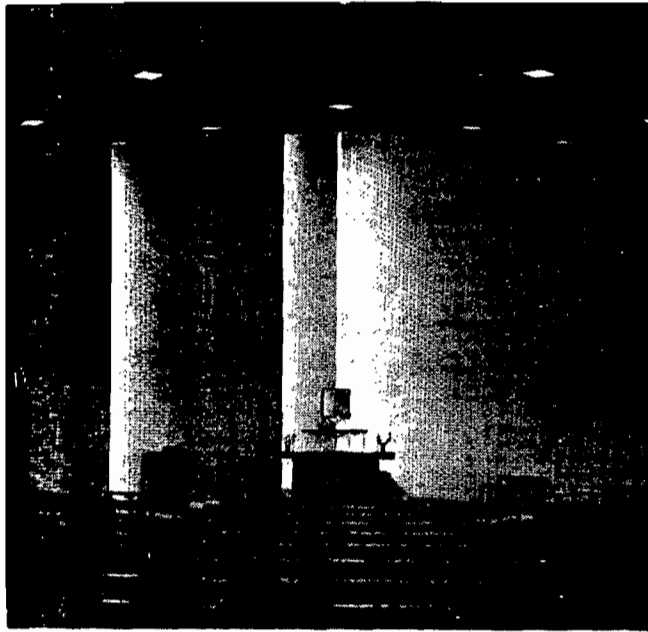
Towards this longed-for conversion of Scandinavia, your League has striven tirelessly since its foundation, by prayers, alms, publications and the spreading of Catholic truth and teaching. On this joyful anniversary, therefore, the Holy Father gladly expresses to you and to all the members of the League His sincere appreciation and warm gratitude, and exhorts you to labor ever more earnestly towards the attainment of your praiseworthy goal.

It is in further testimony of His paternal encouragement, and in pledge of copious divine graces and favors, that the Vicar of Christ imparts from His heart to you, to the Spiritual Directors, Officers and Members of your League and their families, His particular affectionate Apostolic Blessing.

With sentiments of high esteem and cordial consideration, I remain

Sincerely yours in Christ,

D. Card. Tardini



Hvidovre, Denmark. Interior of St. Nicholas' Roman Catholic Church dedicated on April 9, 1960.

They Have Joined St. Ansgar's League

Among several distinguished additions to its membership during these past twelve months, St. Ansgar's League has been especially honored by receiving—

As an Honorary Member—**MOST REV. ARCHBISHOP MARTIN LUCAS, S.V.D.**, Apostolic Delegate to the Scandinavian countries.

As a Life Member—**MOST REV. MICHAEL W. HYLE, D.D.**, who was promoted in March, 1960, to the See of Wilmington, Delaware.

As Honorary Members—the entire Scandinavian Hierarchy: the **MOST REVEREND BISHOPS COBBEN** of Helsinki, **GUNNARSSON** of Iceland, **MANGERS** of Oslo, **NELSON** of Stockholm, **RUTH** of Central Norway, **SUHR** of Copenhagen, and **WEMBER** of North Norway.

As a Sustaining Member—**VERY REV. WILFRID J. DUFAULT, A.A.**, Superior General of the Assumptionist Fathers (Augustinians of the Assumption). Very Rev. Father Dufault is the first American to hold that position.

As an Associate Member—**VERY REV. PHILIP HAYES, C.P.**, Provincial of the Passionist Fathers' English Province (which includes Scandinavia).

Denmark's Newest Catholic Church

Denmark's newest Catholic parish church, that of St. Nicholas at Hvidovre, a fast-growing residential suburb in the southwest of Greater Copenhagen, was dedicated by Bishop Theodor Suhr, O.S.B. of Copenhagen on April 9, 1960. Although a Catholic chapel was opened at Hvidovre in 1931, the parish was organized there two years ago, and the new church was started in January, 1959. The parish consists principally of young families; of the 600 Catholic parishioners, 200 are children.

R. C. E.

"A Thousand Thanks"

DEAR FRIENDS,

As the Golden Jubilee year of St. Ansgar's League draws to a close, we can all be truly happy and very grateful.

May I, as the president of your "parent unit" in New York, take this opportunity to thank sincerely each and every person who helped us to celebrate this great occasion so successfully.

We keenly appreciate the gifts, time attendance, advice, the help, and the prayers without which we would have been unable to fulfill our dreams.

We thank the hierarchy and the clergy, the benefactors, the patrons, the sponsors, the committeemen, the guests of honor and everyone who took the time to assist with arrangements, personally attended the services at St. Patrick's, and took part in the dinner.

We were all thrilled to have our Field Secretary, Father Wolf, as personal representative of the Units and to learn that each of the Units was with us in spirit and in prayer.

Then there was the great joy the Units and we had of entertaining not one but three of the Scandinavian Bishops during the year. The modest but not insignificant sums they and we gave the Bishops, once again show their love of Scandinavia and their dedication to the Church.

From this new high plateau, we must go on to still greater work; and this we can do, if, as a last Golden Jubilee gift, each reader interests one person and so enrolls one additional member. Then with the aid of our increased prayer and work, the very difficult task of the Bishops in Denmark, Finland, Iceland, Norway and Sweden can be kept moving onward.

VIGGO F. E. RAMBUSCH, *President*.

All of Greenland is His Parish

(The Tablet)

The young missionary's first assignment was Greenland—all 827,300 rugged square miles of it. Father Michael Wolfe, O.M.I., of Chicago, newly ordained at 28, became the first missionary priest to set foot on Greenland since the Middle Ages.

He faced a jagged terrain, a marrow-cold climate and the task of introducing the Church to 23,000 reportedly hostile people, only two of them native Catholics.

Father Wolfe set out on horseback to investigate the remains of a Catholic civilization that flourished in Greenland for five centuries and then vanished mysteriously at the beginning of the 16th Century. Clambering over ruins by day, studying the Norse sagas in his tent by night, Father Wolfe patiently built the cultural foundation for his mission.

But one night, as he shivered in his tent, he heard a friendly voice. The face of the local Lutheran schoolmaster and catechist peered into the tent. He invited Father Wolfe into the shelter of his home.

That was at Qagsiarssuq, where 1,000 years ago the wife of Eric the Red built the first Catholic church in the New World.

Early in September (1959) Father Wolfe arrived at the capital city of Gothaab (pop. 3,000) where he celebrated the first Mass that town had ever known. Present were the capital's three Catholics, all Danes working there.

At Gothaab Father Wolfe also supplied the solemn rites of Baptism to the first modern infant Catholic Greenlander, Margarethe Chemnitz.

The other native Greenland Catholic is a convert, Finn Lyngé, who became acquainted with the Church while studying in Copenhagen. Mr. Lyngé, 26, has become an Oblate of Mary Immaculate and is now studying for the priesthood in Pass Christian, Mississippi.

Father Wolfe Writes—

(in *From Copenhagen to Greenland*)

"During the last month (August, 1959) I've toured the upper fjord regions north of Julianehaab and have studied ruins until I see them in my dreams.

"The country is so unique and I have had so many interesting experiences that I hardly know where to begin. Most of the Norse ruins are in poor condition, but there are, nevertheless, some few which are impressive. The most impressive of all is the 'Church Ruin' as it is simply called by the Greenlanders of that section. It is near Qaqortoq. According to a document dating from the fourteenth century, it must be the Norsemen's 'Hvalsey' church. It is a thick-walled, closely-knit stone building, some fifty feet long and about 25 feet wide. Though nothing remains of the roof, the walls are still intact, almost to their original height. Probably, the church was constructed around 1300. Archeologists have always been impressed by its unusually well-preserved condition.

"It is not difficult to appreciate the feelings of an archeologist as he views these ruins of the middle ages in far off Greenland, but I doubt whether any of them could appreciate my thoughts and emotions as I stepped through the ancient

door leading into the roofless enclosure with its primitive church window openings, which suggest the gothic or romanesque. Very probably I was the first Catholic priest to set foot in this ancient Catholic Church in the last five hundred years. It could be longer, since there is a papal document written in 1492 which mentions that the people in Greenland have been without a priest for over 80 years.

"I have visited eight of the fifteen churches which have been discovered. In former times they bore names such as: Dynes, Under Sollarfjullum, Brattöklit, Gardar, Under Höfda Hvalsey. Today they are called by names such as: Nourssay, Sidtlise, Qassiarsuq, Igaliko, and Qaqortoq. Most interesting of all from an historical viewpoint is the cathedral church at Igaliko. This is the Norsemen's 'Gardar.' In 1926 the ruins were systematically excavated, and a bishop's grave was discovered in the north chapel. That it was a bishop is certain from the crozier which lay across the skeleton, clasped by the right hand which bore a ring on one of the fingers. Judging the date from the style of the crozier, it can be ascertained with fair probability that the remains are those of Jon Smyrill, Bishop of Gardar from 1188 until 1209. After the excavations, the bones were reinterred, and later a marble slab was placed over the grave. Of St. Nicolas Cathedral, where this bishop once presided over the liturgy, there is nothing left except the foundation walls which are overgrown with lime grass and weeds. More than once I sat in my tent overlooking the little village of 25 houses and ancient Norse ruins, wondering within myself whether someday the cathedral could be restored—and made a place of pilgrimage as it once was.

"Of the 300 Norse farms in Greenland, there are about 100 in the district I covered within the past four weeks. It was impossible to visit all of them. However, the most important ones were visited. My traveling has been done in boats of

(Continued on page 19)



The Diocese of Oslo, Norway

Of necessity, happenings in a small mission diocese will not take on a character of great importance when seen under the aspect of a wider horizon. The branch of the universal Church which is the diocese of Oslo is still exceedingly small. The number of Catholics in the diocese, which comprises the whole of Southern Norway, has probably not yet reached 6,000. On the other hand, this small number represents in some way the real Catholicity of the Church. In one parish, that of Frederikstad, 60 miles south of Oslo, 18 different nationalities are represented. Most of the Catholics, however, are Norwegians by birth, and to a large extent converts.

Helping Bishop Mangers to carry on the apostolic work in this vast region are at present 37 priests, of whom 13 are native Norwegians, 10 of whom are converts. Vocations to the priesthood among native converts are remarkably many. It is a true indication that the Catholic Church is gaining more and more of a foothold in this, at one time all Catholic country. The latest arrival home in Norway, after a nine year period of extensive studies, is Father Edward Vogt. This convert had already graduated in Law at the University of Oslo before entering Propagation of the Faith College in Rome. At present he is stationed as assistant at St. Paul's Church in Bergen.

Unfortunately, the seemingly high number of 37 priests is not enough by far. Outside of Oslo and Bergen, the two largest cities, which have communities of Dominican and of Franciscan Fathers, only 15 priests are stationed in 13 different mission parishes. The need for more such parishes is great. Also, since most of the priests in the diocese are approaching or have already passed their 50th birthday, the need for more young priests is growing more and more evident.

Bishop Mangers has long nourished the hope that some young American priest or seminarian would volunteer to help in his mission. So far, however, his hope has not materialized. One reason for this is certainly the fact that knowledge about the Catholic Mission in Norway is very limited among Catholics in the U. S. By mentioning this I would like to encourage young priests, seminarians or laymen to approach Bishop Mangers (*Most Rev. Jac. Mangers, S.M., D.D.*,

Akersveien 5, Oslo, Norway). This mission field is a most important and interesting one, and Americans are very popular in Norway.

Friends of the Catholic Mission in Norway may be interested to learn the following news:

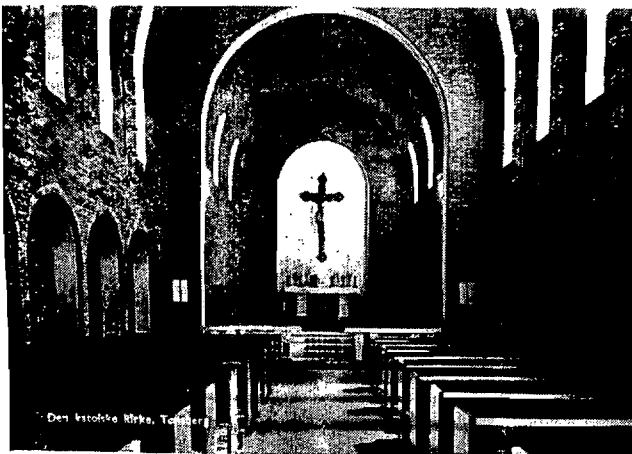
The parish of Tönsberg [Ed.: oldest still-existing town in Norway], which for more than 30 years had as its "parish church" a small chapel in the Sisters' hospital, finally last year got a new and beautiful church. The new structure, which seats some 200 persons, is a modern brick building designed by a native Norwegian convert architect. Funds for the building were produced through the will of a Norwegian Catholic who left a considerable sum to build this church. The blessing of the new church took place on the Feast of Christ the King, 1959. Bishop Mangers officiated. Local state and city authorities were present as well as many visiting Catholics. This church from now on will be the place of worship for the Catholics of the whole of Vestfold fylke (or county).

In the summer of 1959 another important event had taken place. On that occasion Bishop Mangers solemnly blessed the convent and chapel of the first contemplative nuns in present-day Norway. The convent is located at Lunden, a suburb of Oslo. The sisters are second order Dominicans originating from Lourdes, France. In this small community there is a native Norwegian convert who for many years was a member of the community in Lourdes. Bishop Theas of Lourdes was also present on this occasion, and offered a solemn pontifical Mass in the convent garden. From now on the nuns will devote their lives to prayer and sacrifice for the spiritual good of the Norwegian people. An institution like this is of the greatest importance since no work of God can flourish without continuous and self-sacrificing prayers. The clergy and lay people of Norway are very happy about this event.

Another piece of important news is the construction of a new church for the parish of Stabekk another suburb of Oslo. Here the Marist Fathers of the Dutch Province have a parish. For the last 35 years the parish's place of worship was a small chapel in a private house. This year the construction of a home for the aged with a large chapel has begun. This chapel, when completed this autumn, will also serve as the parish church. This parish is a growing one, and the new church will fill a long felt need. A number of U. S. citizens will benefit by this development, since the headquarters of the Northern European NATO Command is within the parish boundaries.

Also worth mentioning is the fact that Bishop Mangers acquired a lot and house this spring in the city of Sarpsborg. A small chapel will soon be dedicated here. For the time being the chapel will be served by the Pastor in Frederikstad. In Frederikstad proper the parish church is being enlarged and renovated. Funds for this very needed operation have been provided by good Catholics in the U. S. through collections taken up last year by the Very Rev. H. Kielland Bergwitz, who toured the States making appeals on the Missionary Cooperative Plan.

Along with these practical achievements, the spiritual and not-so-easily-measured work has been going on in its usual

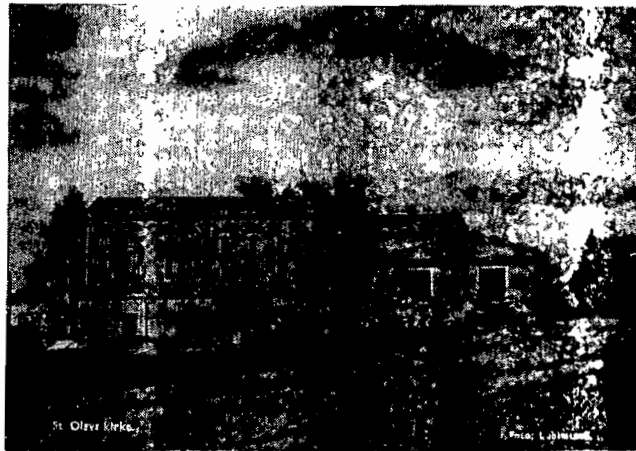


St. Olav's Church, Tönsberg: Interior

way. Considering the circumstances, an encouraging number of converts have joined the Church. The number, however, does not warrant any excessive optimism about a general change in the attitude of Norwegians toward the Catholic Faith. Old prejudices are mostly uprooted, dead and buried. But, unfortunately, they have been replaced by a general indifference and the worship of the new deity: the standard of living.

Encouraging, however, is the great interest among the more cultured, especially in Oslo, in the activities of the so-called "Katolsk Forum" conducted by the Dominican Fathers in Oslo. Both in autumn and in spring these Fathers arrange lectures covering all aspects of Catholic life in former and modern times. These lectures always attract a great attendance. The problems discussed seem to open up for Norwegian intellectuals a field that was formerly absolutely ignored. The result is that some of the Dominican Fathers and other intellectual Catholics are increasingly invited elsewhere to lecture. Also, the State-operated Norwegian Broadcasting System is more and more interested in letting the Catholic voice be heard, both in lectures and in general debates about cultural, religious and social problems. One of the Dominican Fathers is also a renowned pianist. He frequently gives concerts over the radio. Norway, not having yet developed the television system, is thus giving Catholic thought and influence its fair share of publicity.

In May this year a unique event took place in Bergen. Never before in history has it been recorded that so many Catholic bishops were gathered in one place in Norway, as when the newly appointed Apostolic Delegate, Archbishop Lucas (a Dutchman), and all the seven Scandinavian bishops held a meeting in this city. Although this was a private meeting, whose purpose was a broad discussion about the



St. Olav's Church, Tønsberg: Exterior

Church situation in all the Scandinavian countries, it caused much publicity, mostly favorable.

As regards the future of the Church in Norway, it is not easy to give an opinion. Nowhere in the Kingdom of Christ are results obtained in a hurry. This future, however, very much depends on greater interest in the Norwegian mission among Catholics outside Norway, not least in the U. S. A. Although the number of vocations among young male Norwegians is encouraging, vocations for the priesthood in Norway from other countries has been non-existent since the last war. Also, vocations for the sisterhood in our missionary congregations have been alarmingly few. This is the great and overwhelming problem today. *Any good American who would feel a vocation to join us would be most welcome!*

H. KIELLAND BERGWITZ,
Vicar Delegate and Mission Procurator.

Yearly News from Trondheim

Every year I am grateful to get this opportunity to send you my warm and hearty greetings from Trondheim. Your deep interest in our work here is very encouraging for us. And I am as always very pleased to tell you about this Vicariate, and about what we, with your generous help, are able to accomplish here.

Perhaps you will remember that last year, when giving you a general account of the Vicariate, I was telling you about the difficulties of such an extensive territory with so few mission stations. You heard about the rebuilding of our two mission stations at Molde and Kristiansund, that were destroyed during the war, and about my plans concerning Alesund and Steinkjer.

Now I can give you an account of the happy events at Alesund. As you will remember, we had bought an old house there, suitable for converting into a little hospital. This house we have rebuilt and enlarged, and the hospital (and Sisters' home) was dedicated last year on the 18th of December. It was such a happy day for us! There had been so many difficulties, but now, at last, with the good help from you and many others of our good friends, we did succeed in our first step to establish a mission station at Alesund.

The Sisters of St. Charles Borromeo (from Maastricht,

Holland) had come to take care of the hospital, and I was very grateful for their coming. Before all, the Sisters' work of charity is the best way to make contact with the inhabitants. When the Sisters began their work in this Vicariate more than thirty years ago, they intended to start their first hospital at Alesund. But at that time this was quite impossible, as the Sisters were not permitted to work there at all. Now, on the other hand, on this festival day of the dedication, the mayors both of the town and of the neighboring municipality were present, and expressed their gratitude toward the Sisters for coming. Also the senior physician of the municipal hospital and the other speakers wished the Sisters a hearty welcome and were very grateful for the added nursing capacity, which was most needed. All the speeches showed clearly how public opinion has changed during the last years, thanks to the charity work and the good will of the Sisters.

Since then the five Sisters at Alesund have put the finishing touches on their house, and on January 2nd they could receive their first patients. This new "Home of Mary" is extremely nice, and the surroundings are beautiful. I am sure that the patients will feel very comfortable there.

At the same site, only thirty or forty metres from the hospital, the building of our new church is now finished.

"FIND NEW MEMBERS FOR ST. ANSGAR'S LEAGUE"

Thanks to the help which both you and many others of our friends have given us, the new mission station at Alesund is now a reality. The church is of very good architectural quality, all white and beautiful, and a worthy House for our God.

It was a remarkable day, when on Whitsunday the church was dedicated. The weather was wonderful, just as lovely as the spring here may be, almost as if to emphasize our happiness. There were a great many people present. Catholics from all over the Vicariate had arranged to come by buses, and made a three-day trip to Alesund. Our new and beautiful, but of course rather small church was over-crowded. Not only Catholics, but many others of the inhabitants of Alesund were present, and all the authorities of the town, too.

