



ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE, NEW YORK, N. Y.
 Founded 1910

No. 65

PUBLISHED ANNUALLY (\$1.00 per copy)

NOVEMBER, 1967

Kings of Norway and Sweden Meet Pope

A Norse "First" in Rome

(News of Norway, *Aftenposten*)

ROME, Italy—King Olav V of Norway paid a state visit to Rome, April 26-28, 1967, at the end of which he called on Pope Paul VI at the Vatican. Both of these events marked "firsts" for a King of Norway. The King was received by the Pope in his private library.

In his brief welcoming address Pope Paul said that the period of division which started in the 16th century was without doubt a disaster for all Christendom, but that with the ecumenical renewal which is now taking place we can hail with joy signs of happier times. He continued in part as follows:

"It seems that the long silence is now broken and that there is taking place a reknitting of the many age-old ties with the northern lands, which, even if they lie far away from this Apostolic See, have never been absent from our thoughts.

"Can we forget that your land has enriched the church with several saints, among whom is found the one whose honored name Your Majesty bears and who was one of your predecessors on the throne, King Olav the Holy?"

The Pope also praised the great contribution that the Norwegian Catholic novelist, Sigrid Undset, made to the cultural

Swedish King Visits Vatican

ELSA HAGLUND

VATICAN CITY—During his official visit to Italy this spring, King Gustav VI Adolph of Sweden also paid an official visit to Pope Paul VI. It was not their first meeting, but it was the King's first official visit to the Vatican.

The rather numerous Swedish community in Rome was invited to be present in the Clementine Hall to greet the King upon his arrival. Quite a number of loyal subjects turned up, well attired in their best black suits and dresses and the ladies in exquisite mantillas, making the group look quite at home in the Catholic surroundings. There was not much evidence of the group being chiefly a "protestant" one. Nobody seemed to "protest" against the Church or its Head.

His Majesty with entourage arrived, together with Archbishop Heim, the Apostolic Delegate to Scandinavia. They both seemed pleased by the large attendance.

While the King and his



KING OLAV AND POPE PAUL

entourage were being received by the Pope, we were left in the Clementine Hall, wondering whether we would have a chance to meet the Holy Father.

When the King's visit was over, the rumors became persistent—the Pope would be coming out to meet us! Someone

life of the world. And he told King Olav that the Vatican Archives would be opened to a prominent Norwegian scholar who is seeking further information on the early Viking expeditions to North America.

Finally, the Pope gave his blessing to the Royal Family and the people of Norway. And, as a memento of the visit, he gave King Olav an ancient silver crucifix. The King, in turn, presented the Pope with a silver dish enameled with the Papal colors.

is checking the microphone in front of the Papal Throne, so it must be true! A Swedish seminarian, the only one in Rome, gets assurance: the Holy Father will be coming! The Pope comes in, he walks up to the middle of the Hall, then stops; he is not going up to the throne, but remains in our midst. He is evidently surprised to see such a large Swedish group, and asks whether we are all Swedes. As the microphone is not being used after all, it is difficult to hear the Pope's speech to us (in French), but it is evident that he is pleased to see

Concern for Unity

by REV. TITUS CRANNY, S.A.

(A Talk presented at the St. Ansgar Ecumenical Service in the Cathedral of St. John the Divine, Feb. 3, 1967. Father Titus Cranny of "Graymoor" is the International Director of The League of Prayer for Unity.)



"It is a joy for me to be present on this occasion and to take part in this modest celebration in honor of St. Ansgar, after whom our League is named and to whom we look as our model and inspiration. It is an honor to come to this magnificent cathedral erected to the glory of God and under the patronage of the apostle of love, St. John the Evangelist. It is a consolation for me to come to this sacred place and under these circumstances because of the association of my religious father and founder, Father Paul (of the Society of the Atonement), with the Episcopalian Church for many years—which served to nurture and develop the ideals which he followed in his pursuit of Christ.

"And so my being here has many joyful and consoling overtones—for which I am grateful to God and to all of you. I wish to express my gratitude to Brother Jon Poehler, A.A., for his inspiration and planning which made possible our program tonight. We are deeply appreciative to Canon West for the use of the Chapel this evening, and to others on the Cathedral staff for making this holy meeting possible.

"Now I should like to say a word about St. Ansgar. I think it is true to say that, of all the ecclesiastical buildings in the great city of New York, this is the only structure with a chapel named in honor of the apostle of Scandinavia. This is unfortunate, and I think the noble man deserves a wider recognition. But I know that our reason for coming here tonight has a larger dimension than just to pay tribute to a great and zealous man. I think that all great spiritual men

have much to offer all of us—to offer all Christians—and that their efforts and their achievements, which arouse our admiration, can serve as a common bond to bring us closer together as Christians.

"Ansgar should have an appeal for all who are descendants of these nations which we call by the name of Scandinavia. He portrays the finest ideal of Christian manhood dedicated to a cause, intrepid in his love and zeal to help others spiritually. That is what the world needs today—unwavering dedication, unswerving conviction, a clinging to the principles which we believe are right. St. Ansgar was, as the scriptures say, 'a great Priest who in his life did God's will and proved ever faithful to him; when the day of retribution came he made amends for all.'

"Elements of that spirit are alive in the world today. We have seen it in Church leaders—in Pope John and Pope Paul, in Archbishop Ramsey, in the Patriarch Athenagoras, in Bishop Dibelius, and in so many others. Only recently the patriarch expressed his own thoughts as well as the sentiments of many hearts when he said: 'Love has replaced the coldness in the relations between our two churches . . . the winter of our difficult times has passed and the climate is now warmer. Let it become warmer still. This can happen through meetings such as this. Meanwhile I embrace you fraternally and look forward to the day we can meet here.'

"We are grateful that the desire to honor St. Ansgar can serve as a reason for our coming together to pray for each other and for the many causes which demand the attention of men's minds and hearts. Most of all we are grateful to God for the privilege of being able to use the chapel of this noble apostle and saint, which is another expression of the unity that binds us together as brethren, as members of Christ, and as children of Almighty God.

"I do not know what the future holds in regard to Christian Unity. I know there will be difficulties, problems and obstacles. But I am even more certain of the primacy and importance of love. I am confident that, with a genuine striving for the love of God and a sincere manifestation of love for each other, the unity for which Jesus prayed and for which He gave His life will come as a divine blessing upon Christian men. And the ceremony we have here tonight helps to bring that goal a little nearer and helps to implement the prayer of our Divine Master: 'That all be one'."

“JOIN ST. ANSGAR'S LEAGUE”

so many from Sweden—that there were also some Catholics among us was perhaps a surprise to him.

That afternoon the Vatican Radio gave full coverage to the historical visit. That the Pope had so much good to say about the social progress in Sweden warmed one's heart. This positive attitude to our country will no doubt help to bring Catholics and non-Catholics closer together, and open doors that have been closed, oftentimes because of a one-sided, critical attitude on the part of those who do not know the country and its conditions sufficiently well.



Greenlander's don't spend all their time hunting and fishing. Like everyone else, they take time off for dancing too.

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Why Are We in Greenland?

REV. FINN LYNGE, O.M.I.

Someone wrote us and asked about the attitude we take toward the Protestants here in Greenland. I'll quote from the letter to which I am referring: ". . . Such ideas as THE one and the only TRUE faith have divided men in the past into warring and destructive factions . . . From my viewpoint, converting does not seem to be enough."

You are so right; simply converting is not enough. This is an insight which is becoming increasingly common in the Catholic Church at large, and I dare to say that few places in the world bring you to realize this better than Greenland. Greenland is 100% Lutheran, and in general one may say that their faith really means something to people here. But then, what are we three Catholic priests doing in this country? Just trying to stir up trouble?

No, we are not out to stir up trouble. First, we are here to take care of the few Catholics who do live in Greenland; and it is quite a job of organizing and traveling to meet the needs of just a few Catholics in such a big country. But then, we are not here only for the sake of the Catholics. We are supposed to be at the service of all men. Nowhere in the

Bible does it say that you are supposed to love Catholics only.

We do not want to split up this religiously homogeneous country into warring and destructive factions. But, frankly, we do feel that something is missing when people are simply *born* to be Lutherans, without any further ado—just as it isn't right when people are Catholics, Moslems or Buddhists just because everybody else is. And so, in this country, we want to help people make their religious convictions a matter of personal choice. We want to make it *possible* for a native Greenlander to become a Catholic, if he so wishes. So far, this has not been possible, since the Catholic Church was outlawed here until 1953, and hasn't been present at all until very recently. Now the Church *is* present, and we hope that in a matter of not too many years we will have a native Catholic Greenlandic liturgy and a few Catholic social institutions, so that any ordinary native Greenlander will be able to see for himself what the Church has to offer.

Wars between religious groups, whether hot or cold, never contribute to the health of a society. But we do feel that a

"PRAY FOR SCANDINAVIA"

certain religious pluralism is a good thing. It broadens your mind and gives you a choice. And in our day and age, with a little effort, it certainly can be brought about in a spirit of mutual respect and even brotherly love.

"Converting is not enough," one of you wrote. Right. And it isn't even always completely necessary. Only one thing is completely necessary at all times: to love God and neigh-

bor. And this means making an effort to understand these people on their own terms; value and respect their social, cultural and spiritual heritage, and love them the way they are. It also means to offer them what you yourself have, but in a constructive, respectful manner. Do we agree?

[Editor: As most of our readers know, Father Lynge is himself a native Greenlander.]

Greenland Priests Survive Plane Crash

January, 1967

Dear friends,

In the month of August 1966, Fr. Killeen flew our new plane from International Falls, Minnesota to Godthaab, Greenland. Then, immediately, plans were made for visiting the scattered flock along the coast. It was decided that Fr. Killeen and I should first visit a hospitalized Catholic lady some 300 miles north who was badly in need of a priest. While approaching a lake for a pontoon-landing, the plane suddenly dropped because of a down-draft and fell into a marsh. The pontoons were practically ripped off, the prop bent, the windshield smashed and the wings partially damaged. By a stroke of luck neither Fr. Killeen nor I suffered any injuries whatever.

That certainly was a bad start for our airborne parish visits. But it was in anticipating situations like this that Fr. Killeen spent a year in the States getting his mechanic's license. Now, it was put to use, and in a matter of a few weeks, Father had the plane back together and flying again. But now, the bad weather of the fall had started, and we had to wait for real winter to come, with ice and snow, before any further plans could be made.

Christmas came—and it's always a white Christmas in the land of Santa Claus!—and with that, Father began flying up and down along the coast again, this time with skis on the plane, saying the Christmas Mass for the scattered flock. First, way up north to the Scottish coal miners of Qutdligssat, then way down south to the Danish Catholics of the Cape Farewell area.

Then, one Sunday morning a few weeks ago, I got a phone call from one of the Greenland Air offices; they came up with some bad news: our small airplane had just crashed on a South Greenland air field with two priests on board—Fr. Killeen as pilot and Fr. Kons as passenger. On take-off, the plane rammed a barrier, made a half-roll and fell on its back, damaged beyond repair. By a miracle, it didn't catch fire (wing-tanks were all filled up with fuel), and by another miracle, Frs. Killeen and Kons weren't seriously hurt. Fr. Kons went totally uninjured, whereas Fr. Killeen upon examination by a doctor was ordered to the closest hospital; here it was ascertained that apart from a few facial lacerations, he had only suffered a (not serious) lesion of one vertebra.

Certainly it cannot be concluded that our priest pilot lacks competence. It's already five years ago he got his certificate, and he has had no accidents in that time, and in the fall he accomplished the notable feat of flying this small plane, all alone, all the way from the U.S. to Greenland, including the crossing of the Davis Strait at the Arctic Circle without escort of any kind.

Things began going wrong only when he arrived in Greenland. And here one must take into account that this has been a pioneering project from the beginning. Nobody has ever tried to fly a private plane on a regular basis up and down along the wild, mountainous coast of Greenland, with the fearsome inland glaciers, the storms and fog at sea, the endless fjords packed with icebergs summer and winter. As a matter of fact, on the 1000 mile, sparsely inhabited coastal stretch of West Greenland there are only two airstrips. No



*Medieval grave's Cross, from Greenland
(Danish National Museum, NC Photo)*

“WE NEED MORE MEMBERS”

wonder private planes have been late in coming to Greenland. And so also this project of ours has had to suffer from the hard conditions in this land of untamed nature. In the accident of the month of August, the plane was hit by one of those unpredictable down-drafts that characterize mountainous terrain. And in the accident a few weeks ago, Fr. Killeen, although using one of the only two airstrips available and not just any lake or soccerfield, was forced to make the take-off from the parking ramp, thus shortening his strip; the large airstrip was cleaned to the asphalt, making it impossible

to make a take-off on skis.

Remember the Epistle on Sexagesima Sunday? ". . . in many labors, often exposed to death; in journeyings often, in perils in the wilderness, in perils in the sea, in hardships and cold; beside those outer things, there is the pressing anxiety, the care of the faithful . . . who is weak, and we are not weak?"

FATHER FINN LYNGE, O.M.I.

Box 51, Godthaab, Greenland

St. Ansgar and His Swedish Mission

by MARGARET SPERRY RUSSAK

(Written for the St. Ansgar Ecumenical Service held in the Cathedral of St. John the Divine, Feb. 3, 1967)

On the horizon of our common spiritual ancestry, certain personalities glow with an almost supernatural light: one of these is St. Ansgar whose memory we are celebrating on this day, February 3rd. Ansgar was born in September in the year 801, and died on February 3rd, 865. He is known as The Apostle of the North (that is, of the northernmost countries of Europe).

In the 11th Century missionaries from the British Isles set forth to evangelize Sweden. To their astonishment they found a people who, despite firm-rooted paganism, still revealed curious relics and marks of an earlier Christianity. The seeds had been sowed by this very man we commemorate tonight.

Ansgar's native soil was near Amiens in what is now called Northern France, but which in 801 was part of the Frankish Empire under Charlemagne. When not yet five years old, Ansgar was brought by his father to the famous monastery called Corbie. His pious mother had died not long before; and where could the lad receive a better education, greater spiritual training and more security than at that Benedictine Corbie which was then called "the Second Rome"?

At a very early age the boy was accepted as oblate and wore the monk's cowl; before thirteen he received the tonsure and became a member of the community of monks. At fifteen he was already a teacher in the school for local children.

The death of Charlemagne on Jan. 28 in 814 filled the monks with dread; their future looked dark without their great patron, the Emperor. So deep was the effect on Ansgar that on the night after Pentecost he had a vision which emerged as the ruling motif of his entire existence. In this vision he was led through Purgatory and then to Paradise by St. Peter and St. John the Baptist, and finally he heard a voice of such sonority that it seemed to fill all space. Ansgar fell on his knees, knowing that God Himself was speaking: "Go! Go to the furthest rim of the world, and return to Me crowned with the martyr's crown."

But Charlemagne's successor, Ludwig the Pious, placed his influence behind the foundation of a daughter-monastery in Saxony. This came to be known as Corvey, and Ansgar was sent there by his Superior. His existence became that of a "master of the school, a doctor of pedagogy, and a preacher popular with the neighboring people."

