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SCANDINAVIA 1964

A FIRST HAND REPORT TO ST. ANSGAR'S LEAGUE BY ITS FIELD SECRETARY

REV. HUGH K. WOLF

It had been several years since my previous visit to Scandinavia. I have great devotion to Our Lady, so, as before, I stopped off at her "Miraculous Medal" Shrine on the Rue du Bac in Paris before flying on to Milan. Here I had time to offer Mass in the great Cathedral (such a contrast to the small Scandinavian Catholic fanes I would soon be seeing again), as well as to view Leonardo da Vinci's "Last Supper" and visit the old Basilica of San Ambrogio, before meeting Bishop Ansgar Nelson, O.S.B. the former Bishop of Stockholm, Sweden, in the lobby of my hotel. He drove me from Milan up to his place of retirement -- Fondazione Orsa Minore, Orselina, Locarno, Switzerland, where he is now chaplain of some Sisters. Their small convent in the Swiss Alps overlooks the beautiful Lake Maggiore along which we had just driven for many miles in our journey from Milan to Locarno.

Father Fens, O.P. (Bishop Nelson's Vicar General at one time in Stockholm) was visiting while I was there. He drove Bishop Nelson and myself through the Alps to Zurich so that I could take a plane there for



HELSINKI'S NEW CO-ADJUTOR BISHOP
MOST REV. PAUL M. VERSCHUREN, S.C.J., J.C.D.
(See page 19)

Copenhagen--thus beginning my visit to the five Scandinavian countries:

DENMARK

Under the leadership of that most able Bishop, Theodore Suhr, O.S.B., the Catholic Church in Denmark is showing a slow and steady growth, both in spirit and in resources. I was a guest in Skt. Lioba Hjemmet, a Guest House recently built by the Sisters of St. Lioba in the Copenhagen municipality of Frederiksberg. Adjoining the guest house and the Jesuit Church of St. Mary's (of Jens Jensensvej 7, Copenhagen F) they also run a most modern Old Folks' Home. Here I was privileged to offer Mass and dine with Bishop Suhr, who walked each day several blocks from his new Episcopal Residence, which was then being made ready for use--a beautiful old home which the bishop had purchased for this purpose.

Memorable was an outing by car to Ringsted and St. Bendt's Church, and to Roskilde and the great medieval Cathedral there (both now Lutheran, as are of course, all Scandinavia's medieval churches). It was Sister

On Bishop Suhr's Silver Jubilee St. Ansgar's League
Prays Him Health, Strength And Many Years!!

Lioba, a native Dane and convert, and the Superior of the new Sankt Lioba Kloster in Frederiksberg, who drove me and also several visiting Sisters from Holland. It was a great joy to me to visit these two places with leisure. St. Bendt's Church was built in 1082 as the abbey church of a Benedictine monastery. The monks' choir stalls still stand in the sanctuary. In the center aisle of the nave of the church lies the tomb of St. Canute Lavard (nephew of St. Canute the King), inscribed SANCTUS CANUTUS DUX, and, nearby, that of Queen Dagmar (wife of King Valdemar the Victorious)--both said to be now empty. In the latter was found the Dagmar Cross now in the National Museum in Copenhagen. On Queen Dagmar's tomb was a beautiful bouquet of fresh flowers, so Sister Lioba asked the attendant if the Queen was considered a saint. He said "No, but some people think she is."

The great Cathedral of Roskilde has as its patron St. Lucius, Pope and Martyr (whose relic is now on loan from the Danish National Museum to the Catholic Cathedral in Copenhagen, St. Ansgar's). Its Chapel of St. Bridget (of Sweden) reminds us that centuries ago Denmark, Norway and Sweden were united for a short time. The inscription on the sarcophagus of Queen Margrethe tells us that when she died in 1412 she was the sovereign of these three countries. "Every day since the death of Queen Margrethe" the bells of this Cathedral are tolled at noon in memory, it is said, of this great Catholic Queen--but more probably this is an unwitting continuation of the former noon-day Angelus bell.

I also visited present-day St. Canute's Priory outside Copenhagen, just recently founded by monks from Conception Abbey in Missouri. This was most enjoyable, like visiting a small Benedictine house in America. Father Augustine Stock, O.S.B., the Prior, was most gracious and kind--at afternoon refreshments he proved that he had learned the art of pouring tea perfectly! I then participated in monastic Vespers with the monks (who have several Danish recruits).

Afterwards Father Augustine drove me to the residence of His Excellency, the Most Reverend Bruno B. Helm, the Apostolic Delegate to Scandinavia, who had invited me to dine with him that evening. Here is a lovable and kind man, worrying about the Church in Scandinavia and sincerely begging the members of St. Ansgar's League for help. *How many readers would pledge to send even two dollars a month to any of the Bishops listed in this "Bulletin", or to St. Ansgar's League in New York for distribution in Scandinavia?*

SWEDEN

Sweden meant visiting again with Bishop John E. Taylor, O.M.I., whom I had seen a few months before in St. Paul, Minn., during his visit back in the U.S. Because of too much work, doctors' orders were to rest his voice, so our talks had to be much too short. But the days with Fathers Selman Threadgill, O.M.I., and John Schoeberle, O.M.I., in their Oblate suburban parish center at Roslags Näsby, north of Stockholm, were most enjoyable. Father Patrick Fennessy, O.M.I., the Vicar Provincial of the Oblates in Scandinavia (who lives in Copenhagen) was there on a visitation, making my stay seem like a visit in any rectory here at home--even to seeing Bonanza on the TV, but with Swedish by-lines!

With plans to open up a parish in the northern part of Sweden this fall, and another one there as soon as possible, the Oblates have a great task ahead of them and need all the help we in America can give them.

The "grand old man" of Stockholm is Rt. Rev. Monsignor Hans-Henrik Von Essen, the Vicar General of the diocese and a Swedish Baron in his own right. Since my first stay there in 1954, visiting with him each time has been a great pleasure and a source of much information about Sweden. If anybody knows how Monsignor can obtain a trip to America--maybe as a ship's chaplain--he, Monsignor, would be ever grateful to such a person! His address is Valhalläva 132, Stockholm Ö, Sweden.

FINLAND

This was my first time in Finland, and, what with the graciousness and kindness of Bishops G. P. B. Cobben and Paul M. Verschuren, it was a memorable one. Bishop Verschuren (who was previously Superior of the international seminary of the Sacred Heart Fathers in Rome) was consecrated co-adjutor to Bishop Cobben in Helsinki's St. Henry's Cathedral on August 16th. Finland has two official languages, Finnish and Swedish, so Bishop Verschuren was getting his first lessons (two hours a day) in Finnish--after which he will have to learn Swedish. (All the street signs in Helsinki are in both Finnish and Swedish.)

Father Robert de Caluwe (of Ekumeeninen Kestus "Myllyjärvi", Pitkänitty-Espoo, Finland) left a lasting impression on me. Father de Caluwe and his assistant are priests of the Byzantine Rite. They run an ecumenical center, which they have just moved from a former location, near Helsinki. The two new contemporary buildings were nearing completion, built like stockades that one might visualize in the early days of South Dakota, but of solid construction with concrete lower walls. The pastor is an artist and has painted the lovely ikons in the chapel himself, with the help of a couple of his art pupils, one of whom was doing beautiful work on an ikon which we saw.

As we drove in, the two priests were working near the buildings in blue denim overalls, in bare feet, on a terrain that I had difficulty on even in my shoes. They gave forth a spirit of zeal and earnestness that I will never forget. In their "community room" the book shelves held books in many languages. I noticed the National Geographic magazine for 1959--since my return I have subscribed to the Geographic for them. I know that they would welcome any books for this center--as well as any help in American dollars. The pastor's means of transportation, as well as his hobby, was a beautiful horse! Here are two, true apostles!

NORWAY

In Oslo I was greeted at the airport by Bishop James Mangers, who made me feel that I was returning home (it was my fourth visit with him in Oslo). On the Sunday preceding the feast of St. Olav I offered the "Tourist Mass" and preached at it in St. Olaf's Cathedral. On this Sunday was the solemn commemoration of the feast, with the Mass Proper that of the Patron Saint of Norway; and at the Solemn Mass there took place the public veneration of the precious relic of St. Olaf which is housed in a beautiful shrine opposite the Cathedral's pulpit. That afternoon also we drove up through Honefoss to St. Olaf's birthplace, where there

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FOR FORWARDING TO SCANDINAVIA

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

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

A \$2 offering is requested for a Low Mass. A \$5 offering for a Sung Mass would be of great help to these priests in Scandinavia, where they must meet increased living costs. *Your entire stipend goes to Scandinavia.*

For your convenience we have prepared two cards. The smaller card, decorated with line drawings of saints of the Scandinavian countries, is to be filled out by the donor and may be given to the bereaved. The use of this card is optional, since its purpose is to give notification that a Mass will be offered. The larger card should be filled out, folded and returned to St. Ansgar's at the address below.

Please do not send cash. Use check or money order. Your canceled check will be your receipt

We shall be glad to send any number of additional cards.

Mail to:

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

Excerpts from Letters Received

From Msgr. Flandrup, Vic. Gen., Denmark:

"Thank you so much for your check for Mass Stipends, which we are always happy to receive. We thank you very much for your interest and assure you of our prayers."

From Bishop Gunnarsson, Iceland:

"My sincere thanks for the kind letter in which you send us stipends. It is consoling for us to have good friends who think of us."

From Bishop Taylor, Sweden:

"I wish to express my heartfelt thanks for your generous Mass Stipends. I send my very best wishes and my blessings to all the members of St. Ansgar's League."

From Bishop Mangers, South Norway:

"I have just received your check for Mass intentions. St. Ansgar's League is continuing to work and help us, and we are grateful to all the members. We remember all our benefactors always in our prayers."

From Bishop Cobben, Finland:

"We were very pleased to receive your note enclosing check to cover stipends for Holy Masses in Finland. The matter will be promptly attended to."

From Bishop Ruth, Central Norway:

"The Mass Stipends you have sent us represent a very great help for our priests. As we have only a few Catholics here, we depend on the help of our fellow-Catholics abroad, and I pray God that He may reward you for your kind-hearted support."

is a pre-Reformation church, now Lutheran, in which hangs the most famous Madonna in all Norway. Truly Sunday, July 26th, was St. Olafmas for me!

It was my pleasure to join Bishop Mangers in welcoming home Co-adjutor Bishop John W. Gran from his American tour. The Diocese of Oslo will certainly continue its growth under the leadership of Bishop Gran, who will take up the episcopal reins when Bishop Mangers retires.

My visits with Father Anthony Ivens in his new church of St. Mary's, Stabekk, and Father Hallvard Rieber-Mohn, O.P. of St. Dominic's Church in Oslo (and Editor of the magazine "St. Olav") were inspiring--one a zealous and hard-working pastor and the other an outstanding preacher and teacher.

ICELAND

In my short, too short, visit in Iceland, I learned that the Catholic Church there is certainly in an embryonic stage: There is only one parish church, the Cathedral, built by outside money. The rest of the "churches" are hospital or convent chapels, with the priests obtaining their livelihood from the Sisters. The Bishop's "residence" is a small hospital room in Reykjavik with not even a private bath. When I asked the lady at the hotel desk to call Bishop Gunnarsson for me, she asked what his first name was: All the names in the phone directory are listed under the first names (for Icelanders have no family names, just patronymics--the father's first name followed by the Icelandic for "son" or "daughter"--and for that reason a married woman does not take her husband's name!) The heat for most of Reykjavik's buildings comes from the hot water under ground in this volcanic area, and we had this heat on July 31 when American was sweltering in a heat wave!

A visit to Iceland's Carmel gave plenty of food for meditation. To see those cloistered Carmelite nuns and to imbibe some of their happiness and love of

God was an inspiration. All of them, as far as I know, were women from continental Europe who were giving their lives in this cloister to pray for the Church in Iceland.

Father Saemundur Vigfusson of Hafnarfjordur drove me to the airport on my departure--the U.S. Navy base at Keflavik where Icelandic Airlines planes now take off to New York. One of the Chaplains gave Father and myself a quick drive around this base on the southwestern shore of Iceland where some 4500 Americans are living. From this base the people of the capital receive free TV programs, enjoyed by all except the communists who are always protesting about "American propaganda".

We left Keflavik about two o'clock in the afternoon, and flew over the ice-cap of Greenland. It was a clear, sunshiny day, giving us a clear view of the ice-cap. This was an unforgettable sight, bringing to my mind the majesty and power of God. Then over rocky Labrador, the province of Quebec, along Lake Chaplain, and down the Hudson River to New York. It gave me a great desire to repeat this part of the trip and to visit Iceland in the near future, with a longer stay planned in this ancient Viking land.

--One afternoon over Greenland, the next afternoon at New York's World Fair, and the following afternoon with my brother and sisters in Buffalo, N.Y., made me realize the speed of present-day travel and the omnipotence of God Who has placed such great power in the fuel used in our modern planes.

* * *

After my visit to the five Scandinavian countries and seeing how their priests struggle to make ends meet financially, depending as they do on the stipends they receive for Masses, I have become a beggar for these priests, especially for Mass stipends for them. I beg you readers to send even two dollars a month to any of the Bishops of these countries to help them and their priests in their terrific task!

Ecumenism--Alive In Scandinavia

By ANNA BRADY (The Long Island Catholic)

One of the strongest impressions given by Catholic Churchmen in Scandinavia is that ecumenism is a living reality that touches the people as well as the religious leaders.

There is nothing ivory towerish about the concrete way in which congregations of Lutheran, Roman Catholic and other Churches are being encouraged to visit as a body a service in another Christian church.

It is understood that these visits are for the purpose of better knowledge of the faith and practice of those professing allegiance to a different Church. Already much misunderstanding and prejudice have been eliminated and a more truly Christian attitude developed.

One form that these better relations has taken is that of the collections from time to time in Lutheran churches to be given Catholics for their work with refugees and in Catholic churches for the philanthropic work of the Lutherans.

But on the whole the ecumenical movement in Scan-

dinavia is basically an intellectual one. It is carried on at different levels and by various means, but all have the same objective: to discover the truth regarding one another's religious beliefs.

In Finland, for example, we find young people encouraged to meet for discussions in which a non-Catholic may present a paper explaining his or her objection to some Catholic dogma, while a Catholic presents an explanation. Or the other way around. When something comes up which the young people cannot answer they are encouraged to go to their own pastors to discover exactly what their church actually teaches. The objective is not to win an argument but to make clear the what and the why of any given dogma or practice.

In Norway, Denmark and Sweden priests are being asked to come to secondary schools to explain what the Church actually teaches.

And in all Scandinavian countries a dialogue between

"PRAY FOR SCANDINAVIA"

Church leaders has developed to an impressive degree. While the ecumenical movement actually started prior to the pontificate of Pope John XXIII, its great impetus came as a result of his example, teachings and convocation of Vatican Council II.

It would be a mistake however to believe that all non-Catholics support the ecumenical movement. According to one of its strongest advocates among the Lutheran church leaders, this is not the case. Dr.

K.E. Skydsgaard, a Lutheran minister and professor of theology at the University of Copenhagen and an official observer at the Second Vatican Council, has been strongly criticized for his efforts to further ecumenism.

"Just before the first session of the council, however," professor Skydsgaard said in a special interview for The Long Island Catholic, "my most severe critic among the Lutheran clergy said to me: 'You are right. We must go ahead together with other Christians.'"

A Lone Apostle In Sweden's North

An Interview with REV. H. GRAUEL, translated by REV. JOHN SCHOBBERLE, O.M.I.

"I used to be a carpenter and cabinet-maker in my early life, a trade which I find comes in very handy in North Sweden! However, I decided to give this up to become a priest, and so, after six years' study at the College for the Propagation of the Faith in Rome, I was ordained in 1938 at the age of 35.

"I came to Sweden right after my ordination, and was first assigned to the large city parish in Göteborg (Gothenburg). Since 1950, however, I have been working alone here in North Sweden--for fourteen years!

"Even half a century ago the Jesuits had made an occasional visit from their parish center at Gävle to North Sweden. And in 1910 they built a little chapel at the small town of Sörforsa to serve the textile workers there, who had come, in the main, from what is now Czechoslovakia and Austria. For the greater part, however, these did not practice their religion, and, although most of their children received some instruction and First Communion, almost all fell away in later life. Only two of these early Catholic families now practice their religion.

"My parish district (more properly called Norrland) covers more than half of Sweden--around 90,000 square miles, with roughly one million inhabitants! When I arrived in 1950, we knew of only 90 Catholics in the whole of this vast territory--but on each trip out 'visiting the parish' I found others! The explanation is that it has been easier for me to search for Catholics with a car than for my predecessor at Sörforsa who had to travel by train.

"At present we know of about 400 Catholics in the whole district--and more are moving in. Unlike the homogeneous group at Sörforsa in the early years, these are of many nationalities--Poles, Dutch, French, English, German, Hungarian etc.--and they are scattered all over. In the last few years quite a number of Catholic intellectuals, teachers, doctors, dentists etc. have come with their families to settle in the district. There are also many young refugees who come here because of the government's open immigration policy.

"It is very difficult to find out which of these newly arrived immigrants are Catholics, for the only point asked by the authorities for their records is whether a person is a member of the Swedish State Church or not. But the priest can ask the Protestant Pastors, who are usually very polite and helpful, and are even pleased that the Catholic Pastor comes to call on them. I have met only one or two who did not understand.

"By the time I arrived in Norrland, we knew we would have to move from Sörforsa (which was too out of the way and had too few Catholics left), so we changed



St. Olof's Chapel, Sundsvall

the parish center to the industrial city of Sundsvall, 100 kilometers farther north along Sweden's east coast. Sundsvall, with 32,000 inhabitants, is not only a center of the important Swedish lumber industry but is also the cultural center of Norrland, and has quite a few Catholics. I said Mass there for the first four years in a rented room, but then a three-story frame house was bought, and my carpentry came in useful as I myself took out a wall and made the Parish Chapel (St. Olofs) out of two large rooms. I bought used pews from a Jewish synagogue and fitted them with kneelers, and the Chapel now holds 70 people! It was blessed by the bishop in 1954--ten years ago.

"As to the Catholics living in the other cities and in the countryside of Norrland, I make my parish trips in my Volkswagen and have managed to visit most of my Catholics two or three times a year--but some only once a year. Such trips usually last from three to six weeks each. In some places I say Mass for only one isolated Catholic, but my consolation is that I can give him or her some religious support. It is a cold climate up here--which creates a problem in winter, but the roads are good, and therefore nearly every place is accessible to my Volkswagen, in order to gather the people for Mass and instruction.

"For five days this last June (1964) Bishop Taylor accompanied me on a trip through Norrland in my little car. The Catholics were very impressed and honored by the Bishop's visits. One five-year-old boy

asked his mother, when he heard he was coming: "Mama, what is a bishop? Is it a man or an angel?" [Ed.: a man, but in this case a very fine one!] "The Bishop shared my experiences, eating in the VW instead of in restaurants, and even trying out my bed in the VW!" [Ed.: Father Grauel usually sleeps in the houses of Catholics along the way, but, when the distance to the next group of his scattered flock is too great to reach before nightfall, he is happy and satisfied to sleep in his car: He has taken out the right front seat and laid planks fore and aft on the floor, so that--with the addition of a sleeping bag--he has a bed in the car! He makes hot coffee and tea with a heater worked by the battery current!]

"Still, even with the faithful VW, it is very difficult, nearly impossible, to hold regular Catholic instructions, whether of Catholic children or of people wishing to become Catholics, in this immense district--with only one priest. And while I am on the road, the parish center in Sundsvall is neglected, for I cannot afford a housekeeper to answer the phone. Several times I have been away visiting the parish when one of my Catholics has died--and as I could not be reached, there was no priest to conduct the funeral.

"Then there are the young refugees mentioned above. They meet the local people and soon wish to get married, but often no priest is available so they marry in the Protestant church. (I am sorry to say that many of these young couples do not want to be married by a priest--even when both parties are Catholic.) And everyone knows that it is very difficult to bring up children in the Catholic Faith up here, with the isolation and the dearth of instruction. --To sound a happier and lighter note, someone once came up here to live and then wrote to the Pope asking if there was a priest in Norrland: After the matter had passed through various channels, the young fellow was surprised and overjoyed by a visit from the priest; so his letter helped! --And, all in all, the situation has improved from what it was a generation ago.

"But it is obvious that Norrland needs more priests--and the Bishop has promised to send them." [Ed.: Father John Schoeberle, O.M.I. is already working with Father Grauel at Sundsvall, and three additional Oblates are being sent to Sweden, two of whom are undoubtedly intended for the North.]



Father Grauel in his Volkswagen



Father Grauel says Mass en route for a single parishioner.

"The intention now is to establish further centers, for Sundsvall itself is near the southern border of the district. So it is planned that the first new establishment will be in the city of Luleå, 600 kilometers farther north, for there are several towns in that area with groups of Catholics who wish closer contact with the Church.

"Some of the non-Catholic population up here realize that the present overemphasis on materialistic things is not good, and that the State Church is too weak to counteract this. If they then make contact with the Catholic Church, many become interested. They find, however, that she demands a great deal of her members. Nevertheless, when they understand that it is not the priest or the Pope who asks these sacrifices of them, but God, a number of them do join the Catholic Church, even though I can give them so little regular instruction in the Faith. Many of them are or will be partners in mixed marriages, but in these cases at least the Catholic partner will be a devout one. --It is a sign of heroism to become a Catholic in Sweden, for the convert's relatives and friends will continue to live like pagans, while he or she has taken on difficult obligations. Therefore, although the number of those that join us is small, they are select, and we are proud and happy to have them!"

Kyrkoherde (Pastor) H. Grauel --- St Olofs kappel, Nybrogatan 37, Sundsvall, Sweden.

Bishop Taylor On Council Commission

Most Rev. John E. Taylor, O.M.I., the American Bishop of Stockholm, was elected last fall to the important Vatican Council Commission on the Discipline of the Sacraments. This Commission has jurisdiction over the question of mixed marriages, which has such importance in overwhelmingly Lutheran Scandinavia, and whose solution will have repercussions on the ecumenical movement there. At the time of his election Bishop Taylor was one of only seven American Bishops honored with a position on a Commission.

Norway's Lay Advisers

In the Catholic Diocese of Oslo, Norway, there is an active and official Lay Council which advises and assists the Bishop in whatever lies within its competence. This Council is made up of the heads of the various Catholic Action organizations, as well as other advisers who are experienced in various professional and technical fields.

"PLEASE TELL OTHERS ABOUT THIS WORK"

Greenland's First Permanent Catholic Chapel In 500 Years

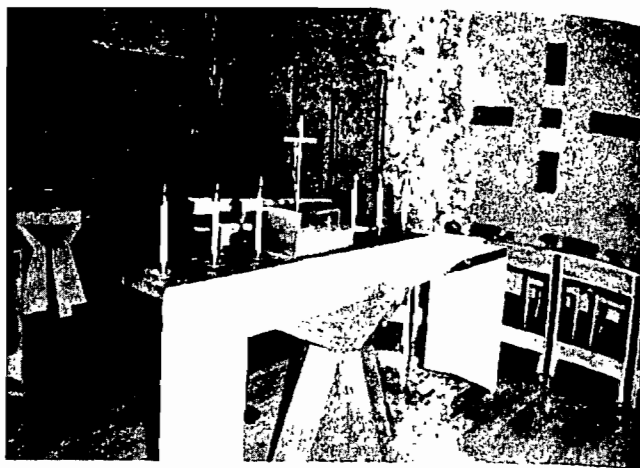
Dear St. Ansgar's Bulletin,

The "monastery" is now at long last completed. It's not really a monastery, of course. It's rather a rectory with a little chapel wing. The name is the architect's doing. It was just a practical designation for his own use while working on the blueprints. But the same name was used when bids were solicited from the local contractors in the town paper. It took hold in the public fancy, so now I live in a monastery, and that's that!

The new chapel was used for the first time on the feast of Pentecost, June 2 last year. (The rectory wasn't finished until September, but I moved in June anyway--out of the tent and right into the middle of the construction mess.) The Mass, Pentecost Day, was something of an historical event. Not because there were nine present at one time, nor even because almost half of them were non-Catholics, but because our chapel is the first permanent Catholic chapel in Greenland in over 500 years. You know, I imagine, that the first chapter of Greenland's European history covered a period of over 500 years beginning shortly before the year 1000 with the Norse colonization initiated by the fabulous but altogether historical Eric the Red. As in Europe, the medieval history of Greenland was closely interwoven with that of the Catholic Church. From the Norse times in Greenland we know of the existence of at least 23 churches including two monasteries (real monasteries!), a cathedral, and a series of resident bishops extending over a period of 250 years. (In the late summer of 1961 Greenland's very first church was discovered, and the following year the Danish National Museum started excavation. It was quite an experience taking part in the work. I've been invited again this summer, when we hope to finish the excavation of both the church and the cemetery.) As fascinating and varied as that whole 500 year period was, there's nothing left of it now except the silent witness of ruins.

Greenland's new monastery was three years in the planning and realization. There is so much construction work going on in Godthab, it was hard to get and keep workmen on the job. Then there were the delays caused by winter and the fact that everything has to be imported from Denmark. But now it's all finished--and paid for. Together with modest furnishings the whole thing ran to about \$45,000. A third of it came from the central office for the Society for the Propagation of the Faith in Rome, where Father (now Bishop) Taylor succeeded in making our needs known (he just had to show them a picture of the tent I was living in!) and came home with a "big, fat check" in his pocket. You can see those Propagation of the Faith collections get where they are supposed to go. The rest of the money was raised partly by collections, partly by salaries for work as chaplains at American bases in Germany and Greenland, but mostly through contributions, large and small, from our friends. And that's you.

Your "monastery" is situated high on a knoll in the northeast section of Godthab, Greenland's teeming capital of 4000. The view is magnificent in every direction:



majestic mountains to the north and east; to the south and west the sprawling town and beyond it the fjord pouring out through the islands to meet the Straits of David. The lines of the building are simple but modern--fitting in well with Godthab's new town planning. The rectory is large and roomy--capable of extending comfortable hospitality to guests and of providing for future needs (3 or 4 priests). There is an apartment on the ground floor for a housekeeper. The chapel, on the other hand, is small (30 to 35 persons), but that's sufficient for the time being, and it can easily be extended. We tried to design the chapel with a simplicity that both makes possible and expresses the Mass as an act of the community instead of a sacred drama enacted on a stage before an audience. The altar is on the same floor level as the congregation and surrounded by it on three sides. The priest faces the congregation, for he is a servant, whose services enable the faithful in unison to celebrate the sacrificial meal. The altar, built of heavy oak, is massive enough to connote sacred sacrifice, but it resembles a table in design, for the Mass is primarily a ritual meal, in which the sacrifice of the cross is made present.

The chapel isn't quite finished yet. The baptismal font is merely an experimental model made of masonry, and the bare cross behind the altar is only temporary, too. It will be replaced by a crucifix, or we may possibly just attach to it a figure of the risen and reigning Christ. The name of the chapel is "Christ the King". The wall behind the altar is white. Some day it could be decorated with a simple fresco, but we would rather wait until it can be a real work of art--both Catholic and Greenlandic in inspiration. The other walls are an indescribable (some say non-descript!) deep rose, which has given rise to varied opinions among those who are used to Denmark's white church interiors, but the Greenlanders think it's wonderful!

Please keep us in your prayers. God knows how we need them. And you may be sure you are remembered in ours. Christ bless you and love you.

Gratefully,

FATHER MIKE (Father Michael Wolfe, O.M.I.)
Box 51, Godthaab, Greenland

Greenland's Cultural And Spiritual Challenge

FATHER MICHAEL WOLFE, O.M.I. (Copenhagen to Greenland)

The mission in Greenland stands at the threshold of a new period. Completion of the chapel and rectory in Godthåb marked the end of the initial stage of pioneering and with it the first material worries of building--at least for a while. Material worries haven't disappeared, of course. There is still need of keeping the fire burning on cold winter nights (summer nights, too, for that matter), and the Fathers are finding out that the little 30 foot "Gardar" falls short of the requirements for a boat that has to plough its way through the ice floes and give year round service to a flock scattered along a thousand miles of not always inviting coast line. When not skipping the "Gardar" Father Killeen is still living in a canvas hut in Itivdæg, but at least Fathers Kons and Wolfe in Godthab now have a place to hang their parka hoods and a chapel large enough to accomodate the few parishioners of that town. It may be that Father Mike rather enjoyed his three years in a canvas hermitage, but he does admit it's nice living in a house whose walls don't flap in the breeze, wonderful having priestly companionship since Father Alex's arrival last December, and a sign of progress not having to say two Masses on Sunday for a congregation of seven. (The tent chapel only had room for five!) In other words, thanks to the many friends who helped there has been real material progress. With that the way is now open to greater concentration on the spiritual and cultural challenge of planting the Church in Greenland.