During the festival dinner there were many speeches, all praising our new church and wishing us welcome there. In particular I will remember the speech of the Protestant Parson of Alesund. He spoke very well and tolerantly, joining in our happiness, and expressing his wish to cooperate.

Indeed, it was a happy day for all of us, and not least for the Catholics of Alesund. At last they have a church, and one to be proud of. It is dedicated to Our Lady, because, as I have told you before, the old medieval Catholic church there was dedicated to her. The foundations of this church still exist, only about 100 metres from our new one.

In connection with the church, small accommodations for the priest have also been built, and rooms for the meetings of the community's organizations. I really hope that with this new station at Alesund we shall be able to create a lively parish spirit among our Catholics there. They have for so many years felt the want of a church and a resident priest. There were, earlier, very few Catholics in that town, but during late years there have been some converts, and then came some Hungarian refugees. Now I hope that, by the help of God, we shall be able to make contact with the inhabitants of the town and give them a better understanding of our Faith.

Upon these two happy events at Alesund, I am sorry to have also a disappointment for you. For my plans at Steinkjer, things are looking very bad. I told you last year about this large county that has no church and no resident priest. For a long time now I have wanted to establish a new mission station there, and I have been working very hard to get my plans realized. But there are difficulties in getting an available site for building, and in getting the necessary permissions from the authorities, and there are still economic difficulties. At this time things are really looking bad. But I do not at all intend giving in. I shall always remember the difficulties we had before rebuilding the churches at Molde and Kristiansund, and also before building the new church at Alesund. Many times things looked quite hopeless, but, by the grace of God, and with your aid and prayers, our plans were at last realized. And therefore I am still hoping to establish a station at Steinkjer. But my hopes are very much dependent on your kind assistance.

We need your help, my dear friends. We need your encouraging interest and good will, we need your prayers to succeed in our work, and we need your assistance in placing one little stone upon another to build our churches. We are not strong enough to struggle alone, but with many helping friends we shall succeed in our work.

During the year 1959 we had here in this Vicariate ten conversions. I guess that you will think that to be rather a small number. But then we must take into consideration the difficulties in our large Vicariate: such an extensive territory with so few churches and priests makes it almost impossible to take sufficient care of the Catholics scattered about, and decreases our chances of getting in contact with the remaining population. We must regard our rather small results with gratitude and happiness. When we get stronger, when we have really effective means to provide sufficiently for the Catholics in this Vicariate, when we have been able to build more mission stations, then it will be easier to make contact with much more of the population here, and then we may hope for greater results.

Anyhow, we must not regard the situation today with pessimism. Our Faith gains more and more sympathy and understanding, and during recent years we have found a rather wide interest in our Church. Therefore we must try to meet this interest and gain greater contact with the population. It is because we know that there is hope of greater results in our difficult work here that we are asking for your help. The aid that you have already given us has shown results. I thank you with all my heart, and I am looking forward to a productive cooperation in the future.

In all our churches we will continue to pray for you and your intentions. I give you most hearty greetings from all the Catholics in this Vicariate, and together with this I give my Episcopal Blessing to you all.

✠ JOHANNES RUTH,

Vicar Apostolic (Middle Norway).

Recordings, Films, Will Aid Isolated Norwegians

Oslo, Norway (NC)—A library to lend tape recordings and film strips to isolated Norwegian Catholic families will be added to the Catholic Information Center here.

For many Norwegian families who live in the country, and are often isolated during the winter months, tape recorders are a dependable means to maintain contact with the outside world. Continuous radio reception is often difficult, particularly in mountainous areas at this time of the year.

Informal efforts have been made by some Norwegian priests to keep in touch with their far-flung parishioners by recording instructions, sermons and concerts on tapes. The information center's project is the first effort to make Catholic audio-visual material available on a country-wide basis.

Recordings are being made of the Catholic Forum weekly lecture series conducted here by the Dominican Fathers of St. Dominic's church. Other outstanding cultural events are also to be recorded and made available for distribution by the center.

Film strips of religious subjects from other countries with taped commentaries in Norwegian can also be obtained through the center.

The Church in Sweden

A talk delivered by MOST REV. K. ANSGAR NELSON, O.S.B., BISHOP OF STOCKHOLM, at the joint Outing on June 11, 1960, of St. Ansgar's League at "Vikingsborg," Darien, Conn.



Bishop Nelson with the Brigittine Nuns at "Vikingsborg"

"There can be no more suitable place to talk about Sweden than at "Vikingsborg." Even its landscape is beautiful and reminiscent of Swedish scenery with its water and forests.

"In Sweden, however, the Catholic Church is seen at times as an outsider in that beautiful setting. But this is purely a modern phenomenon. For centuries our Church was very much at home there. And the Protestant Reformation came to Sweden not because her Catholic clergy were corrupt but because of political complications (which are at work even today, elsewhere in the world). Some say that Sweden was never fully Catholic; but what remains of her monuments and documents from medieval times proves the contrary.

"After a three centuries' absence, Catholicism returned to Sweden with foreign immigrants, and so was rightly regarded there as something both poor and foreign (as was for many years the case with the Church in the United States, too). Its first turn for the better came with the patronage of the Catholic Queen Josephine a century ago and the building of modern Stockholm's first Catholic church, St. Eugenia's. Since then the Church has grown, albeit slowly and with difficulty.

"Its problem today is no longer that of intolerance. Intolerance has disappeared—but for an unfortunate reason: The Swedish people have become indifferent to religion, and so Catholicism no longer seems important enough to arouse their prejudices!

"But all is in the hands of God. This tolerant indifference has enabled the Church to expand, and even to find a place in the community life of Sweden. Of course the number of Catholics is small, and the majority of them are foreign-born. Out of a total Swedish population of about 7,000,000, the Catholics that we know of number about 26,000; but there are, in addition, young people who change jobs and so move from place to place without notifying the parish clergy.

"Some may ask 'If this is all the progress that has been achieved in 100 years, is it all worth while?' The answer is that if the Church has not achieved more, it is because it needs more help. There are at present 19 parishes in

Sweden. Most of these consist only of a chapel in one room of an apartment or private house—with a large district to be served from it! One such parish covers a territory as large as England and Wales together, and is served by only one priest, who practically lives in his Volkswagen car!

"For the priests in Sweden have to travel extensively. And they have very small salaries! When I first came to Sweden, I sought a general houseworker for my apartment—but found that her salary would have been double my own! Therefore the priests in Sweden have to do their own housework—after their day's priestly labors. This is why so many of them have broken down in health far too early in life.

"The number of converts remains about the same—70 to 90 each year. A hopeful sign, however, is that many of them nowadays are young married people with children.

"Some intellectuals, too, have become Catholics in recent years—not a large number actually, but prominent people and therefore provocative of newspaper publicity. The effect is that for the moment it is quite fashionable to become a Catholic—a reputation we find somewhat embarrassing!

"What will be the effects of present-day developments—for example, of certain difficulties of the Swedish State (Lutheran) Church? Its introduction of women ministers has aroused the opposition both of the High Church party and of old-fashioned Lutherans. As is sometimes the case in other state churches, it was non-ecclesiastical elements who forced this development. But whether this will lead many of their clergy to Catholicism is indeed a question. They are in a difficult position and are under fire from the opposite side, which accuses them of trying to Catholicize the Lutheran Church. And they have families to support. It is also asked whether this question of women ministers is a sufficient motive for them to make such a drastic change; but for many of them it is but the last straw, the last stage in a long development. However, it is too early to count on this having extensive effects.

"The most important thing is that we Catholics are again present in Sweden and that our very presence must have an effect, if we live up to our Faith there. This, however, is especially difficult in an environment that is anything but Catholic. But Sweden at least has a Christian heritage—unlike Africa or Asia.

"An additional difficulty in Sweden is that its few Catholics are of so many different national origins—many of whom were not accustomed to peaceful relations with one another in their homelands! A hopeful sign, however, is that in Sweden the different foreign clergy seem to get along well with each other!

"A third difficulty is the religious education of the children. Those in the State schools are not forced to take Protestant religious instruction, but there is no Released Time: In order to give them Catholic instruction, therefore, one has to pick periods free from other studies—whose schedule varies from school to school and from class to class, etc.! In any case, I feel that fully as much objection, if not more, attaches to the State schools' presentation of history, for example. The inequality of credits being granted for Lutheran religious

instruction but not for non-Lutheran instruction, however, occurs only on entering the university, but not at lower levels.

"There are only three Catholic schools in all Sweden—in Stockholm, Gothenburg and (just starting) in Malmö—all primary schools. But the school in Stockholm is housed in an old and completely inadequate building which may at any time be closed quite justifiably by the civil authorities for reasons of health, etc. And the school in Gothenburg is in rented property which will certainly be lost in a year or two.

"But over and above the problem of saving these schools, what is necessary in Sweden is at least one secondary school, to make the grammar schools effective by providing a Catholic environment for at least those teen-agers who especially need it—e. g. Catholic orphans being brought up by non-Catholic relatives or guardians.

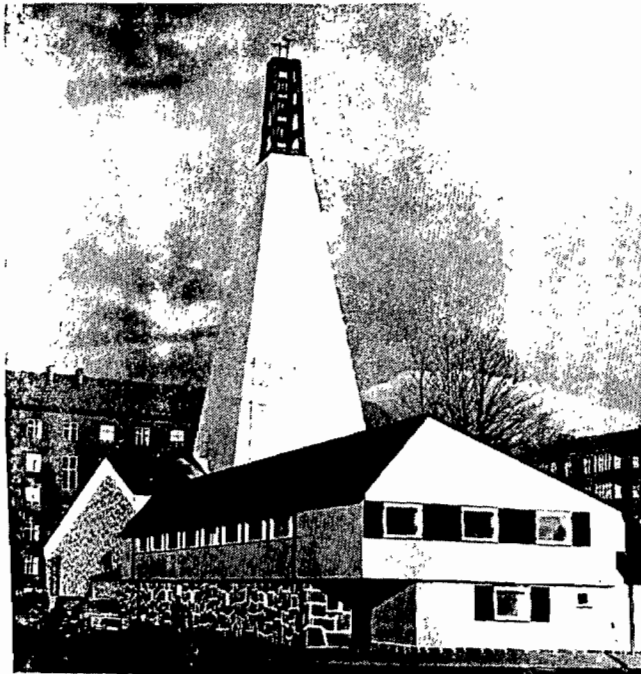
"But of course this secondary school will be expensive to build and support. And Swedish Catholics as a whole have small means, since so many of them are refugees who had to leave all their possessions behind them. It will be some time before they can effectively contribute.

"This also makes difficult the support of priests, and prevents the formation of many needed parishes. For Sweden should have many more parishes, if it were possible.

"Where to find their support is not the only difficulty, however, standing in the way of increasing the number of priests and parishes. Sweden is not a romantic, exotic, missionary country! Indeed, except for the difference in language, it is much like the United States! Hence it does not attract young priests from abroad, as does Asia or Africa.

"And in Sweden immediate results are impossible. A future generation will reap the fruits of this generation's work.

"But the growth of the Church here in the United States, too, was in the past largely dependent on foreign aid—from Europe. The time, however, may well have arrived for American Catholics to be asked to return the favor—with prayer, resources and personnel."



The Rectory and Church at Malmö

Malmö, Sweden's New Catholic Church

One of Malmö's newest buildings, which has already caught more than just a passing glance from many visitors and residents alike, is the new Catholic Church of Our Saviour, a striking combination of traditional form with a modern accent. (The last full-sized Catholic parish church built previously in Sweden was completed in Gothenburg in 1938.)

At 4 P. M. on April 9, 1960 some 600 people completely filled the new church to attend the dedication ceremony by Bishop K. Ansgar Nelson, O.S.B., of Stockholm. About 1,000 of Malmö's 4,000 or so parishioners are of Swedish descent. Others include craftsmen and workers who came from Germany, Holland and Italy, many of them more than a generation ago, and, more recently, many refugees from Poland, Hungary and other Iron Curtain countries.

The new church and parish buildings were designed by one of the country's best known regional architects, Hans Westman of Lund. Using the typical South Swedish motif of farm buildings grouped around a courtyard, Mr. Westman has brought together here in an oblong city block the church, rectory, day nursery, kindergarten, school and clubroom so that they form a center for all the church activities. "Extending the roof over the altar to form a tower for the church's three bells was a modern innovation done to economize on construction costs," Mr. Westman said. The church's interior is patterned after the 14th century country church of Valö in the province of Uppland.

Except for the windows, all interior details were designed by Mr. Westman. The main altar is so placed, in front of the Blessed Sacrament altar and its Tabernacle, that the celebrant can say Mass either facing or turned away from the congregation. There are two side altars: one, that of "Maria de compassione," copies one of the same name in St. Peter's, Rome, and is connected with traditions of the medieval archdiocese of nearby Lund. The simple, austere, rough-finished pine wood pews, altar railings and beams have been blackened with tar and oil, a Swedish fisherman's technique. The tile floor is red. The choir is colored a faint rose. The white inner walls of the tower which enclose the space over the main altar and give an effect of reaching upward, contrast with the dark blue sloping ceiling. The sparse decorations of the small window panes are blocks of colored glass placed in simple geometric combinations. These were done by the nationally-known artist, Erik Olsson, one of the Halmstad Group of painters. The crucifix above the main altar is an original medieval wood carving donated to the church by Sweden's retired bishop, Archbishop Johannes Erik Mueller.

The pastor, Rev. Hans Koch said: "Agreement about the location was reached with the city authorities in 1946. The church cornerstone was laid by Bishop Nelson in 1958, and by then we had completed the school, kindergarten, day nursery and rectory. Malmö's Catholic parish was established in 1870, and on St. Michael's Day, September 28, 1872 the first little red brick church, just off Gustav Adolf's Square, was dedicated. This church could hold only 90 people, and by 1900 was already too small. The pastor at this time was Father Josef Martin Popp, the first Swedish-born priest since the Reformation."

RUDDOLF C. ELLSWORTH.

Bishop Suhr Sees Hopeful Signs in Denmark

On February 3, 1960, Bishop Theodor Suhr of Copenhagen addressed the Golden Jubilee dinner of St. Ansgar's Scandinavian Catholic League as its Guest of Honor, and detailed some hopeful portents that have appeared on the religious horizon of his native Denmark:

He instanced the current widespread interest of non-Catholics in finding out about Catholicism. The Danish papers are full of discussions by non-Catholics for and against the Catholic Church.

This is due, he said, to the new High Church Movement among Danish Lutherans, which has already restored the "Kyrie Eleison" and "Gloria in Excelsis Deo" to the Lutheran cathedral's communion service in Copenhagen.

Conversations have also started between Catholic and Lutheran theologians in Denmark. Bishop Suhr emphasized,

however, that all this will succeed only if the movement toward unity comes from the Holy Spirit.

Nevertheless, during the recent Unity Octave, their custom of visiting Lutheran, Anglican, Orthodox and Catholic churches brought so many non-Catholics to St. Ansgar's Catholic Cathedral in Copenhagen that they had to be admitted in installments in order to find room in the church.

The Bishop also evidenced the fact that Danish Catholic

schools are in large part supported by the government, despite the latter's Socialist complexion.

Catholic difficulties in Denmark largely stem from small numbers (only 1 out of every 175 Danes is a Catholic) and their isolation from the rest of the Catholic world. Nevertheless he pointed out that, although Danish Catholics number only 26,226, there are at present 34 Danes who are priests and 134 who are Sisters.

Bishop Suhr concluded by saying that our efforts toward conserving and spreading the Faith must be inspired and supported by the Grace of God and must be accompanied by great faith in prayer, in the spirit of the small child who once petitioned Our Lady saying "You can't say that you can't; you won't say that you won't; so you will, won't you?"

Denmark's First Catholic Boarding School

Hejlsminde, Denmark (NC)—A former Lutheran minister is laying the groundwork for Denmark's first Catholic boarding school.

Siegfred M. Riishoejgaard, Danish State Church minister until two years ago when he and his wife were received into the Catholic Church, announced he will open the school at nearby Gravenshoved.

The school is expected to attract young people from the other Scandinavian countries as well as from Denmark. It will not be a preparatory school, but rather a "continuation" school to give further education to young people over 14, the age at which schooling is no longer required by law.

Such young peoples' schools are an adaptation of the Danish folk high school movement, which began in 1844, and whose original purpose was to give young farm people between the ages of 18 and 25 a general education in the humanities during the slack winter months.

According to the Gravenshoved principal, Mr. Riishoejgaard, instruction will include the usual subjects taught at the youth schools. "But in addition we are going to deal positively with films," he said. "Considering their present influence we want to do all we can to develop a critical sense among our students toward what is shown at the movies today. We will of course teach Catholic doctrine and liturgy."

Mr. Riishoejgaard continued: "We must be realistic about the present. Our main purpose is to help our young people to develop attitudes to meet the secularization they see all around them today, but we cannot live their lives for them."

Mr. Riishoejgaard, who is now teaching at the Catholic parish school at Kolding near here, admits that his new assignment will be a challenge. But he added: "Our first four or five-month course for 35 to 40 boys and girls will begin in September. Tuition and lodging will amount to about \$54 a month for each pupil, but we can count on grants from the township and county, and Parliament is soon going to take up the proposal of paying all of the pupils' fees at the youth schools."

RUDOLF C. ELLSWORTH.



Ex-Lutheran Pastor Still Married Is Now Priest In Denmark

Copenhagen (NC)—A married man who was once a Lutheran pastor was ordained a priest in the cathedral here.

Father Olav Roerdam Bonnevie, 54, was ordained by Bishop Johannes Suhr, O.S.B., of Copenhagen. His wife, also a convert to Catholicism, was present at the ceremony.

Father Bonnevie had been given special permission by the Holy See to become a priest and remain in the married state.

Pastor of a Lutheran parish in North Jutland for 12 years, Bonnevie was received into the Catholic Church in 1945. His wife and only daughter followed him into the Church two years later.

The permission given Father Bonnevie to advance to the priesthood parallels several cases in Germany where convert ministers who are married have been permitted to become priests and continue to lead the married life. Since World War II, about a half dozen Lutheran ministers in Germany have received permission for ordination to the priesthood while their wives were still living. Among them is Father Rudolph Goethe, collateral descendant of the poet, whose wife attended his ordination in Mainz in December, 1951.

Father Bonnevie will serve as a curate in St. Therese's parish in suburban Hellerup. He will also continue his work at Copenhagen's Catholic Inquiry Center, which he helped found.

Spiritual Director of League's N. Y. Unit Raised to Hierarchy



(*Catholic News*)—His Holiness Pope John XXIII has appointed Msgr. Edward E. Swanstrom, executive director of the U. S. Bishops' farflung relief and rehabilitation agency, Titular Bishop of Arba to serve as an Auxiliary Bishop to His Eminence Francis Cardinal Spellman, Archbishop of New York.

[Ed.: Bishop Swanstrom was consecrated in St. Peter's at Rome on Friday, October 28, 1960 by His Holiness himself.]

Bishop Swanstrom has been associated with Catholic Relief Services—National Catholic Welfare Conference, the U. S. Bishops' worldwide agency, since its inception in 1943 to assist millions made homeless and hungry by the ravages of World War II.

He served as assistant executive director from 1943 until 1947 when he succeeded Archbishop Patrick O'Boyle of Washington as executive director of the organization.

Under his administration, CRS-NCWC has grown into the largest private relief organization of its kind in the world. In recent years, the annual programs of CRS-NCWC, both in monetary value and in the amount of relief distributed to the world's needy, virtually have doubled that of all other private U. S. relief agencies combined.

Edward Ernest Swanstrom was born on March 20, 1903 in New York City, the son of the late Gustave A. and Mary A. Cronin Swanstrom. He received his early education in public schools and attended Fordham University from which he was graduated in 1924.

An outstanding runner during his college days, the Bishop passed up an opportunity to try out for the U. S. team which

went to the Olympic games in Paris in 1924 to take his examinations to enter the seminary.

He studied at St. John's Seminary, Brooklyn, and was ordained to the priesthood for the Brooklyn diocese on June 2, 1928. He served as an assistant at several parishes in Brooklyn until 1933 when he was named associate director of Catholic Charities of the Brooklyn diocese.

The Bishop made advanced studies in sociology at Fordham's school of social service, and was awarded his doctorate of philosophy in sociology in 1938.

He continued to serve with the Brooklyn Catholic Charities and also as a member of the New York State Welfare Committee, which is concerned with the Church's interest in legislation, during his years with the CRS-NCWC.

