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AN AMERICAN CONSECRATED FOR SWEDEN

REV. B. L. WITTENBRINK, OMI

I SAW history being made in Stockholm, Sweden, on September 21st as an American Oblate, John E. Taylor, Catholic churches could have held one quarter of this number.

was raised to the fullness of the priesthood, thus becoming a successor of the Apostles.

The gathering of people that witnessed the event was by far the largest congregation of Swedish Catholics since the days of the so-called reformation.

This was the first time in more than 400 years that a Catholic bishop chose to be consecrated in Sweden and was actually consecrated there surrounded by his people.

Another first was the fact that never before had the Holy Father in Rome chosen a bishop of the New World to head a diocese in the Old World.

The setting was the royal "Blue Hall" of Stockholm's majestic City Hall.

Time: September 21, 1962, at 6 P.M.

Some 2,000 persons, including 9 archbishops and bishops, 100 priests, 85 religious sisters, from all over the world made this indeed an international event. Not one of Stockholm's three



BISHOP TAYLOR, OMI

Archbishop Gerald O'Hara, Apostolic Delegate at London, England, came to this consecration of the 39th present-day Oblate Bishop as a special personal tribute to the Oblates of Mary Immaculate for their work in Georgia when he was Bishop of Savannah.

Eighteen Oblate bishops, priests and brothers came from all over to attend.

In the audience were, among others: American Ambassador Parsons and Mrs. Parsons; the Lord Mayor of Stockholm; Mrs. Murray Watts of Toronto, Canada, the Bishop's sister; star Eartha Kitt; at least two Lutheran ministers; a Rabbi; and many Swedes not of the Catholic faith.

Archbishop Bruno B. Heim, Apostolic Delegate to Scandinavia, was the consecrator. It was Archbishop Heim who personally designed Bishop

op Taylor's coat of arms. Co-consecrators were: Most Reverend Jakob Mangers, S.M., of Oslo, Norway, and Most

Reverend Fulton J. Sheen, auxiliary bishop of New York. Bishop Sheen preached in English on this occasion.

The historical event, the first consecration in Sweden of a Catholic Bishop since September 22, 1531, was covered by Swedish radio and television. On the following day the Swedish newspapers gave a proper account of the happening.

Of special note was the manner in which the master of ceremonies, a Swiss priest, kept things moving without a hitch.

I wish you could have heard the singing; it was of a better quality and more in conformity with the historical event than anything I've heard in America on similar occasions. To be sure there was a choir, in a spacious area to the right of the altar, visible to all present. But what added warmth to this occasion was the fact that the congregation joined in the "Missa de Angelis" in a manner that seemed new and beautiful beyond description.

The extra lights required for the TV production reflected from the huge chandeliers to make the "Blue Hall" of Stockholm's City Hall resplendent with a brightness it has never seen before.

And why shouldn't it have been so? For somehow I sensed that this day September 21, 1962, the feast of St. Matthew the Apostle, will live in history as a turning point for the Swedish people.

As I walked Stockholm's streets those four days of my stay there and observed her people and talked to some I somehow had the feeling that here was a people whom all the material things of this world had not made happy. I

saw little laughter, few smiles. I even discussed this with a very intelligent Swedish newspaper man. He agreed that my observations were correct.

At the end of the ceremony as we saw our brother Oblate stand before us resplendent in his new episcopal robes, tall with mitre and strong with the crozier of authority I couldn't help but think how very appropriate were the words the new bishop had chosen as his motto: "He sent me to tell them the good news."

At the banquet several of the bishops remarked on the significance of this event.

Like a new Pentecost we heard them speak in strange tongues: Swedes, Norwegians, Germans, French, Italians, English, Latin Americans. They felt as Bishop Sheen said it so very well, that there was a superabundant outpouring of the Holy Spirit and that this would mark the beginning of a new era for the Church in Sweden.

Most Rev. John E. Taylor, O.M.I.

—New Bishop of Stockholm

On July 21, 1962, the announcement came from the Vatican that Pope John XXIII had appointed the Most Rev. John E. Taylor, O.M.I., Ph.D., Catholic Bishop of Stockholm in Sweden. He succeeds the Most Rev. Bishop K. Ansgar Nelson, O.S.B., who resigned the post for reasons of health.

Bishop Taylor was born in East St. Louis, Illinois, on November 15, 1914, of Daniel R. Taylor and Mary E. Pohl, both of American origin. His father was connected with the railroads, and was a convert to Catholicism. On his father's side, Bishop Taylor's relatives were mostly Presbyterians. Thus the new Bishop has enjoyed a close association with a Protestant heritage.

After elementary studies in his home town, Bishop Taylor attended St. Henry's Preparatory Seminary in Belleville, Illinois, conducted by the Oblate Fathers. After completing his novitiate with the Oblate Fathers in Mission, Texas, the future bishop spent three years studying philosophy at the Dominican College in Rome and three years studying theology with the Jesuits there and was ordained in Rome in 1940. Because of World War II he returned to Canada, where he received his Ph.D., at Ottawa University, in 1941. He wrote his thesis on the philosophy of John Dewey.

After graduate work in literature at the University of Notre Dame, Bishop Taylor spent five years teaching in the Minor Seminary in Belleville, Illinois. In 1947 he was appointed Superior of the Oblate Minor Seminary in Carthage, Missouri. (In this area there are few Catholics, but the school and priests on the faculty had excellent relationships with the people in the community.) In 1953 Bishop Taylor was sent to Pass Christian, Mississippi, to open a Major Seminary for the Oblate Fathers.

In 1958 Pope Pius XII asked for a mission congregation to re-establish the Catholic Church in Greenland. The Pope turned to the Oblates and Bishop Taylor was chosen to head this difficult work. With two assistants he embarked for Denmark (mother country of Greenland) in the fall of 1958, and soon after established a parish in Herlev, a Copenhagen suburb. This parish is now under the care of Rev. Urban Figge, O.M.I. Since then, Bishop Taylor had been busy building up the headquarters there and the mission outpost in Greenland.

(Continued on page 9)



Bishop Sheen preaching at Bishop Taylor's Consecration

Archbishop Bruno B. Heim, D.D. Apostolic Delegate to Scandinavia

(*Feurriter*, Dec. 30, '61)—In St. Ursus' Church in Solothurn, the Cathedral of the Bishopric of Basel, the new Apostolic Delegate to Scandinavia and Titular Archbishop of Xante, Dr. Bruno Bernard Heim has received his episcopal consecration. The Bishop of Basel and Lugano, Dr. Francis von Streng was Consecrator, assisted by Bishop Suhr of Copenhagen and Suffragan-Bishop Tenhumberg of Münster in Westphalia as Co-consecrators.

Archbishop Heim is known in Germany through his many years of meritorious service as Auditor, Counsellor and later Charge d'Affaires of the Apostolic Nunciature in Bonn. He comes from Olten in Switzerland. His lengthy studies were mainly pursued in Rome. He received his Ph.D. from the Angelicum in 1934 and was made a Doctor of Canon Law by the Gregorian University in 1946. After his ordination to the priesthood in 1938 he worked as a vicar, and during the War he was a chaplain for prisoners of war. In 1947 he entered the Church's diplomatic service. As Secretary of the Nunciature, he was for four years a close fellow-worker in Paris with the then Nuncio, Roncalli, the present Pope. Then followed three years of duty at the Nunciature in Vienna; and in 1954 he came to Bonn.

In May 1961 Msgr. Heim was appointed by John XXIII as Charge d'Affaires of the Apostolic Delegation in Scandinavia. Now that he has been named Delegate and has been consecrated Archbishop, he is henceforth the official representative of the Pope in the Scandinavian lands, where the Catholic Church finds itself in a difficult, diaspora-like position.

A Talk with Scandinavia's Apostolic Delegate

His Excellency, the most Rev. Archbishop Bruno B. Heim, D.D., received me very graciously at the Apostolic Delegation on Monday, June 4, 1962.

His Excellency stressed the need of a new Cathedral in Stockholm, as well as of a school and a hall there. Our present small cathedral (St. Erik's) is much less presentable in looks than St. Ansgar's Catholic Cathedral in Copenhagen, and is also in much worse repair. The small Catholic school in Stockholm is entirely inadequate and may be closed because of municipal ordinances. The hall (in some central location) is needed especially for isolated Catholics who have come long distances to church and need a place to meet their fellow Catholics after Mass and to eat their lunches before returning home; as well as for the Catholic young people—to keep them together and sustain their Catholic interest.

He again stressed his plans for a Benedictine monastery in Sweden as a center of religious life, and for retreats, etc. He said that Swedish Catholic and Protestant "Friends of the Benedictines" have already paid in their first year's dues and have thus raised several thousand dollars!

In February, he himself had laid the cornerstone of the new Carmelite Convent in Glumslöv, Sweden. A couple of Lutheran clergymen were present, and the reception was held in the Lutheran parish hall!

He mentioned this fact to stress the present interest and



relatively kindly feelings felt for the Catholic Church in Sweden. But this interest may not last forever unless there is more response from our side. For the sad truth is that we are not ready there. Hence the need for haste in providing more adequate and presentable facilities (such as churches, etc.) and personnel, and in building up spiritual values and a better approach to the contemporary situation in Sweden.

For one example, he would like to send some Swedish convert to study librarianship, and would then open a Catholic library and bookstore in the very center of Stockholm.

Turning his attention to Norway, His Excellency feels that the dependence of the Church on its hospitals may become outmoded in the diocese of Oslo, where there are so many government hospitals, for it is increasingly expensive to keep them supplied with up-to-date equipment. He also feels that these hospitals tend to overwork the nuns without bringing them in close enough contact with the people. He would prefer them to teach and/or do social work such as visiting nursing.

His Excellency expressed grateful interest in St. Ansgar's League, urges us to grow and so give substantial support to American Catholic efforts in Scandinavia, and sends regards to all our Units, officers and members.

JOHN T. DWIGHT, Editor, "St. Ansgar's Bulletin"

Bishop Nelson Resigns Stockholm See

His many friends in St. Ansgar's League were saddened on hearing of the resignation of His Excellency, Most Rev. K. Ansgar Nelson, O.S.B., from the See of Stockholm, Sweden, because of his poor health, which makes necessary a prolonged rest cure. They wish him a successful and complete recovery.

* * *

Born in 1906 at Frederiksværk in Denmark, His Excellency came to the United States in 1927 to study art. He was received into the Catholic Church over here in 1929, and soon joined the Benedictine monks of Portsmouth Priory in Rhode Island, taking his Final Vows in 1935. He made his philosophical studies at the Abbey of Maria Laach, took his theology at Portsmouth, and was ordained in 1937.

After ten years of liturgical and scholarly life, he was chosen by Pope Pius XII to be Coadjutor to the then Vicar Apostolic of Sweden, with right of succession, and was consecrated bishop in Providence, R.I., by the Apostolic Delegate to the United States, Cardinal (as he became) Amleto G. Cicognani, assisted by Bishop Francis P. Keough of Providence and Bishop Theodor Sulz, O.S.B., of Copenhagen.

While assisting Bishop Müller, Bishop Nelson conducted the main Holy Year Pilgrimage from Sweden to Rome, made a mission-preaching tour of the U.S., was a Co-consecrator of Bishop Johannes Rütli of Middle Norway, represented Sweden at various Congresses, and, when the Apostolic Vicariate was made a diocese in 1953, he became its first Vicar General.

His years as Bishop of Stockholm were filled with difficulties. For example, he had to grapple with the continued and growing refugee problem—more penniless Catholic refugees arrive in Sweden each year than there are native converts who enter the Church in the same time.

During his regime, an institute of Realistic Philosophy was started in Stockholm; a new chapel was opened in the city of Kalmar; orientation lectures were started, to give priests coming from other countries a more adequate preparation for work in Sweden; and the Carmelite nuns won their right (though the Riksdag debate was acrimonious) to establish the first cloistered convent in modern Sweden. His Excellency also encouraged the Dominican nuns in Stockholm in their new venture of publishing a much-appreciated monthly letter as a guide to parents in caring for the religious life of their children.

He built the new, very contemporary Church of Our Savior in Malmö, designed by the prominent Swedish architect Hans Westman. The advanced design of this church, which is a major tourist attraction in Malmö, was purposely chosen by Bishop Nelson to show that the Catholic Church, sometimes considered a relic of the past, can fit in with and have an importance for present-day Sweden. Together with Christ the King Church in Gothenburg, it is the only full-sized Catholic church built in Sweden in our generation.

Bishop Nelson by his personality and contacts gave a more irenic cast to the position of the Catholic Church in Sweden, and the small beginnings of dialogue (with Lutheran professors and clergy) began to appear.

JOHN T. DWIGHT

American Oblates for Northern Sweden

At the request of the Apostolic Delegate to Scandinavia, Archbishop Bruno B. Heim, and with the formal approval of the General Administration of the Oblate Fathers in Rome, the Central U.S. Province has agreed to send Oblates to Sweden.

[Ed.: Fathers Selman Threadgill, O.M.I., John Schoeberle, O.M.I. and Bro. Richard Sapp, O.M.I. have already been sent to Stockholm.]

The new development is an expansion of their Denmark-Greenland work which at present consists of two houses: the parish of Herlev, a suburb of Copenhagen, and an arctic tent in Godthaab, Greenland.

From a base of operations in Stockholm the Oblates will establish the Church in the no-priest land that is the northern half of the country.

The 64 priests in Sweden care for approximately 27,000 Catholics, 0.3% of the seven million population, widely scattered in a territory roughly the area of Minnesota, Kentucky and New York states combined.

Three-fourths of the Catholics are refugees and immigrant families from Europe: Italians, Poles, Hungarians, Croats, and Spaniards. Approximately 99% of the population belong to the Established Lutheran Church.

There are only nineteen parishes in Sweden and no resident priest farther north than the city of Sundsvall. Most of these parishes consist of a chapel in one room of an apartment or private house with a large district to be served from it. Due to the scarcity of priests for such a large area, it is difficult to make provisions for ministering to Catholics in rural areas. "Leakage" from the Church is consequently relatively high.

In addition to the problems posed by the arctic climate, the vast distances between the few scattered Catholic families and the under-developed state of the Church (there are only seven Swedish-born priests in the entire country), the Oblates will find this work to be a challenging one due to the religious indifference of contemporary Swedish society.

This indifference permits the Church to operate with a minimum of prejudicial opposition, but at the same time makes it most difficult to arouse interest in religion among the people. Conversions have been averaging from 70 to 90 each year.

Two years ago the Most Rev. K. Ansgar Nelson, O.S.B., Bishop of Stockholm, said in a talk delivered at Darien, Conn.:

"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 Oblates of Mary Immaculate are indeed proud to have been requested officially "to return the favor". They will need the ardent prayers and generous support of the American people.

REV. B. L. WITTENBRINK, O.M.I.

DENMARK, SWEDEN, NORWAY-1962

JOHN T. DWIGHT, Editor "ST. ANSGAR'S BULLETIN"

In the course of a recent—and first—visit to Denmark, Sweden and Norway I was reverently exploring that very beautiful and sophisticated Romanesque Cathedral at Lund which at one time was the seat of the Archbishop of all Scandinavia. In the crypt beneath the sanctuary, in the side wall of a side chapel there, near the floor, I came across a low niche. And in the niche stood a lovely, half-hidden, medieval wooden statue of Our Lady with her left forearm missing, but holding her Child on her right hand.

In just this way, it seems to me, the pious Lutherans who now possess all of Scandinavia's medieval churches have half hidden Our Lady in their thoughts, as well as other Catholic devotions and beliefs; but they have not exiled her or them, so to speak, altogether—as did other Protestant countries. Brought to the forefront of attention, with proper explanation and perspective, and divested of the "dust covers" of non-essentials with which we Catholics tend to veil our beliefs and practices, such remnants of ancestral devotion could perhaps serve as a starting point for Scandinavian ecumenism on the popular level.

I) Report on Denmark

In Copenhagen, I saw many of the usual tourist sights, paid my respects to the Little Mermaid out along Langelinie, admired Thorvaldsen's statues in the Lutheran Cathedral of Our Lady, etc. I was struck by the dignified and slightly dingy antiquity of the older section of this so-called "Paris of the North", while at the same time I admired the fast pace of the myriad bicycles, Volkswaggens and efficient trolleys that provide its transportation. I was surprised by those almost omnipresent Scandinavian phenomena—the cobblestone sidewalk and the red-tiled roof; and I learned how to put up with the Scandinavian feather bed-covering, the dyne!

On my very first day I dropped in at St. Ansgar's Catholic Cathedral on Bredgade, which fitted in well with its old-fashioned neighbors. At that time it seemed to me very small (seating about 300), but after seeing other and much smaller Scandinavian Catholic churches I was later to find it fairly commodious! Indicative of the good relations now obtaining between the Danish government and the Catholic Church (due largely to the latter's Bishop, His Excellency Theodor Suhr, O.S.B.) is the display here of the relic and reliquary of Pope St. Lucius on loan from the National Museum!

Across the street is the Niels Stensen Bibliotek (or library) and St. Ansgar's Bookstore, now run and owned by a convert who actually makes it pay. It has excellent taste (for example in ikons, medals, records) and Bishop Suhr sees to it that the standard remains high.

This he told me himself (in excellent English), for I now paid His Excellency a call in the rectory behind the Cathedral:

He told me also that he had recently dedicated a new, handsomely modern chapel at Om, in Jutland, for the use of the Catholic Youth Summer Center and the Little Sisters of St. Charles de Foucauld.

He told me that at his request Conception Abbey (of the Swiss-American Congregation) in Missouri is about to found

a Benedictine Priory in Denmark, and only the details are still to be worked out. There are several Danes who wish to join.

He later told me that our Oblate Father Rev. Charles Smeenk, O.M.I., is being assigned as the first resident priest at St. Kjeld's Chapel in the ancient cathedral city of Viborg in North Jutland. There is already a chapel and residence there, but up to now it has been served from Aalborg.

The next evening Bishop Suhr very kindly invited me to dinner at the rectory. Here I met Father Kjeld Geertz-Hansen, O.P., of the new Dominican monastery (St. Andrew's in Ordrup, a suburb of Copenhagen), and the well-known Danish musician and composer Father Leri Kayser, who is in charge of music in the diocese.

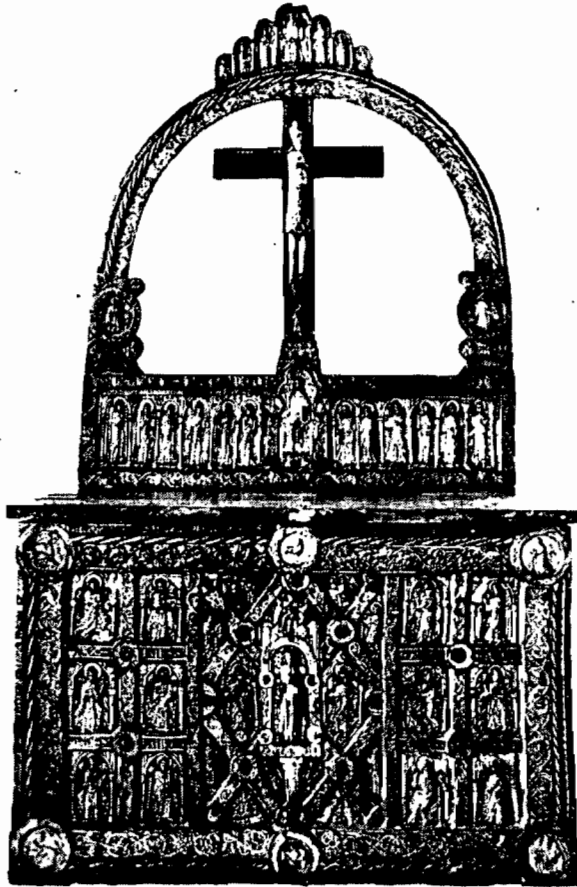
After dinner Father Ib Andersen dropped in, the pastor of St. Thérèse's Church in suburban Hellerup—young, pleasant and knowledgeable—who, in the bishop's opinion, is destined to go far and rise high. His parish boasts not only a Danish Catholic school but also a "French School" which is very popular with the foreign residents of Copenhagen. Father Andersen also gives conferences to nuns on the realities of Protestantism in Denmark—so that they will not make mistakes and antagonize people!

The following (Sunday) morning Bishop Suhr drove me out to St. Knud Lavard's Church in Lyngby, where he was pontificating and confirming. Although very contemporary and plain, the church gives a pleasant impression inside. It was a Dialogue Mass (as are most masses in Denmark) and was very devotional; the people's responses could be heard! Then 36 children were confirmed and ten adults; but, without haste, the two services took only one hour and 20 minutes! —Bishop Suhr has told me several times how much he insists on dignified and tasteful churches and services in order to attract non-Catholics instead of driving them away.

Then Mr. Friis, their lay Controller or tursar, showed me the beautiful garden of the extensive rectory. He said that St. Knud's organ is *rented* from an organ maker, but that they hope eventually to buy a new one. Bishop Suhr tells me that this congregation—*young and enthusiastic*—built the church themselves—i. e. made all the arrangements (though consulting with him and the pastor) and raised the money.

I was then privileged to meet Father Gunnar Nielsen, the young enthusiastic editor of the Danish Catholic weekly *Katolsk Ugeblad*, and in charge of their correspondence instruction course for non-Catholics. We then went in to dinner at the kind invitation of the pastor, Father Thomas King, and I met Father Strange (convert clergyman) who asked searching questions about the Church in the United States.

On our way to Lyngby we had stopped in to see the Dominican church (St. Andrew's in Ordrup) with a lovely Gothic interior—small, plain, well-proportioned, with white walls and vaulting and some fine new stained glass, a liturgical altar, and the friars' choir stalls in a side chapel. On the way back we passed the Jesuits' St. Kjeld secondary School, and Fr. Ib Andersen's church of St. Therese. I was also able to catch sight of the motherhouse of the St. Joseph Sisters (who do so much throughout Scandinavia).



Lisbjerg Altar, National Museum, Copenhagen

Monday morning I visited the new Chancery Office at Frederiksgade 7, to meet Father Olav V. Sørensen, Bishop Suh's Secretary. I was also very pleased to meet Msgr. Flandrup, the Vicar General of the Copenhagen Diocese. Father Sørensen greeted me warmly, and we discussed the percentage of regular church attendance in Denmark—Lutherans from 3% to 5%, Catholics 38% (the latter figure being partly explained by the great distances many Catholics have to go to get to their few churches). Nevertheless the Lutherans are building churches for their people in the new suburbs, I was glad to hear. As to the Catholics, thirteen new churches are needed and are already planned, but of course must wait for the necessary funds, including hoped-for contributions from the U.S.