Five years have now gone by since Father Mike arrived in Greenland with knapsack and sleeping bag for the first time; almost three years since Father Tom joined him and began his rugged life, first serving the men at the radar stations atop the ice cap and then isolating himself in a little fishing village to learn Greenlandic in between battling sea and ice to serve the dispersed Catholics of Northern Greenland; six months since Father Alex landed in Godthab to take over the leadership of the baby mission. During these years we've tried--admittedly a bit sporadically--to keep you abreast of developments. Now that things are a bit more settled and there is time to take a breath, we would like to tell you something of the deeper issues at stake, the cultural and religious problems of pioneering.

Our purpose in Greenland is to make the spiritual riches of our Faith accessible to the people living there, because we are convinced that these values are of great and decisive importance to both individual and society--in Greenland as everywhere else. The fulfillment of that purpose presents a double challenge.

The first challenge is to adapt our Faith to Greenlandic culture. Though the essentials of Catholicism are and always will be the same the world over, the Church in Africa must be African, the Church in America American, and the Church in Greenland Greenlandic. People speak different languages in different places, think differently, act and react differently, eat differently, paint, dance and sing differently. Climate, history and many other things have created these cultural differences. The Faith, universal, catholic, must be planted in the native soil of each particular culture.

And if it is to take deep and lasting root it must adjust and adapt itself to the general life patterns in which alone it becomes understandable and practicable. It must be re-thought, re-expressed, re-implemented to suit local mentality, art, and social structures. Otherwise it will remain foreign, meaningless, ineffective. This is our first challenge in Greenland: to offer Greenlandic Catholicism to Greenlanders.

The adaptation of our Faith to a particular culture is never easy anywhere. It entails a sure grasp of what is essential to Catholicism, and it requires a thorough understanding of the culture in which these essentials are to be re-clothed. The present renewal in theology and biblical studies reflected in and being formed by the Second Vatican Council has uniquely lightened the task of distinguishing between essentials and non-essentials. But understanding the culture of Greenland has become all the harder in these last years.

Were Greenlanders still living as Eskimos, adaptation would still present difficulties, but it would hardly be as perplexing as it is in fact today. For Greenlandic culture itself is undergoing a period of adjustment and adaptation, and Greenlanders are no longer Eskimos either in blood nor behavior. They are a mixed race, a new race of Eskimo and Scandinavian blood. Their economy has shifted from the simple harpoon-to-mouth procedure of seal hunting to the complex process of industrial fishing--involving mechanization, routine, international trade, budgeting and long range planning. The Danish government is at the same time implementing a vast program of social and educational improvement. The Greenlander of today is being swept on in an accelerated evolution that is too fast for his capacities of adjustment and too slow for his desires. In any case the traditional way of life is undergoing radical alteration.

Life in Greenland is also full of contrasts. The verdant fjord regions of the south present sunny summer scenes of grazing sheep and cows munching lazily on the tall grass and dwarf willow. The north still sports fur clad kajak men hunting down the unsuspecting seal mid the ice floes, and dog teams racing over the frozen sea with their burdened sleds bouncing behind. Summer and winter, fishing boats ply their way between primitive outposts and rapidly growing towns, whose modern apartment houses, power plants, supermarkets and impressively equipped fish-freezing plants stand as milestones in a changed and ever changing Greenland.

Father Tom recently sailed "Gardar" back to Godthab, where Father Mike took her over for the summer of 1964 to visit the Catholics of the south and take part once again in an archeological expedition sent out by the Danish National Museum. Together for the first time, the three fathers found it interesting to compare notes. Father Tom's two years at the little fishing village of Itivdæg have given him a beginner's proficiency in the difficult Greenlandic language and a deepening insight into the thinking and behavior of the poorer "small town" Greenlander. Fathers Alex and Mike are mostly in contact with the "big town" mentality of Godthab (population 3500). It was obvious

that Greenlandic life today embraces a wide range of thought patterns and outlooks, not to mention vast differences in daily routine and living habits. The danger of generalization becomes apparent. The need for diversified experience and specialized knowledge--imperative.

The religious challenge of Greenland is just as demanding and even more delicate. Greenlanders are not pagans. On the contrary, they have a two hundred year old Christian tradition introduced in the early 18th century by a Norwegian Lutheran missionary, Hans Egede, who came to Greenland expecting to find the descendants of the Catholic Norsemen, whose fascinating story of settlement and survival in Greenland never disappeared from the Norwegian ports. Egede failed to find the Norsemen (they had vanished around the year 1500), but he began the evangelization of the Eskimos. Today almost all the Greenlanders are baptized members of the Danish state Church, which means that our task is not one of "converting" Greenland, but rather of establishing contact between two Christian churches and making the spiritual riches of our Catholic Faith understood and accessible. The task demands respectful understanding of the Christian heritage as it has been received through the Lutheran Church and a sincere discretion in unfolding what, from

our Catholic viewpoint, is the fullness of that same heritage.

On both counts, cultural and religious, the challenge will require time and patient labor. Father Tom will continue to live in close contact with the "proletariate" class. Father Mike is specializing in Greenland's history and archeology and in another year will be sent to Denmark and Norway for several years of study and research. Father Alex is delving into the complexities of the present day industrial evolution with its concomitant social problems. When Father Finn Lynge, a born Greenlander and convert, joins the team sometime before the end of this year, he will become the expert in the language and deepen his knowledge of Lutheran theology. An understanding of the past and an experienced insight into the present are important requirements for planning and implementing an effective adaptation of our Faith to a Greenland speeding into a changed future.

But at most we can only plant the seed. Growth is a thing of the spirit and is God's alone to give. Because He gives it in answer to prayer and sacrifice, the Oblates in Greenland are deeply indebted to their friends, without whose prayers and sacrifices the task would be fruitless. With them the challenge is hopeful and stimulating.

Report On Scandinavia

MOST REV. THEODOR SUHR O.S.B. BISHOP OF COPENHAGEN

(talk, delivered over *The Catholic Hour*)

Of the combined population of 20 million living in Finland, Norway, Sweden, Denmark and Iceland, only 70 thousand are Catholic. In other words, not even 1% of the people in these countries is Catholic, while Africa in comparison, estimates 9% of its population as Catholic. Of these 70 thousand Scandinavian Catholics, only 40 thousand are native born Scandinavians.

Yet the Scandinavian countries are former Catholic countries. It was relatively late that Christianity was introduced into the North. As far as Denmark was concerned, it occurred in 960, the year King Harold (Blaatand) was baptized. Sweden embraced the faith 62 years later, in 1022 when King Olaf the Scot became Christian. Norway followed in 1030, after King Olaf the Holy, who had been baptized in England, died in a battle fought to unite his country nationally and spiritually. A hundred years later it was Finland's turn to embrace Christianity. This happened during the reign of the Swedish King, Erik the Holy, who launched a crusade in 1155. However, it was already in the ninth century that the Benedictine monk, Ansgar, did praiseworthy work in trying to Christianize the North. Today his feast is celebrated by both Catholics and Protestants alike, and he is called the "Apostle of the North" by both groups.

The entire North was Catholic for approximately five hundred years, until the Reformation, when all the northern countries were lost to the Church. These five hundred years were a flourishing period for the North, both from a national as well as from a religious point of view. Each country had its own archdiocese and all the major religious orders were represented throughout the whole of Scandinavia. Art and science

flourished in the shadows of the great cathedrals and an impressive number of saints were added to the Church calendar. It was actually the golden age of northern culture. Catholicism had firmly established itself in northern culture and life. Due to this, the North has never forgotten its Catholic heritage. More than two thousand village churches of the Middle Ages grace the Scandinavian landscape and now serve as churches for Protestant functions. The Lutheran state church of today considers itself to be the logical heir to the remnants of the Catholic Middle Ages, and the faith and religious services of Scandinavian Lutheranism are strongly stamped by this Catholic heritage.

It was due mostly to political, rather than religious convictions that the Reformation could be carried out in Scandinavia. But the effects were so radical, that the Catholic Church was, literally speaking, completely wiped out. No Catholic priest could remain in any Scandinavian land, and severe punishment--sometimes even death--awaited those who dared convert to Catholicism. The only Catholics tolerated were foreign diplomats, artists, traders and soldiers. Catholicism was banished from Scandinavia and the few determined individuals whose conscience directed them to the Catholic faith were forced to go into exile in the southern countries in order to be able to profess their faith freely and openly.

These conditions persisted up until the middle of the last century. In 1849 religious liberty was proclaimed in Denmark, and in 1860 it was no longer a crime against the state for a person in Sweden to become Catholic. Prior to that time there had been only widely scattered congregations of foreign Catholics, and when the hour

of religious liberty came, the Church had to begin all over again. This is one of the reasons there are so few Catholics in Scandinavia after one hundred years.

In the beginning a convert to the Catholic faith faced a host of difficulties; he usually lost his position in business and was shunned by friends and often family. And though Catholicism could now finally be said to have rooted itself in the Scandinavian culture and life, it was not done without a hard struggle and countless personal sacrifices. Slowly, but steadily the Church has grown in the course of the past century. On Pentecost Sunday 1953 the Apostolic Vicariate of Denmark was raised to a diocese. Within a short time the Apostolic Vicariates of Norway, Sweden and Finland received the same distinction, while two new vicariates were created in Norway.

Today the clergy in Scandinavia numbers 260 priests --mostly religious--of whom 60 are native Scandinavians. Of the 1550 sisters working in the North, 193 are native vocations. These figures indicate that Catholicism is winning a firm foothold in Scandinavia.

Viewed in its entirety, modern Scandinavian Catholicism has gone through three stages: First it was a church for foreigners, it then became a foreign church, and now finally it is at the threshold of receiving its own citizenship in the Scandinavian countries. The development, however, was not equally rapid in the different countries. The Catholic Church in Finland, for example, is still a church of foreigners--only 600 of the 2500 Finnish Catholics are native born. In Sweden and Norway the Church is considered a foreign element. Only in Denmark with its 26 thousand Catholics is the Church becoming accepted as a Danish Catholic Church. There is consequently a great difference in the position of Catholicism in Denmark and in the other Scandinavian countries. In many respects the Church in Denmark is actually privileged when compared with conditions in the other northern lands. The majority of Catholics in Denmark are Danish born. A third of the clergy is Danish and 20 young men of Danish birth are preparing for the priesthood. Three of these seminarians are studying with the Oblate Fathers in the United States. In 1958 American Oblates undertook the establishment of a parish in the suburbs of Copenhagen. Three Oblates have also been sent to Greenland, which is part of the kingdom of Denmark, for the purpose of founding a Catholic mission.

Copenhagen with its 18 churches lends an air of Catholicism to the city. It is almost considered the Rome of the North by the Norwegian and Swedish Catholics. Small wonder then, that the spirit of Danish Catholicism pervades Scandinavian Catholicism. If it is to succeed in the other northern countries it will be from Denmark it must draw its inspiration and courage.

The Catholic Church is recognized by the state throughout the entire North. In Denmark the Catholic schools, which have about 5,000 children, are substantially supported by the state. This is not the case in the other parts of Scandinavia. Catholic literature is abundant in Denmark and Catholic authors such as Sigrud Undset and Johannes Jorgesen are today numbered among Scandinavia's classic writers. The Catholic press has also a much greater circulation and influence than the number of Catholics would lead one to expect.

Except for Catholics of foreign origin, the Catholic

Church in Scandinavia is a church of converts. The yearly number of conversions is indeed modest, roughly 300 a year for the whole of Scandinavia. These converts come predominantly from the middle class and academic groups found in all the larger cities. The cities are thus the strongholds of this highly intellectual Catholicism. In Sweden too, the majority of converts come from intellectual circles.

There are many reasons for the low number of converts. In Finland and Sweden conversion to Catholicism is practically considered as treason against the country and its historical past. In Denmark the strong anti-Catholic feeling that existed around the turn of the century has now almost disappeared, but there are still 400 years of deeply rooted prejudice and misunderstanding to overcome.

95 to 97% of the population in Scandinavia is Lutheran, but northern Lutheranism has lost its hold on the people. Inevitably the people have lapsed into materialism, religious indifference and even atheistic humanism. The vast majority of Scandinavians do still receive a valid baptism, but only the smallest percent practice their faith; the high standard of living has created a practical materialism and indifference toward any form of religion. These are baptized people and the fact of their baptism is just another reason why it is so difficult to think of northern Europe as a genuine mission field.

The Catholic Church must act on three fronts: It must first of all care for its minority of Catholics; it must make itself accepted by the Protestants; and it must at the same time endeavor to reach the overwhelming number of indifferent humanists it meets in daily life.

The Lutheran Christians must be met on an ecumenical basis. Up to 1961 there has been no ecumenical work among Catholics, that is to say, no ecumenical movement on a large-scale organized plan. The ecumenical efforts have thus far been limited to personal contacts between Catholics and Protestants. People visit each other, mix freely and exchange views. This type of ecumenical work is a type well suited to the individualistic mentality and temperament of Scandinavia. [Ed.: Since this talk was given, in 1961, greater efforts have been made by both sides.]

Humanism and religious indifference must be countered by Catholicism's positive viewpoint on culture which has a greater chance of being heard than that of Protestantism, since the latter's viewpoint tends to divorce religion and culture, faith and science.

Many prejudices and misunderstandings must necessarily be cleared away. But it will not be enough simply to remove the external obstacles; the greatest hindrance to conversions lies in the Scandinavian mentality, and the character peculiar to the northern races. Scandinavians are very subjective. One could certainly never say that they have an ingrained sense for objective values. On the contrary, a Scandinavian will tell you that everyone is happy in his own belief. During the last centuries, the subjective approach to Christianity has become greatly emphasized, at times even at the expense of the objective truths of Christianity, and this has left its imprint on Scandinavian mentality and made it difficult for Scandinavians to think in any other way. A certain degree of irrationalism

and a definite form of individualism has arisen and come to predominate. This is not easily overcome. Furthermore, Scandinavians are not disposed to make sacrifices, and conversion to Catholicism necessarily demands many sacrifices. The Catholic Church's teaching on marriage, and its moral teaching on sex are insurmountable obstacles to many possible conversions.

Scandinavian individualism is not, however, completely negative. In a certain way it has paved the way for the modern northern democracy with its inherent sense of justice for all and freedom of expression for every opinion. This basic tolerance could,--if it is stripped of its inborn tendency to indifference--give world Catholicism a broadmindedness, often lacking in other parts of the world. It could also foster a sense of integrity and a deep respect for the person of man, his freedom of speech and action. --The Catholic Church must not only tolerate the individual cultures and customs. It must allow itself to be enriched by the cultures it meets.

Scandinavian Catholics cannot free themselves from their subjectivity. When foreign Catholics visit the northern countries, they often complain about the lack of Scandinavian effort for an effective apostolate, and their lack of apostolic spirit. To foreigners it would seem that Scandinavian Catholics lack the willingness to sacrifice and to "push their product". This mode of behavior must be understood in light of what has been said. A Scandinavian feels rather than acts. He goes slowly and patiently about his task. His apostolate is very reserved, deeply respecting his fellowman's freedom. This sometimes exaggerated discretion is rooted in the Scandinavians' subjective outlook and subsequent reserve. Religion is not something a Scandinavian ordinarily discusses in public. Perhaps we Scandinavians should make a greater effort in this regard. We have to be a little more concrete in living the life of faith; we need a greater spirit of sacrifice, a readiness and a willingness to act. Here we have a great deal to learn from the American Catholics and their unselfish spirit of sacrifice.

The future of Catholicism in Scandinavia will naturally rise or fall depending upon the number of native born clergy. Except for Denmark, the percentage of native born priests is very low. Finland, for instance, has only two Finnish priests. But the Catholic layman also bears a responsibility for the future of Catholicism. Even though the small number of Catholics does not permit an ecumenical or liturgical movement of the same proportions as found in other countries, the Catholic lay apostolate in Scandinavia has achieved notable results, in practice as well as in theory. The layman's active participation in the Church's life and apostolate is actually the hope of the Church. This holds also for Denmark which is the "trail blazer" for everything Catholic in the North. For example, there is a well organized youth organization in Denmark. Well qualified laymen, under mandate of the bishop, carry out the work of religious instruction among the youth. Denmark's Catholic women's union arranges retreats, lectures and the like. Several other laymen have recently founded a Catholic library, named after the Danish convert and scientist, Niels Steensen. A Cath-

olic Scout program has existed for a long time and a union of young Catholic Workers has been added to the roster of Catholic organizations in recent years. In consideration of these groups plus the fact that many lay people teach catechism in the country's 36 Catholic schools, and work on the Catholic press, it can be readily seen that the Catholic layman plays an extremely important role in the life and apostolate of the Church in Denmark. A similar apostolate--to a lesser degree--also exists in the other northern countries.

Even in the lay apostolate the Scandinavian temperament is often in evidence. Zealous Catholics have greatly contributed to the number of conversions. But the organized and collective apostolate is not necessarily the type best suited to the Scandinavian mentality. The Scandinavians' inborn sense for anything democratic can also give the Catholic Church an added impulse to hasten a more democratic relationship between the layman and the hierarchy. Northern laymen meet their clergy on a more personal and more familiar basis, but this does not mean a denial of the dignity and authority of the bishops and priests.

What is then the outlook for Catholicism in Scandinavia? Yes, much will depend on the Church's ability to adjust to the Scandinavian mentality. Scandinavians deeply feel their national heritage; for four centuries the Gospel has been one with northern mind and culture. Is Catholicism today ready to continue this phenomenon? Protestantism created a "psalm" or hymn culture that inseparably belongs to the religious heritage of the North. Will Catholics show enough understanding to accept these hymns as an authentic expression of a life lived in the service of the Gospel? The fact that a definite Danish Catholicism is gaining foothold in Denmark may well be a prophetic sign.

It took a long time for the Catholic Church to be accepted again in Scandinavia and nothing would indicate that the immediate future will see a sudden increase in the number of conversions. But progress there has been, and progress there is! Undoubtedly progress would be more rapid, were it not for the economic difficulties every apostolic undertaking encounters. Scandinavian Catholicism is utterly unable to provide for itself economically. Without spiritual and economic support from Catholics abroad, the Church could not survive. It would simply be impossible to carry out its work without their help.

Much of the future still looks dark, but a light has been kindled--a light which long ago was able to "disperse the darkness". The future alone will tell if that light can penetrate and again become the guiding light of Scandinavia.

The Editor greatly appreciates our readers sending in news items and magazine articles about religious affairs in Scandinavia. Although not all of these can be used, because of lack of space, he hopes that they will continue to send these in to St. Ansgar's League, 40 W. 13 St., New York, N.Y. 10011.

We Hear From Sweden's Bishop Taylor

The world, moving in God's mysterious ways, once again has brought spring and light to Sweden. After the winter darkness of this land, part of which lies within the Arctic Circle, even this seems something of a miracle.

The Bishop of Stockholm is home again from a whirlwind visit to the United States. Since it was his first time back as bishop, there were celebrations around the country where he had worked as a priest before going to Scandinavia. Now, amid the demands of his workaday world, the bishop finds himself remembering all the wonderful people he met on his journey: for example, one woman, a Swedish convert from Oregon, read about the bishop's American visit and sent money saved from selling eggs to help the church continue its work in the land of her forefathers. After Mass in one of St. Paul's big churches, a little woman hesitantly approached the bishop and explained that although she had only a small pension, she would try to send something each month to support our efforts here.

One becomes accustomed to speed and rush in this jet age, but there are still feelings of amazement at its real realities. For example, on Tuesday evening of Holy Week, the bishop bid Msgr. George Casey adieu at the John F. Kennedy Airport in New York. On Holy Thursday morning he was consecrating the oils in the Cathedral (St. Erik's) in Stockholm. The Pontifical High Mass on Easter Sunday in the small cathedral was typical of the Catholic Church in Sweden. The celebrant, the bishop, is American; the archpriest (and rector of the cathedral) is German; the deacon, an Italian Franciscan; and the sub-deacon, a young German. At the Mass, it was announced that the next Mass would have a sermon in Italian; a later Mass, one in Hungarian; and an evening Mass with one in German. When people talk about the liturgy in the vernacular, Swedish Catholics wonder what language they are talking about.

But this is the present mission of the Church in Sweden. There are wonderful native Swedish Catholics scattered around the country. They have come into the Church at great sacrifice. The Swedes tend to be conformists; many of them look on the Catholic Church as completely foreign to the Swedish culture and mentality. One can hardly blame them for such an attitude when one realizes that almost three-fourths of the Catholics in Sweden are immigrants, families and individuals, attracted by the full employment that marks the Swedish economy.

The Catholic Church in Sweden is a Church almost without roots. The Reformation was 100% complete here, and it was unlawful until about a hundred years ago for a Swedish citizen to become a Catholic in Sweden. Thus it is that the vast majority of our Catholics of Swedish origin are converts. You know how for years we all tended to call one another names and to think the worse of those who were not of our religion. Fortunately this spirit is gradually dying out, but just as there has been much fear and distrust of Protestants in Catholic countries, so there has been this suspicion of Catholics in Sweden. This type of prejudice dies a slow death. But can you imagine what courage it takes for a Swede to come into the Catholic

Church? In almost every case it means that he or she is looked upon as being untrue to the Swedish traditions. It means one is looked upon as being a bit strange. You know how it goes. "Olle is a nice person, but he's gone off a bit half-cocked. He's become a Roman." Therefore you must pray hard and do all that you can to help these excellent Swedish Catholics to obtain priests, sisters, brothers, churches.

There are many beautiful pre-Reformation churches all over Sweden. But not one has remained in the hands of the Catholic Church. Here in Stockholm, the Venice of the North, a lovely city, where Lake Mälaren meets the Baltic, there are at present three Catholic churches. (The Oblate Fathers have rented a house out in the suburbs and have erected a chapel in the living room. This will be the fourth parish.) Of the three churches, one is cared for by the Jesuit Fathers. It is in the very heart of Stockholm. This is the oldest and most attractive of the three Catholic churches. Most people say that they find it difficult to find it. If you have the right directions, you will go down a very narrow street in the heart of the city. At one end the bulldozers have demolished the buildings, and steam-shovels (do they still use steam?) have dug huge holes to prepare for new, modern buildings. Down this narrow street you go until you come to number 24 on Norra Smedjegatan. The facade of the old building looks like any other. But you push open the door and find yourself in a corridor. Midway down the corridor on the right is another door. Once you have gone through this door, you find yourself in a church which is not unattractive--small but devotional. This is the best church we have in Stockholm. But think back to the bulldozers and shovels. The city has confiscated this property (with a certain amount of compensation) for other uses. This church, which has signified Catholicism in Stockholm for over a century, will soon be razed to the ground because of city planning.

Everything is being done to find a suitable piece of property in downtown Stockholm. If we lose our downtown church, it will mean a step backward for the Church. Please include this very important project in your prayers.

The second church in Stockholm is in the hands of the Dominicans. Some thirty years ago, they came to Stockholm from France to help in the work of the Apostolate. On Linnegatan they acquired an old apartment building. In this building they have made their monastery, and a mighty poor one it is. Some of the apartments they rent out in order to have a bit of income. Under the open courtyard they have built a small chapel. It is very simple; nevertheless, it is a cellar church in the lovely Venice of the North.

On the South side of Stockholm, the low rent district, is the cathedral. It is small and was built as a church, and served its purpose when the Catholics were few. A subway is nearby, as well as a new, wide street. The construction of these two latter has greatly weakened the structure of St. Erik's Cathedral. (It holds about 300 people--if they are not too large!) There are cracks in the wall, and the center aisle is on the bias. So, all in all, you can see why we are praying hard for new

churches in Stockholm, as well as in the rest of Sweden.

In a measure, it is in contrast to the material well-being of Sweden that the poverty of our beloved Church here is so striking. Ninety percent of our chapels and churches over the country are old buildings in slum quarters--and there are very few slums in Sweden--in rented halls, in basement rooms. (Since the Bishop of Stockholm is American, perhaps he may comment that some of our American Catholics here have found a new interest in supporting their church, not only with money but with a labor of love, involving such projects as carpentry, painting, making draperies, addressing newsletters--activities that make them more truly a part of the Church. But they are so few.)

Somehow, with God's help and yours, we must find a way to build a few decent chapels and churches in Sweden and provide the necessary priests and religious and lay workers to represent the Catholic Church here. Sometimes, our good Swedish Catholics tend to believe that we are more interested in foreign Catholics than in them. This is a misunderstanding of our aims. Our primary project is to take care of all Catholics here

to the best of our ability. But out of our knowledge of what happened in America, we know what will happen and is happening here: The children of the immigrants to Sweden are Swedish; they attend the beautiful Swedish schools and they share in all the material benefits of Swedish social welfare programs and in the Swedish culture. We do not want these youngsters to feel that the Catholic Church is foreign and poverty-stricken and strange. We want them to be proud that they may be Catholics and still be good Swedish citizens.

Thus, actually, our work here is directed primarily to the Catholic Church in Sweden and not to the immigrants, because in one generation they will all be Swedish, despite the Polish, Hungarian, Yugoslavian, Italian or Spanish names.

Your interest is a tremendous source of encouragement to the bishop, the priests, the sisters and the people here. You are in the prayers of all every day. May God give you every sort of consolation and all peace of heart for your friendship!

†JOHN E. TAYLOR, O.M.I., D.D.

Larger Quarters For Finland's Ecumenical Center

LUTHERAN BISHOPS ATTEND CATHOLIC DEDICATION

Dear Friends,

As reported by John T. Dwight in last year's "Bulletin", our Ecumenical Center at Rekola had outgrown its shell--both the chapel and the living quarters were too small, and also the growth of Helsinki's suburbs threatened imminently to spoil our property. Therefore, after some searching, in June of 1963 we bought 13,730 square meters of land on the edge of a large park about 16 miles west of Helsinki and only 4 miles from the main highway from there to Turku. We are 40 minutes by bus from Helsinki. Our new address is Ekumeeninen Kestus "Myllyjärvi", Pitkännitty, Finland.

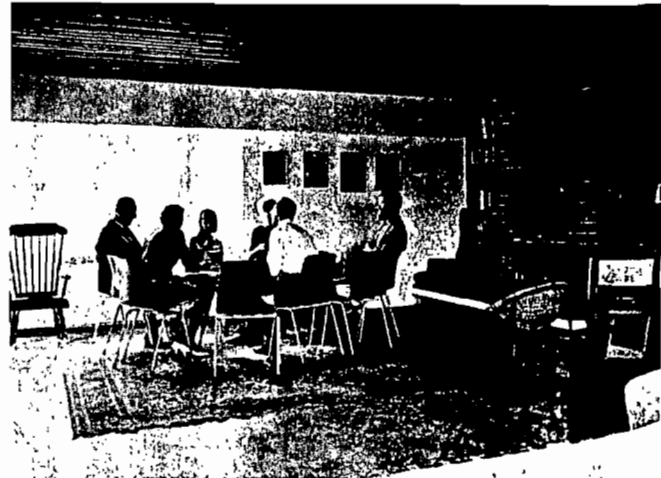
We could not have afforded to rebuild--except that all, high and low, who worked on the project were volunteers. For example: Klaus P. Scheid from Munich (who works at the office of the well-known Finnish architect E. Teräsvirta) drew the plans and designs, and A. Valkeaniemi was the Supervisor. So on Aug. 5, 1963, five Dutch members of the K.A.T. (Catholic Youth at Work) were enabled to start the actual labor. Two Austrians volunteered for October, November and December; and on Jan. 5, 1964, ten Köpplingesselen arrived from Germany, chosen from 150 volunteers!

So well did they all work that on Aug. 2 last (less than a year after the start) His Excellency G. de Vet, Bishop of Breda in Holland, blessed the new building, housing the Center; His Excellency G.P.B. Cobben, Bishop of Helsinki, dedicated the new Chapel; and the beautiful and impressive Liturgy of the Byzantine Rite was then concelebrated there by Fr. Robert de Caluwe, Fr. Theodor Rohner and their guest Fr. Vello Salo. Msgr. Paul M. Verschuren (who was consecrated our Co-adjutor bishop two weeks later) was present, and has been a frequent visitor.