Emperor Ludwig was convinced no peace or security could be maintained if the Vikings to the North were not converted to Christianity. A way had to be found to dissuade them from those raids of terror they were making along the coasts of continental Europe. So Ansgar was called to his court in 826 and the mission to Denmark and the North was set before him. He accepted with fervor. In this diplomatic mission, Ansgar saw a spiritual challenge which filled him with joy.

Then, in 829, Emperor Ludwig received messengers from Sweden, bearing the great news that among the inhabitants of the famed trading city of Birka (near the present Stockholm) lived men ready and willing to become converts to the Christian God. Their King, Björn, was willing to receive priests in Birka provided they were good preachers.

So in the Fall of 829, or perhaps the Spring of 830, Ansgar with two companions set sail for Birka. But Vikings attacked them before they reached Sweden, and they barely escaped with their lives. They had been robbed of the gifts from the Emperor. Just where on the Swedish coast they landed is not clear, but Ansgar's biographer relates that they walked through dense forests, sailed across vast inland lakes, and that dangers from man and beast beset their progress. After a long month, they finally arrived at their destination.

The town of Birka lay on the Island Björkö (Isle of Birches) just inside the protected, yet accessible, coastline of eastern Sweden. When Ansgar arrived, it was a flourishing trading-center and the magnet for routes going both east-west and north-south. To the King, Björn, Ansgar's first visit must have been a grave disappointment, for the Apostle arrived with empty hands. The generous gifts from the Emperor were lost forever. Ansgar had only the Word of God as a gift to the pagans.

Yet he was well received on the Island: already many Christian slaves taken on Viking raids lived there; also many Swedish merchants had encountered Christianity on their journeys south. Most notable of the inhabitants was the Governor, next to the King in power. His name was Herigar, and his wife was Frideborg. These two outstanding members of the community became Christians and proved to be the staunchest and most faithful supporters of the New Faith.

When Ansgar had remained at Birka for more than a year, he deemed that the young Church had taken root, and he journeyed back to his cloister at Corvey.

In the year 831, Ansgar was consecrated Bishop of the Northern Mission. In 847 he was installed as Archbishop of Bremen-Hamburg, and appointed Papal Legate to the Swedes, Danes, Slavs and "other peoples to the North."

Meanwhile, the mission in Birka had fallen victim to a return of paganism. In 852, when the situation looked darkest, Ansgar determined to visit Sweden again. His former friends secretly warned him to pay a ransom for his life and flee the country. But he refused, saying: "I will give nothing for my own life, for if it be God's will, I stand ready for His sake to endure torment and even death!"

Through dauntless courage and diplomatic skill he won the King to his side, and then persuaded the local assembly to adopt Christianity. Once more Ansgar converted the people; a church was built and then a rectory. When Christian Birka seemed secure, Ansgar returned to his See in Bremen-Hamburg. This was his last visit to the Northern Mission, for he died in 865.

His successor was named Rimbert, but after Rimbert's death there is no news of Birka for almost fifty years: another missionary, Archbishop Unne, died and was buried in Birka. About the year 1000, Abbot Hiltin was made Bishop of Birka—but in name only, for when he arrived on the

island there was no town left. This remarkable trading-post, and birthplace of Swedish Christianity had faded from history in the course of two centuries.

Meanwhile, in the 11th Century, missionaries from the British Isles took over the difficult task of evangelizing Sweden. Among these men were Saints Sigfrid, Eskil, Botvid, David and Steven. By 1200 Sweden could be described (at least officially) as "Christian," except in remote country regions.

Ansgar's significance has grown with time: Whereas in 845, Vikings in 600 ships sailed up the Elbe and destroyed Ansgar's Hamburg, in 1965 a vast number of Protestants, Catholics and Orthodox gathered in Hamburg's Church of St. Peter for Ecumenical Vespers on February 3rd, in order to celebrate the memory of this great missionary. And today, on February 3rd, 1967, we are gathered here in this Cathedral to commemorate the Saint who prepared the ground for the Christian Faith in Sweden at a time when the dark clouds of Viking paganism threatened to engulf the world.

A new type of paganism threatens our Christianity today: the paganism of materialism. May we meet this challenge with the same dauntless courage of our common spiritual ancestor, Saint Ansgar!

Mariaholm, Norway's Accent on Youth

Bishop John Willem Gran of the Diocese of Oslo, Norway, puts the accent on youth because so many of his Catholics are indeed very young: Nearly half of his small flock of 7,200 are under 30 years of age, almost a third are under 20, and every fourth Catholic is under 15! In other words, one out of every three Catholics in his diocese (which covers half the country) are teen-agers or younger!

Bishop Gran (who is himself young in spirit) sees in this a great advantage for finding an effective welcome among Norway's Catholics for the results of the recent Council and the updating of the Church: In such a large number of open and vigorous young minds lies great hope for the future.

However, they also present a challenge, for the present, to the Church in Norway and to its friends abroad. For, if we are to keep these young people in the Church as they grow older, we have to realize and meet Catholic Youth's special problems and needs in Norway now.

For one example, there are very few Catholic elementary schools and no Catholic secondary schools in Norway. One result is that Catholic teen-agers must attend the public secondary schools, where they must take and pass the Lutheran religion courses if they are to get enough credits to graduate. As the Catholic boy or girl is quite frequently the only Catholic in the class, it is not difficult to realize the temptation he or she may sometimes be under to conform and join the majority—to which all his or her friends belong.

This is only one of the many pressures young Catholics frequently find themselves exposed to in Norway's increasingly secularist society. Add also the fact that our young people are spread through 60,000 square miles, and that consequently many of them live so far from any of our few parish churches that the only Catholic service or instruction they can attend is during the priest's necessarily short visit

to their town or home, at monthly or even longer intervals. It can all be expressed by one word—isolation.

Bishop Gran's remedies for isolation are varied, but modest and practical. To build and staff and run even one central boarding school at the secondary school level would be far too expensive in equipment and personnel. Besides, private schools are frowned on in Norway as undemocratic; even the Royal Family attends the public schools.

Native Norwegian that he is, Bishop Gran's solutions are of more realizable scope. In Oslo he has given the young people a large room in the Cathedral Rectory for their meetings and dances etc. (As I looked in on them last year, they were hard at work decorating it themselves in a rather expert, contemporary style.) They have their own officers from among themselves, but the Bishop has made available to them an advisory board of half a dozen young married couples, and two priests are also available for consultation.

"Catholic Youth" holds a yearly Study Meeting for several days. The age group from 16 through 20 has a yearly camp with a daily study period, while the "Junior Camp" (for those 13 through 15) has a lively teen-age camp, with outdoor life and camp dances, together with daily Mass and Catholic companionship. And the "Caritas" center in Oslo for the immigrant Catholics has its own young people's groups.

However, these have had to be held in temporary, makeshift quarters. What is really needed is a permanent, well-equipped Catholic Youth Center, out in the countryside which Norwegians love so well, where the young people can come and stay and find Catholic companionship in order to overcome their feeling of isolation—of having to "go it alone." Here they can really get to know one another, as well as meet first-rate priests and laymen. (It is possible, too, that a greater



A cure for isolation: a Scandinavian Catholic camp.

proportion of Catholic marriages may result from the young people meeting each other; in Norway, with so few Catholics, mixed marriages are the usual thing.) And here the above-mentioned summer camps and study weeks can be held. And, when not in use by the young people, the center will be at the disposal of general lay Catholic activities (meetings and conventions etc.).

The Center is not a new idea—it will take the place of a former property which had to be given up because the house there was condemned by the town authorities as unsafe. But Bishop Gran has brought up-to-date ideas and a fresh spirit to the project.

For one thing, it will be run by a committee of lay people, whom he has already appointed. They will be able to consult with a couple of priests when needed, but it is the lay committee which will run it.

The new Center—which is in process of building—is to be called *Mariaholm*. It is situated on a former farmstead occupying a rather rocky and sloping shore line with a scenic view between evergreen trees across Lake Øyeren, a widening out of the great Glomma River south-east of Oslo.

For a description of *Mariaholm* and its activities I shall quote from part of Bishop Gran's prospectus, with which he hopes to interest American foundations and individual donors:

"It is planned to begin the operation of *Mariaholm* by July, 1968. The activities during the course of each year will include three summer schools lasting two to three weeks each, a large international camp where Norwegian youth can meet young people from other countries, camps during the Christmas, Easter and Whitsun school-holidays, and about forty courses on week-ends [during the school year].

"Some 1,000 young people will go through these courses every year. After camp attendance, various forms of group activities will keep them in touch with *Mariaholm*. At intervals, these people will be able to return for more advanced courses. Selected senior students will be trained to act as leaders for the beginner courses.

"The courses will deal with the problems which the young people themselves, from their own experience of Norwegian life, judge to be the most urgent. Special emphasis will be put on social and ethical questions. The basic method of instruction will not be lectures but group work and discussion. In addition, the young people (many of whom

come from urban areas) will be given a chance to study nature. Their creative artistic ability will also be developed or encouraged. And sports and other forms of outdoor leisure activity will be given prominence. . . .

"There will be three principal buildings: the Dormitory, the Administrative and Social Center, and the Chapel. There will also be two sports fields, one for the younger students and one for the older. We also hope to have facilities for both swimming and sailing.

"The Dormitory will consist of three split-level sections fitting into the natural mountainous landscape of the area. The upper levels of all three sections will be for boys and the lower levels will be for girls. The levels are completely shut off from each other so that there is no access to another level from within the building. The Dormitory will contain 36 double rooms, and the overall price of this building will come to \$80,500.

"The Administrative and Social Center [in four units descending the slope] will house the administrative offices and leaders' quarters, the combination library and living room, the dining room and kitchen, and three classrooms, at a total cost of \$85,100.

"The Chapel will be built into the natural rock formation of the area and have a seating capacity of about 100. (Its estimated cost is \$37,200, but as it will be entirely built and furnished by Norwegian Catholics, no outside funds are being solicited for it.)"

Besides the cost of the actual buildings, there are also the architects' fees, entrance road, plumbing, electricity and telephone, painting, furniture, linen, cutlery, classroom-and-sports equipment—and the Government's Building Tax—to be paid. The entire estimated cost is therefore a little less than \$300,000. As of April, 1967, the Chapel and some other items (road, plumbing and architects' fees) were completely financed, and other sums were already collected or promised, leaving \$167,775 still to be raised.

When I first visited the site a year ago, the deserted farm buildings still occupied the scene. But when I came to it this summer, the foundations and the lower walls of some of these simple but handsome, contemporary new buildings were already in place—started by Bishop Gran with a firm faith that "God will provide" the wherewithal to pay for them. The object is to make them inexpensive but solid—and of



Mariaholm is rising beside Lake Øyeren.

“JOIN ST. ANSGAR'S LEAGUE”

good materials; unpretentious but well-proportioned; suitable for their purpose; and fitting naturally into the landscape.

As the diocese has only 7,200 Catholics, it cannot possibly afford to build such a plant all by itself. So Bishop Gran reserved the Chapel—the heart of the project—for the Norwegian Catholics themselves to build.

For completing the rest of *Mariaholm*, however, the

bishop (*Biskop J. W. Gran, O.C.S.O., Akersveien 5, Oslo, Norway*) is hoping for and relying on foreign contributions. He is concentrating all his efforts and placing the greatest emphasis on this one project, which he considers the most important of any—to ensure the future of the Catholic Church in Norway.

JOHN T. DWIGHT

Ecumenism and the Church in Sweden, The Historical Background

MOST REV. JOHN E. TAYLOR, O.M.I.,

Bishop of Stockholm

(*A Talk before St. Birgitta's Guild, Darien, Conn.*)

Sweden has historical links to ecumenism—forty years ago her Archbishop of Uppsala, the great Nathan Söderblom, was a leading spirit in forming the World Council of Churches.

But Sweden's history also makes difficulties for ecumenism. For, despite their scientific and economic advances, no modern people are more traditional than the Swedes. Sweden was one of the last countries in Europe to accept Christianity—and her traditionally-minded pagans fought staunchly to preserve the human and animal sacrifices at their central temple at Old Uppsala! The fight really did not end until the death of King St. Erik IX in the mid-1100s.

Once converted, however, the Swedes became equally staunch Catholic Christians. The monastic life flourished among them, and they produced several saints. Even Protestant historians agree that, of all the countries of Europe, Sweden least needed church-reform. And, except among a few scholars who had studied in Germany, Luther's doctrines had made no headway there.

But King Gustavus Vasa (Sweden's George Washington) needed money to finance the national war of independence against Denmark, and he introduced the Lutheran Reformation into Sweden in order to justify his seizure of church property for this purpose. (Added motives were the Danish sympathies of the then Archbishop of Uppsala, and the fact that the Vatican therefore sided with Denmark and condemned Sweden's bid for national freedom.) But here again the traditional-minded Swedish peasants, who had supported his war of liberation, actually revolted against Vasa's religious changes.

Actually, these changes were kept to a minimum, and Swedish Lutheranism is the least "Reformed" type of any Protestant church in Europe. The Swedes have kept Bishops, call their clergymen Priests and their church services the Mass; at these services Catholic-type vestments have almost always been worn, and their churches have preserved many of their statues and pictures left over from their Catholic, medieval, younger days. Tradition again.

Through the post-Reformation centuries the Swedish culture was built up around this Lutheran State Church. But religion has now less influence on the people than formerly. However, most of them are baptized, and receive the Lutheran Confirmation (i.e., "joining the church", which provides such a great social day for youth). 85% of the

Swedes are married in church and buried from there (the Swedish Lutheran funeral service is beautiful and solemn). And many go to church on the four Prayer Days (like our Ember Days). And the traditional Swedes are still inclined to equate Swedish citizenship with membership in their State Church.

Although they are right up-to-date (they consider themselves more advanced than Americans), the Swedes keep their lovely folk costumes for occasions. Though they love the most modern types of dances and dance music, their orchestras will always play a few folk-dance melodies, too. The traditional home customs are kept up, and the children are socially well-behaved.

During the centuries after the Reformation, Catholicism was completely outlawed in Sweden, and severe penalties were enforced against any defections from the State Church. Only in the embassies of the Catholic Powers could Mass be celebrated, and then only for the embassy personnel. In the late 1700s King Gustavus III finally allowed *non*-Swedes the free exercise of other religions. Foreign Baptists, Methodists, Catholics etc. came and opened chapels, and, despite the law, some Swedes began to attend their services. The law itself has gradually been changed, and almost the last vestiges of religious discrimination disappeared from it fifteen years ago.

But we Catholics in Sweden now count about 7000 native Swedes and 30,000 or so more who are non-Swedish immigrants—which still leaves us looking like a foreign, ghetto Church! But we are adapting rapidly to the Swedish scene.

On my arrival in Sweden, I was asked in an interview for a Swedish newspaper "Do you, as a Catholic, consider Sweden a mission country?" I answered "No". "Have you come here in order to propagandize, proselytize and try to make converts?" I answered "No. We recognize your Lutheran baptism as valid. Thanks to the religious freedom now found in Sweden, I came here to take care of those who are *already* Catholics, whether native or foreign. And I want to make known the Catholic Church—as *she really is*—to the fairminded and honest *non-Catholic* Swedes."