I then started out by train and bus to Vedback, north of Copenhagen, where I was to dine with His Excellency, Archbishop Bruno Heim, Apostolic Delegate to the Scandinavian countries. Here I was met by Brother Celestine Poulliot, S.V.D., the Delegate's Secretary, and was soon very graciously received by His Excellency himself. Archbishop Heim surprised me by speaking English quite well, and the substance of his remarks are reproduced here on page 3.

The next day Father Urban Figge, O.M.I., pastor of the American Oblate parish in suburban Herlev, drove me out to his rectory for lunch (expertly cooked by Father Smeenk!). Their new Hall-Chapel of Our Lady is very modern but in excellent taste—reverent and strong, with flagstone floor, brick walls, good Altar and Stations, as well as a meeting room,

kitchenette, etc.—the church itself doubling as a hall for larger gatherings. They have about 350 parishioners, all young.

Then Father Figge most kindly took me on tour—to Hvidovre, with its lovely and well-planned, very modern Catholic church of St. Nicholas (see p. 4, of 1960 *Bulletin*) which seats 200. Then through the smiling N. Sjaelland countryside to Holy Family Church, Birkerød, newly opened in the barn-wing of a typical Danish manorhouse, built around a courtyard and housing an Old Folks' Home in another wing. On the way back I was able to see the famous Grundtvig Church, the best of modern Danish Lutheran building; it impressed me as beautiful but somewhat cold.

Wednesday I joined the four-day "Danish Fairytale Tour" through the Danish provinces. After visiting Roskilde's medieval Cathedral (where most of Denmark's kings are buried), we crossed by car ferry over the "Great Belt" and motored through the chateau country of the Island of Fyn or Fünen. At Odense I saw the handsome Catholic Church of St. Alban's, all in brick, and the next morning visited St. Knud's Cathedral, a lovely medieval building with a wonderful gold-bronze altarpiece above the altar, but with a whitewashed interior and no ancient stained glass. (Indeed, the Scandinavian Reformers, while sparing statuary, seem to have covered up all wall paintings and destroyed all stained glass!) In the crypt below the sanctuary I knelt for a moment before the body of St. Knud (Canute) the King, Denmark's Patron, who lies in full view in a sarcophagus beneath plate glass. But obvious or vocal prayer is now discouraged here.

In quaint, stork-crowned Ribe (over on the mainland—Jutland) we visited Denmark's oldest Cathedral, successor to the little church founded here by St. Ansgar himself. Then on to Vejle, and its very beautiful and well-situated Catholic Church of St. Norbert, with the adjacent St. Maria Hospital. At Jellinge we saw the famous 10th Century Rune Stone of King Harold Bluetooth, on which he boasts that he "made the Danes Christians." In Aarhus the medieval Cathedral has a lovely sanctuary with a "Coronation of the Virgin" atop the altarpiece. Aarhus' Catholic Church of Our Lady seats 300 and has four masses each Sunday—but the city's population is c. 120,000!

On the last day of the tour, via the Rebild Hills where Danish-Americans return each year to celebrate the Fourth of July, I arrived in Aalborg, where medieval St. Budolphi Cathedral is a curious but pleasing medley of very primitive Gothic brickwork covered over by a riot of Rococo ornament. Aalborg's Catholic Church of St. Mary's, an octagonal structure, is large and of pleasant exterior; but it was being repaired, so Pentecost Sunday Mass was celebrated in the school hall at the rear of a large garden. As usual it was a devout Dialogue Mass with all joining in, and half the congregation received Communion. 100 people filled the hall, and there are three masses each Sunday—but the population of Aalborg is about 90,000!

On returning to Copenhagen, I happened to drop into the Jesuits' "Heart of Jesus Church" on Stenosgade and found a High Mass in progress, with good music and the church two thirds full, though it was not a Day of Obligation. Later, Mr. Poul Hjorth picked me up in his car, and I enjoyed a fine lunch at Mr. and Mrs. Hjorth's attractive home. Mr. Hjorth used to be Bishop Suh's financial and economic adviser, and the Controller for the diocese. He told me how he had encouraged His Excellency in the project of St. Knud's

at Lyngby, since he thought that building such a contemporary church would be a fine advertisement of the Catholic Church as a *modern* institution, not just a relic from the past. In reminiscing, he recalled Bishop Suhr's American tour in the late 1940's: Mr. Hjorth took some of the money collected, turned it into goods scarce in Denmark after World War II, imported these back into Denmark and sold them at a public and widely-advertised auction in the concert house in mid-Copenhagen, thus making \$20,000 extra for the Church!

During an afternoon drive he took me to visit the Ursuline guest home in an old manorhouse at Farum on the lake. It is a peaceful place in a lovely location, and is very popular with non-Catholics; but the nuns are all elderly, since recruits for the Order are scarce. In contrast, we also visited the Benedictine Convent at Aasebakken, where the yearly diocesan pilgrimage to Our Lady takes place, and where there are 30 nuns.

On another occasion I had dinner with Father Gustav Scherz, C.S.S.R., who is in charge of advancing the Cause of Niels Stensen (Nicholas Steno) the great 17th Century Danish scientist, convert and bishop. Father Scherz tells me that the city of Copenhagen is putting up a monument to Steno (in connection with the University) on his 300th anniversary. Showing how times have changed, this reminded him of the great opposition there was some years ago to naming Stenosgade after him. Father is now bringing out a book in German presenting Steno's scientific discoveries in his own words; which he hopes later to have published also in English.

In speaking of remains of ancient devotions, he told of a whitewashed granite pillar in Ribe Cathedral toward which the good Lutheran people were accustomed to bow on entering the church. On hearing of this, a scientist got permission, removed the whitewash, and brought to light a medieval painting of Our Lady!

And this reminds me of my own much too short visit to the medieval section of the National Museum in Copenhagen, with its wonderful statues, altarpieces, rood crosses, etc. gathered from all over Denmark.

—As an epilogue to my stay in Denmark, on the ferry over to Malmö, Sweden, were two French Assumptionist Nuns with a group of English (or rather American)-speaking schoolgirls from the "French School" connected with Father

Ib Andersen's church in Hellerup. The girls spent the entire hour and twenty minutes entertaining themselves, (and us) with charades acted out on deck, to the delight of all, with great vivacity, ingenuity and histrionics!

(Continued on page 11)

Catholic Mission in Greenland Explained

COPENHAGEN (NC)—Father Ib Andersen took part in an hour-long radio debate here on religion in Greenland. Other participants were Bishop Westergaard Madsen of the Lutheran State Church of Denmark, Lutheran pastor Erling Boegh and an Adventist minister, the Rev. Jens Madsen.

The debate centered on non-Lutheran evangelism in Greenland since 1953, when Denmark's new constitution made Greenland an integral part of Denmark and ended the long-standing situation in which the Lutheran State Church had the sole right to work in Greenland. Father Michael Wolfe, O.M.I., became the first Catholic missionary to the natives of Greenland—all 23,000 of them at least nominally Lutheran—several years ago. He has recently been joined by Father Thomas Kileen, O.M.I. Both are priests of the Central province of the Oblates of Mary Immaculate in the U.S.

Father Andersen, challenged during the debate as to why Catholic missionaries are working among people who are already baptized, stated:

"It is not, of course, our intention to give rise to disagreement among Greenlanders. But it is unavoidable that the population of Greenland must face up to the fact that there is a split in Christendom. Christianity must be present among the Greenlanders in all its tragic disunity. The situation might inspire us to an effective ecumenical work."

Father Andersen initially had been asked by the Danish State Radio debate moderator if Catholics considered Greenlanders pagans. The priest replied:

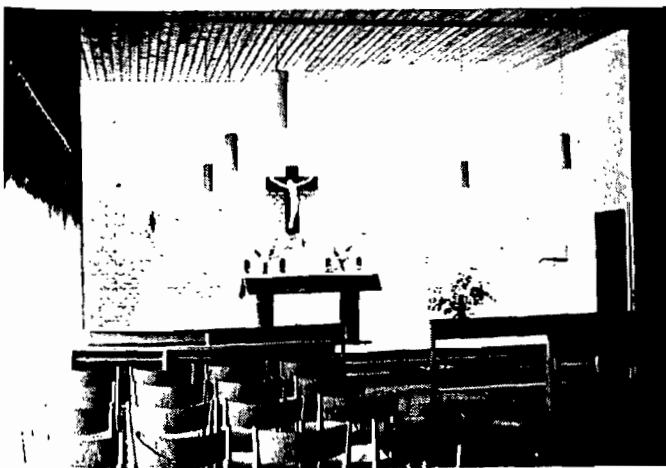
"Not at all! They are Christians and have received the teaching of Christ through the Lutheran Church, but the spiritual inheritance which Christ gave us is richer. Something was lacking, and we have come with that. You must remember that the Catholic Bishop of Copenhagen is responsible also for those Catholics who live in Greenland for some time.

"And on the other hand, the Greenlanders have a right to meet the Catholic Church. It must be present among them. For that reason Bishop Johannes Theodor Suhr (of Copenhagen) some years ago asked a congregation with experience in work among the Eskimos, the Oblates of Mary Immaculate, to accept the task. Two of their priests are now in Godthaab in Greenland."

Pastor Boegh maintained however that it is unnecessary for missionaries to "invade Greenland" as it gives the impression that the Lutheran Church has not done its job properly.

Bishop Westergaard Madsen defended the right of other Christian bodies to work in Greenland. Some people desire to restrict religions freedom on the island, he said. But he added that all he seeks is use of one weapon—the spiritual values that the Lutheran Church possesses.

Father Andersen said he understood the reactions against the new missionaries. The same reaction had taken place in Catholic countries when Protestant groups began missionary work, he said.



St. Mary's Catholic Church, Herlev, Copenhagen

FINLAND'S SECOND SPRING

SISTER M. KOSTKA, C.P.P.S. (World Mission)

His Excellency, William P. B. Cobben, Bishop of Helsinki, has visited the United States some six or seven times and is completely captivated by the warmhearted generosity of its people, as evidenced by their sacrificing support of the foreign missions. Each of his sojourns in the United States is tied up with some particular incidents and memories.

He recalls the first time he contacted the American people, back in 1938. During his stay in Detroit, a cabdriver who was taking Bishop Cobben to the Cathedral noticed his foreign accent.

"Where do you come from?" he asked.

"I come from a very small northern country—Finland," responded the Bishop.

"Ah," said the driver, "that's the country that pays its debts."

The cabdriver's statement sums up the only knowledge many people, even today, have of Finland. We are, therefore, happy to acquaint the readers with some of our more pressing problems. One of the most discouraging is working in a country that boasts it is the most Protestant country in the world.

What is the present position of the Catholic Church in Finland? How is the Church regarded by the Lutheran Finn? Almost always with respect, often with patient tolerance, and rarely with open hostility. Where any negative attitudes are manifested toward the Church, suspicion, ignorance, dislike or complete indifference toward religion are responsible.

Probably the most effective weapon that anti-Catholic leaders can wield is the printed word. The Finns are more than 99 per cent literate. Every Finnish home, no matter how simple, has a library. The Finnish mind is inquisitive, and here we come face to face with one of the Catholic missionary's major handicaps—the lack of Finnish Catholic literature.

Lutheran men of the cloth, those sophists who are most headstrong and controversial in their opposition to the Church, are also intellectuals. Many of them are teachers in the Finnish secondary schools, and in this position they contact large groups of Finnish youth. They may also spread their doctrine through various papers and periodicals which are the official organs of the Lutheran Church. "Littera scripta manet"—and after all has been said, it is the printed word which can be referred to again and again.

The Catholic movement, small though it is, is also strongly intellectual. Among those who have come into the Church in recent years serious students of higher learning form a large percentage. With the limited financial means at its disposal, the Church does all she can to propagate and explain the Faith:

Uskon Sanoma is a small Finnish bi-monthly devoted to the Sacred Heart League and the Apostolate of Prayer.

Kellojen Kutsu is the parish bulletin for the Helsinki parishes, *Sancta Birgitta* for the Turku parish. Both of these bulletins are written in Finnish and in Swedish.

The Dominican Fathers publish a literary quarterly, *Documenta*. Articles treating of religious controversy, questions of liturgy, criticisms of books and films are presented in both Finnish and Swedish.

The Catholic youth organization, *Juventus Catholica*, mimeographs a small quarterly paper, *J.C.*

But books relating to the Catholic Faith, religion books, stories of the saints and martyrs are entirely lacking.

The Sacred Heart Fathers, to whom the Church in Finland has been entrusted by the Holy See, and their fellow priests do not lose heart. The very fact that Catholic life, insignificant as it may appear, is allowed to continue is already a major achievement. And we may in no way draw a comparison between the advance of Catholicism in Finland and the spread of the Faith in pagan countries. Granted, conversions are few. But they are on the increase—for the ten or twelve who embraced the Faith during one year a decade ago there are now thirty-five or forty. This is growth, and growth indicates life.

The small number of Catholics, scattered as they are over the entire area of Finland, presents another formidable problem. It demands great sacrifices on the part of priests, who are forced to go long distances in order to bring the consolation of the Sacraments to a single Catholic living in some remote town. But to be the light of the world and the salt of the earth, salt that has kept its savor, every priest, Brother and Sister is happy to make any sacrifice.

Finland has many hospitals, good hospitals, but none of these are under Catholic auspices. If the Faith is to spread more rapidly, a Catholic hospital is a *sine qua non*. The Church has already succeeded in procuring several apartments for the use of the aged poor. But Sisters are needed to carry on the works of charity in a hospital and a home for the aged—we do not have enough Sisters to do this.

Language presents another hurdle to be overcome. Ninety per cent of the population speak Finnish, and this is not an easy tongue for foreigners to learn. Then there is the small but influential Swedish minority who also must be cared for. Those who enter the Finnish field must take a few years of language study before they are able to actively engage in church work. But, in spite of the near *impasse* presented by the Finnish language, the Church is determined to become a legitimate national institution. This will require great effort and prayer, for in Finland the national feeling is so tied up with Lutheranism that to be a Finn is practically synonymous with being a Lutheran.

Before the Reformation, practically all Christians in Finland were Catholic. It was during the Reformation that the Faith was lost and Finland became entirely Lutheran. But just as Cardinal Newman, in the midst of unpropitious conditions, looked forward to a second spring for the Faith in England so we, seeing how the position of the Catholic Church in Finland has changed during the past twenty years, dare to hope for a revival of the Faith in this northern country.

By what means do we hope to succeed? Principally, by making the Church known and appreciated and second, by breaking down prejudice. There are various ways this can be accomplished.

The Finn is a born admirer of art. The beauties of the Church's liturgy draw many non-Catholics to both morning and evening services. In their frequent sermons the priests never tire of expounding the stupendous mysteries of the Faith, especially Holy Mass.

With the American Oblates in Denmark (Copenhagen to Greenland)

In Copenhagen, life continues its process of development. After several years of waiting, Father Figge, Herlev's busy pastor, has moved into the new offices annexed to the Church-Hall. From now on it will be much easier to hold all parish functions in the one building.

After the evening Mass on Ascension Thursday His Excellency, Bishop Suhr confirmed a group of children and adults in Our Lady's chapel. His Excellency remained with Fathers Taylor, Smeenk and Figge for dinner.

Because of distances and the other inconveniences, it is not possible for many people to get to Holy Mass more than on Sundays. Father Figge, in order to give the mothers of the parish an opportunity to get together once a week, has a Mothers' Mass each Thursday morning at 10 A.M. One of the mothers volunteers to look after the children in one of the parish rooms. Thus the rest of the group can listen to Father Figge's short talk at the beginning of Mass. Afterwards coffee is served. The mothers bring their own "butter bread." There is always a good conversation for an hour over the coffee table. Many small problems concerning the Catholic religion are discussed. Then each mother gathers up her small ones and sets out for home on bicycle or bus.

Besides gathering children from all over the parish for catechism and helping with the many activities of the parish, Father Charles Smeenk, O.M.I., has been teaching catechism in the various classes at the French School of the Assumption Sisters and at the American School. Also he has been teaching religion to private groups who could not attend any of the classes at the schools. He can be seen driving the bus, serving as escort, driver, and chaperon of the young people of the parish to their various meetings and affairs. Once the new church-office building was finished, Father Smeenk got busy and saw that the whole house and basement got a good cleaning.

Father Smeenk is waiting for a replacement at the parish. This will enable him to open up a new territory in Denmark. [Ed.: at Viborg in Jutland]. (Later—Fathers Patrick Fennesy, O.M.I., new Superior of the Oblates in Scandinavia, and Alex Kons, O.M.I., have now arrived in Copenhagen.) Address: *Herlevgaardsvej 14, Herlev, Denmark.*

From time to time closed retreats are given, attended by both Catholics and non-Catholics. These are often conducted for the Catholic university students.

The *Studium Catholicum*, run by the French Dominicans, is a center of Catholic culture and information. These Fathers give frequent conferences and are sometimes called to lecture at the University of Helsinki. The well-stocked library of doctrinal and ascetical works at the Studium contains much to interest the inquiring non-Catholic, provided he can read and understand French, English or German.

The English school conducted by the Sisters of the Most Precious Blood from O'Fallon, Missouri, plays an important part in breaking down prejudice. The Christian education given at this school is appreciated by Catholic and non-Catholic alike. Instruction in the Lutheran religion is offered to children of that faith, but nearly half of the pupils prefer to attend the religion classes taught by the Sisters.

In September, 1961, the Sacred Heart Fathers opened an Inquiry Forum, which gives all of those interested in the

Norwegian Priest Finds Research Center

The Norwegian convert, Rev. Edvard D. Vogt, who was appointed Docent in the Sociology of Religion at the University of Bergen last year, has now formed a research center in this subject. The "Center for Cultural and Religious Research" (Christiesgate 16, Bergen, Norway) is a non-profit, scientific institution, formally erected in December, 1961. It is affiliated to the "Federation Internationale des Institutes de Recherches Socio-Religieuses et Sociales."

The Center is created to further the empirical study of religious phenomena, particularly within the Northern European countries, by studying the relevant theoretical problems, planning and carrying out research projects, participating in cooperative research projects, gathering an Archive of relevant documentation and a comprehensive Research Library, stimulating contacts and cooperation between students of religious phenomena, and furthering interconfessional cooperation in studying the causes of tension and the possibilities of reunion between different religious bodies.

Among the scientific disciplines which the Center hopes to serve, making them mutually illuminate each other, are, for example, History of Religion, Phenomenology of Religion, Psychology of Religion, etc., and especially Sociology of Religion—Church and Civil Law, Liturgical and Ritual Norms, Religious Art Theory, Social and Individual Ethics—Doctrinal Systems and Ecclesiological and Social Teachings of the various Religions, etc.—Philosophy of Religion, of Values, of Culture, of History, and, especially, Epistemology.

Father Vogt was formerly Professor of Sociology at the International University of Social Studies in Rome, and General Secretary of the "Institut International de Sociologie."

A council will be formed that will be responsible for the long-term policy of the Center, as soon as legal arrangements have been made for its incorporation. The property of the Center will till then be considered as belonging to the Catholic Bishop of Oslo.

Catholic Church an opportunity to become better informed as to her doctrine and discipline.

But as the work of conversion is a work of grace, we need the support of the prayers of good Catholics abroad.

(Continued from page 2)

In 1960 the first Catholic priest since the Reformation settled permanently in Greenland.

At the request of Bishop Nelson, Bishop Taylor went early this year to Sweden to prepare an Oblate establishment to care for the scattered Catholics of the Northern half of that country—heretofore cared for by only one priest.

The diocese of Stockholm, which comprises all of the 173,000 square miles of Sweden, is one of the most problem-ridden dioceses of Europe. Catholics total less than one half of one percent of the population and only about one fourth of them are native Swedes. The rest are refugees and immigrant workers.

The new Bishop of Stockholm has learned Danish, and also knows Swedish, French, German, Italian and Spanish, besides his native English. He has found many friends in the Scandinavian countries, and he says that he is very happy and grateful for the reception he has received from all the Danish and Swedish people.

ST. ANSGAR'S LEAGUE PRAYERFULLY WISHES OUR FRIEND, BISHOP TAYLOR, "MANY YEARS!"

"Our Paul" Ten Years a Priest

Aakirkeby, the 24th August 1962.

Dear Members of St. Ansgar's League,

Mr. Dwight has very kindly congratulated me on my ten years as a priest, and at the same time invited me to write something about those years which, incidentally, brought me up to the respectable age of 50.

As far as I can see from the names of the members, most of you wouldn't know who I am. I am Father Paul d'Auchamp. The League brought me to the States from Denmark in 1946 and paid for my studies for the priesthood. During the vacations I was welcomed in several of their homes. Some evening in May 1952 we met in order to ship me home for ordination. Besides more agreeable things I also remember myself thanking the members for their generosity while asking myself (silently): "How long will you keep up your gratitude?"—I dare say, I have prayed for my benefactors during every mass I have said. . . .

Otherwise, after ten years in the priesthood, I feel certain about only one thing: There is nothing I would prefer to being a priest. One changes during such a span of life; one will probably go on changing—for better or for worse. But I shall always want to be a priest.

My first three years as a curate at Nyköbing, Falster, were very happy years. I never was more happy: I loved my parish priest; I was fond of the congregation, and I had the good luck of being accepted especially by the younger people in the congregation—the parish priest naturally remaining the one to whom everybody looked in case of more serious trouble. Moreover, I had one lucky stroke: I was supposed to occupy myself more specially with the younger people. Most of them were of Polish descent and belonged to the first Danish-born generation. You will have observed the problems of such a group. In our case, they were serious, the ways and views of life being utterly different between Catholic Poland and Protestant Denmark. The parish priest encouraged me to bring as many as possible of these young people to Rome and Assisi—and the results were quite favorable. As Slavic people, the Poles have inborn tastes for color and forms; our young people loved Italy—and realized for the first time that their "native" religion and Church is grand in many human respects.