At the Dedication and its Liturgy two Lutheran

Bishops were present--Bishop E. Gulin of Tampere and Bishop K.E. Forsell of Porvoo, both great friends of the Center. --It is probably the first time in the history of the Catholic Church in Scandinavia (it is certainly the first time in Finland) that Lutheran bishops have attended the dedication of a Catholic church! --In addition, about 450 people were present, and a 12 minute TV program made our debut known throughout Finland.

Our Aim is to provide a place where the atmosphere is such that ordinary Orthodox, Lutherans (and other Protestants) and Catholics--not just the experts--can meet together in a spirit of friendship, and talk easily about their problems--and about their difficulties concerning the others' religious positions!



Discussion group in new meeting room
(Father Robert at the right)

“SCANDINAVIA PLEADS FOR MASS STIPENDS”

others present, or if necessary by further study on the part of all) will bring understanding if not necessarily agreement.

For this same purpose we also publish six times a year a Finnish magazine--"Palava Pensas" (The Burning Bush)--which frequently contains articles by non-Catholics.

Among our other works, our school of Ikon-painting and Byzantine Art (started in 1962 at Rekola) will continue in "Myllyjärvi", and ten pupils have already joined for the '64-'65 session. The teachers are Fr. Robert de Caluwe and his pupil Miss Ulla Larola. Showing that their knowledge is not merely academic, the new Chapel's ikons, frescoes and ikonostasis were all painted by Fr. Robert and Miss Larola, with the assistance also of another of Fr. Robert's pupils, Paula Hietaranta!

[Editor: Father Robert also paints ikons and designs coats of arms "on commission" and teaches Dutch at the University of Helsinki and the History of Art and Finnish History at the "English School".]

Many visit the Center: groups of Lutheran priests from Finland and abroad; pastors with their youth groups; two large groups of students (77 and 37 strong) from the University of Paris (one lead by an 84-year-old Jesuit--Fr. Rouet de Journell).

We can also give retreats to small groups, and the Little Sisters (of Charles de Foucauld) were on retreat here this summer.

Finally, we are often invited to give lectures on ikons, art, history, or church problems, or are invited to take part in the discussion groups of students or parishes--all in an ecumenical spirit.

The official name of our center is (in Finnish) EKUMENINEN KESTUS "MYLLYJARVI" (or, in Swedish, EKUMENISKT CENTRUM "KVARNTRÄSK"). If any kind people are willing to help us pay the debts incurred by our new quarters, they can send the check or money order either to my bank account (R. de Caluwe, P.Y.P. Bank, Kestuskatu, Helsinki, Finland) or directly to me--
(REV.) ROBERT DE CALUWE, Pitkänitty, Finland

The Chapel's Ikonostasis

This aim is especially fostered by our Ecumenical Evenings, held once a week, where someone belonging to any of the persuasions--usually a layman--asks about something in another's religion on which he or she finds difficulty, in hopes that clarification (by the

The Diocese Of Oslo, Norway 1963-1964

According to the official Norwegian Bureau of Statistics, the entire Catholic population of Norway in 1960 numbered about 8,000 souls--hardly the number of many a U.S. parish. By far the greater number of these Catholics live in the Diocese of Oslo, which embraces most of Southern Norway.

Since last year's news report from Norway in "St. Ansgar's Bulletin", there have been a number of noteworthy events. Generally speaking it has been a year of growth and development for the Church. Even in this remote corner of European Christendom the impetus of reform from Vatican Council II has made itself felt and has opened new trends of thought and action to both clergy and laity. At no time since the Reformation has Catholicism been viewed with a more sincere and responsive interest by the Norwegian public. Most Catholics in this country accept this as a challenge and recognize their obligation.

I

There are several things to report that relate to the informative, apostolic and social activities of this diocese of Oslo. In the cities of Oslo and Bergen, Dominicans and Franciscans have information centers which year by year have increased in popularity, and to which increasing numbers of enquirers come. The Dominicans' "Katolsk Forum" in Oslo has, every Spring and Fall, a series of lectures of general religious and cultural interest with a bearing on the teaching and life of the Church. Non-Catholics form the majority of the audiences.

In Bergen the Franciscan Fathers have adopted the "open door" approach with an attractive reading room, a priest in constant attendance, and lectures and courses during the university terms. In both Oslo and Bergen this activity of a broader appeal to non-Catholics is followed up by more specifically catechetical courses

"PLEASE TELL OTHERS ABOUT THIS WORK"

which are well attended and have resulted in a number of conversions.

The Franciscan Fathers have also opened another "open door" information center: this time at Kristiansand S. Through this center many contacts have already been made with non-Catholics, and the work develops.

The Fathers responsible for these activities have not remained confined to this work but in addition they are often used as lecturers in schools, to various associations and at meetings of all kinds: they are particularly to be found as lecturers in students' unions. Last year, lectures were given on: The Vatican Council; Morris West's "The Shoes of the Fisherman"; Rolf Hochhuth's "The Deputy"; Ethics of Journalism; New Approaches to the Liturgy and the Bible; Sigrid Undset's Medieval Studies; Christian Art Today; Juvenile Delinquency and the Church; The Anglican Bishop of Woolwich's book "Honest to God"; and other subjects.

Considerable efforts have been made to offer a proper religious training to our Catholic youth. Both national and inter-Scandinavian camps during the winter and summer vacations have proved adequate for the spiritual care of the age group 14-22.

In Oslo the "Franciskushjelpen" (St. Francis Social Aid) offers many kinds of practical assistance to Catholics and Protestants alike in need of help. Through a system of voluntary service a priest, a doctor, a social worker and several lay persons are ready to help those in need. This Fall two new diocesan organizations will be formed in Oslo: a Catholic Seamen's Mission (Apostolatus Maris) and a central agency of Catholic social aid called "Caritas Norway".

Two already existing Catholic organizations continue to prove effective. 1) The "Katolsk Flyktningehjelp", which for years has supplied funds and workers for receiving, accomodating and integrating refugees, especially Poles and Hungarians, into the Norwegian community, has now given its attention to another task. This latest work is the collection of funds for refugees from Red China who are living under appalling social and sanitary conditions in Portuguese Macao. All this reveals a new trend in the mentality of Norwegian Catholics--the urge to give, even from their small resources, to others who have still less.

2) A group of young Norwegian Catholics, who quickly mixed in with volunteers from other denominations, and in collaboration with Abbe Pierre, have taken charge of a group of Scandinavian Social Workers and a band of more or less abandoned and illiterate children in the slums of Lima, Peru. A special Lenten collection in the Diocese of Oslo brought in some \$2,000. And "Norsk Utviklingshjelp" (Norwegian Aid to Underdeveloped Countries) recently granted \$20,000 towards a school in Lima for these abandoned children. Norwegian Catholic youth, acutely aware of its privileged position of living in Europe, has not confined itself to narrow denominational isolationism but is aware of its Christian responsibilities. There are definite reasons to consider this attitude as a happy development of their Christian mentality.

II

Ecumenism is barely in its beginnings in Norway. The dominating trend in Norwegian Protestantism is a staunchly revivalist Pietism that is reluctant to engage in conversations with other denominations in general and with Rome in particular.

But more than ever before, the Catholic Church is in the public eye in this country. The accession of Paul VI to the See of Peter was followed and commented upon without bias, sometimes even with sympathy, and in most quarters with genuine interest. The sessions of the Vatican Council, the Holy Father's pilgrimage to the Holy Land and, more recently, his first encyclical letter have in general been regarded as events that will have a great bearing on the future. In the greater part of the Oslo Press, the provincial Press and the State-run Radio and Television, competent Catholic comment is invited and welcomed to a large and generous extent. In the secondary schools, though they are in principle Lutheran, Catholic priests have been invited in recent years to give occasional lectures on Catholicism and to answer questions from both pupils and masters alike.

During the second session of the Vatican Council Bishop Gran was appointed to Cardinal Bea's Secretariate of Christian Unity as one of its 30 members. Bishop Gran has given Father Finn D. Thorn, O.P., the task of setting up a similar secretariate in the Diocese of Oslo.

In the past year a group of Dominicans in Oslo have met monthly with a small, but highly representative group of Lutheran theologians. The discussions have been on matters of Faith and practice. These meetings are imbued with a friendly and open-minded spirit. They are of value to both parties and are likely to continue.

The consecration of the Lutheran bishop of Hamar in the Protestant Cathedral of Oslo last Spring revealed to the general Norwegian public, in a somewhat dramatic way, the ecumenical problem as it affects one well-known family. Present at the consecration of the Bishop, the Reverend Alex Johnson, were not only his brother, a Lutheran Minister, but also his two sisters. These sisters are both Catholics and one of them is a Dominican cloistered nun!

In the Protestant and secular Press, comment upon the second session of the Vatican Council has been fair. A Norwegian Dominican, Father Erik Gunnes, served as a Press secretary in Rome during this session and relayed information directly and also through a Catholic news service that has been set up in Stockholm and Copenhagen.

Distinguished Catholic visitors made a good impression on Norway: Professor J.M. Cameron, of the University of Leeds, lectured to the Students' Union of Oslo on "Catholicism, Socialism and the Cold War"; Father Dominique Pire was here cementing his cordial relations with the Nobel Committee which in 1958 awarded him the Nobel Prize of Peace, and he took the opportunity to recruit Norwegian youngsters for his "University of Peace" in Belgium; and Abbe Pierre was here giving "pep-talks" to the small but efficient groups of young friends who support his work for the disinherited in Peru.

Above all, the increasing visits of Norwegians to Catholic European countries--to France, Italy and Spain--confront them with the presence and relevance of the Catholic Church in Europe: and they are usually favorably impressed. These impressions are sometimes followed up by reading. In the past year great popular hits have been "The Devil's Advocate" and "The Shoes of the Fisherman", both by Morris West, and Alden Hatch's biography of the late Pope John. For the more sophisticated there are the works of Father Teilhard

'JOIN ST. ANSGAR'S LEAGUE'

de Jardin. There also seems to be a revival of interest in that great convert Sigrid Undset whose novels and historical essays are being widely re-published.

III

Regarding the inner activity and development of the Church in Norway, a few facts and dates should be given:

Our publications are still too scarce, though a larger turn-out of printed matter is under preparation. A new translation of the New Testament, which has for years been the work of Father Erik Gunnes, is now finished, and it is hoped that it will be published next year.

The religious orders have been particularly active in the past year:

The Franciscans, after many obstacles and delays, are at last ready to build their new church and priory in Oslo. It will be beautifully situated on a hill overlooking the Norwegian capital. The plan of the new St. Hallvard's Church employs the very latest in modern design and architecture.

In January this year some 25 Dominican Fathers who work in the Scandinavian countries assembled together for a session of work and study under the direction of Father A.M. Liege, O.P., the French expert on the Council.

Of special interest to American readers, Father Thoralf Norheim, O.P., a well-known Norwegian concert pianist, toured the United States for the third time, giving a great number of concerts to raise funds for the new priory which the Dominican Fathers are in the course of building in Oslo.

The Dominican Sisters, at Lunden Convent, have completed a new chapel and guest wing. Thus a new milestone has been reached in Norway's only contem-

plative house, in which there are already three Norwegian vocations.

At Lilleström the Sisters of St. Elizabeth have recently completed a new convent and kindergarten. The buildings are well planned and usefully modern in every sense. This work is the culmination of years of sacrifice and labor.

In January the Sisters of St. Joseph, who run several big hospitals in this country, inaugurated a new and well-equipped nurses' training school in Oslo. In 1965 these Sisters will celebrate the centenary of their coming to Norway.

At Sarpsborg (in the parish of Frederikstad) a new mission chapel has been opened in a redesigned house. And at Arendal the parochial school has been enlarged.

This Spring the diocese acquired, at a reasonable price, a property situated on the Western side of Oslo Fjord. It is planned that this will be a center for retreats and summer camps for Norwegian Catholics.

In Bergen, a Norwegian secular priest, Father Edvard Vogt, who has a Roman degree and who specializes in Sociology, holds a teaching post at the University of Bergen and has laid the foundations of an Institute of Sociological Research.

After spending some time in Oslo learning Norwegian, Father Alan Littlewood, a young priest from the English Diocese of Southwark, has been appointed curate at St. Paul's Church in Bergen.

Bishop Gran has been visiting Southern Norway to become acquainted with the parishes of that area; and during the past summer he paid a visit to the United States.

An early, and most appreciated result of these relations with the United States was the arrival of a young secular priest, Father Olav I. Waring, to work in the Diocese of Oslo. Father Waring, from Flushing, New York, has recently been appointed a curate at St. Olav's Cathedral, Oslo.

Two seminarians are studying in the U.S.A. for the Diocese of Oslo--at Holy Apostles' Seminary, Cromwell, Connecticut. One is Norwegian, the other is of Norwegian descent on his mother's side.

In the Fall of 1963 the Scandinavian Bishops were received in audience by Pope Paul VI. In their joint pastoral letter of Lent, 1964, they told of the encouragement they had received at this audience.

March 19, 1964, was the 75th birthday of Bishop Jacques Mangers. The celebration was postponed, however, until September 3rd, when it was possible for all the priests of the diocese--at the end of their retreat--to express their appreciation of his many years of labor and service for the Church in Norway. On this occasion, with special permission from Rome, Bishop Mangers concelebrated Mass with 20 of his priests. This Concelebration was a great experience, both for those who participated and for those in the congregation. Most of the latter (many of whom were priests) went to Holy Communion at this Mass.

On September 6, 1964, Father Gustav Gorissen, who had served as pastor of St. Paul's in Bergen since 1939, took up the office of Vicar General of the Diocese of Oslo, a position which grows in importance with the growth of a diocese. We hope that the readers of "St. Ansgar's Bulletin" will continue their much appreciated prayers and help in order that we may continue to grow!

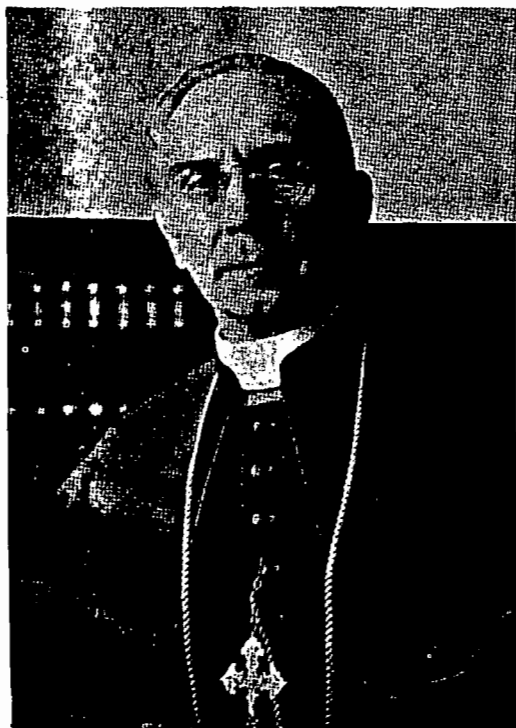
MOST REV. JOHN W. GRAN, O.C.S.O./
REV. H. RIEBER-MOHN, O.P.



Oslo Cathedral (St. Olav's Shrine at right)

30 Years A Bishop In Finland

From an Interview by ANNA BRADY (*The Long Island Catholic*)



"If a priest is not adapted to conditions here, it is better for him to leave for not every one is suited for this work."

This is how Bishop G.P.B. Cobben, S.C.J., Bishop of Helsinki, emphasized the special character of the Catholic Church's work in his diocese which includes all of Finland's 131,500 square miles.

He should know. He celebrated his 40th anniversary as a priest and 30th as a bishop this past March. With the exception of some six months immediately after ordination, his entire priestly life has been in Finland.

This was by his own choice. He volunteered to go to Finland when he learned a priest was needed for what was then a very difficult post. His provincial, (the bishop, a Dutchman, belongs to the French-founded Sacred Heart of Jesus Congregation) was frankly not pleased. He wanted the young priest to go on for higher studies. Also he felt a serious illness had made Father Cobben unfit for the rigors of life in Finland. "You can't possibly live there," the provincial said. "You'll never be sent."

But Father Cobben's travel orders from his Father General were already on the way. Today the bishop gives no evidence that he has ever regretted his choice. He also makes no secret of the fact that his life has not always been easy.

For one thing, just a month before he had been ordained 10 years he was consecrated Bishop of Finland, the second Catholic bishop there following the reformation. This was in 1934. Conditions had improved somewhat since his arrival in 1924 although the govern-

ment was inclined to be suspicious of any one connected with the Catholic Church, even though Finland was, and still is, the only Scandinavian country with diplomatic relations with the Vatican.

After Finland won her independence from Russia in 1917, The Holy See was among the first to recognize its new government and diplomatic relations were established. But the old hostile attitude did not die at once.

Today the situation has changed. For example, when he first arrived in Finland in 1924 Father Cobben was granted a visa good for only a few days. He would then get it renewed for another few days. Gradually the time was extended by weeks, then months and finally years.

The attitude of the Finnish people underwent a great change following World War II. It began, the Bishop said, with Pope Pius XII's condemnation of the Soviet invasion of Finland in 1939 as "an injustice". Then, later, when the Russians accused the Finns of under-feeding and so killing Russian prisoners-of-war, declarations by Vatican authorities, based on its relief services' investigations, denied the charge. The prisoners-of-war were receiving the same rations as their counterparts in the Finnish Army which was all it was possible for the Finns to do, the Vatican pointed out. Naturally, this public defense of their integrity increased good will towards the Church.

But it was Pope John XXIII who really won the Finns' heart. "I was amazed by their interest and their sincere sorrow at his death," the bishop commented. "The numbers who attended the two memorial Masses for him and who came to sign the register was overwhelming."

(It is customary in Europe for people to express sympathy at the time of a death by signing a book provided for this purpose. When the head of a State dies such a book is made available in all his country's diplomatic posts. When the pope dies in addition to the book at all nunciatures and apostolic delegations, European bishops also provide a book for signatures).

"Today," the Bishop added, "relations with the government are excellent."

"Does this mean," he was asked, "That the prospects for conversions are also excellent?"

"It is not a question of conversions," Bishop Cobben replied. "Our work here is not proselytising but rather one of information and clarification, and of ecumenism."

"The ecumenical movement and spirit are just in the beginning stage," the bishop added, "as I tell those who ask me what I think of the unity of Churches."

"Our concern is to foster the movement and develop the spirit through the elimination of misconceptions and promotion of better mutual understanding. As for when and how unity will be achieved, God alone knows."

This acceptance of a task without asking to see the fruits of the labor involved is possibly one of Bishop Cobben's greatest assets.

His understanding of the human needs of his priests is another.

He had five priests in his diocese when he became bishop. Today he has 20. If all Catholics in Finland were in one location, this would be more than enough for there are only 2,500 known Roman Catholics in all Finland.

About half this number belong to some 600 native Finn families. All the others are foreigners of many nationalities. Some 50 per cent live in and around Helsinki. The other 50 per cent are widely scattered throughout the country. This means that parishes are enormous territorially, requiring days and sometimes weeks for the priest to cover.

The inevitable loneliness and difficulty of a priest's life under these circumstances are hard for a city

dweller to appreciate. But the bishop knows from personal experience. In so far as it is possible, he always has two priests working together. At least there is then someone to welcome the priest back when he returns from a visitation to his scattered parish.

But this is not why the bishop said that the work in Finland is not for every priest. It is because "here you must find your own way. In a normal city parish, for example, a priest's work is there waiting for him--it is a question of trying to get everything done. But in Finland," the Bishop continued, "this is not the case. The Finns are wonderful friends once you are accepted, but each one must find his own way into their hearts."

Progress In Relocating St. Eugenia's

Dear Friends of St. Ansgar's,

In the accompanying illustration you see a very simple model or "mock-up" of a city block on the park called Kungträdsgården in Stockholm, showing very roughly how things will look after our new church and its accompanying buildings have been put up there. (Our buildings are the ones in the center, and are outlined for your convenience with a dark line.) We show all this from the back, for our architect has not yet finished designing the important front aspect of our buildings. Kungträdsgården, then, is away from you--on the far side of the block--as you look at the picture.

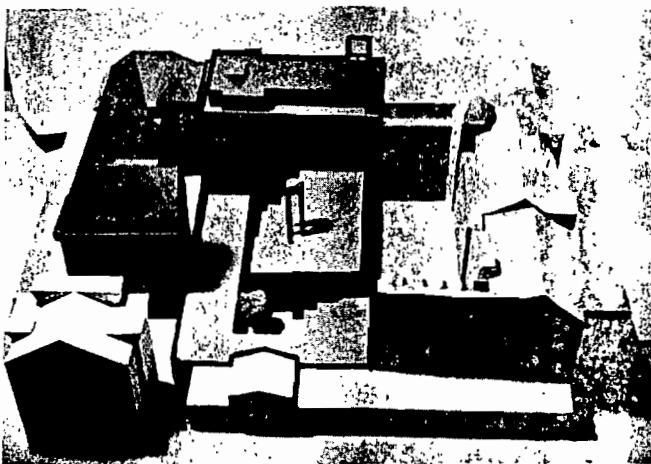
The higher edifice with all the windows (away from you, on Kungträdsgården) will be the office building--because of which we shall (we hope) be able to get a \$800,000 loan toward our building project! The office rents will pay interest and principal on the loan, and will help us with the upkeep of the church and parish. A small part of this building, however, will serve as our parish priests' living quarters.

In the middle of our property you see the church. It will extend under one side of the office building so that it will face out on Kungträdsgården. (The four-columned tower, which you see, will arise directly over the Altar of the Blessed Sacrament.) The lower range of buildings extending around the courtyard will be the parish center.

Our neighbors, counting clockwise around the block, will be the Stockholm Synagogue and a bank, to the left, and, to the right, the head offices of the State liquor monopoly, while, directly in front of you, a low building houses the famous old restaurant--Berns Salonger (scene of Strindberg's "The Red Room"). A little further off (and so, out of the picture) would be the Grand Hotel and National Museum to the left, and NK (Stockholm's largest department store) to the right.

Several weeks ago the head financial authority at City Hall signed the necessary papers, so that the site on Kungträdsgården will be ours. We now await the approval of the Municipal Council--assured except for one or two details of the front aspect of our buildings. --Then we'll have until the Spring of 1968 to tear down the present buildings there and build our own, for we shall not have to move from the old site till then.

Right now we are making soundings for the foundations at the new site--and have found 60 feet of really sick ground! We shall have to underpin our buildings,



at a cost of about \$100,000!

As to finances, the German bishops have helped us with a very big donation of nearly \$900,000. Our parish funds and our building drive to date total about \$200,000. Stockholm municipality's payment (for expropriating our old site and buildings for its municipal development program) will be about \$400,000. And, as said above, we count on a loan of about \$800,000, based on the new office building.

That leaves \$700,000 still to be found. I hope that a large part of this will come from the United States. Our own very few Catholics here are really enthusiastic for this great project. Compared to the present hidden site of St. Eugenia's, they understand and appreciate the idea of having a Catholic Church and Information Center really visible in the very center of Sweden's capital--a help, through generations to come, for people to find their way to our Church. This aim inspires them to real sacrifices. But they are not overly blessed with this world's goods. Therefore I trust very much in the interest and generosity of you people of St. Ansgar's League and of those who read "St. Ansgar's Bulletin". (Our parish will make a practice of sending a handsome personal Certificate of Gratitude to one whom it considers to have given really substantial help to this Catholic building project in Stockholm's center.)

Sincerely in our Lord,

(VERY REV.) PETER HORNUNG, S.J.,
S:ta Eugenia kyrka (St. Eugenia's Church), Norra
Smedjegatan 22, Stockholm C, Sweden.

'PLEASE TELL OTHERS ABOUT THIS WORK'

ARCHBISHOP HEIM'S ROLE

From an Interview by ANNA BRADY (*The Long Island Catholic*)

The Apostolic Delegate to Scandinavia is Archbishop Bruno Heim who is the second prelate to serve in this capacity since the Reformation. His office and home are in a residential area just north of Vedbaek, about 12 miles from Copenhagen on the road to Elsinor.

The archbishop is very definite in his desire to make clear exactly what his function is.

"The work of the Apostolic Delegate here is to help the bishops and priests of Scandinavia to demonstrate what the Catholic Church really is,"

"We are not here to try and convert the faithful Protestants. But we are here to try to help those others who are seeking for something, to help the many who have found that rich materialism doesn't give an answer to the problems of life."

"It isn't a question of trying to force anything or anybody, but rather to testify to what the Church teaches because there are many who don't know and who believe many things about Catholicism that are completely contrary to the truth.

"In other words," Swiss born Archbishop Heim emphasized, "we are not seeking to proselytize but only to let people know the Church and its teaching.

"Every religious decision including conversion, "the archbishop spoke slowly to be sure he would be quoted correctly: "has no value before God and a man's conscience if it is not based on complete interior freedom."

He also emphasized that he "is satisfied with our (the Church's) relations with the authorities." There is complete religious freedom in all three countries since Norway dropped its ban against Jesuits in 1956, he said.

Archbishop Heim came to Copenhagen on May 13, 1961 as Charge d'Affairs following an illness suffered by the then Apostolic Delegate, Archbishop Martin Lucas.

The choice of Archbishop Heim to succeed him was a happy one. As Monsignor Heim he had spent five years with Pope John XXIII when he was nuncio in Paris and there was a close personal friendship between them. "He visited my family in Switzerland and I went with him to Sotto del Monte where I knew his parents," the archbishop said.

The friendship and the visits continued after Pope John was made Cardinal Patriarch of Venice and Monsignor Heim continued in the Vatican diplomatic service in the nunciatures in Vienna and Bonn.

Archbishop Heim was wearing an interestingly designed pectoral cross. It was a gift from Pope John, he said, who, shortly before his death sent him a message "with all good wishes from the heart he knows."

Pope John undoubtedly also knew the heart of the man whom he had chosen to fill what Archbishop Heim described as a "pioneer post where it is necessary to find the means to make the Church known and understood."

The three great problems facing the Church, Archbishop Heim explained, are: lack of priests, the enormous areas where there are no churches and the multilingual thousands of Catholics, mostly refugees, who now live in the Scandinavian countries.

AN INTERVIEW WITH A COUNCIL OBSERVER DENMARK'S DR. K. E. SKYDSGAARD

ANNA BRADY (*The Long Island Catholic*)

The interview was delightfully informal. It took place in the professor's charming apartment on the top floor of an old building overlooking part of the University of Copenhagen. A short distance down the street is the church at which he conducts services twice a month. This has made his life as professor at the university for the past 20 years a satisfying one which would not have been the case if he had not had the possibility of carrying on an active ministry in his Church, he said.

Professor Skydsgaard expressed high regard for the way in which the observers were treated at the council and of the selfless devotion of Father Thomas Stransky, C.S.P. and the others for the Promotion of Christian Unity. He spoke with sorrow of the death of Father Gustav Weigel, S.J. and with enthusiasm of the impression made by Augustine Cardinal Bea, S.J. during his visit to Copenhagen last year.

The Professor cherishes the memory of his meeting with Pope John XXIII during an audience for the observers and spoke with sympathetic understanding of the difficulties facing Pope Paul VI pending the conclusion of the council.

When he is asked about Church unity, Professor Skydsgaard says he replies that his concern is what his own Church is doing and how it is measuring up to the needs of its people. He is not looking to doctrinal agreement but rather to a mutual understanding which will end the isolation between Christian churches.

"Today we are aware that we must live with one another and also that we cannot live without one another. The ecumenical movement has opened our eyes to others and impressed upon our hearts anew the pain of the divided state of Christendom," the Professor added.

He is often asked to speak about Vatican Council II, he said, and he has made it a practice to tell his audiences at the conclusion of his talk: "Now it is up to you to make your own ecumenical councils at the local level." In this way he believes the ecumenical movement will be strengthened through the increase of knowledge and understanding.

Professor Skydsgaard takes exception to the usual figure given regarding Lutheran church attendance in Denmark. As in other Scandinavian countries where membership in the Lutheran Church ranges from 96 to 98 per cent, the number of church goers (outside of baptism, confirmation, marriage and burial) is usually rated at 2 per cent.

In Denmark, the Professor said, a more accurate figure would be between 5 and 6 per cent even though only 2 per cent go every Sunday. "Sunday church going is not obligatory in the Lutheran Church, so it is not the same 2 per cent who go every Sunday," he pointed out.

Asked about the overall moral situation in Denmark about which so much publicity has been given abroad, Professor Skydsgaard said he is convinced that the people as a whole are very moral. With regard to the problem of sex morality, he said there was no question but that this is a very real problem but probably no

more so than in other countries. The teaching of sex by television has not become established in Denmark, he said.