Ecumenism has only started for us Catholics in Sweden. The State Church, the Swedish Mission Church, the Baptists and the Pentacostals form their own national Council of Churches, but some of these want no contact with the Catholic Church. Therefore Catholics were not invited to their celebration of the 40th Anniversary of the founding of the World Council of Churches by Archbishop Söderblom: It

was intended that the Catholics should be invited, but some members of the group said that if the Catholics came, they themselves would stay away!

However, we have our "friends at court", so to speak. As one example, Bishop Silén of Vesteras, a fair-minded but convinced Lutheran, was an Observer at the 2nd Vatican Council, and he has talked well about the Council at the Swedish universities.

And we have our own little ecumenical group, which includes the Greek Orthodox, whose numbers are growing in Sweden. During the Church Unity Octave, I preached in St. Katherine's Lutheran Church in south Stockholm in 1966.

And in 1967, during the same Octave, I was one of the preachers at an ecumenical service in Stockholm's Lutheran State-Church Cathedral. The other preachers were Lutheran Bishop Helge Ljungberg, Methodist Bishop Odd Hagen, and the pastor of the French Reformed Church, Rev. Jean Hoffman. In the fall of this year the 450th Anniversary of Luther's famous Theses at Wittenberg will be celebrated—and we Catholics have been invited to take part in the celebration!

So the ice has finally been broken, and we Catholics must do our part, in the spirit of the Council, to extend these friendly relationships in Sweden.

The Many Aspects of Swedish Ecumenism, 1967

Economic Intercommunion:

(*Kat. Ugeblad*)—In certain circles in Sweden, people have begun to practice what they call "economic intercommunion" in their ecumenical work. It consists in taking up collections for other churches. In St. John's (Lutheran) Church in Gothenburg this year there has been a collection for Pontigny, the French Catholic seminary from which many of the "worker priests" have graduated. Furthermore they have made offerings for the flood victims in Italy (through the Catholic parish priest in Savona), to the Orthodox minority in Sweden, and toward the repairing of the tottering bell-tower of Christ the King Catholic Church in Gothenburg.

Dialogue at Sigtuna:

(*Kat. Ugeblad*)—The inter-church dialogue-group in Sigtuna near Stockholm, which was started in 1963, is in the process of setting up three ecumenical experimental centers in Sweden. The group is backed by the Catholic Bishopric of Stockholm's Commission for Ecumenism, the Lutheran Sigtuna Foundation and the Scandinavian Ecumenical Institute in Sigtuna.

Among the dialogue-group's members are several Catholics, under the Chairman of the Stockholm diocesan commission for Ecumenism, Father Herman Seiler, S.J. (who also heads the Swedish Catholic Press Information Service, KIT). The chairman of the dialogue-group itself is a Lutheran, Lars Thunberg, who is moreover the head of the Ecumenical Institute and Secretary for the Swedish branch of the World Council of Churches.

At the 1966 conference Bishops Sven Silen and Bishop Bengt Sundler were among the Lutherans present, while Catholic Bishop John E. Taylor, O.M.I., also took part. At the beginning the group consisted only of Lutherans and Catholics, but now the Orthodox and the Free Churches have also become interested.

Catholic-Orthodox Cooperation:

(*Unitas*)—A joint ecumenical committee has been set up in Sweden by the Catholic and Orthodox Churches. Founded on the occasion of 1967's Christian Unity Prayer Week, the commission is designed to assist Catholics and Orthodox in such areas as seeking out immigrants, exchanging immigrant information, and working with the public on policies of immigration and religious minorities. Among the members of the commission are Father Hermann Seiler, S.J., chairman

of the ecumenical commission of the Stockholm diocese and editor of the Catholic Information Service (KIT), and the Rev. Martin Juhkam, pastoral leader of the Finnish Orthodox immigrants in Sweden.

Swedish Lutherans Open Churches to Some Catholic Services:

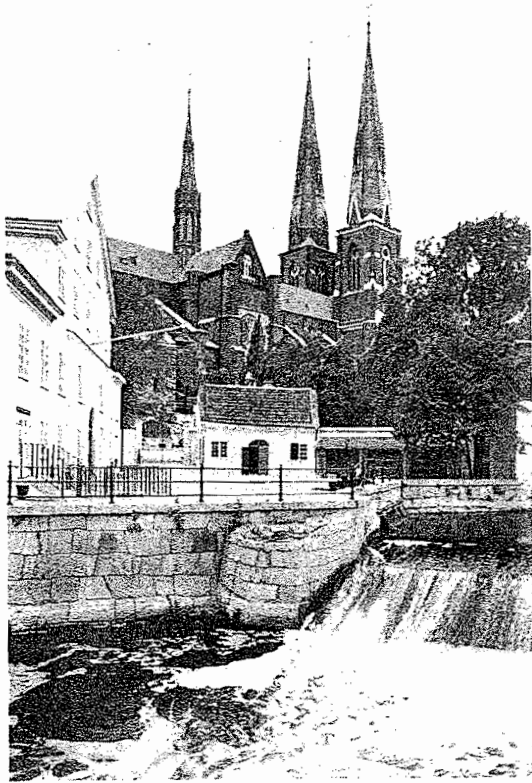
(*Kat. Ugeblad*)—The conference of the Swedish Lutheran Bishops has ruled that all Christians (not just "all Protestants" as heretofore) may make use of a Lutheran church, if there is no church of their own persuasion within reach, or if one or more of them have a personal relationship to that particular Lutheran church (e.g. has been baptized in it), or are friendly with that church's Lutheran clergy. The permission does not include Masses and "other ceremonies which are out of harmony with Lutheran teaching". [*Editor:* In practice, Orthodox congregations have already been given Lutheran chapels in Stockholm to use for their services, including their Mass or Liturgy.]

Swedish Ecumenical Council Invites Catholics:

Stockholm (SAB)—The Catholics will be represented at the Swedish Ecumenical Council by a "contact man", and so will the Orthodox. This decision, of great importance to the ecumenical situation in Sweden today, was reached on May 17, 1967, with the Lutheran Archbishop of Uppsala, Gunnar Hultgren, presiding, according to *Svenska Dagbladet*. Thus represented by a "contact man", the Catholics and the Orthodox will be able to take an active part in the discussions of the Ecumenical Council, but will not vote on the resolutions made. Other denominations represented in the same way are the Pentecostals and the National Evangelical Foundation, a Lutheran-revival splinter group.

The decision was the result of an intervention by the YMCA, one of the member groups of the Ecumenical Council. The president of the Swedish YMCA, Professor Åke Andren (a Lutheran clergyman and professor of Practical Theology at Uppsala University), pointed out to this session of the Council the difficult situation of the Catholics, and especially of the Orthodox, caused by the extensive immigration of the past two years, and he asked for a radically new deal in the field of ecumenism.

The Orthodox, on their side, had already announced



Medieval Cathedral in Uppsala, where WCC will meet in 1968.

that they would take no part in the Ecumenical Council if the Catholics were not invited too.

There had been some hesitation within the Council, expressed by Dr. Sven Hemrin of the Swedish Covenant Church, who thought that an invitation to the churches of "the right wing" might make relations with those of "the left" more difficult. But finally the decision was made. They also resolved to arrange an informative conference next year, before the World Council of Churches' General Assembly in July, in order to inspire such denominations as the Free Baptists, who are still not members, to join the Council.

"I am indeed very pleased by the decision of the Council," says Fr. Herman Seiler, S.J., chairman of the Ecumenical Commission of the Catholic Church in Sweden (and editor of KIT, the Swedish Catholic Information Service).

The Catholic Commission's annual report listed the following previous examples of its ecumenical progress: Fruitful contacts with the Orthodox. Participation in a theological dialogue group at Sigtuna, with members of several churches. Catholic representation on the Swedish Faith and Order Commission, where decrees of the 2nd Vatican Council are studied. And contact with the High-Church movement in the Swedish State Church, including plans for a special dialogue group this fall.

The report went on to say that the Catholic man-in-the-street should be "educated in ecumenism." To that end, the Commission proposed the formation of a Catholic Working Group for Christian Unity (KAKE), with branches in other Scandinavian countries, to establish study circles on ecumenical questions.

RUNE P. THURINGER

Catholic Stewards at World Council Meeting, 1968:

(SAB)—The Swedish Host Committee for the World Council of Churches' Fourth General Assembly in Uppsala, Sweden, in 1968 has decided to invite the Catholics of the country to be represented through a "contact man" on the Information Board of the Host Committee. It was also decided that the offer by the Catholics to serve as stewards at the Assembly should be accepted, "provided that Geneva wouldn't object".

The offer to give help and serve as stewards had been made by the Catholic Working Group for Press and Information (Katolsk Arbetsgrupp för press och information, KAPI), formed on May 15 of this year in Uppsala. This Working Group also sees as one of its tasks the providing of information and help (e.g. finding facilities for daily celebration of the Mass) to the one hundred or so Catholic journalists, many of them priests, who will be present to cover the Assembly.

The undersigned is Chairman of this Catholic Working Group, while among its members are the well-known writer and Council-journalist Gunnel Valquist, and Fr. Lars Rooth, S.J. (Swedish Vatican Radio).

RUNE P. THURINGER

Swedish Group Aims at Unity Round Pope

RUNE P. THURINGER

Stockholm (SAB)—The League for Christian Unity, which is two years old in Sweden, has held its annual meeting at Vadstena (the birthplace of the Brigittine Religious Order) with about 60 members present, representing the Lutheran State Church, the Catholic and Orthodox Churches, and the Free Churches. Even some atheists took part.

The meeting was held at the present day Catholic convent of St. Bridget (Birgitta) of Sweden, where an Orthodox Liturgy and a Catholic Mass (celebrated by Fr. Herman Seiler, S.J., editor of the Catholic Information Service, KIT) formed part of the daily program, which also included a "Swedish Reformation Mass" (a reconstruction of a Sixteenth century communion service).

"Our central aim is to attain visible Christian unity, already in this our own generation: a united, worldwide church, keeping the essential confessional traditions, but with the Bishop of Rome as its head," says Pastor Hans Cavallin (Lutheran), Secretary-General of the League. "Since we started to support the idea of a visit of the Pope to Uppsala next Summer, we have received many expressions of agreement from Protestants and Catholics as well, both in Sweden and abroad, especially from the U.S.A. The current reports of the meeting between the Pope and the Patriarch in Istanbul have formed a wonderful, unplanned background to our meeting here. Until now, the expansion of our League has been hindered by the lack of money and personnel, but our bulletin "Christian Unity" has an edition of 500 copies and reaches ever wider circles."

“JOIN ST. ANSGAR'S LEAGUE”

Brief Highlights from Denmark

All Denmark's Clergy Meet for First Time:

(*Kat. Ugeblad*)—In October, 1966, for the first time, an organizational meeting of all Denmark's Catholic priests was held at the Folk High School at Snoghøy on Jutland.

In Bishop Martensen's introductory discussion, he pointed out that although many things must be expressed differently today because of our time's view of the universe, we must preserve the *content* of the Faith. On the other hand, although we must hold fast to the "stumbling block of the Cross", we must not *create* a stumbling block through outdated conservatism.

On the practical side, the meeting was, for example, unanimously in favor of extending the use of Danish in the Liturgy. Although Latin is always allowable at High Mass, Bishop Martensen deplored the case where a parish's main Sunday Mass is always a Latin High Mass. All low Masses (including week-day Masses) should be in Danish (unless a foreign priest does not know the language, or unless a congregation happens to be largely made up of foreign tourists).

* * *

COPENHAGEN—A survey, "Leisure Time Activities in Denmark", made by the Danish National Institute of Social Research, has found that although 95% of Denmark's adult population belong to the National (Lutheran) Church, only 2.8% go regularly to church once every week. It finds that loyalty to the National Church is strongest in the countryside, weakest in the Copenhagen suburbs.

A Truly Ecumenical Gesture:

(*Kat. Ugeblad*)—Last fall in Aarhus, Denmark's second largest city, the priest who heads St. Knud's Catholic School

Some members suggested that more Protestants would join the League if its program were made broader. A debate on this question resulted in the conclusion that the League must maintain the primacy of the Pope, if it is to be able to play a role in future Swedish ecumenism. "It is this idea which gives the League its *raison d'être*. Otherwise it would be quite unnecessary, beside all the other ecumenical organizations" (quoted from one of the High-Church Lutheran members).

[*Editor's Footnote:* The League for Christian Unity has also existed for several years in the United States, under the leadership of a Swedish-ordained Lutheran monk, Rev. Arthur C. Kreinheder, C.S.C.—*St. Augustine House, 3316 E. Drahn Rd., Oxford, Mich. 48051*. Like its Swedish counterpart, it is an offshoot of Pastor Max Lackmann's movement in Germany. In Sweden, the small group of young but dedicated Lutheran clergy who head the League are said to be starting a religious order based on the Benedictines. As yet, they have apparently aroused more interest in the League among their fellow-clergy than among the Swedish Lutheran laity. And they are strongly opposed by the other elements in Swedish Lutheranism—liberalism, pietism etc.]

(which has many non-Catholic pupils) approached one of the clergymen of St. Paul's Lutheran parish-church and asked if it would be possible to have the Lutheran Service once or twice during each school week for the school's 200 non-Catholic children, in the same way that Mass is made available for the school's Catholic children. The purpose? To accustom the children to churchgoing (which is not easily learned in many Danish non-Catholic homes, where the parents go seldom, if at all, to church).

The suggestion was warmly welcomed by the National Church parish, and arrangements were made to carry it out. And their parish periodical commented that this was a truly ecumenical gesture, on the part of the Catholics, which proved that the old days of mutual mistrust and lack of goodwill had entirely vanished.

* * *

(*Kat. Ugeblad*)—This summer the Danish Ecumenical Summer Camp was held at the Catholic Youths' center, "Ømborgen" in Jutland. All young people of 18-35 years of age—and of whatever religious affiliation—were invited. The subject chosen for their work was "Resurrection, the Victory over Death", since this seems to mean so little to Scandinavian people nowadays.

An Inter-Church Social Initiative:

(*Kat. Ugeblad*)—An inter-church Ecumenical Council was formed this year in Odense, Denmark's third largest city, at a meeting held at the conclusion of the annual "church pilgrimage", in connection with the Unity Octave. (The pilgrimage started at Odense's Catholic Church and visited also the Methodist Church, St. Ansgar's Lutheran Church, and the Baptist Church.) The first concern of Odense's Ecumenical Council was to spark an inter-church effort to help solve the local housing shortage, which has such adverse effects on family life. For, many Catholic voices have been raised against the movement for "freer abortion" in Denmark, among them Bishop Martensen who emphasizes



Cleaning the chapel during the Ecumenical Camp at "Ømborgen."

that what young couples in Denmark need is not "freer abortion" but "freer (i.e. more available) housing!"

* * *

FREDERIKSHAVN—Catholic tourists passing to or from Norway through this harbor near the tip of Denmark's Jutland peninsula will be glad of its new Holy Spirit Church (Helligåndskirken) on Uranienborgvej in the southern part of the city. Holding 100 people, the handsome A-frame shrine takes the place of a one-room chapel holding 20, and will now have a resident priest instead of being visited at intervals. (In the Middle Ages this area formed a diocese of its own, centered at Børglumkloster!)

