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## Ancient Pageantry First Since the Reformation.

*A Milestone in the History of the Catholic Church in Norway*

by AGE RONNING (*The Norseman*)

HE is only 42 years old, his name is John Willem Gran, he is a Catholic Bishop in Oslo and he is the first Norseman to be consecrated as such in Norway since the Reformation. His personal history undoubtedly turns upside down a number of commonly held assumptions concerning the life of a bishop. He did not have a protected childhood home under white apple blossoms in a Norwegian fjord valley, he was not a devoted child who realized at the age of ten that he wanted to become a bishop, his life was never spent far from the madding crowd, remote from the influence of the colors and lights and ideas of the day. To the contrary, when he was thirteen years old he was hard at work on his own "Opera Dictionary", the question of the existence of God did not concern him at all until he was in his twenties, he made his way through the artistic world of Europe—an eager opera fan, a music lover, a very young and very gifted man with rather



BISHOP GRAN PROSTRATED BEFORE ALTAR AT HIS CONSECRATION

free hands and without the faintest thought of one Sunday in 1963 being the center of a major event in the modern history of the Catholic Church in Norway.

He is a man who came to discover slowly that the existence of God may not be so unthinkable, and that God might have a plan for him. Very slowly . . . At first he was very little concerned with the Church. Look at his early contact with Latin, the international language of the Catholic Church. He did enter a Latin class at Vestheim School in Oslo in the middle thirties, but only by mistake. He was under the impression that he had signed up for an English class.

During the war he sat one night in his office in "FO 4" in London, an organization of the Norwegian Defence which is even today mentioned only in a whisper. There he received a report from a heavy water saboteur in Norway—and the message was, strangely enough, written in Latin. "Quosque tandem, Catilina,

abutere patientia nostra?"—How long will you misuse our patience, Catiline? Perhaps the young, black-haired Norwegian lieutenant frowned when he studied this message. Today the same man is a bishop in Oslo—assistant bishop with the right of succession, consecrated in the Latin language according to a two thousand years old ritual. This is an indication of the twisted path he has walked.

The new bishop was born in Bergen in 1920 and moved to Oslo in 1932 after a short interval at a school in Lillehammer. He completed his ninth school year and in 1935 entered the *gymnasium*. After one year of Latin he could no longer stand the drudgery, broke off and went to England in order to study there. And his field of study was—the opera. He was still dreaming of becoming an opera director. “—By that time the family had long since given me up for lost,” he smiles. “—I was determined to settle down abroad.”

And this Norwegian youngster of seventeen whose acquaintance with opera had been limited to the efforts to write an opera dictionary, a performance of “Carmen” in his native Bergen, and an Italian opera performance in Oslo—this innocent abroad began studying at the English art center of Dartington Hall in Devon. He already had a fair knowledge of English and German, now he began studying French and Italian on his own . . . He visited other English schools, read Chekhov, studied music.

As he relates his early experiences he uses a few typical words: “I was in no hurry . . .”

Shortly before the outbreak of the Second World War he suddenly settled down for a ten months stay in Munich in order to study music more seriously, but he was relieved when he left Germany again. He was outraged at the things he witnessed, the hets propaganda, the brutality, the atmosphere of uncertainty.

Things began happening faster. For a while he had a job as an assistant director at the Old Vic in London. In July and August of 1939 he was vacationing in Norway; when the war came he was still too young to be mobilized and he was allowed to go to Italy. His first confrontation with the war was the long train ride through the blackout in Germany.

In Bologna he watched opera try-outs for a month or two; in Rome he met a group of young intellectuals from many countries. The young Norseman had studied Oriental philosophy; the Christian Church had not interested him much, he had no Catholic leanings. Through countless long discussions with his new-found friends he came to discover, however, that the idea of a personal God was not as unthinkable as he had once imagined. He came to be more and more occupied with thoughts of the existence of God. After a year he had gained a deep conviction that God is close to us and has a plan for us.

And the strange thing happened that this young man who must have known a great deal more than is usual at his age, established contact with a Jesuit Father who could speak Danish. His purpose at first was not to be taught, but rather to discuss and to try and lure the man away from his faith. Things did not work out according to plan. The Jesuit Father did not leave his Church—but the young Norseman entered the Church a year later, December 8, 1941.

During the war he first served in the British Army, was transferred to the Norwegian Forces in Great Britain and worked in the hush-hush “FO 4”. By the end of the war he

turned up in Tromsø in northern Norway with an Allied security team searching for hidden German documents. Before he was demobilized he served as a liaison officer at Akershus in Oslo.

The war had changed his outlook—and had considerably cooled his great enthusiasm for the opera, which he now considered a thing of the past. His interest turned toward the more realistic art of film. Once again he was suddenly an assistant director, this time at the Norwegian film studios at Jar. His most important task was the filming of the heavy water sabotage story. While the company was on location in the mountains he happened to mention to one of the agents who had taken part in the operation during the war, Knut Haukelid, the strange radio message he had received while serving “FO 4” in London—the cable written in Latin. And it turned out that Haukelid was the man who had authored the weird message!

The final editing and clipping of the film was done in Paris, and while he was there things began happening. “I didn’t understand what was going on in me; I lost interest in everything that had ever concerned me before. There was a totally new dimension in my life and in my thinking. I realized that I was coming face to face with a new chapter in my life; the old things fell away. The Lord loomed ever larger as the great reality; I had the increasingly strong conviction that He wanted something of me. The feeling became so strong that I put aside a film manuscript I was working on, I accepted no new engagements, I went to school once more to take up the study of Latin. I did so partly to gain time, to find out where I was going. I wanted to be well armed.

“When I was through with school, I packed my bags and went to England in order to find out about monastic life . . . I chose England for many reasons—I felt at home there; Christianity and the monastic life had originally been introduced to Norway from England; and there was no contemplative monastery in Scandinavia.”

Thus Willem Gran came to Caldey, an isolated island in the Bristol Channel facing the Atlantic. There were monks on the island as early as the 6th century, there is a long tradition indeed. Early in this century the Anglican Church as an experiment began the first Anglican contemplative monastery there. In 1913 every single man in the monastery entered the Catholic Church and a little later they moved to the mainland. In 1928 the island was entirely taken over by the Cistercians, an order with an impressive history also in Norway. In 1928 a new monastery was founded on the cliffs of Caldey.

When Willem Gran arrived there in 1950 he was given the name John and turned into a mechanic. The life of the brothers is divided between practical labor, mostly agriculture, and prayer. Shortly after his arrival he had succeeded in repairing the punctured tire of a tractor; he was considered useful as a mechanic, and remained in the garage for the next five years.

After five years he took his vow for life, and in 1957 he was ordained. He was presumably destined to spend the rest of his life on the rocky island, a thought which was quite acceptable to him.

“The Lord wants something of me.” It seemed as if the Lord wanted him to work and pray on the little island, but soon things began happening again. He is sent to Rome in order to qualify for a degree in theology. He returns to



Coadjutor-Bishop John W. Gran O.C.S.O.

Caldey in 1960 and is given new tasks: He is teaching philosophy; he is put in charge of the garage and of all mechanized devices on the island, including an amphibian plane. After a short while, there is a request from Rome: Could the Abbey of Caldey spare Father John? The headquarters of the order had lost an economist and was in need of a new man. Another departure.

Father John worked hard for two years in Rome. His time is filled with studies and administrative tasks. Finally one day in January this year (1963) he gets a message—one of the highest leaders of the Church is granting him an audience . . .

"Did you have any idea then that you were going to be appointed a bishop in Norway?"

Bishop Gran looks at me; there is a hint of a smile in his face: "I should not even have suspected it." And he quickly adds: "—I did my best to get out of it."

The new bishop is taking up a great task. His consecration marks a new mile-stone in the post-Reformation history of the Catholic Church in Norway. He is entering a new and exciting chapter of his life, in service of truth and love. The only farewell remark of the bishop is this assurance:

"The Lord will carry His share of the burden."

*Excerpts from*

## "AN OSLO OCCASION"

by REV. PHILIP CARAMAN, S.J., (*London Tablet*)

On Laetare Sunday, March 24th, Dom John Willem Gran, a Cistercian monk from Caldey, was consecrated, in St. Olav's Cathedral, coadjutor Bishop of Oslo with the right of succession.

(At the "English" Mass in the cathedral Fr. Peter Lowry spoke of the "great event" in Norwegian Catholic history. Less than a hundred years ago, in 1869, Norway was created an apostolic vicariate. This ended one of the most chimerical jurisdictions the Church has ever known—the apostolic prefecture of the North Pole. This fantastic creation, drawn with a Roman compass regardless of race, language, politics or geography, was the responsibility of a Russian bishop, with seven priests to assist him. The vicariate of Norway, which succeeded the prefecture, came to an end in 1953, when the vicar apostolic, Mgr. Mangers, was appointed first Bishop of Oslo, and two vicars apostolic—for middle Norway at Trondheim and northern Norway at Tromsø—were consecrated bishops.)

The procession set out for the cathedral from St. Sunniva's school at five o'clock in the afternoon—surely the most impressive sight in the Catholic history of the city. Very few Catholics had a chance of obtaining a place inside the Cathedral: they could only line the street during the procession and stand outside the church during the ceremony. There had been the question of holding the consecration in the Town Hall (Bishop Taylor, O.M.I., who was present, was consecrated Bishop of Stockholm in the Town Hall there) but those who know the Town Hall of Oslo can appreciate the hesitation Mgr. Mangers had in following that example here.

In addition to the clergy of the diocese, there were four Cistercian abbots in the procession. Behind them came all the Catholic bishops in Scandinavia, with Archbishop Heim, the Apostolic Delegate, to whom your correspondent acted as chaplain.

It was a Norwegian and domestic occasion. Mgr. Theodor Suhr, O.S.B., Bishop of Copenhagen, who had ordained Bishop Gran at Caldey less than seven years ago, assisted Mgr. Mangers, along with Mgr. Wember, Vicar Apostolic of northern Norway. The first part of the ceremony, the examination of the new bishop, was in the vernacular. At the end of his address Mgr. Mangers, who spoke of the long association of the Cistercians with Norway in medieval times, warned him with deep feeling, "the office of a bishop is a burden."

Bishop Gran, an enclosed monk, only forty-three, without any pastoral experience, had probably lived a more varied life than most of his people. As he walked out of the cathedral during the singing of the *Te Deum* and stood at the top of the steep flight of steps to give his first episcopal blessing to the city below, he might have been taken for a superb actor if he had not been the real thing. Few can doubt that his mitre and crozier will bring many blessings on the Church in Norway.

"PRAY FOR SCANDINAVIA"

To Our Auspiciously Elected Holy Father, Pope Paul VI,  
The Continuator of Pope John's Ecumenical Work,  
May Our Lord Grant Many Years!!!

## NON-CATHOLIC SCANDINAVIA MOURNED POPE JOHN XXIII

To those Catholics who were in Scandinavia during the last days of our beloved Pope John XXIII, it was a consolation to see the sympathetic concern for him which was manifested on all sides.

In these countries, where Catholics still number only a small fraction of one per cent of the population, the secular newspapers daily carried full and sympathetic accounts of Pope John's last illness. The Swedish papers carried these on an inside page, but the Danish, Finnish and Norwegian papers carried them on the front page.

At the Pope's Requiem in the little Catholic cathedrals at Copenhagen, Oslo and Helsinki high government officials attended, in addition to the diplomatic corps.

That this attitude is extended, at least provisionally, to his successor is perhaps indicated by a prominent Helsinki newspaper carrying the story of Pope Paul VI's Coronation (with a large picture of the new Pope) on its front page.  
J.T.D.

## SOCIOLOGIST AIDS CHURCH IN NORTH

BERGEN, Norway—A young Norwegian convert-priest and sociologist, Rev. Edvard Vogt, Ph.D., is placing his knowledge and training at the service of the Catholic Church in Scandinavia.

Single-handed—and in addition to parish work and teaching—he is gathering facts and figures about religion and the Catholic Church in the northern countries which should prove of great help to the Church there by providing it for the first time with more complete data on all aspects of the difficult situation which it faces there.

His *Center for Cultural and Religious Research* (Sentrum för Kultur- og Religionsforskning) at present occupies four rooms of the Catholic rectory at *Christiesgate 16* in Bergen. These are filled with bookshelves, files, desks etc. The files contain newspaper clippings relating to his subject; on the shelves, too, besides works on theology, philosophy and art, stand many books on the sociology of religion, including yearly fact-books about the state churches in Denmark, Norway and Sweden. There is also a typewriter and photo-offset machine on which he prints his periodical reports.

At present Dr. Vogt works alone—in the intervals between his other duties—with the part-time help of a secretary;

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## CARDINAL BEA IN DENMARK

The three-day visit to Copenhagen in January, 1963, of Cardinal Augustin Bea (who heads the Church's work for reunion) was a historic event for the Catholic Church and the Ecumenical Movement in the North.

The Cardinal was met at Kastrup Airport on Thursday evening, January 24, by Bishop Suhr, who conducted him to the Apostolic Delegate's residence in Vedback, where he was to stay.

On Friday morning he was received by King Frederik at Amalienborg Palace. On this occasion he was also interviewed by the Copenhagen press.

At the breakfast which followed, in Vedback, he met prominent Lutheran clergymen—Bishop Willy Westergaard Madsen of Copenhagen, Bishop Fuglsang Damgaard, Bishop G. Schiöler of Roskilde and Professor K. E. Skydsgaard (Lutheran Observer at Vatican Council II).

The meeting in the Great Hall of the Odd Fellows' Palace to be held on Friday evening had awakened much attention, and so Cardinal Bea was able to speak (on "The Council and the Ecumenical Movement") to a representative gathering of 1500 people, including Mrs. Bodil Koch, the Minister for Church Affairs, four Lutheran bishops and 50 members of the Association of Danish Evangelical (Lutheran) clergy. Bishop Suhr gave the address of welcome; at the end Lutheran Bishop Westergaard Madsen spoke gracious words of thanks.

On Saturday morning Cardinal Bea spoke in Roskilde to a couple of hundred members of the Danish Christian student movement on the question of the unity of Christians and the work in the mission fields.

After visiting Roskilde's medieval cathedral (now Lutheran) he returned to Copenhagen for the large reception held that evening in Vedback, where for two hours the 82-year-old Cardinal stood with his host, the Apostolic Delegate, Archbishop Heim, to greet and talk with foreign diplomats, the Minister for Church Affairs, and some of the Catholic clergy and laity.

The next day, Sunday, the Cardinal celebrated his own Mass in the morning, lunched with his fellow-Jesuits at the Niels Stensen Gymnasium on Jagtvej, had afternoon coffee with Bishop Westergaard Madsen, and addressed the Catholic priests of greater Copenhagen in Stenosgade, before attending the Mass which Bishop Suhr was about to celebrate there in Heart of Jesus Church.

On Monday morning the Cardinal flew south again from Kastrup, after winning many new friends who would follow his ecumenical work with prayerful personal interest. The only regret heard was that he had not made a wider visit in Scandinavia, and it was hoped that his Danish visit might be the forerunner of others to come.

# Father LaFarge, Champion of Social Justice, Dead

EARL G. TALBOT (*New York Herald Tribune*)



On a pleasant, sunny day 58 years ago, a slim, tall young man whose genial face matched the weather, ran up to a gatekeeper at Grand Central Station. Somewhat out of breath, he said:

"For heaven's sake open the gate and let me through. I'm leaving the world on this train and must make it."

The young man in a hurry was named John LaFarge. He had just returned from Europe; he had been ordained after receiving a licentiate in theology from the University of Innsbruck, Austria, and the reason he had to make the train was that he had entered the Maryland-New York Province of the Society of Jesus and was on his way to study with that sternly-disciplined order at St. Andrew-on-Hudson in Poughkeepsie.

But far from leaving the world, Father LaFarge went on to become one of his church's most forceful spokesmen on many controversial subjects—especially racial justice—as editor in chief of "America," the national Catholic weekly, and champion of many seemingly lost causes.

Father LaFarge died peacefully in his sleep yesterday at the age of 83. Members of the editorial staff of "America" found him in bed at Campion House, their residence at 329 W. 108th St. Characteristically, a newspaper was clutched in his hand. His face was wreathed in his perennial smile; this time, he hadn't been in a hurry.

To many of his colleagues, and to the laity of all faiths as well, Father LaFarge was the embodiment of what St. Thomas Aquinas adumbrated as the Roman Catholic Ideal: the balance of faith and reason. His convictions on social

problems were as deeply seated as those on religion; to him, they were inextricably woven into a passionate mosaic that spelled the salvation of man.

In his autobiography, "The Manner Is Ordinary," published in 1960, he had written:

"The priest speaks for hope. He is not just a foreteller of some future glorious event. By his sacramental action as well as by his words and activities, he conveys to the world Him who is our hope. If the priest himself is accessible in the world of time, it is easier for us to communicate with the world of the Eternal, who has made His home—pitched his tent, as St. John says—in time."

His manner was urbane; his arguments were leanly stripped of surplus tissue; he was never known to raise his well-modulated voice no matter how heated the discussion.

"I am not so much trying to persuade people to walk on a certain road as I am to show them the road that I am convinced they are sooner or later going to walk on," he observed on one occasion.

It was this type of gentle philosophy that endeared him to a host of Protestants and Jews, who regarded him as a kind of elder statesman of his church.

He was born into a distinguished family on Feb. 13, 1880. His father was John LaFarge, the renowned painter. His mother was the former Margaret Mason Perry. Among his forebears were Benjamin Franklin and Commodore Oliver Hazard Perry, whose famous dispatch—"We have met the enemy and they are ours"—announced his victory on Lake Erie in 1813 and won him a shrine in history.

One of his brothers was Bancel LaFarge, the muralist; another was Oliver H. P. LaFarge, a General Motors executive who later became an artist; the third was Christopher LaFarge, who was one of the architects of the Cathedral of St. John the Divine in New York. His nephew was Oliver LaFarge, the Pulitzer prize-winning novelist.

Father LaFarge was graduated from Harvard University in 1901. After his studies in Austria he pursued his graduate studies at the Jesuits' Woodstock College in Maryland. He taught at Canisius College, Buffalo, N. Y., and at Loyola College, Baltimore, Md. He began missionary work in 1910, serving a year as a chaplain at Welfare Island, N. Y. From 1911 to 1926 he did pastoral and educational work in Maryland.

While in that state he helped to found the Cardinal Gibbons Institute for Negroes at Ridge, in 1924, which was closed nine years later for lack of financial support but which inspired the Catholic Interracial Council, the first of its kind in the United States. Father LaFarge also was a founder of this group and was its chaplain for many years.

Father LaFarge returned to New York in 1926 to join the staff of "America," and thereafter employed its columns frequently to further the cause of social justice.

His restive, far-ranging mind delved into other fields. He was fluent in many languages, and was considered an authority on Slavic problems. He took an especial interest in the Catholic Church in the Scandinavian countries and for years was chaplain and director of programs for the St. Ansgar's League in New York. He was a rapt student

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# With an American Oblate in Denmark's Jutland

JOHN T. DWIGHT

## 1. Randers

Denmark's mainland, the peninsula called Jutland, has several cities (and several Catholic churches) on the fjords along its east coast. Roughly half-way up this shore lies Randers, a bustling, pleasant city of 40,000 people which successfully combines modern industrial prosperity, a good hotel, and first class shops, with medieval charm—all on a hilly site unusual in Denmark. Medieval Skt. Morten's (Martin's) Church and Holy Ghost Monastery stand in the midst of squares and narrow streets now reserved for pedestrians and laid with handsome mosaic pavements, which are bordered by ancient half-timbered houses—still in use for shops—cheek by jowl with contemporary buildings which seem to blend with them.

Up a steep but less photogenic and more industrial street stands the Catholic Church (*Thorsgade 22*) built, it would seem, in a dimly Romanesque Revival style a couple of generations ago. Its interior, however, is a pleasant surprise, for a redecoration has left us with a liturgical altar and some dignified and appropriate frescoes. There is a Catholic school with five Sisters and 85 children (many of them non-Catholics), and behind the church stands a commodious rectory.

Here on October 15, 1963, a new Pastor was installed—one of the American Oblate Fathers—*Father Karl Smeenk, O.M.I.*—who was born in Holland and inherits a truly Dutch gift of tongues, but who joined the American Central Province of the Oblates and had a parish of his own out West for some years before he volunteered for their work in Scandinavia. He is tall, thin, brown-haired, soft-spoken but energetic, with a kind and friendly nature and a quiet sense of humor.

## 2. Viborg

For the first part of the year, however, Father had been stationed in the small but venerable cathedral city of Viborg, 25 miles to the west. Here on a sunny Saturday in June, I arrived at Skt. Leonisgade 12 and found the little Catholic chapel of Skt. Kjeld (named after the saintly medieval Dean of Viborg). This tastefully decorated little shrine (which seats 40) is on the ground floor of an old farmhouse, in which there is also one room for the priest. This chapel is owned by the (German) Camillian Fathers in Aalborg, who founded it and used to send a priest out to say a mass there on Sundays. But actually it forms part of the parish of Randers.

Father Smeenk, while stationed there, was serving a territory which almost coincides with the medieval *diocese* of Viborg! Before he came, many of the isolated Catholics had never been visited nor their children instructed (due to the distance from Aalborg). Now he was doing this once a month—traveling all over western Jutland in his Volkswagen bus. In his care there were 140 Catholics he had so far found (only six of the families lived in Viborg itself), besides twice that number of fallen-away Catholics (whose condition is largely due to lack of contact with the Church for such a long time).

Each Sunday he celebrated Mass three times—twice in the Viborg chapel and once alternately in two large centers further west in Jutland—two Sundays a month in each. In one of these he used a hotel meeting room for the Mass, in the other a private residence. (This last he did not like to use, since Danes are reluctant to enter the private houses of people other than friends or relatives and, also, the owners always feel a social obligation to provide the entire congregation with coffee and cake!)—The instruction of the children could not be in large groups, and perforce had to be all ages together.

Quite contrary to gloomy forecasts Father Smeenk got on easily with most of the Lutherans and their clergy round about. Also, the coming of a priest to live in Viborg, together with the Masses started at the other two centers and the frequent visiting of the outlying Catholics, had served to bring quite a few Catholics back to the practice of their religion; and a convert had entered the Church.

Father Smeenk says that one of the causes of falling away is marriage outside the Church, *not* necessarily caused by the non-Catholic party refusing to make the required promises, but often merely because the latter and his or her parents want the beauty and social standing of the Lutheran church edifice for the ceremony itself (where all their friends and relatives have been married) instead of the small and insignificant Catholic chapel—where, indeed, there would not be room for them all.

Father receives a salary of about \$45 a month—on which he must feed and clothe himself. Luckily he is occasionally invited out (showing, as Danish Father Paul d'Auchamp has said, that a priest learns to live on "coffee and cake"! ). But nevertheless Mass Stipends from abroad are a necessary supplement!

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Rev. Karl Smeenk, O.M.I.

## A Message from Sweden's American Bishop Taylor



Dear Friends:

Time passes very quickly, and Bishops are rather busy people, but the conscience of the Bishop of Stockholm has bothered him for many weeks now, because he has not sent a letter to his friends back in the United States and elsewhere. This newsletter concerning my activities is a means of keeping in contact with all those good friends whom I have known over the years, and who have been very helpful with their friendship, prayers, generosity, and encouragement. In this letter I thought I would mention a few events in my life as Bishop of Stockholm.