Professor Skysgaard said that there is need for some teaching regarding sex and he is convinced that this will be worked out to conform with moral principles. He said that what has happened is re-action against Victorian prudery but he is convinced that only a small segment of the population is affected and that pre-marital relations are not the norm as is reported abroad. This is one of the problems which the Chris-

tian community as such needs to face together.

He is concerned, as are all religious leaders, about the over all de-Christianization that has made itself felt throughout the world. And he is convinced that the development of the ecumenical movement is the way to stem this tide.

Professor Skydsgaard speaks with special authority for he is and has been for years, the director of research of the Special Commission on Inter-Confessional Research of the Lutheran World Federation, now located in Strasbourg.

Co-Adjutor Bishop Verschuren Consecrated In Helsinki

Amidst great pomp and rejoicing, and in the presence of a large assembly of clergy from Finland and abroad, the third post-Reformation Catholic Bishop in Finland, Most Rev. Paul Michael Verschuren, S.C.J., J.C.D., was consecrated on August 16, 1964. The rite took place in the Cathedral of St. Henry in Helsinki. Msgr. Verschuren was designated by His Holiness, Paul VI, as the Titular Bishop of Aquae Serenses and the eventual successor to Bishop William P.B. Cobben to the see of Helsinki, with the title of Co-adjutor Bishop with Right of Succession.

The consecrating Bishop was His Excellency, Bishop Cobben, and the co-consecrators were Bishop G. de Vet from the diocese of Breda, Holland, and the Ordinary of Helsinki's neighboring see, Stockholm, Sweden, the American born Bishop John E. Taylor, O.M.I.

Representatives of the northern countries present for the occasion were Co-adjutor Bishop Gran from Oslo, Norway, and Bishop J. R  th, Vicar Apostolic in Trondheim (Central Norway). The Apostolic Delegate for Scandinavia, Archbishop Bruno B. Heim, and Bishop Theodore Suhr of Copenhagen, Denmark, were prevented by illness from attending. Foreign visitors came from as far away as England, Holland, and Rome. The Priests of the Sacred Heart, to which Society the new Bishop belongs, were represented by their Superior General, Very Rev. Joseph de Palma, and by Father G. Raajmakers, Secretary General of the Congregation. The parents of the newly consecrated, his reverend brother Wim Verschuren, and other members of his family participated in the celebration.

The beautifully decorated, century-old Cathedral was crowded to the very last place as the Bishops and Reverend Clergy entered in procession and took their places in the sanctuary, from whence they joined the choir in singing hymns and Gregorian chant.

The ceremony opened with the reading of Pope Paul's letter of appointment. The Consecration rite took about three hours, and near the end of the liturgy, Bishop Cobben explained in both Finnish and Swedish (Finland's two languages) the work of a bishop and his significance and importance in the life of the faithful. While the choir and clergy were chanting the Te Deum, the newly consecrated stood before the altar and conferred his first blessing upon the congregation. The memorable ceremonies closed with the kiss of peace and the fervent wish "ad multos annos"--unto length of years!

After the Mass the members of the parish and friends of the new Bishop had an opportunity of greeting him personally in the parish hall.

Bishop Verschuren was born on Mar. 26, 1925, in Breda, Holland, (where his parents still reside) and made his classical studies at the Apostolic School in Bergen op Zoom. In 1943 he entered the Novitiate of the Priests of the Sacred Heart, and made his first vows on Sept. 8, 1944. At their Major Seminary in Liesbosch, and later in Nijmegen, he studied philosophy and theology and on Mar. 19, 1950 was ordained priest. The young priest continued his studies and received the Licentiate in Theology at the Angelicum in Rome in 1951. In 1954 he graduated Magna Cum Laude from the Papal University of the Lateran as Doctor of Canon Law.

He now spent some years in England, teaching Biblical Studies in his Congregation's seminary there, and was Novice Master in their English novitiate for two years.

The following year he spent in Holland, teaching Moral Theology at the Seminary in Nijmegen and studying Civil Law at the Catholic University there. After receiving his Licentiate in Civil Law (in 1960) he taught Canon Law at the Seminary in Liesbosch, simultaneously caring for the spiritual wants of the Italian and Spanish workers in the Labor Center in Breda.

From 1961-1964 he was Rector of "Leone Dehon", the international seminary of the Priests of the Sacred Heart in Rome.

Bishop Verschuren arrived in Finland on July 18, 1964, and immediately set himself to the task of learning Finnish. Finland had seen him previously during the summer of 1960 when he conducted the annual retreats for the Sisters working there. In addition to his mother tongue, Bishop Verschuren has complete command of French, German, English and Italian.

It is interesting to note that the new Bishop is using the mitre and crosier of our deceased Bishop Buckx, who was Finland's first post-Reformation Catholic Bishop (1921-1934). He also was consecrated in St. Henry's Cathedral--forty-one years ago, on Aug. 15, 1923.

It is our sincere hope that the new shepherd will have a long and fruitful episcopacy.

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

"Our Paul" To Build A Copenhagen Church *

Dear Members of St. Ansgar's League,

Your Editor has kindly asked me to write about my new assignment: Since October, 1963, I've been made responsible for building a church and gathering a congregation in one of the northern Copenhagen suburbs--Søborg. In the new parish there are some 200 Catholics, according to the files--but according to Sunday practice I believe there are about 120. The existing chapel (Sct. Mikael's) seats some 35, and some 50 or 60 show up regularly every Sunday. But then there is an equally large group of "fideles worshipping in other high places", i.e. their old churches where they used to go before St. Mikael's was opened. I cannot blame them--at least not as harshly as the prophets of old used to! I must learn to preach so well that they will start coming here, I suppose!

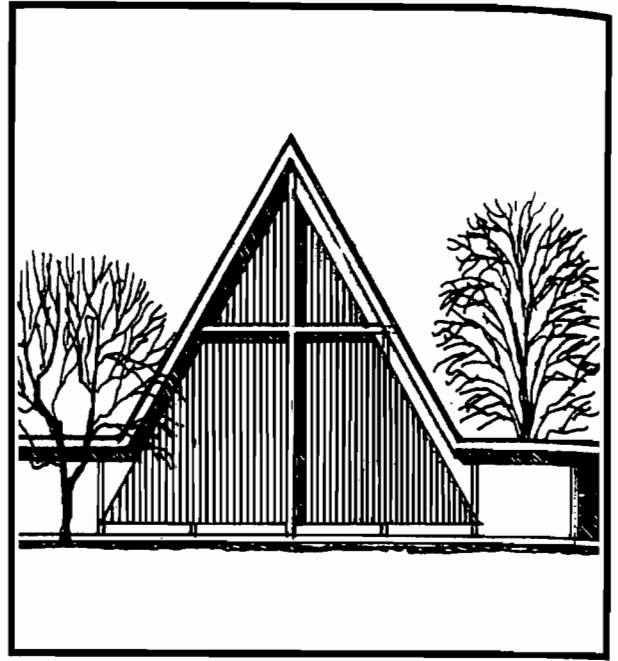
The present chapel and an adjoining house have been put in order by the younger people of the parish. They have made a very fine job of it, and the chapel looks so nice that I shall probably be sorry when the bigger church has been put up beside it! One of these days the insurance people will probably see the remodeled house; the repainting etc. has probably doubled its value, and--"nothing so good that it isn't bad for something"--the premium will go up!

As to the new church: On account of my travel guide services for Lutheran ministers and teachers, the Copenhagen Church Building Fund has offered me help of various kinds (not money, of course) and has encouraged me to seek the aid of the widely known architect, Holgar Jensen. He has already designed twenty-five churches--among them most of our representative churches in foreign ports--and has been called "Denmark's greatest church-builder since medieval times." (I am very grateful for this cooperation.)

Mr. Jensen has designed the outlines of the church which we are going to build: Its lines are modern but not extravagantly so; it fits admirably into the surroundings here. A picture of the model has appeared in our local, Søborg paper, and it was very well received by its neighbors-to-be. The day after tomorrow I'm going to hold a garden party at our chapel for these neighbors: I understand that a great many of them want to come and hear about the plans for the new church.

The church will have seating for about 120--with room for standees at the great feasts. (Some kind advice from a Lutheran organization tells me that "Catholics who come only at the great feasts have bad consciences and are content to stand, when they occasionally pop up in church!") But this suburb is still growing, so I must provide for more than the present congregation.

In order to build in the ordinary way in Denmark, one has to have a permit from the State--and another from the community where one wants to build. That is a long and tedious procedure; the architect guesses it would take from five to eight years to get the permits! Since we have already gotten half the necessary money together AND that money is losing in value



Stamp shows how Father's church will look

month after month, we are not at all happy at waiting a series of years. BUT the law permits "construction with unpaid volunteers"--and two weeks ago the bishop and the architect got together and permitted us to try to do the job with the help of young men of the parish and other kind enthusiasts. Only two days ago we had a promise of help from Germany: the Kolping organization wants to send us some artisans free of charge! That means that we can start building next spring (1965), if the laws do not change and nothing unforeseen happens!

One consolation to me in the cares of this new responsibility is Bishop Suhr's kind help. Another is that the work for the church-to-be has done more to gather the congregation together than two full-time priests could have done in the same time!

The church (which will be called "Johanneskirken"--St. John's Church) will cost approximately 400,000 Danish Crowns (\$60,000) of which we already have half. The rectory needs nothing, but later we shall have to build a parish hall. It would be cheaper to build the latter right away, but I do not believe that we dare start with more debts than the 200,000 Crowns.

How did we get the first 200,000 Crowns? Most of it was earned by my conducted tours to Italy and Rome. Benefactors have given us some 30,000 Crowns. The congregation itself has gathered just about another 30,000 Crowns. And by selling used stamps and doing various odd jobs I have gained another 20,000 Crowns.

By the way, the "used-stamp-racket" (is that the term?) is remarkably remunerative! I'd be very happy if you would send me some--unless you have easier ways to help us forward. Of course, if you are simply plagued with superfluous money, you could always send it to Sct. Mikeals Kapel, Den Katolske Kirkes Kancelli, Laurid Bings Alle 16, Copenhagen F. Denmark,--under

*Father Paul was a protege of St. Ansgar's League during his seminary days in Maryland.

the circumstances I would be very grateful to be able to help relieve you of it!

And speaking of stamps, our architect has designed a set of 15 stamps (for the backs of letters or other use), depicting artistically some important aspects of the growth of the Catholic Church in Denmark since religious liberty was granted us 115 years ago.

These stamps will accompany a small but interesting booklet which we are bringing out which relates the history of Catholicism in Denmark since our emancipation in 1849. This will be available in English (as well

as in other languages).

The set of stamps will cost 50¢ and the booklet will cost 50¢, and they can be bought separately. I expect them to be ready by the end of 1964--when you can order either or both from me--or from St. Ansgar's League 40 W. 13 St., New York 11, N.Y.--enclosing check or money order for the amount ordered, made out to me or to *Sct. Mikael's kapel*. St. Ansgar's League will forward these checks--which will help us build our church!

Your grateful friend,

FATHER PAUL D'AUCHAMP,
Alexander Nexø vej 10, Sobørg, Copenhagen, Denmark

With Modern Denmark's First Benedictine Monks

(Kloster-Kronik)

"THE FRIENDS OF THE BENEDICTINES"

Dear Readers:

Many of us were glad, even a bit excited, when we heard that the Benedictine monks were back in Denmark to take up again a work which they were forced into abandoning more than 400 years ago. We are glad because we know that the spiritual activity going out from a monastery is of the greatest importance for the religious life around that monastery, and we fully understand what possibilities are given to us Danish Catholics. At the same time, as our readers may know, many people in this little Kingdom of Denmark are very historically minded. The Benedictines, from the year 826 (when Ansgar came to Denmark) and right up to the Protestant Reformation in 1536, had an important place in Danish history. We feel that something of history took place that day, last September, when for the first time in many hundreds of years a Benedictine monastery was blessed in Scandinavia. Motivated by such thoughts, we three Danish Catholics--Charles Høegh, Normann Friis and Erik Knudsen--approached Father Niles and asked whether he thought it would be a good idea to form a group of Catholics with a special interest in following the work of the Benedictines. This group should then have a particularly close connection with the monastery, to the mutual benefit of each party. Father Niles was very interested in our proposal, and "The Friends of the Benedictines" was founded.

From numbering only three, we have now, in a few months' time, grown to fifty, and with the interest that has been shown, we can assure you our little movement is growing still. One of the ideas behind "The Friends of the Benedictines" is most human and perhaps "selfish": it is, of course, to the benefit of the members to derive spiritually as much as possible from our new monastic community. But at the same time we hope to be able to assist the monastery economically (a monthly contribution without any set limit, but with a minimum of a little more than a dollar, is to be offered by each member), as well as with any sort of practical work that they should ask us to take over.

I must add that the names given in this little letter are mentioned only because Father Niles forced me to!

ERIK KNUDSEN

OUR FIRST NOVICES

We feel like a young married couple the first week after the first baby is born.

Michael Humble and Henrik Bolt-Jørgensen, both from Copenhagen, entered the Priory on September 29, 1963, as novices. They now form part of our small monastic community, and are engaged in all the daily prayer-life and work that go to make up a day in the Kloster.

The ritual of investiture, or clothing of novices was an especially significant event for us. The chapel was well-filled, relatives and friends of the two new-comers standing even in the rear.

LITERARY EFFORTS

For the past five years, the missal for the Danish laity has been out of print. Since then, several small and insufficient texts have come out to aid the layman in his participating at Mass, but nothing at all like a complete vernacular missal. As for younger Catholics, they have never had a publication suitable for them. In America, of course, it is hard to imagine such a poverty of material. And such a situation is very unfortunate especially when the education of children is involved.

It is with this in mind that we at Skt. Knuds Kloster have undertaken to publish a new Danish missal for children. While it is not a complete, daily missal we have in mind (this would be impractical in Denmark), our little book will, we hope, aid the Catholic youth here in understanding the essentials of the eucharistic celebration, in language and format suitable for them.

OUR PROTESTANT BRETHERN

Among the Christian denominations today, hands are stretched out in friendliness and mutual interest. In every country signs of increasing unity appear. The ecumenical movement has grown by leaps and bounds, even since the opening of the Vatican Council II. Here in Denmark a slowly changing atmosphere is making itself felt. We think it is a marvelous expression of that commandment given us by Christ: Love one another and I have loved you.

Danish Catholicism is, of course, a very small percentage of the population--perhaps something like 1/2%.

"PLEASE TELL OTHERS ABOUT THIS WORK"

Lutheranism is the State Church. Among the Lutherans today is a high-church movement which is making quite a headway in theology and liturgical renewal. It was from this segment of the Danish Church that we received an invitation some time ago to give a talk on religious orders and monasticism in particular. Father Niles, our native Dane, accepted the offer, and spoke before a rather large group in Copenhagen made up of Protestant clergy, deaconesses, theological students and laity. And shortly after this, a second request came from Jutland (western Denmark) asking Father to speak before a gathering of businessmen on the role of monasticism in history.

It was a delightful and mutually helpful encounter. These meetings (we hope they are only a small beginning) have made us aware of the importance of dialogue. And discussions there were. Each talk, Father Niles tells us, was followed by a two-hour discussion which covered not only monastic life but matters of the Catholic faith in general. But what is more important is the pleasant and positive atmosphere that prevailed among all. There was a real desire for understanding and learning more about each other. We might mention, too (we admit our prejudice in the matter!) that both groups expressed their regrets that Denmark does not have a Protestant monastic life. Perhaps it is reckless to make any predictions, but it does not seem impossible that monasteries may once more fill Scandinavia, including eventually also its Lutheran population.

Interesting, too, is the fact that many other similar meetings could be summoned in the coming months. We have been told that, if only we cared to engage Father Niles on a more extensive speaking tour of Denmark, he could manage to find audiences enough to keep him "on the road" throughout the spring season. Such an undertaking is, for the present, out of the question, but it gives us much hope and joy for the future.

An edifying gesture here in Denmark is the pilgrimage made occasionally by ecumenically-minded groups, who make their way from church to church, praying under the leadership of their respective pastors. These pilgrimages, sometimes carried out by over a thousand at a time, are becoming more popular each year. Several have been engaged in at Copenhagen churches in the past months, and a number of other cities are starting the custom. Included are the clergy and laity of the Lutheran, Anglican, Methodist, Orthodox and Roman Catholic bodies.

NEW ECUMENICAL PUBLICATION

Speaking of dialogue: a new series is coming out currently in Denmark, the collaborated efforts of Protestant and Catholic theologians. To be released twice a year, the journal (first issue has 60 pages) is headed by two of the outstanding Lutheran ecumenists of the country and two dynamic Catholic priests who know how to "think positively". We were especially happy to note

that the first issue, devoted to a study of the Mass, includes contributions by two Benedictines--Abbot Laurentius Klein (Trier) and Abbot de Sainte-Marie of Clervaux. Professor K.E. Skydsgaard is co-author of a foreword.

CHRONICLE

Here at the monastery, we are gratefully carrying out the daily office of Compline (night prayer) in the Danish tongue. This practice was begun at our American mother-house, Conception Abbey, in recent months. Although we are fulfilling the Latin obligation, the public recitation of Compline is all in the language of the people. We have invited the laity to join us in the service, and so far we can report that all who have come express delight with the new arrangement. We hope, of course, for many more adaptations in the monastic liturgy in the forthcoming years.

More meaningful, perhaps, than the monks' reciting the hour of Compline in the Danish language is that we are also beginning, each day at Mass, to sing one of the many fine old hymns that Denmark has inherited. Looking ahead to the long-range program of liturgical reform in Catholic Europe, there is little doubt in our minds they hymnody will play a great role. The renewal in all countries with regard to popular participation at the liturgy will more and more find expression in a re-discovery of the psalms and hymns of the Church. It is with this in mind that the monks at St. Canute's are anxious to integrate the best in Christian hymnody--both Protestant and Catholic. And in Denmark there are rich sources from which to draw.

Several times in the past months we have been investigating certain properties throughout Denmark, with a view to settling down eventually in permanent monastic quarters. As readers of our chronicle will recall, our present site at Trørød is not intended as final. Bishop Suhr has expressed his interest in our acquiring more suitable land in the near future. Whether we will move westward or remain near to Copenhagen remains yet to be decided. The question is complicated and cannot easily be answered. So far, our search has not enabled us to find any satisfactory location. But the search goes on.

On Feb. 22 we had the pleasure of welcoming a group of students with their professors from the Royal Academy. Interested in the historical background for the many medieval Danish churches still standing today, they came to engage in a discussion of liturgy and architecture. The meeting was carefully planned during some weeks of preparation. Father Hugh (assisted by Danish travel guide, Novice Michael) visited the famous Royal Library and the National Museum, as final steps in a study of medieval liturgy. Result: a demonstration (in the chapel) and lively discussion on the relationship of the Mass in the middle ages to the artistic trends in the old Danish churches.

SKT. KNUDS KLOSTER,
Trørødvej 39, Trørød Pr. Vedbaek, Denmark.

Iceland's Christian Saga

DAPHNE D. C. POCHIN MOULD (U. S. Catholic)

"Yes, we shall have a great celebration in the year 2000, and I hope I shall be there to take part in it." The speaker was a young Lutheran priest; the place, the town of Akureyri in the north of Iceland. In the year 2000 Iceland will have had just one thousand years of Christianity, for it was in the year 1000 that the Althing, the national parliament, after a hot debate, voted to accept the Christian Faith.

Whatever way you look at it, Iceland is an extraordinary country, with a unique history. It is a big island, lying just south of the Arctic Circle, harboring some enormous glaciers (the biggest in Europe), but also a country of active volcanoes and of hot springs (which are used to heat the capital city, Reykjavik, and many greenhouses in different areas). Reykjavik enjoys a higher winter temperature than New York, and though Iceland gets plenty of snow and Icelanders habitually ski, the weather is so changeable that the Tourist Bureau is wary of advertising winter sports. Since the last war, Iceland has been transformed from a struggling country tucked away in the far north to one in which all is new and modern, with a network of air services linking her to the outside world as well as providing rapid transport for passengers and freight inside the island itself. What other country has a written record of its first settlers; a literary tradition that in spite of everything has never been abandoned, from the famous Sagas, to the present Nobel prize winner, Halldor Kiljan Laxness; accepted baptism after parliamentary debate, or had the Reformation forced on it in such a way that the last Catholic bishop is still a national hero?

The traditional Icelandic Lutheran church is a simple barn-like structure with a bell tower, and the chancel often separated from the nave by a brightly painted wooden screen. The altar has cross, candles, and flowers, the pulpit painted panels, the windows often colored glass. Close to Reykjavik, at the President's residence at Bessastadir, a church of this type has been enriched and redecorated in recent times, and its stained glass windows outline Iceland's Christian saga. They do more than that, they show the mind of the present-day State Lutheran Church, its feeling for the thousand years of Christianity; its rejection, not indeed of the ideals of the Reformation, but of the way they were forced on Iceland.

There in the chancel at Bessastadir is a window showing the Virgin and Child, for Mary is not excluded from modern Lutheran church art. There are six windows along the nave at Bessastadir, three pre-Reformation and three post-Reformation subjects. The first shows the first settlers of Iceland, Irish monks looking for hermitages in the northern seas. The second window shows the famous decision of the Althing that Iceland should become Christian. The third shows Jón Arason, last Catholic bishop, who was beheaded in 1550, a martyr not only for his Faith but for Icelandic liberties.

It seems that the Irish hermits were not left very long undisturbed in Iceland. Vikings, sailing from Norway, also discovered the great island (its area is

103,000 square kilometers, 39,600 square miles), with its green inviting valleys, high mountains, and sea and rivers teeming with fish. The Norse settlement began and continued over the period 870-930. In Landnamabok (Book of the Settlements) is recorded the names of the principal Norse settlers and the places where they settled in Iceland. You can still read the names they gave to their new homes on the modern maps of Iceland.

The Christian Irish left when the pagan Norse arrived, but Landnamabok records their earlier presence.

But the settlers were not wholly Norwegian. The fact is that many settlers of Norwegian descent had first lived in Scotland or Ireland before coming to Iceland, and perhaps married there; they also had many Irish slaves. Some of the settlers from Ireland or Scotland were baptized, though their children born in Iceland do not seem to have normally preserved their parents' beliefs. The early settlers of Iceland were good seamen and almost professional globe trotters; their travels brought them into contact with Christianity. One must suppose a certain slow preparation for the change, though the first missionaries, sent from Norway, were not very successful.

In the year 930, the settlers had organized themselves into a republic with an annual Parliament, the Althing, meeting at Thingvellir (Parliament Valley). In the year 1000, the question of the country becoming Christian was discussed, and nearly led to armed conflict. Those who have read the most famous and greatest of the Icelandic sagas, that of Njal, will have read a reasonably accurate report of what happened. King Olaf Trygvason of Norway was doing all he could, by hook or by crook, to spread Christianity. When this news reached Iceland, Njal, who was a very wise man, said: "In my view, the new faith is much better than the old; happy the man who receives it. And if the men who spread this faith come out to Iceland, I shall do all I can to further it." King Olaf's missionaries did arrive, and made some converts, though their methods were not always the most diplomatic. Finally, it came to discussion at the Althing, when the situation was saved by the leader of the Christian party asking the leader of the pagans, Thorgeir, to give a decision. Thorgeir, a pagan, lay all day meditating under a cloak. Then, from the Law Rock at Thingvellir, he announced that if Iceland had two laws, Christian and pagan, the peace as well as the law would be divided. That could not be tolerated. He asked the whole assembly, Christian and pagan, if they would accept his decision. They said they would do so. He asked them to swear they would abide by his decision. They promised this. "Then," announced Thorgeir--and you must imagine the scene, the speaker at the Law Rock, the cliffs of Thingvellir behind him, the great plain and the great lake before him, the crowd of Icelanders round him, and behind them their temporary huts and the concourse of Icelandic ponies on which they had traveled to the Althing--"Then," said Thorgeir, "the first principle of our laws is that all men in this land shall be Christian, and believe in the

one God, Father, Son and Holy Ghost, and renounce all worship of idols."

And this decision was accepted. Iceland never reverted to paganism, though of course an odd man or two might pray to Thor rather than Christ in an emergency on the high seas. Many were baptized there and then in the cold clear waters of the lake at Thingvellir, others preferred to wait for baptism in the warm water of hot springs they passed on their way home.

Christian Iceland came to be divided into two dioceses, Skalholt in the south, seat of the first bishop, and later, a second one in the north, at Holar. Even today, both Skalholt and Holar are names to conjure with, like the valley of the Althing, Thingvellir, national shrines for Icelanders. Little churches, built like Icelandic homes, in sod, stone and timber (excellent insulation from the winter cold) replaced the pagan temples. Augustinian and Benedictine monasteries were founded in different parts of the country. The Bishops' Sagas tell of the adventures, and the holiness, of some of Iceland's early bishops. Nor must the reader be shocked to find married bishops in Iceland, either legally, or with less official but permanent unions, for the home is the only viable unit in the wide open spaces of this country. Even today, outside the new cities which are a growth of the last 50 years, you see the home as the unit of life, the farmhouse standing by itself, far off from the next one. This most sparsely populated country of Europe even today is no place for a man to live alone in the countryside; the situation either demands a wife and family, or a community like a monastery. There is no need to be shocked over the last Catholic bishop's large family and wife, or the fact that Icelanders today are rather proud of being able to trace descent from him.

Three of the first bishops in Iceland are venerated as saints. I use the present tense, because Lutheran Icelanders have continued to pray to them until the present day. These early Icelandic saints are Thorlac of Skalholt (1133-1193), and two of the bishops of Holar, Jón Ogmundsson, first bishop of the new northern diocese, who died in 1121, and Gudmundar Arason who ruled the see from 1202 to 1237. These three Icelandic saints are shown on an embroidered altar frontal belonging to Holar and now in the National Museum in Reykjavik.

Lilja, written around the middle of the 14th century, is a tremendous poem in Icelandic not merely praising Our Lady ("The Lily") but really an account of the whole Christian plan of salvation, from creation to Last Judgment. Of *Lilja*, Eiríkr Magnússon, who made an English version in 1870, wrote that "its recital was held almost tantamount to a public confession of faith. It has lived, by oral tradition principally, even to this day; and is, in the most out of the way places in Iceland, still recited in a fragmentary condition. It is, on the whole, the greatest saint-lay of Iceland from the pre-Reformation time; and not of Iceland alone, but of the whole of Scandinavia."

The visitor to Iceland is struck by everything being new--new and beautiful homes lately built or under construction. He sees no old buildings, or old furniture, except in museums, or old farms and churches specially preserved for the nation. There are no stone ruins of monasteries or churches as are so common in Europe farther south. The fact is that Icelanders commonly

built in sod and wood, which decays rapidly. But they have always loved beautiful things, in literature and art, and their poor homes and churches contained beautiful embroidery, wood carving, and paintings. Color and variety is one's first impression of the exhibits in the National Museum. And in the Museum one gains some idea of what was in the churches of Iceland before the Reformation. Here are early chalices, four of which were made in Iceland in the 12th century. Here are embroidered altar frontals and bright vestments. Ranged along the wall, almost like a repository display, are wooden statues, Our Lady, Peter and Paul, Andrew, Olaf, and so on. The visitor ambles on into the post-Reformation display. There is little change. The same bright vestments are here; he notices indeed a new emphasis on the little wooden pulpits with their gaily painted panels, but he will also see a wooden figure of St. Peter carved by Sira Gisli Gudbrandsson of Hvammur. And Sira Gisli (Iceland calls its clergy, Sira--our sir) lived from 1584 to 1620, a post-Reformation pastor.

In fact, the National Museum suggests that Iceland missed out on the Reformation, and this is almost the truth of the matter. Iceland's early Republic, though with an excellent system of law and the annual Althing, failed to remain independent. The Althing had no police force to make sure its decisions were carried out, and the country could only too easily become the victim of the feuds of powerful leaders. In 1262, Iceland came under the control of Norway, and this led to her coming under the Danish crown in 1380. Though at the Reformation some Icelanders were interested in the new doctrines, there was no general desire for a change, and this was forced on the country by Denmark. Jón Arason of Holar tried to resist by force, with some success, but in the end was captured by a personal enemy and executed at Skalholt, together with two of his sons. This was the end of resistance, but Jón's body was taken back and buried at Holar, and Icelanders have never forgotten the cause of freedom for which he fought and died. Jón Arason was executed in 1550; for the centenary in 1950, the Lutheran State Church erected a beautiful memorial tower to his memory at Holar, inside of which is a great mosaic of the bishop, done by an Icelandic artist, Gudmundur Gudmundsson, who uses the pseudonym of "Ferro."