He was appointed a papal chamberlain with the title of Very Reverend Monsignor in 1945 and was elevated to a domestic prelate with the title of Right Reverend Monsignor in 1947.

Under his tenure as executive director of CRS-NCWC, the annual Thanksgiving clothing collections were instituted on a nationwide basis and have resulted in the distribution of clothing, shoes, blankets, bedding and other materials to millions of needy throughout the world.

Also during Bishop Swanstrom's administration, CRS-NCWC has participated in the U. S. surplus food program which has distributed enormous amounts of food to the needy of the world.

Bishop Swanstrom's work with CRS-NCWC has enabled him to make a number of globe-girdling tours of the world to inspect conditions of the needy and operations of Catholic relief stations.

The Bishop has written two books: *The Waterfront Labor Problem* in 1938 and *Pilgrims of the Night*, in 1950, which dealt with refugees. He also has written extensively for Catholic magazines. He has been a frequent speaker at Catholic conventions and other meetings.

Bishop Swanstrom was a leader in the U. S. programs which brought thousands of displaced persons to the United States and also was in the forefront of those who aided the Hungarian refugees after the abortive uprising against the communists in Hungary in 1956.

Bishop Swanstrom's efforts on behalf of the world's needy have brought him decorations from a number of foreign countries. One of these awards was made by Hungary, but he returned it after the communists came to power in that country. He was given the 1959 award by the Catholic Association for International Peace in recognition of his work.

With joyful pride St. Ansgar's Scandinavian Catholic League respectfully congratulates its steadfast friend and Honorary Life Member, His Excellency MOST REV. EDWARD E. SWANSTROM, PH.D., on his elevation to the Hierarchy; and with sincere gratitude for his many valued services, begs that the League may continue to enjoy his friendship and patronage for MANY YEARS!

“VISIT LOVELY SCANDINAVIA”

A Mission Trip Through North Finland



The four major centers of Catholicity in Finland are Helsinki, with its two parishes of St. Henry and St. Mary; Turku, in which the parish church is dedicated to Saint Birgitta of Sweden; Tampere, standing under the shadow of the Holy Cross; and Jyväskylä, especially dedicated to Norway's King, St. Olaf.

As in Helsinki, Turku, and Tampere, so also in Jyväskylä, the Church is quietly gaining ground.

Two fathers and one brother of the Sacred Heart are assigned to this widely-spread mission parish. Adult baptisms are rare, but are certainly on the increase, and the parish life in St. Olaf's parish is, on the whole, very brisk. Regular instruction is given for converts as well as for First Communion and Confirmation classes. The yearly celebration of these feasts are the highlights for this mission center.

That the fathers are zealous in spreading the good tidings of the Gospel to the very ends of the Finnish borders, is evident from the fact that every year more than 48,786 kilometers are covered in making one hundred visits to far-flung stations.

Some time ago our Bishop asked me to write an article about the mission trips in this diaspora parish of Jyväskylä. I was just on the eve of such a trip to the northern section of my parish, and I would enjoy having the reader accompany me by means of my diary:

FRIDAY, NOVEMBER 13:

At 4:30 A. M. the brother is already at the door. With my sleep-intoxicated mind I do not at first realize what it is all about. But the traveling bags, standing packed beside my bed, soon issue a stern reminder that it is time to be on my way.

I say Holy Mass and enjoy a cup of coffee which brother has prepared for me, and while brother and I exchange a few words before my departure, the Father Chaplain joins us, wishing me a successful journey.

Six o'clock strikes and, while my confreres put my luggage into the Volkswagen, I step into the chapel in order to beg God's blessing on my journey. And so I set out on a two weeks trip, "In nomine Domini."

It takes some time to cover the 397 kilometers between Jyväskylä and Oulu. A cloudy, dark morning prevents my seeing the beauties of nature. But, having been in Finland for ten years, I am familiar with the Finnish landscape.

About eight A. M. I arrive at Viitasaari, 127 kilometers from Jyväskylä. A crossing on the ferry proves a welcome break in a monotonous car trip. I am no stranger to the ferryman, and we enjoy one another's company as we smoke a cigarette during the crossing. And then, with a hearty "Näkemiin!—So long!" I continue on my way.

I pass through Pihtipudas and Pyhäjärvi. Ten o'clock! A

good time to have a look at what brother has given me for a mid-morning snack. After that it will be easier to make the 180 kilometers still before me. In God's beautiful nature, a lunch tastes good. Then I pray my breviary, and at 11:30 start on the last stretch to Oulu which I reach about 2:30 P. M.

My parishioners in Oulu extend a hearty welcome, and I am immediately invited to a meal. Six families, twelve souls, who belong to my parish, live in Oulu. I have today and tomorrow to visit them. Besides, I will have the happiness of receiving a newly-born child into the Church through the Sacrament of Baptism.

SATURDAY, NOVEMBER 14:

A good night's rest is a wonderful gift of God!

This day begins with a Holy Mass in Maikkula, forty-five kilometers from Oulu. There, in a home for the aged, live two old people, evacuees from the part of Finland that has been taken by Russia. Paulina is over sixty years old, and Donat is just seventy-three.

Practically all the inmates of this institution are Orthodox. But if they know that the priest is to come, they all assemble to welcome him, and feel proud that he can address all of them by name. Each of these old folks carries a heavy cross, for husband, wife, or children have been lost to them. With the exception of a few who know a little Finnish, they speak nothing but Russian and Polish. All attend Holy Mass, vying with one another in praying aloud. In spite of their difficult fate, they are happy, because they know and possess God's love.

After Holy Mass Paulina invites me to coffee. As a rule, I do not drink more than two cups of coffee, but when I am with Paulina, I break my resolution. Now all the others come to say goodbye. The time is always too short, and with the promise to return next month, I am permitted to leave. Paulina gives stipends for Masses, for she can never forget her departed husband and children. She accompanies me to the car, and as she bids me farewell she adds, "Come back soon." I bless her and drive away. At the entrance the aged Donat is waiting as usual, in order to receive the blessing too. Thanking me, and very happily, he wishes me a good journey.

On my way back to Oulu, I visit a teacher in order to invite her to Sunday Mass, and here, too, I remain to chat.

I reach Oulu and about two o'clock the baby's baptism takes place. How many people are assembled! The grandparents come from afar off, in order to be present on this happy occasion, the baptism of their first grandchild.

"What will the child be named?" asks grandmother. But that is still a secret. As I utter the name Pia Ursula for the first time during the ceremony, she appears to be very satisfied. There are many Protestants present and I explain the ceremonies, during which they listen attentively and devoutly.

At eight o'clock my duties for the day have been fulfilled, and my hosts have heated the sauna. The bath refreshes me, and I am able to spend a pleasant evening conversing with friends and acquaintances.

SUNDAY, NOVEMBER 15:

I celebrate Holy Mass in the Orthodox clubroom. Besides my own parishioners, there are many Orthodox present, since their pastor is away on a trip. There is also an unusual number of Protestants present. The wife of the Orthodox priest invites us all for coffee, although I think that is asking too much. She answers, "In the Church you are master, but in the rectory I am. You say 'Roma locuta' and I say 'Rustina (Mrs. Probst) locuta.'" And with that the matter is settled.

Afterwards I accompany one of my prospective converts home, in order to give instructions. He is a young man of eighteen, very earnest about his conversion.

With this visit my work in Oulu is over, and I drive thirty kilometers northward, to Haukipudas. Here is a family in which the mother and three children are Catholic. Antti, the eldest, runs to meet me with the Bible History in hand. He would like to have an oral examination, but Hanna, his little sister, teases him. "Don't do it Father, make him write out the answers so that it will take longer." Matti, the youngest, is still free of such worries, he is still on perpetual vacation. When I ask, "Are you not yet in school?" he answers that they do not yet want him.

After the instruction I carry on a little chat with mother until father returns, the Mayor of this locality. He tells us all about his troubles and curses politics which is responsible for this town's loss of a contract for a foundry building. He asks whether the Church, too, is governed by politics.

At six o'clock, the children bring in my luggage, and I must be careful that each one has an equal amount of duties. Shortly afterwards the altar is set up and prepared. Still, we must wait a bit until mother has been to confession. After Holy Mass, each one wants to be sacristan. The children ask why they cannot receive Jesus in Holy Communion. "First one must learn much and be very good," says mother, and with this explanation they are temporarily satisfied.

MONDAY, NOVEMBER 16:

Only mother and Matti assist at Holy Mass. All the others have already gone.

At twelve o'clock my journey continues, 83 kilometers farther north to Kemi. On the way I pass through Simo, where a single Catholic lives. He, however, is not at home.

In Kemi, I will celebrate Holy Mass at seven o'clock. At this time there are four Catholics, all foreigners, living in Kemi: a Chinese, an Indonesian, an Austrian, and a Dutchman. I phone the factory where they work. All four will come to Holy Mass. I drive back to Simo to pick up my parishioner there; perhaps his wife will come too.

When we arrive in Kemi, the four members of the United Nations are already assembled. Before Holy Mass all go to confession, and it seems they can feel the merciful love of God in this simple worker's home as well as if they had been in the cathedral of Peking or of Vienna. After Holy Mass we spend a long time together, so long that my friends hardly make the last bus home.

TUESDAY, NOVEMBER 17:

Today I travel to Tornio, where there is one sheep, but also a family that is under instruction—the parents and three children. Pekka and Heikki have already come in from school. They are very eager to learn. Niina, the smallest, asks

mother to read everything aloud, so that she, too, can learn. I am astonished to hear them recite the Our Father, the Hail Mary, and even the Apostles Creed in both Latin and Finnish without a mistake. At six o'clock I celebrate Holy Mass, after which we all eat supper. After the meal, dishes are washed and the children begin their school tasks for the next day. During this time I instruct the parents. At Christmas the entire family will be received into the Church.

THURSDAY, NOVEMBER 19:

Before I go on (from Rovaniemi) to Kemijärvi I call on an acquaintance in a Protestant family, who would like to become Catholic. In order to avail himself of the opportunity of speaking with me, the man, who is an enthusiastic football player, has taken leave of absence from his work. I open the conversation with a discussion of his favorite sport. People are astonished to learn that a priest knows anything about football. With sincere interest he tries to learn more about the teaching of the Catholic Church, but finally I must depart in order to reach Kemijärvi in time.

Fifteen kilometers north of Rovaniemi lies the Arctic Circle. I stop a few moments in order to write a postcard and have it postmarked with the stamp of the Arctic Circle.

About five o'clock I arrive at Kemijärvi. Hans, the father, and Ilmari, his son, are already at home. Mother is still at her work. Father relates all that has happened since my last visit. Mother returns home, and about seven o'clock I celebrate Holy Mass. All the neighbors are invited.

After Holy Mass we enjoy the traditional coffee, and then follows instructions for the mother of the house, who wishes to become a Catholic. Late at night a bed is made up for me and I enjoy a well-earned sleep.

FRIDAY, NOVEMBER 20:

By six o'clock the night is over. Holy Mass with Communion for father and son, morning coffee, and Confirmation instruction for Ilmari, and then the long drive to Ammäsaari, a trip of 421 kilometers. On the way I stop at Kuusamo in order to visit one of my black sheep. I try again and again, hoping almost against hope that I will finally succeed in straightening out his marriage. I find him standing next to the electric cement mixer. The noise of the mixer nearly prevents our hearing one another. Suddenly the current is broken off, and he hears me quite distinctly say, "In this way our life's current is broken off sooner or later, and what will happen then?" "About that we will speak another time," he answers. "I'll take note of that," are my parting words.

When at seven o'clock I arrive in Ammäsaari, Arja, Arto, and their mother are there to meet me. Their father is superintendent of the Finnish Border-guards, and cannot secure leave of absence. I call the Border-guards' office, and ask whether I can say Holy Mass there. The answer is affirmative, and I take the whole family along with me to the Finno-Russian border. This is a very lonely road, 130 kilometers without a single house.

In a corner of the barracks which is lighted only with a dim petroleum lamp, I erect the altar. The whole staff asks to be present, although only a few of them are Catholic. Naturally, I consent. All are edified, as the superintendent withdraws a little from the altar, kneels down and makes his confession. Not far away, on the other side of the border, is the Russian barracks. Probably never before has a Holy

Mass been celebrated so close to the border. After Holy Mass, coffee is served to each and everyone whether in a whole or broken cup. However, we cannot linger long, since I have still to make the 130 kilometers back to Ammänsaari. I am very glad to get to bed, for it is past midnight.

SUNDAY, NOVEMBER 22:

After Holy Mass I drive the 132 kilometers to the village of Pistijärvi, where a Catholic doctor lives with his family. The whole family, parents and six children, were converted in the early part of 1957. Unfortunately, the mother died shortly after, and when the father also became ill, the children were given into the custody of relatives, in the family of whom were Protestant ministers. This was certainly a disadvantage for a Catholic education. So the father married again and all the children returned home.

As soon as the children spy my car, they rush to meet me, all talking at the same time, trying to tell everything in one breath.

All go to confession and receive Holy Communion in the Mass which I immediately celebrate.

After the children are in bed, and the doctor is out on an emergency call, I remain alone with the new mother. She also wants to be a Catholic and asks for instructions. She has said nothing of this to her husband, as she wishes to give him a pleasant surprise.

WEDNESDAY, NOVEMBER 25:

At ten o'clock my Volkswagen is patiently waiting to take me to Kuopio. There four prospective converts are to receive instruction. These four will soon be received into the Church. I then visit four other parishioners, and at seven o'clock all are assembled to assist at Holy Mass.

After Mass, we chat agreeably for a time, and then I must be on my way to Jyväskylä, 176 kilometers away.

When I arrive home, at midnight, my two confreres have already gone to bed. But a cup of tea is in readiness, taken care of by our good brother.

Happy to be home, and grateful for the success of the long journey, I go to sleep. Practically 2,300 kilometers have been covered during these days, but I have brought the consolations and joys of the Faith to many people, and that, after all, is a very important thing.

REV. W. M. L. SLEGERS.

[Ed.: Because of lack of space, Father Slegers account has been slightly condensed, and the events of November 18, 21, 23 and 24 have been omitted. The present-day pastoral situation in North Finland, which he conveys to us with such moving and vivid simplicity, will remind American Catholics of the time, a century and a half ago, when all six New England states were included in one parish centered on Boston, and Father—later Bishop—Cheverus made long missionary journeys to serve the few scattered Catholics of Maine, which has an area somewhat the size of North Finland. The Volkswagen, however, is an improvement!]

Letter from Copenhagen

First I must thank St. Ansgar's League for having invited me to preside at the very impressive celebration of their Golden Jubilee. I was very pleased to meet so many of the members and friends of the League. During the following weeks I had the privilege of enjoying the exquisite American hospitality, especially appreciated against the background of the ice-cold and snowy weather. Since the Oblate Fathers have taken up their work in Denmark and Greenland, I was interested in visiting a number of their institutions from Mississippi to Illinois. My secretary on that trip, Father Michael Wolfe, O.M.I., is now going to spend his first winter in Greenland.

Among the most important events of the Church in Denmark since the last BULLETIN is the establishment of the Apostolic Delegation in Scandinavia. Last year the Most Rev. Archbishop Martin Lucas came to these countries with the title of Apostolic Visitor. His Excellency has now been appointed Apostolic Delegate with residence in Copenhagen. On the 21st of September the Delegate was officially welcomed by the Bishop and clergy of Copenhagen in the church of St. Ansgar, where His Excellency celebrated Pontifical Mass.

Another important event was the meeting of the Scandinavian bishops in Bergen presided over by Archbishop Lucas. It was decided to erect a permanent bishops' conference, and the Bishops of Copenhagen and Stockholm were elected chairman and vice-chairman, respectively. It is our hope that these two events will help us to coordinate our apostolic efforts and at the same time strengthen our ties with the Holy See.

The different building projects I mentioned last year are going ahead. We have dedicated the new church of St. Nicholas in Copenhagen-Hvidovre. It is very modern and

very beautiful. The new church in Bistrup near Copenhagen will be completed during the coming winter.

On the 25th of September there was dedicated a new type of school near Haderslev in Jutland. It is a kind of finishing school or junior college for boys and girls from 15-18 years of age who will spend 9 months there and complete their education before they start working as apprentices—or eventually continue their studies. This college year, it is hoped, will be of great importance for the religious formation of the young people.

Young Catholics are building a little church at Om, where they have their summer-schools and camps. The boys are doing all the work themselves, and it cannot go very fast because they can only use their spare time and vacations. They have been helped recently by a group of young Germans from Bavaria who have done a marvelous fortnight's work. We hope that the sanctuary will be finished for next year's pilgrimage in May. The young people are trying to raise the funds themselves for the materials, which will cost \$8,000. (If we had to pay for the labor, too, we should need another \$10,000.)

Four Danes have been ordained priests during the year, and another twenty are preparing themselves for the priesthood.

Last year I suggested that some friends of St. Anthony in the U. S. might like to help us build the much needed church of St. Anthony in Copenhagen (whose pastor is Rev. Knud Ballin, Frederikssundvej 225, Brønshøj, Copenhagen, Denmark). But it seems that St. Anthony no longer has any friends in the United States! Or am I wrong?

✠ THEODORE SUHR (Bishop of Copenhagen).

“ONE HAIL MARY A DAY”

St. Ansgar's League: Some Aspects and Opportunities

REV. JOHN LAFARGE, S.J.

(Highlights of the Principal Address at the New York Golden Jubilee Dinner, February 3, 1960)

Like many people of my generation, here and abroad, I was brought up on the stories of Hans Christian Andersen. In my early boyhood I was inspired to make use of a little Danish-English dictionary, that my father had brought back with him from a European tour before his marriage, just so that I could puzzle out the leather-bound volume labeled *Eventyr*, with its intriguing little drawings. One of the stories, for some reason or other, made a particular impression upon me: the tale of the Barnyard Cock and the Weathercock. It is a little complicated, since it involves a philosophical Cucumber as well, who objects to being sliced and eaten. But the main point of the story lies in the foolish envy of the Weathercock, fixed high on his perch above all animals and men, for the lowly but boastful barnyard rooster. In his irritation at the Barnyard Cock's raucous crowing, the Weathercock breaks loose from his lofty perch, hurls himself down, misses his aim—which was to swat the Barnyard Cock—and comes to grief, leaving the barnyard companion in full possession.

Now an associate editor of a national magazine, perched high upon the dizzy spire of publicity, gets to feel at times like the poor Weathercock in Mr. Andersen's tale. He, too, feels he would like to jump down and be in a pleasant place where so many people would not be looking at him. If he thinks that he has been raised to that height because he happens to be some special and wonderful kind of bird, he is due for a very painful fall. He has to keep in mind that in reality he is a very flat, two-dimensional sort of creature, and takes on any real substance only when he swings with the wind and shows which way the breezes of heaven are blowing. If the review he serves is a Church publication, his job is to point, night and day, summer and winter, in fair weather and foul, in which quarter of the world the wind of the Holy Spirit seems to be blowing: that breeze that nobody knows whence it comes or whither it is going.

Now I would like to proclaim to Hans Andersen's distinguished and Most Reverend countryman who has favored us with his presence here today, and to all the wonderful people not only of Denmark but of all the sister countries, and to all their descendants and friends in this country, the good news that our celebration of this occasion is a pledge of the Holy Spirit's love and favor for the work begun valiantly here just fifty years ago. This is what I would like to crow about, and hope that all of you will join with me in the crowing. The joy that fills our hearts at this event is a blessed contrast to the bitter sorrow that tore the heart of Peter, son of Jonah, when the cock crowed twice on the night of Christ's betrayal. If in any way we have failed, let us join in Peter's repentance.

In the article I wrote for the 1959 issue of the BULLETIN, I undertook to signal certain results, over and above the League's original purpose of providing friendly companionship to converts to Catholicism from the Northern countries. The League has greatly helped to open the eyes of American Catholics to the history, the character of Catholicism, past

and present, in the Scandinavian lands. And this discovery has not stopped at the mere admiration point. The League has likewise found ways and means to provide a certain degree of financial aid for the work of the Church abroad. Again, the work of the League has, I think, helped to reveal to our European brethren some of the warmth and earnestness of Catholic life in the United States, despite the temptations we suffer from America's riches and material power.

Finally, I ventured to remark in that article upon the contributions the League is able to make toward the cause of Christian unity. Inherited and deep-seated prejudices have created in this country, as well as in many countries abroad, a distorted and inadequate picture of the Catholic Church. I am not assessing any blame, but merely noting the fact.