Seven years ago I was transferred to Denmark's most eastern island, Bornholm, as a curate at the town Aakirkeby. Here I'm alone in the rectory, the parish priest living at Rønne. The church is large and quite beautiful; the congregation counts 87 souls. From many points of view this transfer was an enormous change, especially as to the character of the feasible work. At Nyköbing I always had more than I could possibly get done; here I'm constantly on the lookout for something to do. Luckily the job as a travellers' guide followed me. I cannot get hold of the young Poles any more; one has to reach them through personal approach. But through our "Katolsk Ugeblad" and the Norwegian "St. Olav" and a couple of other weeklies (the ministers' and the teachers')



I get many more applications a year than the 100 of which I can take care. So I go south—to Ravenna—Rome—Assisi three times a year, three weeks each time. My last group consisted almost exclusively of Protestant religion teachers who were interested in the Christian antiquities. I made a Protestant minister, a close friend of mine, go with me. So between him and myself the teachers had all desirable opportunities to ask questions. . . . I remember the poor fellow expounding the dear old subject of Faith versus Good Deeds in the courtyard of the Vestal Virgins!

But with 3 times 3 weeks of travelling (and the ensuing correspondence) I still have a lot of spare time on my hands. During the summer I spend many hours every day in the church explaining the edifice and the Faith to non-Catholic tourists. "Rosenkranskirken" has quite a reputation; several thousand tourists come to see it every summer. Only this morning I have talked for two hours to 42 school children besides meeting some 10 grown ups.

The principal merit of the church is that it is built in a decent style, pleasing to normal Danish tastes. I'm very grateful towards the Dutch priest who built it, for that sign of good sense. (So often missionaries will import their national ideas according to the best colonial principles!) By so doing he has worked against the popular conviction: That Catholic spells foreign. Lately I received an important gift, a beautiful "Stations of the Cross" in fresco by the Finnish artist, Birgitta Recksen of Aabo. The story is this: When I was visiting the hotel of the Brigittine Sisters at Assisi, the madre, Sister Mechtildis, showed me a new "Stations . . ." which pleased me very much. Said I: "THAT would change my church from the nice to the beautiful." Said she (and swallowed): "Then I'll give you one." That was that. The artist paid Rosenkranskirken a visit, accepted the job—and returned last year before Christmas to do it. And everybody is happy about it.

(Rev.) PAUL D'AUCHAMP

2) Report on Sweden

(Continued from page 7)

Malmö, across the Sound from Copenhagen, was a pleasant surprise. The third largest city and port in Sweden, it yet possesses some handsome buildings and old, picturesque streets. The medieval, brick Petri Kirka is large, devotional and beautiful. The very contemporary Catholic church is most striking, and is one of the city's main tourist attractions. It forms a little village with its rectory, kindergarden, etc., which take up an entire city block. While I was in the church, the three nuns of the parish came in and started chanting the Little Office before the Blessed Virgin's Altar.

Lund, with its Cathedral (already mentioned on p. 5) and University, is only eight miles from Malmö. The Cathedral is a well-proportioned Romanesque building with traces of Byzantium and Lombardy in it as well, all built of squared, smoothed, and coursed stone with much carving (a rarity in Sweden, where most church building is of brick). Unfortunately the Sanctuary was closed off for renovation, but I caught a glimpse of the medieval choir stalls and the ikon-like altarpiece, which were very fine. (Of its other attraction I shall speak later—p. 24.)

Göteborg or Gothenburg, Sweden's second largest city and port (pop. 350,000) has handsome public buildings and the beautiful park of the Horticultural Society. Its only Catholic church (of Christ the King), which seats 200, has a very fine interior enhanced by unusual frescoes and by stained glass.

From Göteborg I started with the "Swedish Rhapsody Tour" (1) across the countryside. Swedish farms are built like ours, not around a courtyard as in Denmark; and the countryside is wilder and not so "manicured" as in Denmark.

We came to little Hedared Stave Church (the only remnant of Sweden's medieval wooden churches). Post-Reformation folk paintings cover the walls except behind the altar reredos, where there is painted on the actual wall planks a medieval "Coronation of the Virgin." The Altar Cross is a small processional cross from 1100. To the left, a lovely medieval statue of Our Lady and Child (with candles and flowers before it) balances the pulpit on the right, while a medieval censer hangs in the sanctuary! —Swedish graveyards, like those in Denmark and Norway, have something

in common with Spain: The graves are covered with *gravel* and each plot is edged with low bushes and flowers.

Among the old buildings in the open-air museum at Borås we were shown a sod-roofed "priest's house" where, in a village without a resident pastor, he could stay when visiting it twice a month; it also used to double as the *Village Hall*!

In Jönköping, capital of the Swedish match industry, I had to search around in order to find, in a poor and dingy part of town, the house which contains both the rectory and the Chapel of St. Francis. The chapel (accessible only by ringing the rectory doorbell) holds only 75, and there are two masses each Sunday—serving the Catholics of Jönköping and Huskvarna with a combined population of over 57,000 and a large outer district! Brother Francis told me that the two English Passionist Fathers are out all the time instructing the parish's 130 or more children, of all nationalities, who live at all distances from the church. But these children will grow up as Swedes and form the nucleus of future growth.

The next day I again visited the chapel and met Father Gerard, C.P. His parishioners include Hungarians, Poles, Sudetan Germans, Croats and a few Dutch! He said that the Croats are very good, but that many Hungarians are not too good Catholics, especially the young people, who had been denied Catholic training and had been exposed to Communist influence before emigrating.

The Passionists have opened a new Chapel (St. Gabriel's) in Tranås, where previously they had hired a hall. Already more people are coming to Mass, for they had said of the hall "It doesn't seem like going to church." Later a Chapel will be opened in Vätlanda. At the same time negotiations are almost completed for buying a new and more attractive property for St. Francis' parish itself, with plans for a regular and more adequate church (for the present chapel is too small).

All the Low Masses at St. Francis are in Dialogue, and the people themselves sing the *Missa de Angelis* at the High Mass. Conversions are slow, partly because of the dearth of native priests. There is leakage also, especially among Catholics living long distances from church. Mixed marriages, although often a danger, are necessary in Scandinavia—the alternative would be more dangerous.

The tour now visited the district east of Lake Vätter which was associated with St. Bridget (Birgitta) of Sweden. Through flat, smiling fields, we came at last to Vadstena and its famous Blue Church, mother church of the *Brigittine Order* and built according to directions received in one of St. Bridget's visions. Set in peaceful surroundings of lawns and tall old trees beside the lake, the Gothic Hall-church is no longer blue and is almost puritan in its severe simplicity. But it has kept much medieval statuary—Our Lovely Lady of Vadstena, St. Ann with Our Lady and the Christ Child, St. Bridget in Ecstasy, and various Crucifixes and altarpieces. On the present Lutheran altar are six candles and a Crucifix.

Behind the altar, and at a lower level, is the "Confessio" with the Shrine which contains the relics both of St. Bridget of Sweden herself and of her daughter St. Karin of Vadstena (the actual first Abbess). The shrine is still in honor, with four candles at the corners and a banner behind it, and



Medieval (now Lutheran) Mariakirken, Sigtuna

I was able to pray here for a few seconds for Sweden, Scandinavia and St. Ansgar's League. (In one wall of the "Confessio" are primitive confessionals—niches with benches where the monks sat and heard, through holes in the wall, the confessions of the nuns who stood outside the church).—The custodians of the church are to be honored for banning all commercialism from this place of pilgrimage—not even a postcard is to be had!

Behind the church is a lawn with excavations of the foundations of some of the abbey buildings (the monks' quarters, torn down by Gustavus Vasa to build his nearby castle with the materials). And beyond the lawn is the present-day home of the Brigittine Nuns in Vadstena, a fairly large building with a chapel with pointed windows at one end, and with fairly extensive grounds enclosed by a wall. The tour schedule did not leave me time, however, to pay a call on the Superior, Mother Lucia, who had founded their first American convent at "Vikingsborg" (in Darien, Conn.).

Following along beside the Göta Canal, we caught a distant glimpse of Ulvasa, site of St. Bridget's married life. Vreta Kloster, a former convent where several Swedish kings are interred, still preserves forty of its medieval choir stalls, as well as other medieval sculptures. The Lutheran altar held six candles and a large Crucifix as well as frontal and altar cloth, while a large, modern, Rood Crucifix stood above the entrance to the Choir. There are extensive excavations of the former convent's foundations.

In Linköping I was disappointed to find the medieval Cathedral completely closed for repairs. Set in a park on a hill, it is a long, noble, Gothic Hall-church of Geometric period (judging from the windows, in which a conscious effort had been made to make the tracery different in every one). Blessed Nils Hermansson (Nicholas Hermann), St. Bridget's protégé, who preached her funeral sermon here as bishop, is buried in the church, as is the intrepid Bishop Brask, the last pre-Reformation Catholic Bishop in Sweden. There is as yet, however, no present-day Catholic church in this city.

Arriving in Stockholm, I saw, of course, the usual tourist "sights," including the beautiful City Hall (in whose "Blue Hall" our fellow-American, Most Rev. John E. Taylor, O.M.I., was later to be consecrated Bishop of Stockholm).

I also visited the three Catholic parish churches—St. Erik's



The New: Our Saviour's, Malmö

(the Cathedral), St. Eugenia's and Annunciation. St. Eugenia's is the most artistic and historic—the first Catholic church allowed in Sweden after the Reformation, and built well over a century ago on funds supplied largely by Princess Josephine (granddaughter of Napoleon's Josephine Beauharnais). It is a dignified, classic building of the type and era of St. Peter's, Barclay Street, in New York, with some good paintings, etc., but was hidden away on purpose in a back street (Nörra Smedjegate) and no tower or bells were permitted. Now served by the Jesuits, it is the only Catholic church in the city's center, and is the one most frequented by tourists. The city wreckers, however, are approaching in the name of municipal development, and as soon as the city authorities can find a new site for the church, St. Eugenia's will be torn down. Funds are being solicited for a larger church and more adequate parish facilities.

St. Erik's, in the southern part of the city, was built in a German, Romanesque Revival style about 1880 and is an undistinguished edifice. The small Bishop's Throne looms large in the little sanctuary. —Annunciation parish (in the east) possesses a fairly large chapel in the basement of the house in which its five Dominicans live and work. This chapel has tasteful and liturgical fittings. —Each of these three churches holds about 200 people, and has four or five Sunday Masses, which, with the several institutional chapels of Stockholm, so far adequately hold the four or five thousand Catholics of the capital (whose population is over 700,000)!

At the time of my stay in Stockholm several of those whom I had hoped to meet were away, but I was able to make a call at the Chancery Office and had the great pleasure of meeting there Msgr. Hans-Henrik Von Essen, the Vicar General then in charge, who very kindly invited me to share his lunch. (His remarks are summarized elsewhere in this Bulletin, on p. 29). Msgr. Von Essen is a fine, upstanding Swedish convert of about 45 or 50, with graying hair, and a pleasant but decisive manner. His English is fluent and good, as he spent some years in England and Scotland.

From Stockholm I joined an excursion to Uppsala, Skokloster Castle, and Sigtuna. Our guide, an actor during the Season, dispensed varied information: On All Saints' Day the Swedes decorate the graves of their departed with flowers and lighted candles. A Swedish Lutheran Bishop is elected by the diocesan clergy and is consecrated by the other bishops (and he claimed Apostolic Succession for them). Swedish



The Old: St. Eugenia's, Stockholm

“WE NEED MORE MEMBERS AND SUBSCRIBERS”

Lutheran vestments change in color with the season. Confession is still in use among them but is "voluntary." (In various ways he also emphasized Sweden's preparedness against "neighbors to the east.")

At Old or Gamla Uppsala we saw the Romanesque church (a remnant of the former cathedral, whence St. Erik went out to his martyrdom) built on the site of the Pagan Temple (with its human sacrifices) which was the religious capital of the Swedish Vikings. On an adjacent mound Swedish kings were elected and dispensed justice well into Christian times.

In the nearby City of Uppsala are the medieval, Gothic Cathedral, the University, and the Castle (where the Protestant chapion Gustavus Adolphus' daughter, Queen Christina, resigned the Swedish crown in order to become a Catholic).

In the Cathedral (large and imposing, but suffering from an inept 19th Century restoration), and behind the modern, Lutheran altar, still stands the gilded Reliquary containing the relics of King St. Erik IX, Patron of Sweden. From the canopy over it hangs a crown, while below it (when I was there) hung two wreaths, one donated by the Catholic students of Uppsala University (who yearly on his Feast Day sing the Creed in Latin before the Shrine) and the other by the Lutheran parish. I knelt for a moment in prayer for Sweden.

(Later I was to visit the Jesuit house and Chapel at Uppsala and meet and talk with Father Lars Rooth, S.J., as described elsewhere—on p. 16.)

The tour now proceeded by boat to Skokloster Castle (now owned by cousins of Msgr. Von Essen); with the church of the former Cistercian nuns still standing beside it. —Then on to Sigtuna, at one time a Swedish capital. Here the ruins of St. Olaf's church were very impressive. The only church still in use is St. Mary's, part of a former Dominican Priory—the first brick church in Sweden. (It was the Dominicans who first introduced the use of brick into Sweden, and such bricks are still called "monk's bricks"). This church is full of medieval things, including a Rood Cross and two altarpieces—one for the Monks' Choir, the other for the lady's Altar in the Nave. (The Choir Altarpiece features a Coronation of the Virgin). Here I may remark on the reverent attitude and deportment which I noticed among Swedish Protestants (even children) when visiting a church (even while sight-seeing there).

I also spent two wonderful days in Visby ("City of Ruins and Roses") on the Island of Gotland out in the Baltic Sea. Here medieval and renaissance houses shelter modern hair-dressers' and drug stores, etc.; and bicycles and Volkswagens climb the narrow, cobbled streets past picturesque and vari-colored one-storied cottages. The whole ensemble is enclosed in medieval city walls, still largely intact. All but one of Visby's medieval churches are in ruins. The largest were the Dominican church (St. Nicholas', in whose ruins an open-air Mystery Play takes place in the summer) and the Franciscans' (St. Karin), while octagonal Holy Ghost Church had an upper floor on which hospital patients could hear the services through a hole in the ceiling of the lower church.

An excursion out into Gotland's countryside brought us to the ruins of Roma Kloster (where the Cistercians had taught the medieval farmer-merchants of the island a better farming technique); to still intact Väte Church, built by a rich merchant, with medieval wall paintings and sculpture, etc.; to a seasonal fishing village with a small chapel where the

fisherman could pray for good luck in their fishing; and to a large, Viking "ship grave" outlined in stone. There is one Lutheran minister for every four Gotland parishes. Unfortunately the one Catholic priest of Gotland was away from Visby during my visit, so I could not get in and see the Catholic chapel in its medieval house.

Back in Stockholm, I had a chance to see the large, modern, Lutheran Engelbregt Church, built c. 1914. The beauty and spirituality of this edifice, set on a height, made a deep impression on me. The outside soars up to the cross atop its high tower, while in the interior every detail is lovingly thought out to achieve an effect of deep reverence. On the altar are six candles, and behind them seven silver discs like Byzantine rhipidia, the middle one bearing a Crucifix. Above the altar are bas-reliefs from the life of Our Lord, while higher up are beautiful frescoes—the central one being a huge Adoration of the Cross, with the Crucified in the middle, and crowds of angels (above) and men (below) bowing low on either side.

The time now came for me to leave Sweden, and as the night train started north on its long journey to Norway's Trondheim, the spires of Uppsala Cathedral seemed to nod "good-bye" as the train passed them.

(Continued on page 22)



Stockholm. Engelbregtskyrkan.
Modern Lutheran Engelbregtskyrkan, Stockholm

"SCANDINAVIA PLEADS FOR MASS STIPENDS"

American Oblate Developments in Greenland

(Copenhagen to Greenland)

1. *Father Killeen, New Arrival*

"The fact that I am working on the 'line' has made it possible for me to cover Northern Greenland while Father Mike takes care of Southern Greenland. By working on the 'line', I have been able to visit the villages on the West Coast as well as on the East Coast."

This is the first report from Father Tom Killeen, O.M.I., missionary at large, as he begins his apostolic career out on the icecap of Northern Greenland. In late August, 1961, Father Tom sailed on the Umanak for Godthaab. There he joined Father Mike Wolfe, O.M.I., for a little over a month. Under Father Mike's guidance he learned about the history, the customs, and the everyday living of people in Greenland. With the help of tape recordings he made his first steps in learning the difficult Greenlandic, or Eskimo, language.

The "line" is the DEW line, the radar defense of America. By working out of the air base at Søndrestrømfjord, Father Tom finds himself taking care of a large parish. By ship he has sailed down the fjord to the coast where he visited the towns of Christianshaab, where there is a Catholic doctor, Egedesminde, Holsteinborg, and the Eskimo village of Itivleq. Perched high on a mountain above the Eskimo village of Itivleq is Dye I, the radar base. From Søndrestrømfjord Father comes to this base by helicopter. Out of the center of Greenland the packed snow, or icecap, rises to a height of 10,000 feet. On this vast desert of snow are placed two more radar stations. They are manned by Danish and American workers and technicians.

Shortly after Father's first trip out, one of the men cornered him and asked him how much time he had. Father answered that the plane was leaving in 30 minutes. "Okay, Father, in 30 minutes, then, tell me about the Church. All my friends are Catholic, and I want a lot of questions answered about the Church."

At one of the Masses Father discovered a young Danish worker. When questioned afterwards as to whether he was a Catholic the Dane answered in the negative, but added immediately that he was so happy to see the priest come in his friendly fashion, that he thought he would go to the service.

After instruction Father tells the men that he is now going to offer the Holy Sacrifice of the Mass. Usually only the Catholics stay for this. Because, however, of the number of Danish workmen, Father has begun to hold a service also in Danish.

The last base Father Tom cares for is on the East Coast of Greenland. The name of the island on which this base is placed is called Kulusuk. The Eskimo people here speak a somewhat different dialect from that spoken on the West Coast. Father Tom mentions that these people are poor. They have no electricity or comfortable homes and many people live in one room. The result is that the younger people go to the barracks at the airstrip where there are lights, music, dancing and food. The influence on the moral life of these people is catastrophic. Father Tom has become a good friend of the Danish supervisor of this village. The supervisor and

his wife have told Father that anytime he comes to work at Dye 4, he has a home with them. Together they will try to get some sort of tents or barracks to set up as a center for the younger people of the village. The young people are the future of any country and the same holds true of Greenland. On all sides the complaint is heard that not enough is being done to care for the teenagers of this vast country in the Arctic. Both Father Mike Wolfe in Godthaab and Father Tom Killeen along the Northeast and Northwest Coasts are seriously studying what they can do to safeguard the morals of the excellent Greenland youngsters.

LATER: Father Tom Killeen is planning to move to a completely Greenlandic village this summer (1962). Father Tom writes about this new foundation in Itivleq: "Living is very cheap in Itivleq. The food consists mostly of fish—cod, salmon, chard; seal venison and whale in the winter. In fact the small store there carries only a few tasteless essentials. The one big expense will be kerosene, which has to be sailed over from Holsteinborg. I will be the only one having such a luxury in the village, as they use only coal. I do hope that this high living of mine will not be a source of scandal to the local folk. However, living there is not any harder than it was on the farms in the Midwest in the 30's. The chance to learn and use the language is wonderful. Only three out of three hundred can speak Danish with any fluency. And just to show you, they thought I spoke wonderful Danish and were surprised to hear that I was an American. They speak Danish as a foreign language and would rather not use it. Itivleq is a small town, a large village, but sits on a well fished fjord. Fishermen come from all over the district to fish there, so it will be a good place to get to know many people. However, the main town of this district is Holsteinborg, which is about the loveliest place in Greenland."

2. *Father Wolfe, Old Timer*

Father Mike writes: "April 10 was a great day for the mission. We marked off the site for the house on 'Oblate Knoll.' It will sit there perfectly—with plenty of room all around it on every side, as it would be impossible to build another house on what is left of the knoll, and yet there is room for an addition if we ever need it. The workmen will begin to dynamite out the place for the foundations and part of the first floor this week. They will pour concrete in May. It's been a year and a half since we decided on the spot, but what a lot of complications in the meantime! But, thank God, things should move smoothly from now on."

On May 30 Father Mike wrote that, "the blasting is all finished at the 'monastery' site. They plan on starting the foundations this week or next. So far so good. Keep your fingers crossed and keep praying."

Even though this means that Father Mike Wolfe, O.M.I., and Father Tom Killeen, O.M.I., will spend another year in tents, it does indicate that the work of the mission is continuing and is not stopped.

During the summer Father Mike will be busy visiting the "parish" in Southern Greenland. When the thaw comes, a large number of Danish archaeologists will arrive in Green-

Diocese of Stockholm Sept. 1, 1961-Aug. 31, 1962

On July 21 His Holiness Pope John XXIII named Father John E. Taylor, OMI, Bishop of Stockholm in Sweden. Bishop Taylor is known to the readers of St. Ansgar's Bulletin on account of various news items covering the OMI-activities in Denmark and Greenland during the past few years. On the occasion of his appointment Bishop Taylor wrote to Archbishop Müller, the 85 year old former Bishop of Stockholm, who wrote back to say how deep remains his affection for everything to do with the Church in Sweden. Archbishop Müller devoted some thirty years of his life as Bishop to Sweden and did a tremendous work in establishing the Church as it exists to-day. On the same day of his appointment Bishop Taylor wrote also to Bishop Nelson, OSB, who is well known to the members of St. Ansgar's Scandinavian Catholic League. Bishop Nelson has retired for a rest-cure to a convent in Switzerland. All the readers shall remember what Bishop Nelson has done to make the Church in Sweden known in America over the years. In spite of failing health Bishop Nelson gave himself up without stint for the work of God. The readers would do well to remember these two apostles in their retirement.

Since our last Report several events of interest to the readers can be noted. I would like to mention them here briefly.

A chapel dedicated to St. Joseph the Worker was blessed in January by Bishop Nelson in Rallsta near Västerås. It is chiefly used by the many Italian workmen who are attached to the big industries in Västerås.

On a tiny island in Lake Mälaren—from where you can get a glimpse of Björkö where St. Ansgar first landed—a small chapel has been falling slowly to pieces for many years. Bishop Wittler of Osnabrück, Germany, became aware of the fact and made it possible for the Diocese to have it repaired.

In February the Apostolic Delegate Archbishop Heim laid the foundation stone of the monastery of the Carmelite Sisters in Glumslöv. This historical event was attended by Bishop Nelson, OSB, as well as by Bishop Suhr, OSB, from Copenhagen.