Knut Gjerset, author of the only detailed "History of Iceland" (London, 1922) so far available in English, summed up the meaning of the Reformation for Iceland in these words: "The Reformation did not become a work of instruction or conversion, but a series of administrative acts, royal decrees, assaults upon the Catholic leaders, and encroachments upon the people's constitutional liberties." Church land and property passed to the Danish king. As one Lutheran pastor expressed it to me recently: "The Danish king said you must now be Lutherans and not Catholics, and he took away all the very many beautiful things that were in our churches. And the real reason was just that he wanted to rob our churches."

This is a most peculiar kind of memory for a Lutheran country to have of the coming of the Reformation. As the new doctrines slowly took root, there was, of course, some deliberate destruction. Icelanders no longer went on pilgrimages to venerated shrines in their

(continued on page 27)

WORLD'S ONLY ESKIMO PRIEST --FOR GREENLAND

(The Catholic Bulletin)

The Catholic church in Greenland is so small compared to the state-established Lutheran church that it is "rather like comparing the size of Cuba with that of the United States."

The Church's only Eskimo priest, the Rev. Finn Lyngé, O.M.I., used this example to illustrate the religious climate in his native Greenland.

Catholics in Greenland and Denmark, where he spent his teens, are still living with a ghetto mentality, Fr. Lyngé said in an interview.

"Until the present time, Catholics tended to reject everything from their Protestant background when they became converts," he said. "Now, the church in Denmark is on the way to an appraisal of the need for appreciation of religious values gained from Protestants. This is vital for the apostolate there."

The only native adult Catholic from Greenland, Fr. Lyngé is one of 15 Oblate priests who just completed a pastoral training course at the Oblate Mission house, St. Paul.

Fr. Lyngé never saw a Catholic until he was 13, when his family left Godthaab, Greenland for Denmark and settled in Copenhagen. At 19 he became a Catholic, and the following year he joined the Oblate Fathers, studying in France and later in Rome.

In 1959 the Central province of the Oblates was assigned the Scandinavian missions, and Fr. Lyngé was ordained in the province last March at Our Lady of the Snows scholasticate in Mississippi.

The only priests in Greenland, with the exception of United States armed services chaplains, are three Oblate fathers.

"I guess you'd call the church's mission there an apostolate in presence," he said, "just to be there and show that Catholics are normal."

Usually there are about 20 Catholics in Greenland during the year, Fr. Lyngé said. Most are Danish government workers. "At one point last summer we reached an all-time high--40 Catholics," he said.

Catholics are not increasing in either Greenland or Denmark, he said, "even though the Danish government is more favorable toward the church than at any time since the Reformation."

The fact is hard to explain, he said. "For one thing, the social climate in Denmark, like that of Sweden and Norway, (and Greenland, a Danish colony until 1953) can be considered irreligious. Ninety-eight per cent of the people belong to the Lutheran church but only two per cent go to church regularly.

"We cannot, however, use this fact alone as a criterion for judging the religious climate validly," he said, "because Lutherans have no Sunday obligation. It seems that the increase in indifference toward religion has been the contributing factor behind the reduction of antagonism toward the Catholic church."

Unlike Germany, where Catholic and Lutheran churches "are like two power blocks," he said, the climate for interfaith communication is not yet ripe in Denmark.



Fr. Finn Lyngé O.M.I., Br. Per Waago O.M.I., Fr. Ib Hjorth O.M.I.

1st DANISH OBLATE FATHER

(O. M. I. Specialist)

The Oblate Fathers of Denmark marked a milestone over five thousand miles away with the ordination of Fr. Ib Hjorth, O.M.I., in Pass Christian, Mississippi.

Father Ib, a native of Copenhagen, becomes the first Dane in history to be ordained an Oblate of Mary Immaculate.

The ordination of this personable young Copenhagenite shows the promising vocation potential in Scandinavia. The Oblate Fathers were sent to this area of northern Europe in 1958 and already they have three native vocations:

Father Ib is the first Danish Oblate. Fr. Finn Lyngé, O.M.I., is the only adult Greenlander Catholic. And Bro. Per Waago, O.M.I., of Denmark, is a theologian at the Oblate scholasticate in San Antonio, Texas.

STOCKHOLM BISHOP ON U.S. VISIT HOPEFUL FOR FUTURE

(The Long Island Catholic)--The prospects of the Catholic Church in the overwhelmingly Lutheran country of Sweden are good, according to the Bishop of Stockholm.

The Most Rev. John E. Taylor, O.M.I., made the statement in a special interview with *The Long Island Catholic* before being honored at a reception by the St. Ansgar's Scandinavian Catholic League. The Bishop was enroute to Sweden after a six-week visit in the United States, the first since his consecration in Stockholm in September 1962.

Bishop Taylor cited as reasons for his outlook three basic factors: the atmosphere of complete religious tolerance in Sweden, the large number of Catholic immigrants who come to the country seeking a home, and an interest in Catholicism on the part of those who do not profess a religion.

Bishop Taylor added, however, that the major problem in Sweden is the urgent need for new churches and parishes.

The reports of lax moral standards in Sweden, the Bishop indicated, are often exaggerated. "There are few honky-tonk places in Stockholm," Bishop Taylor pointed out, "and while some may think of Sweden as a scandalous place, it is not."

"PLEASE TELL OTHERS ABOUT THIS WORK"

THE JOHN LaFARGE INSTITUTE

REV. THURSTON N. DAVIS, S.J. (America)

Father LaFarge's friends and fellow editors want to raise a suitable memorial to his name, his life and his indomitable spirit.

After much discussion, we are determined to seize the occasion of AMERICA'S move into its recently acquired new quarters, at 106 West 56th Street, to establish there, in our new America House, an enduring monument--The John LaFarge Institute.

Continuing and, we hope, even deepening the traditions begun by Father LaFarge, this Institute on West 56th Street will carry on a well-planned program of forums, discussions and confrontations that is to be flexibly readapted to the pressing demands of the questions of the hour. Top leaders from many sectors of our society will participate in these gatherings at America House.

The John LaFarge Institute will be open, not closed. Catholic in inspiration, it will seek the co-operation and fellowship of all men of good will. Whenever inter-group problems or misunderstandings breed tensions, it will strive to be an arena of reason and fraternity where such tensions can be relaxed in an atmosphere of mutual respect.

Thus, future Institute gatherings will probably from time to time explore such areas of insistent and common concern as religious liberty, prejudice and its roots, censorship, Federal support of schools, civil rights, welfare legislation and welfare policies, population growth, business and political ethics, religion and the arts, aid to needy countries, and all aspects of the unending battle for interracial justice.

Finally and supremely important to the purposes of the Institute, there will be the ever more engrossing work of dialogue among us Catholics ourselves and between now separated communities within the Christian family. The greatest scandal of our age is the division of religious men, with churches competing in the declared mission of making men one in union with God.

This newly founded AMERICA entity will not in the strict sense be a research bureau or a merely academic thing, although its library, soon to number 70,000 volumes, will stand as a guarantee of its seriousness. It will be rather a forum for relevant and honest talk --for civil conversation among those who sit around its seminar tables. It will not be the kind of forum where people are simply talked at.

How truly ecumenical, in spirit and in fact, will The John LaFarge Institute be? Obviously, we have still to earn that honored adjective by programs planned and deeds done in the spirit of Pope John and Pope Paul. The foundations of the Institute are being put down along lines dictated by this age of agglomeration. In so many cases, the members of the American and Canadian hierarchies could not have been more generous in their support and encouragement of America House and The John LaFarge Institute. Besides, we have already had the touching and reassuring experience of a large pledged gift from the non-Catholic Delegate Observers at the Vatican Council; they wanted to be the ones to memorialize, within our building, their earnest friend and tireless collaborator of Roman

NIELS STENSEN: SCIENTIST-BISHOP

By RAFFAELLO CIONI

This book tells the story of a fascinating man. Niels Stensen molded himself into a great scientist, prayed himself into the Catholic Church, gave up the thrill of scientific research and the glow of fame for a dreary and painful apostolate as Bishop of Schwerin, and died at the age of 48 exhausted by penance, poverty and missionary labors.

Had Niels Stensen continued his life of research he might have become another Newton. He was curious enough to contemplate, for hours, drops of water falling from a bough. He had the penetration to formulate, after observation of fossil-laden earth strata, the principles which have let geologists to call him the founder of their science. His habit of precision was so deeply ingrained that he had difficulty finding security in moral certitude.

During his twenties, these skills were opening his way to renown. Stensen was widely acclaimed for his discovery of the duct of the parotid salivary gland; his discovery that animals were equipped with pineal glands shook Cartesian psychology and made him known and respected throughout Europe. Desired by kings of the 17th century, to grace their courts and stimulate their universities, Stensen turned instead to the priesthood and the passion and ignominy of Christ.

He was made a bishop in Florence and sent to the bleak North. There Lutherans harassed him. Worldly Catholic clergy intrigued against him. He was hurt by encounters with refractory religious. He was depressed at the fewness of his converts. After nine years, he fell sick and died while the nearest priest was hastening over the thirty-five wintry miles to his bedside with the sacraments.

This book, though not a model of style, is readable. And it is the only sizable life of Niels Stensen available in English. For this reason alone, if for no other, it could be warmly recommended. Someday there may be, beside Saint Knute, a Saint Niels.

JOHN D. McCLUSKY (America)

days, the late Fr. Gustave Weigel. Rabbi Louis Finkelstein, chancellor of the Jewish Theological Seminary of America, not only is an old friend of AMERICA and Father LaFarge, but has also generously pledged his support of the Institute and will act as one of its advisers. So, too, will our eminent colleague, Fr. John Courtney Murray. So will the president of the World Methodist Council, Bishop Fred Pierce Corson. Moreover, we have the same pledge of support and counsel from a well-known leader of the Presbyterian Church in the United States, Rev. Eugene Carson Blake. The president of near-by, fast growing Queensborough College, Dr. Dumont Kenny, formerly an official of the National Conference of Christians and Jews, will act as chairman of our board of advisers.

Jesuits of today are not fossilized in immobile apostolates and baroque postures, but--like their founder, St. Ignatius of Loyola--respond to the fresh opportunities opened before us by the Vatican Council. No Jesuit would more readily have seen things this way than the ever young John LaFarge. That is why the Institute that is born today has his name on it.

“JOIN ST. ANSGAR'S LEAGUE”

(continued from page 24)

country, for instance. But many Catholic customs stuck. The clergy are still called priests (prestur) and the service in church is to this day, in Icelandic, messa. The liturgy remained a rich one until it was impoverished around 1800 under the influence of evangelicalism and rationalism. That energetic publisher, the Lutheran bishop of Holar, Gudbrandur Thorlaksson, printed *Graduale, Ein Almennileg Messusongs Bok* ("Gradual: A General Mass Hymn Book") in 1594. The first edition cut down the Mass liturgy and increased the use of Icelandic, but this was not liked, and the second edition of 1607 went back largely to Latin. This Graduale was reprinted 19 times and was only replaced in 1801 by an ordinary hymn book; in fact in some places it was still in use for another 50 years after the new *Salmabok* (in Icelandic, *salmur* means any sort of religious hymn) was introduced.

Iceland's post-Reformation history is a terrible one, of neglect by its Danish rulers to supply the country with the means of life, of a change for the worse in the climate, of very serious volcanic eruptions, and in their wake, of famine and disease. But still the ancient tradition of poetry and literature survived. Sira Hallgrímur Petursson (1614-74) wrote his *Passion Hymns*, 50 of them, each describing first an incident of the Passion and then meditating on it. He died a victim of leprosy that came in the wake of the terrible living conditions in the country. It came to be an Icelandic custom for these hymns to be sung during Lent each evening in the old farms. And every Icelandic funeral today includes the singing of Hallgrímur's invocation to death; in the strength of the Cross, the Christian can call boldly to death to come, and have no fear.

During the 19th century, Iceland struggled to gain some independence and self-government. Bit by bit, the efforts of her patriots were successful, and finally, on June 17th, 1944, she was able to declare herself an independent Republic. But back in 1874, she had achieved a constitution for the country and the control of her own finances, and as part of this, religious freedom was granted. The State Church remained Lutheran, but other Churches could now exist legally in Iceland.

Foreign fishermen have always sought out the rich fishing grounds around Iceland, and the first post-Reformation Catholic priests to come to the country came to serve the French fishermen visiting Icelandic harbors. A couple of French priests came to the then tiny fishing village of Reykjavik and made it their headquarters, traveling from there about the country. This was around 1850. Icelanders were forbidden to attend any Catholic services at this date. In 1896, the Sisters of St. Joseph arrived to start a hospital for the French fishermen, but not until the turn of the century did the Vatican organize a mission to Icelanders themselves. This mission was entrusted to the De Montfort Fathers from Holland. Originally subject to the apostolic vicar at Copenhagen the Icelandic mission's head was made a prefect apostolic in 1923, and a vicar apostolic in 1929. The first Catholic bishop after the Reformation in Iceland was therefore consecrated that same year, 1929, and was Father Marteinn Meulenberg (1872-1941). He was succeeded by the present bishop, Johannes Gunnarsson, whose father was, at one time, the only native Catholic resident in Iceland.

Iceland is a country that has almost jumped from the past into the future in a single generation. Reykjavik had a population of 6,700 in 1900, today 73,388 people live there out of a total population of 184,000 (1962 census). "We are only learning to live in towns," I was told. New developments, new research and its applications, make Iceland today an exciting country to visit or live in. Icelanders are not materialists, but equally one gets the impression that religion is largely outside the stream of modern Icelandic living. The charming bishop of the Lutheran State Church, Sigurbjorn Einarsson, summed up the situation for me in these words: "I think there are very few Icelanders who never pray, but equally, there are very few who pray every day."

The Lutheran State Church, under a Minister for Religion, has both the advantages and disadvantages of state establishments everywhere. The bishops left Skalholt in 1785 and Holar diocese was abandoned in 1801, so the single bishop of the country now lives in Reykjavik. Some Icelanders would like to see the restoration of the ancient second See.

There is a shortage of vocations, and Lutheran priests in the country have a number of churches to attend to, taking Sunday service in each in turn. (The timetable of Icelandic farming does not allow the priest to drive from church to church to take several services on a Sunday, as the farmers have only a short, middle of the day period, when they find it convenient to attend.) The country pastor lives on a farm beside one of his churches and travels around by jeep or car. Often his wife is organist and choir master. Though some congregations do sing, the custom seems rather to be to leave the singing to priest and choir. Sunday service in an Icelandic Lutheran church is very reverent, very audible, and rather attractive. The priest wears a chasuble and Elizabethan ruff; the service is essentially the Mass of the Catechumens, chants (hymns), reading of epistle and gospel, prayers, and a sermon, which it is Icelandic custom to write out first and read. Confirmation, at 14, is the great occasion, social as well as religious, as First Communion is for Catholics. But the Communion Service itself is very infrequent in Icelandic churches.

Today, efforts are being made to recover doctrine lost under the erosion of modernism (an erosion which perhaps gave the opening to spiritualism in Iceland), and to recover liturgy and authentic Icelandic chant in place of 19th-century sentimental hymn tunes. Two priests, Sira Sigurdur Palsson of Selfoss and Sira Arngrimur Jonsson of Oddi, are working for a liturgical revival, in which a simplified but complete Mass liturgy would replace the normal Mass of the Catechumens. Sira Arngrimur is the only country Lutheran priest to celebrate the Eucharist each Sunday in the churches in his charge, and quite a proportion receive Communion then.

But Icelandic youth tends to vanish from the churches after Confirmation and only reappear for marriage or the baptism of their children. "A crisis of faith?" I asked, and was told rather that religion was just crowded out of their lives by the pressure of interests, work, and activities that surround young Icelanders. A Youth Movement is attempting to control this situation.

Iceland has little or no anti-Catholic prejudice, and the small Catholic community, said to number about 800, is highly respected. However, though it now includes many Icelandic converts, it still looks like a

foreign mission, with six Dutch De Montfort Fathers and only two Icelandic priests in addition to the bishop. The religious Sisters are all foreigners; the Sisters of St. Joseph with their brand new hospital in Reykjavik, and another (in an older building) in Hafnarfjurdur; the Franciscan Missionaries of Mary, from Holland and Belgium, in Stykkisholmur; and the latest to arrive in 1946, enclosed Dutch Discalced Carmelites who have settled at Hafnarfjurdur. The latter laughed as they told me of their three names: their original Dutch ones, their religious ones, and the one they took when they became Icelandic citizens. For in Iceland, the old custom is kept up of calling a person the son or daughter of his father. Bjorn's son, Einar, is called Einar Bjornsson, and his children will be, according to sex, Einarsson or Einarsdottir. The Stykkisholmur community run a printing press among other activities, and have printed an excellent little Icelandic-Latin Sunday Missal.

Just where the French priests lived in the 1850s, on a high ridge of ground, now stands Reykjavik's Catholic cathedral, a most regrettable structure of Sham Gothic in reinforced concrete. Iceland never had the Gothic, and Reykjavik's skyline is ultra-modern, so that one cannot but feel the cathedral is a handicap to the present Catholic apostolate, a suggestion that Catholicism is a medieval superstition. Again, though relations with the Lutheran church are good, they have not yet achieved the modern level of ecumenical dialogue

and cooperation that one might hope for, and which indeed Iceland needs, for both Churches could only gain by getting to know more of each other. It is planned to start the Dialogue Mass in Reykjavik cathedral, but as yet, the modern liturgical movement has not made itself felt effectively in Iceland.

Time is not on the side of the Churches in Iceland. If they are not to lose more ground, they must capture the minds of Iceland's highly intelligent young people. Much perhaps could be done by a literary apostolate, for Icelanders are great readers, dealing not so much with the details of the Faith, as its philosophical and historical foundations. The Catholic Church has yet to avail itself of Iceland's feeling for its past and the peculiar nature of the Reformation there. It has yet to put down strong roots into Icelandic soil, and become fully an Icelandic thing.

The Lutheran Church already has the advantage of being firmly rooted in the soil. Thus if it can achieve a spiritual, liturgical, and intellectual renaissance, it could do much to check the drift from religious belief. More than that, in the present climate of thought, such a renaissance could only, in the long run, tend toward the reunion for which we must all work and pray. The visitor perhaps comes away with a sort of vision of what Christianity in Iceland could become, if the best in the native tradition, now to be found in the Lutheran Church, could be welded with the best in the Catholic Church of the 20th century.

The Diocese Of Copenhagen -- 1963

From the "building race" in 1963/64 the Benedictine Order emerged without a doubt as the radiant winner. This is not astonishing. The Diocese of Copenhagen was preparing for the Silver Jubilee of its Bishop, Theodor Suhr, O.S.B. Twenty-five years before, the Bishop had received the call to leave his quiet cloister-life in S. Girolamo's in Rome and exchange his simple monk's cell for an (also simple) Bishop's cell in Copenhagen. The idea of founding a Benedictine monastery in Denmark in order to strengthen, at the same time, the other Benedictine groups already working in the Diocese, was surely in his mind even during all those deeds of his which we now recall with such great gratitude.

The Convent of the Benedictine Nuns in North Sjaeland (Our Lady's Cloister, Aasebakken, Province of Birkerød) has now received a new guest house which is beautiful and really suitable for the work of the Sisters. Besides their monastic life, the Sisters try to gather people in their chapel to celebrate the liturgy with them and so enable them to carry out the Benedictine spirit in their daily lives.

The fulfillment of our dreams was the foundation of a Benedictine Monastery for men in Denmark. While several abbeys had shown interest in this project, none seemed to have the real courage required to carry out this plan. Finally the American Benedictines of Conception Abbey, Missouri, declared themselves ready to start a new foundation in Denmark. A few years before, a Dane had entered their community, Father Niels Wesch, and the Bishop himself had become

friendly with them. It was a great joy for the Bishop to receive the assent of the American Benedictines, and his joy was even greater when on Sept. 8, 1963, he was able to dedicate the modest new cloister, provisionally established on property that had belonged to the Diocese in Trørød, north of Copenhagen. The monastery's patron is St. Knud.

The third Benedictine event was the dedication of the new Convent of the Benedictine Sisters of St. Lioba. The Lioba Sisters have been active in Denmark for more than twenty-five years. They came from Freiburg in Germany. Up to this time they had had no convent of their own, but had to shift from place to place--six places in all. We could best symbolize their life during this period by putting a Furniture Van in their Coat-of-Arms! Most of the houses put at their disposal were sold all of a sudden, and as suddenly they would have to move. Finally, after 25 years, on Sept. 13, 1963, Bishop Suhr blessed their own house, their own convent. This is built in modern style and on simple lines. Adjoining it, a parish church was also built and a home for the aged [Ed.: Opened by Bishop Suhr on June 8, 1964]. Here the Sisters are able to carry on their main work in a practical way. Now they are able to lead a proper monastic life as a truly Benedictine family in a suitable milieu.

* * *

Remaining still in the field of "building activity", we must mention the unusually beautiful enlargement and modernization of St. Michael's Church in Kolding. In Thorshavn, capital of the Faeroe Islands, the

courageous Franciscan Nuns who direct the largest school in the city, have received a new gymnasium and a new main hall. What a task, to represent the Church on these distant islands which have only 50 Catholics! It takes courage--and plenty of it!

In the library of the University of Copenhagen there is now a commemorative tablet to Nicholas Stensen--a fact which shows how popular this Danish scholar has become in recent years--thanks to the untiring research of Dr. Gustav Scherz, C.S.S.R., and to the prayers of many good people.

The events of 1963 centered mainly around two visits, both having some relation to the Council. Last year's "Bulletin" told of Cardinal Bea's visit to Copenhagen--historical days for the Diocese of Copenhagen. Then, that summer, Archbishop Angelo Fernandes of New Delhi, India, visited Denmark. At the Council he had become friendly with the Northern Bishops and wanted to find out in what circumstances they lived. As he said (in the way characteristic of the Council) "I take this opportunity to learn something from my colleagues in Europe, and it might be that even they could learn something from a little Bishop in India". (He is almost six feet tall!)

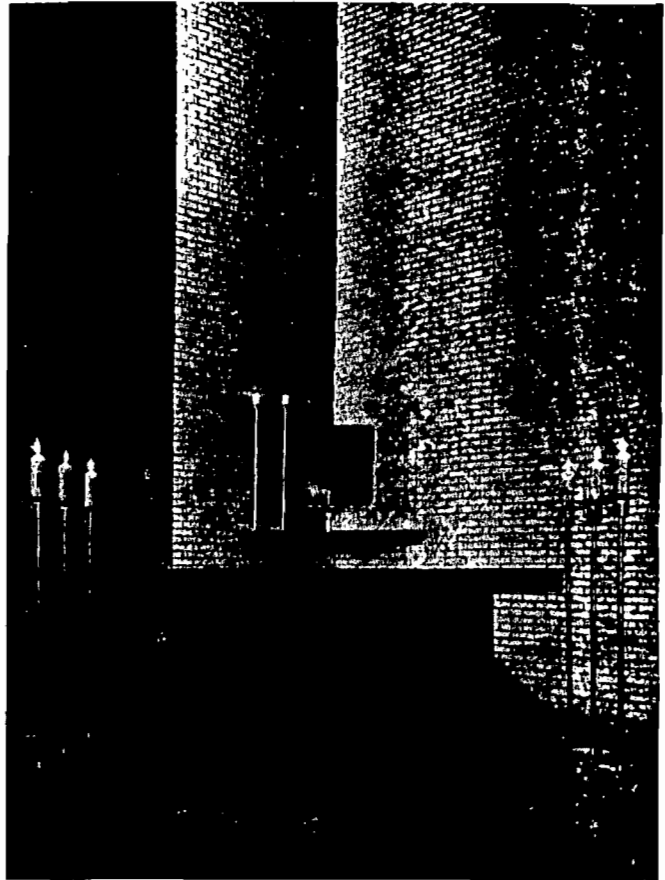
The reaction of the Danish people to the death of Pope John XXIII and to the assassination of President Kennedy surpassed anything experienced before. The death of Pope John was followed by a countrywide mourning. Although the head of a foreign Church, he had completely conquered the hearts of the Danes, and they mourned the loss of such a good man.

As all over the world, so here too the news of the death of President Kennedy broke brutally upon our daily life, and though his religious attitude had not formerly found a way to the heart of the Danish population, the necrology and obituaries connected with his death dealt so intensively with his personal relationship to God that it made an unprecedented impression on believing Christian people. The King of Denmark and the Danish authorities showed their sympathy by assisting at both the Requiem for Pope John XXIII and the Requiem for President Kennedy in the church of the Jesuit Fathers.

Ordination to the Priesthood is a step forward for every diocese: The Oblates of Mary Immaculate have had two priests ordained, a Greenlander, Father Finn Lyng, O.M.I., and a Dane, Father Ib Hjorth, O.M.I. The Dominicans had one (Danish) priest ordained, Fr. Niels Krogh-Rasmussen.

Not only people with great titles and important posts have influence on a parish's religious life. In a hospice for the blind in Copenhagen there recently died Anna Petersen, a Catholic, 90 years old. She was blind from her birth. Even in her youth she had heard of the cult of Mary in the Catholic Church and felt attracted by it. But only after 30 years did she become a Catholic. She was always profoundly happy with her rosary, her life of piety in the Church, and the Sacraments. The members of St. Ansgar's parish vied with each other in accompanying her to church Sunday after Sunday. And in her last years they came one after the other to visit this old lady who radiated peace and joy to her fellowmen. She taught them the meaning of "I long to go Home."

Another good layman is seen every day going on two canes or crutches to the parish office of St. Ansgar's Cathedral where he works two hours for his old parish.



The Altar of St. Nicholas Church, Hvidovre (a suburb of Copenhagen) which is an outstanding example of modern Danish church architecture, and is the pride of the Catholic diocese of Copenhagen. To help defray the cost of proposed permanent roofing, of paying off the heavy mortgage on the new church, and of adding a Chapel of Our Lady, the pastor has brought out a handsome booklet of 18 first-class illustrations of the church preceded by a short introduction by the well-known architect, Vilhelm Wahlert, and followed by a description of the church by its own Danish architect, J. O. v. Spreckelsen. This book is available for \$2 (check or money order made out to St. Mikael's kirke) either from St. Ansgar's League, 40 W. 13th St., New York 11, N. Y. or from Rev. P. v.d. Stok, Strobyvej 2, Hvidovre/Copenhagen, Denmark.



"PLEASE TELL OTHERS ABOUT THIS WORK"

Formerly he was the Sacristan there. He sits at the Bishop's old writing-table--an historical place which could tell about many of the joys and sorrows of a little diaspora church. At the beginning of August, 1963, Mr. Johannes Hansen was called into Bishop Suhr's apartment, where he received the Papal Order of St. Sylvester in gratitude for his 40 years of faithful service.

The Danish Bishop must do the daily spade work to gather the means necessary for the most urgent tasks--for new churches, new institutes and the support of his priests--and the Catholic press and the Catholic News Agency (for the Danish newspapers and periodicals) must also be extended, as well as the publication of the more necessary school books etc., all of which takes a considerable amount of money. This same battle is fought on a smaller scale in the individual parishes, and it is often harder and more exasperating than many would believe! Nevertheless Danish Catholics can look back on a year of not inconsiderable financial sacrifices on their part, and not only for use within Denmark but also for abroad:--

The various groups of the St. Vincent de Paul Society provided an ambulance for the Congo. The Danish Caritas gave two girls from the Cameroons the opportunity to study in Denmark for 4 1/2 years; they are receiving a complete nurse's training course from the Sisters of St. Joseph. Many hundreds of dollars were sent from Denmark through International Caritas to Hongkong, India, Algiers and other places stricken by natural disasters.

REV. KNUD BALLIN

CORRESPONDENCE: LUTHERAN BISHOP WITH APOSTOLIC DELEGATE

(Unity of Christians)--Scandinavia is predominately a Lutheran area. Therefore, the more noteworthy is the exchange of letters which took place at the beginning of December, 1963, between the Roman Catholic Apostolic Delegate to the Scandinavian countries, Archbishop Heim in Denmark, and the Norwegian Lutheran Primate, Bishop Smemo of Oslo. These Letters indicate a change of attitude toward Catholics.

The Norwegian Lutheran Bishops took an open stand on problems of public Morality in Norway. In his letter Archbishop Heim congratulated the Norwegian Primate "on the clear and courageous statement". He continues that it is a rare case "to read a pastoral statement so full of concern and so correctly defined. Moreover, I am especially happy to be able to admit that in these matters we are in full agreement with the words and spirit of the statement".