* * *

COPENHAGEN (*Kat. Ugeblad*)—A new, non-profit, Catholic publishing house, "Bibel og Catechesis" has opened in Denmark to provide inexpensive material for giving instruction on religion and the Bible. The group who are running it work without pay. This venture will help ease the shortage of Catholic books for school-children in the Scandinavian languages, which is due to the small number of possible purchasers—which in turn precludes mass-production techniques.

A Parish Council in Denmark:

SLAGELSE (*Kat. Ugeblad*)—A parish council, started two years ago in this small Danish city on the Catholic pastor's initiative, has resulted in making the parishioners more united, and more interested in helping out in the parish. They have also been considering certain alterations (in consultation with an architect) to bring Our Lady's Church more into harmony with the "new look" of the Mass; and they are planning a more up-to-date parish periodical.

* * *

COPENHAGEN (*Kat. Ugeblad*)—With a High Mass and Te Deum at their Cathedral of St. Ansgar, Copenhagen's Catholics helped celebrate 1967 as the 800th Anniversary of the founding of their city by the Catholic Bishop Absalon. Its Catholic history, forcibly suppressed by the Reformation, again emerged into the light of day with the building of this same St. Ansgar's Church in 1830, and the proclamation of religious liberty in 1849.

Danish Catholic Lenten Collection Grows:

COPENHAGEN—In the Danish Catholic Lenten Collection for 1967, some 3,400 donors pledged total contributions of \$126,500—or on an average of \$37 to each donor. This compares with 2,700 donors and a total sum of \$36,000—or \$13 apiece, in 1966, the first year that the Collection was held. There are 27,000 Catholics in Denmark—of whom, of course, many are children, students, and other non-breadwinners. Danish Catholics had been asked to give 2% of their taxable income as Lenten penance. The practical purpose of the Annual Lenten Collection is to aim at supporting the current operating expenses of the Catholic Church and its parishes etc. in Denmark. Of course, even if this aim should be eventually attained, Danish Catholics will still have to look, in large measure, to foreign contributors for financing their capital expenditures (e.g. new construction).

Finnish Orthodox Open Churches to Catholics

RUNE P. THURINGER

Helsinki (SAB)—The Finnish Orthodox Church has opened its churches to Mass, baptisms, marriages, funerals, confirmation and other services carried out according to the Latin Rite by the Catholic Church in Finland.

Referring to the decision of Nov. 15, 1966, of the Orthodox Bishops' Conference, the Orthodox Church Board under Archbishop Paavali has written to all the Orthodox priests in Finland, recommending to them "in the name of Christian charity to let the Catholic clergy use the Orthodox churches and chapels for the celebration of the Holy Mass and other services, at places where there is no Catholic church or chapel to be found."

The letter pointed out, however, that this right has been given only to Catholics of the Latin Rite. The few Catholic Byzantines, with their center at Espoo near Helsinki, were left outside the arrangement, because of the delicate relationship between the Orthodox and the "Uniates".

It was also pointed out that the Catholic Mass and other services should not be celebrated inside the Sanctuary but outside the Iconostasis, with the Royal Door and the Deacon's Doors closed.

This decision by the Orthodox Church has been greeted with great satisfaction by Finland's 2700 Catholics. It is looked on as a result of the ecumenical efforts of recent years, and has great practical importance for the scattered Catholics. Since the War, when the displaced Orthodox Finns from Karelia (which had been taken by Russia) were spread over Finland, the Orthodox Church has built churches and chapels of its own all over the country, with the help of public grants (since, like the Lutherans, it forms a State Church there), while the Catholic Church has churches and chapels only in Helsinki, Turku, Espoo, Tampere and Jyväskylä.

Danish Catholic Women Ask Equality

(*Kat. Ugeblad*)—A resolution passed last spring by Denmark's Council of Catholic Women says that "they wish to give their active endorsement to the thoughts underlying the Decree on the Apostolate of the Laity, and they ask that the guidelines, laid down in the Decree, about the laity's participation in Christ's priestly, prophetic and pastoral tasks be put into effect. Furthermore, as we in Scandinavia are raising and teaching our girls and boys to be equal, Denmark's Council of Catholic Women hopes that this equality will be introduced also into the church, so that both girls and boys will be able to assist in the offertory procession and learn to serve Mass, and act as Readers. Denmark's Council of Catholic Women further wishes to have an active part in preaching the Gospel, and also wishes to be consulted regularly—for example in the conduct of the Church's economic life—all of which wishes correspond to the guidelines laid down by the above Decree."

“PLEASE TELL OTHERS ABOUT THIS WORK”

Bishop Cobben Retires—Bishop Verschuren Succeeds Him



Bishop Cobben and Bishop Verschuren (right) with Finnish Orthodox Archbishop Paul.

On September 10, 1967, Bishop William P. B. Cobben took leave of his people after forty-three years of faithful and devoted service. Most of His Excellency's priestly life has been spent in Finland, for it was in 1924, just six months after his ordination, that the young Sacred Heart Father from Holland arrived in Finland. Ten years later this same young priest was consecrated Bishop and named Vicar Apostolic of Finland. And in 1955 Bishop Cobben was appointed the head of the newly erected Diocese of Helsinki (which includes all of Finland).

Much has happened in the forty-three years His Excellency has spent in Finland. During this time he has endeared himself to the hearts of the people, Catholics and non-Catholics alike. There are many reasons for this. An important one may be that His Excellency has become a Finnish citizen, and mastered, early in his life here, the difficult Finnish language.

Another reason for the esteem in which Bishop Cobben is held is his ecumenical spirit. Long before Vatican II His Excellency was an ecumenist. At the time of his fortieth anniversary as a priest, he was asked about his work in Finland. His reply, as it appeared in an April, 1964, issue of *The Long Island Catholic*, was:

"It is not a question of conversions. Our work here is not proselytizing, but rather one of information and clarifi-

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

His Excellency "practiced what he preached" and has done much to foster better and more meaningful relations among the Churches by his contacts with Lutherans and Orthodox churchmen. All view Bishop Cobben with respect and admiration.

When Bishop Cobben came here forty-three years ago there were but four other Catholic priests working in Finland and, within Finland's present boundaries, there were but two Catholic parishes.

Today there are over twenty priests and nearly forty sisters serving the 2,600 Catholics in Finland. Among these are the American Sisters of the Most Precious Blood whom Bishop Cobben first brought to Finland.

And there are now two parishes in Helsinki alone, plus an information center and a center for students run by the Dominicans. Not far from the city is an ecumenical center, as well as summer camps for the children.

New churches stand in Jyväskylä and Turku. Tampere is looking forward to a building which will take the place of the parish's present apartment-house quarters. And a small place has been purchased in Oulu (way up Finland's West coast) where the priests from Jyväskylä can offer Mass. The few Catholics of Finland live in various widely scattered places. Bishop Cobben has tried to make it easier for priests to be available to them. And he has made it his policy to have two priests for each parish—not only for companionship, but so that one will be available at the parish center while the other makes one of the frequent, long trips necessary for visiting the Catholics in such immensely spread-out parishes.

Bishop Cobben is retiring only to begin a new work as chaplain at a hospital in Germany. He promises to remember all his friends. We are sure those include all the members of St. Ansgar's League. We are sure, too, that all will remember His Excellency, Bishop William P. B. Cobben and his many years of service in Finland.

THE SISTERS OF THE MOST PRECIOUS BLOOD

* * * *

On Sept. 10, 1967, Most Rev. Paul M. Verschuren (who had been consecrated in Helsinki by Bishop Cobben on Aug. 16, 1964, as his co-adjutor with right of succession) took over the reins of the diocese. Like all clergy coming to work in Finland, he had to spend two years learning Finnish, and then one year more learning Swedish, Finland's second national tongue. Meanwhile, he acted as Vicar General of the diocese.

Like Bishop Cobben and most of the Catholic priests in Finland, Bishop Verschuren belongs to the "Priests of the Sacred Heart". He was born in Holland in 1925, ordained in 1950, and graduated in 1954 Magna Cum Laude from the Lateran University as Doctor of Canon Law. He has taught

biblical studies, moral theology and canon law, and served as novice master. From 1961-64 he was rector of "Leone Dehon", the international seminary of his order in Rome. He speaks Dutch, French, German, English, Italian, Latin—and now Finnish and Swedish!

Nevertheless, this tall, thin bishop is a friendly, unassuming man who answers his phone by saying "This is Bishop Paul". He is also full of energy. He has been Bishop Cobben's right-hand man in the field of ecumenism and has helped build very good relations with Finland's two state

churches (Lutheran and Orthodox). That his good judgment is appreciated by his episcopal colleagues is shown by the fact that he heads the Liturgical Commission of the Conference of Scandinavian Bishops—and that the latter have elected him to be their alternate representative at the Synod of Bishops at Rome this fall.

St. Ansgar's League wishes Bishop Verschuren good health, and success in his work for Finland, and prays for him—"MANY YEARS"!

THE EDITOR

"Why All These Complications Over St. Eugenia's?"

That is the question which Swedish Catholics—and Catholic tourists in Sweden—are asking nowadays with increasing insistence. And that is undoubtedly the question which the many Catholic journalists who will cover the World Council of Churches' meeting in Sweden next year will ask in their newspapers and magazines all over the world.

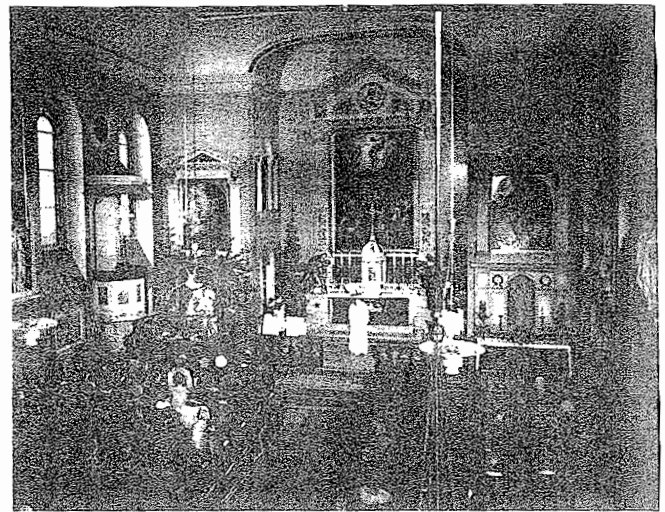
As our readers will remember from previous reports, St. Eugenia's in Stockholm is the oldest and most historic present-day Catholic parish and church in Sweden. The church itself dates from 1837 and was built in a very pleasing and well-proportioned, late-classic style (reminding one of New York City's old St. Peter's on Barclay Street) by Sweden's first Vicar Apostolic, Msgr. Studach, with the aid of Crown-princess Josephine. However, its exterior was deliberately made to resemble a private dwelling rather than a church and it was hidden away on a back street, in order not to provoke adverse attention in those anti-Catholic times.

Nowadays it is one of the three small churches which must, perforce, suffice for the growing number of Catholic residents and of Catholic tourists and visitors-on-business in Sweden's populous capital. And it is the only one in the city's central "downtown" area.

Nevertheless, you will recall that, as part of its plan to tear down and rebuild all of the large, older section of Stockholm on and about Brunkeberg Hill (leveling the entire hill itself to the ground in the process), the city's municipal government served notice of a coming expropriation of the buildings and site of St. Eugenia's (in return for approximately \$400,000 compensation) in order to make room for an airline's hotel.

As a substitute, the parish was offered permission to acquire a much better and more public site on Kungsträdsgården park (just across an arm of the harbor from the Royal Palace) and to build there a church and parish house and public office building (whose rent could help support the parish)—but at the somewhat astronomical cost of \$3,000,000! (Sweden is an expensive country—but most of its 35,000 Catholics are recent immigrants with very meager resources!)

We have now learned that the first complication appeared when the Municipal Council disavowed this permission and said that the official who had made the offer of the new site had not had the power to do so! After long negotiations, however, they at last consented to *lease* the site to the Catholics (keeping title to the property in their own hands) *on condition that all their own requirements should be met!*



St. Eugenia's Church, Stockholm

These requirements included provisions about the office building, about the necessity of providing public garage facilities under the site, and minute stipulations as to the way the whole set-up should look from the street. This last factor brought a disappointment to the Catholics, for we have now learned that (contrary to earlier reports) these stipulations have added up to the fact that the outside *shall not look like a church* (shades of 1837 and Msgr. Studach's times!). This of course destroys the main advantage that the Kungsträdsgården site had, for the Catholics, over other conceivable sites—i.e. the possibility of making their church *visible* in the heart of their capital city.

Moreover the various requirements were *changed* from time to time—for example, the floor levels had to be raised or lowered to fit in with new municipal ideas about the looks of the street frontage, and the number of automobiles to be housed in the basement was gradually raised to 37 (thus taking up much of the space on this already not very large site). Each time the requirements were changed, it meant that the parish's talented Swedish lady-architect had to draw up new plans! And it was mainly because of the municipal requirements that the price was to be so high—while each year of delay also adds to the price, due to inflationary loss in the value of whatever money has already been donated for the project!

Nevertheless, after *three years* of negotiations, the Catholics were finally and officially assured of the site itself by the municipality—in September, 1965.

But a new complication soon appeared: In May, 1966, Sweden's *central* government promulgated a nationwide law requiring special permission from them for the building of offices, garages, churches etc. etc. (It was said that the purpose was to encourage the building of dwellings instead, since certain municipalities—as in the U.S.—had apparently demolished old living quarters too enthusiastically, without sufficient provision for their replacement!)

The following month (June, 1966) St. Eugenia's parish applied to them for that permission, since it was already committed to building a church-plus-garage-plus-office building. No reply was received for over a year. But the reply finally came this August (1967)—that the decision was *indefinitely postponed* ("bordligget" or tabled)!

Still another complication is added by the fact that the central government will charge a building tax of 25% of the *completed value* of all such new non-residential construction carried out *without* the above permission! As the church, office building and garage space certainly constitute the major part of the \$3,000,000 cost-value of the whole project, it can easily be seen that such a tax—perhaps \$500,000 or more—would add prohibitively to the already excessive price!

Despite all this, the *municipal* government will definitely expropriate the old St. Eugenia's anyway, and without recourse, in April of 1968—for it had undoubtedly already made commitments to the new owners.

(In addition, the municipal government will charge the Catholics a sizable penalty, if their buildings are not completed in two years from the date of obtaining the above-mentioned construction-permit from the State. And in Sweden, building construction generally proceeds more slowly than in the U.S.)

In other words, as of the present date the Swedish State refuses to say a "yes" or a "no" as to permitting the work to start, even though the parish is to be ejected from its present quarters this coming Spring; but it will charge a penalty-tax of 25% of the total value of the church and office building and garage space if construction is started before permission is granted. On the other hand, the City's expropriation this Spring will force the parish to the added expense of renting temporary quarters until the construction-permit is obtained and the buildings finished—while each year's delay will add further to the cost of that construction because of Sweden's steady and continued inflation.