One can combat such a picture directly, by refuting calumnies and supplying information. But one can also combat it by building up a genuine image, showing the Church in her catholicity, her richness of cultural contacts, and her sublime moral integrity. Certainly the activities of St. Ansgar's League have done much, more than we perhaps realize, in both these directions. At the same time, these activities have helped us, as Catholics, better to understand our own Church, and thereby to rise above a merely localized and inadequate picture. They have kept before us steadily the picture of the world Church with its mission to every existing human creature.

Here in the parent unit of the League we are perhaps not so conscious of what the League is doing in this direction as are the members of the League's various Units around the country. The activities of these Units are too numerous to catalogue. They help the members to understand better their own faith, as well as to grow in the knowledge and love of their brethren across the seas, so that they increase in us the consciousness of what it means to be members of the Universal Church. But the profit is not all in one direction. One of the finest products of these activities has been the revelation to our own people of so many unexpected examples of friendship and goodness among our friends of other faiths. Though we frankly long and pray for the return of the Northern countries to the Ancient Faith, and for the conversion to that same faith of all people of this country, whether or not of Scandinavian descent, we realize that conversions come not by knockdown arguments or the discomfiture of our opponents, not by emotional appeals or sentimental artifices, but only after we all have done our part to make our faith intelligible and the grace of our Lord Jesus comes to operate in the depths of each individual person's heart. For none can come to the Father, as our Lord Jesus has said, save the Father draw him.

So, as I look at the wonderful development of the work of St. Ansgar's League over the years, and particularly in very recent times, I am convinced that we can achieve an important and lasting work in the cause of religious unity. Among the many ways in which we can help this cause is one so frequently overlooked in our pragmatic and impatient age.

that of mutual communication through the development of Christian culture.

The League's work in this country, as developed through its various activities and publications, has placed American Catholics in close relation to the variety and dignity of the Church's appearance on a highly cultural plane in the Scandinavian home countries; not in any second-rate or me-too manner, but in the first rank, with that sublime and humble appearance that grows from the consciousness of its age-old roots in the historic past. I need only mention such names as those of the world-famous writers Sigrid Undset and Lars Eskeland, in Norway; of Denmark's Johannes Jørgensen; of Sven Stolpe and quite a galaxy of young Catholic writers in Sweden; of the patriarchal Father Sveinn Jonsson in Iceland; of Father Norheim, O.P., the great pianist, in Norway, and men like Father Thorn, O.P., and Father Roos, S.J., and many others. Add to this the breath-taking revival of interest in that great scientist and saintly convert and leader, Bishop Niels Steensen, of the 17th century, for whose beatification we hopefully pray, who was hailed but a few days ago by Pope John XXIII himself.

I firmly believe that our members, clergy and laity alike, in the different Units around the country, can also take a lead in such a development here in the United States. As an example, and indeed a symbol of what I mean, I see the creation of the beautiful Shrine of St. Olav at Powers Lake, North Dakota. Here is an instance where creative art has brought together, in the common bond of prayer, people who would otherwise be sundered and unknown to one another. It would be easy to multiply instances, such as the joint choir of the Worcester and Fitchburg Units, the many lectures and reading or library activities, and so on, in different localities. Our annual pilgrimages to the Scandinavian countries have opened up a world of imaginative meaning to American minds. On the other hand, by the League's close association through Msgr. Swanstrom with the sublime work of international charity, we are again in a field where better understanding is generated, and the groundwork laid for closer cooperation in the future.

Both in this country and abroad, the revival of Catholicism among the people of Scandinavian nationality or descent is accompanied by the revival of the Church's ever fruitful patronage of genuinely liturgical art. This noble fellowship is growing ever more noticeable, and came definitely to the fore at the recent celebration of the 25th anniversary of the Liturgical Arts Society in this country, whose representatives are taking part in this program here today. As a priest associated in an advisory capacity with both of these organizations, I am very conscious of their kinship of spirit. Neither is an instance of merely esthetic effort or appreciation. In both cases, the matter at issue is an infinitely deeper one: that of consecrating to the service of the Creator that supremely powerful and effective force in human affairs, the creative imagination, so woefully abused and distorted in our day.

We of the League, therefore, will watch with ever increasing interest the victories that a sense of Christian culture achieves in the Old Countries, even if among persons not of our faith. At the same time, we expect to make our own contributions to the same cause. For the cause of Christian culture is not a mere side-issue to the question of religious faith today. With this element neglected, we are opening our inmost sanctuaries

of worship and reverence to the onslaught of subtle cultural attacks, against which merely improvised defenses are of no avail.

The mention of culture brings us back once more to the memory of Hans Christian Andersen. Many of you may remember his lyrical description of his visit to Sweden, where he was captivated by that country's glorious landscape of ancient forests, glittering lakes, snow-clad mountains and picturesque towns and islands. One of his most vivid descriptions is that of his visit to the ancient shrine of St. Birgitta, that sublime handmaid of God and prophetess, at Vadstena, which was fired by the glow of a divine love, a love that spread all over the Christian world, the love transmitted to us through the example and prayers of St. Birgitta's spiritual descendants, the Brigittine Nuns. Here, in nearby "Vikingsborg," is another shrine not only of St. Birgitta, but of all the Saints of the northern lands, and a meeting place of the cultures of Europe and America alike. Here, too, is the example of that divinely given catholicity of the Church of Christ, which transcends all our national limits, while honoring all that is genuine and constructive in the national inheritance of each. In welcoming Mother Lucia and her sister companion to our talks here this evening, we are praying not only for the success of her own apostolic undertaking (the first Brentine foundation in the United States) and hoping that it may be a lasting bridge between the Old World and the New, but also that prayer, love and friendly meeting between all God-fearing men and women may continue to keep the wind of the Holy Spirit blowing in the direction of St. Ansgar's Scandinavian Catholic League.

With the American Oblates in Copenhagen

(from *Copenhagen to Greenland*)

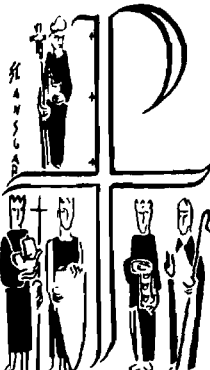
The parish house in Herlev (our Copenhagen suburb) has suddenly become a very busy place. Part of the activity is due to the number of workmen who invade the house five and a half days a week in order to build several rooms and a bath in the unfinished attic.

Father Figge continues to be the busy pastor in Our Lady's Chapel in Herlev. Because most of the families are young, there are few deaths. But fairly often preparations are made for marriage. Also it is a pleasure to baptize the new babies in the parish. The Fathers in the mission have been received with great affection by their Danish parishioners.

Our success here in Copenhagen depends on our ability to build a hall in which to say Mass. At present we can accommodate about 25 in our basement chapel. We need about \$15,000 to erect a hall to accommodate about 100 persons. At present parish life has been slowed down since it has been impossible to bring them together to get acquainted with one another.

(The city gave our street name to a new street, and thus it is that we now have a new address: *Denmark-Greenland Mission, Herlevgaardsvej 14, Herlev, Copenhagen, Denmark.*)

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.

f 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 ∴

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 through the Scandinavian Bishops to their own missionary priests and this has been a substantial contribution to the support of those ministering to small and scattered congregations there. Many have only \$50 a month for bed and board, etc.

A larger offering for your Mass would be of inestimable help to these priests in Scandinavia, where they also must meet increased living costs.

For your convenience we have prepared two cards. The smaller card, decorated with line drawings of saints of the Scandinavian 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 at the address below. 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.

Excerpts from Letters Received

From Bishop Theodor Suhr of Copenhagen, Denmark:

"My sincerest thanks for the generous amount of Mass intentions. This is always a big help to our parishes and parish priests who do not receive much of a salary in this country."

From Bishop Jac. Mangers of Oslo (South Norway):

"This is a great help for our priests, and we are very thankful to the members of St. Ansgar's League for carrying out such good mission work. God bless and keep you."

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

"The stipends are an immense help, and I cannot sufficiently stress how very grateful my priests and I am for the assistance which St. Ansgar's League so regularly sends us and without which we simply would not be able to manage. I pray that God may bless your work, which is of such great importance for the northern countries."

From Rev. Father Paus, Vicar General in Helsinki, Finland:

"God bless you and your work for the missions in Scandinavia. The number of Catholics, especially in Finland, is still very small and we need help from abroad."

From Bishop R  th of Middle Norway:

"Thank you very much for the check. It will be of great help, and I am so very grateful. The Masses will be offered according to your wishes. May God bless St. Ansgar's League."

From Sister M. Sunniva, from North Norway:

"His Excellency Bishop Wember has asked me to give his most hearty thanks to the League for the help to the work in the mission. These Holy Masses will be celebrated at once. May Our Lord reward you all!"

Continued from page 5)

all kinds, on horseback, and in great part on foot. About one-half of the time I have slept in my tent. Other nights I was able to bed me down on the frontroom floor of a good sheep farmer—at times with the luxury of a mattress. Most of the time I have been able to get my meals from one of the families. This avoided the inconvenience of carrying a lot of food, as well as of being forced to eat my own cooking.

"By living thus, I have had the opportunity of meeting a good number of the Greenlanders and of getting to know them personally. They are truly kind and hospitable, forward and very likeable. Most of those I came in contact with are sheep farmers. They probably are not typical of the ma-

jority of the Greenlanders, in as much as they seem to have adopted more of the niceties of Danish customs in furnishing their cozy homes and in their eating habits. They impress me as being a very intelligent people, much interested in current affairs.

"I make it no secret that I am a Catholic priest. It doesn't seem to bother them: Gradually they begin to ask about our Greenland seminarian, Finn Lynge. They want to know when the Catholics are coming to Greenland. They ask questions about the Catholic Church. The inevitable stumblingblock always is the question why priests don't marry. My explanations impress them a bit, but on the whole they are convinced that it doesn't make sense."

What Scandinavia Needs

Bishop Nelson is trying to save and then to develop Sweden's very few, small, insecure Catholic Schools. Bishop Cobben of Helsinki has hopes for a future old people's home. Bishop Suhr has to build new churches to serve Copenhagen's rapidly growing suburbs. Bishop Rùth wishes to start a new mission station to serve the isolated Catholics of the northern section of his Vicariate of Central Norway. Each is only one example of the many needs of the Church throughout each of these countries, whose Catholics (like those of our own country a century ago) are too few, too scattered or too poor to support these works unaided.

Our MASS STIPEND PROGRAM serves only for the important task of helping to support the priests of Scandinavia. To aid their Bishops' programs of growth, how-

ever, OTHER CONTRIBUTIONS are needed. If not sent to St. Ansgar's League for that express purpose, these can be sent directly (by means of a Bank Draft, Foreign Money Order, or one's own personal check made out in dollars) to the Diocese or Vicariate desired, as below, to the left.

If, however, Tax Deductibility is desired (e.g. by those who must itemize their Contribution Deductions on their U. S. Income Tax Forms), it is suggested that one make out and send his or her check to the American organization listed below, to the right, together with a request for it to use this money to aid the particular Scandinavian diocese or vicariate with which it is listed. (These American organizations have been designated to us for this by the Scandinavian Bishops themselves.)

Denmark:

Name: The Catholic Diocese of Copenhagen
Address: Amaliegade 31 A, Copenhagen K, Denmark

or Portsmouth Priory
Rev. Peter Sidler, O.S.B., Portsmouth Priory, Portsmouth, R. I.

Sweden:

Name: Katolska Biskopsämbetet
Address: Valhallavägen 132, Stockholm O, Sweden

or Portsmouth Priory
Rev. Peter Sidler, O.S.B., Portsmouth Priory, Portsmouth, R. I.

Finland:

Name: The Catholic Diocese of Helsinki
Address: Rehbinderintie 21, Helsinki, Finland

or Sisters of the Most Precious Blood
Sister M. Jerome, C.P.P.S., St. Mary's Institute, O'Fallen, Mo.

Norway:

South:
Name: Oslo Katolske Bispedømme
Address: Akersveien 5, Oslo, Norway

or Portsmouth Priory
Rev. Peter Sidler, O.S.B., Portsmouth Priory, Portsmouth, R. I.

Middle:
Name: Det Apostoliske Vikariat—Mellom-Norge
Address: Prinsensgt. 2 A 2, Trondheim, Norway

or Congregation of the Sacred Hearts
Office of the Provincial, 3 Adams St., Fairhaven, Mass.

North:
Name: Det Apostoliske Vikariat—Nord-Norge
Address: Storgata 94, Tromsø, Norway

or Holy Family Fathers
Holy Family Fathers, Provinciate, 4528 Maryland Ave., St. Louis 8, Mo.

Iceland:

Name: Most Rev. Johannes Gunnarsson
Address: Landakot, Reykjavik, Iceland

or Montfort Fathers
Very Rev. Frank A. Setzer, S.M.M., Provincial, 101-18 104th St., Ozone Park 16, N. Y.

A Short History of a King

ON THE 800TH ANNIVERSARY OF ST. ERIK OF SWEDEN
MAY 18, 1960

Since very earliest times, Old Uppsala, or (as it was then called) East Aros, has been closely connected with Swedish history. In the days of the Vikings it was the center of their activities: from there they sailed their ships out to the Baltic Sea and to many lands in the South and North of Europe and Asia. Later it became the Capital and the cultural as well as the religious center of early Sweden.

Not far from where Old Uppsala church now stands, there was once the largest and most important pagan temple in the country. South of this temple was the Assembly Hill, where formerly the Viking chiefs and later the early Kings held parliament with their subjects. This temple was destroyed during the 11th century and later replaced by a stone Catholic church which became the first seat of the archbishops of Sweden. This church gained fame as the repository of the earthly relics of St. Erik, King of Sweden. Although the church was destroyed by fire at a later date, parts of it still remain. Close beside the church are the Uppsala Mounds, burial mounds of three old Viking chiefs, some of the largest and most impressive monuments to be found in Sweden of the days when the old gods Odin, Thor and Frey reigned supreme.

At this historic place, on the 18th of May, 1160, while he was attending Mass at the church, his enemies attacked St. Erik's small forces; but rather than miss part of the Mass the King delayed his defense and was killed in the ensuing battle. His remains were at first buried in the old church, but were later removed to "new" Uppsala, and to this day they repose in the present Uppsala Cathedral.

In Roslagsbro church near Stockholm there has stood for hundreds of years a much admired statue of St. Erik, sculptured in wood in the early 1200s. For many centuries the right hand of this statue had been missing. During recent reconstruction work at this church the missing hand was found and is now again restored to its original place.

So the now 800-year-old memory of the saintly King Erik IX sleeps on upon the beautiful and nowadays peaceful plains of Uppsala, in the Cathedral dedicated to his name. And the Corporate Seal of Stockholm still shows the crowned head of this saintly king, who won such far-reaching, legendary fame by christianizing Sweden and Finland.

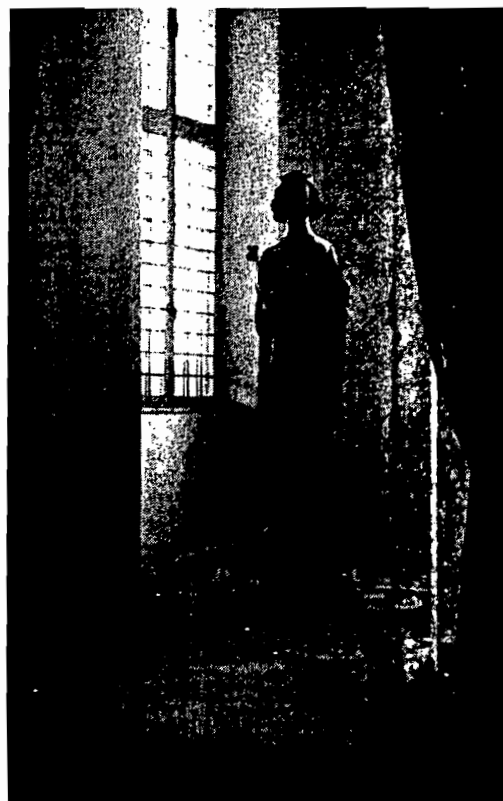
ALBERT F. WESTERBERG.

Catholics Honor Swedish Martyr-King On 8th Centenary

Uppsala, Sweden (NC)—Pilgrims representing Sweden's 26,000 Catholics laid a wreath on the tomb of St. Erik in this city's now-Protestant cathedral in honor of the eighth centenary of the martyr-king's death.

The pilgrims were members of the Swedish Catholic Academy, an association of university graduates and students. Before leaving the cathedral they professed their Catholic Faith by reciting the Credo.

Although King Erik was never formally canonized, he was regarded as the principal patron of Sweden until the Reformation and his feast is celebrated in the Western Church on May 18. His banner was always carried in battle and was



Statue of St. Eric in Stockholm City Hall

regarded as a portent of victory. A likeness of King Eric appears in the Heraldic arms of Stockholm, Sweden's capital city.

[Ed.: According to Jørgensen's *St. Bridget of Sweden*—V. I., p. 13—both Alexander IV and Clement IV promised indulgences for visits to St. Erik's tomb, calling him *beatus*.]

Swedish postal authorities have rejected a joint petition by more than 20 secular and religious organizations that the centenary of St. Erik's death be honored by a commemorative stamp.

According to tradition, King Eric was killed near Uppsala by pagans because of his efforts to bring the Christian Faith to central Sweden. He died either in 1160 or in 1161.

St. Erik and the English-born Bishop Henry had led an expedition against heathen Finns who had been invading and pillaging Sweden. Bishop Henry remained in Finland and was martyred there for the Faith in 1155 on an island in Lake Kjølo. He is remembered as St. Henry, Patron of Finland.

King Eric, or Eric the Holy, as he came to be known, was venerated for his piety, virtuous life and the just laws enacted during his brief reign. His remains were taken to the present cathedral of Uppsala on January 24, 1273. Among his relics now encased behind the cathedral's high altar is the oldest royal crown in Sweden.

Uppsala Cathedral is dedicated to the martyred kings and patron saints, Eric of Sweden and Olaf of Norway, and to St. Lawrence. It is the largest cathedral church and the most important example of French Gothic architecture in the Scandinavian countries. Construction of the cathedral was begun about the year 1270 with the arrival in Uppsala of craftsmen from Paris who brought the building plans with them. The cathedral was consecrated on Pentecost Sunday in 1435.

The Conversion of Iceland in the Year 1000

DOM GUNTAR ROLFSON, O.S.B.

Many historians believe that the first inhabitants of Iceland were Irish monks who arrived on the island about the year 800. Whether or not this is true has never been definitely established. However, it is certain that the island was discovered by the Norwegians in the year 850 and a few years later permanent settlements were made. For the most part these were political exiles from Norway, which was still a pagan country at that time.

The first attempts to introduce Catholicism into the island were made by a native Icelander, Thorvald Kodransson, who, prior to his conversion, had left his home and wandered about Europe as a professional soldier. During the course of his travels he met Bishop Frederick of Saxony and the two became close friends. In the course of time Thorvald was received into the Church.

Thorvald, in an enthusiasm typical of those who have found the faith for the first time, wanted to return to Iceland and convert his whole family to Christianity. He persuaded the bishop to accompany him and they arrived in Iceland in the fall of 980. It was just 107 years after the first settlements had been made on the island.

The bishop spent the winter with Thorvald's family, instructing them in the truths of Christianity. Eventually all, with the exception of one brother, were received into the Church.

In the spring the two traveled about the country preaching the faith, Thorvald acting as interpreter. They had some success, but the actual number of converts was not very large. The bishop became discouraged and returned to Saxony while Thorvald remained in Iceland.

Shortly after the attempts made by Bishop Frederick and Thorvald to convert the island, another missionary appears, also a native Icelander. This was Stefmir Thorkilsson who was very probably one of Thorvald's converts. However, Stefmir's efforts also met with limited success.

At this time a new priest arrived in the country, a missionary sent by King Olaf Tryggvasson of Norway, who was to play a very important part in the conversion of the country. This was Dankbrand, son of Count Willibald of Bremen.

Count Willibald was a close friend of Albert of Bremen, who had at that time been appointed to the newly erected see of Aarhus in Jutland. When Dankbrand was a young man the count had therefore sent him to study at Aarhus under the patronage of his friend the bishop.

During the course of his stay at Aarhus, Bishop Albert took Dankbrand with him on a trip to England to visit his brother Hubert, Bishop of Canterbury. It was on this occasion that Bishop Hubert presented Dankbrand with a very costly and ornate shield on which was painted a picture of Our Lord on the Cross. This shield, in the mysterious workings of Divine Providence, became a remote cause for the eventual conversion of both Norway and Iceland. It so happened that some years later while Dankbrand was traveling about Europe he met Prince Olaf Tryggvasson of Norway. The prince happened to notice the shield and was intrigued by it and asked many questions of Dankbrand about the figures on it.