After Christmas perhaps the most impressive event for me was my audience with the King of Sweden. It wasn't a very long audience, but dressed in my cassock and fuchsia-colored cape I was driven in a borrowed car by Bro. Richard to the palace. I was ushered up a long flight of stairs and met by an Admiral who was serving as a special receptionist on this day for the King. When the appointed time came, I was ushered into the private rooms of the King, who was very friendly. After we were seated we chatted principally about the Church in Sweden, and he commented on how he had been instrumental in 1925 in helping Archbishop Söderblom work towards the unification of churches. Although both of us were somewhat hesitant on what to talk about, the audience was pleasant, and I was very grateful to have had the opportunity not only of being received by the King, but of making the Catholic Church stand out for what it actually is in this almost completely Lutheran country.

Another event that has been consoling to me is that on three different occasions I have gone to Swedish Rotary Clubs, at the requests of the various presidents, to give talks on the Vatican Council. At these meetings a great number of Lutheran ministers were also present, and sometimes there were even rather prominent Lutheran theologians who put questions which could not be answered as briefly as one might have liked. On the whole these talks on the Vatican have had their influence here in Sweden, where a thaw is evident, for Sweden is one of the last strongholds of the reformed religions.

Something that has been rather impressive the past few years is that we have had a number of Lutheran ministers convert to Catholicism. For instance, I was invited by a man, who had worked as a Lutheran minister in the U.S. for a few years, to visit his home. He is now a Catholic married to a lovely German girl who had been in Shakespearean drama in Hamburg, and he is teaching in a boys school. It is wonderful to speak to a man who had been very prominent and successful as a Lutheran minister and had to give up a great deal in order to convert to Catholicism. There is a bit of a movement along this line, and it means a great deal to the Catholic Church that these men of religion who are strong personalities and have influence will, at great financial sacrifice as well as loss of prestige, come into the Catholic Church. We are a very small minority here and have a hard time not being considered just another small sect.

In March I was in Wiesbaden, Germany, for two weeks, preaching to the families of the U.S. Air Force. It was through the kindness and generosity of these people that we were able to support our work in Copenhagen and Greenland. I have always felt very grateful to the Chaplains in the Air Force for all the help that they have given me towards my work in Scandinavia.

Here in Sweden we have a priest, Father Grauel, whose parish consists of the whole northern half of Sweden. He lives in Sundsvall, which is far north, but is actually the southernmost point of his high parish. A short time ago this priest celebrated his 60th birthday and 25th year as a priest. I was asked to go up for the event, and although I was very busy at the time, I took a plane on Saturday night and flew to Sundsvall where Father Grauel met me. I was the only priest present for this important event in a priest's life. He leads a very simple, rugged life, and as we were driving into town he said "Should we go to the hotel first?" I asked why, and he said "Well I thought I should put you in a hotel because I lead a simple life." I told him I would rather stay with him in his house, and he was very pleased and happy.

Since his parish, consists of the whole northern half of Sweden, he is able to make the rounds only about twice a year, going far up into the northern areas beyond the polar circle where there are rather large industrial towns. There are some very good Catholics in this area who feel much deprived of the benefits of their religion, as they have Holy Mass only twice a year. It is here that the Oblate Missionaries will work when they are trained, and when we get enough men to send up there.

The front seat of Father Grauel's Volkswagen is taken

out, and I noticed I was sitting on boards in the back seat. When I asked what they were for, he said it was his bed. He was a carpenter before he became a priest, and he had arranged his VW so that he can lay the boards under the dash, putting his sleeping bag on them, and thus save hotel bills when making the rounds in his parish. This priest is a great missionary. The day of his celebration the people were very pleased to see the Bishop in the church—and when I speak of the church this is just a couple of rooms in his house. That is the sad thing in the whole of Sweden—we have so few decent churches. Most of them are very old buildings in what we would call the slum quarters of the town.

I visited the Jesuits in Västerås not too long ago, to confirm, and when I arrived by train these priests took me to their house. It was very clean, and when shown into the chapel I commented on their having a nice house chapel. They told me "Bishop, this is our Church." We had to borrow a school hall to have the Mass to take care of the people who came for the confirmation.

This pretty well sums up the situation in Sweden. It is a very progressive country with beautiful state churches. The Baptists and other sects are building lovely churches in the center of town, whereas the Catholic Church is still forced, due to financial difficulties, to use old buildings which are now on the point of being condemned by the Government. Trying to take care of our priests and find proper churches for the people is a big problem, with so many people coming from Hungary, Poland, Italy, and other countries looking for work in Sweden.

I hope that with time you will have a better picture of our work, and will learn to love Sweden and the work of the Church here. Be assured of a remembrance every day in my prayers, for all friends, relatives, and benefactors. God bless you.

Sincerely yours in our Lord,  
✠ JOHN E. TAYLOR, O.M.I., *Bishop of Stockholm*

## Some Facts about the Catholic Church in Finland

EERO A. SAARINEN

In the 1960's the Catholic Church in Finland is making considerable progress, and there is reason to believe that in the years to come this rate of progress will be notably increased.

Nowadays Finland is a predominantly Lutheran country with more than 80% of the population belonging to the Evangelical Lutheran Church of Finland.

The Orthodox-Greek Church can claim a membership of well over 80,000 people, most of whom are located around the eastern section of Finland, near the Finnish-Russian border.

The Catholic population of Finland is now around 2,500 (the total population of the country exceeds four million). Most Finnish Catholics reside in the capital city, Helsinki, and in other large cities, Tampere and Turku; the rest live in various other places at a considerable distance from any large Catholic community. This accounts for the great difficulty encountered by the priests whose duty it is to reach all the faithful. The priest from abroad encounters the further difficulty of having to learn two languages, since in bilingual Finland both Finnish and Swedish are spoken.

Most of the priests are Sacred Heart Fathers from Holland. There are also four Dominican Fathers of the French Province, but in parish work we find only the Sacred Heart Fathers.

The first native-born Finnish priest in modern times, Msgr. Adolf Carling, is now eighty years old. His labors for the Church in Finland have been long and very meritorious. We pray that God will give more men like him to Finland. He is still working in the parishes, and with his magazine "Uskon Sanoma—Message of Believing."

The second native-born priest, Dominican Father Martti Voutilainen, was ordained by Bishop Cobben in St. Henry's Cathedral on June 6, 1961. He is studying in France but will return home next year to work in the Dominican Fathers' library in Helsinki.

This library, "Studium Catholicum," was founded in 1949. It is quite large, and many people, especially students in the University, make use of it. Most of these are non-Catholics. "Studium Catholicum" also publishes a bi-lingual magazine, "Documenta," which is the most popular Catholic magazine in Finland.

One thing of which we are very proud in Finland is the first and only Catholic School, the "English School" in Helsinki, founded in 1945 by the Precious Blood Sisters from America. At first there were only sixteen students but before the year ended there were eighty children. Now there are 500 students—80 Catholic and 420 non-Catholic children. The new commercial school, in the same house, had at first twenty students; now they are thirty-eight.

A wonderful thing for the Catholics of Finland is the new church (with parish buildings) in central Finland, in the city of Jyväskylä (treated elsewhere in this "Bulletin"). The parish of Jyväskylä is obviously the most widespread in all Europe: it covers more than half the area of Finland, although the parishioners number only two hundred!

Our new Catholic Information Center also gives reason for rejoicing. Inaugurated by Bishop Cobben on May 6, 1962, this project soon involved more activity than was expected: Now 150 people receive information by mail about the Catholic faith, Church history etc. The Center also publishes Catholic books etc., and its director, Father Jac. Reijnders, S.C.J., has given us our first missal, the Latin-Finnish Sunday Missal just published this year.

Certainly much more has happened than is indicated in this short article, and equally certain is the fact that, with the help of God and good friends, even greater results will be seen in the not-too-distant future. We can really be thankful to God that He is leading His Church in Finland into a new spring time.

## Jyvaskyla Celebrates



August 26, 1962 was an outstanding RED LETTER DAY for the parish of St. Olaf in Jyväskylä. The efforts, the struggles, the dreams of many years were realized when St. Olaf's Church, newly built, was consecrated.

Monsignor L. Holtzer, the "architect" of the Diocese of Helsinki visited Jyväskylä in September 1958, in order to get a personal insight into the situation.

The low, wooden building in which the rectory and chapel were then housed, was entirely overshadowed by the new, modern apartments and office buildings which were stretching out long necks on every side. A glance at the poor dwelling of Our Lord was sufficient to convince even the most skeptical that there was nothing here worthy of representing the Catholic Church. And in a country like Finland, the exterior of the Church must be sufficiently impressive to carry weight.

Monsignor Holtzer had several suggestions which could be carried out if the proper spot for building could be secured. The Building Commission of the City of Jyväskylä wanted to size up the situation and promised to be on the watch for a suitable location. At the end of his first visit, Monsignor Holtzer wrote in the guest book of the rectory:

On streets and corners though we sought  
For building, still, we found no spot!

In the course of 1959, we kept a few suitable places in view, intending later to buy the best location. Then in September, a definite decision was made and the plot on which the new church now stands was purchased.

The city architect was asked to draw up plans according to the ideas presented by Monsignor Holtzer. It posed quite a problem for a Lutheran to plan a Catholic rectory. At first the plans gave a separate apartment, consisting of kitchen, living room and bedrooms etc., for each priest and brother! Equally difficult was the drawing up of the plans for a Catholic Church. At length, after much re-working, the plans were finished. According to the Dutch and German architects who have seen the completed church, it could not be better. It has the clearly defined lines of modern Finnish architecture and is, therefore, simple and attractive.

At the beginning of August, 1961, the plan was approved by the city authorities, and the contractor was sought and found. Ground was broken on October 8, 1961, and a month later the cornerstone was laid. By the 25th of August, 1962, the Finnish flag, waving gently in the summer breeze, proclaimed that on the morrow the completed church would

be consecrated. By means of television and radio, the parishioners in the far north would be able to follow the celebration.

The morning of August 26, 1962, found all roads leading to Jyväskylä. The clergy of Finland was well represented; foreign guests, too, were present, including a group of German, Dutch, and Swiss youth; so were the Sisters of the Most Precious Blood from O'Fallon, Missouri, who have schools in Helsinki and in Tampere, and the Little Sisters of Jesus, of Péré de Foucoud, who have missions in Tampere and in Helsinki. From all directions parishioners made extended trips (even of 1000 km.) to attend this unique celebration.

After the consecration of the Church, at which Bishop G. P. B. Cobben, Bishop of Helsinki, officiated, the portals were opened, all entered and everyone participated in the Solemn Mass which followed. At the close, the congratulatory telegram of His Holiness, Pope John XXIII was read, and made a deep impression on those present; the Catholics in Finland, so much in the minority, nevertheless now felt themselves one with the greatest Church in the world.

The building occupies a corner lot. The Church, rectory, kindergarten, and hostel for school girls has each its own particular place. Under the church is a large assembly hall,



and here it is possible for the parish to have meetings and entertainments etc.

The new church has seating for one hundred. In the long narrow windows, executed by the artist Rene Greenen, the Apostles are portrayed in stained glass. The large upper windows carry out in symbol the creation of the world on one side, and the life of the Blessed Mother on the other. The relief above the altar, executed by a Dutch artist, Lou Manche, is the Crucifixion group, including Mary and John, which attracts all who see it.

According to the daily papers, the Church of St. Olaf is one of the noteworthy sights of Jyväskylä. In no other place in the city is there such an abundance of art displayed so harmoniously. Many come to see the church, and frequently return to spend some moments in silent prayer with God.

And so the parish of Jyväskylä has achieved something truly representative, something which draws souls to Christ, a true House of God.

REVEREND W. SLEGGERS

## A Challenging Opportunity in Sweden's Capital

Today Stockholm's Catholics lead a somewhat ghetto-like existence: Sweden's capital has only three, small Catholic churches; and, of these, the only church in the central district where commuters, shoppers and tourists abound is 133-year-old St. Eugenia's, where Catholicism reestablished herself after the Reformation. But this is hidden away so effectively on a narrow, dingy back street that Catholic tourists have a hard time finding the place. Non-Catholic Swedes or foreigners never even suspect its existence unless they come upon the small and inconspicuous building by accident.

Tomorrow—if help from Catholic friends abroad can prove equal to the challenge—the inexorable march of government planning will catapult this parish into a large and conspicuous modern church building in a place which everyone in Stockholm passes!

For the extensive municipal development of central Stockholm—rubbing out old, dingy blocks of houses and inadequate streets, and replacing these with the buildings and arteries of the bright new plan—will soon erase St. Eugenia's, the oldest post-Reformation Catholic church in Sweden. This edifice, hidden away on purpose and made to look like a private mansion in order to avoid hostile attention, has a lovely antique interior, and all must deeply regret its passing.

But the site which the municipal authorities have chosen for the new church is on the east side of Kungsträdgården, a park which looks across a photogenic arm of the harbor towards the nearby Royal Palace. Stockholm's Opera House and her largest store (N.K.—Nordiska Kompaniet) are adjacent, and the Grand Hotel, the Royal Theater and the National Museum are close by. It is a favorite promenade for Swedes and tourists alike, and several of Stockholm's main trolley routes run on the street tracks alongside. —It has been unusual for a Swedish municipality to offer such a favorable spot to a Catholic church. —The site itself measures 100 feet by 165 feet.

The authorities have specified that the new church must be beautiful, contemporary in design, and look like a church. It is to seat 400. Then, a new office building must share the site—beside the church—to provide income for the latter. And the Jesuit Fathers who staff St. Eugenia's are looking forward to having a rectory, convent, kindergarten, club-room (for Catholic Youth etc.), parish hall, Information

Center and Catholic bookstore in back, most of which have been lacking in their present cramped quarters. (It is a favorite project of Scandinavia's Apostolic Delegate, Archbishop Bruno B. Heim.)

Such a site and such a church will raise Catholic morale in Stockholm immensely, and will serve to invite Catholics to bring their religion out into the open, so to speak.

At the same time it will make the Catholic Church *visible* to non-Catholic Swedes—in a dignified and representative way. The church itself, its services, the book shop and the Catholic Information Center will be visibly available to all, and will invite inquiry.

Finally, it will be a great convenience to the Catholic tourist in the Capital.

The plans for the new church etc. are now on the drafting board. Already in the Fall of 1963 the Church must start demolishing (at its own expense) the old building which occupies the new site, *in order to complete all the new buildings in 1966*, when the old St. Eugenia's will be expropriated and torn down. (The subsidiary buildings in back must go up before access for cranes etc. is blocked by the church and office building on the street; the office building will immediately be needed for income; and the church must be there when the old church is torn down!)

The city will give \$400,000 for the old St. Eugenia's and its site. The new site will cost the Catholics \$1,000,000; and the new buildings will cost them \$2,000,000. In other words, Sweden's American-Oblate Bishop John E. Taylor and Father Peter Hornung, S.J. (Superior of Sweden's Jesuits—*St. Eugenia's Church, N. Smedjegatan 24, Stockholm, Sweden*) have to find \$2,600,000 in less than three years—and much of it before that time in order that work may proceed! The German hierarchy has been extremely generous, and a few Americans have already given generously, but the major part of the sum remains to be found.

Bishop Taylor has told Sweden's 35,000 Catholics (largely indigent refugees) that the forced move is the Will of God, which charges them with a great task. He said that their contributions would help the Catholic Church to be represented in Stockholm's Planned Center and to continue its indispensable work. "It is an apostolic act in our time," he said, "a testimonial for coming generations"—but it is a cooperative task which needs help from Europe and the U. S.

THE EDITOR

## Tidings from Denmark

It is no easy task to draw up a report each year for *St. Ansgar's Bulletin* on what has taken place during the preceding year. Relatively few items of news can be of interest to the readers of the *Bulletin* who are so far removed from Denmark. Yet I know from repeated experience that *St. Ansgar's Bulletin* is read by many. Therefore I regard this short report, despite its lack of startling news, as a welcome opportunity to send friendly greetings to friends and acquaintances in the U.S.A.

The past year was dominated by the ecumenical council and Pope John XXIII. What could be more natural, then, than to begin this report by evoking the memory of our "good Pope John." As everywhere in the world, those touching days in May, when an irreversible illness put an end to a short but decisive pontificate, made a deep impression on the entire Danish people. Many Catholics received condolences from their Protestant friends; all newspapers gave expression to a sincere sorrow, and on Radio Denmark's morning meditation program on the day after Pope John's death, the rector of the Protestant cathedral gave thanks to God "for His servant John's work among us." If Pope John's life was consecrated to a deepening of understanding among Christians, so was his death no less so.

Pope John's life's work, the Second Vatican Council, will go down in history as a decisive stage in the Church's relationship to the modern world. In the case of the Church in Denmark, the Vatican Council gave rise to two events which together assure that the past year will also be inscribed in Danish Catholic church history as a decisive year: the erection of a Catholic press secretariat and Cardinal Bea's visit to Denmark.

If the council was to have any meaning here in Denmark the nation's press would have to be kept informed. If misinterpretations and misunderstandings were not to widen the abyss that already exists between the Catholic Church and public opinion, a Catholic press secretariat had to be established. This finally came about as the realization of a dream of years. The day that the bishops of the whole world filed into St. Peter's Basilica to take their places in the greatest ecumenical council in history, the press service had already been functioning for three weeks. The Danish press dealt with the council in an altogether positive manner. Interest was great and, although some commentators got lost in matters of church politics, the council's business was clearly expressed, and this was due in no small way to the contribution made by the Catholic press service. It is intended that this press service should survive the Council and become a permanent institution. Catholic news, and especially news about the pope, is a hot press item here in Denmark at the present time, so why not take advantage of the situation?

Sympathy for the Catholic Church here in Denmark is greater now than ever before. Naturally, this does not mean that the average Dane feels a compulsion or even a need to become a Catholic. This he does not. For the present we must be satisfied with sympathy. If therefore Denmark will not go to Rome, so Rome must come to Denmark. And this it did in the person of Cardinal Bea. And Pope John could not have sent a better representative. At Bishop

Suhr's invitation, on January 25, 1963, the eighty-two year old churchman spoke in Copenhagen. In an hour-long address, heard by a silent, breathless audience, the Cardinal outlined the state of affairs in the field of ecumenical work. Copenhagen's Protestant bishop thanked Cardinal Bea heartily for the contribution he has made, and we Catholics could not but take satisfaction in the press reports that appeared both before and after the Cardinal's stay.

However, these two important events should not completely overshadow other important events that took place during the past year. Last autumn Monsignor Schindler published his work on mariology (*Maria-Bogen*) which with the support of a circle of ecumenically interested persons, was sent not only to all Catholic priests but also to all the Protestant clergy in Denmark. The book gave rise to a lively debate, the reverberations of which are still to be felt.

There were new developments also among the American Oblate Fathers. With the start of the new year they took over the care of souls in the ancient cathedral city of Viborg in Jutland, and at the end of March, Father Finn Lyngé, O.M.I. was ordained in the U.S.A. Father Lyngé, who is half Greenlander, will not return immediately to Denmark but will work as an assistant for the coming year in a parish in the U.S.A.

On the other hand, Father Jørgen Hviid returned from Rome to begin his priestly work in Denmark. Father Hviid, who some years ago studied for a year in a Boston seminary, has joined the faculty of Copenhagen University, where as a qualified psychologist he will both do research work and give lectures during the coming year. He will also devote part of his time to parish work in St. Ansgar's parish, Copenhagen.

Toward the middle of August, the Lioba Sisters moved to their new convent in Frederiksberg, Copenhagen. During the past year work was carried on energetically to complete this combined convent and old folks' home. Now the work has advanced to such a stage that the Sisters can move into the convent. The old folks' home will not be ready for some months yet.

There remains only to relate the erection of a Benedictine monastery in the vicinity of Copenhagen. To be sure, Benedictine priests have lived in Denmark for some years past. Indeed, the bishop's throne here has been occupied for the last quarter of a century by a Benedictine. But now for the first time since the Reformation, there exists a monastery in the land. The monks here are American Benedictines, whose new monastery, Skt. Knuds Kloster, Trørød, pr. Vedbæk, was blessed by Bishop Suhr at the beginning of September. Among the some half dozen Fathers who have come from Conception Abbey in Missouri there is one Dane. Denmark has waited for a Benedictine community for many years, and that the American Benedictine Fathers are welcome is witnessed by the fact that two Danish postulants have already requested entrance into the community. May the Benedictines again take root in Denmark and through their prayers bring God's blessing on the Church's work here in Denmark for all time to come!

✠ THEODORE SUHR, Bishop of Copenhagen

## Have We a "Second Spring" in Sweden?

For many years friends of the Catholic Church in Sweden were distressed that her progress was so slow—both in attracting new members from among the Swedes themselves and in keeping the members she already had who had come from abroad as immigrants and refugees. In a surrounding atmosphere of suspicion and antagonism stemming from Sweden's past history, local Catholic initiative seemed almost completely lacking, and the needed building program of Bishop Mueller and Bishop Nelson was for the most part provided from above.

To-day, however, the Swedish atmosphere contains more tolerance—although still sensitive to adverse publicity (such as tales of acts of intolerance or of pressure-politics by Catholics abroad). The laws of discrimination were repealed a decade ago. The fact that a Catholic's Marriage License must still be obtained from the local Lutheran pastor, and the Banns announced in his church, is due to the fact that the clergy of the State Church take the place of American registrars, and their salary from the State is partly based on these governmental duties.

Several prominent Swedish intellectuals have entered the Catholic Church in recent years, as have several Lutheran clergymen. This has brought a confident, vocal, and intelligent native Swedish element into the Church, which is not content to sit back in the ghetto but is willing and anxious to go out and make its own contribution both to those outside and those inside the Church. And it is not slow to voice its opinions.

With the coming of this new spirit, the old attitude of resignation in the face of unsightly, inadequate or non-existent chapels and churches has been replaced by one which parallels that of Archbishop Heim, the Apostolic Delegate to Scandinavia, who constantly reiterates that Sweden's Catholics must have chapels they can reach without having to travel thirty miles or more (or having to hear Mass in a hotel hall once a month), that these chapels must be in central locations and be such as to make a good impression on non-Catholics, and that in the cities each present-day inadequate chapel must make way for a presentable though small and simple church at earliest opportunity. (For not infrequently one room of a priest's small apartment is still the only place of Catholic worship for a whole city plus a large surrounding district!) In these circumstances several projects for new Catholic chapels and churches have recently taken birth in Sweden:

### Hasselholm

In the south, the parish of Malmö had covered most of the Province of Skåne. Now the distant northeast corner is to be broken off and made into a new parish centered on the small city of *Hasselholm*. The native-Swedish pastor of Vor Frälsares Kirka (Our Savior's Church) in Malmö, Rev. Tryggve Lunden (*Erik Dahlbergsgatan 28*), writes us: "In order to reach the Catholics in the north of the parish and teach their children, the priests now have to travel over a hundred miles, which takes time, is expensive, and is a physical strain. It is clearly necessary to divide such a large parish.

"Hasselholm would make a suitable center for a new parish. In *Hasselholm* the (Lutheran) Church of Sweden and the various sects have suitable churches and chapels.