In view of this inconsistent and paradoxical situation, the Catholics asked, in fairness, for exemption in this case from the State's 25% penalty on new construction—so that they could start the work. But (despite being supported in this request by a large Swedish newspaper usually sympathetic to the party now in power) *this application was refused on the grounds that no "special favors" could be given the Catholics!*

Finally, the temporary accommodations designated by the municipal government for the parish (for the period following the expropriation and until the new buildings are completed) show signs of a sardonic sense of humor: For a church, the parish has permission to rent the use of a cellar theater; but, as a rectory-residence for the Jesuit Fathers (who staff the

parish), there are to be rooms for them to rent *which share the same street entrance with a Ladies' Turkish Bath!*

A fact to be kept in mind, in assessing this situation, is that up to a year ago (Sept., 1966) both Sweden's central government and Stockholm's municipal government were controlled by the mildly Marxist and anti-religious Social-Democratic Party, which has governed Sweden for a generation and still controls her central government. They could not very well claim that in this case "their left hand did not know what their right hand was doing!" (But since a year ago a coalition of the Liberals and the Conservatives controls the city government, which we are told is now more friendly to the Catholics.)

It should be emphasized that no blame for these complications should be attached to the Swedish Lutherans—with many of whom the Catholics are on quite good terms. We are told that St. Eugenia's is also on good terms with several of the Free Churches, who are being helpful to the best of their ability.

What is this parish of 2,600 Catholics to do? Simply shut up shop? No, it cannot do that, for the consensus of Stockholm's Catholic clergy considers St. Eugenia's parish to be absolutely essential to the continued functioning of Catholic life in Sweden's capital!

When they have met and talked with Swedish Catholics and their clergy (as they undoubtedly will), one wonders what the one hundred or so Catholic journalists from all over the world who are expected to attend and cover the World Council of Churches' General Assembly at Uppsala, Sweden, next July will make of this situation, so contrary to the spirit of Sweden's freedom-of-religion laws (barely fifteen years old) and so reminiscent of the tactics used against religion in countries behind the Iron Curtain!

Last but not least, those of the journalists at Uppsala who come from southern Europe and other source-areas whence many of Sweden's recent immigrants have come may well consider that the case of St. Eugenia's shows governmental indifference to the immigrants' needs. Even the Swedish trade-unionists' newspaper, naturally favorable to the present Swedish government, has asked it to show an understanding of the cultural and religious needs of Catholic (and other) immigrants and foreign workers etc.—many of whom reside in Stockholm. St. Eugenia's may well prove to be a test case of how well Sweden cares for its immigrants in the sphere of religion and culture—as well as of how it treats its religious minorities.

THE EDITOR

Swedish Students Celebrate Ecumenical Service:

(*Kat. Kyrkotidning*)—On Jan. 13, 1967, a service for students was celebrated in Stockholm's beautiful Engelbrektskyrkan, with five clergymen—of the Lutheran State Church, the Free Churches, the Catholic Church and the Orthodox Church—officiating in the sanctuary. Among the speakers were the Orthodox Metropolitan Athenagoras of Great Britain (under whose jurisdiction lie Sweden, Norway and Iceland), and the Lutheran Bishop of Strängnäs, Dr. Gösta Lundström. Metropolitan Athenagoras gave the congregation his Pontifical Blessing.

Out of Children's Mouths—A Happy Portent

(*Scandinavian Times Newsmagazine*)



*The young poetess
Barbro Karlen*

Many adults have learned to expect surprisingly sharp observations and clear understanding from their children. But few minors communicate as strikingly as Barbro Karlen, a 12-year old Swedish schoolgirl who has made adult Scandinavia sit up and wonder if some truths are not freshest out of the mouth of a babe.

The first to be amazed by Barbro's powers was her school teacher who forgot about spelling errors when reading in the tot's first essay: "We come to school to learn to write and read, but who is to teach us how to live?"

Each new essay further removed natural suspicions that Barbro was simply repeating the words of others. And recently, partly thanks to teacher's foresighted preservation of her exercise books, the remarkable Gothenburg girl has had a book of her writings published as *Människan på Jorden* ("Man on Earth"—Wezata Förlag, Gothenburg, Sweden—to be published also in Norwegian, Danish, German and possibly English.)

Critics, wary of child prodigies, found skepticism fading away under Barbro's simple message-drops of faith and joy. Respected Swedish man-of-letters Herbert Tingsten admitted being bested by Barbro who took him to task for confessing on TV that for all his learning he was still uncertain about Life and feared Death:

"How lucky for the 'uncle' that he was not born as learned as he is now. For then he might have been scared of being

born, too," Barbro wrote in a school essay reprinted by most Swedish newspapers. Expanding on the theme, her book says:

"Does life begin in Mother's womb
And does it end at the graveyard?
Everyone thinks so, I guess.

Yet no one knows for sure.
Maybe it's the other way round.
Beginning at the graveyard,
Ending in the womb."

There is disarmingly little of the prodigy about Barbro. She is just a sincere, little girl with the urge and the power to say how the world looks to those who, in Shelley's words, "have just arrived from Heaven." Said one reviewer: "Compared to Barbro, even the youngest breed of modernists is old, already part of the past."

Concerned with religious ideas, Barbro concentrates her writing on goodness and faith, but also takes interest in adult-labelled topics: social justice, racial equality and political coexistence. It would take a stony heart not to be touched by her innocent, poetic appeal for brotherhood:

"I don't ask you to think
That my hands are flowers.
But please don't laugh
At my black hand.
It is just as tiny and lovely
As yours."

Barbro was brought up by unpretentious, middle class, church stay-at-home, Swedish parents, never owned a book of poetry, has not outgrown Donald Duck. A prolific reader, she has collected 600 books at home, likes long walks alone, and has a caged finch, a dog and a riding pony as her best friends. Ideals on paper are not enough. Barbro has led school campaigns to help children in underdeveloped countries, wants to become a doctor, and stipulated that her book profits go to Albert Schweitzer's African jungle hospital.

Whether in prose or poetry (rhymed or free) Barbro writes with beautiful, crystal-clear grace. She finds that "all secrets stored in a book unread are stored, too, in a child unborn." She warns that "no one owns anyone else . . . everything is on loan . . . and with everything you borrow you have to take care." Any idea that humans are *tetrapaks* (disposable milk containers) must stand up to her argument that it "just is not possible that God created us and made us so fine only for this brief life on Earth."

With all its simple morality Barbro's book has the unique quality of a child speaking to children. To grown-ups, Barbro's voice echoes a world left behind, lost and almost forgotten. At times she even pities adults, telling the tale of a boy born with all the best qualities of all humans. That, the 12-year old poetess says, is a story for grown-ups.

Our St. Ansgar Ecumenical Service at New York's Episcopal Cathedral



Lectern in the St. Ansgar Chapel

On February 3, 1967—the Feast of St. Ansgar, the “Apostle and Patron of Scandinavia”—the Parent Unit of St. Ansgar’s Scandinavian Catholic League was the guest of New York City’s Episcopal Cathedral of St. John the Divine at an ecumenical service in its large and beautiful Chapel of St. Ansgar.

Preceding the Service (which had the approval of the Episcopal Bishop of New York, the Rt. Rev. Horace W. B. Donegan, C.B.E., D.D., D.C.L., and of the Rt. Rev. Msgr. James F. Rigney, Chairman of the Ecumenical Commission of the Roman Catholic Archdiocese of New York) the active participants and the chief officers of the League were guests of Canon Edward N. West, S.T.D., Litt.D., Sub-Dean of the Cathedral, at a friendly buffet dinner in his icon-filled apartment at nearby Diocesan House.

At 8 P.M. the congregation—mostly members of the League and their friends—were seated in choir-stalls running the length of the Chapel. The clergy then entered from the Baptistry and took their places in stalls across the rear of the Chapel—Canon West and Canon Peter Chase of the Cathedral in their purple choir-robos, St. Ansgar’s League’s Chaplain—Father Titus Cranny, S.A. (who heads the international League of Prayer for Unity) in the brown habit of the Franciscans of the Atonement of “Graymoor”—and Father Robert Fortin, A.A., Superior of the Augustinians of the Assumption. They were attended by six vested members of the Cathedral Choir, who led the hymns, while the Chapel organ was played by Miss Marilyn Keiser, S.M.M., Ch.M., the Cathedral’s Assistant Organist.

Standing between the choir-stalls, at a lectern flanked by lighted torches, Canon West opened the Service with a Bidding Prayer for church unity, for church leaders of all denominations, and for the civil authorities of this country and of the Scandinavian lands.

After the hymn “A Mighty Fortress Is Our God,” Mr. Ben Russak read a short but scholarly history of St. Ansgar, written by Mrs. Russak—“St. Ansgar and the Swedish Mission”—to be found elsewhere in this *Bulletin*.

Then Mr. James Paul read the very appropriate Epistle of the Feast, from First Corinthians, beginning—“As for me, brothers, when I came to you, it was not with any show of oratory or philosophy, but simply to tell you what God had guaranteed . . . Far from relying on any power of my own, I came among you in great fear and trembling.”

Father Fortin then read the Gospel of the Feast, from the end of St. Mark’s Gospel, beginning—“At that time Jesus said to His disciples ‘Go out to the whole world; proclaim the Good News to all creation’.”

And after another hymn, Father Titus Cranny gave a short but moving ecumenical talk—“Concern for Unity”—to be found elsewhere in this *Bulletin*.

Father Titus then led the congregation in our revised Prayer for Scandinavia. He concluded the Service by imparting the biblical Blessing invariably used by St. Francis of Assisi.

St. Ansgar’s Scandinavian Catholic League of New York is deeply grateful to Canon West and the Cathedral of St. John the Divine for their royal hospitality. We thank the Church Authorities of both sides, whose permission made the Service possible. And we are grateful to our Director of Programs, Bro. Jon Poehler, A.A., who arranged the celebration from the Catholic side with care and success.

We hope that such uplifting experiences may be repeated, and that with the help of God this service of prayer in common may help promote that mutual charity which is one of the main prerequisites for eventual Christian Unity.

VIGGO F. E. RAMBUSCH, *President*

Msgr. Peter Schindler

(*Danmarksposten*)—Msgr. Peter Schindler, who was probably Denmark’s best known Catholic convert after Steno and Johannes Jørgensen, died two days before his 75th birthday.

To a large public he was known for the four volumes “*Days in Rome*”, “*Days in Northern Italy*” etc., which illustrate his tremendous knowledge of history, archaeology and art-history, and which have been very valuable in enabling laymen to benefit from travel in Italy. Nor did Peter Schindler mind acting as a tourist guide in Rome, and a better connoisseur of the Holy City would be hard to find.

His theological writings consist, among other things, of three volumes on western monasticism, as well as books on SS. Peter and Paul. He translated the New Testament in a very original manner, and he has written biographies, memoirs, collections of sermons and poetry, as well as a novel.

Schindler started his career as a Lutheran student of theology in Copenhagen, was converted to Catholicism in 1914 and continued his studies in Rome and Sienna, where

“WE NEED MORE MEMBERS”

Bishop Taylor Reports to His Friends



*Bishop Taylor
at his reception
by St. Ansgar's
League.*

Looking back over the year just past, it is not easy for the Bishop of Stockholm to find words to express his deep gratitude to you for your unfailing remembrances. God bless you! It is heartwarming to know that you can find the time in your busy lives to remember us here in Sweden.

A "happening" which the Bishop believes to be very promising is the preliminary organization of "The Catholic Women's Guild of Stockholm." As you know, it is necessary for us to look to volunteers for help in producing this newsletter, in keeping our mailing list up to date and in various other aspects of our work. In the past, these activities were on an informal basis, as the need arose. But in late November, last year, a small group of women sought and received the Bishop's approval for their efforts to organize a group on a more formal basis, to lend more continuity to their activities.

To help them win interest in this plan, the Bishop was guest of honor at a reception where we spoke informally on the problems our church faces daily in Sweden. The only Swedish women present were two middle-aged catering ladies brought in to help with the refreshments. Neither Catholic. When the meeting was over, it seems that both had listened to the Bishop's little talk and would not accept any pay for their afternoon's work. They wished, instead, to donate the entire amount to our Church in Sweden. Frankly, the Bishop was very moved.

he was ordained a Catholic Priest in 1917. He served parishes in Svenborg, Rudköping and Copenhagen. After the war he went to live permanently in Rome, and he would probably have continued to live there if it had not been for the rebuilding of the German College, where he was living. So in 1964 he returned home and lived in Frederiksberg, his birthplace.

Peter Schindler was an unusually lively and vigorous person, and a very productive author, who became very influential as a bridge between the Danish and the Catholic mind. In 1962 his literary contributions received recognition by his appointment as Papal Chamberlain with the title of Monsignor.

Trans. by G. RAMBUSCH

The Bishop also wishes to express his deep gratitude for the response to the first appeal of the newly organized Guild. The laundry work of Sisters Raphael and Eugenia is considerably lighter—thanks to your generosity. It may interest you to know that the group raised about \$740, and that in addition to Swedish contributions, they were encouraged by receiving letters and gifts from many countries, including Japan, Spain, Canada, Italy and the U.S., among others!

Meanwhile, the fledgling Guild met in April, elected officers, tentatively adopted a constitution, and selected its next major project—the purchase of a small car for the use of a multilingual priest to help take the Church to the many Catholics from almost all the middle and south European countries who are now living in Sweden. With a tax of some 35% on automobiles here, you can see that they have taken on quite a project!

* * *

Despite present-day discouragements and difficulties, varied and complex as they are, there exists a vast potential for the growth of the Church here. Moreover, with the great migration of Catholics from other nations, for economic and political reasons, we have much the same situation as we had in the U.S. perhaps a century ago. At the time we had great waves of German, Irish, and later Italian and middle European emigrants seeking new homes and taking with them their Catholic faith into what was at that time a basically Protestant nation. We've no doubt that many priests then struggled with the language problem, one of our real problems here today. But as our immigrants and their children learn Swedish—and with the changes that have come about as a result of the Council—we do have faith that the Church will continue to struggle and in struggling grow.

But before we overwhelm you with evidence of our improving situation, let me just note that such simple things as clothing, housing, gasoline for our priests' little cars, not to mention more priests and sisters, are daily and pressing needs. The greatest tragedy that could happen during this critical and moving time in the history of our Church in Sweden would be, in our opinion, the loss of young children to us just because there is no one to teach them the beauty of the faith to which they were born.

* * *

No doubt most of you know that one of the highlights of 1966 here was the Queen Christina Exhibit at the National Museum. For the first time the Swedish government (and the National Museum) invited the Vatican to take part in any event. In response, the Vatican loaned a number of precious papers and historical items for the exhibit. In view of the importance of this exhibit, Cardinal Eugene Tisserant, Dean of the College of Cardinals and Head of the Vatican Museum, came to Stockholm where he participated in opening the exhibition, as a sponsor along with King Gustav and Princess Christina.

It was the Bishop's happy privilege to present the Cardinal to the King, and to witness the lively discussion, in French, enjoyed by these two sprightly gentlemen, both in their eighties. The King honored the Cardinal with a special luncheon, and all in all it was a splendid and historic occasion.

“JOIN ST. ANSGAR'S LEAGUE”

After the brutal winter the summer of 1966 was especially enjoyable in Sweden. We took advantage of it to visit the priests and people in Western and Southern Sweden. In Karlskoga we found Fr. Henrik Grauel, still full of zeal for his work after his long years covering the northern half of Sweden, and after an operation on his eyes. He is living in a small house with one room converted to be the parish-chapel.