On April the 29th Abbot Oswald Eaves, OSB blessed a new chapel in Tranås, belonging to the Passionist Fathers. It is dedicated to St. Gabriel, CP, and fills a great need.

land to dig in the ancient ruins to be found in this arctic land. Each year Father Mike is invited to lend a hand with these excavations. Father Tom Killeen writes: "This is really quite an opportunity for him to work out with the 'pros' on the churchyard." There will be tourists along the way to say Mass for. Also another Catholic woman has been discovered at the cryolite mines in Ivigtut. Then there are a few more Catholics here and there along the way down to Juliachaab.

It should be a very interesting summer for the two young missionaries as they go their separate ways on this vast island, making every effort to come in contact with as many of the inhabitants as possible. Within a brief period of time, both of them have become well adjusted to living in this land of snow, ice and charming, warm people.

Address: Box 51, Godthaab, Greenland.

On the feast of St. Bridget, October 8, 1961, Father Ake Westerdahl, one of our few Swedish-born priests, was suddenly called to his reward. His death meant a great loss to the Diocese. R.I.P.

During the past year several new priests have arrived from abroad: the RR. J. Bencsik SJ, H. Seiler SJ, P. Feussner SJ and E. Stewart, OSB. Bishop Nelson's last official act as Ordinary of the Diocese was to ordain the Rev. Martin Schmid who has now arrived in Sweden. As the readers will realize, Sweden is still entirely dependent on priests who are prepared to leave their own country, learn a new language and settle here.

One of the Jesuit fathers already working in Sweden, W. Köster, has started a Catholic University Centre in Gothenburg.

Last year also saw three priests' jubilees: the Rev. W. Wehner, SJ, celebrated his 30th anniversary as parish-priest of St. Eugenia, the Right Rev. Mons. W. Meijerink had been 50 years in Sweden, and the 70th birthday of the founder of the Salesian house in Stockholm, Fr. H. Burczyk, SDB, gave his many friends an occasion of uniting towards a gift to help the Fathers erect a home for boys. Father P. Glogowski, SDB, has now succeeded Fr. Burczyk as Rector of the Salesians in Stockholm.

As members of the League will readily understand it was a special joy for me to take part in the centenary jubilee of the parish in Gothenburg in August, which was preceded by the blessing of the newly erected "Queen Astrid's School" by the Apostolic Delegate. The school is a simple but beautiful modern building; the forms are sunny and light and the School Sisters of N.D. who are in charge are, naturally, delighted with the new premises.

The pilgrimage in honour of Our Lady in Oskarström in September was led by the Apostolic Delegate Archbishop Heim. I was present for the first time at this moving event to which Catholics also came from Denmark. I am now looking forward to leading the annual St. Ansgar's pilgrimage to Björkö: the pilgrims travel by steam-boat and High Mass will be sung in the open.

During the past summer we had the great pleasure of a visit from John T. Dwight of New York. It was stimulating to talk to this efficient member of St. Ansgar's League.

Last, but not least, I wish to thank all the readers for their prayers and for their generous donations of Mass stipends. I should like to bring home to them once again how much this, in fact, means to the priests in Sweden: I frankly do not know what we would do without them.

JOHN E. TAYLOR, OMI, Bishop of Stockholm

(News of Norway) SAIH, the Norwegian committee of World University Service, has contributed Kr. 140,000 to finance the first floor of a 3-story faculty and library building now under construction at Pope Pius XII College in the British protectorate of Basutoland.

With The Jesuits at Uppsala

On Monday, July 2, 1962, I entrained for Uppsala, and after visiting its Cathedral, called on the Jesuits at St. Johannesgatan 5B. Here they own two apartment buildings, one of which they rent out, the other housing the Jesuit community. In the front basement of this building is St. Lars (Lawrence's) Chapel (holding about 50), a tasteful, liturgical place that serves the Catholics of Uppsala and its University. (The Stations of the Cross, in tile, are by a Swedish artist.) Up above live Fr. Gerlach, S.J. (the Superior) and Fr. Lars Rooth, S.J., Editor of "Credo." The dining room overlooks a secluded garden in back with a lovely birch tree.

Father Rooth, a quiet, intellectual, dark-haired Swede of about 40 (who spent a couple of years in New York in the 1940s and became a convert there), took me to his room and spoke somewhat as follows:

"Our Community has been in this house for twenty years, and has been in Uppsala for even longer. Our activities are widening. Because of the presence of the University here, we have, perhaps, the greatest opportunity of any of the Catholic groups in Sweden.

"But for this we need to expand our facilities. Our chapel is already too small for the 200 Catholics in Uppsala (town and University), and we have no meeting place large enough for what we are starting to do, nor living space enough for priests, which we shall need. So we are looking over possibilities—especially of finding extra property.

"For 1) we have started an Institute: Catholic professors and writers etc. from all over are invited to come to us and give lectures (to members of the University and the public) for a month or so. This project is looked on with a kindly eye by the University—with whom we are on good terms.

"2) It is planned that, when priests come from outside to join the Swedish diocese, they shall stay with us for a year—to learn the language and, especially, the customs and history of Sweden.

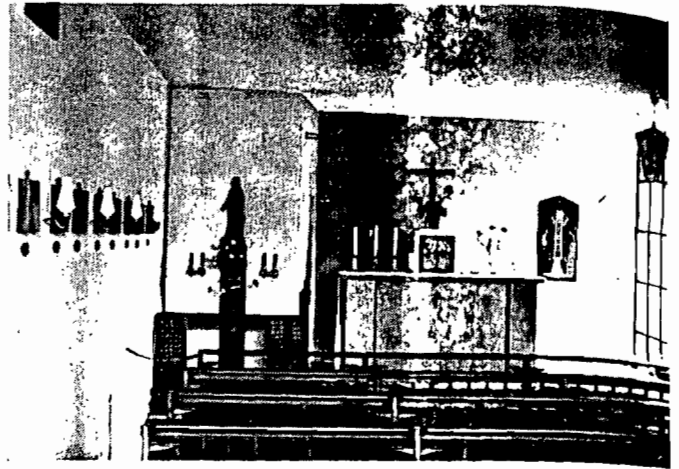
"3) Convert ministers frequently go on to further courses at Uppsala in order to equip themselves to make a living in teaching and scholarship, and we wish to be able to lodge them during this period.

"Eventually we hope that a distinguished, well-equipped group may gather in Uppsala, which might, perhaps, provide something like a Catholic theological faculty equal in ability to the Protestant theological faculty of the University, but events will determine what line this development should take."

There has also grown up an informal dialogue between these Jesuits and some of the University clergy and professors, which aims not at immediate reunion, but rather enables each side to know the other better so that a more accurate assessment of difficulties can be made.

The University is not closed to Catholic ideas. It accepted a thesis on The Kingship of Christ as evidenced in Scripture and the first Christian centuries—written by a man who soon became a Catholic. (He passed his Doctorate with such flying colors that he automatically became an Assistant Professor, and is now trying to establish a Chair of Patristics at the University!)

But fine work is also being done at the University by



St. Lar's Chapel, Uppsala, Sweden

men of more Evangelical views: A recent thesis accepted from one of these was on oral teaching and the written word in rabbinical teaching and in the teaching of the Apostles—in which he exalts the role of *oral* teaching above the written word, and makes the Apostles its authoritative exponents in succession to the Sanhedrin (who exercised this authority over rabbinical teaching!).

Father Rooth does not think that the High Church movement can settle comfortably down within the Swedish Lutheran State Church as it did in the Anglican Church. There is not the same tolerance of it, nor any tradition of compromise or "inclusiveness" in Swedish Lutheranism. He thinks that the reason for this is the fact that the Anglican Church originally started as a schism only, while the Swedish Church started with a doctrinal break with the past.

The High Church people who are approaching Catholicism will, he thinks, have to fight for their position and thus get closer and closer to the Catholic Church. (This view is contrary to Msgr. Von Essen's feeling about the High Church—see p. 29—but on the other hand there are several definitions of "High Church," as below.)

The foregoing is, of course, true only of those who are interested doctrinally. There are others, of course, who are merely interested in vestments, ceremonies etc.

Finally, the foregoing is not the *common* meaning of "High Church" in Sweden. In Sweden the term refers to *any traditional Lutheran* even of the strictly Evangelical type—as against the *majority* of the ministers, who are either Modernists or are subservient to the State.

This distinction came particularly to the fore during the controversy on admitting women ministers. Father Rooth thinks that this was mismanaged by the High Church party. Instead of trying to prove the inadmissibility of women ministers from Scripture (which Father Rooth thinks impossible to do), they should have protested against State interference with Religion. For, after the State Church convocation had vetoed the measure once, the Riksdag—egged on by the Socialist government and the women's organizations—passed it again; and the government then advised the church to elect the "right people" to the convocation

The Church in Sweden Today

REV. JOHN MAGUIRE, C.S.C. (*Ave Maria*)

Sweden, once as Catholic as the rest of Europe, was lost to the Church at the time of the Reformation. From then on, Lutheranism has been the official religion of the state and the vast majority of Swedes are members of the Lutheran church.

Catholics, banned by law from Sweden until 1876, even today make up only a microscopic fraction of the total population of the country. Of some seven and one-half million Swedes, only about 26,000 are Catholics. But, as noted recently in issues of the French Catholic biweekly *Informations Catholique Internationales*, several incidents have occurred lately which have made Lutherans somewhat uneasy about the presence of the Catholic Church among them.

Towards the end of 1961, the conversion to Catholicism of one of the most prominent members of the Swedish Lutheran Church, the theologian Stig Lindholm, became public. The reaction throughout Sweden was both strong and spontaneous, for Lindholm had been one of Lutheranism's catechetical experts, author of several manuals of religious instruction and a frequently mentioned candidate for a bishopric within the Swedish Lutheran Church. His conversion became even more disturbing to Swedish Lutherans when several ministers announced that they would follow his example and join the Catholic Church, or at least would formally withdraw from the Swedish state church.

In an effort to understand the motives which would lead Lindholm and the others to defect from the state church, the Swedish daily newspaper *Svenska Dagbladet*, quizzed several dignitaries of that church on their reaction to Lindholm's move. Their answers, although varied, had several interesting points in common.

Several took note of "Catholic-like tendencies" which have arisen in the Swedish Lutheran Church, especially the adoption of various Catholic liturgical practices. To Gert Borgenstierna, Lutheran Bishop of Karlstad, the defection of Lindholm is a signal for the Swedish church to eliminate all such Catholicizing trends within it because they carry with them certain doctrinal attitudes opposed to Protestant principles. Further, Borgenstierna went on, the Swedish state church must react positively to the inroads of the Catholic Church in Sweden instead of continuing to tolerate it in the name of religious freedom.

To Swedish Lutheran Bishop Bo Giertz, the present crisis within the Swedish church stems from the 1958 decision of the Assembly of the Church of Sweden to accept women

as ministers and pastors. This decision, according to Giertz, undoubtedly convinced many that the Swedish Lutheran Church was no longer true to the teachings of Christ and of the Bible and forced them to turn elsewhere in their quest for religious certainty. Although Giertz foresees still more defections from the state church, he expressed the opinion that it is better for those who doubt to leave the church rather than weaken it from within. But defections such as that of Lindholm should make Lutherans honestly analyze the actual weaknesses of the Swedish church.

Lutheran theologian Tore Heldtander's views closely paralleled those of Bishop Giertz. Within the Swedish Church, there are strongly conflicting theological trends. It is imperative that the Swedish church purify itself of all Catholic influence, return to the true Lutheran tradition, and then make its pastors profess the Evangelical faith. Heldtander said. Those who will not must take the consequences of their decision and withdraw from the body of the state church.

Echoes of the disturbance within the Lutheran state church caused by Lindholm's conversion to Catholicism were heard early in December when the Swedish Lutheran Bishops issued a pastoral letter on the subject of marriage and divorce.

In *Svenska Dagbladet*, Swedish daily newspaper, Lutheran pastor L. Jönsson challenged the very principle of the pastoral letter. The Lutheran Bishops were, in his mind, trying by this means to lay claim to an authority comparable to that of Catholic Bishops in order to counter the influence of the Catholic Church in Sweden, an influence due in large part to the inflexible firmness of Catholic doctrine.

But the Lutheran Bishops were not without defenders. In reply to pastor Jönsson, the Lutheran theologian Gösta Nordquist pointed out that Protestant doctrine on marriage, at least as it is presented by pastors, is certainly not consistent. And such doctrinal difference within the state church is one of the reasons why some Swedes are turning to the Catholic Church. Hence the need for the Lutheran Bishops' pastoral letter restating the true principles of marriage.

That there is a crisis within the Swedish Lutheran state church seems certain from the reactions to Lindholm's conversion to Catholicism and the recent pastoral letter of the Lutheran Bishops recalling the sacredness of marriage. How deep this crisis is, how long it will continue, what its ultimate effects will be on the Catholic Church in Sweden are questions to which definite answers cannot yet be given.

Although the controversy stirred up in Sweden by Lindholm's conversion recalls to mind the 19th-century Oxford Movement in England which followed Cardinal Newman's conversion to Catholicism, only time will tell how true a parallel actually exists.

On the one hand, it would certainly be premature to expect any mass conversions to the Church at this time in predominantly Lutheran Sweden. On the other, it is not likely that many Swedes will heed Lutheran Bishop Borgenstierna's cry that Sweden must stop tolerating Catholics in the name of religious freedom.

JOHN T. DWIGHT

"WE NEED MORE MEMBERS AND SUBSCRIBERS"

Most Rev. Fulton J. Sheen, D.D.: Sermon at the Consecration Of Most Rev. John E. Taylor, O.M.I., D.D., in Stockholm on September 21, 1962

*"Go out and stand there in the Lord's presence; the
Lord God Himself would pass by." (III Kings 19:11)*

This ceremony opened with the question to the consecrating prelate: "Have you the mandate?" i.e., Do you have the authority from John XXIII, the successor of St. Peter, to consecrate Father Taylor, a successor of the Apostles?

The reason is obvious: Imagine a powerful dynamo erected to supply light and power to a city. Now suppose a copper cable were laid 200 feet away from the dynamo, or 1,000 feet or 1,500 feet? Do you think that there would ever be a communication of light and power? The cable would have to be attached to the dynamo, would it not, if there was to be a transfer of energy?

Well, it is like that in Christianity. The Dynamo of Redemption is Christ, the Son of God. Any religious organization which started 200 years, 1,000 years, or 1,500 years after the Incarnation and Pentecost, would lack contact with the Light of Truth and the Power of Sanctification which is Christ. It would not be close enough to the Son of God made man. The connection must be apostolic, i.e., Go back to Christ and the Apostles.

Here is the reason why the consecrating prelate is asked: "Do you have the mandate?" That is, has there been authorization for this consecration? Has there been a continuous cable of authority extending from John XXIII, through Pius XII, through Pius XI—back to Peter and the other Apostles and through them to Divinity Incarnate.

May we humbly present two spiritual reflections?

- I. The first to His Excellency, Bishop John Taylor
- II. The second to the people of Sweden

I

Your Excellency, you must feel the terrible burden this Consecration lays upon you.

1. Out of a population of 7 million people, you have only 30,000 Catholics, and of these only 6,000 are native born.
2. You have only 60 priests—we have that many in some of our parishes in the United States, and only 8 of your priests are native.
3. You have only 19 parishes in all Sweden; in New York City alone we have 402, and one of your parishes is the same in size as England and Wales.
4. You have only 3 Catholic schools.
5. You have only 183 Sisters.

To add to your sorrow, you look to the past history of Sweden, and realize it once had 2,500 parishes.

In the face of this, you are apt to be like Elias, who came to the cave of Horeb, where his spirit matched the darkness of the cave. Speaking to the Lord, he answered
"With zeal have I been zealous for the Lord God of hosts . . . and I alone am left." (III Kings 19:10)

This is the first time "Lord God of hosts" is used in Scripture, and it contrasts so much with the loneliness of

Elias as he lamented the burdens of his ministry.

"Then word came to him to go out and stand there in the Lord's Presence; the Lord God Himself would pass by." (III Kings 19:11)

God spoke to him not in the earthquake, or the wind, or the fire, but in the gentle breeze.

Elias had said that he was alone; God reminded him that there were seven thousand others who were loyal to Him. (Verse 18) If the veil that hid the secret life of Israel could have, at that hour, been lifted, he would have seen how little reason there was for his despondency. There were many other witnesses that could come forth out of obscurity to show that the work was not in vain. We little know what God is doing underneath the surface at the secret heart of society, when appearances seem most unfavorable.

Bishop Taylor, this is apt to be your feeling as you begin your shepherding in this country. In a population of seven million your few schools are hidden away; your churches are small and impoverished; you have no material means with which to build up your diocese. As all your psychological instincts bid you to despair, there comes word in this ceremony:

"Go out and stand there in the Lord's Presence; the Lord God Himself will pass by."

For a moment, you might have expected God to have manifested His Power in the mighty ways that men know. The earthquake of a national celebration, the fire of enthusiasm of all the people of the city, the wind of publicity announcing the fact that you are the first Bishop consecrated in this country since the Reformation. But the Lord is in none of these showings of power.

Rather, there comes the whisper of a gentle breeze. The Breath of the Holy Spirit overshadowing you, as three times in the ceremony are repeated the words:

"Receive the Holy Spirit."

Filled with the Holy Spirit, there comes to you the

assurance of blessings as there came to Elias as he was told that the Lord had seven thousand; so there is always a remnant. (Rom. 11:4-5) The gates of hell shall not prevail against the Church. God has His secret ones unknown to men.

So in Sweden, you have more followers than you suspect. You may not see them with your eyes, but the Lord sees their hearts. Thirty thousand there are here who say with you in each Mass: "This is My Body; This is My Blood." But over and above them, there are hundreds of thousands who love Christ deeply, and who would love Him more; who have received the Sacrament of Baptism and would like to receive some of the other six Sacraments; who would like to know more about their history, who yearn to awaken from a long sleep or amnesia and be one again with their early tradition, which stretched unbroken to Ansgar in the ninth century.

You are not alone. A gentle breath is sweeping over the land—the breath of the Holy Spirit in this consecration. Secretly hearts are melted to repentance, faith and obedience. Despair not. Sweden is beginning its *Second Spring*.

II

A word now to the people of Sweden.

This consecration ceremony which took place hundreds of times in your history is today something new to you. May I explain its meaning in terms of the sick woman of the Gospel, who came up behind Our Blessed Lord and touched the hem of His garment saying:

"If I can touch even the hem of His cloak, I shall be healed." (Matthew 9:21)

This good woman did not touch His Feet, as did Magdalen, nor His Hands as did Thomas, nor His Lips as did Judas, nor His Breast as did John. She merely touched the hem, or better still, one of the four tassels or tufts of scarlet woolen cord attached to the four corners of the outer robe, which reminded the Israelites of the Law. (Numbers 15:38) She may never even have seen His Face until she was healed.

It was only a furtive touch, and yet filled with assurance of being healed. All she wanted first was health, not necessarily the Healer. Faith was preceding Love—Love would come later.

But when that woman touched the hem, she touched the garment, and the garment touched His Body, and His Body was that Holy Human Nature in which Divinity dwelt corporally. She set up a chain reaction which ran from a few tassels or a hem up to the Power of Heaven itself. She did not know how much she contacted:—

A child who drops his rattle from a cradle does not know that he affects, in some way, the most distant star.

A stone thrown in the ocean causes a little ripple which touches its farthest shore.

The scientist fumbling with nature is in contact, whether he knows it or not, with Nature's God.

In like manner, all Sweden today in this Consecration has touched only the hem of the garment of Christ, but actually is touching the Church throughout the world.

As that woman contacted the Body of Christ when she touched the hem, so too, you good people of Sweden, as you witness this ceremony, which is the hem, are contacting the Mystical Body of Christ, which is the Church.

As Christ chose a human nature, or a body from Mary overshadowed by the Holy Spirit, through which He taught, governed and sanctified, so He prolonged His Incarnation into His Mystical Body, overshadowed by the Holy Spirit on Pentecost, through which He still teaches, governs and sanctifies. Therefore, He, through the Church, teaches infallibly, He governs with the Divine Authority, and He sanctifies with the Holiness of God.

Today you have wet your feet in the surging tides of the ocean of Christ's Love in the Church.

You have put yourself in communication with your past when 2,500 Catholic churches in Sweden contained the Real Presence of the Body, Blood, Soul and Divinity of Our Lord and Savior Jesus Christ.

You touch a hem, and find that faith is not national, but supra-national, as you are made one with the Church all over the world—the word "Catholic" in Greek meaning world-wide. That garment, whose hem the woman touched, was stripped from the Body of Our Lord because it localized Him to a people, to a particular culture, to a race, to a nation. Divested of those narrowing credentials, He became the Universal Man on the Cross, that all "frontiered hearts might see, it was not life alone. He gave, but country, up for man." . . .

What a blessed day this is for Sweden when a window is open unto the world.

Oh! Let it not be said: "There has stood One in the midst of you Whom you know not."

To all who have woes; to all who have tasted pleasure and license and flesh, and grew emptier every day; to those who have leaned on the staff of material prosperity and found that it pierced their hand; to those who feel a satiety and a fed-up-ness with all the honied treasures of their body spent and no new life to show; to those who feel a civil war going on in their soul, and are anxious to embrace a Cross that promises a Resurrection; to all who by escaping the Cross, make a harder one of inner disgust; to all who in moments of jaded passions feel the Finger of God stirring the soul; to all who if they feel not the presence of God in white grace, nevertheless, feel the absence of God in black grace, to all whose weariness of life makes them want to throw themselves into the Heart of Christ, may I say on this, the most glorious day in Sweden's modern history:


Stand not unhealed near the hem!

St. Ansgar's Mass Cards



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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 \$2 offering is requested for a Low Mass. A \$5 offering for a Sung Mass would be of great help to these priests in Scandinavia, where they 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 John E. Taylor of Stockholm, Sweden:

"I wish to thank all the readers . . . for their generous donations of Mass stipends. I should like to bring home to them once again how much this, in fact, means to the priests in Sweden: I frankly do not know what we would do without them."

From Rev. I. Hansteen Knudsen, Sec'y of the Diocese of Oslo, Norway:

"We are absolutely dependent on your Mass stipends: We Norwegian priests receive only \$5 a month salary, aside from bed and board, and we have to pay \$2 out of the \$5 each month for Income Tax!"

From Bishop Cobben of Helsinki, Finland:

"Your generosity in always remembering our needs is appreciated by me, as well as by all my fellow-workers here. The Masses will be said at once."

From Bishop Ruth 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!"