We Catholics, on the other hand, are obliged to say Mass in a classroom belonging to the Lutheran pastorate, and even this we can only use once or at the most twice a month. None the less there are sixty people coming to Mass in *Hasselholm*: Swedes, Poles, Hungarians, Germans, Spaniards, Americans, all gathered around the altar of Our Lord. They eagerly look forward to the establishment of the new parish, for at present (outside the monthly visitation from Malmö) they have to travel at least 60 miles, in whichever direction they choose, if they want to see a priest or pray in a Catholic church.

"Drawings have already been prepared for the new church in *Hasselholm*, and a collection started to raise the funds needed for its construction. However, it seems to be quite impossible to collect the whole amount from our parishioners. They are not sufficiently numerous, and their financial position is not particularly good. That is why we now appeal to the generosity of Catholics abroad."

### Halmstad Etc.

Up the west coast of Sweden the Province of Halland is at present served from a little church in the small town of Oskarström, because it was there that Polish immigrants had settled a generation ago. Now its kindly, quiet and devoted American pastor, Father Frank Sandler, finds there only a hundred or so Catholics, while the port and city of *Halmstad* (pop. 34,200) on the coast fifteen miles away has more Catholics but with only a house-chapel holding 80 people! He naturally wishes to move the parish center to *Halmstad* and build a church there.

There are other such projects at *Jönköping-Huskvarna* (the twin cities at Lake Vätter's southern end—population 57,000), *Karlstad* at the north end of Lake Vänern (pop. 34,000—whose chapel serves two whole provinces), *Linköping* (pop. 52,000) the capital of Östergötland (which has never had even a Catholic chapel before), *Roslags Näsby* (the Stockholm suburban parish just started by American Father Selman Threadgill, O.M.I., and described in "An American Priest's Venture Into Stockholm's Suburbs" in this Bulletin), and *Gävle* (where the present church has been condemned as unsafe and will have to be torn down). The necessity of moving St. Eugenia's parish in Stockholm is described elsewhere in this Bulletin ("A Challenging Opportunity in Sweden's Capital").

### Falun

A situation more illustrative of a true up-from-the-roots development is found, appropriately enough, in the Province of Dalarna—the heartland of Sweden's independence, patriotism, and tradition. Here the present parish is centered in the industrial town of Ludvika (pop. 9,000, at the extreme south of the Province) where about 200 Catholics live, almost all foreigners. However, 40 miles away stands the Province's capital city—*Falun* (pop. 16,000)—also with about 200 Catholics, half of whom are Swedes—mostly converts, the rest being foreigners. (The remaining 200 Catholics in rather anti-Catholic Dalarna are scattered throughout the rest of this large parish which is about the size of Belgium!)

Falun has only one Sunday Mass—in a place rented for

the occasion. But there are plans for buying an available property offered by the municipal authorities in the center of the city (before prices go up and one has to buy in the outskirts) for 45,000 Swedish Kronor (\$9,000). There is a building on this property which will have to be torn down in three years (by municipal decree) but can meanwhile be used for a chapel, rectory and one apartment (which can be used for a paying kindergarten, or can be rented out).

A committee of the lay Catholics of Falun have raised money in the last three years (mostly from the 100 Swedes) which now totals 15,000 Swedish Kronor (\$3,000). The motivation was indicated to the author by a young member of this lay committee (who teaches children catechism six hours a week in his spare time) when he told how hard it is for a native Swedish Catholic to live a Catholic life in the non-Catholic Swedish environment when there is no Catholic church in the locality.

But where will the remaining \$6,000 come from? (For the property is not available indefinitely.) Bishop Taylor has the challenging St. Eugenia project on his hands, and has therefore told Falun it may raise the money itself. So for the first time a Swedish Catholic parish is hesitantly and a little awkwardly beginning to explore the possibilities—can it borrow here? Can it get a donation there?—Perhaps some Swedish-American Catholics might wish to reach out a hand to steady this first attempt of a Swedish parish to stand on its own feet! [Contributions should be sent to "Credo" (*Katolska Kyrkofonden*), *Kapitalsaml. räkn. nr. 462*, *Kopparbergs läns sparbank, Falun, Sweden.*]

### Norrländ

—Finally, there remains Sweden's Norrländ—its entire northern half—now served by one devoted and indefatigable priest (Father Grauel) traveling out in his Volkswagen from a small chapel at Sundsvall. In the summer of 1963 two American Oblates (Fathers Fennessy and Threadgill) toured this region to explore the possibilities of new chapels and priests in the industrial cities there (whose populations range from 14,000 to 20,000 people in each). For besides the several hundred Catholics now known to be spread through this territory, recent experience in Denmark and Sweden show that expanded facilities and a greater number of priests turn up many Catholics who were not reached before and would soon have been lost to the Church with their families.

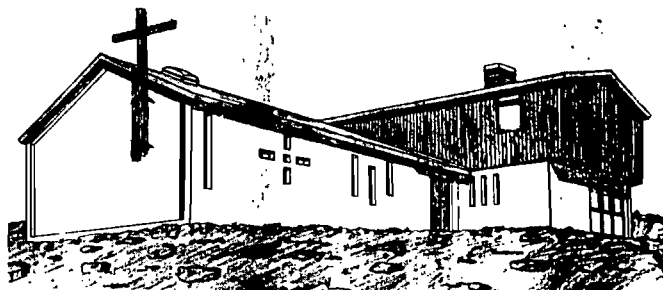
All these developments call to mind the warning of the Apostolic Delegate, Archbishop Heim: "There is a present interest and relatively kindly feelings felt for the Catholic Church in Sweden, compared with the frigid climate of the past. But this interest may not last forever unless there is more response from our side—for the sad truth is that we Catholics are not ready there. Hence the need for haste in providing more adequate and presentable Catholic facilities and personnel."—But the 35,000 Catholics of Sweden, although increasingly willing, are not numerous or rich enough to carry the whole burden of this sudden expansion themselves. In other words, and to answer the question in our headline—"Have we a 'Second Spring' in Sweden?"—spring seems indeed to be burgeoning in the Church there at long last, but whether it grows into summer will depend to a

great extent on friends from abroad praying, contributing, and helping it to develop its own resources.

THE EDITOR

## "MARCH OF TIME" IN GREENLAND

(*"Copenhagen to Greenland"*)



... Father Wolfe writes that work on the new residence-chapel is progressing very well; the entire exterior has been completed, and now the workmen will be able to continue in peace on the inside of the house no matter how cold and stormy the winter weather becomes. About his new home, Father Mike writes: "The building looks wonderful, perched as it is on the top of the small knoll overlooking the whole town. Everyone concedes that it offers the best view in Godthaab."

... There is no one so accustomed to the lone life as Fr. Michael Wolfe, O.M.I., in *Godthaab, Greenland (Box 51)*. He was deprived even of an occasional meeting with Fr. Thomas Killeen, who had been studying the Greenlandic language in the all-Greenland village of Itivdleg, south of Holsteinsborg, until he was sent to the States last fall to interest people in his mission. (Father Tom also visited Denmark on his return from the States in order to awaken the Danish Catholics to the fact that they have a mission in Greenland.) After his long trip, Father Killeen arrived back in Godthaab just in time to celebrate Oblate Day, February 17. Father Mike wrote to us about this happy reunion: "We talked for two days straight . . . and for the first time in our short history, Oblate Day was celebrated in Greenland by more than one Oblate. We re-newed our vows together with little ceremony. Each of us said Mass and preached to a Sunday congregation (three at one Mass and two at another). Knud Rasmussen treated Father Tom and myself to a powerful fancy supper at his newly opened restaurant and we finished off the day at Finn's sister's house" (Greenlander Finn Lyngé—ordained to the priesthood March 30, but held for a year of experience in an American parish). Father Tom left Godthaab and is sailing down the west coast to say Mass for the few scattered Catholics. He will return to Itivdleg to resume his study of the Greenlandic language, which is an Eskimo dialect and extremely difficult to master. . . .

[*Editor:* Since the above news reached us we have heard further 1) that the chapel-residence in Godthaab is at long last finished, 2) that Father Mike is returning to Copenhagen to continue his archaeological studies at the University there, and 3) that Fr. Alex Kons, O.M.I., will replace him as director of the work in Greenland for the time being.]

## The Last Brigittines at Vadstena

*Abridged from a translation by REV. M. KEVIN ANDERSON, O.C.S.O., of the Swedish edition publ. at Vadstena, 1956*

Vadstena is one of those towns one never forgets. No one can remain completely unmoved by what its old buildings and ruins have to relate. The town and its destiny are closely bound up with the greatest saint of Sweden, St. Bridget, because her life-long dream, the double monastery of the Order of Our Savior, was built there. A mood of serenity and peace reposes immutably over the little town, and the people are strikingly friendly.

Most people are overwhelmed with awe before the magnificent simplicity and beauty of the Klosterkirka or monastery church. But as one passes through the monastery buildings, one is impressed with their emptiness. Here was once the cultural center of Sweden. The most learned men of the country were occupied here with many kinds of scientific work. The hands of industrious nuns transcribed books and embroidered liturgical vestments. The sick were nursed, the poor received aid from the monastery, and the perplexed were encouraged and strengthened. But above all, here many a life was spent in holy poverty and obedience.

St. Bridget's great love was the crucified Savior. She taught her spiritual sons and daughters to foster a great love for the suffering Christ. Perhaps it was this that helped the remaining nuns through the monastery's last half century, when they were obliged to live for many years without the sacraments of the Church.

For with the realization of the Reformation in Sweden, the fate of the monastery was sealed. Many of the monks were sent away, lured out, or evicted. But nearly all the nuns remained. For more than fifty years the community, once so splendid, carried on a difficult struggle for existence. In spite of great material and spiritual difficulties the nuns persevered resolutely in their old faith and lived in the hope of better times. We know little of their fate; there is not much one can say with certainty; scholars often contradict each other.—

When Gustav Vasa, who introduced the Lutheran doctrine into Sweden, came to power, the monastery of Vadstena stood at the height of its prestige. Many girls from Sweden's noble families had consecrated themselves to the religious life there.

That was surely one of the reasons why the king proceeded so cautiously in regard to the monastery. But it was also much loved by the people, and had become a center for Catholicism in Sweden.

During the first years of Gustav Vasa's reign, life pursued its appointed course in the monastery on the shore of Lake Vättern. The hymns of praise of monks and nuns succeeded each other in the monastery church. They worked and prayed and occupied themselves with the different concerns of the monastery. The Order was eagerly awaiting the canonization of St. Catherine, daughter of the foundress, and a costly shrine of silver was being made for her relics.

But soon the first sign of unrest appeared on the horizon. The king put in an appearance at the monastery and "extorted" (according to *The Diary*) "from our monastery five plates of silver which had been made for St. Catherine's shrine."

Afterwards the king began to disperse the brothers. Some were sent to convert the Lapps, others were dispatched to

Norway and on many other commissions. It is obvious that the king wanted to disband the Bridgettine monks, for they were learned and popular and could have constituted an effective hindrance to the realization of Protestantism in Sweden.

The year 1527, when the king ordained himself head of the Church, is passed over in silence by *The Diary*. But two years later there is mention of how the confessor-general and two of the brothers were summoned to a church council at Orebro, where they were to debate against the Lutherans. During Lent the monks returned to the monastery "deeply disturbed" (according to *The Diary*).

The problem of supporting themselves became more and more difficult. The king confiscated the goods of the monastery. Instead, the religious were allotted a pension in kind. This was probably large enough, but in practice the sisters had a constant struggle to get their allowance paid by procrastinating and reluctant tenants. One time they were reduced to sheer beggary, and some of the monks who still remained were sent out on this errand by the abbess.

But greater troubles came. The few monks who remained were not allowed to live in the monastery but were lodged in cottages round about. Some of the brothers, lured by the king, went over to the new belief. It is even claimed that one of them became (Lutheran) parish priest in Vadstena and attempted to stir up the people against Catholicism.

At the end of the 1530's the king became bolder, for now all episcopal sees were held by Lutherans and the majority of the leading men of the kingdom were on the king's side. In 1538 the most ardent defender of the Catholic Church in Sweden, Bishop John Brask, died in exile in Poland.

In the following year a new abbess was elected in the monastery, Catherine Mattsdotter from Vadstena. A short time after her election, in 1540, the storm broke over the monastery in earnest. On the feast of Pentecost, just when peaceful little Vadstena stands in its most beautiful array, the king's superintendent, George Norman, and Bishop Henry Johansson of Västerås came to the monastery. They introduced the new Swedish Lutheran Mass and forbade all prayers in honor of saints. Confession was condemned, as well as the Office with all ceremonies accompanying it. All that was dearest to the Brigittines, indeed the very things that make up the whole life of a religious, were taken from them.

Within the nuns' community the opposition seems to have been complete and undivided, while among the monks there were two camps: a stricter one with the confessor-general, Peter Nikolausson, at its head, and one that was more mildly disposed, or at least showed weaker opposition. On Trinity Sunday the first Swedish Mass was held in the monastery church by Bishop Henry. All the religious were forced to attend and to listen to the sermon that followed. Most of them stopped up their ears to be spared from hearing.

But the king's bailiffs did not content themselves with seizing control of the religious and administrative affairs of the monastery. They also went into the sacristy and took inventory of the relics, chalices, and ciboria the monastery had in its possession. Then they finally left Vadstena

and the frightened, griefstricken communities.—In spite of the uncertain future, however, a young woman, Christine Månsdotter, ventured to pronounce her monastic vows in that year.

In 1543 the king returned to Vadstena, sealed the archives of the monastery, and removed many valuable books and countless other things. In the same year the bishop of Linköping came to the town to hold a church council. At this were decided "many suppressions: for example, of the Sacrifice of the Mass, confession, holy water, copes and vestments, and much else . . . Pray for us. May his days be few and may his episcopal office pass to another" (from The Diary).

The changes were confirmed for the whole kingdom at the Diet of Västerås in the following year. Shortly before, the king, with severe losses, had suppressed the last bittered revolt against the new belief, the Dacke War, for the most part a truly religious revolt. But he could not conquer the Vadstena nuns so easily. When the bishop requested "a good man for their instruction," the king replied: "We do not know where we shall find one; but if you know, inform us of it so that this brood may sometime be reformed so that we shall not always have to deal with their papistic fussing."

Now life became seriously difficult for the nuns. Part of the monastery walls were broken down by inhabitants of the district. Everything was taken from them. The sole thing they could rejoice over was that they could continue living in their beloved monastery. Almost all the sisters remained firm in their faith and true to the rule of their Order. In 1544, when the king offered the young nuns freedom to leave the monastery and get married, only a couple of them responded.

The last glimmer of hope faded in 1550, when the remaining brothers left the monastery. A priest-monk, Master David, still mentioned in 1568, seems to have still remained in the immediate vicinity. Several times he aided the monastery with gifts—perhaps one might even hazard the conjecture that he secretly acted as the sisters' spiritual guide. He was the last monk of Vadstena.

After the monks had left the monastery, the nuns were left alone, deprived of all support. But they persevered bravely and persistently. On all Sundays and holy days they were obliged to attend the Lutheran services. They came with their ears stopped up with wax and listened to the sermon with expressionless faces. At those times they were purely praying for the return of Sweden to the Catholic faith. When they no longer had a priest, they wrote down their confessions on slips of paper, begging the abbess to pass these on to a Catholic priest, if she should ever meet one again!

Their poverty was overwhelming. Certainly they had their garden and part of that of the monks. But the fruit was stolen, for the enclosure was in poor repair. A few loyal citizens helped them with gifts as well as loans. Perhaps they also earned something by sewing.

Nevertheless, the economic situation was not the worst. Time and again the nuns suffered violence. During the Nordic Seven Years War, in King Erik's time, soldiers of Daniel Rantzaus broke into the monastery and caused much confusion.

A (Lutheran) parish priest outside Vadstena circulated evil reports about the religious. Among other things, he said that they let too many people into the monastery.

But it was not so easy for the poor nuns to maintain their enclosure!

Since the Lutheran sermons were not making any impression, several times the abbess was stripped and whipped, for she was believed to be the cause of the resoluteness of the nuns. They also were threatened with being beaten to death if they did not become Lutherans. But these accounts are taken from a foreign, very tendentious source, and hence may be taken with great reserve.

King Gustav's son Magnus, who was Duke of Ostergötland and had his residence at Vadstena, is said to have dragged three nuns from the monastery, and, after having abused them, had them beheaded in the courtyard of the castle in 1560 or 1561. We do not know the names of the martyrs. This description of Duke Magnus' violent behavior, however, is drawn from the already mentioned uncertain source. It is probably not wholly incredible; a deed such as this might have been hushed up in Sweden, yet become known in foreign Briggittine monasteries through the last Vadstena sisters who had to flee from their native land. Still, there is no intimation in the extant list of names that three of the sisters had suffered martyrdom.

How did they persevere year after year in this hopeless situation? First and foremost, it was probably their strong, unshakeable faith that overcame all difficulties. Certainly they prayed much, too. They were forbidden to make use of the Office, but they probably knew much of it by heart and could teach it to the new sisters. St. Bridget's rosary and the seven confessions of faith which were supposed to be read every day were certainly faithfully adhered to.

Catherine Bengtsdotter Gyta, abbess during almost all the last days (1553 to 1592), was one of the causes of their perseverance. She was of noble birth, and, added to that, possessed rich spiritual gifts. Never did she lose courage, in spite of all difficulties.

When John III assumed government of the kingdom, the staunch sisters were brought a certain respite. A couple of elderly Catholic priests were allowed to care for their spiritual needs. How must our nuns have rejoiced, when for the first time they could again go to confession and communion! The Catholic queen cherished the monastery and regarded it as her spiritual home in Protestant Sweden. John III held the nuns in high esteem, especially the abbess. During one of their walks in the monastery garden, the king asked her if the younger sisters were never obsessed by earthly love. As she pointed at the birds circling over the garden, the abbess gave the famous reply: "You cannot keep the birds from flying over here, but you can surely prevent them from building nests."

In 1580 the Papal Nuncio Possevino came to Vadstena. He found eighteen nuns and the abbess, all firm in the faith. Seven novices (or eight, according to another source) pronounced their vows during the nuncio's stay. This proves that Catholicism was not dead in our country.

But hope soon died again. King John died in 1592 without the return of Sweden to the Catholic Church. Now age and cares had sapped the strength of the old abbess. "At a great age and worn out by the cares of the monastery, she happily gave back her soul into her Creator's hands." Catherine Olofsdotter was chosen as her successor. During the three years the nuns were still able to keep together, they were presumably lodged with citizens in the town.

Now Duke Karl, Gustav Vasa's youngest son, was leader of the kingdom, and he followed fully in his father's foot-

steps. At Söderköping in 1595 it was decided that all foreign divine service should be abolished and the Catholic priests should leave the kingdom within six weeks. Duke Karl put in a personal appearance at Vadstena. He exhorted the nuns to choose between becoming Protestants or going into exile. The majority preferred exile. Two of the sisters obtained leave to remain in the monastery as gardeners until their death. Three others stayed on among the citizens of the town. But the abbess and four or five nuns went to the Brigittine monastery at Danzig, and from there to the Polish monastery, Triumphus Mariae, at Lublin. It is said that they managed to take with them a ring that had been worn by St. Catherine.

## RETURN TO VADSTENA

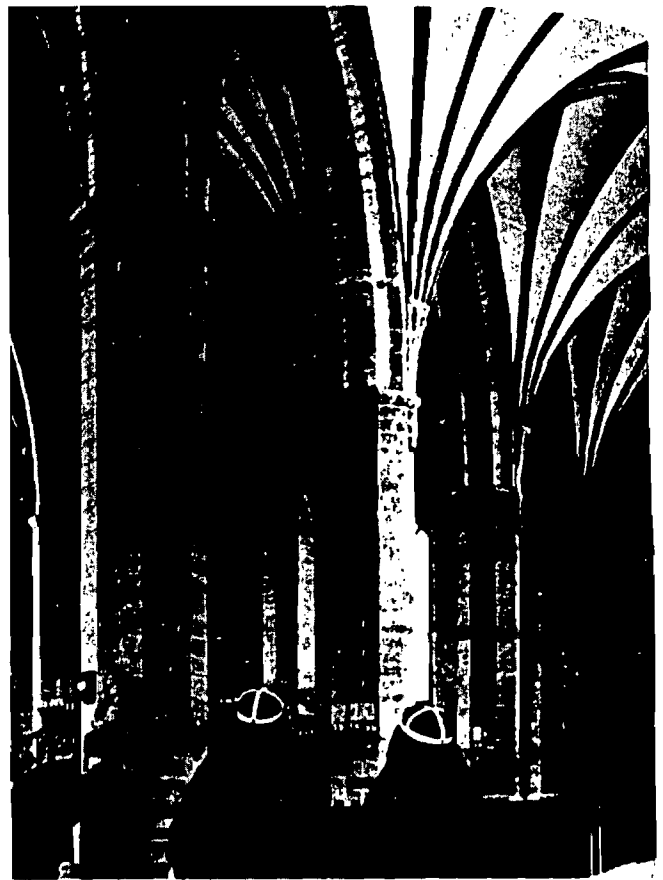
(*The London Tablet*)

As early as 1340, St. Bridget of Sweden had begun her plans for a new monastic order—the Order of the Most Holy Saviour. The first monastery at Vadstena was begun in 1370, in a house donated by the king, Magnus Eriksson. The monastery was not solemnly consecrated until 1384, nine years after the death, in Rome, of the foundress. . . .

Within a very short time after her death, Bridget's fame was great all over Europe, and her order spread rapidly from Scandinavia . . . until there were about eighty monasteries. One of the first was at Reval (Tallinn) in 1410, and from there . . . to Lübeck in 1416. Lübeck was, in 1421, able to found a monastery in Stralsund, which became in its turn "mother" . . . to the abbey of "Maria Water" or Coudewater in Rosmalen in The Netherlands. This house flourished, and seven more abbeys in the Low Countries were founded from it.

By 1648, however, Coudewater had suffered severely owing to the great political and religious upheaval in Europe. Half its lands were appropriated, and shortly the state decided to take the rest too, leaving the abbey without resources. The law forbade all Catholic services, and in 1700 there remained only a few old nuns in the convent and a few priests in the priory (for the order was originally a double order for nuns and monks—the last monk died in Altomünster in 1863). Help came from the Abbey at Calcar in the person of Alexia de Haan. This intrepid nun, accompanied by one other, Sister Johanna Grimme, came to try to save the house from extinction. She received some novices secretly, but the situation was so unsettled (the authorities marching in unexpectedly on inspection), that Mother Alexia decided to find a safer place for her nuns.

Finally a house was found ten kilometers away at Uden. It was very small, all the windows were broken and the paving stones had been removed from all the floors, but it was safe. They named it "Maria Refuge" and moved in on September 14, 1713. After further vicissitudes the community began to grow and Mother Alexia could add to the abbey, which is built in traditional style around a quadrangle. Twice the nuns have had to evacuate the abbey: during the Revolution in 1794, and again during the Suppression in 1812. In 1843 "Maria Hart" was founded in Weert, and there is in each of the present two Dutch abbeys a community of over thirty nuns.