A whole new area, centered in Lidköping, has been opened up in recent years by Fathers Max Stanzel and Canisius Sauer. You will remember that Fr. Max lived for several years in a small basement apartment, very depressing during the long, hard winters. Now they have acquired an old house where they live. But in the back yard a small house has been completely remodeled into a beautiful little chapel.

At Röglebäck the Dominican Sisters have rebuilt a large chicken house—that's right, a chicken house—into a guest house. And twelve boys and girls from Belgium and France have come to Sweden, after six weeks of special preparation, to spend three years to bring Christ into the workers' environment.

In Linköping we visited the Franciscan Fathers in their typical re-converted house-and-chapel. Then, some 12 miles out of town, we stopped to meet with three Benedictine Fathers. There, in a wooded area, looking much as it might have looked when St. Ansgar walked the land, these priests have taken over a small farmhouse and are living in Sweden's first "monastery" since the Reformation!

A few other places have been opened for Sunday masses, in our efforts to take the Church closer to the people: Another old house has been acquired (with the help of Cardinal Doepfner of Munich) in Södertälje, about 30 miles SW of Stockholm, and is now the center of a new parish, St. Ansgar's.

And in Trelleborg, Sweden's southernmost town, Father Kalyta, O.M.I., from Poland, has converted a high-pitched attic into a simple but lovely chapel. (You may remember that the Mass-center for this area had been a windowless cellar room in a noisy apartment building, where the priest dared not lift the consecrated Host above his head because of the low ceiling!)

* * *

Another "first" was the ordination (in the Spring of 1967) of three Swedish priests, two in Stockholm and one in Malmö. To gain three priests at one time is a tremendous gift to the diocese, and that all three were born and reared in Sweden is truly a cause for rejoicing. (Of the 85 priests in Sweden today, only a few are Swedish.) The oldest of the three is Fr. Bertil Roslund, from the famous old university town of Lund. He became a Catholic in 1942 and wanted to become a priest, but because of the war and family circumstances 17 years passed before he could begin his studies. What perseverance! His companion in the ceremony in Stockholm was Fr. Jan Smith. Jan (pronounced Yon) became a Catholic as a young man, was preparing to become an actor, but studied philosophy in England and Germany and is completing his studies in France. He is the only Catholic in his family, often a source of sorrow because of the inability of many non-Catholics here to accept the fact that one of their family should become a Catholic, much less a priest. (The same difficulties, but more pronounced, arise when a girl becomes a Catholic and wishes to become a nun.) The third member of the trio is Fr.

Frans Zielinski, of Malmö, grandson of Polish immigrants to Sweden of many years ago. But his father was born in Sweden and his mother is Swedish of Swedish descent.

* * *

There have been other modest beginnings in various parts of Sweden. The Church is growing. Surely it gives you some satisfaction to know that you are a part of it, through your interest, your prayers, your gifts.

✠ JOHN E. TAYLOR, O.M.I.

Valhallavägen 132
Stockholm Ö, Sweden

Gap between Christians Closing In Norway *(The Pilot)*

Norwegian culture, long split by the deep cleft between "West coast pietism and asphalt radicalism," may be moving towards a more unified, if more secular, base than that which characterized its earlier Christian denominationalism. New developments in philosophy and ecumenism are helping to patch up the division between the country's rural religious fundamentalism and urban liberalism.

For a long time, the pietistic countryside remained isolated from the cities and suspicious of the "profane" culture of the nation's urban centers, as well as of the theological liberalism that often marked them. This ethnic division, originally springing from the temperament of the people, was given a more formal orientation with the establishment in 1908 of an independent, conservative School of Theology at Oslo. Radicalism received its impetus soon after, when atheism joined with Protestant liberalism to form the mainstream of urban thought.

Now a new and universal interest in philosophy has begun to break down the old division. Metaphysics is more and more a topic of discussion, and the writings of Søren Kierkegaard, Edmund Husserl, Martin Heidegger, Jean-Paul Sartre and Father Pierre Teilhard de Chardin are widely read. At the same time, the anti-Christian polemics that led to the founding of the Humanist-Ethic Alliance ten years ago are isolated and unable to influence it.

Within the Lutheran Church several leaders have moved to narrow the gap between the theological liberals and conservatives. Special conferences on the relevance of religion to modern society have drawn delegates from both theological traditions.

At the same time the role of the few Catholics in this northern country has also changed. Although the Church is still representative of only a small number of Norwegians, it no longer has a ghetto mentality. No longer do Catholics regard themselves as aliens in a hostile land. Today they are the leaven in their society.

This new mentality and the activity that accompanies it may have a profound importance for both the Church and the Norwegian nation. For as the bonds linking European countries grow stronger, Norwegian exposure to Catholicism will increase. Norwegian Catholics will then be placed in the role of mediators, witnessing to the fusion between Nordic culture and Catholic belief that they have personally made.

RUNE P. THURINGER

“PRAY FOR SCANDINAVIA”

PRAYER FOR SCANDINAVIA

O Jesus, our God and Savior, by the merits of Your Most Precious Blood, shed for all men, we ask You to look with special love upon the peoples of Scandinavia. Grant peace and holiness to Your Church in these countries. Instill zeal, courage and confidence in the hearts of their bishops, priests, religious and faithful.

Promote the work of Unity among all Christian people, giving them courage and humility to seek the means of advancing this Cause for which You prayed and gave Your life. Grant to all who profess belief in You, harmony and love, as well as the grace to grow in holiness and to attain eternal salvation.

We ask these blessings through Your Virgin Mother, St. Ansgar and all the saints of these lands, for the honor and glory of Your Holy Name, and for the welfare of Your Church. Amen.

Fr. Titus Cranny, S.A., National Director of Unity Apostolate, Graymoor. (with permission of superiors)



THESE STATISTICS DRAW A PICTURE!

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†	67,645**	21,698	59,768	176,000	131,500	39,709
Population	4,665,471	438,000	580,000	2,593,000	7,695,200	4,600,000	155,000
Catholics	26,965*	350	530	7,210	44,927***	2,693	800
Protestants	circa 98%	437,610	579,000	2,585,290	7,614,273	3,915,000	125,000
Orthodox	?	440	.....	300	23,000	70,508	.....
Jews .....	?	.....	300	200	13,000	2,000	.....
Bishops or Vicars Apostolic	1	1	1	1	1	2	1
All Priests	138	7	7	47	90	20	8
Native Priests	37	.....	1	16	9	1	3
Seculars	34	.....	.....	22	29	3	1
Religious	102	7	7	25	52	17	7
Brothers	12	.....	.....	1	6	7	2
Religious Order of Men	12	1	1	4	11	2	1
All Sisters	over 600	32	56	441	194	38	67
Native Sisters	146	.....	.....	35	24	5	2
Religious Orders of Women	15	2	3	8	13	3	3
Parishes	40	5	5	16	30	5	4
Churches and Chapels	100	8	5	46	56	12	5
Kindergartens	12	1	2	6	2	5	3
Grammar Schools	28	1	1	3	2	1	1
Grammar School Pupils	5,001	45	25	432	247	228	259
Secondary Schools	11	.....	.....	.....	.....	185	.....
Secondary School Students	1,313	.....	.....	.....	.....	.....	.....
College-level Schools	1	.....	.....	.....	.....	1	.....
College-level Students	200	.....	.....	.....	.....	49	.....
Hospitals & Nursing Homes	14	3	5	17	7	.....	3
Orphanages & Homes for Children	7	.....	.....	2	4	.....	.....
Hostels for Girl Students	2	1	.....	2	2	2	.....
Inquiry Center	1	.....	.....	2	.....	1	.....
Cultural Center .....	.....	.....	.....	2	.....	1	.....
Patron Saint	St. Canute, the King, Jan. 19	St. Olav	St. Olav	St. Olav	St. Bridget (Oct. 7 in Sweden)	St. Henry	St. Thorlak Thorhallsson
Feast Day	King, Jan. 19	July 29	July 29	July 29	.....	January 20	.....

Prepared by St. Ansgar's Scandinavian Catholic League, 40 West 13th Street, New York, N. Y. 10011 † excluding Greenland. * includes 39 Catholics in the Faroe Islands and 49 in Greenland. ** With Spitzbergen. *** Over ¾ of these are refugees or immigrants, and their families.

‘PLEASE TELL OTHERS ABOUT THIS WORK’

We Want to Meet the Friends Of Scandinavia!

In ever increasing numbers, Americans are visiting or reading about Denmark, Finland, Iceland, Norway and Sweden. American good will for Scandinavia is remarkable. We know of this interest, for we have throughout the years been getting increasingly heavy mail asking about Catholic churches in these countries, statistics about the Church etc. (It is for this reason that we once got out an illustrated leaflet giving some of this information.)

Many of those visiting or reading about Scandinavia would, I am sure, wish to get regular news about these countries, and definitely about the work which our Church is doing there, particularly in the persons of Americans working in these areas. They are working tirelessly, and it is a very slow, up-hill task.

Founded in 1910, St. Ansgar's Scandinavian Catholic League has three main purposes—1) To inform English-speaking people about the religious situation and the Catholic Church in Scandinavia, past and present—principally through *St. Ansgar's Bulletin*. 2) To pray for and send funds to our small and needy Church in the Scandinavian lands (where an American bishop and several American priests and sisters are working)—through Mass Stipends, the Seminarian Fund etc. 3) To provide those who have a Scandinavian heritage as well as American Catholics interested in Scandinavia, with the meeting ground of a common interest.

We wish to lend our aid and must do this, for we are the only organization in the western hemisphere dedicated to praying and working for the Church in Scandinavia. How can we inform these thousands of people about our existence? A great many of them would, I am sure, desire to maintain their interest and develop their knowledge of these countries and what the Church is doing there. Tell them about St. Ansgar's League!

We very definitely could do much greater work if our enrollment was increased a thousand percent. We therefore urge you to work up interest among your neighbors, associates and friends, with the thought of their becoming members.

To help promote our membership, we are willing to send (as an introduction) a complimentary copy of our *Bulletin*, together with a membership form, to anyone who you think might be really interested in joining us in this very important work.

Won't you please enroll them or send us their names and addresses? Or have us send *you* the extra copy or copies? (A *Bulletin*-contribution accompanying your list, to help defray the expenses of this membership-drive, would be very welcome, but is not required.)

Let each of us try to get 3 new friends for the Church in Scandinavia!

VIGGO F. E. RAMBUSCH, *President*

Arctic Assignment

REV. PHILIP CARAMAN, S.J. (*The Word*)

There is a signpost at Bodø airport that points in one direction to the North Pole, in another to London: three hours flying time to the first place, three and a half to the second.

Five minutes walk from the signpost is a small convent of English Dominican Sisters, established in 1953, and, attached to the Convent, a Catholic church. The Sisters run a kindergarten, a youth center and also a hostel for students—three separate tasks for five Sisters. During four months of the year they live in perpetual daylight and during three winter months (apart from a few hours of twilight) they live in darkness.

The work of the Sisters and the conditions they live in must be almost unique in the Church. Perhaps only a visitor can see how successful they have been. When they first came, there were just two Catholic families in the town. To-day between the two Masses there is a congregation of about fifty—often more in the summer when the tourists come up here to enjoy the midnight sun.

There is a lot of talk these days about bringing the Religious Orders up-to-date. After spending a week in Bodø, I can't see what I would change here. There is much I should recommend other nuns to note.

Why is this? I think that the answer is that the Sisters, as soon as they arrived, appreciated the unusual conditions of their apostolate. They found themselves in an almost totally post-Christian world, among people who owed nominal allegiance to the Lutheran faith, which means very little to them in practice. The life of a nun working for no material gain was something outside their experience.

Matteo Ricci, the famous Italian missionary in China in the 17th century, spent his life as an astronomer in the royal

Please send a Bulletin and Membership-form to:

Name

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Name

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Name

Address

Signed

“ZIP CODE IS NOW A MUST! HAVE WE YOURS?”



Some ups and downs with the Kindergarten, Bodø.

court of Peking. When he had convinced the Chinese that the west was more advanced than the east in science, they were prepared to believe that the religion of the west might have some points over the religion of the east. The Dominican Sisters at Bodø don't preach, they don't give lectures or courses on the Catholic faith, they don't proselytize. But they do give a splendid witness to the existence of the Church in a part of Europe where it is virtually unknown.

It is no exaggeration to say that the five Sisters are the best known and best loved characters in the town. When they go out shopping they are invariably back late—every other person wants to stop and talk to them; when they go to see their friends off at the railway station, young men and girls

May They Rest in Peace!

MRS. MARIE BAKER, Wappingers Falls, N. Y.
 MR. STUART B. R. CHENEY, Manchester, Conn.
 REV. HENRY P. FISHER, C.S.P., New York, N. Y.
 VERY REV. MSGR. RICHARD H. J. HANLEY, Long Beach, N. Y.
 HON. EDMUND K. JARECKI, Chicago, Ill.
 MISS MARY J. JOHNSON, New York, N. Y.
 RT. REV. ABBOT PATRICK M. O'BRIEN, Morristown, N. J.

THE EDITOR WISHES TO APOLOGIZE FOR THE LATENESS OF THE PREVIOUS, 1966, "BULLETIN"—WHICH WAS DUE TO DELAYS AT THE PRINTERS. We now have a new printer, and are confident of appearing on time in the future.

As in previous years we also wish to thank and encourage all who are sending in newspaper or magazine clippings about the Church in Scandinavia, although lack of space may prevent some of them from being used.

Finally, we urge all readers to send us any change of address.

(all of them non-Catholics) greet them without any embarrassment, for some of them are old kindergarten pupils or members of the youth center. If you live a week with them, you will see every sort and class of person call on them—parents wanting advice or company, holiday-makers with nowhere to spend the night, young Norwegian boys and girls who come just to greet the Sisters. All are made welcome. There are no convent walls: there is not even a gate to the path that leads to the front door.

The Sisters have been here for thirteen years and now there is a small Catholic community in Bodø. What will be the situation in another fifty years?

It has been an enterprise of great faith. The debt on the buildings is enormous. To make more room for the resident students, the Sisters eat in the kitchen and have given over their community room. Mother Mary Carmel, the Prioress, has plans to reconstruct the basement to make it habitable for the community. Of course she has no money, but she has great faith.

If your friends are taking a holiday to see the midnight sun, make sure that they visit *St. Sunnivahjemmet, Hernesveien 22, Bodø, Norway.*

A Letter from Denmark's New Trappist Monks

September 19, 1967

Dear Friends,

We are four Trappist monks, who received permission from the authorities nearly two years ago to start an experiment inside our Order with the aim of adapting the contemplative vocation to our changing times:

We shall keep the essentials of our Order—i.e. we form a monastic family, the rhythm of whose life is determined by prayer, and which does not have an active apostolate. And following Trappist tradition, we support ourselves with manual labor.

We intend, however, to avoid the difficulties and the preoccupation with business matters which are inseparable from owning and farming land and selling the produce oneself. Therefore three of the four monks hire themselves out to other employers, outside the monastery, for half a day's work each day. In this way the other half of the day is available for prayer and study. The fourth monk always remains at the monastery and "keeps house" there.

Our first year's experience proves the feasibility of this solution—though on a basis of living in real poverty. For the future we are planning for one or two monks to work inside the monastery at book-binding (on consignments farmed out to us by various binderies).