Bishop Smemo in his letter to the Apostolic Delegate expressed his own gratitude as well as that of the other Bishops who were "deeply moved by this agreement". In his answer he wrote among other things, "my episcopal colleagues and I experienced during the last weeks many beautiful signs of mutual understanding. But I would like to assure you that rarely did a letter cause as much joy as yours. I was aware of it, but it was a beautiful experience to have it confirmed, viz., that your church and our church in such basic Christian problems of morality see eye-to-eye, and are able to confess it together publicly".

A GLIMPSE OF THE RELIGIOUS HISTORY OF THE FAROE ISLANDS

(Trans. from *Katolsk Ugeblad* by ALICE NYEBØE ROOT)

About the year 600 Irish monks lived on the Faroe Islands, but not until the year 1000 did Christianity spread and win a foothold.

In the 12th century a bishop's residence and a seminary were built at Kirkebø. The Bishops usually were appointed from the Brethren of the Holy Cross at Bergen, Norway. Under Bishop Erlend (1269-1308) Christian life reached its height. It is believed that Bishop Erlend built the church in Kirkebø, the imposing ruins of which remain to this day.

In 1319 Norway (under whom the Faroe Islands were governed) was united with Sweden and this brought a period when religious and cultural life declined. In 1533 the last Catholic bishop was appointed for Kirkebø. Then in 1540 the first (and until recently the only) Lutheran bishop was appointed for the Faroe Islands. In 1551 he was forced to flee to Copenhagen because the natives refused to submit to his leadership, and in 1557 he was replaced with a Dean who was under the Bishopric of Bergen.

On Dec. 3, 1855 the Apostolic Prefecture for the North Pole Territory was established by decree and on May 14, 1856 the Apostolic Perfect, Msgr. Djukowsky, arrived at Alta, Norway, with 5 priests and 2 seminarians. In 1857 one of this group, Father Bauer, S.J., went to Torshavn where he was later joined by an Italian and an English priest.

In 1868 the Faroe Islands (and Iceland) were connected with the Danish Prefecture, but in 1870 all forms of mission work were abandoned on the islands. Each year thereafter a priest visited once a year. Through the years there were only 8 conversions, but the efforts of the Catholics met with dreadful prejudice and persistent opposition. By 1883 there were only 3 Catholics left, a blacksmith and a fisherman and his wife. They were ostracized by the community, and the last Catholic died in 1905.

During the summer of 1929 the islands were visited by Cardinal Van Rossum, who was en route to Iceland. He placed the Faroe Islands under the Apostolic Vicar in Denmark. 2 Catholic priests arrived in May 1931, also 5 Franciscan Sisters who were installed in a house where they opened a school. St. Francis School was built in 1933, and the Church was dedicated the same year.

In 1956 the Sisters celebrated the 25th anniversary of their arrival in Torshavn. The school, which first opened with 25 pupils, now has 350 children plus 80 in the kindergarten. [ED.: almost all of whom are Lutheran.] The nuns do not teach these religion; this is done by a Lutheran teacher under supervision of the minister. However, the nuns pray daily with the children for the people there and for those who labor dangerously on land or sea.

The big holiday on the Faroe Islands is Olajdag and it is celebrated with sport events, music and dancing, many wearing national costumes. Originally this was a Catholic Holy Day, St. Olaf's Day, celebrated with a midnight Mass when the islands belonged to Norway, but this has long been forgotten in most places and it is now a national festival.

“JOIN ST. ANSGAR'S LEAGUE”

A SEMINARIAN VACATION

I am now in my second year of theology at the Canisianum Innsbruck--two years to go to the priesthood. While doing philosophy back home at Darlington seminary in New Jersey, I would eagerly read through "St. Ansgar's Bulletin" to find out all I could on the Church in Scandinavia. This past summer I had a chance to observe things first hand.

Traveling with three other seminarians, we spent about three weeks during August in Scandinavia, which is hardly enough time to scratch the surface. My father, a convert before he died, was Danish and came from Fredericia, the big terminus on the way to Copenhagen. Accordingly the first stop was to visit relatives there, my first cousins. They were extremely good to us. In a tour of the city, I took them for the first time--they are both Lutherans--to the Catholic Church of St. Canute's, where we seminarians attended Mass. It is one of the oldest churches in restored Catholic Denmark. Fredericia seems to have been a haven for all sorts of people. There is also an old Huguenot church. The interior of St. Canute's was especially neat and trim, in its rococo style. In the sanctuary you can see on the floor behind the altar the tombstones of many former pastors, many of whom were Jesuits. We served Mass a couple of the days we were there. I introduced myself to the pastor in the common denominator of the German language. He gave me a booklet--in Danish!--describing the history of the Catholic Church in Denmark since 1674.

Moving on to Copenhagen, we were fortunate enough to spend an afternoon with his Excellency Bishop Suhr, who as I write this letter is seriously ill. When my father was still alive, the good bishop visited us in the States and even stayed at our house. We talked of the Church in Denmark and the Council. We arrived at three, and left at six! The big pastoral problem seems to be the sheer indifference of everyone towards the Faith and religion in general.

Crossing over to Sweden we met in Goteborg an alumnus of our Canisianum: Father Erwin Bischofberger. Father Bischofberger is actually Swiss and while studying in Innsbruck volunteered to go to Sweden. He is currently a curate in the only Catholic church in the city, and a very beautiful one--with a mural of Scandinavian Christian symbolism behind the altar. He spoke warmly of the ecumenical spirit. There have been a number of conversions of ministers to the Faith in recent years, at the cost of severe personal hardship. (In the Swedish island of Gotland, the Lutheran service consists of an almost literal translation of the Mass into Swedish.) Father mentioned how indebted they all are to the contributions from America, as it is so difficult to keep up with the high standard of living when there are only a handful of parishioners. At his Mass, for example, there were three others besides ourselves (weekday Mass).

The most beautiful country of Scandinavia for us was Norway. The beauty starts as soon as you cross the border, which is determined by a breath-taking fjord. We stayed in Oslo several days and got to know Father Littlewood, another Scandinavian volunteer, this time from England. He helped us map out a tour into the country which took us as far as Lillehammer and then back. Sunday Mass at Lillehammer was an experience we shall not easily forget. The church, or better, chapel, was like a moderately sized room in a private home

SWEDEN'S "LITTLE CHRISTMAS"

(OMI Specialist)--On the twelfth day before Christmas, Sweden thoroughly enjoys a celebration which is part Christian, part pagan and a large part Swedish.

It is Lucia's Day, December 13th, the feast of St. Lucia of Siracusa. The name Lucia (Lucy) means light and, in Sweden, Lucia's Day is truly the feast of lights.

You can see Lucia in Stockholm just as you can see Santa Claus in Chicago and St. Louis and Minneapolis--if you awaken early enough. She is a young, fair-haired girl clad in a flowing white gown. On her head she wears a crown of sparkling tinsel and flaming wax tapers. She carries a tray of strong Swedish coffee and breakfast cookies.

This particular Lucia is the eldest daughter of the family who arouses the household in the wee hours of the morning to give them each a cheering cup of steaming hot coffee and the X-shaped cookies called "Lucia's Cats" which have magical powers to drive off the devilcat. After all, the Eve of St. Lucia, like the Eve of All Saints, is a dark and awesome time of devils, goblins and witches!

Again, this Lucia has been chosen by the other secretaries to appear at the office party in the role of harbinger of the spring to come, the bearer of the goodness and joy promised by the fall harvest, and the personification of all that is good and decent and enjoyable in life.

Still again, Lucia is the winsome, 18 to 20 year-old beauty queen who leads the giant parade down main street bestowing a graceful wave and appealing smile to one and all. And all are there, for Lucia's Day is the big mid-winter festival.

Somehow, in the scramble, everyone pretty well forgets about St. Lucy for whom the day was named.

No one knows exactly how or when the celebrations began. The name Lucia means light and the Saint reportedly was blessed with remarkable brilliant eyes. Her feast falls on Dec. 13, which, back in the 13th century, coincided with the longest and most mysterious night of the year. The solstice was marked by a pre-dawn celebration in every manor house dining room. The harvest was in, the Christmas baking was finished, the darkest night was finally over. That the day was also dedicated to the Saint of Light could hardly go unnoticed, and the Lucia with the candles on her head was introduced.

During the centuries, pagan elements like the magic cookies were added, until finally Lucia's Day lost any real significance. Then the city newspapers began sponsoring beauty contests to choose a Lucia for the evening carnival parade and her day became an occasion for a gala civic holiday.

But the Christian roots of Lucia's Day remain and someday the Church will be in a position to build on these roots. Don't be surprised when you hear us campaigning to "Put St. Lucia back into Lucia's Day!"

(taking us back to the early days of the Church!) From the outside you would never guess what it was. This particular Sunday the Mass was jammed, due largely to a group of French tourists who acted more like pilgrims in adding much to the service with their hymns sung in polyphony. Afterwards, the pastor, in halting French, thanked them. We drove around a bit in Lillehammer and saw the home of Sigrid Undset.

CHARLES GUSMER

Ten Years A Bishop In Middle Norway



On the 12th of April, 1153, the Archbishopric of Nidaros (Trondheim) was erected. 800 years later this event was duly commemorated: The contribution of the Vatican (which had originally established the medieval Province of the Church) was to appoint an Apostolic Delegate to attend the celebration, and to transform the Prefectures of Middle and Northern Norway into Apostolic Vicariates.

As for Middle Norway, the Papal Decree was dated February 4, 1953. On that same day Rev. Father Johannes R  th, SSCC, was elected bishop of the new vicariate. The new bishop was consecrated on April 12 (the actual anniversary) in the same year, and has thus been serving his congregations for 11 years.

The religious state of affairs was not too prosperous when Bishop R  th began his work. Before World War II, there had been three Catholic Stations in Middle Norway, viz. Trondheim, Molde and Kristiansund. Of these, the latter two were heavily damaged by the war. The small congregations were scattered: some of their members were imprisoned by the occupying power, others fled to Sweden or England, some did not survive the war--and those who returned found that the small chapels of prewar times were no longer there.

Mass had to be celebrated in the private chapels of the Catholic Sisters at their hospitals. Only in Trondheim was St. Olav's Church left intact, but it was badly in need of restoration.

In the whole area, 22,000 square miles, the Bishop and his four priests had less than 300 Catholics to serve, the great majority of them living in Trondheim.

His Excellency plunged into his "two front" task:

The rebuilding and restoration of churches is mainly a financial problem. Every year since 1953 he has visited

foreign countries and preached there in order to collect money for his building projects. Thanks to the generosity of German and American Catholics, he has been able to rebuild the churches in Molde and Kristiansund, to open a new station with a small hospital in the 2nd largest city in the Vicariate, Aalesund, and to restore his "cathedral" church in Trondheim. In addition, he will open a fifth station this fall at Levanger, with a church and a small hospital.

Parallel with these "outer" activities, the Vicar Apostolic has increased the number of priests. He has obtained another three Fathers from the Picpus Congregation, so that the clergy now numbers seven priests.

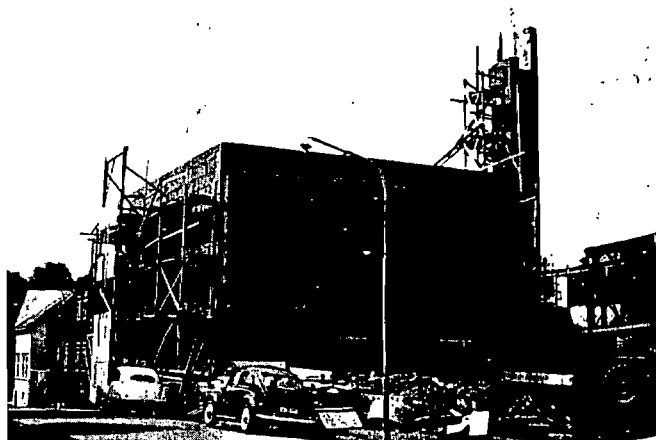
The number of Catholics is now about 500, an increase of 200 from 1953. Each year an average of nine or ten converts find a spiritual home in the Church, an increase of at least 50% compared with the years before 1953.

And here we touch upon the other main task of the Most Rev. J. R  th--to solidify and expand the position of the Catholic Church in Middle Norway, and to establish friendly connections with the non-Catholics.

Once asked what part of his work he considered most important, the striking material progress in the number of churches and stations, or the efforts to establish friendly relations with the non-Catholics, His Excellency answered:

"None of them alone. The visible signs of expansion I have heartily welcomed. In my attitude towards our non-Catholic brothers I have tried to follow my Motto, 'To Reconcile All in Him'. Besides this, my main consideration has been for the souls Our Lord has given me to serve. I have always prayed that our Catholic congregations may feel like one, united and co-operating family, and I constantly urge them not to seclude themselves, but to establish good relations with the non-Catholics. Personally, I have spared no effort in these respects, to try to show the way."

The Catholics of Middle Norway know and appreciate what the Bishop has undertaken in this field. On request, he has himself given lectures on Catholicism, on the Council etc. to non-Catholics. He has set an example of peaceful neighborliness. Eight years ago he



Building St. Torfinn's Church, Levanger

started a series of discussions with non-Catholics in Trondheim at fortnightly meetings of the so-called "Katolsk Forum", just the sort of discussions that the Vatican Council has recently so warmly recommended.

These meetings take place in the parish meeting room and have been frequented by 40-70 non-Catholics at a time. Now such locations have proved too small and unfitted for their purpose, and His Excellency is seeking financial help to provide new accommodations.

In the last 10-11 years there has certainly been a "revival of spirits" among the Catholics of Middle

Norway, and very good relations have been established with their Protestant neighbors.

All of us living up here, so remote from really Catholic environments, are proud of our Bishop and what he has done for us. We have reason to be convinced that God always sends the right man to the right place at the right time. And we beg all of you to help us to help His Excellency, Bishop Johannes R  th, towards the realization of his great aim:

"To Reconcile All in Him."

VIDAR DAGEID, ESQ. (Trondheim)

The Diocese Of Stockholm - 1963

REV. PETER HORNUNG S.J. (trans. and condensed from "St. Ansgar Jahrbuch")

The review of the past year (1963) shows that the Diocese of Stockholm has been following a gratifying course of new foundations and improvements. In the first place we must mention the founding of three new stations: In the northern suburbs of Stockholm (which Bishop Taylor had already confided to their care) the Oblate Fathers have taken charge of a district and have established a parish center at Roslags N  sby which will be of the greatest use to these rapidly expanding northeastern suburbs and for the district of Roslagen. The new parish had previously belonged to the Dominican parish (Annunciation), which now includes the eastern section of the city itself and the island of Liding  . For the time being, two American Oblate Fathers work in Roslags N  sby. They hope that when their numbers are increased by the arrival of further confreres they will be able to take over the great assignment of North Sweden as well.

In the Province of V  sterg  tland Father Max Stangel, O. Teut., a member of the German Order who was for a long time hospital chaplain in Darmstadt, has undertaken a very special assignment. In this district--150 kilometers from the present parish church in G  teborg (Gothenburg)--is the ancient cathedral city of Skara, in whose vicinity St. Sigfrid baptized the Swedish King Olof Sk  tkonung in 1008. In a real sense, therefore, this is the cradle of Christianity in Sweden. Not far from Skara is the provincial capital, Sk  vde, which is also a military and industrial center. The third important place in this district is the industrial city of Lidk  ping on Lake V  ner: among other factories here stands the great R  rstrand Porcelain Works, where so many foreign workers are employed. Father Stangel has taken up residence in Lidk  ping in order to get to know the terrain.

The third foundation was the most necessary and most impatiently awaited of all--in Lidk  ping. Lidk  ping is one of the oldest cities in Sweden, and in 1153 was the site of a Swedish provincial council presided over by Nicolas Cardinal Breakespeare (later Pope Adrian IV). Lidk  ping once vied with Uppsala to be the seat of the Swedish Archbishopric. Not far from Lidk  ping lies Vadstena, the cradle of the Brigittine renewal of church life in Scandinavia. Although Lidk  ping with its 70,000 inhabitants is also of great importance in Sweden as the provincial capital of   sterg  tland, and as an industrial and cultural center, no Catholic priest has been stationed here. The pastor from Norrk  ping, 40 kilometers distant, would celebrate Holy Mass here

in a hotel or in a museum. The Italian workers, employed in great numbers by the SAAB factory, were served by a Franciscan from Stockholm--220 kilometers away. Now at last this catastrophic situation can be eased. Between two and three years ago we were able to acquire a very suitable house there. This year (1963) the Norwegian Father Otto Hanssen, who belongs to the Dutch Franciscan Province, was able to take up residence in Lidk  ping. In the fall a Dutch Franciscan, Father van Egmond, also arrived. So the little community will shortly grow. (Later, the Superior of the Franciscans in Sweden, Dr. Th. Grond, replaced Fr. Hanssen at Lidk  ping)

Above all, however, Lidk  ping is well adapted to become, possibly, a real center of Catholic life in Sweden. The founding of such a center (for several priests) seems ever more necessary, for it can be seen, in the light of many years' past experience, that the sacrificial and laborious work of a solitary priest in an isolated spot not only causes great hardship for the priest himself but is of questionable efficiency in carrying out the work.

With great publicity throughout Sweden, Bishop Taylor consecrated the Carmelite Convent in Glumsl  v on August 3. For several days beforehand the convent buildings were open to the visiting public. On one day the traffic police had to be reinforced to take care of all the auto traffic--so many Swedes had seized this unique opportunity to view a real convent from within! Now, however, peace and quiet reign in this place of prayer and sacrifice.

Besides the new foundations, it was certainly noteworthy that in the past year more priests have come to Sweden. Besides those already mentioned above, two other priests came to Sweden: Father Fabian, C.P., to help his Passionist confreres in J  nk  ping, and Father Flies, a Yugoslav secular priest (to take up the care of souls among his fellow countrymen).

The senior priest in Sweden, Msgr. Willem Meijerink (who, as a young pastor at Malm  , once met Bishop John Erik M  ller at the ferry from Sassnitz as the latter first arrived in Sweden as her newly consecrated bishop) has retired to his homeland after 51 years' service in Sweden, and has settled in Apeldoorn.

The diocese suffered a grievous blow through the unexpected death of the Swedish priest, Rev. Harold H  gberg, on September 17, 1963, in H  lsingborg. Father H  gberg was born in Gotland in 1909, became a convert, and was ordained at the age of 31. He served as

"PLEASE TELL OTHERS ABOUT THIS WORK"

a priest in Göteborg, Stockholm and Hålsingborg. As a native Swede, and also through his gay and pithy conversation, he got along well with his fellow countrymen, and so was able to work fruitfully among them. Through this painful blow the number of Swedish priests working in Sweden is now reduced to five.

But new growth, so to speak, is appearing on the same ground through the reception of tonsure and minor orders by the theological students Kazimir Szymala (August 4, 1963, in Lund) and Jan Smith (December 27 in his home city of Göteborg). In addition there are other Swedish theological students, studying in England and Germany. There are also foreign theological students who are preparing to work as priests in Sweden: Besides young members of the religious orders which are at work in Sweden, there are also a few seminarians from various European dioceses.

For the Church in Sweden and for Sweden itself the Council is an event that does not pass by without notice. If there was a somewhat negative effect from our Bishop Taylor's being out of reach of his diocese for long months so soon after his consecration, the Council soon drew attention from another angle: In Easter Week the German Council-theologian, Father Alois Grillmeier, lectured in Stockholm and Uppsala before priests and laity, and also at the University, on the important questions before the Council, and thereby aroused in us a living concern with them.

And through Swedish publicity channels there were circumstantial and sympathetic reports and comments on the fact that Sweden was taking part in the Council through her own Bishop. In this connection it should be noted that the Swedish press, radio and TV reported on the Council and also on the happenings connected with the change of succession on the Chair of Peter in a manner which, although often sensational and superficial, was also, at bottom, sympathetic. The profuse number and length of these reports bears no relation to the small number of Catholics in the country and is, I believe, only one of many signs of a growing interest here in the Catholic Church.

Another new development must be mentioned: In answer to a growing demand, the Swiss Father Seller, S.J., has started a Press Service here this past year. Through an output of about 120 releases, the staffs of important newspapers and periodicals--as well as radio, TV etc. etc.--were provided with information, explanation and documentation on questions concerned with Catholic life, or on the Catholic position on public questions. This very important but arduous work would not be possible if Father Seller did not have the willing help of many Swedish laity and convert-clergymen.

For the past 40 years there has taken place every two years in one or another of the Scandinavian countries an Interscandinavian conference of Catholic students and academicians. This year (1963) they met in Visby on the island of Gotland, that big island in the Baltic Sea which is so full of history and so rich in relics of its former Catholic life. This week of study and recreation took place early in August. It was organized by the Swedish Academicum Catholicum, but the intellectual preparation was shared by each Academicum Catholicum in the different countries. It was a rich experience for the 100 or more participants to become

acquainted with the vigor and growth of Catholic life in Scandinavia.

Through a self-sacrificing and energetic convert-clergyman, a summer camp was held for our boys (from 13 to 16). Through the efforts of the school sisters of Stockholm and Göteborg there was a holiday camp for children up through 12. At an old, somewhat dilapidated manor in north Smaland there was a 14-day-long encampment for about 25 teenage boys and girls. All the participants greatly enjoyed this camp, and a similar plan is already underway for the summer of 1964. This is the best way that teenage boys and girls who are isolated in their Catholic life can be brought together in youthful Catholic companionship--for at least a little while during the summer months.

Finally let us give you a short survey of the "care of souls", which is so important for building up the Church in Sweden. Among the 30,000 or so Catholics in Sweden, only about 6,000 to 8,000 are native Swedes. (The figure varies because the words "a native Swede" are not always understood in the same way.) The remaining Catholics come from just about all the countries of Europe. The older among them, and especially the refugees, naturally need to be cared for in their mother tongues, as far as possible. For the Italians and Hungarians there are three priests each--for the Yugoslavs, Poles and Spaniards there is one priest for each--working in Sweden. That means that 15% of the priests here work exclusively in national apostolates. In addition there are other priests (for example one Lett, one Pole, one Hungarian, and others) who, although they work in individual parishes, also try to help their compatriots in their mother tongue even outside the parish boundaries.

Although in almost all these cases it is a matter of dealing with minorities which are relatively strong, and which are deficient in an indigenous, Swedish Catholicism, the question of integration bears quite another aspect in the work of the individual parishes. Especially with the foreigners' young people and children, who want to become "real Swedes", the problem is how to modify their way of living the Catholic Faith so that they will not throw this away together with their elders' national peculiarities. The alternative--that they should, at bottom, remain strangers in a strange land, would be of no help in building up the Church in Sweden.

The Diocese of Stockholm begins 1964 with great expectations. In the heart of Stockholm, on the edge of the great Inner City, the rebuilding of a Catholic church (St. Eugenia's) and the Catholic Center connected with it is due to start. So also in many other places in Sweden, the inadequacy of an existing chapel or the imminence of municipal developments (which would destroy our existing facilities) make the building of a new church urgent. That these wished for developments cannot be accomplished all at once is unfortunately only too evident. But their necessity remains, and so we hope from year to year for greater means, to meet the need. Therefore we must not fail to give heartfelt thanks to all who have supported the Church in Sweden with gifts large or small, and all who have furthered the work and growth of this member of Christ's Mystical Body with their prayers and sacrifices. May the Lord God reward them!

A Letter From Syon Abbey (September 1964)

(SISTER M. LUCIA, O.S.S.S.)

To all my dear American friends of St. Ansgar's League,

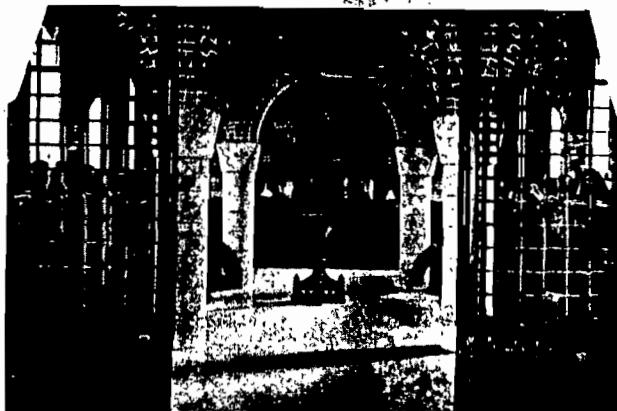
This is the only way I can reach you and I want to tell you, that you all are constantly in my thoughts and prayers. You know that a great part of my heart will always remain in America, and all of you are specially remembered.

There are so many things to tell. When I left beautiful, friendly America on the 6th of July 1961 with a very sad and heavy heart, I had the feeling that I would return on day. But to be a religious is indeed a great adventure and you may expect anything! Thirty-two years ago I entered as the first postulant at St. Birgitta's House in Rome. The house had been bought by our great and unforgettable Mother Mary Elisabeth Hesselblad in 1931. Entering it in Rome, I thought I would live and die there! But no. After three and a half years I was sent to Casa Sta. Birgitta in Lugano, Switzerland, where I was to live for almost 22 years. Then came the call to go to America. It was a hard beginning, but as I always had a great love for the Americans, it did not take long to settle down and to put down roots in the American soil.

When I was a postulant Mother Elisabeth asked me: "If we had a house in America one day, would you be willing to go?" "Yes, Mother," I said firmly.--In 1939 the question of opening a house in Minnesota arose, and it was intended that Mother M. Catherine Flanagan and I should have gone. But the World War broke out and in 1941 Mother M. Catherine died. It was the generous gift of Mrs. Marguerite Tjader-Harris of her beautiful home "Vikingsborg", that finally brought the Bridgettine Sisters to the United States, as you remember, on May the 29th, 1957.

It was a real shock to be called away from my dear, dear sisters and all my very dear American friends, but in obedience I had to go. The year in Sweden was the saddest in my happy life--but sorrows and trials have to come to everybody. At Vadstena I got ill exactly a year after my arrival in my own country and was sent to Denmark to convalesce. My request to return to America was not granted. We must believe that God wills everything that happens to us. And so God led me to Syon!

Few people may know, that Mother M. Elisabeth had her Bridgettine roots at Syon Abbey, and that she was a Sister of the Chapter. She visited Syon during two long periods and studied the rules and constitutions and learnt the traditions of Syon. She had hoped that the old Bridgettine Houses might found a house in Rome, where all the prayers should be offered for Scandinavia. But the houses had no sisters to spare at that time. When Mother Elisabeth made her own foundation, she made a petition to the Holy See, asking to be affiliated to Syon Abbey of which she was a sister of the Chapter. It was granted. From 1911 to about 1925 the Bridgettine Breviary "The Herb Garden of the Virgin Mary" was sung by Mother Elisabeth and



her sisters. Strict enclosure was also kept. With the opening of the house in Sweden in 1923 strict enclosure could not be kept, and, with growing number of sisters, Bridgettine Breviaries could not be had, so Mother Elisabeth's sisters took over the Roman Breviary.

Here at Syon there are still sisters who remember when Mother Elisabeth was here. She has left many souvenirs behind. At the entrance of the Choir there is a big, metal crucifix, with a card attached to it which reads: "This Crucifix was blessed and indulgenced by our Holy Father Pius X at a private audience given to Sr. Elisabeth of St. Bridget's House in Rome on Jan. 3rd 1907". When asked by Sr. Elisabeth to apply the indulgence, the Holy Father very kindly took the crucifix and with such an expression of fatherly love answered: "Si, situtte le indulgense del Crocifisso". He blessed it especially for all the sisters at Syon Abbey.

Here is the History of Syon in short. The original Syon House was founded at Isleworth on the Thames by King Henry V in the year 1415. It is the only existing Bridgettine Monastery stemming directly from St. Birgitta's original Monastery at Vadstena in Sweden. It is also the only English Community, which can claim unbroken continuity from pre-reformation days. Syon Abbey was suppressed in 1539 by Henry VIII and monks and nuns went into exile, first to Flanders, later to France, and from France to Portugal, where they finally found a home at Lisbon, where they could establish a monastery for the Community. They stayed on at Lisbon for 267 years, but in 1861 they were able to return to England.

It was a small Community which settled down at Spettisbury in Dorset. Soon the nuns moved to Chudleigh in Devon, where they built a convent. That convent was soon too small for the growing Community, and in 1925 Syon was established at Marley House, South Brent. The house is an old manor house in Georgian Style, surrounded by large parks and gardens. The vegetation is subtropical like that on the French

and Italian Riviera, with huge Wellingtonia-trees, Cedars of Lebanon, enormous Rhododendrons in all colours, camelias and azaleas. We have our own Cemetery in the grounds.