The Norsemen at Constantinople

(*Byzantine Catholic World*) One finds at the beginning of the IXth Century some Christian communities in the region of the Baltic Sea and along the banks of the Dnieper as far as the Black Sea. The Norsemen, who extended their pirate excursions to the west as far as England and France, and to the east as far as Byzantium, were well known at that time for their love of battle and war and because of these qualities were highly esteemed by the princes and the dukes that they met in their travels. Even the Byzantine emperors deeply appreciated their talents as warriors. In fact among the mercenary troops of Eastern Europe at that time, the Norsemen constituted the largest group. At Byzantium and also in the regions bordering on the Black Sea these Norsemen came in contact with the Christian religion, and a certain number of them were converted during their period of service with the imperial army. In Constantinople itself there was a Norse national church dedicated to St. Elias.

RT. REV. MSGR. JAC. BRUNING

Byzantine Discovery in Iceland

(*The Scandinavian Times*) Beautiful carvings on a number of wooden fragments in Iceland's National Museum were thought for many years to depict some great battle scene. Then Mrs. Selma Jonsdottir began to investigate the carvings more thoroughly. The wood had come from two farms in Skagafjordur in northern Iceland and earlier scholars had left a record of unusual carvings they had seen in the area.

Eventually, she concluded that the carvings preserved at Reykjavik were part of a large-scale wood picture, in the Byzantine manner, of the Last Judgment. The discovery revolutionized historical thinking, for nothing had previously been known of a Byzantine cultural influence in the Iceland of the Middle Ages.

Selma Jonsdottir, now Director of the National Gallery in Reykjavik, assumed that the model for the picture had arrived in Iceland as part of the spread of the Greek Orthodox faith. She wrote a book on her researches and was awarded a Doctorate of Philosophy by the University of Iceland for her striking thesis.

The carvings now occupy a major exhibition spot in the National Museum.

If You Lived There —

The tourist, whether Catholic or non-Catholic, receives a royal welcome in Scandinavia. But if you lived there, you'd find your Catholic Church existing rather precariously: If you lived in a country village or a smaller city, there would be no Catholic church, but a priest might visit your region a few times a year. In the larger towns there would be one, small Catholic church or chapel; in the nation's Capital—two or three such churches. Except in Denmark there would be almost no Catholic schools.

Hence the need for more Catholic churches and

Denmark:

Name: the Catholic Diocese of Copenhagen
Address: Frederiksgade 7, Copenhagen K, Denmark

Sweden:

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

Finland:

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

Norway:

South:

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

Middle:

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

North:

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

Iceland:

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

schools in Scandinavia—which one can help provide by sending one's Check or Money Order (however small) for this purpose to *St. Ansgar's League, 40 W. 13th St., New York 11, N. Y.*, or to one of its Units elsewhere, or to the Bishops concerned, as below to the left, or (for Income Tax Deductibility) to their representatives in the U.S., as below to the right.

Scandinavia also needs native priests: Hence our SEMINARY FUND. Please remember these Churches in your will. And *Pray for Scandinavia—Tell Others about This Work!*

or Portsmouth Priory

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

or Oblate Fathers of Minnesota Corp.

Rev. Thomas Singer, O.M.I., 15 Montcalm Court, St. Paul 16, Minn.

or Sisters of the Most Precious Blood

Sister M. Jerome, C.P.P.S., St. Mary's Institute, O'Fallen, Mo.

or Portsmouth Priory

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

or Congregation of the Sacred Hearts

Office of the Provincial, 3 Adams St., Fairhaven, Mass.

or Holy Family Fathers

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

or Montfort Fathers

Rev. Frank A. Setzer, S.M.M., St. Louis de Montfort Seminary, Litchfield, Conn.

3) Report on Norway

(Continued from page 13)

Trondheim's Medieval (now Lutheran) Cathedral

On the Fourth of July I awoke in the midst of majestic scenery reminiscent of Maine and New Hampshire, which our train was passing through on the way from Ostersund, beside Lake Storsjön, to the Norwegian frontier. At the highest point, there was snow beside the tracks, but soon we were hurtling down into Norway, where waterfalls great and small plunged into green valleys with villages spread out below us.

Trondheim (or Nidaros), on beautiful Trondheim Fjord, is largely composed of very picturesque wooden houses, painted various colors, with the upright boarding characteristic of Sweden and Norway, casement windows with flowers inside, and the usual tile roofs. Even the Royal Palace (Stiftsgaarden) is of wood, as are other government buildings and mansions,—but very dignified and elaborate. The old warehouses besides the River Nid are also most picturesque and well worth seeing from the bridge.

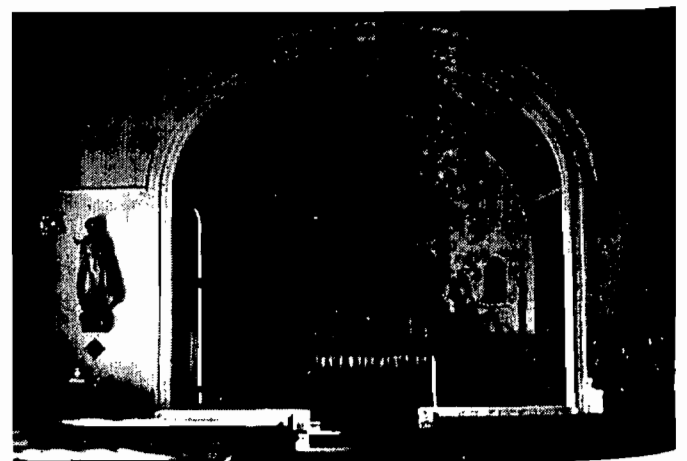
At one time Trondheim was Norway's Capital, and its Archbishop exercised jurisdiction over a dozen sees, including Greenland, Iceland, the Faroe, Orkney and Shetland Islands, the Hebrides, and the Isle of Man in the Irish Channel!

The medieval (now Lutheran) Cathedral is Trondheim's chief glory; it is a National Shrine where Norway's Kings are crowned. Although the rest of the church is a modern but very skillful restoration, the transepts, choir walls and Octagon sanctuary are medieval. The beautiful and striking Octagon or sanctuary is a very original piece of architecture (but reminds one a little of the separate spired roof sometimes raised over the sanctuary of Norway's Stave Churches). It is separated from the Choir by a unique, elaborate and very lovely stone screen which extends from the floor up to the vaulting.

In the Octagon's center (upon the back of the Altar) there used to stand the precious Shrine of St. Olav Haraldsson, Norway's Patron; but the Danish Reformers made off with the Shrine and buried St. Olav in an unknown place somewhere inside the Cathedral. St. Olav's Well, however, still exists off the Octagon's aisle; it is now dry, but modern Norwegians throw small coins into it—a vestige of the offerings that used to be made at the Shrine. Also still preserved is the small building that used to be the Lady Chapel. Here St. Eystein, Archbishop of Nidaros, still lies buried (I knelt and said a prayer).

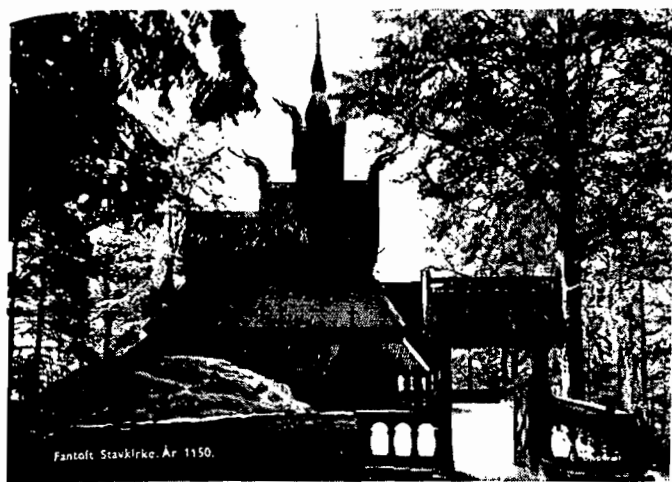
A quarter of a mile away in a scenic location on a bluff overlooking the River Nid, is the very small (holds only 100!), but dignified and tasteful modern Catholic Cathedral of St. Olaf—of the Apostolic Vicariate of Middle Norway. In baroque style, it has a lovely interior (with frescoes executed by the German artist Felix Lutgen in 1954) and a beautiful, liturgical sanctuary. It was originally a railroad station; passed to the Salvation Army; then the Catholics bought it and added the tower!

Here I attended Mass celebrated devoutly by short, vivacious, kindly Bishop Johannes Rùth and served by his young secretary, the Norwegian convert, Father Olaf Muller (who speaks English). In the pleasant rectory, which makes a right angle with the Cathedral, I was honored by being the Bishop's guest at dinner. He hopes that work will start on the new



Trondheim's Catholic Cathedral

“PRAY FOR SCANDINAVIA”



Fantoft Stave Church: Exterior

Catholic Chapel at Levanger, north of Trondheim, this Fall (1962) if funds permit. Its architecture will be quite contemporary.

(Time, unfortunately, did not permit me to visit Stiklestad, east of Trondheimsfjord, the site of St. Olav's martyrdom, where both Catholics and Lutherans honor him on his Feast Day, July 29.)

The train journey south to Oslo passed over the Dovre highlands with its snowclad hills, and through the historic Gudbrandsdal (scene of Sigrid Undset's "Kristin Lavransdatter"), with many ancient farm steadings of log cabin construction, black with age and crowned in many cases with sod roofs bearing flowers and occasionally a small tree!

In Oslo I visited the outdoor Folkmuseum on Bygdøy peninsula, and saw there my first Norwegian Stave Church. Built by ship carpenters, it is braced together like a vessel; and since they were accustomed to put dragons at the bows of their warships, so they put them at the ends of the eaves of the church to help it fight the devil! The interior (quite small, as the congregation stood during the services and so there was no need for pews) was almost completely dark, as light came only from the doorway, some small ventilation holes near the roof, and the candles lit during a service. The central nave and sanctuary, and the surrounding aisles, were in turn surrounded on the outside by an open gallery for processions during the winter, for slaves to hear the services, and for the warriors to park their weapons in before entering the church (a necessary precaution!).

On Bygdøy I saw also the Viking Ship Museum with its wonderful finds, the Oseberg and Gokstad ships; also the Kon-Tiki Museum with the actual raft on which Thor Heyerdahl crossed the Pacific, as well as the "Fram" Museum with that vessel of Polar exploration fame.

As a dutiful tourist I also visited Frogner Park with its lawns, its bathing pool, and its extensive, vigorous statuary by the prolific Norwegian sculptor Gustav Vigeland. Although his fundamental philosophy appears quite pagan and pessimistic, some of his groups are nevertheless pleasing. It was a warm day and many Norwegians were bathing and sunbathing; as I had noticed two or three times before, on Scandinavian public beaches the bathing costumes and customs seem much like those of our own American beaches. In the evening I enjoyed a wonderful bird's eye view of Oslo and its Fjord from the heights of Frognersteter.

The next day I was honored by being shown through the prehistoric and the medieval sections of the National Museum by Dr. Thorlief Sjøvold, curator of the prehistoric section. This section contained many fascinating relics of Viking and pre-Viking life. The medieval section treasured many Crucifixes, Madonnas, altarpieces, stave church doorways, and statues. Among these were several of St. Olav, who is shown standing upon a serpent having a crowned head identical with his own—a symbol of his conquest of his own baser self.

Among the modern Catholic "sights" of Oslo, I first saw St. Olav's Cathedral with its bevy of attendant buildings near the center of the city. The Cathedral is a Gothic-Revival building, rather plain but in good taste since its redecoration under Bishop Mangers. It holds 300. Across from the pulpit is the Shrine and Reliquary holding the Relic of St. Olav which was donated by the same Princess Josephine who built St. Eugenia's in Stockholm (for Norway was at that time under the Swedish crown). I was also struck by the representation of Our Lord at the Sacred Heart Altar as the Good Shepherd, an excellent interpretation.

Next to the Cathedral, at Akersveien 5, is the modern rectory, with the new Catholic bookstore (St. Olav Bokhandel) at the same address; and next along the street is Our Lady's Hospital. On the opposite side of Akersveien is St. Sunniva's



Fantoft Stave Church: Interior



Lund's Medieval (now Lutheran) Cathedral

Academy, and next up the street on that side is the St. Joseph Sisters' Motherhouse (with a beautiful modern Chapel).

In a slightly poorer section to the east is St. Hallvard's Church—really a small chapel in the back of the Franciscan Fathers' Courtyard (and already locked at 12:30 P. M. on Sunday, so I did not see the inside). The other Catholic church of Oslo, the Dominicans', is not a parish church. In the more comfortable, western section near Frogner Park, it has a vaguely Spanish look with its stuccoed interior; but it has a liturgical sanctuary, some nice windows, and good modern paintings. Part of the Priory behind it is very modern (and largely built out of the proceeds of Father Thoralf Norheim, O.P.'s virtuoso piano playing at home and abroad).

(I describe a day with Bishop Mangers, Fr. Hansteen Knudsen, and the Oslo Dominicans elsewhere, p. 25.)

From Oslo I took that engineering marvel, the scenic railroad to Bergen on Norway's west coast, passing dals, fjords, lakes, torrents, waterfalls, snow fences fifteen and twenty feet high, 175 tunnels and snow tunnels, and (on July 10!) snow and ice up at the highest point of the line.

Bergen, now Norway's second city, was once her first in size and importance. I saw the medieval Maria Kirke with its ikon-like altarpiece which displays Our Lady of Bergen

in the center. I saw the interesting Hanseatic Museum, the Fish Market, etc., and, in the afternoon, the Norwegian composer Edvard Grieg's home (Trollhaugen), and Fantoft Stave Church. That evening I took the cable car and saw a wonderful view of Bergen, its harbor and environs from the height of Fløyen.

Bergen's Catholic Church (St. Paul's) is large, but has much "Barclay Street" in its interior. One of the priests, however, Rev. Edward D. Vogt, was formerly Professor of Sociology at the "International University of Social Studies" in Rome, and has now started a scientific "Center for Cultural and Religious Research" in Bergen (Christiesgate 16), with special emphasis on the Sociology of Religion in the Scandinavian scene.

The next day I started on the rewarding three-day Norwegian Fjord Line Tour which took us beside the lovely Hardangerfjord and up to Stalheim; then by ferry on the awesome Nærøfjord and beautiful Sognefjord to Laerdal. We visited Borgund Stave Church, still in its original location, and drove down the smiling Valdres valley to Fagernes and its folk museum (where there was folk dancing and playing on the Hardanger Fiddle). En route from Gjøvik (on Lake Mjøsa) back to Oslo we stopped at the mansion in Eidsvoll where Norway's Constitution was framed and adopted over a century and a half ago.

Our tour conductor had told us that Christmas is the only time that most Norwegians go to church—perhaps, she said, because 96% of them belong to a State Church which requires no sacrifice from them—the State supports all the ministers, and the people are not expected to give stipends even at christenings, weddings and funerals! In addition, most people want to spend the week-ends in the country—camping in summer, skiing in winter (even Christmas one spends in the country and so goes to a country church). A solution is being sought to this situation in a movement to hold Lutheran services at central points out in the open, in the vacation areas, where skiers, etc. can gather with their equipment before or even in the midst of their Sunday sport.

With regret I now left Oslo and cruised down its fjord on the night boat to Copenhagen, whence I would embark on the Polar Flight to Alaska. By chance, however, we had to refuel at Bodø, above the Arctic Circle; unexpectedly I was thereby enabled to set foot for an hour in the Vicariate of North Norway, as a sort of unrehearsed "Au revoir" to Scandinavia, where I had received so much kindness. I had found much gratitude everywhere for our Mass Stipends and was charged with regards to all.

* * *

In retrospect my thoughts turn again to my visit to Lund Cathedral:— In its North Aisle the pews face backwards, towards a remarkable medieval Astronomical Clock which fills its west end. Half an hour before Noon each day these pews begin to fill with an orderly crowd of Swedish and foreign sightseers. There were many Swedish children and teenagers present, but they were well-behaved and reverent, even though they had to wait for quite a while.

But at 12 Noon, two knights atop the Clock strike each other with their swords twelve times. Then, to the accompaniment of a short medieval tune (played by a little, hidden medieval organ attached to the mechanism, but supposedly played by heralds who raise their trumpets on either side), the Procession of the Magi comes out and passes before Our Lady and Her Son enthroned just below the clock dial!

A Day With "Catholic Oslo"

Monday, July 9, 1962, I spent visiting some of the Catholic people and institutions of Norway's capital. Bishop Mangers of the Oslo Diocese greeted me warmly (for we had met during his tour of the U.S. in 1956), and we talked until his secretary, Rev. I. Hansteen Knudsen, arrived back from an errand.

His Excellency expressed his gratitude for all that St. Ansgar's League has done, and sent his regards to all—but especially to Father Hugh K. Wolf, Mr. Viggo F. E. Rambusch, and Mr. and Mrs. Sverre B. Withammer.

(Later, Father Knudsen was to emphasize their dependence on our Mass Stipends: Norwegian priests receive only \$5 a month salary outside of bed and board. But bed and board is counted as part of their income, so they have to pay \$2 out of the \$5 each month for Income Tax!!!)

The Bishop said that Norwegians are "naturally good" in most respects. Usually the 6th Commandment is the main obstacle to an enquirer's entering the Church, since so many have been divorced and remarried.

He said that a new church is planned for St. Hallvard's parish in Oslo. (At present the Franciscans have only a small chapel in their backyard.) Only the money is lacking!

Both the Bishop and Father Knudsen stressed the fact that they are on good terms 1) with the Norwegian government, and 2) with the Lutheran clergy.

Father Knudsen told me that, through pressure from the secular newspapers and the general public, the municipal government of Oslo was recently forced to start giving aid to Catholic schools in Oslo—especially to the St. Sunniva School, which is very popular among both Catholics and non-Catholics.

This was in connection with our visit to this school, across the street from the cathedral rectory. It is run by the St. Joseph Sisters, whose motherhouse is next door (with a very beautiful chapel). There is an elementary school, a kindergarten, and a language tutoring school open to any age. I was introduced to the assistant Mother Superior, who received me very kindly.

Father Knudsen also told me that, as to their Catholic hospitals, they had "up to now" been able to keep up their equipment on a par with the secular hospitals (through patients' fees etc.), but he seemed to me to imply that this situation might change in the future.

This was apropos of our next visit—to Our Lady's Hospital (also run by the St. Joseph Sisters) on the same side

Too bad it is that, because of events starting 400 years ago these pious Lutheran fellow-Christians cannot have a Noon-day Mass in Lund Cathedral! But daily this little drama takes place at Noon there before Our Lady and Her Son, so to speak, in the presence of an attentive crowd! This Clock and its drama was neglected for 300 years, but was restored in 1837 (about the time St. Eugenia's was built in Stockholm—the first Catholic church in Sweden since the Reformation).—Let us all pray very humbly that this may be a symbol and portent, not only of better days for the Catholic Church in Scandinavia, but of better mutual understanding between Catholics and non-Catholic Christians of good will in those lands, in our own country, and everywhere!

of Akersveien as the cathedral and rectory. (Akersveien is so closed in by Catholic institutions that Corpus Christi processions can be held out in the street.) Father Knudsen proudly showed me the hospital's modern equipment. And it has a lovely, small chapel of its own.

Father had also taken me into the new Catholic bookstore—St. Olav Bokhandel, at Akersveien 5—which, being small, has room only for the best!

Here Father Knudsen showed me his brain-child—the Norwegian-Latin Missal for every day in the year, which he brought out last year after nine year's work. It is truly a fine volume—exactly similar to our "Roman Missal" but with much better print and format—*everything* is translated—and with short lives of each day's saints—and is completely up to date (he had to change it several times, as each reform of the Missal was promulgated). The onion paper on which it is printed was donated by our NCWC. There is a choice of bindings; the cheapest can be bought for only \$6, because the only expense was for printing and binding.

Father Knudsen, (a friendly, gifted convert, and one of fifteen native Norwegian priests) says that Scandinavians



Catholic Cathedral, Rectory, Hospital: Oslo

“WE NEED MORE MEMBERS AND SUBSCRIBERS”

are born materialists, but admits that they have many natural virtues. He does *not* think that non-Catholic Norwegians go to church very much!

Bishop Mangers, with an affectionate farewell, had long since bestowed me as a charge on Father Knudsen; and the latter now took me over to the Dominican's (where he had been helping out by hearing confessions in English, Italian, Spanish and Portuguese!) for lunch, at the kind invitation of their Prior.

After Grace, intoned while standing in front of the table, and a short excerpt from the Rule and a short reading (by Brother Peter, who also did the serving), conversation was opened. Among those present were Father H. Rieber-Mohn, editor of "St. Olav" (the diocesan publication), and Father Erik Gunnes, the librarian, talented young Norwegian Dominicans who are doing so much to bring the Church before the public eye in Norway. I was distressed that I had so little time to talk with them, as I had to rush off to be shown the interesting medieval exhibits in the Historical Museum.

There was only time for Father Rieber-Mohn to make one of his characteristic, pungent observations—that the Catholic Church in Norway must give up looking with nostalgia to the Norwegian medieval past, and instead should study hard how to live and get along with Norway as *she actually is to-day* (an observation which I thought true of the Church in many other lands, too!).

Before I rushed off, I was shown the new, very contemporary part of the Priory (built in large part from the proceeds of the concert piano-playing of their Father Thoralf Norheim, who was away on tour).

Later, Father Knudsen and I met for dinner. He told me that the opposition of some Norwegians to joining the Common Market was due to fear of the "Catholic influence" of de Gaulle and Adenauer.

After dinner we went on a boat tour of Oslo's fjord in the lovely evening light. He soon interested our talented young Lutheran guide in taking French tutoring from the Sisters at St. Sunniva's!

At one time or another—and at one period all at the same time—Father Knudsen has been Bishop's secretary, parish assistant, translator and editor of the new missal, editor of "St. Olav", director of diocesan youth work, and defensor vinculi in the matrimonial court! (When in charge of youth he had kept "do nots" to an absolute minimum.) I felt that I had been truly privileged to make his acquaintance, as well as that of the other distinguished people whom I had met and talked with on this memorable day.