Brigittine Nuns visiting their Mother Church at Vadstena (now Lutheran)

The last two hundred and fifty years have seen many changes, and this year, besides celebrating a jubilee, the Brigittines of Uden are returning to Vadstena, the cradle of the order. At the turn of the century a very remarkable Swedish woman, probably the most remarkable since St. Bridget herself, Elizabeth Hesselblad, wanted to bring the Brigittines back to Sweden (for the original monastery was suppressed in 1595). At that time it was not possible. Swedish law forbidding enclosed convents. To fulfil her desire, this dauntless lady finally founded a new branch of the order and opened a house in Vadstena in 1935. This convent with its guest-house and beautiful chapel has become extremely important for the Church in Scandinavia, and the sisters there have asked for the "old Brigittines" to come back again. This has now become possible, and a little group from the oldest surviving Brigittine abbey in Europe arrived in Vadstena in May after an absence of 368 years.

[*Editor:* There is still a Brigittine community of Mother Elizabeth Hesselblad's new branch of the order at Djursholm near Stockholm, so that Sweden now possesses Brigittine convents of both the original order and the new branch.—Sister M. Lucia, O.S.S.S., who made the first Brigittine foundation in the United States—*St. Birgitta's Convent, "Vikingsborg," Darien, Conn.*—and who was later the Superior at Vadstena, is now a member of the community of Syon Abbey, S. Brent, Devon, England. We have been informed that her successor at Vadstena is Mother Mechtilde.]

## Progress in Iceland

(An interview with MOST REV. JOHANNES GUNNARSSON, Landakot, Reykjavik, Iceland)

Thirty years ago Iceland had only 180 Catholics. Now there are 800 (in a population of 155,000), served by 8 priests and 67 nuns. There is very little "leakage" from the Church, and there are about 30 baptisms a year. Such, in brief, was the picture of the Catholic Church in Iceland drawn by Bishop Johannes Gunnarsson, S.M.M., D.D., Vicar Apostolic of Iceland, during his recent preaching tour in the United States.

Most of the priests working in Iceland are Dutch and belong to the Montfort Fathers. But the bishop and two of his priests are Icelanders. 42 of the nuns are Sisters of St. Joseph, 15 are Discalced Carmelites and 10 are Franciscan Missioners of Mary.

Iceland is a large island (mainly volcanic in origin, and still full of volcanoes, glaciers and hot springs) which touches the Arctic Circle but is warmed by the Gulf Stream. Colonized by individualistic exiles from Norway in the 900's, it was governed for centuries by an independent assembly, which voted to accept Christianity in 1000 A.D. One of its early sons, Leif Eriksson, made the first historically recorded discovery of North America. In succeeding centuries, full of strife, a great national saga literature was developed, and to-day Icelandic remains closer to the original common Scandinavian tongue than any of its sister languages. Coming under Norwegian and then under Danish rule, it was compelled by force to accept the Reformation, and its last two Catholic Bishops died as martyrs (Jon Arason—still a national hero, even to Protestant Icelanders—was beheaded, while aged Ogmund Palsson died in prison from rough treatment).

To-day an independent republic, with an economy largely based on its fisheries, Iceland saw the rebirth of Catholicism with the establishment of a small mission church and kindergarten in Reykjavik in 1895-7, the coming of the Montfort Fathers in 1903, the appointment of Rev. Martin Meulenberg as first Prefect Apostolic in Iceland in 1923, and the epochal visit of Cardinal Van Rossum in 1929 when he dedicated the new Cathedral in Reykjavik and consecrated Bishop Meulenberg as Iceland's first Vicar Apostolic. Bishop Meulenberg was succeeded in 1943 by the native Icelander, Bishop Johannes Gunnarsson.

Catholic activity in Iceland naturally has its main center in the capital, Reykjavik. Here stands the only Catholic church in Iceland, the Cathedral, a large Gothic building which dominates the city's skyline. There is also a rectory and school. Four priests are stationed in Reykjavik: Besides their ordinary parish duties and helping at the Sisters' institutions, the pastor helps the chaplain at the U.S. airforce base, while another priest supervises the church buildings and takes care of German tourists and the personnel of the embassies. Still another priest supervises the Legion of Mary and the publication program of the Franciscan sisters. The fourth priest specializes in the work for children and Catholic Youth (a summer camp has been bought for these) and supervises the choir girls (for even as in the Protestant churches in Iceland, choirs are stocked

with girls) while the available boys are used as altar boys. In Reykjavik also there is a hospital staffed by 30 Sisters of St. Joseph. These have a Chapel which serves as a second place of public Catholic worship in the capital.

In Hafnarfjörður 26 Sisters of St. Joseph run a hospital and also a kindergarten. Their Chapel serves as the public place of Catholic worship in the town and district and is staffed by Father Gerhard Boots. In the same town is situated the contemplative Carmelite Convent, where a Slavic priest who is not too well acts as chaplain.

In Stykkisholmur the 10 Franciscan Missionaries of Mary run a full-scale hospital and a kindergarten, and work a hand press which prints useful and devotional works in Icelandic (including a Sunday Missal). They have a large Chapel which the parish priest uses as the public place of Catholic worship for the town and district.

Finally in Akureyri, far off on the north coast, Icelander Father Haakon Loftsson runs his large parish from a house which he has bought to house the Chapel, rectory and parish activities. He also teaches Latin in the local college.

Bishop Gunnarsson (who aims at the useful and possible, and does not "build castles in Spain") is at present concentrating on arrangements 1) for building a new Catholic school in Reykjavik in place of the small, outmoded old school, and adding one or two higher classes, and 2) for building a new rectory, which will have room for two more priests, who will be left free of parish duties in order to be able to move about and make contacts, to visit those Catholics who live in outlying sections (and so cannot come to church), and to give instructions in Catholic doctrine to enquirers, etc.

The new rectory will also provide space for the office and meeting room of the Legion of Mary, the main organ of Catholic Action in Iceland. This group has at present fifteen to twenty members—mostly women, with a few young men—who wish to work for the Church. They are sponsoring a series of Conferences (lectures with a question period, etc.), open to the public, which not only give information on Catholicism but also provide an opportunity for non-Catholics to meet a Catholic priest and enter into discussion with him if they so wish.

It is also hoped that eventually a course of collective instruction for enquirers may be started in Iceland (as it has in Denmark and Norway), to replace or at least supplement the present system of lengthy individual instruction which must perforce be limited to only a few enquirers per year, due to the small number of priests. For this purpose, also, space in the new rectory will be necessary.

Bishop Gunnarsson was consecrated in the United States, and has many ties with this country. Hence it is natural for him to turn here for aid for these two useful projects of the school and rectory at Reykjavik, which serve both to highlight the progress that the Catholics have already made in Iceland and to help it to accelerate in the future.

THE EDITOR

## News from the Diocese of Oslo, Norway, '62-'63

The most important event of the past year for the Church in Norway has undoubtedly been the welcome appointment and consecration in March, 1963, of His Excellency, the most Rev. John Willem Gran, O.C.S.O., as Bishop Coadjutor to Bishop Mangers.

In the fall of 1962 His Excellency, Bishop Theodor Suhr O.S.B. of Copenhagen paid a visit to Oslo and spoke to the Norwegians on the significance of Vatican Council II.

Later, His Excellency, Most Rev. Jac. Mangers, S.M., D.D., attended the 1962 session of the Council. Father H. Rieber-Mohn, O.P., also attended the Council (at the invitation of the Apostolic Delegate to Scandinavia, Most Rev. Archbishop Bruno B. Heim) as the contact man for the Norwegian press, and remained there throughout the session.

The annual nordic Catholic summer study session—*Academicum Catholicum*—was held in July, in Denmark this year. During this week university-level students from all over Scandinavia meet together and attend conferences.

Norway also sent representatives to the Catholic Laymen's Congress in England.

Pope John XXIII's Encyclical *Pacem in Terris* has been translated into Norwegian, and the First Printing has already been exhausted. The Sisters of St. Joseph, who have worked in Norway for so many years, have now published their Breviary in Norwegian. And a Lutheran publishing house (Forlaget Land og Kirke) has published the *Prayers of the "Hours," for Young People* (Tidebønner för Ungdom).

The classes for non-Catholics started by the Oslo Dominicans last year—*Katolsk Orientering*—have been repeated this year. This information course runs from September to June and contains 32 lessons—one each week, outside of the holiday seasons. They can be attended either on Wednesday or on Friday evening as suits the convenience of the enquirer. Such subjects are covered as "Belief and Unbelief," "Revelation in the Bible," "Learning about Christ," "The Trinity," etc. (Such courses save much of the time previously spent on individual instruction.)

Open to everyone is the lecture series (also sponsored by the Dominicans) called *Katolsk Forum*, which has proved so popular with thinking Catholics and non-Catholics alike. To quote the sponsors, "Katolsk Forum is a meeting place for those who are seeking an understanding of contemporary currents of thought in confrontation with Catholic belief, culture and thought." So, for example, among the ten lectures of the 1962-63 season we find "Dissenters, the State Church and Religious Freedom," "Woman's Viewpoint and Man's Viewpoint," "Catholicism and the Life of Society."

Catholic Evidence has won wide attention on the Norwegian radio and TV. Fathers H. Rieber-Mohn, O.P., and I. Hansteen Knudsen are well received by the broadcasting authorities. Father Rieber-Mohn has appeared on several Round Table discussions of various topics.

At the time of the yearly Catholic prayers for church unity, prayers for reunion have also been said for several years by the Protestant clergy and people in the Baptistery of the Lutheran Cathedral in Oslo. This year, however, in addition to saying prayers, they took up a collection in

Oslo's Lutheran Cathedral for the needs of the Catholic foreign workers in Norway, as a token of fraternal solidarity. At the same time the Catholics took up a collection (in their St. Olav Cathedral, in the Dominican Church, and in the Catholic church in suburban Stabekk) for the work which the (Lutheran) Oslo Internal Mission does for the down-and-outs of that city. Both enterprises were received with great understanding and generosity.

An interesting fact is that the Catholics are allowed to say Mass once a year in Gol Stave Church—the medieval wooden church, now Lutheran, which stands in the outdoor Folk Museum at Bygdøy outside of Oslo. As a matter of fact, when the Catholics go on pilgrimage to different medieval churches or shrines, as they do each year, they are allowed to have their Mass in the Lutheran church.

Two well-known Norwegians who have become Catholics somewhat recently are Aage Rønning, the writer, and Lars Roar Langslet. (Mr. Langslet is a young man who is the theoretician of Norway's Conservative Party. This party, which was previously pragmatic only, has now attracted a younger generation interested in theory. Mr. Langslet has founded what many consider the best review in Scandinavia—*Minerva*—which exercises a great influence on the intelligentsia.)

Plans for a church for St. Hallvard's parish in Oslo seem to be under way at last. The Franciscans have been collecting for some years for this purpose and have apparently at last received the permission of their Order to build the church. (St. Hallvard's is named after the patron saint of Oslo, a layman who lost his life defending the weak.) St. Hallvard's is urban Oslo's only Catholic parish outside of the Cathedral's (for the Dominican church possesses no parish); but its present place of worship is a small and primitive chapel in the back courtyard of the Franciscan Fathers' house.

A young American priest of Norwegian extraction, Father Olaf I. Waring, has joined the Oslo Diocese. He was previously stationed at Our Lady of Fatima Church in Jackson Heights, New York City. He is the first American priest to work in Norway, but Bishops Mangers and Gran hope that others will follow his example. (He will be stationed at first with the Dominicans at Neberggaten 15 in Oslo.)

On Sunday, June 9, a pilgrimage of 500 people from Oslo and its environs took ship over to Hovedöya—an island in the Oslofjord opposite the city—where a *Missa Recitata* was celebrated in the ruins of the Cistercian Monastery that once stood here. Bishop Mangers and Bishop Gran were both present, and the participants found this most appropriate as Bishop Gran is at present the only Cistercian monk who is a bishop. After the picnic which followed the Mass, Father H. Rieber-Mohn gave a splendid conference on the history of the spot and the message that the ruins have for our own times. A guide then showed the pilgrims around the remains of the monastery, and the day ended with Bishop Mangers' blessing.

(As told to *the Editor* by REV. I. HANSTEEN KNUDSEN)

# Norway's Proposed Church Law Revision

REV. H. RIEBER-MOHN, O.P. [as told to *the Editor*]

The law on the church by which Norway granted toleration to Catholics (as well as to other dissenters from the Lutheran State Church) is over 100 years old. It has therefore been officially proposed that this law be amended and expanded, and a Committee representing various viewpoints was appointed several years ago to consider this.

Although theologians and other Catholic spokesmen have been able to send in their comments and receive a hearing once the draft of the new Law was published, Catholics complain that there was no Catholic actually on the Committee of revision. Nevertheless the proposed Law will affect Catholics very little, pro or con, for they already have practically everything they want. (Of course, the head of the State Schools must still belong to the State Church, because these schools themselves are under the State Church, but even here dispensations are granted.)

Then, the Committee on revision wished to bar temporary vows by Norwegians under the age of 21. The Catholic spokesmen objected, and pointed out that permanent vows were the only ones that were of importance in this connection, and that here the proposed Norwegian Law and Canon Law would easily meet.

And until quite recently there has been a general tendency in Norwegian politics to deny the free schools the right to live (i.e. those few schools which depend on state funds but are run by religious or other organizations outside the state system). But an understanding is slowly growing among most of Norway's political parties that the free school has rights in a democratic society. The Conservatives have long been its champions; and the Liberals are now becoming increasingly favorable—some leading Liberal politicians propose that the State give for each free school child the exact amount that the State School spends on each child. But the Lutheran representative on the Committee of revision supports a proposal for religious instruction by dissenters in the State Schools, while opposing the free schools. And up till now any proposal in favor of the free schools has been delayed by the opposition of the Social Democrats.

On the whole, however, the Norwegian church law, after its revision, will be one of the most favorable in the world toward the dissenters.

Conversely, however, the Law seems to propose to tie the Lutheran Church ever more strictly to the State, as the price for the continuation of the Establishment (state support). It will put the King (or rather, in practice, the Government in power at any given time) in the old Lutheran position of Supreme Bishop or Superintendent (Summus Episcopus).—För Luther, being purely a charismatic, had never really intended to set up Lutheranism as an organized church, and therefore left the (to him) less important details of church government to the secular power.

But the modern secularist State has for a long time often tended to empty the State Church of religious meaning. It has sometimes appointed bishops and clergy of a somewhat vague doctrine, while making the church more and more "tolerant" morally, and favoring a conception of the State Church's mission as being a social service rather than a strictly religious one.

In view of this situation, Separation of Church and

State has been proposed again in some quarters in Norway and has been debated on TV. And for the first time a Catholic [Ed.: Father Rieber-Mohn himself] was invited to participate in the debate.

It is true that irritation with the Establishment is growing among many sincere Lutherans, but the majority are probably still in favor of it. For example it gives the Lay Organizations (which are strong, also politically) a greater influence in the Church. These Lay Organizations (which frequently hold their own weekly prayer meetings quite apart from the parish church which they may have attended on Sundays) stem from that 18th Century Pietism which covered over some of Norway's frescoed churches with brown and gray paint and which grew into the present Low Church movement and Revivalism. Indeed, English Methodism and American Revivalism are more influential among this vocal section of the Norwegian Lutheran laity than some of Norway's own old, religious traditions.

Thus, for example, when some of the Lutheran clergy in Oslo wished to reintroduce the "Hours" in the Radio Services and thus provide a more objective form of worship (as is that contained in the Roman Breviary or the Anglican Book of Common Prayer), they ran up against the subjective and revivalist tradition of the Lay Organizations. And when an organization promoting a revitalization of parish life had been founded in Norway, which seemed about to bring a renaissance to Norwegian Lutheranism, this was somewhat short-sightedly abandoned by the Lay Organizations, which are suspicious of anything new, or even remotely Catholic, or outside their own control. Paradoxically, then, these puritanical fundamentalists, in their disinterest in a parochial revival in Norway, often appear as though allied with the government's a-religious secularists!

In an often awkward situation between these two groups are the many dignified and sincerely religious Lutheran clergymen, who have to perform their duties under stress and within the now obsolete framework of the 19th Century State Church.

But, although a friendly attitude towards the Catholic Church is developing among more and more of Norway's Lutheran clergy, it would be both unwise and out of place to interpret this as the prelude to a wave of conversions to Catholicism. If the Catholic Church is to-day accepted and respected in the Scandinavian countries as it has never been since the Reformation, yet Norwegian Lutherans are acutely aware of their Protestant heritage, and generally trust that they will survive their present serious crisis by a return to their own spiritual sources.

As for the Catholics, who are conscious of their Christian Faith and their own responsibility, they naturally cannot remain indifferent to—still less rejoice in—the difficulties of their Lutheran brethren and the wave of dechristianization which seriously threatens the long-undisputed position and influence of the Lutheran confession in the North of Europe. Only a tiny fraction of those who leave the Lutheran Church each year take up the Catholic Faith. Most of the others become a prey to indifferentism and confusion.

# An American Priest's Venture into Stockholm's Suburbs

JOHN T. DWIGHT



The city of Stockholm (population c. 750,000) has three Catholic parishes. In recent years, however, its population (including the Catholics) has been reaching out beyond the city limits and thus creating ever-spreading suburbs, just as in the United States. But until very recently these suburbs—and even several large towns forty or more miles away—have been served from the three city churches.

In January, 1963, however, the American-born Bishop of Stockholm, Most Rev. John E. Taylor, O.M.I., inaugurated a new parish centered at Roslags Näsby in Stockholm's northern suburbs, in territory previously served from the Dominican church of the Annunciation in the city. It is hoped that eventually similar parishes may perhaps be started in the outlying sections of St. Eugenia's parish and of the Cathedral parish of St. Erik's.

The pastor of the new suburban parish (in whose charge are also Stockholm's English-speaking Catholics) is a tall, red-headed, friendly young American, Father Selman Threadgill, O.M.I., who was born in Georgia. He is at present assisted by Father John Schoeberle, O.M.I. a recently ordained native of Illinois who will probably work later in Sweden's almost priestless North. Both have been studying Swedish intensively for a year and both can now preach in this language. Due to the notorious difficulty of finding accommodations in and about Stockholm, Father Threadgill at first resided with a young American couple who live in his new parish, while Father Schoeberle lived at the cathedral rectory in the city. Sunday Mass was said in the hall of the local public school.

Now, however, a friendly non-Catholic has rented them a house in Roslags Näsby—*Näsby Allé 47, Roslags Näsby, Sweden*—where they have thrown three downstairs rooms together to form the small and plain but dignified and tasteful Chapel of Our Lady (*Var Frus Kapell*) which seats 50. The fathers live on the upper floor. The house has garage space for the fathers' Volkswagen and is surrounded by a lawn with flowers.

On a sunny Sunday morning last June I went out by bus (#15 from Jarlaplan), and, after alighting at "Ornstiden", finally came on foot to Näsby Allé 47, where a sign assured me that the cottage indeed housed the Catholic Chapel.

A visiting Irish Oblate Father said the 11 A.M. Mass—at which there were only thirty present, due to the almost universal Scandinavian custom of going away on Spring and

Summer week-ends. These thirty, however, answered the Dialogue quite well. —On a good Sunday about 160 in all attend the four masses. Of these about 20% are native Swedes—who are the most faithful of the parishioners. These Swedes are all converts with the exception of two who stem from Swedish families who have been Catholic for several generations.

There were quite a few children among the thirty at Mass, and in the busier time of year there is a baby-sitter to take charge of them. As in so many Scandinavian parishes, much of the priests' time is spent in going the rounds and instructing the widely-scattered children.

But the 160 are not the whole parish. As with Father Smeenk in Danish Viborg, Father Threadgill has been discovering "mislaidd" Catholics. For example, a lady phoned to ask that her children be confirmed (an important social event in Scandinavia). The church records had no mention of any children—but Father Threadgill found that they indeed existed but knew nothing of Catholicism and had never been to church! There are of a certainty many such mislaidd Catholics in Sweden, but it is a race against time to find them before the next generation (and its descendants) are lost to the Church. *At present we are losing this race, due to the insufficient number of priests to cover so large a country, and the lack of means to support them.*

Father Threadgill's new parish, furthermore, extends thirty-five miles north to include the small city of Norrtälje. Here Father has started saying Mass once a month. This is probably the first time that Mass has been said there since the Reformation. Father thought of discontinuing it during the slack summer months, but asked how many would be coming to Mass if he continued it: Perhaps because the town is itself a summer resort, almost the entire congregation raised their hands, so he continued it.

Afterwards I was shown the medieval parish church, now Lutheran of course, in nearby Täby, a 13th Century Gothic edifice with famous pre-Reformation ceiling frescoes by the peasant artist Albert Pictor.



Fr. Threadgill celebrates Dialogue Mass; Var Frus Kapell

“JOIN ST. ANSGAR'S LEAGUE”

Father Threadgill gets along well with non-Catholic Swedes—whom he finds quite tolerant of his Catholicism—and with their Lutheran clergy (those whom he has met are approachable, devoted and not narrow-minded). Before the launching of the Catholic parish, the leading Swedish Catholic laity (with the advice and consent of their priests) invited the Lutheran assistant pastor of Täby to dinner, informed him of the planned parish and asked if he had any objections: He said "no," promised his help, and later was instrumental in obtaining permission for the Catholics to rent the public school hall for Sunday Mass.

In one of the neighboring medieval (now Lutheran) churches, the Church Unity Octave was celebrated this year by nine or ten Lutheran and Catholic clergy at the same services (though without, of course, communicatio in sacris) the congregation being largely Lutheran!

And at the furthest ends of the parish, far from any

Catholic chapel, Father Threadgill assisted the Dominican pastor of the parent parish of the Annunciation (in Stockholm) to bury a Catholic convert lady whose family were all Protestants: They held the funeral in the local Lutheran church! There was no Mass there, just the Catholic Absolution and Burial Service, but the Lutheran clergyman took part to the extent of reading out the names of those absent who had sent flowers, and of placing these flowers in or about the grave (those donors who were present doing this themselves). Very laudatory eulogies were said about this Catholic convert by those standing around the grave—who were all Protestants.

Thus the Holy Spirit seems to be making the "crooked straight and the rough ways smooth" in Sweden—and throughout Scandinavia. Let us trust that He will also arouse the prayerful and practical interest of more of us American Catholics in this forgotten corner of our Church.

## News Gleanings

by ALICE NYEBØE ROOT

Archbishop Johannes E. Müller celebrated the 60th anniversary of his ordination on June 30th at his present residence, Marienheim Convent, Markt Indersdorf, Germany. It is now 40 years since His Excellency came to Sweden as Vicar Apostolic. Many warm thoughts went from the Swedish Catholics to the former head of the Church in Sweden on this occasion and many prayers were offered in his behalf.

Bishop Johannes Rùth of Central Norway celebrated the 10th anniversary of his consecration on April 12, 1963.

Bishop Jan Olav Smit, the former Vicar Apostolic of Norway, celebrated his 80th birthday on February 19, 1963. In late years Bishop Smit has lived in Rome.

Rev. Alan Littlewood—ordained in England—has been named Chaplain at St. Olav's parish in Oslo.

The world renowned Danish scientist Niels Bohr, who was made an honorary doctor by no less than 32 universities, was also elected to the Papal Scientific Academy in Rome. Since Prof. Bohr's death there are only two Scandinavians among the 44 members: Prof. Arne Tiselius, Uppsala, and Prof. A. I. Virtanen, Helsinki.

Our Lady's Convent at Aasebakken near Hosterkøb in Denmark has opened its new guesthouse which accommodates 12 guests; a like number can be accommodated in the old building which recently was modernized.