Dankbrand seized upon this occasion as an opportunity to explain the death and resurrection of Our Lord and other mysteries of the faith. The prince was very impressed and asked if he might have the shield. Dankbrand presented it to him as a gift, refusing any payment. The prince therefore said that if he were ever in a position where he could be of assistance to Dankbrand, he should not hesitate to ask him. Shortly afterwards Prince Olaf was received into the Church by a hermit on the Scilly Islands.

Some years later Dankbrand killed a man while defending someone who was being unjustly attacked. However, since he was not able to prove his innocence, he was forced to flee from Bremen. Recalling the promise of Prince Olaf, he went to Norway where Olaf was now king. Olaf received him kindly and invited him to live at the court.

Eventually Dankbrand decided to become a priest and after his ordination King Olaf appointed him court chaplain. However, Dankbrand's conscience continued to trouble him because of his having killed a man, and consequently he decided to devote the remainder of his life to penitential works. He made known his wishes to the king, who thereupon asked him to accept as a penance the mission to Iceland.

Dankbrand therefore cheerfully accepted this mission and left for Iceland with a proclamation from the king that all Icelanders were to renounce their pagan religion and become Christians. However, after a few months Dankbrand returned to Norway and reported to King Olaf that the people had turned a deaf ear to his proclamation. The king was furious at this contempt for his authority and, as an act of revenge, ordered that all Icelanders in the city were to be seized and brought before them. He told them of the effrontery of their fellow countrymen and condemned some to life imprisonment and others to be put to death.

Among this group of Icelanders were two Catholics, Hjalti and Gizur, both very probably converts made by Thorvald Kodransson. These two decided to intercede for their companions, and therefore asked the king if they could be set free if they would all agree to be baptized. Gizur also pointed out to King Olaf that they were blood relatives, since their grandfathers, Hersen Bodvar and Erik, had been brothers. The king was very much moved by the appeal and consented to let them go free. Consequently all were baptized.

Gizur also spoke to the king about the possibilities of the conversion of Iceland. He said that Dankbrand had been very harsh with the people and that they resented such intrusions from foreigners. He recommended that the missionary work be done by native Icelanders, who would be accepted by the people. The king therefore sent Hjalti and Gizur back to Iceland, accompanied by a priest Thormond.

At this time Iceland already had a well organized form of government. Hence Hjalti and Gizur went immediately to government officials, the *jarls*, and asked them to call a national assembly, which they consented to do. The chieftains and other delegates met on a large open lava field. Hjalti and Gizur set up two large wooden crosses at the meeting place and the priest Thormond offered prayers for the success of

Hjalti and Gizur's plans. It is recorded that the priest used so much incense that "one could smell it against the wind as well as with it."

There were at this time a fairly large number of Christians on the island, and hence the assembly had representatives from both the pagan and Christian groups. After the meeting had assembled, Hjalti and Gizur rose and spoke of King Olaf's desire that they should all accept the Christian teachings and that there should be one law and one faith in Iceland. The reaction to their words, however, was not very favorable on the part of the pagans and tensions mounted. The two camps were on the verge of open combat when a messenger arrived with an announcement that a volcano in another part of the island had erupted and several people had been killed. The pagans immediately interpreted this as a sign of displeasure on the part of the gods over the Christian advances, and were about to fall upon them with drawn swords when one of the Christian chiefs rose and asked, "What were the gods angry about when the lava field where we are standing was burning?" This quieted the crowd, and then the Christians asked to have a public reading of the pagan laws and the Christian laws. Since few people were educated it was necessary to employ a law reader, and a certain Thorgeir was paid fifty silver coins to read them.

After he had completed the reading of the laws he asked everyone to return to the encampment. He remained, however, and covering his head with a heavy cloak, lay down on the rock and remained there all night and most of the next day.

During this time the pagans sacrificed two men from each quarter of the country as an offering to the gods, beseeching them not to permit Christianity to spread in the island. The

Christians, on the other hand, under the leadership of the priest Thormond, offered prayers and Mass for the success of the next day's meeting.

When Thorgeir rose he sent for all to reassemble at the meeting place. He spoke to them of the importance of preserving the peace and of having one law and one faith so that there would not be dissensions between them. He spoke of the many hardships that the people had suffered because of the wars between the kings of Denmark and Norway, and that unless the Icelanders would unite they would experience the same difficulties. When he had finished the pagans and Christians decided that they would abide by whatever decision he would make.

Although he was still a pagan, Thorgeir then issued a proclamation in favor of the Christian law and the pagans agreed to accept it. The latter were allowed to continue to offer their sacrifices, but only in private. This concession was abolished a few years later by King Olaf II Haraldsson (St. Olaf).

It was in the summer of the year 1000 when this historic meeting took place. Nearly all of the Icelanders were baptized before the summer was over. However, King Olaf Tryggvasson did not live long to enjoy the fruits of his efforts as he died that fall on September 10 at Svold.

After the conversion of Iceland Thorvald Kodransson and Stefnir Thorkilson made a pilgrimage to the Holy Land in thanksgiving for the Catholic faith having been brought to their country. On the way home Thorvald died at Polotsk, a small city in Russia. He was buried on an eminence near a little church dedicated to St. John the Baptist and for many years his grave was a place of pilgrimage as he was thought to be a saint.

How Sweden Lost the Faith

REV. B. J. BLIED, PH.D. (*The Salesianum*)

Early in the sixteenth century, Sten Sture roused his fellow-Swedes to strike for liberty from Denmark. Few slogans engender more spontaneous enthusiasm than the simple word "Liberty." Unfortunately for Catholicism, Archbishop Trolle of Uppsala happened to be a partisan of the Danish king, Christian II. So, as Sture's fame increased, that of the archbishop decreased. (The Trolle and Sture families had long been rivals.) The contest ended abruptly in 1517 when the Swedes, ignoring all legal procedures, deposed the archbishop. In his place the cathedral chapter elected Giovanni Angelo Arcimboldi who recently had sojourned in Denmark as preacher of the indulgence connected with the building of St. Peter's in Rome. After moving on to Sweden, however, he aligned himself with Sture when the latter catered to his cupidity. By way of retribution, Christian confiscated whatever assets the legate had cached away in Denmark. (Ludwig von Pastor, *History of the Popes*, paints a sorry picture of Arcimboldi.)

Regardless of what transpired in the North, to the Vatican, Trolle remained head of the Swedish Church. Accordingly, the pope excommunicated Sture and placed the nation under interdict. This naturally infuriated the Swedes, and, meanwhile, a resilient Denmark rolled back the Swedish forces anew. On November 4, 1520, Trolle, riding the crest of the

wave, officiated at Christian's coronation in Stockholm. A few days later, the Danes, as a sequel, staged "the Stockholm Bloodbath." Among those beheaded were two of Trolle's suffragans: Mathias of Strängnäs and Vincent of Skara. (Christian appointed Jens Beldenak and Didrik Slaghek their successors. The War of Liberation forced them to flee in 1521.)

Naively believing that he had cowed the Swedes, Christian departed in December. Sture, it is true, died from wounds, but his wife inspired the Swedes to persevere in their crusade for freedom. Among the new leaders was Gustavus Vasa who lost his father and brother-in-law in the Bloodbath. Gustavus himself had been taken to Denmark as a hostage but managed to escape via Lübeck to Sweden. Aided by Lübeck, he raised an army of peasants to rout the Danes. By this Vasa clearly proved his mettle, and in 1523 the hero of the battle field was proclaimed king. Antithetically, the archbishop was deposed a second time.

Rarely was ecclesiastical leadership on a national scale needed more than now. Normally Sweden had one archbishop and six suffragan bishops, but the burden of leadership at this time devolved solely upon Bishop Brask of Linköping. Trolle had fled Uppsala, and Ingemar of Växjö was too old to act. The four others were dead. Otto of Västerås died de-

prived of his liberty in 1522, Arvid Kurck of Abo drowned the same year, and the bishops of Strängnäs and Skara who perished in the Bloodbath were never replaced.

Death also claimed the head of the universal Church in 1521. If Pope Leo X dallied too long with the Danish king (in 1520 Christian invited Martin Reinhard to preach Lutheranism in Copenhagen), his successor, Adrian VI, tried to right matters. Seeking a legate to dispatch to Vasa, the new pope struck on John Magnus, a Swede, whom he had taught years ago in Louvain. Magnus had a two-fold mission: to announce that the Holy Father planned to eradicate abuses from the Church and to urge the government to halt the spread of Lutheranism. The royal council countered with a demand for the deposition of Trolle and the appointment of native Swedes to the vacant sees. Magnus took an optimistic view of the outcome of his mission, and on September 10, 1523, the king assured the pope that, after the dioceses were filled, he would try to extirpate heresy and convert the Lapps.

A few days later, the king asked papal approval for the bishops whom the chapters had elected: John Magnus (the legate) for Uppsala, Magnus Haraldi for Skara, Magnus Sommar for Strängnäs, Peter Magni for Västerås, and Eric Svenonis for Abo. He further requested remission of the usual fees. But Rome still clung to Trolle. News of this enraged Vasa and stunned the legate so thoroughly that he wondered whether the communicate might be a forgery. More letters went to Rome, and on November 2, 1523, the king blustered that he himself would provide for the dioceses if the pope would not.

Undaunted, Rome confirmed only Peter Magni, a Brigittine monk, who at the time presided over St. Bridget's hospice in the Eternal City. Following his consecration on May 1, 1524, he left for Västerås not suspecting that he would be the last Swedish bishop approved by the Pope. (There was a financial angle to the choice of Magni. Brask wished Rome would have waived her rights. Others feared lenity would undermine papal authority.)

Startling news from the Arctic Circle slowly trickled southward. Eventually, Pope Clement VII complained to Brask and Magni that the Swedish clergy took wives, changed the Mass, gave Communion under both kinds, and neglected Extreme Unction. Ignorant of Vasa's inmost sentiments, the pope appealed to him and the nobles to defend the ancient faith. Incongruously, Vasa was just then preparing for the crucial Riksdag of Västerås (1527) which would deal lethal blows to the Church. Harassed by ever increasing duress, the leaders of the Church did draw up a protest, but no one dared to present it. Finally, Brask mustered up the courage to declare at the Riksdag that he could not consent to changes in the doctrine or finances of the Church without consulting the pope. The leader of the nobles sided with him, but, at this juncture, Vasa strategically burst into tears sobbing that he would have to abdicate. Seemingly the fate of free Sweden trembled in the balance. In the midst of the consternation, Bishop-elect Magnus Sommar counseled compliance, and, on second thought, the nobles, sensing an opportunity for aggrandizement, acquiesced. Brask disappeared into exile (he died in Poland in 1538), and thereafter the Church subserved the crown instead of the tiara.

With the time for his coronation approaching, Vasa urgently needed bishops. At long last, Peter Magni yielded to royal pressure and consecrated bishops-elect Magnus Sommar of

Strängnäs and Magnus Haraldi of Skara on January 5, 1528. Also Martin Skytte of Abo. Though schismatic their consecration was valid. (This is the studied opinion of Theodore van Haag, S.J., *Die Apostolische Sukzession in Schweden*—Uppsala, 1144. As early as 1526 Brask warned that no protest could justify a schismatic consecration.) The motives of all may have been relatively blameless if the *consecrandi* agreed to seek papal confirmation when this would become possible. Such secret documents abound at the time, although there is some doubt whether one covered this particular case. At any rate, a mere week after his consecration, Haraldi officiated at the king's coronation. Since Olaus Petri preached the sermon, the event cannot be passed over as a purely traditional ceremony.

Olaus and his brother, Laurentius, had studied at Wittenberg where they imbibed the "new" teaching directly from Luther. Upon returning to his home diocese of Strängnäs. Olaus, as early as 1519, began propagating Lutheran doctrine. Whereas the ever-orthodox Brask protested, Vasa invited the upstart deacon to preach in Stockholm. He was still a deacon at the time of the royal coronation, and he served as royal chancellor for several years before becoming a priest. It was, however, by his literary activity, climaxed by his translation of the New Testament into Swedish, that he left an indelible impression on his fatherland.

Notwithstanding Peter Magni's parlous consecrations, half of the dioceses soon stood vacant again. Brask was in exile. Haraldi fled, and Ingemar died in 1530. Most annoying of all was the continuous vacancy of the metropolitan see. Upon invitation, several bishops refused to occupy it. While conceding that the disturbed times might warrant filling the suffragan sees in an irregular manner, they shied away from taking possession of Uppsala without the pallium and papal confirmation. In the end, an exasperated Vasa named the more pliable Laurentius Petri archbishop. From the purely religious standpoint, the king was not much concerned. As an undisguised opportunist in dogma, he had, in fact, long ruminated the merits of presbyterianism as a means of abolishing the office of bishop entirely.

Precisely who consecrated Laurentius is uncertain. Even if he did, as some allege, receive the crozier from Vasa, the apostolic succession came to him via the *consecrati* of Peter Magni. (Brask regarded the consecration as valid.) Of course, with subsequent attacks on the Holy Eucharist as a sacrifice coupled with the simultaneous exaltation of preaching, the rite of ordination changed and valid orders became extinct, even if the words "bishop" and "priest" continued in use.

Down through the years Laurentius Petri had to take at least passing notice of John Magnus, the legitimate successor to Trolle. This quondam legate left Sweden ostensibly on some diplomatic mission to Poland but never returned. Magnus uninterruptedly sought papal recognition of his election to the see of Uppsala, but the Danish influence in Rome would not down. At long last, he was consecrated there in 1533 and invested with the pallium. Eleven years later, his brother succeeded him. The latter attended the Council of Trent in an official capacity, but, since neither brother set foot upon Swedish soil, Rome ceased making appointments to Uppsala. (Laurentius Petri outlived both of them. He died in Uppsala in 1573.)

While the Catholic episcopate withered away, a strong state

"SCANDINAVIA PLEADS FOR MASS STIPENDS"

that there should be one law and

emerged with all power vested in Vasa. In developing power based upon wealth, he very effectively exploited the resources of the Church. If so coarse a character could have any scruples about this, they were deftly dispelled by Laurentius Andreae, his priest-secretary, who theorized that church property belonged to the believers. As a corollary, it could be used in any way whatever to promote their welfare. (He studied in Germany and visited Rome three times. Andreae favored the office of bishop as a means of safeguarding the Church against royal power. He died in poverty in Strängnäs in 1552.)

As far back as 1522 the Church made a patriotic contribution to Vasa's war of liberation, but, before long, levies took the place of donations. In 1526, for example, when Lübeck pressed Vasa for payments, he requisitioned two-thirds of all parish tithes and two-thirds of the clergy's income for the current year. By way of compromise, the Church paid a lump sum. Later levies were equally specific, such as the surrender of a bell by every church in 1530, also to satisfy the demands of Lübeck. Small wonder, then, that Vasa could "balance the budget" and amass a handsome fortune for himself. (At his death Vasa owned 5,000 large farms and \$6,250,000 in coin. Being fifty years old—in *Catholic Encyclopedia*, s. v. Sweden—this figure is much too low.)

Such power politics entrenched Lutheranism in the royal court and in high society. On the other hand, many of the lower classes remained basically Catholic. The nation's leaders purposely retained many traditional customs and ceremonies, yet, despite all ruses, Vasa met with recurring rebellion. For example, the dynamic Dean (or Bishop) Sunnanväder joined in the hostilities only to be decapitated for it in 1527. Similarly, Olaus Petri and Laurentius Andreae, key characters of the Reformation, were condemned to death and had to pay high ransoms to keep their heads. In 1542 the peasants agitated for the abolition of the Mass in Swedish, and, two years later, the king complained openly at a Riksdag that the old doctrine remained popular. Nonetheless, concessions were not in the offing.

By the time Vasa died in 1560 Sweden ceased to be a Catholic country. Eric, who succeeded him, continued his father's hostility to Catholicism, although he did not oppose the office of bishop as bitterly as his father had done. Peculiarly enough, this lenity was more than counterbalanced by his morbid fear of the nobility. In a few years it became evident that Eric suffered from progressive insanity, and, when this forced his abdication, John III, a half brother, acceded to the throne.

John brought an entirely different attitude to his office. This was partly due to his marriage with Catherine Jagellon of Poland. Such a venture necessarily brought him into close contact with Catholic priests. Envious Eric, who vainly attempted to marry either Queen Elizabeth of England or Mary Stuart, confined him in the castle of Gripsholm, but Catherine remained faithful and bore John a son whom they named Sigismund. Having succeeded in love as well as in domestic politics, John began longing for higher goals and wider horizons. As such, he concerned himself increasingly about the foreign holdings of his wife and carefully appraised the possibilities of ascending the Polish throne. Believing that the Vatican could be of service in such matters, he made overtures to the Roman court. These were well received, one step followed another, and in 1578 Antonio Possevino, a papal

legate incognito, admitted the son of Vasa, the reigning king of Sweden, to the Church.

John, to be sure, did not surrender unconditionally. As a disciple of Cassander, he believed that Protestantism and Catholicism could be harmonized. (George Cassander—1513-66—after studying and teaching in Belgium, settled in Cologne. Though many of his works are on the Index, he apparently died in the Church.) So he issued *The Red Book*, a new liturgy derived largely from the Roman Missal. Far from being an irenicism, it stirred up intense antagonism at the University of Uppsala. Expecting to bargain with the Holy See, John proceeded to request several of the current desiderata: a married clergy, a vernacular liturgy, and Communion under both kinds. Rome replied that she would forego her rights to confiscated property but would make no concessions in her discipline. Recognizing this impasse for what it was, John receded from the Church, and his subsequent marriage to a Protestant influenced him to move farther in the same direction.

Although John's international projects languished sadly, Sigismund revived them briefly by becoming a candidate for the Polish throne. This could scarcely pass unnoticed in Rome. At first Pope Sixtus V simply recommended the election of a Catholic and urged the preservation of peace, but later a coterie of cardinals who favored an Austrian candidate converted him to their viewpoint. This required little skill because the Hapsburgs could obviously be effective allies of the Holy See when it came to blocking the Turks out of central Europe. But, to the chagrin of the pope and the Polish Protestants alike, Sigismund carried the election and was crowned in Cracow in 1587. Facing the facts, the Holy See now curried his favor as a means of bringing Sweden back into the fold.

The Vatican hoped and prayed that Sigismund would marry a Catholic, preferably an Austrian. This happened in 1592 when he took Archduchess Anne to be his wife. That same year John died, so in 1593 Sigismund crossed over to Sweden to be crowned. Among those accompanying him were the uncompromising Queen Anne; Malaspina, the papal nuncio to Poland; and two Jesuits. Such an entourage, so suggestive of the Counter-reformation, would hardly engender enthusiasm in heretics of late date. Moreover, the recent destruction of the Spanish Armada (1588) spotlighted the journey. Still reeling from this gigantic defeat, Catholics everywhere hoped to strengthen their position, while Protestants feared lest a Spanish-Swedish alliance provide bases for attacks on England which just then was in the ascendancy. Keenly aware of the multiplicity of critical implications, the Vatican briefed Sigismund meticulously, not forgetting to allocate 20,000 *scudi* to him to foster the faith in Sweden.

Meanwhile Sigismund's crafty uncle, Charles, rallied prominent men around himself to machinate against the new king. Clergymen who had chafed under John readily joined the cabal. Their deliberations culminated in the Uppsala Resolutions which outlawed *The Red Book* and approximated a profession of Protestant faith. When confronted with the Resolutions, the new king hedged and hedged, but, fearing a revolution, he ultimately capitulated and submitted to a non-Catholic coronation.

Sigismund spurned Angermann, the newly-appointed archbishop of Uppsala, and he promptly defied the opposition by

(Continued on page 29)

The Dominican Sisters in North Norway



ST. OLAV
IMPRIMATUR - TROMSØ 2-2-57
 + JOSEF WEMBER D. VALL, VICAR

In 1953 the English Dominican Sisters accepted an invitation from the Prefect Apostolic, now Bishop, of North Norway, and made a foundation above the Arctic Circle in Bodö, where he had built a small Church, installed a Parish Priest and had a house for Sisters. The town of Bodö, almost completely destroyed in the war, was rapidly growing up again with an important Airport on the Polar Route. The Sisters' house is dedicated to St. Sunniva, the Irish Princess who became a Saint of Norway. The Church is St. Eystein's.