JOHN T. DWIGHT

News of Bodö, North Norway

Our first news is of a whole family, parents and four children, being received into the Church—what an increase in the congregation which for eight years had been only two families. There are others, of course, who live at too great a distance to come to church—over 65 Souls in the whole parish, but the latter is nearly the size of Ireland! A vast district for one Priest, who needs must travel hundreds of miles to minister to his parishioners, saying Mass in some places for just one person. The poverty and loneliness of our Priests can hardly be imagined by thou-

sands of "comfortably off" tourists who visit this lovely land of the Midnight Sun.

On December 9, 1961, the Catholic Church in Bodö celebrated its tenth anniversary; and today, September 8th, 1962, it is nine years since we began to live the Regular Dominican life here. We had already lived two whole weeks under Arctic magic, hectically scheming to furnish the barest household necessities by curious shopping expeditions among the smiling inhabitants, who certainly made us welcome—a welcome that was felt even in the "Ordeal by Stare". For stared at we certainly were, from every angle and distance—varying from a few inches by youngsters who penetrated even our bedrooms for a "close up", to the more distant observers who remained behind net curtains and window plants.

The four real pioneers have little time for reminiscing—they are working from morn till night, and these definitions are elastic in the Arctic. Having mastered the language, the customs and to some extent the weather they have gone ahead. The work has increased enormously and two more Sisters have been added; one of them is just beginning her two years training for a Nursing Teacher. We are grateful that she has been given a place in the College. Her trained services will be useful in every way—at present all the income goes out in salaries.

"Barnevennen" is full to bursting point with small children and there is a waiting list. The Youth Centre has a moving population and many activities. The Hall has made possible Orchestras, Dramatics, Folk dancing, lectures and discussions and general Socials. The Library is much in use and will never have too many books; thanks to kind friends the numbers on the shelves increase. Arts and Crafts are plied on the top floor and a "Stamp Club" gathers enthusiasts always hoping for your used stamps, please.

The Railway has reached Bodö at last—more and more tourists are coming to see the wonders of the Norwegian Arctic. Unfortunately many Catholic Tourists revelling in the glories of Our Creator fail to visit Him in the Nordic Tabernacles where their presence and their Alms might really help to spread His Kingdom.

St. Sunniva'shemmet ("Barnevennen")

Hernesveien 22, Bodö, Norway



The Stamp Club, Bodö

News from Scandinavia

ALICE NYEBØE ROOT

The Swedish Protestant publication "Svensk Pastoral-tidskrift" has called attention to an article in England's "Catholic Herald," telling of 600 Pounds received by the Church in Sweden as a result of an appeal by Westminster Cathedral of London. They remarked that with only 27,000 Catholics out of a population of 7,000,000 it is unlikely this money will be used to alleviate the social need in Sweden, but will probably be used for propaganda or perhaps to organize dancing classes for lonely Catholics! It seems that the "Catholic Herald" carried two advertisements for dancing classes for lonely Catholics, an old tradition in England where such classes are encouraged among the young people. However, 600 pounds sterling is less than 9,000 Kronor and among the 58 Catholic priests in Sweden the top salary is 3,000 Kronor per annum, so "Svensk Pastoral-tidskrift" are needlessly assuming this money would be used for dancing schools!

Finland is the only one of the Northern countries that has permanent diplomatic representation at the Vatican. The new emissary is now Lennart Orkomes. During World War II Goran Stenius was the first to hold this post. Formerly the post of minister to the Vatican was combined with Finland's Embassy at Bern.

Denmark's first monastery since the Reformation is that of the Dominican order at Ordrup. It was consecrated by Bishop Suhr last February: Its library contains approximately 15,000 books, some of them very rare. There were 16 Dominican monasteries in Denmark prior to the Reformation.

The oldest living Catholic in Denmark is Mrs. Sofie Amalie Schröder of Roskilde who is 100 years old. She became a Catholic 60 years ago and despite her advanced age attends Mass each morning at 5:30 a.m. When the 77 year old Cardinal Roncalli was elected Pope, Mrs. Schröder said, "To think we have gotten such a young man as Pope."

Archbishop J. E. Müller, who was in Sweden for many years, has been ill at a clinic in Munich for a long time. His many friends will be glad to know he is now well again.

Studying for the priesthood at the College of the Propagation of the Faith in Rome is Erik W. Ström of Tönsberg, Norway. He is also the Norwegian broadcaster over the Vatican Radio.

A native born Icelandic priest was ordained shortly before last Christmas.

A Catholic Information Center for Finland has been opened at Kottby, in the suburbs of Helsinki, under direction of Pater Reijnderi.

CONGRATULATIONS TO

Rev. Peter Schindler on his appointment as Papal Prelate with title of Monsignor in January. Msgr. Schindler celebrated his 70th birthday on February 16th.

Rev. Thoralf Norheim, O.P. 50 years old May 24, 1962 while on his second year-long concert tour in the United States for the benefit of St. Dominik Cloister in Oslo.

Bishop Dr. Johannes Olav Smit, Apostolic Vicar to Norway 1922-1928, who celebrated his 40th anniversary of his consecration as a bishop on June 29, 1962. Bishop Smit is now retired and is living in Rome.

Protestants and The Council

Copenhagen, Denmark (*Davenport Messenger*)—In an interview given to the Copenhagen daily, *Information*, Kristn-Ejnar Skydsgaard, one of two observers who will represent the Lutheran World Federation at the council, said:

"I know, that some Protestants say the Vatican council does not concern us, but is an internal affair for the Roman Church and of no importance to others. I think that is wrong. We used to speak of "the other Church," when we thought of the Catholic or any other church, as of something alien to us, something kept at a distance or considered a goal for missionary activity. We must now acknowledge that they are our neighbors—perhaps neighbors of a difficult kind—but we cannot do without them."

Asked whether he thinks the council might result in a new orientation of the Catholic Church, Skydsgaard replied:

"There are great contrasts inside the Roman Catholic Church of today. We find some very conservative groups that concentrate on preserving the Church as it is and look with suspicion on anything new and seemingly dangerous. But there are other groups that actually have quite another mentality. They are open-minded in a remarkable way and possess a pioneer spirit that is surprising and gives rise to hope. I think there is reason to take this contrast very seriously."

NEW SCANDINAVIAN BOOKS

Pierre Lenicque: "Modern Världsbild och KristenTanke" Glerupska Universitetsbokhandels förlag, Lund. Mr. Lenicque is lecturer in Biology at the University of Stockholm and presently guest professor at Montreal, Canada.

Sven Stolpe: "Drottning Kristina. Den Svenska Tiden." 2nd vol. Bonnier's förlag. Dr. Stolpe in his well-known personal style gives a fascinating picture of the Swedish queen's life during the year she fled her country.

L. H. Grollenberg: "Bibelatlas." Diakonistyrelsens förlag. This is a condensed Swedish edition of Dutch Father Grollenberg's large Bible Atlas, which is one of the best of its kind in the world. The low price (Kroner 11:50) enables interested laymen to obtain this unique work.

Karin Thelander: "Katarina av Vadstena" Vol. II. Diakonistyrelsens förlag.

Sigurd Dahllöf: "Gudsfaelgen"—Collection of Poems.

Gunnel Vallquist: "Den oförstadda Kärleken" Bonnier's Förlag.

Lars Roar Langslet: "Arv og Utsyn." Essays. Grundt Tanum, Oslo.

Hampus Lyttkens: "Nythomismen." En religiös filosofi. Diakonistyrelsens bokförlag, Stockholm.

Björn Højbo: "Evangelium og Oldkirke" Pauluskredsens Förlag.

Johannes Jørgensen: "Lignelser." Translated by Edv. Timmesand. Ansgar Forlag, Oslo.

Ulla Isaksson: "Den Veg du ikke vil" Credo.

Alf Aberg: "Irlands historia. Natur och Kultur" Allhems förlag.

Latin-Icelandic Missal — Franciscan Mission Sisters, Stykkisholmur, Iceland.

The School With The Best Name

Translation from "Berlingske Aftenbladet"

BY A. NYEBØE ROOT

Niels Steensen, who is considered one of the world's important natural scientists, has given his name to Greater Copenhagen's only Catholic Gymnasium. (*Ed.*: a Secondary or Preparatory School).

Niels Steensen lived from 1636 to 1686 and placed his imprint on many endeavors. He was the founder of Geology and a pioneer in Anatomy. After he became a convert in 1667, his was also one of Catholicism's great names and he ended his days as Bishop of Schwerin. A better name than his can hardly be found for a Danish Catholic School.

Niels Steensen's Gymnasium is one of Copenhagen's newest. It was established in 1950 and during its first four years was located at St. Knud's School. In 1954 the cloister buildings on Jagtvejen were acquired from Bishop Suhr. The Bishop had received these buildings in 1939 in exchange from members of the Perpetual Adoration Society. Eight Jesuit teachers are the kernel of Niels Steensen's Gymnasium, which is a self-governed institution.

Much has happened since the buildings were acquired. Alterations and additions costing $\frac{3}{4}$ million Kroner have been made, and the immediate impression of the school is that greater value has been received than is usual under present building conditions. Further, a new wing is rising costing two million Kroner, which will hold a great many classrooms as well as an auditorium for 500-600 persons.

The teaching staff consists of 32, half of whom are non-Catholics. The eight Priests and one lay-brother live in a wing of the school and constitute a collective community. They receive the same salary as all other Danish teachers, the difference being that the Priests' salaries go into a common pool from which all expenses are disbursed (including the upkeep of St. Augustin's Church which the Priests manage at their own expense).

Rev. Georg Heggum, M.A., 51, is headmaster of the school. He was born at Vesterbro of Protestant parents, and graduated from the Metropolitan School in 1930. Immediately thereafter he went to Holland where he studied Philosophy 3 years and Theology 4 years at schools of the Society of Jesus.

In 1940 Georg Heggum was ordained in Holland, but this did not end his education. He studied Northern Philology at the University of Copenhagen and received his M.A. degree in 1948. After a year in France, where Father Heggum studied the legal structure of the Order, he joined St. Knud's School in January 1950 as inspector. After vacation that year he became headmaster of the gymnasium.

Father Heggum has a born talent for organization, which the school has profited by. He has acted according to the alpha and omega of modern professional leadership, namely, to assign capable assistants to advantage. He personally distributes the mark books so as to know each student by name and appearance. Among Georg Heggum's leisure-time interests scouting is one of the greatest.

At the present time the school has about 330 pupils, divided into 17 classes. It teaches classic and modern languages, mathematics, physics, senior and junior high school

grades and 6th and 7th grades. The upper grades are co-educational, the lower for boys only.

Rules for acceptance are the same as in the public schools, but applicants from Catholic Schools and the Krebs School are preferred. Between 30 and 40 percent of the pupils are Catholics, and as it is a Catholic high school, emphasis is laid on giving *all* its pupils, Catholic as well as non-Catholic, a solid religious education and reasonable guidance in Christian practice and life.

The Protestant pupils are given special Christian instructions by Pastor Asger Due and Pastor Victor Möller. Aside from this, the instruction does not differ from that in the public schools.

Rules are concise—each pupil must have a report book wherein communications between school and home are entered. The pupils also have lesson books in which homework is entered. Commercial trading among the pupils is prohibited, and weekly publications are not allowed to be brought to the school.

To aid in maintaining order, the school has, like the English system, appointed prefects who function as a link between teachers and pupils and at the same time perform some of the superintendent's tasks.

Last year the school had 13 prefects who met each week and discussed the preceding week's work. Once a month they meet with the Rector, and both parties have the opportunity to make suggestions and discuss the work. These prefects have real responsibility. They can, among other things, impose up to 3 days "morning meeting" upon offenders for minor infractions and can also order grave offenders to a meeting of prefects whose cooperation with the party in question will be sought. Only in one case has it been necessary to place the matter before the superintendent.

There is an unusually abundant off-time. The school has its own scout troop—2nd Absalon Troop of Duke Knud's Division, which is part of the Danish Boy Scout Corps. A library has been installed for the pupils, with a large collection of inexpensive books to which additions are constantly made.

In the cloister basement is found the so-called "Youth Kingdom" where there is a workshop, table tennis, electric trains, boy scout quarters, etc.

There are many clubs. There is the football club "STENO," whose members play chess and table tennis during the winter months; a religious group for older and younger pupils; a stamp club; a photography club, and many others of varied duration.

Finally, there is the club called "Friends of Niels Steensen's Gymnasium" whose purpose is to support the work of the school, especially the creation of occupations during the pupils' leisure time. Membership consists of present and past pupils, their parents, teachers and others who might wish to support the club's purpose.

There is a camp school at Bastrup and a scout cabin at Kokkedal.

Sweden's TV Shows Life of Her Cloistered Carmelites

BY RUDOLPH C. ELLSWORTH

STOCKHOLM (NC)—Sweden's television viewers are getting an inside glimpse of the country's first cloistered convent since the Reformation.

They are seeing a television essay on the daily life of the once-controversial Carmelites at Glumslov, in southern Sweden.

This tiny convent stirred up spirited debate in Parliament when the government approved its petition for legal recognition. The parliamentary debate blew hot and cold for five months before Parliament put its seal on the government's approval. The daily press also got into the argument.

Radio Sweden's television department recorded the television show within the convent with permission of the community's higher superior in Belgium and of Bishop K. Ansgar Nelson, O.S.B., of Stockholm.

Permission was also obtained from each of the convent's eight nuns.

Cameraman Ake G. Nilsson said the Carmelites went about their business as usual in the convent, formerly a gardener's house.

"The nuns acted very naturally in front of the cameras, as only those people can do who are able to forget about themselves completely," he said.

For a week the television team filmed the contemplative nuns at prayer, work and recreation. (The nuns make lace, and tend their fruit garden in season.)

The Carmelite convent was the first religious community to apply for legal recognition under Sweden's 10-year-old Freedom of Religion Act. This law abolished practically all restrictions on Catholics, with the single exception that monasteries and convents cannot establish themselves without formal permission from the government. Parliamentary approval of this governmental permission was required in the first instance of the law's application.

The practical effect of this approval is that the Carmelite community may expand to 21 nuns. But no such expansion is at present envisioned. The convent was founded in 1956.

Stipulations laid down by the Swedish government concerning the convent agree in principle with canon law and the constitutions of the Carmelite Order. These concern governmental inspection of the premises and supervision of the community's activities, the age (at least 24) at which members may make permanent vows, circumstances of possible release from such vows and protection of the members' civil rights and obligations.

The change of status recently granted the Carmelite nuns has not changed their daily activities.

There now are 13 Catholic congregations and orders active in Sweden, six for men and seven for women. Of the eight orders which were established here during Sweden's Catholic Middle Ages, five are represented in the country today.

During the Middle Ages a large Carmelite monastery was located at Landskrona, some 11 miles north of where the Carmelite Sisters now live.

A Talk with Rt. Rev. Msgr. Hans-Henrik Von Essen, V.G.

JOHN T. DWIGHT

On Friday, June 29, 1962, Monsignor Von Essen, who was then holding the fort in Sweden in the absence of Bishop Nelson (at that time on sick leave), very kindly gave me some of his valuable time.

We discussed church attendance in the Swedish State Church, and he told me that 1% is too small a figure for the regularly practicing Lutherans. On the other hand, not all who go to church on Christmas Eve are to be counted as believers; many go then merely out of custom, and see in the service merely a romantically satisfying pageant. Only a fraction (which he did not specify) of Swedish Lutherans go to church outside of Christmas Eve—except to be baptized, confirmed, married (for the Lutheran ministers are the civil marriage officials, in place of our American registrars), and buried. Very few of them receive their Communion even once a year, and only a minority receive it even at their children's confirmation.

He said that the instruction before (Lutheran) confirmation must usually start from scratch, as the parents have usually given no religious instruction whatever to their children. In addition, by the time they reach confirmation age, these children have already been exposed for years to the semi-atheistic teaching of the compulsory state schools.

He said, however, that almost because of this irreligious education, Swedish young people are feeling more need for religion than their parents did, and are making inquiries. They see that Catholics *have* a living religion, and get interested. So do the intellectuals, as for example at Uppsala. (But he thinks that Swedish High Church people are inclined to remain satisfied with their position, like High Church Anglicans.)

He confirmed other reports that many of the Catholic refugees (especially among the Hungarians) are of no help in this respect, care little or nothing for their religion, and give bad example.

He emphasized the need for more priests in Sweden, especially more native priests (of whom there are only half a dozen).

There is now a Swedish Benedictine at Karlstad. It is hoped that he can become the nucleus of a Benedictine monastery in Sweden, but a sponsoring monastery is yet to be found.

New churches are needed in Stockholm to replace St. Eugenia's (soon to be torn down by the city development program) and St. Erik's (whose foundations have been unsettled by the nearby subway). They are also needed at Karlstad, Eskilstuna and Gävle (where the church is so decrepit that the city is obliged to tear it down), as well as at Jönköping (where it is hoped that the Passionists will largely supply the funds). For the other places the diocese needs contributions.

In addition, the apartment building which the diocese owns and in which the Chancery Office and Bishop's Residence are now located (123 Valhallavägen) has yet to be paid for, and a large sum is due on it this December. But your St. Ansgar Mass Stipends are much appreciated.

Greenland: The Church in The Middle Ages

REV. MICHAEL WOLFE, O.M.I. (*in Pole et Tropiques*)

Translated and abridged by THE EDITOR

In 982 Erik the Red, Thorwaldsson, a native of south-west Norway, was exiled from Iceland because of a murder. Leaving Snaefellsness with his family, he took to the sea and sailed west in the direction where, at the beginning of the century, Gunnbjörn Ulfsson had sighted land. Soon, however, Erik ran afoul of ice masses. But, skirting them on the south, he finally succeeded in setting foot on terra firma. He had just discovered Greenland.

During his three year exile Erik explored the country. On his return to Iceland he organized an expedition to colonize this new land. Thirty-five ships then started back with him; but only fourteen arrived, for the others were either lost with all hands or had to turn back because of navigation difficulties. It was in 985 that this first colony settled in Greenland. Except for Herulf Bardsson, a Christian from the Hebrides, all the arrivals were pagan.

In 999, Leif, the son of Erik the Red, was received at the court of King Olaf Trygvasson [Ed.: of Norway], a recent convert to Christianity. The King immediately proposed that Leif and his companions should also embrace the Christian faith.—Which they did. Then, still at the king's instigation, they sailed off again to carry their new faith to the colony in Greenland. With them they took a priest, Thormod.

During this return voyage, the wind blew the ships off course to the southwest of Greenland as far as the American continent. Thus Leif discovered Vinland, which can be located—the hypotheses differ—somewhere between Newfoundland and New England. After many adventures Leif succeeded in making the south coast of Greenland; it was the winter of 1000-1001.

The reception which Erik the Red gave his son's new religion was far from favorable! But his wife Thjodhild (Leif's mother) accepted the Gospel, as did several others. Thjodhild's zeal was such that she would no longer live under the same roof with her pagan spouse! It is to her that we owe the construction of that country's first Catholic church. Fairly quickly all the Northmen in Greenland became Christian, so that the Christian religion was soon proclaimed to be the official religion of Greenland.

What was the Greenlanders' newly adopted Christianity like? It is very difficult to pin this down. For, if the Sagas report deeds which were clearly inspired by Christianity, they do not hide attitudes and ceremonies which testify to a survival of pagan superstition and cruelty. To be sure, churches were built and everyone wanted Christian burial with a Cross: both the Sagas and archaeology prove this. But on the other hand, we know of a seance held at the house of a Christian, Thorkill, during which a sorceress of the god Thor, Thorbjörg, set herself to unveil the future; and barbarous and unjust customs were far from being abandoned.

The oldest document to mention the Church in Greenland is a work of Adam, historian of Archbishop Adalbert of Bremen, written about 1070. It tells that delegates from this church had arrived in 1050 to see the Archbishop and

ask for "preachers". Their request was received favorably, and priests were sent.

Next we know that in 1112 (for there is complete silence about the period between 1050 and 1112) Erik Upsi, a bishop, left Iceland for Greenland. After nine years in that country he left it for Vinland.

Three years after, Sokke Thorison called together the important men of Greenland and, together with them, declared that their country had become important enough to warrant a resident bishop. Accordingly, in 1123, Sokke's son Einar was sent to the Norwegian King Sigurd Jorsalafari ("Crusader") to present their request. The king accepted it and chose a cleric of his court, Arnald, to become bishop of Greenland. When Einar had sworn loyalty to the latter and promised to protect his person and the rights of the Church, Arnald was consecrated at Lund by Archbishop Asser. [Ed.: Lund, a Danish city in Skane, now South Sweden, was at that time the archiepiscopal see for all Scandinavia.] It was not till 1126 that Arnald arrived and established his see at Gardar (nowadays Igaliko). In 1150 Arnald left Greenland.

Between 1150 and 1377 eight bishops occupied the See of Gardar. Five died there and were probably buried in the Cathedral of Gardar—St. Nicholas': We know little about what they were or what they did.

In 1153 the Metropolitan See of Nidaros [Ed.: now Trondheim] in Norway was erected, and Gardar became one of its suffragan dioceses.

In 1261, under the influence of Cardinal William of Sabina, Greenland, which had heretofore been an independent republic, submitted to King Haakon Haakonson of Norway.

Old documents bear witness to 16 churches, 2 monasteries and 180 farms in the two colonies—that of the West, around present-day Godthaab, and that of the East, around present-day Julianhaab. To-day, archeological excavations have discovered 18 churches, 2 monasteries, 276 farms and more than 101 other ruins.

All these churches were rectangular in plan, although some of them show slight traces of an apse. Only the Cathedral of St. Nicholas had the shape of a cross. This was the largest of all, 100 feet by 35, for the others generally measured 50 feet by 25. The walls were thick and built of stone, which was generally covered with clay. The best preserved is the church at Hvalsey, now Qoqortoq, not far from Julianhaab. (There exists a document—the only document actually from Greenland—about a marriage which took place in this church in 1408.)

The two monasteries belonged, one to the Benedictines, and the other to the Canons Regular of St. Augustine.

The population lived by fishing and hunting (walrus, seal, whale, caribou, fox), although, above all, they were herders; the flocks of sheep and herds of cattle were important. In medieval times Greenland was known in Europe by its export of walrus tusks and of white falcons which were much sought after for hunting.

The population has been very variously estimated. A reasonable estimate, taking into account the ruins and the amount of tithes paid, would seem to be between 3,000 and 3,500.

After promising beginnings and a vigorous growth, the Norsemen present in Greenland experienced a decline which started about 1261 when the country lost its independence and became a province of Norway.

After the annexation the commerce with Greenland was declared a state monopoly, thus eliminating all private interests. Then again, when in 1348-49 the Black Death ravaged Norway, this country paid less attention to its distant province, which thus saw its resources begin to fail.