Bishop Theodor Suhr O.S.B. has dedicated a new Chapel—St. Peter's—in Herning, a communications center in west Jutland, Denmark. This is the first step towards a church in Herning.

Finnish art takes a special place, not only in Scandinavia, but throughout Europe. Its uncomplicated beauty and simple refinement is evidenced by the work of Birgitta Recksen-Lindholm who for the third time has left the Finnish town of Abo to assist with the decoration of a Catholic church in Denmark. The well-known artist has done similar work for the Catholic parishes at Akirkeby and Hellerup. She is

now completing Stations of the Cross as a part of the restoration of Father van den Hoek's church in Ringsted.

The first Catholic priest of Greenlandic descent in modern times was ordained on March 30th of this year at St. Paul's Church, Pine Hills, Pass Christian, Mississippi. He is 30-year old Father Finn Lyngge, who became a Catholic during his student years at Lyngby, Denmark. He is now an Oblate Father and celebrated his first Mass at Our Lady of the Gulf Church, Bay St. Louis, Mississippi. Father Lyngge will eventually return to Denmark and Greenland where the Oblate Fathers have established centers.

A young Norwegian, formerly Jacob Dahl of Oslo, now Dom Filip Dahl, became a monk on May 26th at the Carthusian Monastery at Chartreuse de Selignac, par Simandre-sur-Suran (Ain.) France. Here he will spend the remainder of his life in one of the small two-story houses which surround the square monastery courtyard together with the Church and main buildings. Each monk has his own little house where he lives alone about nineteen hours out of every twenty-four. The rest of the time he joins with the other monks at worship and prayer in the Chapel. Once a week the monks go out walking together. The days are occupied with work in the workshop each monk has, and with reading and study.

A Retreat in the Scandinavian languages has been established at Clervaux Abbey in Luxembourg. There are strong bonds between Clervaux Abbey and the Northern countries. Bishop Suhr was a monk there; the Abbey's Library has a special department for Scandinavian literature; and, the monks have ecumenical ties with the Northern Protestants.

The earthly remains of the Missionary of the North, St. Ansgar, (according to research by Dr. Helmut Holzapfel of Würzburg) were bought in 1598 by Protestants in Hamburg and then presented to the Jesuit College at Hildesheim. Here the relics were later lost when the Jesuit order was dissolved in 1773. Dr. Holzapfel is the author of "Nordische Kirche unter dem Kreuz", a book of great interest to students of the history of the Church in the North.

# The Search for Christian Unity

REV. JOHN LA FARGE, S.J.

Each issue of *St. Ansgar's Bulletin* has devoted itself to studying the situation of the Catholic Church in the Scandinavian countries. The first task was to remind people that the Church is actually *present* today in each of these countries, Denmark, Finland, Iceland, Norway and Sweden. For many Americans it is a surprise to learn that, at least in the largest centers of these countries, flourishing Catholic churches are found, along with other important Catholic institutions such as schools, hospitals or student hostels.

A second step was to reveal something of the *past*: the Catholic historical background, and the intelligent interest taken in the same by governments, scholars, artists and creative writers.

Finally, in recent times, eminent non-Catholic religious leaders have shown more and more readiness to cooperate with the Catholic Church, investigating Catholic teaching, and working for the elimination of mutual misunderstandings. We need only mention the recent visit of Rev. Dr. K. E. Skydsgaard, of Denmark, to the United States, and his keen interest in the development of what is now known as ecumenical conversation. Dr. Skydsgaard is now a Lutheran Observer at Vatican Council II.

Then we hear that in Sweden, at a recent observance of the Church Unity Octave, Catholic and Lutheran clergymen (without, of course, *communicatio in sacris*) attended the same services in a medieval (i.e., once Catholic) church before a congregation which was largely Lutheran. And in Oslo, Norway, during the last Church Unity Octave, mutual collections were taken up in the Lutheran and in the Catholic Cathedrals—the Lutherans took up theirs for the needy Catholic immigrant workers, the Catholics took up theirs for the Lutheran society that helps Oslo's down-and-outs. And for several years informal, unofficial conversations have been going on in Sweden's university cities between the Catholics and academic people, both lay and clerical; while near Helsinki in Finland, Father Robert de Caluwé's small Catholic Eastern rite chapel serves as a focal point of growing friendship between ordinary Catholics, Protestants and Orthodox.

Today, a new phase presents itself: that of actual work for reunion, that is to say, some form of corporate reunion. Is this idea a mere pious illusion, as it has been in the past for some who sought it from the side of Anglicanism? We need only recall the earnest and devoted, but fruitless efforts of Great Britain's Lord Halifax, for whom the High Church aspects of Anglicanism held out hopes for some kind of a reunion of the British Establishment and the contemporary Catholic Church in the English-speaking countries. The "bridge", in that case, was to be the revival of Roman Catholic liturgy among Anglicans, i.e. the High Church movement, in its many degrees and developments.

Among the various Lutheran bodies in Germany, Holland and the Northern countries the High Church has at times held out similar hopes. But the movement that has recently been launched under certain Lutheran auspices does not base its hopes on a mere revival of ritualism. It aims at direct work for corporate reunion between the Catholic Church and the Lutheran religious organization, through a heroic program of prayer, work and study.

The chief exponent of this program is the German Lutheran pastor Max Lackmann, who finds his inspiration in the utterances of the peoples of every century, but especially the popes of the last hundred years, who "have not neglected to remind Western Christians of the task of reunion." Almost a century ago, "Pius IX." says Dr. Lackmann, "sent a special invitation 'to all Protestants and other non-Catholics' to participate in the First Vatican Council. His invitation concluded with the words: 'Not only the salvation of the individual, but also that of the whole Christian community depends in large measure on that return. . . . to fellowship with the Catholic Church which all of us so earnestly desire; and the whole world will never know true peace until there is but one flock and one shepherd.'" And Lackmann cites in this same respect Pope Pius XII and his encyclical *Mystici Corporis* on the Mystical Body of Christ, "which has played such a significant part in the ecclesiological thought of the Catholic Church."

It was my privilege to listen recently to Pastor Lackmann expound his own ideas when speaking at St. Joseph's Seminary, Dunwoodie, in Yonkers, N.Y., which is the Major Seminary of the Archdiocese of New York. No one could fail to be impressed by his intense earnestness, his readiness to submit to searching questions, and his deep conviction that it was the will of our Lord Jesus Christ, expressed to His disciples at the solemn moment of the Last Supper on the eve of His Sacred Passion, that we should pray for unity and seek it by every means possible.

Dr. Lackmann fully realizes that the Catholic Church has never lost the holy attribute of unity that was conferred upon her at her birth on Pentecost Sunday. (As children we learned from our catechism that the Church is one, because it has one Head, one doctrine, one worship.) But our immense gratitude for the possession of this precious attribute or note of the Church does not, or should not, dull our distress that our unity is not shared by millions of baptized Christians. It is the Saviour's expressed will that we meet *their* quest for unity by the removal of all those human misunderstandings and blemishes on our part that stand like an unholy obstacle athwart their path.

Pastor Lackmann is so convinced that it is the will of Christ our Lord that all should be united, that the existing rift of separation should be healed, that he has established an organized movement to this effect, called the League for Evangelical-Catholic Reunion. The League wishes to preserve all that is *legitimate* in evangelical Protestantism. "Legitimate", of course, is a broad word, with highly different meanings for different persons. Yet it is no betrayal or relaxation of our most genuine Catholicism for us to acknowledge, frankly and freely, the many lessons that we, as Catholics, can learn from our Protestant or evangelical brethren. If I were to mention one very simple item, it would be the thoroughly cordial welcome that is given by many a Protestant-American parish to the stranger who comes into their midst, as compared with the reserve and long delay before—if ever—a Catholic coming into a new Catholic community is made to feel "at home" in many parts

of this country. And certainly the current revival of biblical studies in Catholic circles will help us to a much better appreciation of the fine work that is being done by Protestants in this field.

Membership in Pastor Lackmann's League is confined, ordinarily, to Protestants. Nevertheless, he welcomes the adherence of Catholics as "Friends" and sympathizers; that is to say, as people who are in sympathy with his general aims, even though we may differ from him on many important points.

So convinced is Pastor Lackmann of the need of prayer, as being fundamental to an idea of reunion, that he has developed a sort of Lutheran Mass, in the vernacular, which follows as closely as possible the model of the Roman Catholic ritual.

Obviously, a prime necessity for such a movement is the clearing up of ignorance and misunderstanding. Hence a central place in Lackmann's program is taken by carefully organized conferences, which will explore the historical causes for prevalent misunderstandings.

The League, in Lackmann's words, aims at "an organic incorporation of Evangelical churches and communities into the Universal Church." In this corporate reunion "we wish to preserve the treasury of our Evangelical faith, our forms of piety and congregational life, in as much as they are Biblical and universally Christian; e.g. the esteem for preaching, Evangelical hymns, a personal union with Christ by faith, the active responsibility of all baptized members for the life of the Church." To that end he believes "that first and foremost a reunion with the Roman-Catholic Church is necessary. She preserves by her faith, doctrine, and religious life the Biblical contents of revelation, which have been lost by the Christians of the Reformation, but which today are being rediscovered by Evangelical exegetes: the doctrine of the church as the Body of Christ, communion with the angels and with those who have reached perfection in heaven, the Eucharistic celebration as the central divine service, the appreciation of the tradition of the Church."

To promote this unity, Pastor Lackmann's League proposes:

To pray regularly for reunion.

To develop a spiritual life tending to unity, and based primarily on the study of the Bible.

To conduct inter-church dialogues and conferences.

To develop some kind of joint order of divine service. And

To "work out an Evangelical catechism which, as a presentation of the universal Christian faith, will merit the approval even of the Catholic Church."

To what extent all or any of these ideals may be fully realized is, of course, a matter of speculation. Undoubtedly none of them, as far as Catholics are concerned, can take shape without careful study and much mutual conference between the various parties concerned. Even individual words, such as "grace," or "faith," or "sacrifice" take on a very different turn in the case of Protestants and Catholics. Hence the obvious need for much and careful exploration, and above all for prayer that none of those concerned will make the mistake of following deceptive appearances. But even more important is a sincere and humble supplication for the light and guidance of the Holy Spirit, whose sacred will it is that the dreadful sin of disunity among professing Christians may be cured, in our own days. For the time, as is frequently remarked, is getting late, and divided Christen-

dom is the prey of the forces of total unbelief and moral disruption, which are at work in each of our countries.

In the United States, the "League for Evangelical-Catholic Reunion" is zealously propagated by a devoted American Lutheran clergyman (who was ordained by the Bishop of Lund in Sweden), *Rev. Arthur C. Kreinheder, C.S.G., St. Augustine's House, Oxford, Michigan*. It certainly merits a cordial reception among the communities of Scandinavian origin in various parts of our country. While the relation of our various St. Ansgar's League Units to this work will, in each locality, be guided by the judgment of our respective Bishops (Ordinaries), it does seem possible (to this writer at least) for us to collaborate with a work that is so intelligently conceived, so scrupulously planned, and aiming at a purpose that is equally dear to us all. (A line to *Rev. Arthur Kreinheder* will bring full information.)

We must all join in reverent prayer to our holy intercessors: the Scandinavian Saints, our Blessed Mother Mary, and our divine Saviour Himself. May His Spirit guide all in the holy quest for unity of belief, a matter so dear to the heart of our beloved late Pope John XXIII and to his disciple Pope Paul VI and the present ecumenical Council.

Bishop François Charrière (of Lausanne, Geneva and Fribourg), a member of the Vatican Council's Secretariat for Promoting Christian Unity, remarked in a recent interview:

"Obedience to the Church does not mean suspicion or a negative attitude toward the efforts made on both sides to favor better understanding. We certainly must beware of doctrinal confusion, but we must also resolutely avoid ignoring the changed climate which has prevailed for several years now. We must avoid refusing to see the tremendous damage done to the religion of Jesus Christ by our internal division. We must not remain deaf to the ardent desire for reconciliation expressed by both sides."

Let us hope that the fine work of Pastor Lackmann and *Rev. Arthur Kreinheder* may help to bring about such a reconciliation.

## "OUR PAUL" STARTS DANISH PARISH

*Rev. Paul X. d'Auchamp* has just been appointed first pastor of a new parish—*St. Michael's Chapel*—in *Söborg*, one of *Copenhagen's* growing suburbs. *Father Paul* was sponsored in part by *St. Ansgar's League*, when the young Danish banker came to the U.S. about fifteen years ago to take up his seminary training over here. His gratitude to the League and its members is still strong.

He writes: "I am now in charge of a *Copenhagen* suburban congregation, *Sct. Michael's chapel*: 220 parishioners, and church-to-be-built. The appointment is quite recent. My tour-leadership will continue—four trips in 1964 (with three priests besides myself as guides). I hope that the proceeds from these travels will help towards building the church."

*Father's* new address is *Frödings alle 6, Söborg, Copenhagen OMK, Denmark*.

[THE EDITOR extends his sincere thanks to all who have sent in magazine articles, newspaper clippings, photos etc. about the Church in Scandinavia. Although, due to lack of space, not all such offerings can be used, he begs the readers of *St. Ansgar's Bulletin* to continue this very helpful activity, and send such enclosures to him c/o *St. Ansgar's League*, 40 W. 13 St., New York 11, N.Y.]

## My Visit to Oxford

REV. TITUS CRANNY, S.A.\*

The Oxford of which I write is in Michigan, about 30 miles north of Detroit. St. Augustine's House, near Oxford, is the home of Fr. Arthur Kreinheder, C.S.C. where we had the pleasure of meeting him last spring.

Fr. Bartholomew Paytas, S.A., pastor of St. Michael's Byzantine Church in Toledo and Fr. Martin Hernady, administrator of St. Stephen's Church, Toledo, accompanied me in the visit to Oxford. Here Fr. Arthur has begun a form of religious life, modeled on the rule of St. Augustine, to which he hopes to attract others. Fr. Arthur is a Lutheran monk, or perhaps because of his being alone might be called a hermit. He has no desire to embrace the eremitical life as such; in fact he hopes to have many followers, if it be God's will.

When we made our little pilgrimage cold was in the air and snow was on the ground, enough in fact to prevent the car from making the hills. When the auto would go no further, we decided to walk to the next entrance of a farm or estate, and to our surprise and joy we found the sign: "St. Augustine's House". We had reached our destination.

Before meeting Fr. Arthur, we went to the chapel, named in honor of the Visitation of Our Lady. The chapel is very simple and austere, a building by itself: the altar faces the people, the crucifix is formed of heavy wire fastened to the cross. The vestments are those used by Catholic priests and the liturgy, we suppose, is much like an English translation of the Mass.

Then we walked over to the main house, passing the barn where the sheep were kept. We rang the bell and were greeted very pleasantly by this good man who pursues an ideal for the cause of Unity. Fr. Arthur was pleased to learn that we were from Graymoor for he knew of Fr. Paul and our apostolate for Christian Unity. We told him how we had read of himself and his work in *Time* and in *Jubilee* and wanted to meet him in person.

Our host was most genial and kind. He reminded me of what Fr. Paul of Graymoor might have been like before his entrance into the Church. The Graymoor founder lived almost alone in his little friary for ten years before becoming a Catholic with only one friar for his companion.

Fr. Arthur does not at present have even one follower. But he is not alone and he is perfectly content to remain there the rest of his life, if God wishes. He lives only about a quarter of a mile from the Abbey of Silvestrine Benedictines who are friendly and kind to him. He visits them on their feast days and takes his place in choir for the Mass and the divine office. He joins them in their refectory and in their recreation.

We were quite candid in our questions. How did he come here? What was his purpose? Would he ever become a Catholic? He explained his background briefly. He spent some time with the Protestant monastery of Taize in France, and pursued his studies for the Lutheran ministry at the University of Lund in Sweden and was ordained in 1956 by the Swedish Lutheran Bishop Anders Nygren in the venerable Cathedral of that city. He had been in the Navy as a young man and his father had been president of Valpariso University in Indiana. He had worked in Detroit before

\* Father Titus, of the Society of the Atonement at Graymoor, is Director of the Chair of Unity Apostolate

deciding to enter the ministry.

He longs to do something for the cause of Christian Unity and promotes the League for Evangelical-Catholic Reunion which began in Germany and has some 300 members in the United States. He has no difficulty, he stated, with any teachings of the Catholic Church; he would become a Catholic tomorrow if he thought that is what God wanted of him. He has deep devotion for Our Lady—of course that is evident from the name of his chapel. Even the name and mystery Visitation has connotations in regard to Unity: the service of Mary and her interest in others; the feast was extended in the fourteenth century to beg God's grace to heal the breach of the so-called "Schism of the West."

Fr. Arthur is secretary for the League in the United States, founded by the members of *Die Sammlung* (The Gathering) a German Lutheran association which works and prays for the union of their church with the Holy See. It is perhaps comparable to some of the High Church movements among the Anglican communion.

He supports himself by raising sheep and by giving retreats to young men from the midwest, chiefly students at Lutheran colleges before they enter Concordia Seminary in St. Louis. He is cook, janitor, counsellor, retreat master, confessor, and more all in one. He has a picture of Pope Pius XII and Pope John in his room. The little library has many Catholic books and his home, which serves as the quarters for the retreatants, is tastefully but simply furnished.

He believes that God wants him to do this work and not to give it up. "I could become a Catholic tomorrow," he said, "but who would do this work?" By this he meant the work of arousing the Lutherans to the imperative need of Christian Unity and of acting like a beacon light to remind them of their duty to achieve it.

[*Editor:* Since Fr. Titus Cranny's visit, Fr. Kreinheder has written: "St. Augustine's House was completely destroyed by fire late Sunday evening, July 21. About the only things saved were the addresses of friends and the file of unanswered letters. The entire library was lost. We thank God that the Chapel of the Visitation of Our Lady was not harmed in any way. The flock of sheep were safe in the barn and the truck was taken out of danger in time. A rented trailer . . . has room for several guests, a small office and the usual facilities. The life of prayer and work goes on with great hopes for the future."]

Perhaps a most significant symbol of St. Augustine's House and its prior was the holy card found in the chapel on the organ. It is Fr. Arthur's prayer and could be the prayer of each one of us as well:

"*That they all may be One. . .*"  
 Lord, unite all who adore thee,  
 Let thy grace our spirits flood;  
 Hear thy brothers who implore thee  
 By thy Cross and Precious Blood.

Thou alone the way canst point us,  
 Let thy scattered kingdom come,  
 With thy unity anoint us,  
 Gather, Lord, thy Christendom.

## Call from the Arctic Circle

The summer expresses stop in Mo-i-Rana a very short time. It is a very picturesque place if one likes walking or climbing glaciers, combined with a study of Norwegian industrial methods. Mo-i-Rana has the biggest steel works and rolling mills in Scandinavia. In the iron huts ore is smelted with the help of electricity produced by the Rösaa River. With this we are already in the midst of our theme.

Just a minute! Where is Mo-i-Rana? Naturally in Norway, in the Province of Nordland. Many a tourist traveling to the North Cape from Norway's south is surprised to find when he reaches Mo-i-Rana that he has only half the journey behind him, for Mo-i-Rana lies equidistant from the most southern and the most northern point of this very lengthy country. The railway connects the south with the north through Mo-i-Rana, and so does Highway 50.

My presbytery is in Bodø, about 135 nautical miles north of Mo-i-Rana, on the northern side of the Arctic Circle. The parish of Bodø includes the greater part of Nordland Province, with about 180,000 inhabitants in an area of about 11,965 sq. miles. It belongs to the Apostolic Vicariate for Northern Norway and Spitzbergen, administered by Bishop John Wember, who resides in Tromsø. Between Bodø and Mo-i-Rana lies the Salt Mountain Range, with 5246 ft.-high Svartisen.

On my parish travels I usually go to Mo-i-Rana first, after which I proceed to Mosjøen, Brønnøysund, Sandnessjøen etc. I usually make my journeys by train and boat. A car is quite impracticable for these journeys, for in the long winter the slopes over the Salt Mountain Range often remain barricaded by 19 to 22 feet of snow up till June (besides which, I could not pay for the upkeep of a car). By train one can reach Mo-i-Rana even in the hardest winter.

For centuries Mo-i-Rana was a very modest commercial place where our Swedish neighbors came and exchanged goods and transacted their business. So it became a little harbor city (pop. 1340), out of which grew, because of the surrounding strata of ore, the present industrial city (pop. 8,422). After World War II the authorities were determined to develop the works there and then; generating stations were built, and big firms were established. All these attracted a lot of people from all over, among whom some are Catholics—those from abroad increase my priestly anxiety. For the last nine years I have taken care of the Norwegians as well as the foreign Faithful of Mo-i-Rana to the best of my abilities.

But under what difficulties! There I have Mass in a hired room, here in a private house, once here and once there. A living room usually serves the purpose of Holy Mass, Baptism and religious instructions. For marriages I usually leave it up to the couple to decide where it shall be, to make it easier for others to attend.

How unpleasant this temporary provision can be for the priest as well as for the parishioners and their hosts! But there is always joy over the visit of the priest, and one forgets the overpowering heat at Mass in an overcrowded room, as well as the wet feet which one acquires in the inevitable water puddles and melting snow! If only I were not over sixty!

How long have I not been planning for a decent room



Catholic Church, Bodø, North Norway

worthy of the dignity of the Sacrifice to be offered therein! The newcomers badly need attention from the priest, but it is the Norwegians who keep asking how far the plans for the new Church have progressed. With heartache I think of the thousands of Churches and Chapels in other countries where the Faithful on Sundays and Feast-days build up their lives as Children of God, and where they are all gathered around a solid altar to commemorate the great Sacrifice of Christ—where they have the Savior in their midst all the days of the year! For the 40 registered Catholic parishioners in Mo-i-Rana and environs (where all the other creeds have beautiful churches) as well as for the Catholic newcomers, foreigners and tourists here, it would be an uplifting feeling if they also had their House of God.

But they are not numerous enough to contribute much towards such a building, although during construction they will offer their services whenever required. I had already become resigned to the idea of building a little hall where they could meet. But a priest who is well informed about church building in Scandinavia advised me not to build anything unworthy but rather a House of God with something about it of the Universal Church. After thirty years' experience in North Norway, I agree. So now, with the agreement of my Bishop, money has to be found totaling about \$65,000 to purchase a site and construct a church to hold about 150 people.

(Donations may best be sent to *Katolske sokneprestenbede, Account 6382 in Nordlandsbanken, Bodø, Norway*. The names of dioceses, parishes and single donors will be gratefully written in a book which will remain in the new church.)

REV. TH. RUSCHL, M.S.F., *Parish Priest.*

## A Week-end with "Catholic Helsinki"

JOHN T. DWIGHT

### 1. A Talk with Bishop Cobben

On a Friday morning in July (1963) I took the narrow-gauge trolley car and then climbed up a hill to *Rehbinderintie 21*, the attractive residence of the kindly and knowledgeable Catholic Bishop of Helsinki, Most Rev. G. P. B. Cobben, S.C.J., D.D. A Lay Brother was tending the little flower plot in front, and a housekeeping Sister opened the front door.

His Excellency seemed well. He spoke of how sympathetic the Finns and their newspapers had been during Pope John XXIII's last illness and of the concourse of officials at his Requiem in St. Henry's Cathedral.