[Ed.: This is one of the four churches in the Vicariate of North Norway, which contains less than 400 Catholics.]

The Sisters recite the Divine Office daily in the Church, a precious link with the living Church. The Parish extends over hundreds of miles of indescribably beautiful mountains, islands and fjords, but only three Catholic families live near enough to come to Church regularly. The Priest must make long journeys to say Holy Mass and give the Sacraments to his scattered flock. Children come from 200 miles away to stay at St. Sunniva's for two weeks to be prepared for First Communion and Confirmation.

On all sides the Sisters have been made welcome, and the small children especially took them as their friends from the day of arrival. A Hostel for Schoolgirls was opened, and English lessons started, but the limited space available gave small scope for making a livelihood or for the Nursery School and other work with small children which is a great local need that grows with the rapidly increasing population of Bodö. The traffic grows proportionately, and small children playing in the road constantly endanger their own lives and other people's. By a series of "Providential Indications" the idea of expansion grew into plans for a good, reinforced concrete building. The work began on October 15th, and the Corner Stone was laid on December 8th, 1958.

Faith in Providence includes a good deal of trust in human beings, and the Sisters have counted on the generosity of interested people to finance the undertaking. Their own Convents in England and Scotland have rallied to help this first venture abroad, but these are already working to capacity with many schools and other good works of their own.

The new building at Bodö comprises a main floor with play room, kitchen, quiet room, cloakroom, etc. for small children. In their washroom each child's towel is marked with an individual symbol easily recognized by the smallest child! The semi-basement includes a large Hall for social purposes complete with kitchen and cloakroom. A smaller room for meetings is also a Library, where all sorts of good books will be available, thanks to the Sisters' many friends. The roof loft contains a comfortable flat for the Staff and a large space for future development which in the meantime makes an ideal Craft room. All these rooms are painted in bright and cheerful colors. The building stands well back from the road, with plenty of play space. The proximity of the Airport is a source of delight to the children of this jet age!

"Barnevennen" ("The Children's Friend") is the name of the building. On February 29th, 1960, the first children came; now there are thirty. Later the Sisters plan to take care, also, of handicapped children afflicted with cerebral palsy, tuberculosis, etc.

The basement Hall has already been used by young people for dancing, and a youthful Band has been started. There is a great need for sound recreational facilities for the crowd of teenagers who flock to school in Bodö from the Islands and outlying districts, live in cramped quarters, and have no place in which to get together.

(There are wonderful opportunities for the Church up here, if we can only muster the necessary material means to supply the needs of the people. The great development of the town has created many openings in education and welfare work.)

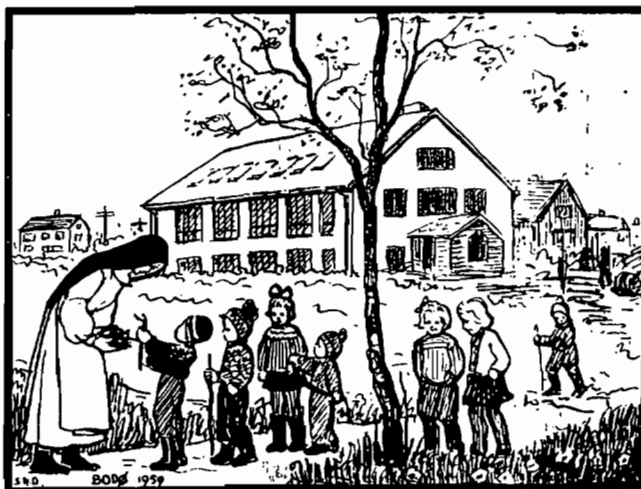
"Barnevennen" was solemnly blessed and opened by our Bishop Wember from Tromsö on June 5, 1960, in a ceremony at which about a hundred guests assembled, thus making the Sisters feel that they were really part of the town. After a full inspection of the rooms, all sat down to enjoy coffee and cakes and friendly talk. The abundant gifts of fresh flowers would have surprised those who think of the Arctic only in terms of ice and snow. County and town were well represented, the Ordförer and all his Council, and a lady inspector from Oslo who expressed the good wishes of the Royal Department. The Mayor was most appreciative, and handed the Sisters a banner bearing Bodö's new coat-of-arms. Bishop Wember in turn expressed his deep gratitude for the authorities' friendly co-operation. Parents of small children were naturally pleased, and parents of teenagers were full of hope for the good that may be achieved.

The authorities' fair speeches of that day have since been implemented by monetary grants for running costs and equipment. The cost of the actual building, however, still remains to be met by the Sisters, who must rely for this on those who read this report.

SISTER M. ANSGAR, O.P.

Barnevennen, Hernesveien 22, Bodö, Norway.

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"Barnevennen," Bodö, N. Norway

"FIND NEW MEMBERS FOR ST. ANSGAR'S LEAGUE"

A Danish-American Convert's Story

by REV. JOHN C. MADSEN, *Oshkosh Unit Director of St. Ansgar's League*

I WAS born a Lutheran and attended a Lutheran church and school during my childhood in Denmark. I knew nothing about the Catholic Church except occasional remarks which I heard in school about the superstitions and idolatries that the Church was supposed to practice. Our textbooks in history were slanted toward anti-Catholicism.

When I was of college age my parents intended that I should become a Lutheran minister. It was when I began my college life that I became aware of the inconsistencies that were being taught us. The interest in Catholicism came one day during a history class, in which I innocently asked the professor, who had praised the works of the monks in the 12th century, why he began to defame them in the 15th century. The professor became enraged at me and began to ridicule me. He sarcastically asked: "What are you trying to do, be a little pope?" I was rather surprised at his antagonism toward the Church. He considered the Church stupid and only fit for the Middle Ages.

This incident aroused my ire and I began to try to find some Catholic literature to explain what the Catholic Church really believed.

In Denmark, all publications of the country are listed in every Post Office, with the editor and the address. I found the address of a Catholic Weekly and wrote to a Mr. Voneuch, asking him to send me some Catholic literature. Later on to my embarrassment, I found out that I had written to his Excellency Johannes Voneuch, Vicar Apostolic of Denmark. I received a very gracious letter from his Excellency, in which he very fraternally corrected my mistakes in addressing him. He sent me a book in Danish similar to *The Faith of Our Fathers*. It was a translation of a German work and was written in heavy foreign idioms, because the translator was not a Dane. I read the book avidly and took it to school with me. The professor forbade me to read the book. With good Danish indignation, I told him that there was still religious liberty in Denmark and that I could read what I wanted. The result of the whole affair was this, that it was suggested to my parents to take me out of college, which they did. My parents never said anything about the incident, but my good mother suggested that I go to see a very fine and tolerant Lutheran clergyman. I heeded her suggestion and spent a very enjoyable autumn afternoon with the reverend old gentleman. He sent me off with this advice: "Young man, seek for what you think is the truth until you find it, else you will not be happy."

I went along for several months aimlessly. Then, one day another young fellow and myself happened to pass by the Catholic church, at home in Odense, Denmark. We saw people going to an evening service. We went in out of curiosity, and the church was well filled with people. A priest came out and began the "Way of the Cross." The Servers and the atmosphere of the place were very strange to one who had been accustomed to white-washed walls and the black garb of the minister.

A few days after, I called on the priest, who happened to be Father Josef Resch, C.S.S.R. I told him in a very few words my predicament. He said "That can easily be straight-

ened out. You come a certain evening and we will begin some instructions together with two other young fellows who are also taking instructions."

I received only a few instructions from Father Resch and attended Mass a few times. Later the same spring, I got the idea that I wanted to come to America. I sailed about a month later.

Arriving in New York, I very fortunately became acquainted with Mr. Henry Andersen and his very faithful, Catholic wife. These two Catholics suggested that I see Father Joseph Miller, S.J., who spoke German, as I was not yet able to converse very well in English. Father Miller instructed me and received me into the Church on Pentecost Saturday, 1915, Mr. Andersen being my sponsor.

I worked at different jobs, as an emigrant was bound to do, and changed from place to place, still trying to keep up with the Church despite the fact that my instructions had been rather meager. I read a lot and as the years went on I got a deeper and better understanding of my Catholic Faith. I want to say this—many converts receive a complete instruction but they still lack that working ability in their faith. The faith is something superadded to them and to some it never becomes a living reality.

Difficulties at home compelled me to help my mother financially after my father's death. I willingly gave her this assistance as long as she needed it. In the year 1930, circumstances were such that I was relieved somewhat of the financial obligations which I had voluntarily undertaken and I could now begin to think about studying for the priesthood. I consulted several priests, among them, Very Reverend Father Sigismund Kratz, O.F.M.Cap., but the priest that really gave me the impetus was Father William Savage of the Pittsburgh Diocese. I began my studies at St. Francis of Loretto, Pennsylvania. Later on, I was adopted by Bishop S. V. Bona of the Grand Island Diocese and was transferred to Niagara University. I will always be exceedingly grateful to Father Cyril Meyer, C.M., for his help and his gracious assistance as Rector of the Seminary. I began my studies in a strange land under unfamiliar conditions. The youngsters were fifteen and seventeen years younger than I, and as Father Meyers said: "It is difficult to take up studies after having been estranged from them for fifteen years." I was ordained in May, 1937, by Bishop Bona and have tried in my small way to help in the work of extending the kingdom of God in a small parish in Nebraska.

There have been disappointments as there are in every life, but there has also been much happiness.

It was a great joy for me to say Mass in St. Alban's Church in Odense in 1957. The climax I think was when my sister and I visited the large cemetery of Odense. Incidentally the lot where my parents are buried was very close to the Catholic part of the cemetery. As I stood and thought and prayed for my parents, I could see the tombstone on the grave of Father Joseph Resch. I thank both my good mother who laid a sound Christian foundation and also Father Resch who complemented it with the wise and kind teachings that brought me where I am today.

The St. Ansgar Golden Jubilee Celebration in New York



Left to right: Msgr. (now Bishop) Swanstrom, Father LaFarge, Bishop Suhr, Mr. Rambusch and Msgr. Jeffers.

ON St. Ansgar's Day, February 3, 1910, some half dozen Scandinavian-American Catholics gathered in a room belonging, it is said, to the Paulist Fathers on West 61st Street, and by wish of Cardinal Farley and Bishop McDonnell (of Brooklyn) founded St. Ansgar's Scandinavian Catholic League. Exactly fifty years later, in the company of many others, their descendants were to meet again (indeed, a message from abroad was to be received from one of the original few):

Early in the evening of St. Ansgar's Day, February 3, 1960, there was Standing Room Only within the Lady Chapel of St. Patrick's Cathedral in New York City. Therefore many were obliged to stay in back, out in the Cathedral's Ambulatory, when the Chaplain of the New York Unit, Rev. Henry J. Andersen, S.J., entered the Chapel and knelt before the Altar of Our Lady of New York to lead the Rosary, in the presence of His Excellency, Most Rev. Theodor Suhr, O.S.B., Bishop of Copenhagen, Denmark, and of the then Rt. Rev. Msgr. (now Most Rev. Bishop) Edward S. Swanstrom of Catholic Relief Services, Rev. John LaFarge, S.J., Rev. Hugh K. Wolf (our Field Secretary), and others.

When Father Andersen started Benediction of the Most Blessed Sacrament, we were much edified to see that Very Rev. Msgr. Charles J. McManus was acting as his Head Server (assisted by our Assistant Treasurer, Mr. John P. Tierney). Meanwhile, standing out back in the Ambulatory, Rev. Joseph R. Foley, C.S.P. (Director of the Paulist Choristers), was leading the Schola Cantorum of the Liturgical Arts Society in beautiful Gregorian renditions of the Benediction hymns.

This Rosary and Benediction were in Thanksgiving for the favors granted to our League in its first fifty years, and in Petition that its work be blessed in the years to come. Therefore it seems very fitting that all said aloud the Prayer for Scandinavia (approved anew by the Holy See, and with new and extraordinary indulgences attached—see p. 30).

After Benediction, the congregation strolled in little groups over to Park Avenue and into its Park Lane Hotel, where they spent a social half hour or so before gathering at their tables for dinner in the beautiful Tapestry Room. Here they found at their places tasteful programs designed by Miss Anne E. O'Connell.

On the Dais table stood the place cards (from left to right)

of Rev. Michael C. Wolfe, O.M.I. (the first Catholic missionary to Greenland in modern times); of the former Spiritual Director of the N. Y. Unit—Rev. Lambert J. M. Erkens, S.M.A.; of Rev. L. Edward Moreau, A.A. (co-founder of the Worcester Unit); Very Rev. Msgr. Charles J. McManus of the Cathedral Information Center; the then Rt. Rev. Msgr. (now Most Rev. Bishop) Edward E. Swanstrom (Executive Director of Catholic Relief Services, and Spiritual Director of the N. Y. Unit); Rev. John LaFarge, S.J.; Bishop Suhr; N. Y. Unit President Viggo F. E. Rambusch (who was Toastmaster of the evening); Rt. Rev. Msgr. Vincent W. Jeffers (N. Y. Archdiocesan Director of Propagation of the Faith), representing Cardinal Spellman; Rev. Hugh K. Wolf of Vermillion, South Dakota (Field Secretary of the League); Rt. Rev. Msgr. Richard H. J. Hanley (Diocesan Director of Propagation of the Faith in Rockville Centre); and the Chaplain of the N. Y. Unit, Rev. Henry J. Andersen, S.J.; while Rev. Joseph R. Foley, C.S.P., of the Paulist Choristers, and Rev. John M. Liubauskas, Spiritual Director of the League's Fitchburg Unit, sat at the right end of the line.

Out on the floor, each officer and committeeman of the N. Y. Unit was assigned as host or hostess of a table. Included in their number were Mr. and Mrs. Sveire B. Withammer, to whom the League owes so much; Mr. Albert F. Westerberg; and Mrs. Alice Nyeboe Root, who from her home in Maine manages so efficiently the distribution of our Mass stipends to Scandinavia.

At these various tables were seated some important guests, among whom, for example, were numbered Rev. Titus Cranny, S.A., of Graymoor's League of Prayer for Unity; Brother Jon Poehler, A.A., beloved Founder of the League's Worcester and Fitchburg Units; Mr. Walter Browning, President of the Worcester Unit, and Mrs. Julian LeClair, President of the Fitchburg Unit. (Altogether we were honored with the presence of a dozen or more members from Worcester and Fitchburg, and we very much appreciated their sacrifice in coming.)

From farthest away, however, arrived one faithful member of the N. Y. Unit, Mr. Henry D. Ellis, from Wallace, Idaho.

Present also were Rev. Austin P. Bennett, J.C.D., who heads the Parish Service Corp. of the Brooklyn Diocese; Mr. Floyd Anderson, Managing Editor of the *Newark Advocate*, who writes so well on various aspects of Catholic Scandinavia; Mr. Gerald L. Carroll, President of the Liturgical Arts Society, and its devoted and eminent secretary-editor Mr. Maurice Lavanoux. Rev. Patrick H. Collins, S.J., represented the magazine *America*, while Mrs. Helen Murphy represented our friends of the Bay Ridge Catholic Action Guild. And Mrs. Tjäder Harris was there, who donated "Vikingsborg" to the Brigittine Nuns.

Indeed, the Brigittine Nuns themselves were present, for, after eating in seclusion, in accordance with their Rule, Mother Lucia, O.S.S.S., and a companion nun came in to listen to the talks after dinner.

Besides Mr. Rambusch himself and Father Andersen (already mentioned), there were present other members of our Founders' families, such as Rev. Lawrence Wilson, S.J., Mrs. Russell Baker (granddaughter of Mrs. Bratass), and Mr. Jon Lindner of Jamestown, N. Y. An unexpected pleasure was the receipt of a congratulatory cable from our only living

Founder, Mr. Alexander Amann, now residing in Denmark, and of a letter of felicitation from our long-standing member Mrs. Astrid Fich, also now in Denmark. Also present was Mrs. Donald Wells, sister of our former Field Secretary, the late Father George Esterguard.

Then there were long-faithful members from among the clergy—for example Rev. Royal J. Gardner, O.P., of Providence, R. I.; Rev. Arthur P. Herold of Setauket, Long Island; Rev. Maurus Schenck, C.P.; and Rev. John A. Sears (down from Methuen, Mass.),—as well as valued new members such as Rev. Olav I. Waring, who has lectured for the N. Y. Unit several times.

Old friends and members from the laity were also present, such as Mrs. Francis V. Duffy (nee Isabella Andersen), and Dr. Marguerite Boylan. But many, many other valued members and guests were present, from both the clergy and the laity, but unfortunately too numerous to be mentioned here individually by name.

For there were over 160 members and guests standing in the Tapestry Room when Bishop Suhr said Grace in Danish, and all sat down to enjoy (among other good things) Breast of Capon Bragance on Danish Ham, Vanilla Ice Cream with Fresh Crushed Strawberries, and Coffee and Kransekage. Indeed, two of these tall almond-cakes, decked with small Scandinavian flags, flanked Bishop Suhr since early in the meal (see the accompanying picture), and had drawn many a glance—of admiring anticipation from the Scandinavians present, of inquiring conjecture from the non-Scandinavians!

When these cakes had both been demolished, however, the Toastmaster arose and thanked Msgr. McManus for making the arrangements for the service at the Cathedral; and he expressed appreciation to Father Foley and Liturgical Arts Society for providing the music there. Then, with a word of commendation, he presented to the gathering the Editor of ST. ANSGAR'S BULLETIN, Mr. John T. Dwight. Next to be invited to stand for inspection were the families of the Founders (mentioned above), and then Father Erkens. Brother Jon Poehler and the various representatives of the Worcester and Fitchburg Units. He now said a word about the American Oblate Fathers' new Denmark-Greenland Mission and invited Father Michael Wolfe, O.M.I., to stand. And Mother Lucia was introduced with a few words about St. Birgitta's new convent and guest house at "Vikingsborg" in Darien, Conn.

Finally he turned to the first speaker, our devoted Field Secretary, Father Hugh K. Wolf, who had come all the way from South Dakota. On the way to the St. Ansgar Jubilee he had stopped off in Washington, D. C., as he had been invited to be Chaplain for the Day at the United States Senate. And after this New York celebration at the Park Lane, he was about to go on to his home city of Buffalo to revive its Unit of St. Ansgar's Scandinavian Catholic League!

Father Wolf was followed by our Spiritual Director, Msgr. (now Bishop) Swanstrom, in whose charge were the congratulatory cables and letters from the Scandinavian Hierarchy, etc., and who read in full the commendatory letter received by us from the Papal Secretary of State, Cardinal Tardini, which is printed on page 4 of this BULLETIN.

In introducing Father LaFarge, the Speaker of the Evening (whose words are recorded here on page 16), Mr. Rambusch called him "this wonderful person . . . this priest we all here know, respect, admire and love." And "ever since 1931 this writer has been an active member of the League (for the last

twelve years he has been our Director of Programs)—I say active, for we are keenly aware of the fact that he has done this while giving of himself as Editor of *America*, and Spiritual Director of the De Porres Society and the Liturgical Arts Society and numerous other organizations."

Next to be presented was the Guest of Honor, Bishop Suhr, about whom Mr. Rambusch said: "He was born in Denmark, migrated to Argentina and after several years returned to Europe, took instructions and became a Catholic, a Benedictine priest, a prior and then a Bishop—in fact the first native (Catholic and resident) Bishop of Denmark since the Reformation. Please remember that in Scandinavia the Catholics represent less than 1% of the population. Therefore, the responsibilities of a bishop there are very many and all very serious. His Excellency, Bishop Suhr, has, during these years, done a number of noteworthy things, such as building additional schools and several rather large, dignified and beautiful churches, also inviting into Denmark various communities of religious, and establishing youth organizations. Among all—be it the Royal Family, the diplomatic corps, the non-Catholics, or especially his own—he is greatly respected and admired."

In the course of the proceedings Bishop Suhr was presented with generous monetary gifts toward his work by the Worcester, Fitchburg and New York Units. His talk is summarized on page 11 of this BULLETIN.

Finally, Msgr. Jeffers, speaking for Cardinal Spellman (who had graciously lent his name as Honorary Chairman of the Jubilee) as well as for himself, spoke very beautifully, expressing appreciation for the work of St. Ansgar's League and extending good wishes for its future.

Mr. Rambusch had already rendered thanks (for their generosity) to the Jubilee Benefactors, Patrons and an anonymous donor, for making this celebration possible. He now thanked the Committee members for their work on the Jubilee, and urged all present to keep the Church in Scandinavian in their daily prayers.