At this time, too, the Eskimos began to come down further to the south. In 1345 they destroyed the colony of the West, and conflicts are mentioned in 1355 and 1379.

To this we must add a change in the climate in the course of the 14th and 15th Centuries. The sharper cold made the conditions of life more harsh for the Norsemen and made livestock raising and agriculture very difficult.

But it was above all the lack of communications with Europe, from which came all their necessities, that was the main reason for this decline: Between 1346 and 1355 there was no communication between Norway and Greenland. A ship which left Bergen "to defend the Christians against the Eskimos and the loss of the faith" did not return till 1363 or 1364, bringing back Ivar Bardsson, a priest who had spent 23 years out there as administrator of the Church. It is to this Ivar Bardsson that we owe a detailed description of Greenland at this period, and the names of many churches and localities.

In 1383 a vessel returned and told of the Eskimo attack of 1379 and the death (in 1377) of Alf, the last resident bishop.

In 1410 there returned to Norway a monk who had been blown by the wind to the coast of Greenland. It is the last voyage of which we can be certain.

It must not be forgotten that the State monopoly, founded in 1261, forbade all private intercourse with this country. If the government no longer took an interest, no one else could supply it.

After the death of Bishop Alf in 1377, 16 other bishops were named to the diocese of Gardar, but none of them went there. (The last, Vincent Peterson Kampe, lived at least till 1537.) In fact the diocese became almost a titular see. After Alf the Church in Greenland seems to have been administered by priests.

On September 25, 1448 Nicholas V wrote to the Bishops of Skalholt and Holar in Iceland. After alluding very plainly to the difficult conditions of life in Greenland, to the wars and to the lack of priests and bishops, he ordered the two prelates to make a careful investigation so that, having found out the cause, they could then aid the people of this island.

Later, in 1492, Alexander VI wrote to the Roman Curia [Ed.: on behalf of Mathias Knutson, mentioned below]: "... The Church of Gardar, we have been told, is situated in the land of Greenland, at the end of the world; the inhabitants, lacking bread, wine and oil, are accustomed to eat dried fish and milk. Because of this, and also because of the great rarity of communications with this land, im-

peded as they are by much ice, it is thought that no ship has arrived there in 80 years or thereabouts and that no bishop or priest resides in person in this land. The result of the absence of clergy is that most the people, formerly Catholics, have, alas, renounced the baptism they received. A corporal, on which the last priest living in that country consecrated the Body of Christ a hundred years ago, and which is shown to the Faithful once a year, is the safe reminder which recalls to them the Christian religion."

This papal document, from the same year as that of the discovery of America, is the last trace we have of the Catholic Christianity of Greenland.

A cloud of mystery covers the disappearance of the Northmen from Greenland. Many theories try to explain it: sickness and cold, conflict with the Eskimos, exploitation by English pirates or others. Some even think that the population became mixed with the Eskimos. One thing, however, remains certain: The breaking of the ties with Europe enabled the other factors to help end the colony and 500 years of Christianity.

Yet all effort was not abandoned. The Benedictine monk Mathias Knutson tries to go to the aid of the Church in Greenland. Later, King Christian II of Denmark thought of doing the same. In 1520 Erik Walkendorf, Archbishop of Nidaros, endeavored to restore the Church of Gardar. All these attempts were doomed to failure. Then came the Reformation, which made all effort impossible.

Nevertheless, two centuries later a Lutheran priest succeeded in organizing an expedition to the far-off colony in order to introduce the Reformation. He found only pagan Eskimos. Courageously he undertook their instruction.

(*Universe*) June 15, 1962—King Gustav of Sweden has given a valuable consignment of ball-bearings for the new side doors of ancient Siena Cathedral.

Hamburg, Germany (NC)—An eighth century missal from Hamburg Cathedral has been found in Rome's celebrated Vallicelliana Library, it was learned here. According to tradition, the 85 pages of handwritten parchment were used by St. Ansgar, ninth century Archbishop of Hamburg and Bremen and apostle of Scandinavia.

(*Catholic News*) Danish army engineers stationed at the garrison at Randers, Denmark, are pitching in to help the Cistercian nuns renovate their convent in Sostrup Castle. The nuns acquired the castle two years ago and opened a rest center and boarding house.

(*London Tablet*) In a sermon at Farm St. Rev. Thomas Corbishey quoted Dag Hammarskjöld, late Secretary General of the United Nations: "The explanation of how a man should live a life of active social service in full harmony with himself as a member of the community of the spirit, I found in the writings of those great medieval mystics for whom self-surrender had been the way to self-realization, and who, in singleness of mind and inwardness, had found strength to say yes to any demand which the needs of their fellowmen made them face, and to say yes, also, to any fate life had in store for them when they followed the call of duty as they saw it."

The Faith Comes Back to Greenland

JAMES H. WINCHESTER (*The Catholic Digest*)

The Catholic Church is back in Greenland, where it was introduced 1,000 years ago, flourished 500 years, and then mysteriously disappeared. It was in February, 1961, that Father Michael Wolfe, O.M.I., of Chicago, boarded a small coastal vessel in Godthaab, Greenland's ancient capital city on the barren western coast, and sailed north to the fishing village of Sukkertoppen, just below the Arctic Circle. There he celebrated Mass in the home of Danish-born Dr. Preben Thomsen and one of his children, and brought them the sacraments.

Then Father Wolfe sailed south again, to Julianehaab, of only 2,000 residents but Greenland's second largest community, exceeded only slightly by Godthaab. At Julianehaab he said Mass again, on behalf of Mrs. Annie Chemnitz, a Danish housewife married to a Greenlander, and their three children.

It was almost two months before he got back to Godthaab and the canvas-covered hut which serves him as a combination church and rectory. The six parishioners he had visited are today the only resident Catholics—outside the U.S. military bases—in all Greenland, a harsh and icy land three times the size of Alaska. Father Wolfe is the only nonmilitary priest in Greenland (apart from Oblate Father Killeen, recently assigned also to the Greenland mission but as civilian chaplain for civilian radar workers on the icecap). He is also the only American citizen, other than those at the military posts, living in the country.

The history of the Catholic Church in medieval Viking Greenland—"situated at the ends of the earth," in the words of a 1492 papal document—is fascinating. The pursuit of this history, together with a search for archaeological traces of the ancient Catholic life, brought Father Wolfe to Greenland first in 1959. Now, as a missionary, he plans to spend his life in Greenland documenting this little-known and long-buried chapter in Catholic records.

At least 22 chapels or churches existed in this early Greenland. Thirteen of them have been uncovered in the deep valleys beside the fjords of southern Greenland, roughly between Cape Farewell and Narssarsuaq. Three more were in the Godthaab district. Four others are listed in a 14th-century document now in the Danish museum. Three are in the Julianehaab district, the fourth around Godthaab. But their ruins have not yet been located. The last found, at Qagssiarssuk, is undoubtedly the oldest in the New World.

The faith flourished for 500 years, until all Western civilization on the icy island vanished around the beginning of the 16th century. Just why is one of the mysteries that Father Wolfe hopes to unravel.

It wasn't until early in the 18th century that a Lutheran clergyman, Hans Egede, brought the Western World back to Greenland. With the backing of King Frederick IV, then monarch of the combined kingdoms of Denmark and Norway, Egede landed in 1728 where Godthaab now stands. With him were a dozen couples, all from Copenhagen's jails.

It was Egede's intention, when he left Copenhagen for

Greenland, to bring the Reformation to what was still thought to be the last outpost of Catholicism in the North. But when he arrived, there were neither Norsemen nor Catholics to be found. So Egede and his wife began the conversion of the Eskimos. The last pagan Greenlander was baptized in 1930.

For 221 years, the Lutheran church kept a tight rein on Greenland. In 1953, however, at the same time that Greenland itself became an integral part of Denmark, no longer just a colony, religious freedom was extended to the country. One evangelistic sect has already set up a church and medical mission in Godthaab. The first Mass in modern Greenland—again, aside from the military bases—was celebrated by Father Wolfe in Godthaab on Sept. 6, 1959. It was said in the living room of Knud Wisum, a Dane who was then assistant head of the government-run Greenland radio system. He has since returned to Denmark, and there are no Catholics—other than transients—in Godthaab.

However, promising plans for Greenland's Catholic future are blueprinted. The island is part of the Copenhagen diocese, directly under the Bishop of Copenhagen. Father Wolfe is learning the Greenlandic language.

His mere presence in civilian Greenland already has sparked a revived interest in Catholicism everywhere he visits along the populated western coast. Land has been procured in Godthaab and plans completed for the building of a Catholic church and rectory.

Soon, Father Wolfe will be joined by a Greenlander, the country's first native-born Catholic priest, who is also the only modern Catholic Greenlander of Eskimo origin. He is Finn Lyng, son of one of Greenland's oldest and most prominent families. He is now studying at the O.M.I. Seminary of Our Lady of the Snows at Pass Christian, Miss., his ordination to take place in 1962. After another year or two of study in the U.S. and Denmark he will return to Greenland, probably in 1964. One of the most traveled and best-educated Greenlanders in the world, he will serve as a mighty magnet to other Greenlanders in his missionary work in his homeland.

"As a student at the University of Copenhagen in my early teens, I was attracted to Catholicism by the vitality of the Church," Mr. Lyng reports. "I decided then that I wanted to bring Catholicism back to Greenland." He went to Bishop Suh, and eventually was received into the Church. Later he made his novitiate in France, followed by two and a half years of philosophy in Rome. He speaks Danish, French, Italian, German, English, Greenlandic, Greek, and Latin. Both he and Father Wolfe expect that their future work will probably be largely among Greenland's youth.

From Hans Egede's time until recently Greenland was a closed country, partly for trade reasons, but mainly to prevent the spread of disease among the long-isolated Greenlandic people by foreigners.

For centuries, the Greenlanders lived, in the main, off

the seal on their coasts. They were their source of food, clothing, oil for heat and light, bone for tools and weapons. Then in the middle 1920's Greenland's climate, or rather that of the seas around it, began to warm up. No one knows why. Seal and walrus fled northward to colder waters. The cod, the world's most important food fish, replaced them.

From being a hunter, the Greenlander became a fisherman. From being almost self-sustaining, he had to switch to an economy built on trade. Even so, Greenlanders remained quite happily isolated.

The 2nd World War changed that. Meteorologists—first the Germans and later the Allies, who ousted them—moved in to establish weather stations and airfields. Even before the war ended the Greenlanders became aware of the outside world. The Danes relaxed some of their bans. A modernization and development program was launched. In 1952 the country was integrated into metropolitan Denmark, similar in fashion to the way Alaska and Hawaii became states of the U.S.

These events, along with the accident of geography which places it strategically astride the international air routes, are basic today to Greenland's emergence from its cocoon. The country has been visited by more Danes and others in the last few years than in 1,000 years before.

In adapting themselves almost overnight from a Stone Age life to a modern civilization, Greenland's 30,000 people are in the midst of a social and economic revolution.

"All of this, inevitably," says Father Wolfe, "has caused a growing restlessness among Greenland's young people. They have been drifting away from religion. We hope that Catholicism can re-attract them, and point the way for new personal convictions."

Father Mike—as he is known to practically everyone in Greenland, from Gov. Finn Neilsen on down—is widely respected. He has visited all sections of Greenland's southern and western coasts, as far north as Thule, only 800 miles from the North Pole.

A summer ago he renovated a 30-foot cabin boat, to accommodate three persons. With this increased diesel-powered mobility he'll be able to move around more, using Greenland's thousands of fjords as his highways.

Father Mike makes his permanent home in Godthaab. He lives in a Jamesway hut, which he purchased from Air Force surplus at Thule. It has waterproof canvas sides and top, stretched over a wooden floor and frame. Doing all the labor himself, he has converted it into a comfortable combination church and residence. There is a living room and study, a combined kitchen and bedroom, a small bath, and the chapel itself. He cooks his meals on an electric hot plate, has two oil heaters. His biggest problem is water, which has to be carried half a mile in pails.

To get around Godthaab, sprawled over several miles of barren granite rocks, he has a bicycle, a Christmas present last year from Wissum, then his lone adult parishioner in the capital.

"One of the keys to the future growth of the Catholic Church in Greenland," says Father Mike, "is the Danish government's drive to get Greenlanders to move from small, isolated communities to the larger towns. Progress already has been made in this direction."

Roughly, there are three classifications for Greenland

communities. A *boplad* has a few wooden huts, no school. An *udsted* is a little larger, has a school, is home port for a few small fishing boats, and has up to a couple of dozen houses. A *by* is anything larger.

In 1948, some 43% of Greenland's population lived in *bys*, the fishing and trading towns huddled along the west coast, generally from just above the Arctic Circle, in the Disko bay area, to Julianehaab, at the lower end of the island. Today, 60% of the people live in the larger towns. In 1948, 29% were in *udsteds*; against 32% in 1948, 26% lived in the small scattered *boplads*, compared with only 6% today.

Typical of this population trend to larger communities is Godthaab. It is now Greenland's largest city as well as its capital. It has a population of approximately 3,500, of whom about 500 are Danes. In six or seven years, the city's population is expected to exceed 8,500.

Aside from this shift from small to larger centers of living, Greenland's population is also increasing rapidly because of a very high birth rate and a tremendous increase in the life-expectancy level. In 1950, life expectancy in Greenland was 32.2 years for men and 37.5 years for women. For 1960, it was 50.5 years for men, 55.2 years for women.

With the public-health problem well on its way to being controlled, Greenland is putting its emphasis on new housing, education, and local industry. New fish-processing plants are under construction. In five years at least ten such plants will be in operation; there are now three. The government is also extending long-term loans to Greenlanders for boats, that they might more easily compete in the fishing off the coasts of the country.

God is still the backbone of Greenland's fishing industry, but shrimping is gaining rapidly. Some of the world's largest shrimp beds have been discovered in recent years in the Disko bay area.

Minerals, too, will play an increasingly important role in the new economy. Cryolite mines, in southern Greenland, near the ruins of the first Catholic churches, are now the No. 1 source of this vital mineral, used in manufacture of aluminum. Lead mines, on Greenland's rugged East Coast, have been in operation for ten years. Zinc, molybdenum, and uranium have been discovered.

More than 30,000 sheep are grazed commercially in south Greenland. Forestry has been introduced with planting of 25,000 trees near Julianehaab. Reindeer have been imported from Norway to rebuild the country's vanishing herds as a future food source.

Formerly, Greenland could be reached only by boat. Today, jet liners make regular stops at Sondstrom, just above the Arctic Circle, on the transpolar route between Europe and America. Inside Greenland itself, a new airline links the west-coast communities, the planes landing on fjords in summer, on snowfields in winter.

Storms rage along the coasts all year round. The foehn winds, roaring down the fjords from the inland ice, reach velocities as high as 136 miles an hour, and temperatures sometimes 87° to 90° below zero.

Everywhere in Greenland is quite a distance from anywhere else. From the top of the island, which is 600 miles farther north than the northernmost part of Alaska, to Cape Farewell, the southern tip, is 1,650 miles. East to west, across the barren icecap, is 750 miles.

The Diocese of Oslo, Norway, 1962

BY REV. IVAR HANSTEEN-KNUDSEN, D.D.

Secr. of the Dioc. of Oslo

We feel that it is our pleasant duty to open our annual report by thanking the Bulletin's secretary and editor, Mr. John T. Dwight, for the great surprise he gave us last summer when he came to Oslo while on a visit to Europe. Although his stay had to be short, he nonetheless imposed a strenuous program on himself. He met a number of the local clergy, visited institutions and made many useful personal contacts. In fact when I think of how much he managed to put in his note-book, I begin to feel that my own present contribution is quite unnecessary!

THE CLERGY: At the moment there are 13 Norwegian-born priests actually in the Diocese. However, Father Thomas Ellers Dahl, O.P., who was ordained in Oslo two years ago, will soon be returning from Paris where he is completing his studies. This year the total number of native Norwegian priests rose to 15, for on the 12th of September Bishop Mangers ordained Erik W. Ström, a young convert, in St. Olav's Cathedral. Many priests of the Diocese were there as well as several guests from abroad. We also had the honour of having the new Bishop of Sweden, Mons. Taylor at the ceremony. At that time he was making a retreat with the Dominicans in Oslo in preparation for his consecration in Stockholm. Father Ström has now returned to Rome to finish his studies at the Propaganda College.

In our last report we mentioned that the Hungarian Jesuit, Father Coloman Horvath was the first member of that Society to work in this country since the repeal of the laws against the Jesuits. Last year another Jesuit from Hungary, Father Augustine Terescesenyi joined him, and both are now in charge of the rectory of the Oslo suburb of Greisen. In addition, they carry out important apostolic work among those refugees from their native land who are scattered up and down Norway.

On the 5th of September, Father Alan Littlewood arrived from England where he had been ordained a short time before for our Diocese. He has been recently appointed as a curate at the Cathedral. In fact he is the only English priest among us, and his presence will mean a great deal, as there is a large colony of English-speaking Catholics in the capital.

"Father John Taylor, a superior, Father Urban Figge, and I went to Denmark in the fall of 1958," Father Wolfe recalls. "We spent the first nine months there studying the Danish language.

"At the same time we bought a house in Herlev, Copenhagen suburb, and with the approval of the Catholic Bishop of Denmark started a new Catholic parish." Father Figge is the pastor there now at this church, which is called Our Lady of the Snows.

In 1959, Father Wolfe came to Greenland on an archaeological trip. That winter he spent back in the U.S., continuing his Greenland research. In May, 1960, he returned to Greenland for the summer with a National Museum group from Copenhagen. It was then that he asked permission to stay on permanently.

THE SISTERS: The Contemplative Dominican Sisters of Lourdes will soon move from their present house to a fine new enclosed convent which is under construction at the moment at Lunden near Oslo. The foundation stone was laid by Bishop Mangers on the 18th of November last year. When it is completed the convent will have room for 20 sisters and a number of lay-sisters and paying guests besides. The convent will surely act as a focus-point for prayer and charity in the Diocese. It should prove a spiritual main-stay to the active works of charity which are carried out in the Diocese by 450 sisters who belong to 8 different religious orders.

THE LAY APOSTOLATE. The diocesan Lay Council which has been set up by the Bishop to co-ordinate the activities of the lay-apostolate meets regularly to consider its findings. In addition to their correspondence-course, the Council has also set up a distribution centre for tape-recordings of papers on religious subjects which have been given at meetings such as the "Katolsk Forum". This new service has been welcomed by many parish associations.— On a bright and warm Sunday in May, the Council organized a pilgrimage to Hadeland which is only a few hours by bus from Oslo. Here, some ancient churches have been restored under the auspices of the State. These now stand as visible reminders of Norwegian Catholicism as it was in the Middle Ages. Bishop Mangers offered Mass in the open field, and in his sermon recalled the past glories of Hadeland. This theme was also called to mind by Mr. Stein Mathiesen who, as a representative of the local people, and a non-Catholic, was proud to welcome these present-day Norwegian Catholics.

CATHOLIC YOUTH. The diocesan "Ungdomsforbundet" had to face many difficulties in the organization of its usual summer and winter schools and week-end retreats. Their best-loved meeting-place at Sylling which is not far from Oslo could not be used any longer. The fabric of the buildings must be completely restored. However, further north there is "Persbraten", situated in magnificent country and until now reserved exclusively as a vacation centre for children during the summer. It was fortunate that this was able to open its doors for the Norwegian Catholic Summer School and the Nordic Catholic Summer School. Both of these proved to be most successful.

CATHOLIC INSTRUCTION. We have described in an earlier article the instructions which are given to non-Catholics by means of the correspondence-course. Meanwhile the Franciscans in Bergen have developed their "Open Door" activities into a system of regular courses of instruction in the Catholic Faith. In Oslo the Dominicans have now started their "Katolsk Orientering"; this is a similar system of instruction, on a larger scale, for non-Catholics. This consists of 32 conferences a year. The lectures are repeated twice a week at different times of the day to suit the convenience of all who are interested. Of course this proved a daring task and one which required

the use of much time on the part of the Fathers both for the giving and preparation of the lectures. However their efforts have been crowned with a success which has been far beyond their dreams. The Dominican Fathers in Oslo also conduct their "Katolsk Forum". This consists of weekly papers, sometimes given by non-Catholic speakers, on religious and cultural topics. These meetings have gained wide attention.

CATHOLICS AND THE CULTURAL LIFE. The Dominicans, Fathers Finn Thorn and Rieber-Mohn have taken part in broadcast inter-denominational discussions. The latter was also invited to comment on the Papal Encyclical "Mater et Magistra" and on the II. Vatican Council. We are pleased to say that generally speaking, Catholic influences are beginning to make themselves felt in Norwegian cultural life. This is demonstrated by both our priests and lay-folk. They take part in discussions in the press-columns, on the radio; they are to be found in the arts and in both social and political life. More and more they are being asked to address the meetings of all kinds of societies and associations, great and small, and even to give talks in the state schools.

NORWAY AND THE VATICAN COUNCIL. The convocation of the second Vatican Council has aroused both wide attention and wide interest in Norway. However, although it is often spoken about, very little response has been forthcoming. The Lutheran leaders have been very reserved on the subject. The Council has been subjected to really serious study by only one single article in a Lutheran periodical. Apart from this there has been just a few comments in the leading daily newspapers. However, great interest was forthcoming just before the opening of the Council when the most exclusive forum in this country, the "Norwegian Students Association," invited the Bishop of Copenhagen to come and speak to them about the Council. (Bishop Suhb is a member of the Central Commission in Rome.) This took place on the 29 of September and for all who were present it was indeed a memorable occasion.

Dissenter Law Changes Recommended

(*News of Norway*)—The 6-member Dissenter Law Committee, appointed in 1957, has recommended certain changes in Norwegian legislation to assure full equality between the Evangelical Lutheran State Church, to which 96% of the population belong, and all religious minorities registered as dissenters. The Committee has also urged that Article 2 of the Constitution be amended to establish the constitutional basis for the principle of religious freedom.

Under the present Dissenter Law, which has not undergone any major revision since it was enacted June 27, 1891, members of religious minority groups can claim exemption from church and school tax. Instead, the Committee suggests that registered dissenter churches be entitled to annual subsidies.

According to the Committee recommendations, registered dissenter churches, which for religious reasons maintain their own schools, should have the right to demand annual subsidies for that purpose. The Committee report also suggests modification of current regulations requiring that certain public servants belong to the State Church.