He was sorry I would not have time to visit the new Catholic church at Jyväskylä, of which that city is quite proud. This church has actually become a tourist attraction, and has aroused so much favorable attention that the municipal authorities of the city of Tampere have offered to allow the Catholics there a large plot of land in a good location if they will build as nice a church there!

Bishop Cobben said that he would always try to have two priests in each of his parishes, just as at Jyväskylä—to alternate in making pastoral journeys, from which they would be able to come home to some companionship and rest. Then, where Catholics are found or converts enter the Church, new Mass centers can be established. As these centers develop, they can in turn be made into parishes, each with two priests, and so on.

He plans new churches next at Tampere and Turku (Finland's second and third largest cities) when funds permit, for these have only small chapels as yet. The chapel at Tampere is merely a room in the apartment that serves as the rectory. The one at Turku (which I saw) is one floor of one of those typical long, low, narrow, picturesque wooden houses still to be found in Finland's older cities. Although it has a lovely altarpiece in an older style and a very fine and unusual Madonna carved in more contemporary fashion, the little place seats only 50—in a city of 130,000! The new church will be built on the same site. Here and in Tampere they will probably use the official City Architect as in Jyväskylä. The policy is to build these new churches in prominent places and make them contemporary—but looking like churches—and with good furnishings and stained glass, in order to attract favorable attention from the general public.

Across a lawn in back of the Chapel at Turku is a modern building which houses the Sisters' kindergarten and their hostel for school girls. There are the same activities at Jyväskylä, and a kindergarten at Tampere and in Helsinki too, because the Bishop thinks these are more economical, more flexible, and more in keeping with the needs of our times than expensive hospitals and old peoples' homes which nowadays merely duplicate services already provided by the State.

For Bishop Cobben tries to keep his parishes self-supporting as far as possible. So it is important in planning new ventures to think of income. This is best provided nowadays by these kindergartens and student hostels (for girls who come from a distance to attend school in the cities). He



has found that these are well patronized by Finland's non-Catholics (as well as by her few Catholics).

In connection with Turku he told me that it was not the Reformers who removed the Relics and Shrine of St. Henry (Finland's apostle and patron saint) from Turku Cathedral, but foreign invaders. And the memorial stone to St. Henry on the island of Köyliö (where he was murdered, and where the Catholics now make a yearly pilgrimage) was raised by the Lutherans.

In answer to a question of mine, he said that the Finnish Lutheran State Church is "low church" (as I had surmised from their church interiors), but that it has a few "high church" clergymen. (Of course, Finland also has an Orthodox State Church to serve its 80,000 Orthodox—mostly displaced from eastern Finland when Russia annexed Carelia.)—This summer (1963) there would be held a world congress of Lutheranism in Helsinki, attended by two Catholic observers.

#### *St. Henry's Cathedral:*

I now walked to St. Henry's Cathedral. This was built a century ago (while Finland was a Grand Duchy dependent on the Czar) mainly for the use of his Polish Catholic troops, some of whom would usually be stationed in Helsinki. For generations it was the only Catholic church within Finland's present limits, for toleration was granted only after Finland gained her independence after World War I. Hence, when Bishop Cobben recently tried to enlarge the Cathedral, permission was refused because it was a "historical monument"! It is a Gothic Revival edifice which holds no more than 200 people.

### 2. An Excursion with the American Sisters

#### *The English School:*

In the afternoon Sister Benitia and Sister Frances Anne of the Sisters of the Precious Blood (of O'Fallon, Missouri) picked me up at Bishop Cobben's and drove me out to their well and favorably known *English School* at *Mäntytie 14* in Helsinki. They had been shopping for supplies for the next school year, and we unloaded many boxes of stationery into the lobby—deserted because of the summer vacation. Sister Benitia is the Librarian, while young Sister Frances Anne

teaches in the Kindergarten and Primary grades. (Sister Kostka, the Principal of the School, who has written so well for *St. Ansgar's Bulletin* was on leave in the U.S. for purposes of study at the time of my visit.)

The English School has become one of Helsinki's most popular and highly regarded educational institutions, both among the Finns themselves (for they want their children to learn English) and among the foreign residents of the capital. The modern and well-equipped, but simple brick and concrete building was planned to hold 400 pupils, but now serves for 500, and the waiting list is so long that children are enrolled almost at birth! (I am told that there are plans to build an addition, to hold 200.)

The School is co-educational, and gives a complete pre-university course of study in accordance with the Finnish school system; and recently a one year business-school extension has been added—*The English College*. But most of the classes—except in the other languages—are taught in English. There are eighteen teachers, of whom eight are the Sisters themselves. They emphasize science—esp. biology—in the upper grades.

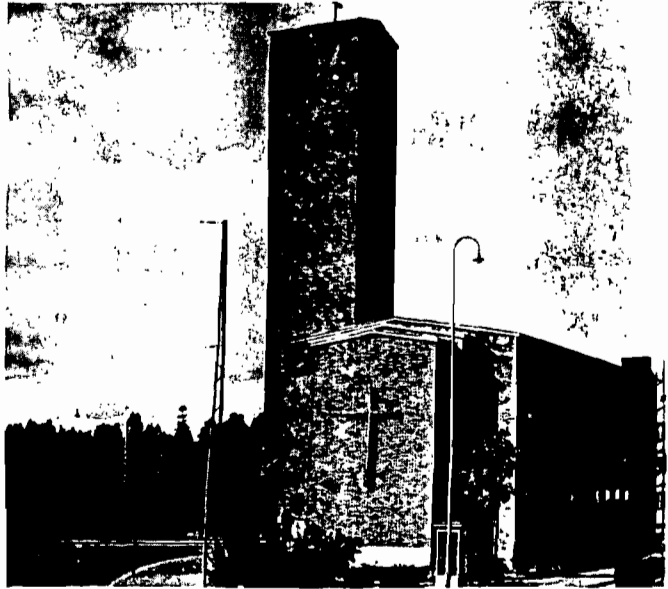
As in any school run by Sisters here in the U.S., there is a crucifix in every room, and religious mottoes, statues and pictures abound—and they have a very lovely chapel, whose outer wall is formed by a fine stained glass window by a contemporary artist. But the vast majority of their pupils are non-Catholics. As the State requires instruction in religion, Lutheran children can receive theirs at home or from some Lutheran clergyman or catechism teacher and the mark given by them for this is added to their other marks at the School. But the Sisters provide courses in Bible History (Old and New Testaments) and Church History, which is the only Christian teaching many of the children elect to receive.

#### *St. Mary's Church:*

While the two Sisters were busy in the school building, I walked down Mäntytie one block to Helsinki's second (and only other) Catholic church—St. Mary's—which forms a complete contrast to St. Henry's. I was amazed at its modern beauty—which extended throughout: altar, sanctuary, windows, stations of the cross, frescoes, and the general architecture, all was perfect and all harmonized. (It seats as many or more than St. Henry's.)

#### *The Summer Camps:*

The Sisters now drove me through the city's environs and finally off on a very bumpy dirt road to their (paying) summer camp in the woods—*Villa Marie*—which is patronized mainly by the (largely non-Catholic) girls of their English School, for summer vacations. It holds about forty, and the girls looked to me to range from 5 to 13 years of age.



St. Mary's, Helsinki

Despite the difficult access, it is already beginning to be surrounded by suburban developments, and the Sisters fear that this may soon spoil their camp's appeal.

The accommodations are somewhat rustic: They have a wooden "ranch house"—as we would call it—with a long porch (on which the girls were working at various handicrafts with Sister Mary Bernard when I arrived). They have a lovely little Chapel in a separate building (whose materials were donated from the American Exhibit at Helsinki), also the inevitable house for the Finnish steam bath or Sauna (which to the Finns seems of equal importance with eating and sleeping!), and another for the "outdoor sanitation" (as a real estate agent would call it!). There were many swings and a seesaw, and the whole was surrounded and interspersed with birch and evergreen trees.

Inside the ranch house was the Kitchen (whose stove was presided over by Sister Claire Marie, one of the Teachers and Directors of the School!) and the Dining Room (all decorated up for a "last night party"—for one half of the girls change every two weeks). The two Dormitory Rooms held many two-decker beds. In an anteroom to the latter there were low shelves along two walls which held basins for washing—one for each girl—and two little girls were engaged in filling these with water from pails, which, in turn, they filled from a single water tap.

After I had met Sister Honoria (the Religious Superior), Sr. Benitia and two of the older girls (who spoke good English) walked me over to nearby *Stella Maris* on the sea shore (on this beach the girls at *Villa Marie* also get their swimming). *Stella Maris* is Finland's Catholic catechetical camp, run by seven Dutch Sisters of the Sacred Heart, where Catholic children from all over rural Finland (who would otherwise have no opportunity for regular Catholic instruction) may come and spend a few summer weeks in vacation surroundings while they also learn the essentials of their Faith—usually in preparation for First Communion or Confirmation. The attractive main building (stucco, draped with vines) is larger and more substantial than *Villa Marie*. Sister Gerarda showed me four dormitories (for older boys, younger boys, older girls, younger girls) which hold about 60 in all. They also have a fine separate chapel building.



The Catholic Church, Turku (pop. 130,000).

The two girls now walked me back through the woods to Villa Marie, and I was given a fine supper in the guest room (in the company of a wooden rocking horse).

Afterwards Sister Honoria and Sister Tharsilla (one of the original founders of the English School) walked me up upon the nearby rocks to the *Catholic Youth Camp* ("Little Stella Maris") which had been built by the teen-agers themselves under the inspiration of their director, Father J. Reijnders, C.S.J. In this small, simple wooden house there is one dormitory for the boys and another for the girls. Here they come week-ends, if they choose, but they swim and attend Sunday Mass at Stella Maris. This camp and the other activities of *Juventus Catholica* provide the only milieu in which Finland's scattered Catholic teen-age boys and girls can get to know each other.

Finally Sr. Tharsilla drove me to the bus stop (a journey which provided a ride for three little girls), and en route she told me some of their early history—how the four founding Sisters had arrived in Finland in 1939 only to have the "Winter War" burst upon them. They had already planned an English School, but the Finnish authorities told them to wait till after the War. However, the Dutch Sisters had been recalled to Holland, so the Precious Blood Sisters were asked to take care of their hostel and camp for the duration. Then, in 1946, the American Sisters could start their English School at last, and in 1948 the Dutch Sisters returned and were able to take over their own work once more.

The English School and camp have helped to break down the wall of prejudice which has stood between the Finns and Catholicism for so many centuries.

### 3. Some Aspects of the Work in Finland

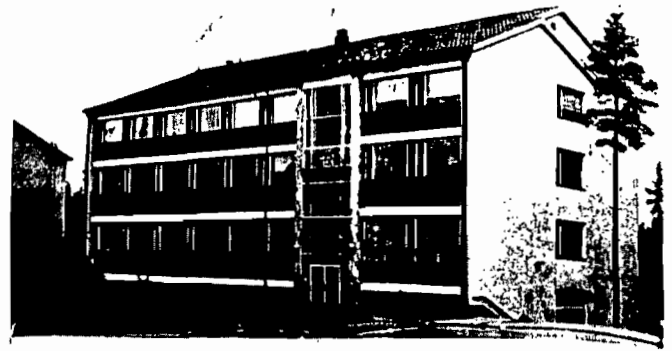
#### *Studium Catholicism:*

On Saturday I tried to phone *Studium Catholicum* (the fine information, study and lecture center run by the French Dominicans which is doing such valuable work in presenting the Church to the Finns on the intellectual level), but I could get no reply. Last Lent the Dominicans gave five lectures about the Ecumenical Council—to audiences of about 80 (Catholics, Protestants and Orthodox). They bring out a quarterly—*Documenta*—in Finnish and Swedish. And they have published two small books in Finnish—on *Confession* and *Confirmation*. A third (on *Marriage*) is in preparation—but printing Catholic books in Finnish is expensive since there are so few to buy them.

#### *Eastern Rite Developments—Ecumenism Outgrows Its Quarters:*

I was, however, able to meet with *Father Robert de Caluwé*, of Dutch origin but now a Catholic priest of the Byzantine Rite in Bishop Cobben's Diocese, who has a Catholic chapel of his Rite (SS. Peter and Paul's) at Rekola near Helsinki. Father Robert—a tall, stalwart man in his forties with a beard somehow reminiscent of General Grant's—has another priest of his Rite assisting him—Father Theodore Rohner. (It will be remembered that there are also many non-Catholics of this Rite in Finland—members of its Orthodox State Church.)

Father Robert's main purpose is ecumenical—to create a Center with an atmosphere in which *all* (not just experts and authorities, but young people and ordinary folk—whether Orthodox, Protestant or Catholic) can meet and feel at home and discuss religion or personal problems together—



The English School

then cook and eat a meal, and go skiing or swimming together.

He lends out books from his library. And once a month he holds lectures for Orthodox, Catholics and Protestants, and the lay people prepare reports—e.g. a Lutheran theological student prepared one on the Eucharist (what *he* thought about it); another time a Dutch Reformed girl explained her difficulties with the Catholic idea of Saints. Then everyone says what he or she thinks, and if the discussion is not finished in one session it can be continued the next time (the Fathers tell them "Go to your own priest or minister and ask what is your church's real teaching"). Then there are refreshments and friendly conversation.

Six times a year Father Robert publishes *Palava Pensas* (The Burning Bush), a periodical for which Orthodox and Protestants write, as well as Catholics. He lectures on Dutch language and literature at Helsinki University, teaches History and Art at The English School, and runs a school of Ikon Painting.

He built his Chapel with his own hands, and he himself painted the very beautiful Ikons which cover its interior. The Sunday congregation is mainly composed of Roman-Rite Catholics, Lutherans and Orthodox. As they are mostly Finnish, he usually celebrates the Liturgy in that language (as do the Orthodox in Finland).

This Chapel, however, measures only 15 by 24 feet, and has become too small for feast-day congregations; while the Center itself is also now inadequate. In addition, it is being surrounded by real estate developments and is thus becoming unsuited for the recreational activities associated with it.

Father Robert has therefore bought a new site at *Myllyjärvi, Espoo, Finland* which is 35 minutes by bus from Helsinki. There is swimming less than a quarter of a mile away, and two big camping sites nearby (convenient for the young people that come to visit).

The new Chapel will measure 50 by 25 feet, while in the new house there will be room for the two priests, a large room for the ecumenical meetings etc., and three guest rooms.—The Finnish secular press is very interested in the building of this ecumenical Chapel, and has devoted long articles to it, with pictures.

Part of the cost is being supplied by the Congregation for the Oriental Church in Rome, a part is being earned by Father Robert's teaching and ikon painting, part will come from the sale of the former property at Rekola. Great help is being given by volunteer workers: at the time I was in Helsinki the members of the Finnish Catholic Youth (*Juventus Catholica*) were working on the new property:

later in the summer of '63 Father expected a group of youthful builders from Germany and his native Holland. Nevertheless, several thousand additional dollars will be needed to complete the job, and Father Robert hopes that private or institutional donors may be interested across the Atlantic.

**The Catholic Correspondence Course—A New Venture:**

That evening I met Very Rev. J. Reijnders, S.C.J. (*Kotipolku 18, Käpylä, Helsinki*), a man with three jobs: He is the Superior of the Sacred Heart Fathers in Finland (13 priests and 6 lay brothers) who comprise the majority of that country's Catholic clergy; he is the moderator of *Juventus Catholica* (Catholic Youth) there; and in the fall of 1962 he started a Finnish correspondence course of Catholic information. Norway has two such courses, and Denmark has one. It is from this Danish course that the new Finnish course is translated and adapted. There are 20 "lessons" in the course—on God, Christ, Prayer, the Church, Sacraments, etc. As in other countries, many inquirers find out about Catholicism through such correspondence courses who would have no other opportunity to do so—or who would shy away from the thought of ringing a Catholic rectory doorbell and asking for a priest!

Father Reijnders advertises his Course in three large Finnish secular newspapers. Already during the first nine months of the Course 150 people had inquired. These were divided about equally between those living in town and those in the country. 90% were Finnish-speaking and 10% Swedish-speaking Finns. Many of the inquirers were teachers and doctors.

As the number of inquirers increase, Father will have to change from mimeographing the "lessons" to printing them. And he hopes that he will be given another priest to help with the correspondence and file work that such a Course entails.

***Juventus Catholica—Finland's C.Y.O.:***

For 12 of Father Reijnders 18 years in Finland he has been working with the Finnish Catholic Youth group. *Juventus Catholica* is mainly centered in and about the capital, and counts at present about 40 members—boys and girls from 16 to 20 years of age—of whom about 30 are considered active. (This number is not so small when it is remembered that there are only about 600 native Finnish Catholics in all Finland.)

Each Tuesday they meet at St. Henry's parish hall in Helsinki. The week-ends they spend in the country at their camp ("Little Stella Maris", described above). And they have two big parties, one in the spring and the other on the Feast of Christ the King in October.

They do a good bit of traveling, too. For each year they join the Catholic pilgrimage to Köyliö where St. Henry was martyred. Last year they also attended the consecration of the new church in Jyväskylä. They also make trips abroad. (For example last year the groups from Finland and Sweden were the only Catholic groups at a Youth Congress in Lübeck.)

A half dozen Catholic marriages have taken place between the members of *Juventus Catholica*—which is noteworthy in Finland where, because of the scattered condition of the very few Catholics, mixed marriages are usual rather than the exception.

***Informative Remarks:***

Father Reijnders also mentioned a few aspects of religious

life in Finland: As to the Protestants, he said that only one or two per cent ordinarily go to church on Sunday—while there are 50 movie houses in Helsinki alone. But many listen to Sunday services over the radio (which also carries daily morning and evening services). And, in the country, people read the Bible. There they are good Christians, but in the cities the religious situation is not so good, he said.

The general picture he painted is that most people go to church on Christmas and Good Friday, although exactly how many is not known. Youth and the common people don't attend church much. (Young families just *don't* go to church.) The older people listen to the radio services and *sometimes* go to church.

The Lutheran parishes are too large to be effective (many were set up when the population was smaller than it is today). But much depends on the clergyman—and Father Reijnders mentioned one good Lutheran parish Priest (for so they are called in Finland, as in other Scandinavian countries) who does a lot for his people. He has people in his church every Sunday.

The Sects are quite active in Finland, e.g. the Salvation Army. There is a telephone service—people with problems can phone a minister. And many religious centers have been built in town.

According to his estimate there are about 2300 Catholics known to be in Finland, of whom about 600 are Finns. More than 30% of the Catholics attend Mass on Sundays if they can. But even good Catholic young people tend to get lax in this after they marry and there are young children to be taken care of.

About 20 or 30 people enter the Catholic Church each year in Finland. He hopes that more may do so in the future because of the greater opportunity for information opened by the new correspondence course. Many non-Catholics have become interested in the Council, and the ecumenical idea is now becoming appreciated.—Finns also like to travel—especially to the Mediterranean countries, and this brings them into personal contact with Catholics and their Church.

\* \* \* \* \*

Sunday morning, after attending a 9 A.M. Dialogue Mass in St. Henry's Cathedral, I left on the noon plane for Stockholm, much impressed with my week-end in Helsinki, but wishing that I had planned a longer stay.

## ARCHBISHOP HEIM JOINS LEAGUE

St. Ansgar's League is very honored by the fact that the Apostolic Delegate to Scandinavia, Most Rev. Archbishop Bruno B. Heim, D.D., has graciously consented to be enrolled as its member. He is anxious that the League should grow, and thus gain the ability to give substantial aid at this critical time in these lands, when, especially in Sweden, the Church's growth is creating almost desperate needs at a rate far beyond the capacity of the local resources to cope with them.

We are also honored that our friend, Most Rev. John E. Taylor, O.M.I., the American Bishop of Sweden, and Most Rev. John W. Gran, O.C.S.O., Coadjutor-bishop in Oslo, Norway, have consented to join the rest of Scandinavia's hierarchy on our membership rolls.

# Catholic Observers Attend Fourth Assembly of the Lutheran World Federation in Helsinki

REV. JAC. REIJNDERS, S.C.J.

From July 30 to August 11, Finland (Suomi), the most Lutheran country in the world, acted as host to the IVth Assembly of the Lutheran World Federation. Thousands of representatives of different languages, races, and nationalities assembled in Finland's capital, where they enthusiastically accepted and emphasized the motto CHRIST TODAY.

Each day began with a Communion Service. The theologians discussed, more or less in closed meetings, essential questions like: the Teaching of Justification, Idea of the Church, Traditional Teaching, and the Construction of the World Federation of Churches. There were at the same time public meetings for the laymen in the Messuhalli (Exposition Hall) and in other public buildings, even in the Square outside the Lutheran Cathedral. There were concerts, youth meetings, and an exhibition—CHRIST AND THE WORLD TODAY—in the crypt of the Cathedral. It afforded an opportunity for guests to become acquainted with Finland and the whole Lutheran Church. The Congress reached its climax in a tremendous exposition on stage and in music at the Olympic Stadium, where the Chairman of the Assembly, Theol. Dr. Fr. A. Schiøtz, addressed a vast audience on the text: "I have died, but behold I live."

There is no doubt that this fourth Assembly has been an enriching experience to the 70 million members of the Lutheran World Federation. Eleven new countries were granted membership, so that today 70 countries belong to the union. The Congress may very well be an admonition this day to the human race of what can be accomplished in faith and love—a symbol of courage—a glance upwards to Christ in this restless and hurried time, this atomic age.

But what impressed Catholic observers most was the ecumenical spirit which reigned. A number of members spoke gratefully and respectfully of the Pope of Good-Will, John XXIII, who with great understanding and kindness promoted the union of churches, and called the leaders of various churches to the Second Vatican Council. And so it was to be expected that Rome most willingly accepted the invitation to send its observers to the General Assembly of the Lutheran World Federation. These observers were Professors Johannes Witte and Peter Bläser, chosen by Cardinal Bea, from the Secretariate of Church Union.

Professor Johannes Witte, a Dutch Jesuit, teaches Protestant Phenomenology in the Gregorian University in Rome. In 1950, he visited Scandinavia, and gave lectures in Copenhagen, Lund, Gothenburg, Stockholm, Uppsala, and Oslo. Earlier, the Professor had held the post of University Chaplain in Groningen in Holland. At this time he published some very precious works concerning Protestant teaching. He also belongs to the theological commission of the Second Vatican Council and is its most expert member.

The Rev. Dr. Peter Bläser, who belongs to the Sacred Heart Mission Society, is Assistant-Manager of the Johan-Adam Möhler Institute and Dean of the University of Paderborn. (Johan-Adam Möhler Institute got its name from a well-known German theologian, Johan-Adam Möhler, who did much among the Protestants during the 19th cen-

ture. His greatest work *Symbolism*, an exposition of the Catholic and Protestant dogmatic opposites (1834), might still be the most thorough and businesslike thesis in his line of business. The work was published also in Swedish. His other great work, that gives a thorough opinion of traditional teaching, is *Die Einheit der Kirche*, The Unity of the Church.)

Both observers thanked the Federation for its understanding and kindness to them and to the Catholic Church. Even though they were only observers and not formal members of the General Assembly, they were permitted to express their opinions and were even called upon to speak frequently to explain the position of the Catholic Church on different questions.

They were interviewed many times by newspaper, radio and television. According to *Helsingin Sanomat*, the Roman Catholic observers expressed the following opinion: "It was interesting to note that the Lutheran Church has the same problems we have when there is a question of pastoral care of the people belonging to the congregation. In their speeches, the Lutheran members continually referred to 'our brother Witte' and 'our brother Bläser,' a fact on which we place great significance, as we do on the fact that we were received amid great applause. Exactly this fact, that we were permitted to attend and to exchange ideas with the members of the assembly, is in our opinion of the greatest importance."