The Order bought this little farm, "Myrendal", on the Danish island of Bornholm, where we found the solitude we needed. The people here mind their own business, but they are interested in us and very kind to us.

Our day begins at 4:30 A.M. with the prayers of the Night Office. Manual work lasts from 7 A.M. till noon. At 12:30 P.M. comes the Noon Office and the meal. At 5 P.M. comes Vespers and Mass, and at 8:30 P.M. Compline ends the day.

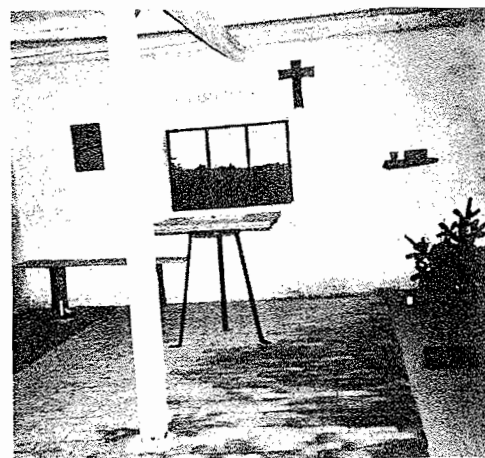
“WHY NOT REMEMBER ST. ANSGAR'S IN YOUR WILL?”

The real values of this experiment are of course hidden in the future, but we are thankful to the Lord and to our Order that we are being allowed to realize our vocation in this way.

BRO. FRANS VAN HAAREN, O.C.S.O.

"Myrendal",
Olsker pr. Allinge,
Bornholm, Denmark.

[*Editor:* The authorities mentioned by Brother van Haaren include those of the Trappist Abbey of Mont de Cats in France, which is sponsoring the new foundation, and Bishop Martensen of Copenhagen, in whose territory it lies. Turning to another monastic community, we are sorry to say that, at last report, we understand that the American Benedictine foundation in Denmark—Sct. Knuds Kloster—is no longer actively functioning, and that most of the monks have returned to their home abbey, due largely to difficulties of finding a firm basis for the venture.]



The Chapel (a former chicken-house) shows real poverty.

Bishop Grundtvig and the Danish Folk Schools

ARTHUR SHEEHAN

Nikolai Frederik Severin Grundtvig was the son of a Danish country minister. On both sides of his family he was descended from a long line of clergymen and scholars. His mother, a woman of strong character, had him read the heaviest books even before he was able physically to hold them.

At nine, he was being tutored at a Latin school, the first step to the ministry. Here in an atmosphere of heathland and close to the Danish peasants he passed six years. He imbibed, probably unconsciously, his admiration for the quiet virtues of these people and their natural love for the land, bathed on almost all sides by the majestic sea.

A folk song by Drachman so well expressed the true patriotism that grew in him:

Thou Danish man, with all thy might
Sing of our ancient mother,
A crown of sea and fjord are laid
On the house where she dwells.
Against her green shores
Beat tumultuous waters
And over the golden lustre of the grain
Viking stones stand watch.

The Latin school was a grim place of endless drills, excessive churchgoing and antiquated teaching methods, where faith and enthusiasm chilled and vanished. No words were too bitter for Grundtvig to describe the place afterwards.

At eighteen, he was at the University of Copenhagen. He described himself as a narrowminded, conceited snob, disillusioned and skeptical, when later recalling his university days.

Later, he fell violently in love with the mistress of a house where he went to tutor. He spoke of his passion as "the roaring mountain torrent" and he suffered intensely. But afterwards he found himself humble, with his self confidence gone, and a strong realization now in his mind that he must rest on God's grace for help.

He took up the study of Danish and northland mythology, and wrote many poems and pamphlets, which won immediate attention in literary and scientific circles. The quiet academic life, however, had no appeal to him, for he felt called to a mission that was still obscure. Why, he asked himself, had the Danes who had descended from valiant Vikings become so apathetic? Maybe, he thought, if I can touch the national consciousness, I can make the old energies and inspirations live again.

His studies dug deeper into folk ways the world over. Slowly it was borne in on him that people close to the land and sea, and who were primary producers, were essentially sound in their outlook on life. Their powers were only sleeping. What he needed was poetry to awaken them and songs to sing which would recall the old glories.

He translated the old stories and poems from the Latin, Icelandic and Anglo-Saxon into "servant-hall Danish." For many years he struggled with this language of the people to make himself adept, and his use of it was one of the strongest influences in purifying, dignifying and reestablishing the Danish language . . .

As he groped through his study of folk cultures to their roots, he found himself more and more at variance with Lutheran theology. One of his students expressed his views in this manner: His Lutheran theology began to blend with his belief in the people, and out of this blend came his very definite views on education. He began to believe that only as a person becomes fully possessed of the spiritual inheritance of his race does he reach full development. A Dane should be truly Danish, but this could only be brought about through Christianity, which enabled people to recognize more completely their peculiar gifts. Christianity and a full human unfolding go together for him and he does not separate them one from the other.

Another student has explained his views in this way: His philosophy is difficult to explain. Religiously, it was the nearest approach to Catholicism of any movement in this country, so

“JOIN ST. ANSGAR'S LEAGUE”

Trondheim, Norway, Achieves A New Parish Center

Throughout its existence St. Olav's Catholic parish in Trondheim has had flourishing societies connected with its parish work. But it is also true that there has never been room enough for them in the hall beside the rectory. And one must say the same about St. Olav's School, which has for 65 years been held in one room covering only 30 square yards! The parish priests and Bishop R  th have always been very interested, therefore, in enlarging the building. But there was firstly the lack of money. And then, the building of churches in Molde, Kristiansund,   lesund and Lavanger had priority.

After all these were completed, however, Bishop R  th's building activities were concentrated on this objective next door to St. Olav's church and his episcopal residence. But it was two years more before he had overcome the preliminary difficulties and obtained the Municipal authorities' sanction to begin the work.

In recompense, we possess a very beautiful building covering about 400 square yards, with room for four meeting-rooms, a kitchen, a bomb shelter, and all the necessary adjuncts. It was designed by architect Per Kartvedt, M.N.A.L., of Norway's Institute of Technology (which is situated in Trondheim). A finer site could hardly be found—here in the center of the city, with a magnificent view of the sweep of the majestic River Nid through a park directly below the large terrace on which the building stands. It will also be a meeting place where all who are interested in ecumenical activities can develop this work.

REV. P. MATTHIAS SCHERF

in a sense it was "high church." On the other hand, it was exceedingly democratic—"menneskelig," which cannot be translated. He did not divide his life into compartments before and after "conversion." Rather he believed in the development of that which was human as gradually merging into that higher state which was religious or spiritual.

His views met a storm of opposition, and at forty-three he was compelled to leave the pulpit. But his followers were devoted to his views and little by little they won the day in Danish education. By the age of seventy he had become a national figure in literature and education, and he was made titular bishop to the King.

He was a poet who believed poetry to be the voice of the heart, not just an art to be pursued as such. His heart spoke to the people, and his hymns passed from the Folk Schools even into the State Church.

Professors and learned persons, he held, would always be few in numbers, yet if self-government is to last it must rest on an enlightened people. Hence the need for good methods of adult education. He wanted to arouse in the Danish people a love for the common good. For him culture wasn't mere book learning. He wanted culture brought into the simplest of homes to make those places alive with an interesting way of life, not filled with dead apathy. He wanted the farmers to be aware of the world's great music and art and thought—and he conceived the method of the Folk School. There, the sons and daughters of the farmers and fishermen would come for three or five months a year after they had reached

The St. Elizabeth Sisters Write History In Trondheim

On Sept. 15, 1967, it was eighty years since the first Grey Sisters (the Congregation of St. Elizabeth of Th  ringen) had come to Trondheim. In 1887, soon after Msgr. Fallize took up the reins of the then Apostolic Prefecture of Norway, many changes took place, and not least in Trondheim, Norway's archiepiscopal see in medieval times: The Fathers of La Salette had conducted a seminary in the city's Ila district since 1880, but in 1887 most of them went back to France, and Msgr. Fallize put the empty house at the Grey Sisters' disposal. So that very year six Sisters began their nursing work there.

In 1903 a new Catholic center was built in the middle of town—the present St. Olav's church and residence—and the sisters bought the Ila property; and in 1908 they made over the old seminary into a modern hospital. But after some years' use it became evident that it was too small and its size had to be doubled. And in 1958 St. Elizabeth's Hospital was enlarged for the third time—with the addition of a very up-to-date X-ray department and polyclinic. The average number of Sisters is 25, there are 12 doctors in the surgical and medical departments, there is a special X-ray and ophthalmological department, and the hospital has 120 beds.

The Sisters' work has remained very popular in Trondheim, for their great merit is that they have always kept up with the times and have done their utmost to fill the demands which modern therapy makes on the hospital and its personnel. Nor must we forget the great contribution they have made to Trondheim's Catholic parish, church and school.

REV. P. MATTHIAS SCHERF

the age of eighteen. There they would live in common, and share in discussions with teachers who had the "common good" vision.

He believed the living word of the teacher is the spark that sets off the desire for learning in the pupil's heart. He was against examinations and cramming. Let the people only catch the vision, and they would be self-propelled towards seeking further knowledge.

His views were widely debated, and soon university professors were giving up their quiet academic jobs to work in the vastly more exciting Folk Schools, supported directly by the people through contributions.

Danish history was always kept in front of the pupils so that when they went back to their farms and fishing boats after their spiritual and intellectual and artistic vacation, they would have a new feeling of love for their land and a desire to make it better.

The Folk School has been a definite means of keeping the Danish young people on the land, happy with their life. The records show that fewer than ten percent have moved away to the cities, something our educators should ponder deeply.

No less an authority than Sir Richard Livingston, Vice-chancellor of Oxford University has said: "Only in this way can everyone repair the omissions and fill the gaps of early education, think afresh about the problems of politics, morals, religion, and keep abreast of the current. . . . Human beings, like motorcars, need reconditioning."

“SCANDINAVIA PLEADS FOR MASS STIPENDS”

Lutheran Borough and Catholic Parish Cooperate as New Copenhagen Church Comes of Age!

On Palm Sunday of 1967 Bishop Hans L. Martensen dedicated Denmark's newest Catholic church—Johanneskirken (St. John's Church) in the suburb of Søborg, north of Copenhagen. On that same day Johanneskirken's parish was formally established, with Father d'Auchamp as the Pastor.

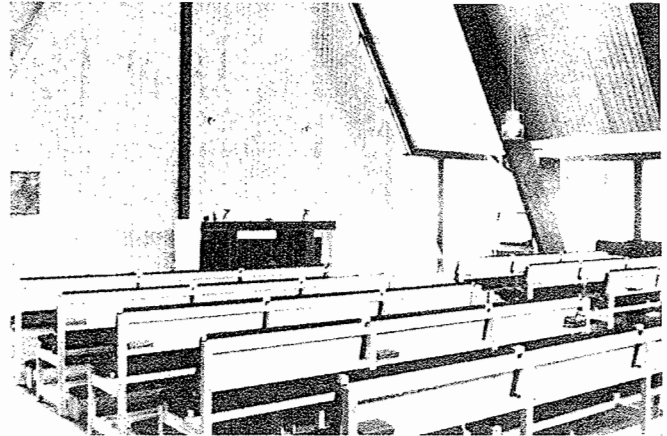
The church has been built by Holger Jensen, a nationally known architect—well-known both for his Christmas Seals and for sixteen churches which he has built in Denmark and abroad. (At the moment he is working on a Danish Seamen's church in Rotterdam.) In his own opinion, Johanneskirken is the finest one—from the purely architectural point of view—that he has yet built.

It is only a small church—at the moment it seats only 100—but its steep A-shaped, "saddle"-roof gives the building a monumental prominence which makes one forget how small it actually is.

The church's appearance seems to be the result of a melding of what is still called "untraditional construction": Glass and wood predominate and show the successful union of a feeling for correct craftsmanship with a rigorous sense of consistency.

To the church there is attached a parish-hall, which can likewise hold one hundred—and we are already rejoicing over the fact that now both the parishioners and the other citizens of Søborg can use it for family celebrations, for parish affairs, and as a clubroom etc.

At the Dedication ceremony, Bishop Martensen declared that with the completion of the task of constructing this handsome church we have made our first stride toward our goal: to construct a living *parish* in our midst. In order to advance this fundamental aim of ours, we have started discussions with the borough authorities, and have asked if it would be possible for the parish to undertake some social task



Johanneskirken (interior)

or other in the borough—to run a child-care center, for example—in such a way that the borough would carry out the planning and invest the necessary capital for building it etc., while the parish would provide the site and undertake its daily operation. The borough has, provisionally at least, taken a very favorable attitude toward this suggestion.

Johanneskirken's Administrative Council has the following reasons for this enterprise: If we wish to make a Christian contribution right here where we live, it is natural that we should cooperate with the borough officials, whose entire efforts (consciously or unconsciously) bear the mark of the commandment of love of neighbor. Through this cooperation we hope to find a task in which our modest efforts can prove useful. . . .

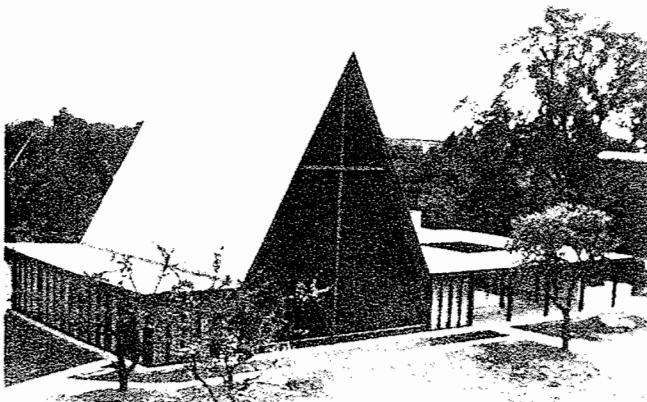
Moreover, Søborg Borough—for the first time in Lutheran Denmark's history—has made a cash contribution toward the construction of a non-Lutheran church, namely \$2,500 for Johanneskirken's Altar and Baptismal Font!

The church is very tastefully adorned with gifts made and given by two artists of international stature: A Pascal candlestick in bronze by Max Faller of Munich, and a bronze-relief portrait of Pope John XXIII by Giacoma Manzu, whose bronze doors in St. Peter's at Rome have been admired by many American tourists.

The church itself is fully paid for, but the task remains of finding over \$7,000 to pay for its furnishings.

REV. POUL X. D'AUCHAMP
Vandtaarnsvej 5, Søborg, Denmark

[*Editor:* Father d'Auchamp made his seminary studies in the U.S., and some of our League Members still have pleasant memories of him from those days. Our readers will remember that his new church was built with volunteer labor—by his own parishioners and by young vacationers from abroad.]



Johanneskirken (exterior)

“WE NEED MORE MEMBERS”

Report from the Diocese of Oslo, Norway

Once again we have the pleasure of meeting and greeting the members of St. Ansgar's League by means of this our annual report. We have indeed many things to tell you and shall try to give you as good a coverage of our activities as charity will allow, i.e. without taking up too much of your time nor too much space in the Bulletin!