New Chapel Opened in Sweden By Passionists

A further step forward in the development of the Passionist work in Sweden (in charge of the English Passionists) has been taken with the purchase of a house and property in Tranas. This town lies about fifty miles north of the town of Jönköping where there is already a permanent chapel.

Tranas is an industrial town of 15,000 inhabitants, lying on the main line to Stockholm. Because of its industry the town has attracted many immigrants. At present the Catholic population is about seventy. Naturally the people are delighted to know that at last they have a permanent chapel. For the moment Tranas will continue to be served from Jönköping by Father Killian, C. P., who now for several years past has been its most devoted Pastor. He will, however, be able to stop some nights in the house which will bring him into closer contact with the people and make the instruction of the children a little easier.

For the instruction of Catholic children is the biggest problem in Sweden. They live scattered all over the territory and are available only after school hours. There seems to be no possibility at this time of enlisting lay help.

REV. MAURUS SCIENCEK C.P.

Greenland's Oldest Church

(*Catholic Message*)—Danish archeologists have discovered the foundations of Greenland's oldest Christian church, dating around the year 1,000. The church, mentioned in the earliest Norse sagas, is believed to be the first built in the New World. Its discovery at Qagssiarssuk, former Brattahlid, brings to an end years of search and investigation. The church was founded by Tjodhilde, wife of the Norse adventurer Erick the Red. She was buried in its churchyard along with Leif Erikson, often regarded as the first European to touch on the eastern coast of the North American continent.

Foundation Stone at Glumslöv

The Carmel of Glumslöv is the first cloistered convent in present-day Sweden. The governmental permission for this foundation was preceded by a heated debate in the Riksdag, the final favorable outcome being based on the principle of tolerance in questions of religion, which nowadays reigns throughout the northern lands. Up to now the nine Sisters (six Belgian, two Swedish and one Dutch) have lived in primitive barracks. But now there has taken place the laying of the Foundation-Stone of a permanent convent building in Glumslöv (with 21 cells) by Archbishop Dr. Bruno Heim, Apostolic Delegate to the Northern Lands, in the presence of 200 guests. Among these were their own Carmelite Superior General from Rome, the Bishops of Stockholm and Copenhagen, and the Lutheran Pastor of Glumslöv. The Foundation-Stone (which the Swedes use instead of a Corner Stone) came from Scandinavia's 1st medieval Carmelite Monastery, founded in near-Landskrona in 1410.

New Church in Finland

Jyvaeskylae, Finland—The first Catholic church in central Finland was opened here.

Bishop William P. B. Cobben, SCJ, consecrated Aug. 26 St. Olav's Church, which has an annex with a kindergarten, a convent and a home for high school students. St. Olav's parish covers four fifths of Finland.

New Unit at Jamestown, N. Y.

February 2, 1962

Six Scandinavian couples were present at the Formation Meeting of the St. Ansgar's League Unit of Jamestown, N.Y., which was arranged by Brother Jon Poehler, A.A. and held at the Assumption Fathers' Seminary of Our Lady of Lourdes, Cassadaga, N.Y., with the concurrence of His Excellency Most Rev. Joseph A. Burke, D.D., Bishop of Buffalo, and His Excellency Most Rev. Leo R. Smith, V.G., Ph.D., J.C.D., J.U.L., Auxiliary Bishop of Buffalo.

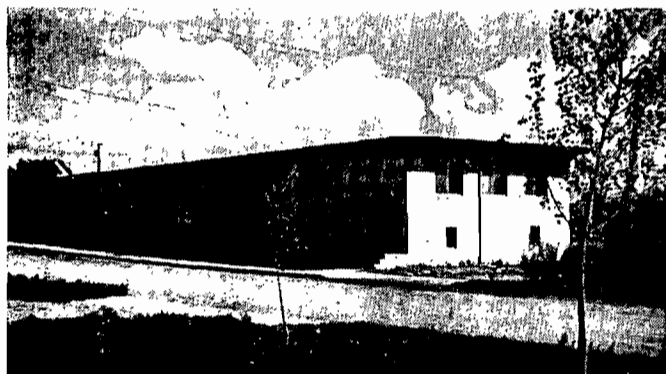
March 22, 1962

You will be happy to know that the Jamestown Unit is really off the ground. The first regular Meeting was at SS. Peter and Paul Church. John Lindner is President for this year; Stanley Berg (father of Father Theodore Berg) is Vice-president; Mrs. John Lindner Jr.—Secretary; and Enoch Carlson—Treasurer. John tells me there were five grandchildren of Gustav Lindner in attendance (Gustav was one of the original founders of St. Ansgar's League, in New York). Jamestown now has eighteen members, and you will be hearing from them soon—and they will grow.

July 9, 1962

Yesterday was a red-letter day here when the Jamestown Unit held their first annual picnic under a grove of shade trees overlooking the Lake of Cassadaga. Almost fifty people attended, with a good representation of offspring (the future adult members of St. Ansgar's) with two on the way, one of whom is the great grandchild of Gustav Lindner. Father Mullen and Father Berg were both here and things look prosperous.—Jamestown is planning their next meeting for the Fall.

BRO. JON POEHLER, A.A.
Our Lady Of Lourdes Seminary, Cassadaga, N.Y.



St. Olav's Home, Powers Lake, No. Dak.
built by Rev. Fred J. Nelson in "Little Scandinavia"

NEWS OF THE ST. OLAF UNIT

(*Minneapolis Daily Herald*) The Rev. Edwin J. Wallin, assistant pastor, St. Lawrence Catholic Church, gave a slide illustrated talk, describing his trip through the Nordic countries, at Knights of Columbus headquarters here.

He spoke before K.C. and St. Ansgar Scandinavian Catholic League officers and other interested Scandinavians.

Objective of the meeting was to better understand our Scandinavian roots, history and culture, according to Bob Norgren, grand knight elect, Hennepin Minneapolis Council No. 435, Knights of Columbus.

He pointed out that more and more new K.C. members are of Scandinavian descent. Norgren also cited the fact that grand knights recently elected in Columbus Heights, North Minneapolis, Crystal and Robbinsdale are Scandinavians.

* * *

Later in the season, Father Selman L. Threadgill, O.M.I., who is going to serve with the Oblates in Northern Sweden, also gave a talk.

* * *

Father Wallin himself, the devoted first Spiritual Director of the Minneapolis-St. Paul (St. Olav) Unit, has been transferred to Memphis, Tenn.

The Unit's new Spiritual Director is Rev. Paul Holmquist, of St. Peter's Church 6730 Nicollet Ave., South Minneapolis.

OSHKOSH—CRAWFORD

Very Rev. John C. Madsen, V.F., well-known Danish convert and St. Ansgar's League supporter, became pastor, last year, of St. John's Church, Crawford, Nebraska, and Rural Dean of Chadron Deanery. The title of his Unit is now "Crawford and Harrison" in place of "Oshkosh and Harrison". At that time he had some Sacred Vessels that he was going to have regilded and then send to Bishop Suhr in Copenhagen.

This year he has celebrated the Silver Anniversary of his Ordination, and Father Hugh K. Wolf of Vermillion, S. Dak., attended the celebration as Field Secretary of St. Ansgar's League.

AD MULTOS ANNOS, FATHER JOHN!

MAY THEY REST IN PEACE!

Sister M. Appolonia, Rochester, Minn.
Most Rev. Joseph A. Burke, D.D., Bishop of Buffalo
Rev. Frederick H. Chase, Jr., Dover, Mass.
Mr. N. Senius Nelson, St. Peter, Minn.
Mr. Gerald J. McKernan, New York, N. Y.
Mr. Jean P. T. Peudet, Hollywood, Calif.
Mr. Norman Rustigian, Rock Springs, Wyo.
Miss Kathryn Schmitt, Jersey City, N. J.
Rev. Ake Westerdahl, Sweden

“WE NEED MORE MEMBERS AND SUBSCRIBERS”

WORCESTER UNIT 1961-1962

The Worcester Unit feels rather proud to report, first, that in 1961 the total of its Mass stipends and gifts to the Scandinavian Bishops was about \$500; secondly, that five of its members were enrolled as Secular Oblates of the Briggittine Order at a ceremony conducted at "Vikingsborg" by Father L. Edward Moreau, A.A. with the approval of Bishop Flanagan of Worcester, Mass., who has named Father Paul Josephson the spiritual director of the group. Each member received the pin and the book of constitutions of the Secular Oblates.

Our Communion Breakfast was held February 11 in the new St. Catherine of Sweden Church, which is a tribute to the apostolic zeal and artistic taste of Father Thomas B. Reilly, pastor of the church and our spiritual advisor. Our monthly meetings are now held in the old church.

Our second Annual Spring Festival was held April 26. This event, the Greeting Cards Program, and the Pennies for Scandinavia Project are our principal sources of revenue.

On June 9, the Fitchburg Unit joined us for the annual outing with the New York Unit at Vikingsborg. Mr. and Mrs. Harold Bloom of the Worcester Unit were the two winners of the two articles of the raffle. The highlight of the outing was, of course, the reception of five members of our unit as Secular Oblates of the Briggittine Order.

The August 5th joint annual picnic with the Fitchburg Unit gave the families of our New England Units the opportunity to meet again.

The following officers were elected for the coming year: Mr. Hjalmar Altonen, President; Mrs. Virginia Bloom, Vice-President; Mrs. Corinne Ekberg, Recording Secretary; Mrs. Mary Gustafson, Corresponding Secretary; Mrs. Betty Altonen, Treasurer; Rev. Paul Josephson, Spiritual Director; Rev. Thomas B. Reilly, Spiritual Advisor; Rev. L. Edward Moreau, A.A., Publicity Director.

Our major project for the year 1962-1963 will be a rummage sale on September 29.

REV. L. EDWARD MOREAU, A.A. PUBLICITY DIRECTOR
670 West Boylston St., Worcester 6, Mass.

FITCHBURG UNIT—1961-1962

The Fitchburg Unit is happy to report the acquisition of new members who are participating in all its activities with enthusiasm.

The highlight of the fall meetings was our whist party which entailed a great deal of work and preparation, especially by the Co-Chairmen, Edith Sullivan and Betty LeBlanc, assisted by Lillian Doheny and "Billie" Foley. The affair was very successful both socially and financially.

The same officers who held office last year were reelected for a second term. They were Mrs. Bernard Sullivan, President, Joseph McDermott, Vice-President, Mrs. Bernard Doheny, Treasurer, and Mrs. Julian LaClair, Secretary.

One of our most delightful meetings was held at the home of Mrs. Tenho Nurmi, a new member. After a business meeting the rest of the evening turned into a real musical with Mrs. Nurmi playing the piano and the members singing with gay abandon.

The Fitchburg and Worcester Units held a joint family outing at Duncanson's Grove, in Clinton, Massachusetts. The picnic was well attended, with sports, boating and swimming enjoyed by all, followed by a barbeque.

The members of the Fitchburg Unit attended the picnic at "Vikingsborg" and had a glorious day at that annual event.

Our Unit was saddened by the transfer of our beloved chaplain, Rev. John Liubauskas to another city. Even though he was out of town Father attended our meetings very faithfully. We wish to take this opportunity to express the Fitchburg Units' gratitude and appreciation for the many services he rendered to the unit."

JENNIE F. LACLAIR, SECRETARY.
7 19 Norwood Court, Fitchburg, Mass.

NEW YORK UNIT—1961-62 REPORT

The first meeting for the 1961-62 season was held on October 19, 1961. In October members of the League were guests of Continental Can Company's Holy Family Guild at a Holy Hour in the Lady Chapel of St. Patrick's Cathedral. Also during October representatives of the League, including our president, the editor of the Bulletin and the recording secretary were present at The Catholic Book Club dinner at The Delmonico Hotel at which the Club's annual Champion Award was presented to our Director of Programs, Rev. John LaFarge, S.J.

The December meeting was devoted to discussion of our annual Christmas Party.

On January 12, 1962 the annual Christmas Party was held. Members and guests were entertained by a program of Christmas songs by the Glee Club of Bay Ridge High School; dances performed in costume by the Swedish Folk Dance Ring; and "A Finnish Christmas" presented in costume. A young priest from Ghana spoke to the guests and sang a Christmas song in Ghanian.

Rev. John B. Sheerin was the guest speaker at the March meeting. He gave a most interesting and informative talk on the Ecumenical Council. In April the Rev. Lawrence Wilson, S.J. gave a talk to our members on the Meaning of Holy Week.

At the May meeting officers for the 1962-63 season were elected. Final plans for the annual picnic were discussed.

On June 9 the annual picnic was held at Vikingsborg. The New York Unit were this year's hosts. The weather was excellent and a good time was had by all. The reception of five Worcester members as Briggittine Oblates was a colorful ceremony. We extend our thanks to Mother Piera for her hospitality and all the members and guests from the other units for attending.

MARY C. JOHNSEN—RECORDING SECRETARY

CORRECTION: On p. 16 of the 1961 BULLETIN, in the introductory part of "Married Convert-Priest Discusses Danish High Church" (*Davenport Messenger*) it was erroneously reported that Father Bonnevie was pastor of St. Therese's parish (he was actually curate there) and director of Catholic correspondence courses (actually he assisted in this work).

League Unit Being Formed in Washington, D.C.

On Monday, January 29th, we had a meeting and formally organized the Washington unit of the League. The officers are as follows: President: John Bodner, Jr.; Vice-President: Richard Watson; Treasurer: John Crown, III. Secretary: Mary Courtney; Spiritual Director: Rt. Rev. Msgr. James A. Magner.

As you will note three of the officers are new members of the League. I contacted each of the 17 old members of the League in the Washington area. Without giving all of the details, it appears that only three or four will be able to participate actively in the Washington unit. *For this reason, we wish to obtain new members* so that we will have between 15 and 20 active people in the unit. Monsignor Magner suggested that we wait until that time before securing the approval of the Archbishop for the organization. We hope to obtain the new members within the next several months.

At the moment we are busily occupied arranging for a series of concerts for Father Norheim. He will give six piano recitals in the area, during February.

JOHN BODNER, JR.
1707 H St. N.W., Washington 6, D.C.

NEW MEMBERS

(and those not listed in previous *BULLETINS*)

WELCOME TO ST. ANSGAR'S LEAGUE!

- Ms May C. Barry, St. Paul, Minn.
 MOST REV. PETER W. BARTHOLOME, D.D., Bishop
 of St. Cloud, Minn.
 Miss Effie, Bellmore, Worcester, Mass.
 Mr. Stanley Berg, Jamestown, N. Y.
 Rev. Theodore Berg, Jamestown, N. Y.
 Mr. Quentin C. Biegen, New York, N. Y.
 Mr. Frederick Brisson, Hollywood, Calif.
 Rev. Charles F. Brodersen, Neligh, Nebr.
 Mrs. Albert J. Brooks, Waltham, Mass.
 Mr. Clarence L. Bruce, Chattanooga, Tenn.
 Very Rev. Msgr. William Aquin Carew, Secretariate of
 State of His Holiness, Vatican City.
 Mr. Enoch Carlson, Jamestown, N. Y.
 Mrs. Richard Carr, Larchmont, N. Y.
 Miss Connie Charest, Worcester, Mass.
 Mr. Shawn Concannon, Staten Island, N. Y.
 Mr. John P. Conway, Far Rockaway, L. I., N. Y.
 Miss Mary Courtney, Washington, D. C.
 Prof. Michael Crowley, New Bedford, Mass.
 Mr. John Crown III, Washington, D. C.
 Mr. O. H. Elverum, Morgan City, La.
 Miss Betty L. Engebretson, Minneapolis, Minn.
 Capt. Edward J. Fahy, USN, Washington, D. C.
 Miss Ruth Fenton, Minneapolis, Minn.
 Mr. Oliver T. Field, Montgomery, Ala.
 Mr. Frederick G. Franson, Brookfield, Ill.
 Mr. Paul V. Gallagher, Island Park, Md.
 TSGT. Gerald T. Griffin, New York, N. Y.
 Mr. Geza Grosschmid, K.M., Pittsburgh, Pa.
 Charles W. Gusmer, Darlington, N. J.
 Mr. Eric G. Haapala, Detroit, Mich.
 Mrs. Edna L. Hall, Cochituate, Mass.
 Mrs. C. H. Halstead, San Francisco, Calif.
 Mr. Conrad N. Hilton, Beverly Hills, Calif.
 Rev. Paul Holmquist, Richfield, Minn.
 Miss May H. James, Memphis, Tenn.
 Mr. and Mrs. Thomas G. Jebb, Minneapolis, Minn.
 Mrs. Lovell Johnson, Fitchburg, Mass.
 MOST REV. MARTIN M. JOHNSON, D.D., Vancouver,
 B.C., Canada
 Mr. Paul N. Johnson, Minneapolis, Minn.
 Mr. John J. Johnston, Huntington, L. I., N. Y.
 Rev. Mr. James Kiernan, Dubuque, Iowa.
 Mrs. Gjertrud Kjeldsen, La Grangeville, N. Y.
 Mrs. Alfred Kliegl, New York, N. Y.
 Rev. Andrew K. Kolzow, O.P., Minneapolis, Minn.
 Rev. Richard Lenna, Jamestown, N. Y.
 Mr. James Likoudis, Watkins Glen, N. Y.
 Mr. John V. Lindner, Jamestown, N. Y.
 Mr. and Mrs. John Lindner Jr., Jamestown, N. Y.
 Mr. J. M. McCown, Mobile, Ala.
 William J. McIntire, Mattapan, Mass.
 Miss Catherine McMannon, New York, N. Y.
 Miss Marion E. McNamara, Cambridge, Mass.
 Sister Michaela, St. Paul, Minn.
 Mr. Chester Miscicola, Oswego, N. Y.
 Rev. Kenneth Mullen, Jamestown, N. Y.
 Mr. Robert B. Murphy, Madison, Wis.
 Rev. William F. Murray, Queens Village, L. I., N. Y.
 Mr and Mrs. Francis Naylor, Fitchburg, Mass.
 Mrs. Marie Nichol, Mobile, Ala.
 Mr. Henry J. O'Grady, New York, N. Y.
 Rev. Colman O'Halloran, Galway, Ireland
 Mr. and Mrs. Ovila J. Paris, Cambridge, Mass.
 Miss Mary Phelan, Worcester, Mass.
 Miss Margaret J. Pregonzer, New York, N. Y.
 Mr. Juan J. P. Quan, San Francisco, Calif.
 Mr. William Radar, Columbus, Ohio
 Very Rev. Peter M. Rookey, O.S.M., Louvain, Belgium
 Sisters of the Sacred Heart, Veldhoven, Netherlands
 Rev. Philip J. Sandstrom, Barrytown, N. Y.
 Rev. Leonard R. Scharmach, Kenosha, Wis.
 Mrs. H. M. Schomaker, Minneapolis, Minn.
 Mr. William S. Selfe, Elmhurst, L. I., N. Y.
 Miss Kathleen Shea, Yonkers, N. Y.
 Rev. James Stessman, Des Moines, Iowa.
 Mr. John T. Swanberg, Chicago, Ill.
 Rev. Wilfrid A. Tisdell, Winchendon, Mass.
 Miss Virginia Turnbull, Mobile, Ala.
 C. R. Warford, Mill Valley, Calif.
 Mr. Richard Watson, Washington, D. C.
 Mr. John J. Wiley, Jersey City, N. J.
 Mrs. Ruth L. Woelfeld, Brooklyn, N. Y.

“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**	22,000	60,000	173,514	131,500	39,709
Population	4,581,000	305,000	481,000	2,440,000	7,440,000	4,248,773	154,000
Catholics	26,466*	320	465	6,559	35,554***	2,340	700
Protestants	circa 98%	?	479,667	2,430,000	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	125	7	6	42	62	20	10
Native Priests	36	.....	1	13	6	1	2
Seculars	38	.....	.....	20	26	4	1
Religious	87	7	6	22	39	16	9
Brothers	15	.....	.....	1	5	6	2
Religious Orders of Men	11	1	1	4	5	2	1
All Sisters	770	32	57	451	174	32	60
Native Sisters	149	.....	.....	29	19	2	2
Religious Orders of Women	15	2	2	8	9	3	3
Parishes	37	5	4	16	19	5	.....
Churches and Chapels	93	8	4	40	35	13	4
Kindergartens	10	.....	2	6	2	5	.....
Grammar Schools	25	1	1	3	2	2	2
Grammar School Pupils	4,832	70	8	520	274	550	259
Secondary Schools	8	.....	.....	.....	.....	.....	.....
Secondary School Students	605	.....	.....	.....	.....	.....	.....
College-level Schools	1	.....	.....	.....	.....	1	.....
College-level Schools	370	.....	.....	.....	.....	16	.....
Hospitals & Nursing Homes	15	3	4	18	7	1	3
Orphanages & Homes for Children	5	.....	.....	2	4	2	.....
Hostels for Girl Students	3	1	.....	1	.....	1	.....
Inquiry Center	.....	.....	.....	2	.....	1	.....
Cultural Center	.....	.....	.....	1	.....	1	.....
Patron Saint	St. Canute, the	Olav	Olav	Olav	Bridget	Henry	.....
Feast Day	King, Jan. 19	July 29	July 29	July 29	October 8	January 20	.....

Prepared by St. Ansgar's Scandinavian Catholic League, 40 West 13th Street, New York 11, N. Y. †excluding Greenland. *includes 36 Catholics in Faroe Islands & 13 in Greenland. **With Spitzbergen. ***Over ¾ of these are refugees and their families.

CATHOLIC SCANDINAVIAN LITERATURE AND PUBLICATIONS

Denmark:

- Katolsk Ugeblad* (Weekly). Subscription rate: Kr. 10.- quarterly. Order from Sankt Ansgars Forlag, Bredgade 67, Copenhagen K.
- Catholica* (Quarterly). Subscription rate: Kr. 22.- yearly. Order from Arne Frost-Hansens Forlag, Gammel Torv 16, Copenhagen K.
- Litterae* (Monthly). Published irregularly 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 inter-scandinavian 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). Kr. 24 a year. 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, Tromsø, Norway.

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

Norwegian Catholic books and leaflets can be obtained from St. Olav Bokhandel, 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).

Iceland:

- Merkki Krossins* (Quarterly).

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

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

"Visit Scandinavia": 15c apiece.

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.

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The officers of the League are unpaid volunteers; no salaries are paid to anyone.

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

The League 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 Subscribers, and is supported by their dues. If not yet a Member or Subscriber 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.)

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