The Most Reverend G. P. B. Cobben, Catholic Bishop of Helsinki, also received an official invitation to the opening in the Lutheran Cathedral and to its closing session in the Stadium. And there were, on several occasions, some of our priests present to hear the lectures.

The Lutheran World Federation has approved the establishment of a research foundation to further friendly relations with other churches, particularly the Roman Catholic Church. Under a recommendation passed by the federation's fourth general assembly, a Lutheran Foundation on Inter-Confessional Research will be set up—probably in Strassbourg, France—to further what the resolution called the ecumenical dialogue with non-Lutheran churches.

(Continued from page 4)

but he hopes that other qualified people will become interested. In preparation for that time, he has acquired a lakeside property near Bergen, set in typical, dramatic Norwegian scenery, where he hopes that he may eventually be enabled (by the generosity of any interested institutions or other benefactors) to build quarters for such researchers and for an enlarged library, and where a chapel could be opened to serve the surrounding countryside.

Dr. Vogt was formerly Professor of Sociology at the International University of Social Studies in Rome, and General Secretary of the Institut Internationale de Sociologie. He now teaches Sociology at the University of Bergen. His degree of Doctor of Philosophy in Sociology was taken at the Angelicum in Rome.

J.T.D.

# American Abbey Founds Scandinavia's First Benedictine Monastery Since Reformation

VERY REV. DOM. AUGUSTINE STOCK, O.S.B., *Prior*

On September 8, 1963, Bishop Theodor Suhr, O.S.B., of Copenhagen blessed *Skt. Knuds Kloster, Trørødvej 39, Trørød pr. Vedbaek, Denmark*. The house, a foundation of Conception Abbey, Missouri, is the first house of Benedictine monks in Scandinavia since the Reformation. (At the time of the Reformation there were eight Benedictine monasteries and fifteen Benedictine convents in Denmark. There is already a Convent of Benedictine Nuns in modern Denmark, at Aasebakken, near Copenhagen.)

Soon after becoming Bishop of Denmark 25 years ago, Bishop Suhr began his efforts to found a priory in Denmark. In the difficult post-war period no European abbot was in a position to undertake the work, so Bishop Suhr came to the United States in 1960 and, among other places, visited Conception Abbey where one of his subjects, now Rev. Niles Wesch, O.S.B., had become a monk. But at that time Abbot Stephen Schappler, O.S.B., too, felt that he was not in a position to send monks to Denmark.

Bishop Suhr came to Conception Abbey a second time in March, 1962, and presented the case for a Danish priory to the monastic chapter. In June of that year Father Niles, now ordained, returned to Denmark, and in July Abbot Anselm Coppersmith, O.S.B., visited Denmark to investigate the situation: After his return he presented the proposal to the chapter and it was accepted.

Abbot Anselm announced the appointment of Father Bede Scholtz to the Danish priory and the appointment of Father Augustine Stock as the first prior. Father Bede sailed from New York on November 17. He and Father Niles lived at a parish in Copenhagen until Dec. 10. At that time Father Bede became ill and was confined to St. Joseph Hospital, and Father Niles moved to the rectory of the same hospital.

After his return to Denmark in June, Father Niles had busied himself re-establishing contacts with former associates and speaking to various groups about the projected priory. These contacts were later to prove very important. Father Bede was not released from the hospital until the first of April, but friends he made during this time have been a great help and he carried on his correspondence as energetically as ever.

Throughout the winter the Bishop and the two Fathers were on the lookout for possible sites for the priory. Finding none, Bishop Suhr reverted to an alternate plan—to place a house at the disposal of the monks for temporary use: it is 12 mi. north of Copenhagen, just off the coast on a road from Vedbaek to Trørød.

This house was originally an eight-room residence built soon after the turn of the century, and willed to the diocese in 1928. Somewhat later the house was sold to a Catholic women's organization who began to use it as a summer vacation home for Catholic children—Prinsesse Margrethes Feriehjem. A small detached chapel was built in 1930, and a two-story wing with some nine small upstairs rooms was added in 1931.

In recent years, because of changed social conditions, the vacation home seemed to lose its original purpose and was rented out to various groups. During this latter period the



Bishop Suhr and Prior Stock (right) at Blessing of *Skt. Knuds Kloster*.

house fell into considerable disrepair, and the garden became somewhat of a wilderness.

With some generous volunteer help Father Niles set about removing the worst of the rubbish and dirt. This work was over when Prior Augustine Stock arrived on June 28, 1963. From that time until after the blessing of the house on Sept. 8, all the monks, assisted by most generous volunteer help, worked continually to make the necessary repairs and renovations, and to lay hold of the indispensable furniture and furnishings. During this period no one ever really got the paint off their hands!

By July 16 shelves had been erected in the library and Fathers Bede and Niles were at long last able to open the cases of books they had brought with them. The same day Father Richard Cleary, a Conception monk studying in Rome, arrived, and the following day the four monks (and one postulant) recited Vespers together. This was the first time a community of Benedictine monks had done this in Scandinavia since Reformation times. Two days later the other small Hours were begun, and the following Sunday (July 21) the first High Mass was sung.

At the Bishop's suggestion, the monks decided to ask four St. Lioba Sisters who keep house for the apostolic delegate to the Scandinavian countries, Archbishop Bruno Heim, to help us sing the next Sunday Mass. When we called, we learned not only that the Sisters would be coming but that the Archbishop himself would sing the High Mass. This was the occasion for great joy for everyone in the house, and may be taken as indicative of the importance the Delegate attaches to the establishment of this house.

On August 12 Denmark's leading newspaper, *Berlingske*

*Tidende*, published an article ("Monasticism: Past and Present") occasioned by the founding of this house. The Feast of the Assumption was an important day: In the morning a long-awaited cook (a retired sea-cook) appeared in the kitchen; the same day two postulants took up full residence in the house; and that afternoon the monks began to recite the full Office in common.

While the work of renovation was being pushed forward, a group of lay supporters largely took over the work of sending out invitations for the dedication and making arrangements for the reception. Some extra help at this point from Abbot Anselm made everything much easier: Two clerics, Fraters Jerome Hanus and Nicholas Nittler had long been scheduled to go to Rome, and Abbot Anselm graciously decided to send them first to Denmark with Father Hugh Tasch, O.S.B., a dynamic musician, teacher and writer who had been assigned to the new house.

The Swedish-American liner Gripsholm with Father Hugh and the two clerics aboard arrived in Copenhagen on Sept. 1. Everyone was much encouraged by this sudden enlargement of the community. The two fraters were in overalls at 7.00 the next morning, and everyone worked

steadily during the following week. When Saturday evening came around it could truthfully be said that the job was finished.

The blessing on Sept. 8 was a satisfying experience for all. Bishop Suhr celebrated High Mass at 9.00 and preached. At 2.30 he returned with his guest, Archbishop Angelo Fernandes of New Delhi. Shortly before 3.00 the Apostolic Delegate called to say that he would be coming.

There were some 200 people here. At 3.15 Bishop Suhr addressed the assembly and then gave the blessing of the house. Then Prior Augustine Stock made his debut in the Danish language. Archbishop Fernandes addressed the crowd in English, and Archbishop Heim spoke briefly in German, mentioning his desire to see monasteries established elsewhere in Scandinavia.

It might be said that the priory has made a good start, but it is only a start. While well suited for the present purposes of the foundation, the present house could hardly be adapted to permanent occupancy. An immense amount of work and sacrifice will have to be expended before it can truthfully be said that the new foundation is a living, viable community permanently established in a place of its own.

## Vicariate of Middle Norway - '62

We are very pleased to be able to send our greetings to all the members of St. Ansgar's Scandinavian Catholic League. We are extremely grateful for your interest in us, your donations, and most important of all—your prayers for the progress of the Church in Scandinavia. Contact with Catholics in other countries is important for us, lest we forget that we are members of the Universal Church. Let us give a thought to the number of lonely Catholics who are separated from their fellow-Catholics by very long distances, and often handicapped by living far away from the nearest church. As Fr. Rieber-Mohn, O.P., has said, the visible Church is almost invisible to them in their everyday life and practice. And these lonely Catholics are living in a country where dechristianization is spreading to an alarming degree.

Officially, 96% of the population belong to the Lutheran State Church, but only a small percentage practice their faith. It is more or less habit or a matter of good taste that they let their children be baptized or confirmed. Marriages are held in the church, usually because it is considered more colourful, while the dead are buried or cremated with the church's blessing because it is a matter of custom.

Since there is not more than one Catholic per 700 of the population, it requires a big effort to keep their faith and avoid being influenced by the masses. Fortunately, it appears that the Norwegian people are now more open to the Catholic Church, and there are signs that we have reached an important turning point. Usually, it is the ordinary, seeking individual, impelled by an inner disquiet and conflict, who eventually finds his way back; the number of converts is not great, but their new and hard-won faith makes good apostles of them.

In the middle ages, Trondheim (or Nidaros as the city was then called) was one of the most well-known places of pilgrimage in Northern Europe. But when the Reformation came, in 1537, the shrine of St. Olav was taken to Denmark

to be later smelted and changed into money. The remains of the saint are probably buried under Nidaros Cathedral.

In the 19th century, Catholicism got a new lease on life in Norway, but this time the Catholics of Trondheim had to be content with a small, humble church (named after St. Olav) and situated quite near Nidaros Cathedral which is now a Protestant possession. No pilgrims come here any more. It is not certain where the remains of St. Olav lie, and there are no miracles to witness his sainthood to-day. Nevertheless, we know that St. Olav, Norway's eternal king, at one time brought Christianity to this country, and we constantly pray to him for the conversion of our fellow-Norwegians.

\* \* \*

The St. Elizabeth Sisters have celebrated the 75th year of the foundation of their work in Trondheim. The big day was climaxed by a dinner attended by the Lord Mayor, health authorities and many doctors. To-day, St. Elizabeth's Hospital in Trondheim has 112 beds, complete modern laboratories and X-ray equipment, as well as departments for surgery, medicine and eye diseases etc. Not only have the nuns helped support the parish, but they have also been successful in undermining prejudices against the Catholic Church. We may add that the St. Elizabeth Sisters have recently changed their traditional costume; the new Habit is more practical and more in keeping with the times.

In June of 1962 Trondheim had the pleasure to welcome a new Picpus Father—Fr. Athanasius Kulbach—to the Vicariate. Fr. Kulbach had been in a Soviet prison for many years, and was ordained on his return in 1956.

Trondheim is the third largest city in Norway and is the seat of the only technical college in the country. It has now been decided to build a university in Trondheim, and this will, no doubt, have a great effect on the future development of the city. Our priests have, over a long period, been very popular among the students, and are invited each year

give a talk to the various student bodies. Katolsk Forum (Catholic Forum) is a big attraction here, and people from all sections of the community are eager to hear the Church's views on the problems of our times.

The St. Charles Borromeo Sisters, from Maastricht, Netherlands, have celebrated the 125th anniversary of their order. They have hospitals in three cities in the Vicariate, and have worked in Norway since 1923. They have recently opened a new kindergarden in Molde, beside St. Charles Hospital, with an area of 300 sq. meters: Two large playrooms contain a variety of things to occupy the children. Most of the games used are donated by people in Holland. Between the two playrooms there is a large hall with a piano and puppet-theater; and on special occasions there are theater shows for the children and by the children. The kindergarden has extensive grounds where the children can play popular outdoor games such as swings, see-saw, skipping, sand castles, and even a small pool to splash in! The Sisters are now able to cater for 80 children in two shifts—40 every other day. The ages range from 4 to 6 years. The great majority of the children are from non-Catholic families. Anyone knowing about the local conditions in Molde (the people are known for being sceptical of anything Catholic), will readily agree that the nuns must be highly respected when so many non-Catholic parents are so eager to have their children looked after by them.

As mentioned last year, there have been many delays and disappointments in the establishment of a new mission station in the northern part of the vicariate. Eventually we got a small site in Levanger, a town situated about 80 km. from Trondheim. The architect is almost finished with the drawings, and the local authorities have given us the "green light." However, one of the old houses on the site is still occupied by a woman, and the authorities must find another place for her before demolishing can begin. If everything goes according to plan, we should be able to start building in the spring of 1963. The plans include a chapel with room for 100 people, a small presbytery with a garden, and a nursing home for 23 patients and staff. We have been extremely fortunate in getting St. Boniface Secular Institute to undertake this work. This Institute was founded in Germany after the second world war in answer to the Church's call for help. The mother house is in Heidenoldendorff, Lippe, in the diocese of Paderborn. The order has 140 members, and Norway has the honour to be the first country outside Germany to get the benefit of their charitable services.

—Left on our own, we cannot hope to realize even half of our plans, but the thought of belonging to the Universal Church gives us courage and faith to go ahead. St. Olav's slogan: "Forward, forward, men of Christ, men of the King, men of the Cross", inspires us to fight against the alarming dechristianization of our times. We rely on your prayers and help to continue the work.

MR. IVAR LYKKE, *Trondheim.*

#### TO ALL OUR MEMBERS AND READERS

If you move, please send us your new address—to 40 W. 13 St., New York, N.Y. 10011—so that you will continue to receive *St. Ansgar's Bulletin*. (We notice particularly that the mail of servicemen and clergy is rarely forwarded to them from an old address!)

THE SECRETARY

## SOME CATHOLIC SIGHTS OF BERGEN

The west-coast port of Bergen was for centuries Norway's foremost city, but periodic fires have left few medieval structures and St. Sunniva's shrine disappeared at the Reformation. Nevertheless certain "sights" will interest the Catholic tourist there.

The medieval Mariakirke (St. Mary's Church) survives. Standing near the quarters of the German Hanseatic merchants (who dominated Bergen for years), it was taken over by them to be their church. Its glory is the golden, ikon-like pre-Reformation altarpiece which enshrines the carving of "Our Lady of Bergen" in the center.

Bergen's only present-day Catholic church, St. Paul's on Christiesgate, has a pleasing exterior; but the interior is somewhat "Victorian", as it is one of the oldest now in Norway. Its music and ceremonies are well-done, however, and I witnessed an inspiring Corpus Christi procession there, around the outside of the church, in which the entire congregation took part.

The St. Francis Sisters (a purely Norwegian Order) run a Catholic hospital and also staff Bergen's Catholic school, both on a property not far from the church.

In the environs stand three small but noteworthy fanes: Fantoft Stave Church is one of Norway's picturesque medieval wooden churches (built by ships carpenters and bearing dragons at the eaves, like a Viking boat).

Fana Church, set on a hill, is still the parish church of its district, but in medieval times it was in addition a famous pilgrimage center. Many were cured on beholding its Cross (some say on the Altar, others say on the gable end of the church; still others say it contained a relic of the True Cross) which had been presented to it (it is said) by a blind fisherman who had found it in his net when fishing in the nearby Korsfjord (Cross Fjord) and who had received his sight on directing his gaze toward it. The hill from which the pilgrims could first see the church is still called Crutch Hill. Although it lost this Cross after the Reformation, the small, stone, Romanesque church (with Gothic additions) still preserves an indefinable atmosphere of peace and holiness—perhaps partly due to the reverence with which its Lutheran congregation still regards and treats it. When I was there with a tour party, the local organist gave a recital of some of his beautiful adaptations of local hymns—some of which date back to Catholic times.

Finally, on a level patch of cultivation in the forests among the hills, stand the touching ruins of Lysekloster, a small but perfect example of a medieval Cistercian monastery. It was built around a cloister (whose arches had been left open to the northern winters!). At one side of this stood a one-aisled Romanesque Chapel with transept, on another side stood the Gothic Chapter House. (In the Chapel were curious stone graves, now empty, with hollows for the head and shoulders hewn in the stone.)

This monastery owned a great deal of territory near Bergen, but up to the end it was dependent on Fountains Abbey in England. On the level patch of land around it the monks of Lysekloster practiced horticulture, and it is generally admitted that it was they who started the cultivation of fruit along the Hardangerfjord which now adds so much to the economy and beauty of the region.

JOHN T. DWIGHT

## Swedish Students, Inspired by Abbe Pierre Help Slum Dwellers in Peru and India

(*Jubilee*) Every day in the university town of Lund, Sweden, a truck manned by students makes the rounds of the city's alleys, junk yards and rubbish heaps. The students pick up rags, discarded furniture, broken appliances, anything that can be patched together, reconditioned and made usable again. The sale of these articles supports the salvage work of human beings in the *barriadas* (slums) of Lima, Peru, and in Pondicherry, India.

The ragpicking students of Lund take their inspiration from the French priest Abbé Pierre who believes in "giving people something to live *for*, not merely something to live *on*." In the past few years, ragpicking communities like Emmanus, the one he started in France, have been formed in about twenty countries.

While the students of Lund raise money for projects in India and Peru, other young Swedes work in those countries, helping to build a leprosarium in Pondicherry, for example, or to establish day nurseries in the slums of Lima. The latter are members of the Swallows, a non-denominational organization formed in 1958, after Abbé Pierre had lectured in several Swedish university towns. The Swallows contract

## English Nuns Run Dance Nights For Norwegian Teen-agers

(*News of Norway*) Dancing to hit tunes is the main attraction of the youth club organized by five intrepid Dominican nuns in Bodø. Every Thursday night, more than a hundred teen-agers show up to twist and cha-cha for two hours. Music is provided by five alternating bands, whose members have all been trained by the nuns. Smoking is perfectly O.K., and there is no religious indoctrination. Yet, according to Sister Carmel, the kids are just lovely and very well behaved. They treat the nuns as pals, but with due respect and deference. They present the club has about 150 members, and only three of them are Roman Catholics. [Ed.: These English Dominicans are providing a real service, for the city of Bodø, which has mushroomed since the war, is said to lack proper recreational facilities for teen-agers.]

to work either in Lima or, since last year, in India, without salary, for one year. Their round-trip passage is paid for and food and sleeping accommodations are supplied. Other than that they must take care of personal expenses themselves.

## American Clergy in Scandinavia Deserve American Help

To all our Members, Friends, Readers—

The foregoing pages of our "Bulletin" speak for themselves in showing not only the Church's progress and new opportunities in Scandinavia but also the things necessary to take advantage of these. Holland and Germany have been generous to Scandinavia because many of their own Priests and Sisters have been working there for many years. Now Americans, too, are to be found working there—from Greenland to Finland—Priests and Sisters—and it becomes the privilege of American Catholics (many of whom have some Scandinavian origins) to be equally generous in this (to them) new field. —As Bishop Nelson envisaged three years ago, the time has come for American Catholics (who depended on aid from Europe for many genera-

tions in the past) "to be asked to return the favor—with prayer, resources and personnel."

For those who can help with these "resources"—whether little or much—names and addresses have been mentioned in these "Bulletin" articles. Or donations can be sent to St. Ansgar's League to be forwarded. (For donors' convenience, also, we list below this the Scandinavian bishoprics to the left, and, for tax purposes, their American representatives to the right.)

Finally, whether you personally can help provide such "resources" or not, please—everyone—look around and mention these opportunities to those people or institutions who might be able to be helpful (We shall willingly send a "Bulletin" to such.)

THE EDITOR

### Denmark:

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

### Sweden:

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

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

### Iceland:

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

### 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'Fallon, 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

c/o St. Ansgar's League, 40 W. 13 St., New York N.Y. 10011



Viborg Cathedral, interior

(Continued from page 6)

While Father Smeenk instructed children by twos and threes, I explored ecclesiastical Viborg. I was much taken by the rebuilt cathedral (now of course Lutheran) with its extensive frescoes on scriptural themes painted by Joakim Skovgaard and his disciples in the early 1900s. They are quite Byzantine in their reverent restraint and genuine desire to teach, without histrionics or affectation. The same spirit prevails in the church's modern furnishings and fixings. For example the electric lighting is provided by bronze angels standing very straight and holding a censer of lights in each hand. (While I was there a Lutheran wedding took place—very dignified and with slow and prayerful emphasis by the officiating clergyman—who, at the end, blessed the young couple with the Sign of the Cross.)

The former Dominican church also has a lovely altar-piece and handsome chandeliers. And the old cobbled streets wander up hill and down again as in the days of St. Kjeld.

### 3. A Present-Day Danish Pilgrimage

At eight the next morning Father Smeenk, as an exception, said his only Mass that Sunday, for he was leading his parish on the annual pilgrimage to the shrine of *Our Lady of Om*. Besides its directly spiritual benefits, this pilgrimage aids the morale of the scattered Catholics of Jutland and Fünen. It gets them together and shows them that there are not a few Catholics in Denmark even if they themselves may be the only ones in their own village.

Eventually twenty-two men, women and children (and one Pekinese dog) found their way into our hired bus. En route, Danish hymns were occasionally sung to get us into the spirit of the thing. After an hour or so, at the end of a winding dirt road, we at last found the Catholic property at Om. This touches the shore of one of the Silkeborg Lakes and has a lovely view. Many busses were parked on a field, where quite a few pilgrim campers had also set up their tents.

Across the road was the Catholic Youth hostel, and right beside that the brand-new Chapel—very modern, very plain, very beautiful—and its old-style Scandinavian, braced-timber, detached bell tower. The end of the Chapel opposite the sanctuary is extended out beyond the back wall so that its roof shelters another sanctuary with an outside Altar, used for the pilgrimage services. The small statue of *Our Lady of Om* is movable—there are brackets beside both the inside and the outside Altar for the shelf on which it stands.

In back, two fields stretched down to the lake. The one behind the Chapel held the pilgrimage congregation—and its dust was hard on the skirts of kneeling nuns! Down its center a path had been outlined with yellow bricks. This served for the opening procession; and then at Communion time six priests stood along this path and the people came up from either side (to the lines of brick) to receive.

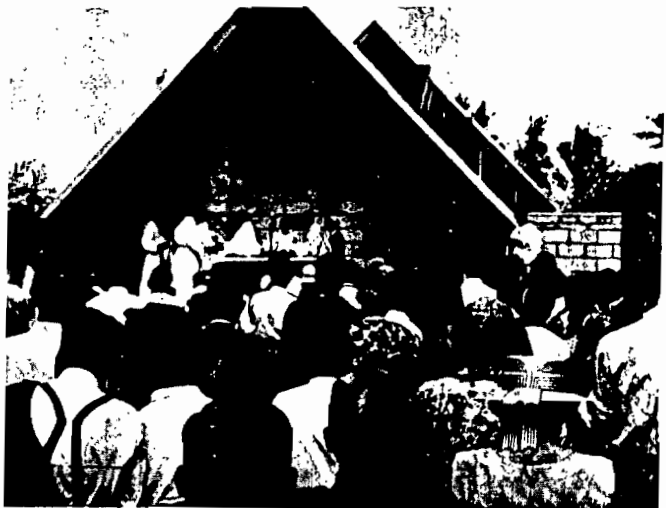
There were about a thousand present, including a dozen priests and many nuns. There were all ages, from octogenarians to unborn babes. In the Scandinavian manner there were also all sorts of costumes, from nuns' voluminous robes to sandals and shorts. Many of us huddled in the shade of the bushes at the sides to escape the scorching sun.