Everything about Syon is old and venerable. --Our Choir is large and bright. The Divine Office is performed with great care and dignity as it is our chief duty. Every day we have Adoration of the Blessed Sacrament with Benediction at 4 o'clock.

Syon's inhabitants are nuns, consecrated through their Solemn Vows. When I was transferred to Syon I had to make my noviciate again for one year and then "solemnize" my perpetual vows. A young sister Mary Benedicta and I made our Solemn Profession together on December 11, 1963, in the presence of our Bishop, assisted by 19 Priests.

During the pontificate of Pope Benedict XV the papal enclosure of Syon was re-established and also an Abbess for life. Our present Lady Abbess, Dame Mary Magdalene Nevin, was a postulant the first time Mother Elisabeth visited Syon. She is the 57th in the long line of Abbesses. Lady Abbess is a tiny old lady, with a broad mind and a large and warm heart. She is the clever author of the book "What the Abbey Cat Saw", which through the observant cat describes the daily life of the nuns in the Cloister. Dear Lady Abbess is the kindest Mother to her large community, which numbers 34 sisters of all ages--from 89 down to 25 years. There is Sister Mary Dominic Redpath, author of the very good biography of St. Bridget of Sweden "God's Ambassadors", and Sister Mary Stanislas, our Choirmistress, who is also a very gifted artist, who draws magnificent pictures and illustrations. Other sisters are keen gardeners and book binders and farmers. You find every kind of occupation within the cloister walls. Thanks to our dear Lady Abbess, Syon has got central heating, electric light, stove, frigidaire, freezer and all modern facilities, which make it easier to run the big household.

Before I finish my letter I want to add a story about Mother Elisabeth. In 1957, just when we had arrived in Connecticut, Mrs. Tjader-Harris brought us to The Sacred Heart Convent at Noroton-on-the-Sound. There in a wheelchair sat an old Mother and seeing us, she asked who we were: I said "We are Bridgettine Sisters". --"Oh", She exclaimed "are you the sisters of Mother Elisabeth Hesselblad?" --"Yes, we are" I said. She continued: "I knew dear Mother Elisabeth even before she was received into the Church" and she told me the following:

When Sister Elisabeth was a young nurse at a hospital in New York the young doctors and nurses once took her with them late at night to the mortuary where all the corpses were kept for dissection. She had never been there before. Whether it was on purpose or by mistake, Sister Elisabeth was left behind, and all the others had gone. She was locked in, and could not get out. And the lights had been turned off. She called out loudly and knocked at the door, but nobody heard her. There she was in the pitch dark surrounded by corpses. At first she was frightened, but then she told herself: "They are dead, they can't do me any harm". So she sat down and prayed. But corpses give awful sounds sometimes. All of a sudden she heard a sound like a moaning. She listened and heard it again

very feebly. Then she thought: "There is somebody, who is not dead". The corpses were outstretched on tables, covered with sheets. She went from table to table until she came to the one from where the lamentation came. She took the pulse, and there was a sign of life. Then she gave massage round the heart for a long time and tried to warm the feet and bring the blood in circulation. She always had a little bottle of brandy in her apron pocket for emergency cases--and here there certainly was one! Through her vigorous presence of mind she brought that youth back to life again. When the morning came and people arrived, she was able to hand over a living person instead of a dead one! It happened to be the Only Son of a Widow, and it was certainly the hand of God, who kept her in the dissection-chamber. --How many wonderful things she has done! May she rest in Peace!

I have tried to give a picture of my new surroundings at the famous Syon Abbey, where Mother Elisabeth had her spiritual home and stronghold, and where she had learnt the Bridgettine life. Her daughters owe gratitude and love to this Cradle of their own Foundation.

With my affectionate greetings,

Your Sister, MARY LUCIA, O.S.S.,
Syon Abbey, S. Brent, Devon, England.

DANISH ROYAL FAMILY MEETS POPE PAUL VI

(Danmarksposten)---- April 23, 1964, was an historic day with far-reaching future possibilities. For the first time since 1474 a Danish King paid an official visit to the Pope. The Royal Couple, with Princess Benedikte and their retinue, were received at the Vatican boundary and in the Damasus Garden with impressive and colorful ceremonies. While the Royal Ladies and their retinue were dressed in black, the King wore the uniform of an admiral, with the insignia of the Order of the Elephant and of the Order of the Golden Spurs (the highest decoration that the Pope can bestow on a non-Catholic.)

After the King had inspected the Swiss Guards, the procession followed the long route up staircases and through galleries, anterooms and halls to the Throne Room. Here the Pope received them, and for about a quarter of an hour the Royal Couple were alone with the head of the Catholic Church. Afterwards the Princess and some of the retinue were admitted, and there was general conversation.

The Pope made mention of St. Ansgar and St. Canute, and acknowledged that Denmark was a country ruled by love of neighbor and by religious freedom. He ended with a greeting to Danes abroad--seafarers and fishermen.

King Frederik commenced his reply with an acknowledgement that the Catholic Church had brought Christianity to Denmark and had formed a link between European and Danish culture. He mentioned the respect that exists nowadays between the representatives of the State Church and of Catholicism in Denmark. The King then emphasized the wish, common to both, for peaceful progress in the world. During the visit presents were exchanged. On the way out, the Royal Family paid a visit to the papal Secretary of State, Cardinal Cicognani--who, shortly after their Majesties had returned to the Hotel Hassler, returned their call.

NEW BRIGITTINE MOTHER GENERAL MOTHER HILARIA

Darien, Conn.--In June this year a new Mother General was elected by Mother Elizabeth Hesselblad's new branch of the Brigittine Order--Rev. Mother Hilaria, O.S.S. (Ella Laubenberger). A citizen of Switzerland, Mother Hilaria first trained in nursing--as had Mother Elizabeth before her. She has also been a scholar and linguist, and--in her youth--an alpinist. But after World War II she entered the Brigittine Convent at Lugano--and became its Superior in 1957.

Since taking up her new duties at Rome, Mother Hilaria has been making a visitation of the convents under her charge. She has already visited the Houses at Iver Heath (England), Djursholm (Sweden) and "Vikingsborg" at Darien, Conn. in the U.S.A.

Later she will visit the convents of the Order in India.

At his invitation she also called on Archbishop Bruno B. Heim, Apostolic Delegate to Scandinavia, and at his request visited and established contact with the Brigittine Convent at Vadstena (Sweden) which has in recent years adopted the Old Observance under the guidance of the Convent at Uden, Holland (a lineal descendant of St. Birgitta's original Motherhouse at Vadstena). Mother Hilaria will also visit Abbess Maria Josepha at Uden.

Thus Mother Hilaria exemplifies the supra-national, outgoing spirit of St. Birgitta of Sweden, as well as the charitable and ecumenical temper of the Church today. Under her understanding leadership, an increasing cooperation and a new flowering of the Order of Our Most Holy Savior can be prayerfully foreseen.

MARGUERITE T. HARRIS



Mother Hilaria receiving 1st. Cl. Relic of St. Birgitta from St. Ansgar's League. Left to right: Mr. J. T. Dwight, Mrs. M. T. Harris, Mother Hilaria, Sr. Beata, Mr. V. F. E. Rambusch.

THE GREENLANDERS FATE?

The Norse Atlantic Saga. By GWYN JONES. Oxford University Press. 35s. (*The Tablet*)

What happened to the mediaeval Christian Norse inhabitants of Greenland? What was the last end of Eirik the Red's venture begun in 986? After some five hundred years what became of Greenland's East Settlement and West Settlement? Its cathedral at Gardar? Its sixteen parish churches? Its Augustinian monastery? Its Benedictine nunnery? Its three hundred or so farms, the properties of a people who had once been thriving if but only briefly politically--and hardly ever economically--independent? These questions are among the most fascinating and, at the same time, pathetic that can be asked of history and the fascination was intensified by the discovery in 1961, and the excavation in 1962, of the church built by Thjodhild (the wife of Eirik the Red) in about the year 1000--the first Christian church to be reared in the New World--and by the uncovering of the skeletons in its graveyard.

Professor Gwyn Jones does not finally solve the mystery: he does however propose a solution which had been earlier proposed and rejected. Recent advances in climatology and glaciology--reacting against the authoritarian Nansen who had pooh-pooed the notion of climatic change--now favour its acceptance.

What was the Norse Greenlanders' fate? Nörlund's exhumation in 1921 of the undersized rachitic human remains from Herjolfsnes--some still attired in late fourteenth-century clothes fashionable in Bruges or Bristol--pointed to a grim answer--they had died off from starvation and disease. But this view was later resisted. Rather, the Christian Norse, coming increasingly into conflict with the Eskimos, had been exterminated by them. Or, the Christians had intermarried with and, being numerically fewer, had been assimilated by the pagan Eskimos. Or, the Norse, finding conditions unbearable, had emigrated en masse to the American Vinland which they had discovered. This last solution has its latest champion in Helge Ingstad, who points to the Norse remains he has un-

ST. BIRGITTA'S GUILD FORMED

St. Ansgar's League wishes to announce that a Guild of St. Birgitta is being formed by some of its members, with center at the Brigittine Convent at "Vikingsborg", Darien, Conn. The purpose is to aid and promote the Brigittine Order (Order of Our Most Holy Savior)--and especially, for the present, the convent of the new branch of the Order at "Vikingsborg" (the only Brigittine house in the U.S.)--as well as to grow in knowledge of and devotion to St. Bridget of Sweden and her ideals. The Guild also aspires to become an organization which, though autonomous, will be a little-sister to St. Ansgar's League and will aid its work among Scandinavian Catholics and especially for the Catholic Church in Sweden.

A leaflet, *St. Birgitta and her Order*, by the Swedish scholar Tore Nyberg, has been issued and is available. And Members--and Founding Members--for the new Guild are being sought and will be welcomed. --For further information, please address the Convent of St. Birgitta, "Vikingsborg", Tokenoke Road, Scots Cove, Darien, Conn. 06820.

"PLEASE TELL OTHERS ABOUT THIS WORK"

earthed at Lance-aux-Meadows in Newfoundland. But to each of these propositions, separately advanced as conclusive, there are some very strong objections. There was some killing (and some kidnapping); there was probably some concubinage (not much; an Eskimo woman would have been useless as a hand on a Norse dairy farm) and possibly some emigration (would-be shipwrights in Greenland would find timber and nails hard to come by) when the chance came. But there was not enough of any of these to explain why there was not a single white person visible when John Davis landed in 1585.

What contribution then has recent climatology made towards solving a problem so baffling to the historian and archaeologist? Professor Jones argues the case for a "Climate Optimum" between 1000 and 1200, when the whole North Atlantic area was warmer. During the Optimum, life for the Christian Greenlanders was pleasant enough with annual mean temperatures 2° C. to 4° C. higher than now. With "sea temperatures in the northernmost Atlantic of the same order of increase," the essential grain, iron and timber imports--not to mention priests--could be counted on because ice would

not prohibit approach to the coasts. The Climatic Optimum was followed by a Little Ice Age and, around 1400 or 1500, ice around the Greenland coasts made access dangerous. Why should a skipper, out to make money, hazard his ship--even to succour the desperately needy? On Eiriksfjörd, on a July day in 1962, a motor-boat, after trying all day to thread a passage through ice-bergs and ice floes, surrendered and returned to the head of the fjörd. A passenger, this present reviewer, wondered: "How did the ships from Bergen navigate this fjörd to bring their cargoes up to Brattahlid?" This book gives him the answer which Professor Jones hinted to him then: in the end they didn't; the skippers gave up trying.

The Norse Atlantic Saga, besides the section on Greenland, has chapters on the settlement of Vinland (which Professor Jones firmly identifies as Newfoundland) and Iceland and it includes a translation of the essential documents. What more could one ask? One is given more: the whole book is written in a finely vigorous and racy style. And yet more? There are some splendid photographs.

FRANCIS BERRY

N. Y. UNIT WELCOMES BISHOPS FROM SWEDEN AND NORWAY

During the past year the New York Chapter was host to two welcomed visits from the Bishop of Sweden and the Co-adjutor Bishop of Norway.

As a fitting tribute to the great Irish missionary and bishop, St. Patrick, the Most Reverend John G. Taylor, O.M.I., Bishop of Stockholm was the honored guest at a reception held on March 17. Miss Elizabeth Bailey as chairman of the Social Committee had arranged for a beautifully catered affair. Mr. Viggo Bech Rambusch, (Assistant Secretary) introduced the League's faithful friend and Director of Programs, The Reverend Titus Cranny, S.A., who shared with the members some of the background history of His Excellency, and presented Bishop Taylor to the gathered assembly. Bishop Taylor gave a vivid description of the challenges that confront the Church in Sweden, and his enthusiasm and warmth made living and real our union of concern and fraternity with the growing Church in Sweden. On behalf of the members Mrs. Sverre B. Withammer presented a check to His Excellency to continue the apostolate. Members were able to meet with the Bishop during the serving of refreshments, and all agreed that the evening's program was a unique way to celebrate St. Patrick's Day!

On Thursday, April 9th, His Excellency the Most Reverend John Gran, O.C.S.O., Co-adjutor Bishop of Oslo, came to a reception to meet our members. Miss Elizabeth Bailey, the Elsa Maxwell of St. Ansgar's again was hostess at a well planned and gracious evening's program. The Reverend Walter Abbott, S.J., friend of the League's former spiritual director, and now director of the John LaFarge Institute, spoke of Fr. LaFarge's work with the League, and the continuation of his ideals in the newly formed Institute. Fr.



Bishop Gran at N. Y. Reception

Abbott introduced His Excellency to a large assembly of members. Bishop Gran spoke with humility of his elevation to the Episcopacy saying "I was a monk, I am still a monk", and then outlined the growth and the future work of the Church in Norway. The Unit's President invited the members to meet with the Bishop and announced that a donation was to be presented on behalf of the members for the causes His Excellency had described. A copy of Sigrid Undset's "Kristin Lavransdatter" was raffled.

[EDITOR: The decorating on both occasions was in charge of Mr. Robert E. Rambusch, who also made a universally admired collection-receptacle for them in the form of a Scandinavian Stave Church for one reception, and in the form of a Viking Ship for the other.]

R. E. R.

Progress--And Cries For Help From Norway's Arctic

BODØ

We have the greatest admiration for all the members of St. Ansgar's League who work and do so much for the Catholic Church in the Scandinavian countries.

Many Americans come this way during the summer months, and what a joy it is to us when they find their way to our little church! Some of them have become our friends and still write every now and again.

We are enjoying the most lovely weather just now (March 26) up here in North Norway--blue skies and brilliant sunshine. The little city of Bodø is almost deserted as most families have gone to the mountains to ski and spend the Easter holidays up there.

ECUMENISM AT UPPSALA'S 800th ANNIVERSARY

FR. SELMAN THREADGILL, O.M.I.

Ecumenism is in the air, no matter where one lives. All thinking Christians want to come closer together, for they sense that this has to be the Will of Christ. Bishop Taylor is extremely aware of the ecumenical possibilities in Sweden and he encourages every such contact. In June he himself took part in the 800th Anniversary of the founding of the Archdiocese of Uppsala in Sweden. Eight hundred years ago was about 450 years before Martin Luther, so it is quite obvious to all that the great, early traditions of Uppsala were Catholic traditions. Bishop Taylor was surrounded by non-Catholic bishops at the ceremony in the now-Lutheran cathedral, and the fact that he alone really represented the Faith held by the ancient bishops of Sweden could hardly have been lost on them.

The Church of Sweden had invited Bishop Taylor to Uppsala as an honored guest. This shows their own desire to achieve a better relationship with the "Mother Church", as the Catholic Church is sometimes called here.

Some ecumenical contacts have also been established in our Oblate parish area. It began through the initiative of the ministers of the Swedish Church's parish. They invited all the other ministers, including Father Schoeberle and myself, to an evening of discussion and sociability. Besides the four Swedish Church ministers, there were present the Baptist pastor, and the pastors of the Covenant Church and the Estonian Church. We felt that such a good beginning should be continued, and so invited them to come to our house, which they did on April 19th. We invited fourteen various ministers, and seven came. I showed them slide pictures of the events of the Vatican Council, in which they had a keen interest.

One of them had been received in audience by Pope John a year or so previously, and he was very proud of that. After the slide program, we enjoyed an evening of informal and friendly discussion around the dinner table. This contact is a good thing, and God will surely show us the way to greater unity if we do our part.

In our little wooden church, our priest, the Rev. Theodore Rusche, carries out all the Holy Week ceremonies in every detail, but alas our Catholic community is very small--although a little larger than when we came in 1953!

* * *

We are going along fairly well here. Our works--the Nursery School and the Youth Centre--give us plenty to do. It is now August 25 and the summer holidays are just finished, so we have reopened the Nursery this week.

The Youth Centre begins again on Sept. 1st. This is an uphill work, but one very needed in this town of Bodø which is growing in size and population.

There is nothing really new here except that our works are growing. --We only wish we had more Sisters to help. But vocations to the Religious Life are few and far between now.

Please pray for our work here. --Results are scarcely seen, but we hope and trust that some seeds will bear fruit in years to come. The Norwegians are such kind people, and they have been so to us!

THE (English) DOMINICAN SISTERS
St. Sunniva'hjemmet ("Barnevennen")
Hernesveien 22, Bodø, Norway

MO-I-RANA

So few seem to know how the Catholic Church in the Scandinavian countries needs help--by prayer, first and foremost, and also by financial help for the priests, who have so few Catholics in their far-flung parishes.

Our chaplain--the pastor at Bodø--Fr. Theodore Rusche is trying to collect funds to build a church in Mo-i-Rana, 150 miles down the coast, where quite a few Catholics live and where there are many Catholic transients. The big iron and coke works there employ many foreign Catholics--Italians, Poles and Germans, and they have no church or priest. The Catholics of Mo-i-Rana have to send their children to Bodø during the summer holidays so they can be instructed in the Faith and prepared for the Sacraments.

Father can visit there only about four times a year! He has falling health now, so these journeys must tax his strength, but he goes bravely on and is so good and patient. --But it must be hard for people to hold to the Faith when they have so little opportunity of receiving the Sacraments and attending Holy Mass!

I think God will specially bless anyone who helps the Scandinavian apostolate, as it is the hardest in the world, for the simple reason that there is so little response for all the work--at least that is how it is here in Northern Norway.

SR. M. ADRAIN, O. P.
(Contributions for Mo-I-Rana may be sent to Katolske sokneprestenbede, Account 6382, Nordlandsbanken, Bodø, Norway.)

HARSTAD

We have a long way yet to go before we can start raising the new St. Sunniva's Church here in Harstad among the Lofoten and Vesterålen Islands off the

coast of North Norway. We aren't going to build a very expensive one--just large enough to seat 100 people. Our present "church", built in 1894, is a tiny chapel that seats only 22 and has nothing about it that would attract modern people! All the other sects and Christian communities in Harstad have large, attractive churches, but our Catholic "church" is the tiniest and plainest of all. We have noticed in fact that people are ashamed to visit our chapel!

We have to stand on our own feet, for our Bishop in Tromsø has his own problems, but our few and scattered parishioners, although generous, cannot afford to build without help from others. --And not only build, for we must buy the land for the new church (the ground beneath our present chapel is rented!): --We have a chance to buy such a property for 30,000 Norwegian Kroner (about \$4,300).

We lose our breath when we think of all the difficulties connected with this project--and at times we feel as if we were always living on the shadowed side of the earth, forgotten by all human beings--often, indeed, we are tempted to feel forgotten by God! But we try to continue believing in His Providence--and in the existence--somewhere--of good and helpful people!

THE ST. ELIZABETH SISTERS
(St. Sunniva kirke, Skolegaten 4, Harstad, Norway)

NEWS GLEANINGS

ALICE NYEBOE ROOT

The year 1965 will be the 1100th Anniversary of St. Ansgar's death and will be commemorated by the Scandinavian Catholics as well as in Hamburg, where St. Ansgar was the first Archbishop.

Franciscan Father O.J. Hanssen, who was "on loan" to Sweden to establish a parish in Linköping, has returned to his homeland, Norway, where he had been appointed Chaplain at St. Hallvard's Church in Oslo. The new Superior of the Franciscans in Sweden, Dr. Th. Grond, will take over the Linköping parish.

Suggestions have been made for an "Undset Musuem" at Lillehammer, Norway, or Kalundborg, Denmark, or in both places--with preference for Lillehammer. There is a wealth of "Undsetiana" material at Sigrid Undset's home "Bjekebekk" there, and the idea has met with international interest.

During May this year the city of Oslo was visited by a Scandinavian team of the World Union of Catholic Women's Clubs. The meetings were opened with worship at the Chapel of St. Katherine's Home, with Bishop Mangers presiding.

The 1958 Nobel Prize winner, Father Dominique Pire, O.P., of Belgium was awarded the Sonning Prize at Copenhagen University in April. The Sonning Prize

of 115,000 Danish Kroner was handed him by Madame Bodil Koch, Danish minister of Church affairs, in recognition of his work for refugees and his contribution to European culture.

Pope Paul VI has officially acknowledged the Congregation of the Little Sisters of Jesus (of Charles de Foucauld), which now numbers 756 sisters, and over 150 novices and postulants, from 46 different nations. 4 Sisters have settled at "Emborg" at Om, Denmark, a few hundred feet from the Catholic Youth Camp. The land is planted with rye and potatoes as well as grass for some Jersey cows. The Sisters keep very busy with milking and all the other farm chores. The Sisters of this Order live in groups of from 4 to 7. At Vesterbro in Copenhagen another group live in an apartment and earn their living by factory work. The Little Sisters are also active in other Scandinavian lands.

It is 60 years since the St. Vincent Sisters left Paris for Denmark. They were popularly called "flying machines" because of their characteristic headgear! They settled in Helsingør at Nygade 8, where they still remain. They endured many hardships in the early days, but gradually became accepted by the populace. In time they became so popular that when their superiors decided to recall them for other work, it is said that the municipal authorities at Helsingør made a special trip to Rome to ask that they might remain. During the First World War they housed and tutored orphans and poor children, and during the Second World War nursed French war prisoners who had become ill in prison in Germany, and they also helped many escaped prisoners. In late years they have operated a home for the aged, and there are 25 elderly ladies who pay board and room. The present Prioress is Sister Louise. One of the original 4 Sisters, Sister Vincent, is still very active and is celebrating her 70th Anniversary in the Order next year!

Scandinavians visiting Paris will find a Mass there for Scandinavians at 10 A.M.--at the Dominican Chapel, 210 bis, Rue de Vaugirard, 15c (Metro-Volontaires). Non-Catholics are welcome. There are at present two Scandinavian Dominicans in the vicinity--Pater Niels Krogh Rasmussen, O.P. at Le Saulchoir, Etoilles par Soisy s/Seine, and Pater M. Voutilainen, O.P., at Convent Saint Jacques, 35, Rue de la Glaciere, Paris 13.

In June there was a retreat for Scandinavians at St. Maurice Abbey at Clervaux, Luxembourg. The discourses were in Danish by Pater P. Gregoire, O.P.

Also in June, there was a pilgrimage of Catholic military personnel from Copenhagen to Lourdes.

1964 marks Pater W. Huijbregt's Silver Jubilee of ordination. This friendly Dutch priest (whose articles have appeared in St. Ansgar's Bulletin) came to North Norway after the last war and worked at first in Bodø. He is now stationed in Tromsø where he heads the Catholic school and is chaplain to the Sisters at St. Elizabeth Hospital.

Tampere, City Of Smoking Chimneys

In every tourist guide, the city of Tampere is described as the second largest city in Finland. With 136,000 inhabitants, it is called the Manchester of the North. As one approaches the city from the direction of Helsinki, one notices the numerous chimneys, which indicate that in the distance a large manufacturing town is located. Textile, leather, paper, and machine factories provide for thousands of worker-families in Tampere and surroundings, the means of earning their daily bread. The center of the city is situated on an isthmus which appears to be crowded between two large lakes, Pyhäjärvi and Näsijärvi. The Tammerfall, with an eighteen meter difference in water levels, joins the two lakes. All along this waterfall electric power-stations have been built, which provide the electricity for the factories and for the city's traffic and trade.

Tampere is a vital and progressive city, and this not recently as of yesterday or today. As early as 1880, when cities of Central Europe considered themselves rich in the possession of gas illumination, Tampere was the fifth city in Europe, following Vienna, London, Berlin, and Paris, to have its streets lighted with electric "glowing pears". And today, no American tourist leaves Finland without having seen the revolving tribune in Tampere's Pyyntikki Park. Pyyntikki is simply a conception in Finland--a wonderfully beautiful natural park--situated high above the city and the lakes--comprising forest and meadow, seacoast and cliffs. And hidden amongst the trees and bushes on the shore of the Pyhäjärvi, is the summer theatre with its revolving tribune. By merely pressing a button or switch, the entire platform with its eight hundred spectators is turned towards the focal point of interest where the next scene is to be enacted.

One can calmly accept the fact that anyone who lives in Tampere loves the city.

We arrived in Tampere in 1957. Filled with hopeful expectations, we were, non-the-less somewhat anxious, since this was the very first attempt to establish a Catholic parish in a factory town, the spiritual climate of which was entirely unfamiliar to us. Before the Second World War, there were practically no Catholics in Tampere. When Karelia became an area of fighting and struggle and formed the frontal region of the Finnish army, the civil population was evacuated from that district, and it happened that several Catholic families from Karelia took up their new abode in Tampere. After the war new efforts were made to contact the widely scattered Catholics. At that time, a priest from Helsinki visited Tampere once a month. He offered the Holy Sacrifice in the room of a local hotel, and cared for the spiritual needs of the little flock. There had always been the desire to have a chapel in Tampere. Gradually this became a necessity. This necessity could not immediately be filled, however, because of various difficulties, not the least of which was the lack of funds.

Nevertheless, on the third day of September, 1957, a truck from Helsinki delivered some baggage and furniture to an address in Tampere, Näsilinnankatu 17. The new pastor, Rev. L.J. Jamar, appointed to establish the Tampere parish, arrived the same day. His assistant

was Rev. G. Schijlen. Two American Sisters of the Most Precious Blood from O'Fallon, Mo., from the English School in Helsinki also arrived on September 3rd. These Sisters founded an English Kindergarten with the hope of later expanding the foundation into an elementary school. In October of 1957 two Petites Soeurs de Charles de Foucauld arrived in Tampere. They rented rooms in an old wooden house just in the center of the working district. These Sisters, dedicated to a life of prayer and poverty, work long hours every-day as household assistants, in laundries, or, if possible, preferably in factories.

The chapel and the school are--as is usually said--temporarily situated in a seven story apartment building. The school has two rooms and is big enough to accommodate some sixty children. It is overcrowded, so great is the interest in this project. In course of the years the school has acquired a very good name, due to the diligent and excellent work of the Sisters. In 1959 a new decree regarding schools was quite unexpectedly put into force. This decree stated that the foundation of new foreign language schools was forbidden. Naturally this new edict nullified the original plans of founding an English elementary school.

Our, really very modest, chapel--comprising but the space of two rooms--in which, during the past seven years so many tourists have assisted at the Holy Sacrifice of the Mass, is still temporarily in the second story of the apartment building--a hidden corner--where a person of another faith seldom enters. The chapel is dedicated to the Holy Cross. The main reason for selecting this title was the thought that the Holy Cross of the Redeemer is the common ground on which Catholics and Protestants may meet. The second reason was historical. Only a few kilometers from the city of Hameenlinna, in the little village of Hattula, stands one of the most renowned old churches of Finland. This church, dating back to the Catholic Middle Ages, was built and consecrated in the fifteenth century. Every space on the ceiling and on the stone walls is richly frescoed with pictures of the Old and New Testament, so that it is a veritable catechism in pictures. This church, standing as a symbol of the early piety of the then Catholic Finland, was dedicated to the Holy Cross. And since our chapel in Tampere is the first Catholic chapel to be established in the Province of Hame since the Reformation, the title of the parish is a resumption of the old tradition.

Everyone will understand that a two-room chapel in a city the size of Tampere is neither a normal nor an ideal situation. The time is now ripe to change this temporary state into something more permanent, to build a small church. Naturally, we are looking for a suitable site for the new church; but at the same time we are asking ourselves the question: where shall we secure the necessary funds for such an undertaking? We hope that St. Ansgar's League to whom the church in Finland owes such a debt of gratitude will keep this Diaspora parish in mind.