Bishop Suhr then bestowed his Episcopal Blessing on the gathering, and left the Dais to receive individual greetings from the guests and members.

This Golden Jubilee celebration will long be remembered, and its success should indeed be gratifying to Mr. Edward A. Quinlan, Chairman of the Dinner Committee, as well as to Miss Elizabeth C. Bailey who worked so hard on it and to the others who assisted. The thought, effort and time devoted to preparation for this memorable event found compensation in the words of one of the Jubilee guests: "I was given a real lift tonight; I am so glad I came!"

THE EDITOR.

The Church In Sweden Is Under-Staffed

Denmark certainly has few Catholic churches for its area. But comparing the new statistics just arrived from Denmark and Sweden (on p. 35 of this "BULLETIN"), we note that, although the Catholics in Sweden now outnumber those in Denmark, Sweden has only *half* the number of priests, *half* the number of parishes and churches, and *one-quarter* the number of Sisters that Denmark has, even though the area they must serve is *ten times larger!* (See p. 9 for the causes.)

THE EDITOR.

Scandinavian News Briefs

Medieval Monastery Discovered In Sweden

Västerås, Sweden (NC)—The remains of a Dominican monastery founded in 1244 were discovered during construction of an addition to the town hall of this city. Excavations of the site uncovered the oldest brick wall preserved in Sweden and indicate that the Dominicans introduced the use of brick construction in this area. The first Dominicans in Sweden came to Lund in 1222. At least 15 of their monasteries are known to have existed in Sweden. Dacia is the name of the medieval Dominican province for Denmark, Finland, Norway and Sweden. Today Dominican Priests and Sisters are active in all of the Scandinavian countries.

* * *

(*Catholic News*)—Father Joseph Kopf, O.P., prior of the Dominican Province of the Scandinavian countries, has dedicated the first building of a new St. Dominic's Monastery at Oslo, Norway, the first erected in the country since the Reformation. The project was greatly aided by returns from Father Thoralf Norheim's concert tour in the United States.

Swedish Religious Pageant On American TV

Visby, Sweden—An American TV film has been made of the 31 year old summer musical pageant here which depicts scenes from the life of Peter of Dacia (1230-1289), particularly his devotion to the mystic, Blessed Christina of Stommeln (1242-1312). Studying in Cologne as a young Scholastic, he visited Christina at nearby Stommeln and was so moved by her stigmata and visions that he wrote the story of her life. This biography is considered Sweden's earliest literary work. Peter taught at Dominican convents at Västerås and Skänninge before he returned to his native Gotland island, as prior of St. Nicholas' Monastery at Visby, where he lies buried. The pageant is performed in the ruins of the monastery church, one of the 11 church ruins enclosed by the turreted and towered wall of this ancient, island city.

R. C. ELLSWORTH.

(Continued from page 24)

appointing Catholics to high positions in the government, but that was as far as his courage reached. Then he left for Poland expecting to rule Sweden from beyond the Baltic. Paradoxically, he jeopardized his regime in Poland by toying with the idea of entrusting that government to an Austrian duke and himself returning to his native land.

Sweden now staggered from confusion to civil war, and Sigismund muffed the attempt to recapture his country by force. One Riksdag in 1595 exiled all Catholic priests, and another four years later deposed Sigismund as a papist (Sigismund remained Catholic until his death in 1632), an oath-breaker, and an enemy of the realm. Charles, having secured the throne for himself, meted out stern retribution to his opponents. Abetted by the iconoclastic Angermann, the new king quashed all hopes for a reunion with Rome. And few Swedes crossed the Baltic to study in the Scandinavians' seminary at Braunsberg, near Danzig. Back in 1579 Possevino had dedicated it with high hopes. Queen Catherine endowed it in her will, but the families of Sweden produced few vocations to heroism. (In 1613 Gustavus Adolphus prohibited

(*Catholic News*)—Ten Bishops of the Danish State (Lutheran) Church, replying to an inquiry from the Ministry of Ecclesiastical Affairs asking their opinion on the advisability of retaining an old custom forbidding Catholics to teach history in Danish primary and secondary schools, all agreed that the custom should be discontinued.

Swedish Attitude Changed

Stockholm, Sweden (NC)—Sweden's increasing interest in Catholicism because of recent conversions was the topic of a debate sponsored here by the Humanities Association of Stockholm University. As an indication of changed Swedish attitudes toward the Church, Dr. Hjalmar Sunden, chairman of the debate, noted that a public discussion of Catholicism would have been unthinkable in this country 30 years ago. "But today," he said, "contact with the Catholic Church has increased my interest in ecumenical work." He said he believes that "the conversions to Rome are perhaps best accounted for by an undernourished need for religious expression within the country." It was pointed out during the debate that the 1952 Freedom of Religion Law guarantees Swedish Catholics the right to practice their religion, but that during the previous century Swedish Catholics and Baptists had been deported from this country for leaving the Evangelical Lutheran state religion.

R. C. ELLSWORTH.

* * *

(*Catholic News*)—The Swedish government has approved a petition submitted by Carmelite nuns at Glumslov for the establishment of a cloistered convent, the first such convent opened in 365 years. Several Swedish young women wish to enter the convent, founded by six Carmelite nuns from Belgium. The last such convent, founded in 1344, was closed in 1595.

* * *

The Editor most sincerely thanks all our readers who have sent in newspaper or magazine clippings about the Church in Scandinavia, and earnestly entreats everyone to join in this extremely helpful activity (although all clippings cannot always be used due to lack of space). Please send them to St. Ansgar's League, 40 W. 13 St., New York 11, N. Y.

[*Editor:* The Dominican Sisters at Bodö publish tasteful black and white Holy Cards of SCANDINAVIAN SAINTS, suitable for coloring and blank on the back, which may be obtained at cost from Sister M. Ansgar, O.P., at the address on page 25. An example, reduced to half size, heads that page. The Saints presently available are St. Ansgar, St. Knut (Canute), St. Eric, St. Birgitta (Bridget) of Sweden, St. Ingrid, St. Henry, St. Olav, St. Sunniva, St. Hallvard, St. Eystein, St. Torfinn and St. Magnus. The cost is 10 Norwegian Kroner for 100 cards, 5 Norwegian Kroner for 50 cards and 15 Norwegian öre for 1 card. Paper sheets of six Saints for coloring cost 20 Norwegian öre per sheet. Postage is extra.]

attendance at such schools in foreign countries under penalty of death.)

Sweden had lost the faith. A long, bleak winter lay ahead. To borrow a phrase from John Henry Newman, there would be no early "Second Spring."

“SCANDINAVIA PLEADS

FOR MASS STIPENDS”

Two Swedish Educators Protest Catholic Inequality

(CATHOLIC NEWS)

Stockholm, Sweden (NC)—Two prominent non-Catholic Swedish educators have criticized the policy of Swedish school authorities who do not recognize the marks Catholic pupils earn in religious instruction classes.

John Landquist, formerly professor of psychology and education at the University of Lund, and Dr. Alf Ahlberg, director for many years of a well-known adult education program, expressed their disagreement with the policy.

Instruction in Lutheranism is obligatory in Swedish schools, but a 1952 law says that freedom to teach other than the state religion is guaranteed.

Consequently, Catholic pupils go to their parish priest or nuns for instruction, generally after school hours, though they can go during school hours on a released time basis: [Ed.: that is, during periods free of regular classes, which vary from school to school and from form to form.]

The problem is that entrance to Swedish "high schools" is determined by averaging marks received in each subject, including religion: [Ed.: The Swedish "high school" is not a secondary school like the American high school, but corresponds more to our junior colleges or institutes of technology.]

Because of the policy of non-recognition of Catholic instruction, the number of credits of Catholic youngsters often works out so that they do not qualify for the limited number of places in the overcrowded "high schools."

Prof. Landquist argued that it is inconsistent to encourage Catholics, and other non-Lutherans, to attend religious instruction and then not recognize the grades they earn.

He suggested that this situation could be changed by having the course of religious instruction given to Catholic pupils formally organized along lines similar to the Lutheran classes, leaving the subject matter to be arranged by competent church authorities.

Dr. Ahlberg said he thinks there is a widespread indifference toward religion among the Swedish school children and all efforts to foster religious values should be accepted.

He added his belief that long arguments over the details of how to work out the problem of non-Lutheran religious instruction should not be tolerated because the matter of preserving religious and moral values today is much too fundamental and important.

Dr. Ahlberg also said that, as far as Catholicism is concerned, a wider knowledge of it in Sweden would undoubtedly clear up much of the misunderstanding that plays a role in the complex situation.

The most recent comments about this situation have been made by a professor of philosophy of the University of Lund and the editor of the non-Lutheran Protestant weekly newspaper, *Swedish Weekly Post*. Prof. Gunnar Aspelin wrote:

"Concerning the grade in religion for pupils who avail themselves of non-state, but state-approved, instruction in religion, it seems to me that the grade of these pupils should apply equally with the corresponding grade given in the state schools as an obvious principle of justice.

New York Unit Raises Associate Member Dues

We are sorry to have to state that our New York Unit has finally found it necessary to raise its *Associate Member* dues from \$1.00 to \$2.00 per year, starting in April, 1960. All its other classes of dues remain the same as heretofore, and the change does not affect those who had paid Associate Member dues in advance. Neither does it affect those of other Units who pay to the parent unit the dues required of them by our constitution (Art. IV, sect. 2, b).

The reason for the change is that, since the printing and postage costs of our BULLETIN, Mass card sets and other stationery have risen so, \$1.00 no longer covers the average yearly cost of printing and sending a dues statement, receipt, BULLETIN and Mass cards (as well as Mass card receipts), etc. to a member, despite the fact that our editorial, filing, addressing and mailing work is a free contribution of our officers, friends and members.

The change has been discussed and postponed for several years, but our Unit's financial situation has finally forced this action, which we hope will be understood kindly by all our members.

We hope, too, that these will help us find *more* members. Besides gaining new friends for the Church in Scandinavia, this will enable us to spread our costs over a wider base and thus keep the wolf from our door!

THE EDITOR.

New Indulgences On "Prayer For Scandinavia"

With gratitude to the Holy See, St. Ansgar's League is happy to announce that our "Prayer for Scandinavia" (reproduced on the back cover of this BULLETIN) has been enriched with the following Indulgences: *granted to Members only*: 500 Days' Indulgence each time a Member recites this Prayer with a contrite heart; and a Plenary Indulgence once a month (on the usual conditions of Confession, Communion and prayer for the Holy Father's intentions) if a Member has recited the Prayer daily for that period. *These Indulgences are valid only for Members of St. Ansgar's Scandinavian Catholic League.*

The Rescript granting the Indulgences notes that this grant is in perpetuity, and that no Apostolic Brief is necessary for it to enter into effect.

(A card with a picture of St. Ansgar on the front and this Prayer on the back may be obtained by writing to the League.)

In this connection we hope that our Members will all remember, too, that one of their duties (though not binding under sin) is to say *One "Hail Mary" a Day* for the conversion of Scandinavia. Bishop Nelson of Stockholm, in his talk at "Vikingsborg" on June 11, stressed the important contribution made by prayer to the work of the Church in those lands.

THE EDITOR.

Dr. Erland Sundstrom, the editor said:

"According to my understanding it must follow from the 1952 Freedom of Religion Law that a grade given for Catholic or Jewish religious instruction . . . should be given the same consideration as the grade received from the public schools."

“VISIT LOVELY SCANDINAVIA”

We Hear From Powers Lake, Our "Home Mission" Unit In "Little Scandinavia"

Dear Friends,

Here in the prairie missions of North Dakota we have reached a serious crisis. Though my mission territory is 3,000 square miles and more—one-tenth of the entire diocese—my people number barely twenty scattered families. These are divided into three small congregations, each served by a little ramshackle wooden church, to which I travel gladly many hundreds of times a year, winter and summer. Sometimes we worship in below zero weather.

There are many areas like this in our own diocese. Without schools, without institutions, without adequate personnel. Huge areas served by a lonely missionary, working for Christ, trying to overcome tremendous odds with sheer human effort coupled with strength from above. Actually, we are slipping. Ever so little, but we are slipping. We must have more missionaries and workers in the field.

Some brave Sisters have thrown in their lot with me and are now going to help in this huge and difficult task. So far, I have nothing to offer them. No property, no buildings, not even a home. While they have been helping me, these four valiant Sisters live in a little two-room wooden shack—two to a room—with no cooking facilities, no water, no toilet. They eat with me, carry their drinking and washing water back and forth in buckets (the line every night is now known as the Mission bucket brigade) and use the outdoor biffy.

Won't you help me build a Mission Catechetical Center now? This will give us all a place to work; and the Sisters a place to live.

LATER—

We are going ahead with part of our building plans. At least the hall, three classrooms and kitchen. I have purchased the old frame hotel in town and am turning one floor into a convent. The Sisters will run the hotel—making beds and cleaning rooms—to support themselves, and support a school eventually.

Please keep us in mind when talking to millionaires! We need help badly.

FATHER FREDERIC J. NELSON,
St. James Church, Powers Lake, N. D.

The Oshkosh, Nebraska, Unit In Brief

I have been visiting my families in the Parish; and that is a big job—we have about a distance of 70 miles north to south and 58 east to west. . . .

Year of 1959, to Denmark: \$381.00 in Mass Stipends; one Chalice, two sets of Vestments, and a Benediction Cope and Veil. We also sent clothing to the St. Hedwig Sisters at Odense.

Year 1960: We will send almost \$500.00 to Denmark in Stipends and in help to the Vacation Schools, as well as a Ciborium, one set of Vestments and two Albs, plus a Benediction Cope and Veil. The Vestments are gifts from dif-

The Critics On Sven Stolpe's "Night Music"

(SHEED AND WARD, \$4.50)

In *Night Music* Sven Stolpe, author of the successful *Sound of a Distant Horn*, studies a family in a country in which communism is lurking just around the corner to take over the government.

This is not, however, a political novel, but one of gradual and painful awakening within the family of the true values of love, self-sacrifice and sound patriotism. It is especially good and moving in its capturing of the restlessness of the young people who are thirsting for challenging ideals to live up to, adolescently overlooking the fact that often these ideals have been staring them in the face in the persons of older "conformists" they have despised.

This is a thoughtful and dramatic study of wisdom and impetuosity played out against a somber backdrop of communism's role as ape of God.

HAROLD C. GARDINER in *America*.

Sound of a Distant Horn established Sven Stolpe, a Swedish convert to Catholicism, as a distinctive novelist in the Mauriac-Bernanos tradition. His second work to appear in English is also a study of the ways of grace, this time focused on a political leader whose monolithic self-righteousness almost drives his family, his country and himself to disaster.

Falk, the Catholic Prime Minister of an unnamed Scandinavian country, has increasingly relied on a collection of correct clichés and attitudes to govern his public and private life. Though still haunted by a discreet love affair of many years before, he pompously views himself as the solid, God-fearing father and protector of his family and country. He never senses that in a household devoid of love and understanding his invalid wife has retreated into religious brooding, his idealistic son is flirting with communism and his beautiful daughter is giving herself up to the pleasures of the flesh. A portly Dominican priest hovers in the background, gently trying to nudge this obtuse man along the road to humility.

Stolpe is mainly concerned with the interior life of his characters, but he is not afraid of honest melodrama. A Communist plot against the government provides the tragic basis for Falk's downfall as a politician and triumph as a person. But for all the political thunder in the background, *Night Music* is essentially a thoughtful and often poetic dramatization of one man's private and painful journey to self-realization.

ROBERT C. HEALEY in
The N. Y. Herald Tribune Book Review.

ferent priests, who assist me with Mass Stipends, etc. Clothing will also be sent to the St. Hedwig Sisters. . . .

Of course we have no meetings—I get all the help from priests around here. They have been very generous with Mass stipends, etc., else we couldn't do it.

Sincerely in St. Ansgar.

FATHER JOHN C. MADSEN,
St. Elizabeth Church, Oshkosh, Nebr.

WORCESTER UNIT—1959-1960

(c/o Rev. Paul Josephson, St. Catherine of Sweden Church,
3 Wiser Ave.)

The Golden Jubilee Year will long be remembered by many of the members as a year during which they were privileged to meet one, two, or even three Scandinavian Bishops. It also marks the inauguration of two new year-round fund-raising projects: "Pennies for Scandinavia" and "Operation Greeting Cards." The proceeds from the sale of cards and the saving of all pennies by the members throughout the year will enable us to make larger donations. The third Wednesday of the month was set aside as the regular meeting night.

One of the highlights of the year was an illustrated lecture on Scandinavia by the Rev. Valmore Lizotte of Woonsocket, R. I. The annual whist party was very successful both socially and financially. On January 23rd Father Paul Josephson, our spiritual director, and a choir made up of members of our Unit participated again this year in the day of prayer for Scandinavia during the Chair of Unity Octave. The annual Communion-Breakfast was held January 31st and was well attended.

Nine members of our Unit journeyed to New York to attend the Golden Jubilee Celebration. At the banquet it was announced that the Diocese of Copenhagen had been designated as the recipient of the Brother Jon Poehler Scholarship Award for 1960, sponsored by the Fitchburg and Worcester Units, and a check for one hundred dollars was presented to Bishop J. Theodore Suhr to help a needy seminarian of his diocese.

On April 26th more than thirty members and guests attended a reception for Bishop Guill. P. B. Cobben of Helsinki, the Fitchburg Unit acting as the host group. (Cf. Fitchburg Unit Report.) Our President, Mr. Walter Browning, presented the Bishop with a check on behalf of our Unit.

The Reception For Bishop Nelson At Vikingsborg

The third major event of the year was the reception for Bishop Ansgar Nelson, O.S.B. of Stockholm at the annual joint outing of the New York, Fitchburg and Worcester Units at Vikingsborg, Saturday, June 11th. The Worcester Unit, because of its predominantly Swedish membership, was highly privileged to act as the host group for the event. It was one of the largest gatherings ever to assemble on such an occasion, and Mother Lucia and her Brigittine Nuns showed once again their ability to coax the weatherman to provide ideal weather for the day. About thirty members from Worcester arrived by bus with the Fitchburg group shortly after lunch. A large contingent from New York came in private cars. After the usual hot-dog roast on the water front during which old acquaintances were renewed and new ones made, the picnickers retired to the Chapel, where the Bishop outlined the progress achieved in recent years in Sweden as well as the future needs of his diocese (see page 9). He then officiated at a Pontifical Benediction of the Blessed Sacrament with Fathers Henry J. Andersen, S.J. and L. Edward Moreau, A.A. as deacon and subdeacon respectively. This indeed was the most impressive moment of the day—the lovely and inspiring chapel, the gold vestments, and the large number of people of many nationalities, all at the foot of the Eucharistic King solemnly exposed, praying for the conversion of

Scandinavia. The Nuns, who seem to outdo themselves every year, then invited all to gather in the Guest House for a social hour. However, with delicious Scandinavian pastry daintily spread out before us and with everyone eager to sample each kind of delicacy, a brief ceremony curbed momentarily the appetites. Mr. Browning, President of the Worcester group, welcomed Bishop Nelson and all present, after which he, Mrs. Margaret Ptasinski, Corresponding Secretary of the New York Unit, and Mrs. Bernard Sullivan, Treasurer of the Fitchburg Unit, presented to His Excellency checks from their respective units. Then followed the drawing for the articles of the raffle (a beautiful Crucifix and six autographed sketches of Bishop Nelson), and finally the tantalizing refreshments were served by the Nuns. We regretted the absence of Mr. Viggo F. E. Rambusch in Europe but rejoiced at seeing again Brother Jon Poehler, A.A., the founder of the Worcester Unit, as well as many other distinguished guests.

The activities of this memorable year closed on August 14th with the annual Family Picnic held jointly with the Fitchburg Unit. The day was lovely and the turn-out excellent.

The following officers were elected for a second term:

Mr. Walter Browning, President
Mrs. Ingrid Cannon, Vice-President
Mr. Leo Demers, Treasurer
Mrs. Mary Gustafson, Corresponding Secretary
Mrs. Virginia Bloom, Recording Secretary
Rev. Paul Josephson, Spiritual Director
Rev. Thomas B. Reilly, Spiritual Adviser
Rev. L. Edward Moreau, A.A., Publicity Director

I would consider this report incomplete if I failed to mention that again this year Father Thomas Reilly, our Spiritual Adviser, made the facilities of the hall and rectory of St. Catherine of Sweden Parish available to us for our whist party and our monthly meetings.

REV. L. EDWARD MOREAU, A.A.,
Publicity Director.