At 11 A.M. the procession entered the outside sanctuary, and His Excellency, Archbishop Bruno B. Heim, D.D., the Apostolic Delegate to Scandinavia, began the Pontifical High Mass. The *Missa de Angelis* was sung by the congregation, without any accompaniment—and they sang very well, keeping the pitch and the proper phrasing etc. The sermon was delivered by Bishop Suhr of Copenhagen. Most of the congregation went to Communion.

Then all moved over to the other field (behind the Youth Hostel) where picnic baskets were now opened in the shade. Pop and candy, ice cream and coffee were sold by the Catholic Youth groups (to fill their treasury). Children played informal soccer games. Older boys and girls met and fraternized and laughed and talked. Archbishop Heim and Bishop Suhr went about greeting the various groups, while Father Smeenk spent his whole time looking up those of his parishioners who had come "on their own."

At 2 P.M. the Chapel was jammed with nuns who wanted to watch Bishop Suhr baptize an infant girl. He started the ceremony (with the usual exorcisms and renunciations) in the back of the church but moved up beside the Altar for the actual Baptism. (The baby took a great liking to the Bishop and played with his right hand whenever it was free!) Directly afterwards he confirmed a dozen people, mostly adults.

The day ended with Bishop Suhr's pontifical Benediction of the Blessed Sacrament at the outside Altar—at which Archbishop Heim preached about our just-deceased Holy Father Pope John XXIII and the example he had given us. But an edifying and encouraging example had also just been given to me by these staunch Danish Catholics with their sincere, unassuming and down-to-earth pilgrimage.



Pilgrimage Mass at Om

## JAMESTOWN-DUNKIRK (N.Y.) UNIT

In the fall of '62, with John V. Lindner Sr. as President, Stanley Berg—Vice-pres., Enoch Carlson—Treas., Mrs. John Lindner Jr.—Sec'y., the Unit got off to a good start. Twenty-one members were enrolled, and the future looked good—all but the weather:—

The Christmas party held in Jamestown was all but snowbound, with roads from Dunkirk completely blocked. Sad but true!

By the Feast of St. Ansgar (Sunday, Feb. 3) the weather allowed a group of hardy souls to come to Mass at Our Lady of Lourdes Seminary in Cassadaga—which is midway between Jamestown and Dunkirk (more or less)—to celebrate the first anniversary of the founding of this Unit. Jamestown was represented by Mr. and Mrs. Stanley Berg, and Dunkirk by Mr. and Mrs. Enoch Carlson (Enoch came with frostbitten feet). The Lloyd Carlsons, Carl Carlsons, Robert Johnsons and others were also present.

We are blessed with many young ones—future members of the League. As a matter of fact, Sister Martin de Porres, S.S.J., (nee Johnson) who teaches in the Sacred Heart School in Dunkirk is thinking seriously of starting a Junior Group of St. Ansgar's League in Dunkirk. We hope she gets permission to obey this impulse.

During Lent we were favored with a talk by Father Antonio Laberge, A.A., on The Church in Russia. Having spent a number of years there, he was well qualified.

Certainly one highlight of the year was a talk, with beautiful colored slides, on "Christian Shrines in Scandinavia" by the beloved editor of "St. Ansgar's Bulletin". We were grateful to him for having come up from N.Y. to Dunkirk at his own expense to give us this talk. We are hoping he will give a repeat performance of this fine talk in Jamestown this coming year—with all the latest news of the Church in Scandinavia (as he has recently returned from there again).

Our annual summer picnic at Our Lady of Lourdes Seminary was on July 7th. It was well attended—by some 60 people, eight of whom wish to come into the League this fall. The out-of-doors Benediction was rained out by a sudden shower and had to be given indoors (by our beloved Chaplain Fr. Kenneth Mullen). But our spirits were hardly dampened; and the picnic continued till early evening—for with a drought on and the whole Buffalo diocese praying for rain, what else could we expect?!

BRO. JON POEHLER, A.A., ACTING SECRETARY  
Our Lady of Lourdes Seminary, Cassadaga, N.Y.

## GREAT WORK BY A SMALL UNIT

The Crawford Branch of St. Ansgar's League had a successful year. Two Chalices were sent to Denmark, one to the new Parish at Herning, the other to the St. Hedwig Home at Dalum, Fyn. An Ostensorium was also sent (it was used but in good condition). Gifts were sent to the St. Elizabeth Society in Copenhagen for unfortunate children, also to the Children's Home in Odense. A donation was sent to the Summer camp fund for children. Mass stipends to the extent of \$450.00 were sent to the Bishop and to the individual priests known to Father Madsen.

Very Rev. John C. Madsen  
St. John's, Crawford, Nebr.



Pres. John Lindner, Mrs. Enoch Carlson, Mrs. Stanley Berg,  
Bro. Jon Poehler

## WORCESTER UNIT 1962-1963

First among the highlights of the past year was the enrollment of six members of the Worcester Unit as secular Oblates of the Brigittine Order at a ceremony conducted at Vikingsborg by Father L. Edward Moreau, A.A. Four members (Mr. Walter Browning, Mrs. Blanche Barry, Miss Mary Phelan and Mrs. Betty Altonen) received the grey scapular of the novices, and two (Miss Corinne Ekberg and Miss Janet Dooling), the pins of the postulants.

The Brother Jon Poehler Scholarship Award for a needy seminarian will benefit the Diocese of Middle Norway this year. This annual award of \$100 is sponsored jointly by the Fitchburg and Worcester Units.

Our first rummage sale in September proved to be a financial success, and it will be repeated again in the fall of '63. We have also initiated a new fund-raising project: At each meeting we raffle some object donated by a member.

Because of the uncertainty of the New England winter weather, we have decided to have our Communion Breakfast on the Sunday nearest the feast of St. Bridget of Sweden—this year, October 7.

It was our privilege to be the host unit at the annual picnic at Vikingsborg, June 8. A painting by Mr. Joseph Healy, our new treasurer, was among the articles raffled at the outing.

The joint annual summer picnic with the Fitchburg Unit was held on August 4. The following officers were elected for the coming year: Mrs. Blanche Barry, President; Miss Mary Phelan, Vice-President; Mr. Walter Browning, Secretary; Mr. Joseph Healy, Treasurer; Rev. Paul Josephson, Spiritual Director; Rev. Thomas B. Reilly, Spiritual Advisor; Rev. L. Edward Moreau, A.A., Publicity Director.

A picture of the Bodó Stamp Club in last year's Bulletin has prompted us to form a similar club of our own to furnish used stamps to groups who might want them.

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

## FITCHBURG UNIT '62-'63

The Fitchburg Unit of St. Ansgar's Scandinavian Catholic League held its meetings at the homes of members.

The annual Whist Party was held in the spring and was its usual financial and social success.

About ten members from Fitchburg attended the picnic held at "Vikingsborg", Darien, Connecticut. The members always return from this outing with high praises for the wonderful time, and are filled with enthusiasm for the work the League is doing.

The Worcester and Fitchburg Units got together for their closing event of the year with a picnic at Duncannon's Grove, and had a delightful time.

The Unit got in contact with Eero A. Saarinen, a student from Finland studying for the priesthood at Dehon Seminary, Great Barrington, Mass. He sent a very interesting letter to the League, which was read at one of our meetings.

Mrs. JENNIE SAVELA LACLAIR, *Sec'y.*  
19 Norwood Ct., Fitchburg, Mass.

Fr. Titus Cranny, S.A., Director of The Chair of Unity Apostolate, was the featured speaker at the February meeting. Fr. Cranny spoke of his observations regarding the Ecumenical Council. He told us of possible changes in the liturgy, the possible increase in the powers of Bishops, and other matters of general interest. His main theme, however, was the love and respect in which Pope John was held by all men, all over the world. The question of Unity of Christians was of great interest to him because Unity is the main concern of his Order, the Friars of the Atonement.

In April the Misses Rosa and Mary Gibney reported on the lecture at Dunwoodie Seminary by German Lutheran Pastor Max Lackmann at which several St. Ansgar members were present, including Father LaFarge.

In June the annual picnic was held at "Vikingsborg." There we met with our friends from Fitchburg and Worcester. The Worcester Unit was the host. The weather was perfect and the good Sisters, as usual, made everything extremely pleasant. A delightful time was had by all.

MARY C. JOHNSON, *Recording Secretary*  
40 W. 13th St., New York 11, N.Y.

## THE NEW YORK UNIT



At Vikingsborg picnic: 4th Generation!

In January the annual Christmas Party was held, highlighted by a travel talk, with color slides, "Denmark, Norway, Sweden—1962", given by John T. Dwight, editor of "St. Ansgar's Bulletin" (and which he later repeated before the Washington, D.C., and Dunkirk, N.Y., Units). The talk was followed by the serving of refreshments and the drawing for prizes.

## Father Andersen—Father Wilson

Rev. Henry J. Andersen, S.J., who has been the devoted and beloved Chaplain of St. Ansgar's New York Unit for fifteen years has had to resign because of ill health. Father Andersen is the son of one of the Founders of the League, Mr. Henry Andersen, who was its Treasurer 1911-17.

Father was born in New York in 1898, and was ordained at Woodstock in 1931. He became a member of St. Ansgar's League in 1925, and was the Spiritual Director of the New York Unit from December 1934 until he was transferred in 1940 to Buffalo—where he soon established a branch unit. But when transferred back to New York several years later, he consented to act as Chaplain of its Unit under its new Spiritual Director, Msgr. (now Bishop) Edward E. Swanson.

Although burdened with his responsibilities as sole Catholic Chaplain for many years up at New York State's large neurological hospital on Ward's Island with its church of St. Joseph's, he faithfully attended the monthly meetings of St. Ansgar's League down on 13th St.—with one ear cocked for an emergency call back to the hospital. In addition, he has carried in recent years the onerous duty of supervising the League's Mass Stipend Program and insisted on personally acknowledging every donation.

We shall miss Father Andersen's friendly presence and seasoned advice, and we hope that rest and treatment will restore his former energy. Meanwhile we trust that he will continue to remember us and the Church in Scandinavia in his prayers.

His place as Chaplain will be taken by another of our friends—Father Lawrence Wilson, S.J.—the son of another New York Founder of the League—who is stationed at Manresa Retreat House on Staten Island. We are very happy that Father Wilson will be able to carry on where Father Andersen has had to leave off, and we promise him our cooperation and support.

THE EDITOR

## NEW MEMBERS

(and those not listed in previous *BULLETINS*)

WELCOME TO ST. ANSGAR'S LEAGUE!

Rev. Howard M. Adolph, Dunkirk, N.Y.  
 Mrs. Robert Beatrez, Washington, D.C.  
 Mrs. Stanley Berg, Jamestown, N.Y.  
 Mrs. Margaret Calimeri, Jamestown, N.Y.  
 Mr. and Mrs. Carl A. Carlson, Dunkirk, N.Y.  
 Mrs. Ed Carlson, Jamestown, N.Y.  
 Mr. and Mrs. Lloyd Carlson, Dunkirk, N.Y.  
 Mrs. Mary A. Carlson, Dunkirk, N.Y.  
 Mr. Edward Cech, Notre Dame, Indiana.  
 Mr. John A. Church, White Plains, N.Y.  
 Conception Abbey, Conception, Missouri.  
 Rev. Philip F. Conway, Washington, D.C.  
 Mr. and Mrs. W. B. Cox Sr., Larchmont, N.Y.  
 Mr. W. Bingham Cox Jr., Bronxville, N.Y.  
 Mr. and Mrs. Fernando F. de Liencres, Staten Is., N.Y.  
 Rev. Edward J. Duff, S.J., Weston, Mass.  
 Rev. M. Edmund Dye, O.C.S.O., Dubuque, Iowa.  
 Miss Miriam Erickson, Brooklyn, N.Y.  
 Mr. Reynold Erickson, Jamestown, N.Y.  
 Mrs. Katherine Filchner, Elmhurst, N.Y.  
 Mr. Frederick C. Freitag, Lakeview Terrace, Calif.  
 Miss Rosemary Gelshenen, New York, N.Y.  
 MOST REV. JOHN W. GRAN, O.C.S.O., D.D.,  
 Coadjutor-Bishop, Oslo, Norway.  
 Charles P. Granstrand, Darlington, N.J.  
 Mrs. Aloys Green, Dunkirk, N.Y.  
 Ms. Edna Gregertsen, Brooklyn, N.Y.  
 Mr. Howard E. Harkins, Brooklyn, N.Y.  
 Mr. Rick Harrold, Holtsville, L.I., N.Y.  
 Mr. Joseph P. Healey, Worcester, Mass.  
 Mrs. Paul Heaney, Manchester, Mass.  
 MOST REV. ARCHBISHOP BRUNO B. HEIM, D.D.,  
 Apostolic Delegate to Scandinavia  
 Mr. Arthur Heller, Jackson, Miss.  
 Vic. Hummert, Jr., Bedford, Mass.  
 Miss Blanche Jackson, Worcester, Mass.  
 Miss Marianne Kemp, Copenhagen, Denmark.  
 Mr. Martin Koksvik, So. Ozone Park, N.Y.  
 Miss Mary C. Laughlin, New York, N.Y.  
 Mr. Raymond E. Legassey, Grafton, Mass.  
 Mrs. Joan B. Lindner, Jamestown, N.Y.  
 Mr. Robert Luczak, Cassadaga, N.Y.  
 Mrs. N. Mack, Minneapolis, Minn.  
 Mrs. Mollie D. McGill, Dorchester, Mass.  
 Mr. Ernest E. McGovern, Albuquerque, N. Mex.  
 Ross M. McGovern, Albuquerque, N. Mex.  
 Rev. John S. Munroe, Kennebunkport, Maine.  
 Ms. Naomi O'Neill, Jamestown, N.Y.  
 Mrs. Cardella Peterson, Jamestown, N.Y.  
 Lehman Peterson, Jamestown, N.Y.  
 Miss Joan Rice, Bronx, N.Y.  
 Miss Eileen Riols, New York, N.Y.  
 Miss Josephine L. Roberts, Jersey City, N.J.  
 Miss Edla A. Rozon, Malone, N.Y.  
 Rev. G. M. Sande, Jamestown, No. Dak.  
 Miss Katherine Scanlon, New York, N.Y.  
 Miss Catherine Schober, Dunkirk, N.Y.  
 Miss Teresa Schober, Dunkirk, N.Y.  
 Rev. Mr. Francis R. Seymour, Darlington, N.J.

(Continued from page 5)

of the Bolshevik revolution and an outspoken foe of communism. While at Harvard he studied music and became an accomplished pianist.

With the explosion of the civil rights revolution, Father LaFarge's was one of the first voices to speak out against segregation, calling on his church to take an active part.

At one time or another Father LaFarge had been a director of the National Catholic Rural Life Conference; vice-president and director of the Conference on Science, Philosophy and Religion; a fellow of the American Academy of Arts and Sciences; vice-president of the American Catholic Historical Association; vice-president of the Catholic Association for International Peace and an originator of the Liturgical Art Society in New York City.

In addition to his autobiography, he was the author of the following books: "Jesuits in Modern Times" (1927); "Interracial Justice" (1937); "The Race Question and the Negro" (1942); "No Postponement" (1950); "The Catholic Viewpoint on Race Relations" (1956), and only last month, "An American Amen."

Father LaFarge's epitaph could well have been written by himself. In an article on the shrine at Lourdes written several years ago, he said:

"For those who do not believe in God, no explanation is possible; for those who do believe in God, no explanation is necessary."

"For almost half a century Father LaFarge was a member of *St. Ansgar's Scandinavian Catholic League of New York*. In 1931 he was appointed our Spiritual Director, and later our Director of Programs. For 32 years he was our guide and inspiration.

"In connection with his travels through the States, he helped us organize several of our branch units in the Middle West.

"Once a year, while the other members of the staff were very busy, Father LaFarge usually managed to slip within the pages of *America* a "plug" for the league, and then came the annual deluge of mail with its harvest of new members.

"It will undoubtedly come as a surprise even to Father LaFarge's friends to find out that he took his assignment as our spiritual director so seriously that he studied and learned to read and speak the language.

"It is impossible even to try to imagine what we would have done without his inspired leadership; and for all this we and the Church in Scandinavia are deeply and everlastingly grateful."

May he rest in peace!!

VICCO F. E. RAMBUSCH, *President*

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Mr. Chester Sommers, Mayville, N.Y.  
 Mr. Howard L. Sorensen, Kenosha, Wisconsin.  
 Mr. Lawrence R. Spitzley, Plymouth, Michigan.  
 Miss Mary C. Storms, New York, N.Y.  
 Mr. Sven-Stuart Svenson, Yonkers, N.Y.  
 MOST REV. JOHN E. TAYLOR, O.M.I., D.D.,  
 Bishop of Stockholm.  
 Miss Mary Thorne, New York, N.Y.  
 H. Vagenius, Berwyn, Illinois.  
 Rev. Robert W. Versen, Cassadaga, N.Y.  
 Rev. Vincent A. Yzermans, St. Cloud, Minn.

"WE NEED MORE MEMBERS"

## 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	4,665,471	305,000	481,000	2,600,000	7,498,000	4,448,575	155,000
Catholics	26,549*	320	465	7,210	36,889***	2,454	800
Protestants	circa 98%	?	479,667	2,430,000	7,099,111	3,915,000	125,000
Orthodox	?	?	.....	300	350,000	70,508	.....
Jews	?	.....	100	200	12,000	2,000	.....
Bishops or Vicars Apostolic	1	1	1	2	1	1	1
All Priests	131	7	6	43	70	20	8
Native Priests	40	.....	1	13	6	1	2
Seculars	38	.....	.....	22	27	4	1
Religious	93	7	6	21	43	16	7
Brothers	13	.....	.....	1	7	6	2
Religious Orders of Men	12	1	1	4	9	2	1
All Sisters	728	32	57	450	184	36	67
Native Sisters	147	.....	.....	30	27	2	2
Religious Orders of Women	15	2	2	8	10	3	3
Parishes	37	5	4	16	19	5	4
Churches and Chapels	94	8	4	40	35	13	5
Kindergartens	10	.....	2	6	2	5	3
Grammar Schools	27	1	1	3	2	2	1
Grammar School Pupils	4,843	70	8	520	228	550	259
Secondary Schools	10	.....	.....	.....	.....	.....	.....
Secondary School Students	848	.....	.....	.....	.....	.....	.....
College-level Schools	1	.....	.....	.....	.....	1	.....
College-level Students	206	.....	.....	.....	.....	22	.....
Hospitals & Nursing Homes	14	3	4	18	7	.....	3
Orphanages & Homes for Children	5	.....	.....	2	4	.....	.....
Hostels for Girl Students	3	1	.....	1	2	2	.....
Inquiry Center	1	.....	.....	2	.....	2	.....
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 ¼ of these are refugees and their families.

## THE AMERICAN OBLATES EXPLORE NORTH SWEDEN

FATHER SELMAN THREADGILL, O.M.I.

"Fr. Patrick Fennessy (the Vicar Provincial) and I traveled over 3000 kilometers making the Oblates' first visit to northern Sweden. The North is beautiful. Wild vistas, raging streams jammed with both fish and logs, snow-capped mountains, Lapps and their reindeer, the unforgettable Midnight Sun, it offers a great deal to anyone. In spite of the wild countryside, the towns and cities lack completely the Klondike atmosphere.

"After seeing Father Grauel, the parish priest of Sundsvall (which is at present the last parish center going north), we drove up the east coast through Umeå to Luleå. There we contacted several Catholics and celebrated Holy Mass in the living room of one of them. Luleå will almost certainly be the starting point for our work in the North. With that in mind, we looked for possible sites for a little house and chapel. We feel that a start could be made there within a year.

"Present plans call for a central station in Luleå, with priests traveling from there all over this vast territory. Each priest will take his chapel with him and celebrate Mass in dining rooms and hotels. Catholic children will be sought out and instructed.

"We are determined to see the Church established there.

When a priest drives for over 2000 Kilometers and never passes a Catholic Church—even though several hundred Catholic people live there—he is hit almost physically with the fact that we have to start. Our Bishop Taylor has said that the north of Sweden is on our conscience [for the Oblates accepted Bishop Nelson's call for help in that region]. Neglected and forgotten [except for Father Grauel's arduous twice-yearly tour], it is doubtful that any nation, outside of certain Communist countries, has the like."

## MAY THEY REST IN PEACE!

Mr. Fred. Brunelle, Mandan, No. Dak.  
 Mr. Sean Condon, Brooklyn, N.Y.  
 Rt. Rev. Msgr. Charles L. Giblin P.A., Bronx, N.Y.  
 Rt. Rev. Msgr. Matthias Hoffman, Melrose, Minn.  
 Rev. John LaFarge, S. J.  
 Mrs. Enma R. Munkenbeck, Brooklyn, N.Y.  
 Mrs. Hannah M. O'Brien, Brooklyn, N.Y.  
 Mr. Frank H. Sampson, Richmond Hill, N.Y.  
 Rev. John P. Steigerwald, Parma, Ohio  
 Mr. W. F. Sweetman, Currie, Minn.  
 Mrs. Olaf Waring, Flushing, N.Y.

### PRAYER FOR SCANDINAVIA

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

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

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

*(With permission of Superiors.)*

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



#### Scandinavian Feast Days

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

#### Officers of the Parent Unit

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

REV. LAWRENCE M. WILSON, S. J., *Chaplain*

REV. HUGH K. WOLF, *Field Secretary* (Vermillion, So. Dak.)

MR. VIGGO F. F. RAMBUSCH, *President*

MRS. WALTER J. ROOT, *Vive-Pres. and Mass Stipends Treasurer*

MR. JOHN T. DWIGHT, *Secretary and Editor of the "Bulletin"*

MISS ELIZABETH C. BAILEY, *Corresponding Secretary*

MISS MARY KNUDSON, *Treasurer*

MISS MARIE ANDERSON, *Assistant Treasurer*

MISS MARY C. JOHNSON, *Recording Secretary*

MISS FRANCES M. WOOLLS, *Assistant Recording Secretary*

MISS DOROTHY BELLMAN, *Assistant Secretary*

MISS ADELAIDE MOONEY, *Assistant Secretary*

MR. VIGGO BECH RAMBUSCH, *Assistant Secretary*

#### The Other Units and Their Spiritual Directors

REV. RICHARD GIESEN, *Estelline and Castlewood, S. Dak., Units*

REV. ROBERT H. HANSEN, *LaCrosse, Wis., Unit*

REV. PAUL HOLMQUIST, *Minneapolis-St. Paul, Minn. Unit*

REV. PAUL JOSEPHSON, *Worcester, Mass., Unit*

REV. WALTER F. LIESCH, *Alexandria, S. Dak., Unit*

REV. KENNETH MULLEN, *Jamestown, N. Y., Unit*

REV. JOHN M. LIUBAUSKAS, *Fitchburg, Mass., Unit*

REV. JOHN C. MADSEN, *Crawford and Harrison, Nebr., Units*

REV. FREDERIC J. NELSON, *Powers Lake, N. Dak., Unit*

REV. WILLIAM SHERMAN, *Fargo and Moorhead, N. Dak., Unit*

REV. HUGH K. WOLF, *Vermillion, S. Dak., Unit*

RT. REV. MSGR. JAMES A. MAGNER, *Washington, D.C., Unit*

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.)

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

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

Associate Member \$2.00

Sustaining Member \$10.00

Regular Member \$5.00

Life Member \$100.00 once for all

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

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

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

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

NAME .....

ADDRESS .....

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