The chapel in Tampere is the center of a parish of 30,000 square kilometers. In 1964 it numbered within its fold 154 souls as compared with 114 in 1957. Of

"PLEASE TELL OTHERS ABOUT THIS WORK"

this number, about seventy live within the city of Tampere.

Would you be interested in making a visit to our out-lying Catholics? Pack your suitcase for a week's journey. We will travel to Kokkola, Pietarsaari, Vaasa, Koskenkorva, Kauhava, Isokyrö, and Seinäjoki. We will go from place to place, and each day you will be able to assist at the Holy Sacrifice of the Mass as it is celebrated in the livingroom of another family, with a table or the top of a cupboard serving as the altar. It is an advantage to celebrate these Holy Masses in the evening, for it poses quite a problem for the priest to keep in touch with these farflung Catholics at regular intervals, and to give their children necessary religious instruction. Many of the children never see the inside of a church before they are twelve or thirteen years old, or before they have made their First Holy Communion. Several nearer places, Hameenlinna, Valkeakoski, Ruovesi and others also fall under the pastoral care of the priest in Tampere.

The care of souls in a parish like that of Tampere makes particularly difficult demands and requires perseverance and patience. It claims one completely, physically and psychologically. It is, however, refreshing to experience the high regard in which many non-Catholics hold the Catholic Priesthood. They show great respect for the Priest, for they recognize in him one who fulfills his vocation out of inner conviction. And since there is so much honor accorded his priestly work, there is also a certain amount of attention given to the convictions which he has and to the Church for which he stands.

Such is our life in the city of the smoking chimneys. Thus it has had its beginning, and thus the first difficult years were passed. Success was followed by failure, and failure by success. But in spite of all there remains as firmly as ever TRUST IN GOD. "Keep up your courage", a certain priest wrote me in a New Year greeting, "for in failure you are also successful."

REV. L. J. JAMAR S.C.J.,
Näsälinnankatu 17, Tampere, Finland

SWEDISH NEWS FROM HER AMERICAN OBLATES

I am glad to report that we have added still another Mass (the fourth) to the Sunday schedule of Our Lady's Chapel in Stockholm's suburbs. We were forced to do this because the people were spilling over and out the doors. I decided also that it was time to introduce a Mass with an English sermon. We have a respectable number of Americans and Canadians, and an occasional Englishman, Irishman or Scotchman, and they appreciate a sermon which they can understand. One unexpected development was that some of the Swedes are coming to that Mass in preference to the three with Swedish sermons. I like to tell myself that it is the late hour (12:15) which attracts them--not the fact that they may grasp our English better than our Swedish!

In addition to the Masses in the chapel, we have a Mass two Sundays each month in Norrtälje, a typical sea-side town about an hour's drive to the north. There

we have been forced to celebrate Mass in a public hall, apartments, and in the cemetery chapel! But the faithful Catholic people, in number about 25, are extremely happy to be able to attend Mass, and they come each chance they have.

You might be interested to know that Father John Schoeberle O.M.I. and I are the only Catholic priests in Sweden known as "Father", or, in Swedish, "Fader". Religious Order priests are called "Pater" and secular priests according to their titles: for example a pastor is addressed as "Kyrkoherde". We were told that "Fader" would not catch on--but it has, and I feel that the people prefer it now that they are used to it. There are, by the way, a few ministers in the Swedish (Protestant) Church who use "Fader". We are also like them in that we wear the Roman collar! Certain Catholic priests do not! Ah, yes, it is an interesting country!

Our building plans are temporarily at a standstill here in Roslags Näsby. Our hands are tied by the Planning Commission of the community. This area is experiencing an immense growing period, and the planners are unable to handle all of the requests and applications which come to them. But we live in hope, for we have been promised some action. In the meantime, our rented house serves us quite well as residence and parish church.

In May we celebrated First Communion Day for four boys and two girls. It attracted our largest crowd to date. First Communion Day (as well as Baptism Day) is a big family feast. Many relatives and friends come to the Mass and then spend the day together. The pastor is expected to make an appearance at the home, have his picture taken, and drink at least one glass of wine.

Due to the generosity of a young couple vitally interested in our work, we have been able to buy a very fine Volkswagen bus at half its real value, releasing our little car for Father Schoeberle's use in the North and giving us a more efficient way to pick up the children for their weekly catechism lessons. --Also, "all things come to those who wait"--so we now have a part-time housekeeper! She is Swedish, a wizard at languages, and a practiced cook--all in all a great help to us!

Finally, I want to express my thanks to those who have remembered us and our work in so many ways. Of course you all know that the difficulties are real, the progress slow, the future uncertain; but we are sure that we were sent here for a great purpose. All we can do is our best--and that includes having lots and lots of patience. The Swedes have many virtues, but the overwhelming majority lack a deep sense of the spiritual realities. It seems paradoxical that we, who are supposed to raise our people above excessive material interests, must be so limited in our work by our own lack of material resources! (Living expenses here around Stockholm are said to be about 135% of those of Washington, D.C.!) God writes straight with crooked lines--and I think this situation is one of His most crooked! May He bless all of you who are helping us follow His designs for Sweden.

FATHER SELMAN THREADGILL, O.M.I.
Vår Frus Katolska Församling,
Näsby Alle 47, Roslags Näsby, Sweden.

“JOIN ST. ANSGAR'S LEAGUE”

OUR OBLATES ARRIVE IN NORTH SWEDEN

1) FR. SELMAN THREADGILL, O.M.I.

The far north of Sweden is the goal of the Oblates. We came to Sweden to found the Church up there. The entire northern half of Sweden is now under the care of one lone priest. But he lives on the southern edge of his "parish" (242,106 square kilometers, which is larger than all of Belgium, Ireland, the Netherlands and Portugal taken together). The inevitable result is that this pastor sees his scattered parishioners only about twice a year as he drives through. We Oblates want to take the greater part of this area into our care and establish chapels in the larger cities. We also will have to travel a great deal, but our visits to the people can be made more frequently.

I have been in the Swedish arctic and near vicinity twice, once during the summer of '63 and once again this January. Not having much time on this last visit, I flew to the city of Luleå in a commercial plane (and I was the only passenger). Mass was celebrated in both Luleå and another nearby city. In Luleå we were given the use of a tiny "chapel" in the basement of the Protestant parish house. Sixteen adults and two little boys formed the congregation. The prize goes to one lady who rode five hours, one-way, from a town on the Finnish border to be there! After Mass we discussed the problem and possible solutions. They are most anxious for a priest to live among them. And we are going to do everything possible to have a post in Luleå within a year.

Fr. Schoeberle is eager to leave for the North. Plans have been made for him to help the priest in the northern parish for a while and then move on to Luleå. Certainly it is quite unthinkable for one priest to begin in the arctic all alone. All agree that this is at least a two-man job. Therefore our Father General is sending us three more priests: Father Don Dietz, O.M.I., who for the past seven years has taught at our scholasticate in Mississippi, Father James Meysenberg, O.M.I., ordained in '63 and a teacher in Duluth, Minn., and Father Kaspar Deis, O.M.I., the former superior of the Oblate seminary at Carthage, Missouri. With their arrival, we shall be able to begin our primary task--to establish Catholic churches in the far north of the country.

2) FATHER JOHN SCHOEBERLE, O.M.I.

After nearly two years in Sweden, I have finally seen, for the first time, the vast area which we Oblate Priests have come to Sweden to serve. It embraces several provinces including Swedish Lapland, and is generally known as Norrland. Future trips through Norrland we will generally make by car, but this first time I went by train, an economy tour offered by the Swedish Railroad.

The northernmost Catholic parish on the western side of Sweden is in the small city of Ludvika. From there one can travel by rail north for 750 miles to Kiruna, the iron ore mining center above the Arctic Circle, then 220 miles across to the Baltic Sea and Luleå, then 340

miles south along the Baltic to Sundsvall, which is the present northernmost parish in Sweden and parish center for Norrland. That is over 1300 miles by rail and not one Catholic church or chapel along the way.

On the western side, along Sweden's border with Norway, I travelled through mile after endless mile of pine forest interspersed with literally hundreds of lakes. The numerous Swedish immigrants who settled in our own Minnesota in the last century must have stopped there because it reminded them of home. The scattered towns on the western side are rather small, except for Östersund, about 25,000. As we neared the southern border of Lapland, scattered reindeer were seen along the tracks but the large herds were in their summer pastures in the northern mountain districts. Near the Arctic Circle I saw many small fields of potatoes just blooming in mid-August. I heard later that unusually early night frost a few days later had ruined much of the crop. Approaching the Arctic Circle the "bus on rails" in which I was the only passenger broke down. A railroad motor car in the vicinity picked me up and I crossed the Circle for the first time in that.

At Luleå I said Mass on the feast of the Assumption for the Catholics of the district. It is there that the Oblate Fathers hope to establish the first parish center in upper Norrland. It appears that the patience of these people, who are now 340 miles from the nearest Catholic Church, will soon be rewarded. Up to now the priest at Sundsvall has come to say Mass for them three or four times a year. Now a building has been acquired which can serve temporarily as both chapel and priest's living quarters. It is a wooden barracks type building in the iron ore shipping port at Luleå. The surroundings are what you would expect for a harbor district--railroad tracks, warehouses, loading docks--but it is a beginning. The nearest neighbors are the crews of the ships loading iron ore. The harbor is frozen over from late December to May.

From Luleå I travelled south along the Baltic Coast to Sundsvall, the present parish center for the entire district of upper Norrland. There I spent a few days with Fr. Henrik Grauel, who for the past 14 years has been the only priest in the district, travelling thousands of miles every year in his faithful Volkswagen, reaching every corner of it to minister to his scattered flock. Fr. Grauel was a carpenter before he became a priest; he has himself outfitted the chapel on the ground floor of the wooden frame building. The second floor he rents out to help meet expenses. (The collection was 37 kronor, about seven dollars and forty cents, the first Sunday I was there.) His living quarters are on the top floor. There I found a small room with my name on the door. Fr. Grauel has been expecting me to come up and help him for nearly a year, but there was no one to replace me in Roslags Näsby. He lives very simply, without a housekeeper or other help, but you don't need a cook if you are going to live chiefly on bread and eggs and boiled potatoes as he does.

Fr. Grauel and the Catholics of the area have the impression that the Church has neglected them. They are happy now because more priests are on the way. In fact, by the time you receive this letter my address will be Fr. John Schoeberle, O.M.I., St. Olofs Församling, Nybrogatan 37, Sundsvall, Sweden.

Problems Of Catholic Publishing In Sweden

Sweden is a country where there is no illiteracy. It is not just the case that every Swede can read, but, besides, everybody--practically everybody--has unlimited access to books. Every parish and every town has well-stocked libraries containing both fiction and books on special subjects, and these libraries are open to everybody free of charge. If the small local library in a remote country-district has not got the book one wants, it can always be borrowed by post from another library. Young children enjoy the same privileges as the grown-ups,--at their school or local library they can borrow picture books, fairy-tales and textbooks.

It is generally known among Swedes that if they would like to know more about a certain subject they only have to go to their library and ask for a book on the subject in question. Even the children are aware of this, which is illustrated by the following charming story: a small boy came to a library and asked for a book about gold-fish. Unfortunately, there were no books handy on that subject just then. "In that case I would like a book on Jesus instead," said the boy, "for that is my second favorite subject."

This answer gives us the opportunity to mention yet another thing: in Sweden there is a widely spread interest in religion, not only among the children but also with the grown-ups. But this interest is often kept on a starvation diet. There is a great shortage of guides to lead the hungry to good pastures--and there is also a shortage of pastures.

In a country of readers there ought to be a rich supply of Catholic literature. That is unfortunately not the case.

One out of every 250 people in Sweden is Catholic. At least three quarters of the Catholic population consists of foreign immigrants with little or no interest in books published in Swedish. A book which has been written in Swedish for Catholic readers, can, under the most favorable circumstances, expect a sales figure of a few hundred copies a year. If it is to be sold at all, it has to be of good quality, even as far as such things as paper and typography are concerned. It is therefore obvious that under such circumstances a publishing house dealing solely with Catholic books must lose heavily on every book.

There are only two real Catholic publishing houses in Sweden. That they are not business concerns can be concluded from the above. The oldest of these two, "Katolska Bokförlaget", is under the management of the Jesuit Fathers, the other, "Petrus de Dacia-föreningen", is run by the Dominican Fathers. It is of this latter enterprise that we are now going to give a short account.

The Society was founded in 1935; its aim was to promote Catholic literature in Sweden. The name of the Society was chosen as a connecting link with Swedish Mediaeval tradition. Petrus de Dacia, a prior in Visby in the Thirteenth Century, is the best known Swedish Dominican, being "Sweden's first writer".

The Society has so far published more than 60 books

and pamphlets. Many books have been published about the teachings of the Catholic Church, intended for circulation among non-Catholics, but also for the deepening of the faith of the Catholics themselves. Some devotional books have also been published and a series of biographies of saints, many of which are written by well-known authors.

One of the greatest undertakings of the Society has been the publication of a new Missal. A Latin-Swedish Missal published in 1939 has been out of print for a long time and its Swedish texts needed to be revised. In 1957 the Petrus de Dacia Society produced Stilla Veckan (Holy Week) and in 1961 Part One of a new Sunday Missal appeared. It contains Advent and Christmas. The other volumes are in preparation. The Society has also provided a small missal for children, which is a best-seller.

The Petrus de Dacia Society functions to a great extent because of the contributions by laymen. Although it is under the management of the Dominican Fathers, a committee is composed of a team of laymen. They meet a few times a year and discuss which books are to be published, and also the demand and possibilities; they divide the work and put forward suggestions to the Board. This method of work has proved most fruitful, and it is to be hoped that the contribution of laymen could be used even more in a similar way to promote the work of the Church in Sweden.

Most Catholic priests in Sweden are foreigners. By thus employing Swedes and specialists the work attains a higher quality. And this is very necessary in a country like Sweden with its high standard of living and strict requirements. Everything that we Catholics do must be up to the mark in order to be fully acceptable. Our churches have to be tastefully designed and well built and our schools have to have modern equipment. Our magazines must be first-class, typographically as well as contents-wise and our books must comply with the highest demands as far as form, design and contents are concerned. This means that every undertaking devours much larger sums than we would wish. But also, and this is something we should be happy about, it means that we have to think twice before starting anything, and that we have to bestow great care on everything. Therefore we do not run as great a risk as others of having to put up with carelessly done and tasteless things which are unworthy of the Church we represent.

We know what a book means, not least to those who live miles away from a church and who hunger for spiritual nourishment. We also know what it means to many non-Catholics who have never met a Catholic, never seen a Catholic priest or nun, but who, on account of events in this country or abroad, begin to get increasingly interested in the Catholic Church and her doctrine.

REV. JEAN DUREAU O.P.
Petrus de Dacia, Förenigen
Linnegatan 79, Stockholm, Ö, Sweden

WORCESTER UNIT 1963-1964



Brigitte Oblate profession, Vikingsborg

The highlight of the past year was, without a doubt, the reception in honor of the Most Rev. John William Gran, O.C.S.O., Co-adjutor Bishop of Oslo, April 30, in the Immaculate Conception Parish Hall. The Bishop's talk, a colorful movie, "Vikingland", and Scandinavian delicacies delighted the members of the Worcester and Fitchburg Units as well as their guests.

Another outstanding event was the reception of six members of the Worcester Unit as Oblates of the Brigitte Order at a ceremony conducted at Vikingsborg, June 13, by Father Edward Moreau, A.A. Mr. Walter Browning, Mrs. Blanche Barry, Miss Mary Phelan, and Mrs. Mary Gustafson became professed; Miss Corinne Ekberg, novice; and Miss Carolyn Choney, postulant.

We are pleased to announce that eight new members have joined our ranks recently.

Our Used-Stamp Project has enabled us to send a large box of stamps to the Dominican Nuns at Bodo, Norway.

The annual Brother Jon Poehler Scholarship Award of \$100, jointly sponsored by the Fitchburg and Worcester Units, will go to the Diocese of Copenhagen.

The fall rummage sale, which has proved so successful in the past, will be repeated this year.

The picnic at Vikingsborg, June 13, and the joint family outing with the Fitchburg Unit, August 2, were well attended and enjoyed by all.

The officers for the coming year will be: 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.

We are eagerly looking forward to Mr. John T. Dwight's illustrated lecture on "The Catholic Church in Scandinavia," scheduled for our October meeting.

Our regular meetings are held on the last Thursday of the month in the Immaculate Conception Rectory at 8 P.M. A note of thanks is due to the pastor, Rev. Edward T. Connors, who has been most cooperative in

JAMESTOWN -- DUNKIRK, N.Y., 1963-64

Things are humming up in this very Scandinavian part of Western New York State. But we should be shouting instead--shouting about some of the things we have done --shouting for new members to come into the League (with some three or four hundred Scandinavian Catholics around these parts we should certainly be larger)--shouting for things we can and should do for the poor Church in Scandinavia--and a great big shout that we hope will be heard all the way to Buffalo, N.Y., to revive that Unit there!

At our Fall Meeting, held in the home of our beloved president--John Lindner and his wife Ina--all officers were re-elected except that we have a new Recording Secretary, Margaret Calemeri. There was also the raffling of a picture painted by Brother Jon, A.A., to help bolster the treasury.

We planned two concerts for Father Thoralf Norheim, O.P.--on November 11th at Ss. Peter and Paul Auditorium, Jamestown, and the following evening at St. Mary's Hall in Dunkirk (which that long-time League member, Father Maurus Schenk, C.P., so ably arranged for us). Both recitals were well attended and greatly enjoyed, and we hope that this talented pianist from Norway will return some day for an even greater success, now that his reputation is established here.

Our faithful and devoted Chaplain, Father Kenneth Mullen, pastor of Ss. Peter and Paul Church, Jamestown, agreed to a St. Lucy Festival in his church on December 13th, which we hope will become an annual event. Our Christmas party was again snowed under, but we intend to keep trying, with the hope of attracting some young future members to the League. At the Spring Meeting at Sacred Heart Church in Dunkirk (where our member, Father Adolph Howard, is pastor) it was decided to hold a card party at this church in September--all the proceeds going to a worthy cause in Scandinavia.

Our July 12th Picnic here at Our Lady of Lourdes Seminary was once again dampened by the weather--all except our spirits! Father Theodore Berg, son of our vice-president, came down from Buffalo to say Mass for us--and to preach a sermon which told us that it was all well and good to have our social meetings but that we should concentrate more on doing something to help the struggling church in Scandinavia.

In August we had the unexpected pleasure of a visit by Mrs. Marguerite Harris and Dr. Tore Nyberg of Uppsala, Sweden, who gave us a profound talk on the life of St. Birgitta--spiritual mother of our dear Sisters in Darien, Conn. We hope he will return many times.

As for myself, I greatly enjoyed meeting a good number of the Worcester members of St. Ansgar's League last June. And we pray for an even greater year that we may increase our help to the Church in Scandinavia.

BRO. JON POEHLER, A.A.,

Our Lady of Lourdes Seminary, Casadaga, N.Y.

every possible was and who certainly deserves the title of the "most Scandinavian of all the Irishmen in the world."

This year at our meetings we have introduced a variety of prayers: Prayer for Scandinavia, Prayer to St. Bridget and the Litany of St. Henry.

REV. L. EDWARD MORIAU, A.A.,
670 Boylston St., Worcester, Mass.

"PLEASE TELL OTHERS ABOUT THIS WORK"

THE LANGUAGE BARRIER

FR. SELMAN THREADGILL (O. M. I. Specialist)

I suppose most people think that an American in Sweden faces only one language hurdle--Swedish.

That is the highest hurdle, of course, but a priest here has need of even more languages. I would rank them in importance like this: Swedish, English, German, French, Italian and Polish. These could well be followed by Spanish, Hungarian, Dutch and a few others! The reason for this is that three-fourths of our Catholics are immigrants and workers from the rest of Europe who still speak their native languages.

Suprisingly, Norwegian, Danish and Finnish are not needed. The Swedes, Norwegians and Danes can understand each other well enough, and Finland's second language is Swedish. When we begin our work in northern Sweden we will also need to learn a little Lapska, the language of the Lapps.

It would take years to master all of these, and we naturally are concentrating on Swedish. Our sermons are always in Swedish except at the 12:15 Mass which is attended by the English-speaking people of Stockholm.

Oddly enough, we find that some of the Swedes prefer this Mass to the others. We tell ourselves that it is the late hour that attracts them--not the fact that they may understand our English better than our Swedish!

UNITY LEAGUE HEAD BECOMES OUR DIRECTOR OF PROGRAMS

St. Ansgar's Scandinavian Catholic League of New York is grateful to Father Titus Cranny, S.A., of Graymoor--one of our most faithful and valued members--for consenting to become our Director of Programs, in succession to our late, beloved Father LaFarge. Father Titus is the International Director of The League of Prayer for Unity (as well as of the Church Unity Octave, which was introduced by his Order's founder, Father Paul Francis Wattson, and is now observed throughout the world).

The League of Prayer for Unity is an extension of the Church Unity Octave. It is an organization without dues whose members (without promises or obligation) try to say the Prayer of the Church Unity Octave ("That they all may be one" etc.) every day of the year.

MAY THEY REST IN PEACE

Mr. Frank Hagborg, Dallas, Texas
Mr. Michael M. McCarthy, Bayonne, N.J.
Rev. Andrew J. O'Reilly, New York, N.Y.
Mr. William M. Queen, San Francisco, Calif.

Throughout this "Bulletin" we have given the addresses of Scandinavian Catholic works needing the help of our members and readers. Contributions to them can also be sent c/o St. Ansgar's League, 40 W. 13 St., New York, N.Y. 10011. For your convenience we also

list in the left-hand column, below, the official names and addresses of the Scandinavian Catholic dioceses and vicariates--and, in the right-hand column, those of their American representatives (for Income Tax purposes):-

Denmark:

Name: the Catholic Diocese of Copenhagen
Address: Laurid Bings Alle 16,
Copenhagen F. Denmark

or Portsmouth Priory

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

Sweden:

Name: Katolska Biskopsambetet
Address: Valhallavagen 132, Stockholm O. Sweden

or Oblate Fathers of Minnesota Corp.

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

Finland:

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

or Sisters of the Most Precious Blood

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

Norway:

South:
Name: Oslo Katolske Bispedomme
Address: Akersveien 5, Oslo, Norway
Middle:
Name: Det Apostolske Vikariat--Mellom-Norge
Address: Prinsensgt. 2 A 2, Trondheim, Norway

or Portsmouth Priory

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

North:
Name: Det Apostolske Vikariat--Nord-Norge
Address: Storgata 94, Tromso, Norway

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.

Iceland:

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

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†	77,778**	22,000	60,000	173,514	131,500	39,709
population	4,665,471	305,000	550,000	3,132,000	7,542,459	4,448,575	155,000
Catholics	26,950*	320	470	7,210	33,333***	2,497	900
Protestants	circa 98%	?	549,530	3,124,263	7,348,128	3,915,000	125,000
Orthodox . . . . .	?	?	.....	300	150,000	70,508	.....
Jews . . . . .	?	.....	100	200	13,000	2,000	.....
Bishops or Vicars Apostolic	1	1	1	2	1	2	1
All Priests	134	7	7	46	70	20	8
Native Priests	38	.....	1	16	5	1	3
Seculars	36	.....	.....	21	27	4	1
Religious	98	7	7	25	43	16	7
Brothers	13	.....	.....	1	7	6	2
Religious Orders of Men	12	1	1	4	9	2	1
All Sisters	730	32	58	441	184	34	67
Native Sisters	149	.....	.....	35	23	2	2
Religious Orders of Women	15	2	3	8	11	3	3
Parishes	37	5	4	16	19	5	4
Churches and Chapels	94	8	5	46	32	13	5
Kindergartens	10	.....	2	5	2	5	3
Grammar Schools	27	1	1	3	2	2	1
Grammar School Pupils	4,847	70	20	432	228	550	259
Secondary Schools	9	.....	.....	.....	.....	.....	.....
Secondary School Students	849	.....	.....	.....	.....	.....	.....
College-level Schools	1	.....	.....	.....	.....	1	.....
College-level Students	196	.....	.....	.....	.....	22	.....
Hospitals & Nursing Homes	15	3	4	17	7	.....	3
Orphanages & Homes for Children	7	.....	.....	2	4	.....	.....
Hostels for Girl Students	2	1	.....	2	2	2	.....
Inquiry Center	1	.....	.....	2	.....	2	.....
Cultural Center . . . . .	.....	.....	.....	2	.....	1	.....
Patron Saint	St. Canute, the King, Jan. 19	Olav July 29	Olav July 29	Olav July 29	Bridget October 8	Henry January 20	.....

Prepared by St. Ansgar's Scandinavian Catholic League, 40 West 13th Street, New York 11, N.Y. †excluding Greenland. *includes 39 Catholics in the Faroe Islands & 26 in Greenland. **With Spitzbergen. ***Over 3/4 of these are refugees or immigrants, and their families.

NEW MEMBERS

(and those not listed in previous BULLETINS)

Welcome To St. Ansgar's League

John Anderson, Casadaga, N.Y.
 Mr. Francis R. Barr, St. Petersburg Beach, Florida
 Rev. Austin P. Bennett, Brooklyn, N.Y.
 Mr. Richard Burke, Worcester, Mass.
 Mr. George Carroll, Bayside, N.Y.
 Catholic Information Centre, Toronto, Ont., Canada
 Miss Carolyn Choney, Worcester, Mass.
 Rt. Rev. Msgr. Pasqual Colagiola, Jamestown, N.Y.
 Mrs. Florence Erickson, Worcester, Mass.
 Miss Florence Garrigan, Santa Monica, Calif.
 Miss Arlene Greenhalgh, New Hyde Park, N.Y.
 Mrs. Henry Gusmer, Summit, N.J.
 Mr. Christy Harrold, Lakewood, Ohio
 Mr. Edward Harrold, Highland Heights, Ohio
 Mrs. Beatrice Hennigan, Worcester, Mass.
 Mr. John Jarvey, Worcester, Mass.
 Miss Suzanne Jobert, New York, N.Y.
 Mr. and Mrs. Robert Johnson, Dunkirk, N.Y.
 Rev. John J. Keating, C.S.P., New York, N.Y.
 Miss Hilda Kreigenhofer, Brooklyn, N.Y.

Mrs. R. E. Larson, St. Paul, Minn.
 Mrs. May H. Laughlin, New York, N.Y.
 Mrs. Ann Logan, Morristown, N.J.
 Miss Elizabeth R. Logan, Worcester, Mass.
 Miss Mary R. McCarthy, New York, N.Y.
 Mrs. Helen McClure, Worcester, Mass.
 Mr. R. Bruce McInerney, Chicago, Ill.
 Rt. Rev. Msgr. Joseph N. Moody, Highland Falls, N.Y.
 Mr. Daniel D. Murphy, Worcester, Mass.
 Oblate Fathers, Pass Christian, Miss.
 Dr. Andrew G. O'Connor, Montreal, P.Q., Canada
 Rev. Edward P. O'Hern, C.S.P., Chicago, Ill.
 Miss Karen M. Pagano, Stewart Manor, L.I., N.Y.
 Mrs. Mary Pond, Point Clear, Alabama
 Rt. Rev. Msgr. Lawrence J. Riley, Brighton, Mass.
 Mr. and Mrs. B. Russak, New York, N.Y.
 Rev. Joseph M. Ryan, Westwood, N.J.
 Rev. Philip Sandstrom, Mt. Kisco, N.Y.
 Rev. Balthasar Szarka, S.O. Cist., Irving, Texas
 Rev. William H. Truesdell, S.J., West Baden Springs, Ind.
 Mr. William X. Walsh, Queens Village, N.Y.
 Mrs. Murray Watts, Willowdale, Ont., Canada
 Mrs. Eugene Weigel, St. Paul, Minn.
 Mr. D. Edwin White, Grand Junction, Colorado
 Mrs. Carl F. Yeager Jr., Colonia, N. J.
 Miss Mary Zuese, Worcester, Mass.

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. E. Rambusch, President
Mrs. Walter J. Root, Vice-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. Johnsen, 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. Hanse, LaCrosse, Wis., Unit
..... 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
..... Fitchburg, Mass., Unit
Rev. John C. Madsen, Crawford and Harrison, Nebr., Units
Rev. Frederic J. Nelson, Powere Lake, N. Dak., Unit
..... 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.) Please notify us of any change of address.

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 Seminarium 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.)