Pope Extolls Noted Scientist

The Tablet—Pope John XXIII praised the memory of 17th century Danish Bishop Niels Stensen as a great man in the field of science. The Pope spoke to a pilgrimage of Danes, Germans and Italians who had come to Rome to celebrate the successful completion of diocesan process in the cause of Bishop Stensen's beatification.

The Pope referred to Bishop Stensen as that "eminent man whose science and zeal illuminated Denmark, where he was born; Italy, his country of adoption where he grew to the Catholic Faith, and Germany, where he exercised the greater part of his episcopal ministry."

Two outstanding works distinguished the life of Bishop Stensen, the Pope said. These were his unflinching attachment to all the points of revealed doctrine and his zeal in leading non-Catholics to the Church.

Pope John's praise of Bishop Stensen recalled the words of his predecessor, Pius XII, who lauded the Danish prelate for demonstrating that scientific knowledge and the Christian Faith are not contradictory, but rather complementary.

FITCHBURG UNIT—1959-1960



Bishop Cobben with Mrs. Julian LaClair, President, and Mrs. Louis LeBlanc, Vice-Pres. of the Fitchburg Unit

We started our year with our "Annual Whist Party." This is our only means of raising funds for the use of our Unit for the entire year. The Party was a huge success. We had about two hundred people in attendance.

Five of our members, including Rev. John Lubauskas, our spiritual adviser, attended the "Golden Jubilee Celebration" in New York City. They had a wonderful time and came back filled with enthusiasm for the work the League is doing.

The Reception For Bishop Cobben

The highlight of our year was the reception we held for Most Rev. Guill, P. B. Cobben, Bishop of Helsinki, Finland. The reception was held in the St. Camillus' Auditorium, Tuesday, April 26th at 8:00 P. M. The auditorium was filled to overflowing. The Hon. George Bourque, Mayor of Fitchburg extended the greetings of the city to His Excellency. His Excellency spoke to the gathering about the work the Church is doing in Finland. Tea was served, and the Bishop greeted each person individually. The Bishop said afterward "I don't know who was more enthusiastic, he for whom the feast was prepared, or they who prepared the feast." A delightful time was had by all. The Worcester, New York and Fitchburg Units presented the Bishop with sizeable purses. The affair was so successful due to the combined efforts of the Worcester and Fitchburg Units.

The Darien picnic was attended by a whole bus-full of Worcester and Fitchburg members. We all had a very pleasant day and are looking forward to going again next year.

About fifty of the Fitchburg and Worcester Units' members

May They Rest In Peace!

- * Most Rev. Howard J. Carroll, D.D., Bishop of Altoona, Pa.
- Rev. Daniel P. Daley, Kadoka, So. Dak.
- Mr. Thomas A. J. Dockweiler, Los Angeles, Calif.
- Mrs. R. A. O'Brien, Larchmont, N. Y.
- Mrs. Helmi Raatikainen, Fitchburg, Mass.
- Rev. Paul J. Sandalgi, Washington, D. C.
- Mr. Max H. Sorensen, Philadelphia, Pa.

had an enjoyable time in August at our Annual "Family Picnic" which was held at a local pond. Swimming, boating and games were enjoyed, plus the usual "cook-out."

MRS. JENNIE LACLAIR, Secretary,
19 Norwood Ct., Fitchburg, Mass.

NEW YORK UNIT 1959-1960 REPORT

The first meeting for the 1959-1960 season was held on the feast of St. Birgitta on October 8th, 1959. We had as our guest speaker, Rev. Titus Granny, S.A., Assistant Director of the Chair of Unity Apostolate, at Graymoor, New York. The subject of Father Titus' talk was "John XXIII, the Pope of Unity" and Father gave many examples of the ways in which Pope John has fostered increasing interest in the return to Catholic Unity of those outside of the Catholic Church. Father Titus has a tremendous enthusiasm for his subject and since it ties in perfectly with the purpose of St. Ansgar's League, the members found it inspiring and encouraging. An interesting question and answer period followed Father's talk.

The November meeting was devoted to two major projects—Golden Jubilee Dinner arrangements and preparation of the yearly BULLETIN for mailing.

In December, we had as our guest speaker, Rev. John J. O'Connor, Brooklyn Diocesan Director, "Apostolate for the Instruction of non-Catholics." Commending the members of St. Ansgar's League for the work they were doing in a quiet way, Father O'Connor said that through prayer, good example, and instruction (not argumentation), we could do much to bring converts into the church.

February, the outstanding month of the year for St. Ansgar's League—the celebration of our Golden Jubilee on February third! The account of this is given in detail elsewhere in the BULLETIN. Again, on February 13th, at the grand ballroom of the Waldorf Astoria Hotel, it was pleasing to see so many of St. Ansgar's members scattered among the one thousand guests, all there to pay homage to Father John La Farge, S.J. on his 80th birthday. Seated at a table among strangers, we very smugly reported that Father La Farge was Director of Programs for St. Ansgar's League, and just the week before had been the principal speaker at our Golden Jubilee dinner at the Park Lane Hotel.

In April we had the privilege of having Mr. Robert Rambusch, well known artist and lecturer as guest speaker. Mr. Rambusch gave a very well organized and informative lecture with outstanding colored slides of the ancient monasteries of Mt. Athos, Greece. About seventy-five enthusiastic guests attended. After the lecture an interesting collection of ikons was viewed by those attending.

At our May meeting, officers were elected for 1960-61 (see last page of BULLETIN).

The members of the New York Unit attending the picnic at Vikingsborg on June 11th (see Worcester Unit Report) appreciate not only the successful efforts of the Worcester Unit for a glorious day at our annual event but also the gracious hospitality of Mother Lucia and the sisters.

Concluding the annual report of the New York Unit, we are pleased to report that during our Golden Jubilee year, in addition to regular Mass stipends, our Unit sent contributions to each of the Scandinavian Bishops, and to each a contribution for their seminarian funds.

ELIZABETH C. BAILEY.

NEW MEMBERS

(and those inadvertently omitted from previous BULLETINS)

WELCOME TO ST. ANSGAR'S LEAGUE!

- Mrs. Kenneth Aakesson, Blauvelt, N. Y.
 Mrs. J. W. Albizette, Washington, D. C.
 C. L. Anderson, Mercer Island, Wash.
 John Anderson, Onamia, Minn.
 Donald S. Bartoszek, Mundelein, Ill.
 Mrs. Elsie Baxter, Worcester, Mass.
 Rev. Richard Benicek, Cudahy, Wisc.
 Rt. Rev. Msgr. Charles V. Boyle, Rochester, N. Y.
 John T. Brennan, Mundelein, Ill.
 Mr. Augustus E. Califano, St. Albans, N. Y.
 Lt. Col. Thorgny C. Carlson, Montgomery, Ala.
 Mrs. Antonia Christenson, New York, N. Y.
 William J. Clausen, Mundelein, Ill.
 ✠ MOST REV. WILLIAM P. B. COBBEN, Bishop of Helsinki, Finland.
 Mr. Louis Philip Costa, Boston, Mass.
 Mrs. Mary N. Cox, Henniker, New Hamp.
 Dr. C. Joseph Delaney, New York, N. Y.
 Mrs. C. Carlson Devereaux, Jamaica, N. Y.
 Miss Blanche M. Doyle, Brooklyn, N. Y.
 Miss Grace E. Doyle, Brooklyn, N. Y.
 Very Rev. Wilfrid J. Dufault, A.A., Rome, Italy (Superior-General of the Assumptionist Fathers).
 Miss Marion C. Erickson, Rockville Centre, L. I., N. Y.
 Miss Frances Fanning, Long Island City, N. Y.
 Mr. Francis H. Fannon, Alexandria, Va.
 Rev. Arthur Faron, Worcester, Mass.
 Mr. Steve Fody, Jamaica, L. I., N. Y.
 Mrs. Florence Forderhase, Carmel, Calif.
 Franciscan Fathers of the Atonement, Garrison, N. Y.
 Mr. and Mrs. Joseph Grenert, Rego Park, L. I., N. Y.
 ✠ MOST REV. JOHANNES GUNNARSSON, Vicar Apostolic, Reykjavik, Iceland.
 Miss Lorraine Gustafson, Indianapolis, Ind.
 Mr. and Mrs. Herbert Hassett, Fitchburg, Mass.
 Very Rev. Philip Hayes, C.P., Consett, England (Provincial of the Passionists' English Province).
 Mrs. James V. Heffernan, Washington, D. C.
 Donald Hill, Onamia, Minn.
 ✠ MOST REV. MICHAEL W. HYLE, Bishop of Wilmington, Del.
 Rev. N. Iverson, C.S.B., Toronto, Ont., Canada.
 Miss Mary Jarvey, Worcester, Mass.
 Mr. Henry F. Jason, East Providence, R. I.
 Miss Ruth A. Johanson, Washington, D. C.
 Mr. Walter C. Johnsen, Brooklyn, N. Y.
 Rev. A. Jolson, S.J., Paray-le-Monial, France.
 Mr. Frank A. Koerner, Baltimore, Md.
 Lt. J. G. James P. Kuhn, U.S.N.
 Mr. Julian C. LaClair, Fitchburg, Mass.
 Mr. Oscar Lange, Racine, Wisc.
 Mrs. L. Lefebvre, Valley Stream, L. I., N. Y.
 Rev. Donald Liepold, Clark, So. Dak.
 Mr. and Mrs. Martin Linkh, Mastic Beach, L. I., N. Y.
 Miss Mary Louis Long, Saskatoon, Sask., Canada.
 Liss Longo, Hollis, L. I., N. Y.
 Mr. Jack Loring, Frederick, Md.
 ✠ MOST REV. ARCHBISHOP MARTIN LUCAS, Apostolic Delegate to the Scandinavian Countries.
 Sr. M. Lucia, O.P., Freeport, Ill.
 Mr. William S. von C. Lutz, Daly City, Calif.
 Rt. Rev. Msgr. John J. McCarthy, D.D., Worcester, Mass.
 Mrs. James J. McCormack, Westfield, N. J.
 Mrs. H. C. McDonald, New York, N. Y.
 Miss Ceil McDonough, New York, N. Y.
 Mrs. J. P. McElligott, Bethesda 14, Md.
 Mrs. John McHale, Eastchester, N. Y.
 ✠ MOST REV. J. MANGERS, D.D., Bishop of Oslo, Norway.
 Gerald P. Moriarty, Mundelein, Ill.
 Miss Helen Mary Morris, Brooklyn, N. Y.
 Miss Alice Mulhern, Fitchburg, Mass.
 Miss Helen Mulhern, Fitchburg, Mass.
 ✠ MOST REV. K. ANSGAR NELSON, O.S.B., Bishop of Stockholm, Sweden.
 George Newstrom, Clark, So. Dak.
 Rev. Michael O'Malley, S.J., Spokane, Wash.
 Mrs. Kaare Orheim, Tacoma, Wash.
 Malcomb Orr
 Francis George Porthan, Onamia, Minn.
 Mrs. Lillian Post, Columbus, No. Dak.
 Thomas J. Purtell, Mundelein, Ill.
 Mr. Robert J. Raitt, Louisville, Ky.
 Mrs. George Reardon, Clontary, Minn.
 Ms. Astrid M. Richie, Staten Is., N. Y.
 Rt. Rev. Msgr. Francis S. Rossiter, S.T.D., S.S.L., LL.D., Brighton, Mass.
 ✠ MOST REV. JOHANNES RUTH, Vicar Apostolic, Trondheim, Norway.
 Mrs. John Ryder, Clinton, Mass.
 Mr. Joseph C. Sailer, Cincinnati, Ohio.
 Miss Dorte Saltrup, New York, N. Y.
 Mrs. John Santangelo, Lancaster, Mass.
 F. Gerald Scanlon, Mundelein, Ill.
 Mrs. Raymond Sideckas, Worcester, Mass.
 Rev. James W. Skeehan, S.J., Chestnut Hill, Mass.
 Miss Marguerite A. Smith, New York, N. Y.
 Mr. Robert Stovall, Mountain Lakes, N. J.
 ✠ MOST REV. THEODORE SUHR, O.S.B., Bishop of Copenhagen, Denmark.
 Don Swanson, Clark, So. Dak.
 John W. Tapper, Mundelein, Ill.
 Miss Pauline E. Tartre, Bangor, Maine.
 Mr. Duncan Turnbull, Point Clear, Alabama.
 Oscar Urdahl, Clark, So. Dak.
 Miss Lillian Vail, Brooklyn, N. Y.
 Francis S. Vito, Mundelein, Ill.
 Mrs. James J. Walsh, Cranford, N. J.
 Miss Paula Wells, Brooklyn, N. Y.
 ✠ MOST REV. JOHANNES WEMBER, Vicar Apostolic, Tromsö, Norway.
 Mr. and Mrs. A. B. Wettermark, Pensacola, Fla.

"JOIN ST. ANSGAR'S LEAGUE"

CATHOLIC STATISTICS OF SCANDINAVIA

St. Ansgar, Patron of Scandinavia (died Feb. 3, 865)

	Denmark	North Norway	Middle Norway	South Norway	Sweden	Finland	Iceland
Area in square miles.....	16,570	77,788**	56,000†	75,000	173,514	131,500	39,709
Population	4,531,000	305,000	481,000	2,414,000	6,986,180	4,248,773	154,000
Catholics	26,593*	320	400	5,500	27,416***	2,226	500
Protestants	circa 98%	?	479,667	2,317,440	6,822,500	3,915,000	125,000
Schismatics .....	?	?	.....	300	1,500	70,508	.....
Jews .....	?	.....	100	200	10,000	2,000	.....
Bishops, Vicar Apos.	1	1	1	1	1	1	1
All Priests	120	7	5	38	62	20	10
Native Priests	31	.....	1	12	7	1	2
Seculars	35	.....	.....	21	26	4	1
Religious	85	7	5	17	36	16	6
Brothers	16	.....	.....	5	5	5	1
Religious Orders of Men	11	1	1	3	5	2	1
All Sisters	775	32	50	500	183	33	60
Native Sisters	145	.....	1	28	21	2	2
Religious Orders of Women.....	15	2	2	8	9	5	3
Parishes	37	5	4	15	19	5	.....
Churches and Chapels	86	8	4	40	35	9	4
Kindergartens	10	.....	.....	.....	2	3	.....
Grammar Schools	26	1	1	3	3	2	2
Grammar School Pupils.....	4,115	70	8	395	260	550	259
Secondary Schools	7	.....	.....	.....	.....	.....	.....
Secondary School Students.....	240	.....	.....	.....	.....	.....	.....
College-level Schools	1	.....	.....	.....	.....	.....	.....
College-level Students	110	.....	.....	.....	.....	.....	.....
Hospitals & Nursing Homes.....	15	3	3	16	7	.....	3
Orphanages & Homes for Children.....	5	.....	.....	3	4	1	.....
Hostels for Girl Students.....	3	1	.....	.....	.....	1	.....
Patron Saint	St. Canute, the	Olav	Olav	Olav	Bridget	Henry	.....
Feast Day	King, Jan. 19	.....	July 29	.....	October 8	January 20	.....

Prepared by St. Ansgar's Scandinavian Catholic League, 40 West 13th Street, New York 11, N. Y. † in square kilometers. † includes 15 Catholics in Faroe Islands & ca. 500 refugees. ** With Spitzbergen. *** $\frac{3}{4}$ of these are refugees and their families.

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

Lumen (quarterly interscandinavian theological review). Subscription: Kr. 15; Dominican Fathers, Kollegievej 2, Charlottenlund, Denmark.

Pauluskredsen (Bi-monthly). Subscription: Kr. 16; Frederikssundsvej 225, Copenhagen.

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

Norway:

St. Olav (Bi-monthly). Official publication of Diocese of Oslo. Order from St. Olav's Ekspedisjon, Akersveien 5, Oslo.

Katolsk Ungdom (5 times yearly).

Broen (6 times yearly).

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

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

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

Sweden:

Credo (Quarterly). Subscription: Kr. 20.- yearly to *Credo*, Katolsk Tidskrift, Box 2148, Stockholm 2, Sweden.

Katolsk Kyrkotidning (Semi-monthly). Subscription rate: Kr. 13.- yearly.

Swedish Catholic books, missals, etc., can be obtained from: Katolsk Bok-och Konsthandel, N. Smedjegatan 24, Stockholm, or Dominikanernes Bokhandel, Linnegatan 79, Stockholm.

Finland:

Uskon Sanomat (Diocesan bi-monthly: Fmk. 500.- yearly) and *Documenta* (Dominican quarterly: Fmk. 600.- yearly). 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: Fmk. 500.- yearly.

Juventus. A monthly publication for Catholic youth. Parochial Bulletins (several publications annually).

Additional copies of this BULLETIN may be had for \$1.

"Holy Men and Women of Scandinavia": 35c apiece.

"Visit Scandinavia": 15c apiece.

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

For above literature address: SECRETARY—ST. ANSGAR'S—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.)

Indulgences (for Members only): 500 days each recital; Plenary, once a month on usual conditions, for daily recital.



Scandinavian Feast Days

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

Officers of the Parent Unit

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

- | | |
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| REV. JOHN LAFARGE, S.J., <i>Director of Programs</i> | MISS MARY KNUDSON, <i>Treasurer</i> |
| REV. HENRY J. ANDERSEN, S.J., <i>Chaplain</i> | MR. JOHN P. TIERNEY, <i>Assistant Treasurer</i> |
| REV. HUGH K. WOLF, <i>Field Secretary (Vermillion, So. Dak.)</i> | MISS MARY C. JOHNSON, <i>Recording Secretary</i> |
| MR. VIGGO F. E. RAMBUSCH, <i>President</i> | MISS FRANCES M. WOOLLS, <i>Assistant Recording Secretary</i> |
| MRS. WALTER J. ROOT, <i>Vice-Pres. and Mass Stipends Treasurer</i> | MISS DOROTHY BELLMAN, <i>Assistant Secretary</i> |
| MRS. MARGARET HEDLUND PTASINSKI, <i>Vice-President</i> | MISS MARIE ANDERSON, <i>Assistant Secretary</i> |
| MR. JOHN T. DWIGHT, <i>Secretary and Editor of the "Bulletin"</i> | MISS ADELAIDE MOONEY, <i>Assistant Secretary</i> |
| MISS ELIZABETH C. BAILEY, <i>Corresponding Secretary</i> | MR. VIGGO BECH RAMBUSCH, <i>Assistant Secretary</i> |

The Other Units and Their Spiritual Directors

- | | |
|--|--|
| REV. RICHARD GIESEN, <i>Estelline and Castlewood, S. Dak., Units</i> | REV. JOHN C. MADSEN, <i>Harrison and Oshkosh, Nebr., Units</i> |
| REV. ROBERT H. HANSEN, <i>LaCrosse, Wis., Unit</i> | REV. FREDERIC J. NELSON, <i>Powers Lake, N. Dak., Unit</i> |
| REV. PAUL JOSEPHSON, <i>Worcester, Mass., Unit</i> | REV. WILLIAM SHERMAN, <i>Fargo and Moorhead, N. Dak., Unit</i> |
| REV. WALTER F. LIESCH, <i>Alexandria, S. Dak., Unit</i> | REV. EDWIN J. WALLIN, C.S.P., <i>Minneapolis-St. Paul, Minn., Unit</i> |
| REV. JOHN M. LIUBAUSKAS, <i>Fitchburg, Mass., Unit</i> | REV. HUGH K. WOLF, <i>Vermillion, S. Dak., Unit</i> |

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 usually meets at headquarters, 40 West 13th Street, New York 11, N. Y., the second Thursday of each month at 7:30 P. M., from October to May. A previous notice of the Meeting always appears in the *New York Catholic News*.

This BULLETIN is published yearly in the Fall for our Members, and is supported by their dues. If not a Member, and you wish to receive the BULLETIN regularly, please fill out and return the attached blank, together with your check or money order. (Scandinavian and non-Scandinavian Catholics are both welcome.)

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

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

- | | |
|--|--|
| <input type="checkbox"/> Associate Member \$2.00 | <input type="checkbox"/> Sustaining Member \$10.00 |
| <input type="checkbox"/> Regular Member \$5.00 | <input type="checkbox"/> Life Member \$100.00 once for all |

Members say one Hail Mary daily for Scandinavia's conversion.

Or: I should like to subscribe to "St. Ansgar's Bulletin": \$1.00 per year.

(The above-noted Memberships automatically include this subscription.)

Contribution to the Seminarian Fund: \$.....

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.)