First on our list is what is closest to Bishop Gran's heart—our Catholic Youth. Our school center, *Mariaholm*, is coming along slowly but surely—and beautifully. We hope to be using it by next summer, the good Lord willing. It is really a lovely site and certainly something that our Catholic young people will be proud of. You see, we have actually had to compete in this project with the very high standards of recreational and educational facilities offered by the State Church to its members. The cost, for us, has been phenomenal, but that you already know.

Two summer schools on religion were arranged this year and turned out very nicely. The first, for the younger children, was held at Lunde, a little south of Oslo. The second, for the teenagers, was at Seletun, a retreat center just outside Bergen. In addition, two trips were arranged to Hamburg where our young people had the opportunity of meeting young German Catholics and experiencing the atmosphere of a more Catholic milieu. And what is always so important, a group of our teenagers took part in the Inter-Scandinavian Summer School at Øm in Denmark—a chance to meet other young Scandinavian Catholics and build up a spirit of solidarity with their next-door neighbors.

A great "shot in the arm" for our youth work was the appointment this summer of Father Arno Geritsma, O.F.M., as the priest in charge of all the youth activities of the diocese. Father Arno, as everyone calls him, is the man for the job, and has already given unstintingly of his time and efforts on behalf of our young people, although engaged also in parish work at St. Hallvard's Church here in Oslo.

And a retreat for teenagers was arranged during Holy Week at St. Dominik's Church. It was such a great success that we hope to have another next year. Young people from the two Norwegian Vicariates as well as from the Oslo Diocese participated, about 40 in all. Rooms were found in private homes for those who had come a long distance. The youngsters took it all very seriously, and that is an unusual occurrence these days!

So now on to other topics: At Bishop Gran's request and in the wake of the Council Decree, we priests elected our first Priests' Senate. The organizational meeting was held on Mar. 21 and there have been two regular meetings since. Bishop Gran was very pleased with the proposals and suggestions thus far presented, and we feel confident that the Senate will help increase the effectiveness of our assistance to the Bishop.

A Council for the Sisters was also set up for the Diocese and had its organizational meeting in March with representatives from all our Congregations. Bishop Gran appointed Father Albert Raulin, O.P., Vicar-General for the Sisters of the Diocese, and the wisdom of this choice was recognized by all. (Fr. Raulin is our "top theologian," and was consultant

to the Bishop during one of the Council sessions.)

And speaking of the Council, a large delegation of lay people, representing all our diocesan organizations, will attend the Congress of the Laity in Rome this October.

To lighten our Bishop's heart, two bright spots have appeared on the horizon: First, the Sisters of St. Charles Borromeo (who have done such excellent work here for years) have now established a vice-province in Norway. The new Motherhouse will be in Eiksmarka, an Oslo suburb, and will have a kindergarten annexed. Construction has already begun. Secondly, to round off the Sisters' project, the Marist Fathers who have the parish at Stabekk will establish a chapel, adjacent to the Sisters' new building, for Sunday Mass. This will benefit the rather large number of Catholics (for Norway that is) who now live in the area.

The Lord continues to send workers to His harvest. We now have two young Belgian priests. Fr. Rudy Kessels from the Ghent Diocese has been with us almost two years and is doing splendidly with the young people of Oslo. He is an accomplished musician, a jazz expert who is also quite at home in the classical vein. He has already given concerts for teenagers, featuring his own jazz arrangements played on the recorder. A number of Lutheran youth groups have invited this talented young priest to play for them, and we must say that Father Rudy has done much to pave the way for future ecumenical activities. Fr. Camille Pierre is newly ordained and just arrived from Liege. He will spend his first year studying Norwegian and learning something about Norway's culture.

And here in Oslo there took place an infrequent and momentous occurrence, the ordination of a native Norwegian priest. Father Arne Fjeld, O.P. was ordained by Bishop Gran in St. Dominik's church on Aug. 27. He comes from Drammen, which is just an hour's drive to the west. The ordination was in Norwegian, and special loudspeakers enabled everyone in the closely-packed congregation to hear every word of the rather complex ritual. Afterwards the Dominicans' modest house was literally bursting at the seams with guests consuming delicious Norwegian open sandwiches and traditional coffee and cake (on this occasion very special cake).

From the Conference of all the Scandinavian Bishops last June (in Trondheim, Norway) came our new regulations for the observance of Fridays. As in the U.S., Friday is to be a penitential day for all Catholics, for although we no longer have to abstain from meat (not much of a penance in Norway where the fish is so delicious), we are obliged to do penance of some kind on Fridays.

Last winter a lecture series which aroused great interest was given here at St. Olav's Cathedral each 1st Friday, called "In the Wake of the Council." The topics included Liturgy, the Church, the Religious Instruction of Children, Religious Art etc., in tune with the Decrees of the 2nd Vatican Council. Each lecture was preceded by Holy Mass (celebrated by Bishop Gran himself) and followed by a question period.

The Dominican Fathers' "Katolsk Forum" was also a great success, as usual. One of these lectures on cultural and religious topics was given in English on "Good and Evil in



Norwegian concert-pianist Father Thoralf Norheim, O.P., and American Father Olav I. Waering (now attached to the Oslo Diocese) on an excursion to "Mariaholm."

Graham Greene" by Fr. Philip Caraman, S.J., the well-known English Jesuit author and Elizabethan scholar, who is at present working in Oslo. (Father Caraman is a personal friend of Graham Greene, and was able to explain his writings in a fascinating way.)

In September one of our Catholic laymen, Mr. Åge Rønning, an editor and author, published his latest book "De Ukjentes Marked" (The Outcasts' Bazaar)—a deep psychological and sociological study of the problems of the "skid row" unfortunates of Oslo, set against a background story of a group of these homeless alcoholics who scrape together a sort of flea market or bazaar in order to collect money for the poor in Peru. The book received very favorable reviews.

Mrs. Vera Henriksen, a Catholic authoress who has been on the best-seller list, has also received some very fine reviews for her latest book, "Glassberget" (The Glass Mountain).

Father Bernard Delplanque, a young Dominican priest, has worked for half the year (with Bishop Gran's permission) in a factory here in Oslo. Father is a sociologist and has done a very fine job indeed, getting to know the average worker's condition, and bringing Christ's word and his priesthood to these good people, none of whom had ever met a Catholic priest in their lives before.

The St. Francis Guild is a special group organized by the Franciscan Fathers to take care of those in need of food and clothing etc. Last Christmas the members sacrificed the comfort of their own hearths and homes in order to entertain the homeless unfortunates of Oslo's East Side. The East Side Police Station was put at the Guild's disposal, and the members turned the otherwise bleak surroundings into a kind of

Christmas oasis for all. The ladies of the Guild prepared a meal both on Christmas Eve and Christmas Day, and their husbands helped with the heavier work. All, including priests from the Franciscan and Dominican Orders, joined in as hosts to the less fortunate. The atmosphere was one of genuine Christian charity, with nothing false or forced. Christmas is a very important time indeed in Scandinavia, so our people were really most generous in giving up so much of their own festivities for the sake of those who would otherwise have had such a sad time of it. It is often as difficult to receive as to give, but both groups found Christ's joy and peace as they served and were served.

We have come to the end of our report without saying much yet about our problems. As you can see from the page of Statistics in this *Bulletin*, we Catholics here are but a tiny little school of fish in an enormous sea. Any mishap can be a catastrophe for us. And we *have* had a few mishaps: Our church in Halden (right on the Swedish border) is 90 years old and was in need of repairs. Unfortunately we did not realize how *much* in need of repairs! For when work was begun on the old building, it quite literally couldn't stand the shock, and began to fall down! And so finally a nearly total rebuilding became necessary. The cost was, well, quite catastrophic!

Then, the St. Francis Sisters in Kristiansand have had to abandon their hospital work due to lack of vocations, and the hospital has been sold to the local authorities. The Congregations of European Sisters have been so generous through the years in sending Sisters to Scandinavia! Would it not now be possible for Sisters to come from America? The Sisters are especially vital and necessary to the Church's life in Scandinavia. And they have established firm and lasting friendships with our Protestant brethren, and have given living examples of what a real Christian is, for both Catholics and Protestants alike—the best ecumenical medicine for us all.

This summer there were many tourists from America here in Norway; it is a magnificent place for travel, you know. But what about some members of the League coming over next summer? At least one trip to Scandinavia should be "required matter" for all members of St. Ansgar's League!

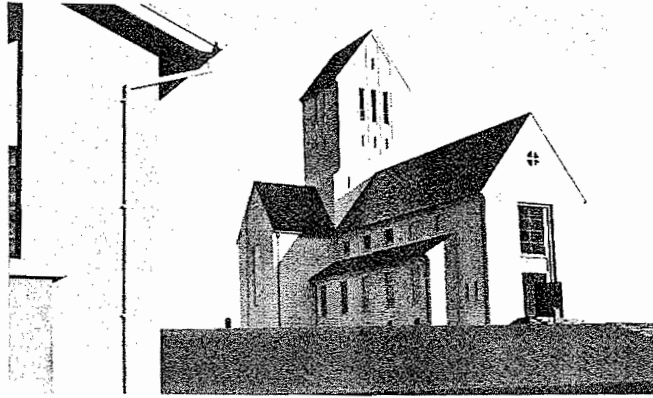
And now a sincere thank-you for your time and interest and patience. We are grateful for having our Report printed in St. Ansgar's Bulletin, and especially grateful to Mr. John T. Dwight, its editor, for his painstaking efforts on behalf of the Church in Scandinavia. May God bless you all, and "PÅ GJENSYN" till we meet again.

(REV.) OLAF I. WAERING

An Ecumenical "Happening" In Iceland

(*St. Ansgar Jahrbuch*) We can report a happy ecumenical "happening": In the Fall of 1966 our Bishop, Johannes Gunnarsson, attended the consecration of Sira Sigurdur Pálsson as a Lutheran Bishop. Sira Sigurdur Pálsson was already well-known as the liturgically-advanced pastor of Selfoss. There was every reason for joy that these Bishops, from both sides, met together on common historical ground—at the new Lutheran Cathedral of Skalholt.

For at Skalholt scenes of Catholic as well as of Lutheran



Iceland's new Lutheran Cathedral at Skalholt

church-history had once unrolled. The Bishopric was founded there in 1056 A.D. and originally included all Iceland. But after the Bishopric of Holar was founded in the north, the Diocese of Skalholt covered only the south of the country. At the Reformation Iceland was under the Danish Crown, and Catholicism was forcibly suppressed by the Danes, although in practice the older religion lingered on for a time. Skalholt now became very important as the Lutheran Bishop's see, and a famous School of Theology was attached to it.

But in the 1800s the residence of the Bishop (now again the only one for all Iceland) was shifted to Reykjavik, and so nothing remained of Skalholt's glories except a ruinous village church.

Now people want to rebuild Skalholt. And so, in this thinly settled district, an impressive church now stands, much too large for the small number of churchgoers in its neighborhood. But its primary purpose is to provide a center for special occasions. And they further dream of someday raising a whole group of buildings as an expression of Christian culture.

It was typical of the Bishop-elect—who, like his Catholic brother, would be carrying on the tasks of church-administration from Reykjavik—to have the consecration held at impressive Skalholt. For Sira Sigurdur Palsson is the man who modeled Lutheran church furnishings (and also revived the procession and the Easter Vigil Service) on a Catholic pattern.

Our Carmel received a striking sign of his ecumenical spirit. In answer to our good wishes on the occasion of his being named Bishop, we received a printed thank-you card on which he had written in his own hand a quotation from Ephesians: "Through Him, we both have access in one Spirit to the Father."

SISTER MIRIAM O.C.D.

American Oblate Fathers Up-to-date in Jutland —Despite Falling Roof!

A Report from FATHER IB HJORTH, O.M.I.

Last Christmas, at Sct. Kjeld's and on the West Coast, was great. We had the chapel filled for the midnight Mass. Father Charley and I concelebrated. I had the sermon. The theme was: "Mary and Joseph walk the streets of our city asking for room that they may give us their Christ. Do we have room?" Early next morning I was off to the Western mission of Holsterbro. Again people gathered. But soon I was off again to the other mission of Lemvig, and the mystery of Christ was repeated. It sure gave you hope for the future.

We are in a part of Denmark which is traditionally very religious, but of a very narrow-minded kind. So it was a great surprise to us when we got an invitation to join in an ecumenical effort in order to produce a mission exhibit showing what the different Churches are doing in the underdeveloped countries. We accepted the invitation and I am now trying to find material for the exhibit, which will be held in September, in the city of Holsterbro. The Danish Protestant Church has private groups that sponsor missionaries to the foreign countries. The Danish Catholic Church cannot afford to do much for the developing countries, so I have to rely on what the Catholic Church is doing as such. I will be showing our work in Latin America and in Northern Canada. Besides that I have invited the Sisters of the Assumption and the Little Sisters of Jesus to join us and give a view of their life and vocation.

A group of people interested in modern problems and

ecumenism had invited me to discuss the "new Mass" in the Catholic Church. I had joined this group to get closer to the problems and the ideas moving people in our country. This meeting went fine. The next was held at "my place." Many of the people had never talked to a Catholic priest, much less been in a Catholic rectory. Yet, they didn't come just to be nosey. They came to share their concern for our times with one another, and the meeting went fine.



St. Kjeld's Catholic Chapel in Viborg on Jutland.

"PLEASE TELL OTHERS ABOUT THIS WORK"

One day the YMCA called and asked if we would join in a "church walk." This meant that we would walk together with other Christians of our town from one church to another in order to get to know each other and pray together. We joined and we had a very fine evening with the Baptists, the Danish Protestants and ourselves. The ministers and I had arranged it so we would not enter into anything controversial. This was not the purpose of the walk. We only wanted to be together in peace and Christian love. And it happened just so!

The Catholic Church in Denmark has one problem (one out of many) and that is: the small number of Catholics and the language. Not that the Danish language is hard for us to learn, but simply this: it is very expensive to produce books and other educational material because the Catholic market is so small. Right now the Catechetical Center of Copenhagen is trying some cooperation with the Canadian

Catechetical Center. We also get some material from France, such as slides, sound strips, records, etc. We have to translate it all and produce a Danish version. I am getting involved in this work and have already translated from the French five slide shows and made recordings of them.

This winter has been a bad one on our roof. The midnight frost bites small bits off the roof tiles. When the noon rain comes, these little bits rush down with the water and we can stand below and pick them up in buckets. There is only one thing to do: get a new roof. It will be pretty expensive and complicated. The present roof is old. The building is sinking (or has sunk) at one end. Nothing is straight. We have to rebuild the whole roof and upstairs. We don't think it will stand another winter.

[Editor: Danish Father Ib made his seminary studies in the U. S. He and Fr. Karl Smeenk, O.M.I., reside at *Sct. Kjelds Kapell, St. Leonisgade 12, Viborg, Denmark.*]

Turku's Foreign Parish Becomes Finnish

(from "St. Ansgar's Jahrbuch"; somewhat shortened)

The city of Turku (in Swedish: Åbo) on Finland's west coast is rightly called the cradle of Finnish culture. Because of its early ties to the West, Turku was Finland's bridge to the open world of western culture. The city was an important trading and shipping center (which it still is), and today it has become an important center for industry also.

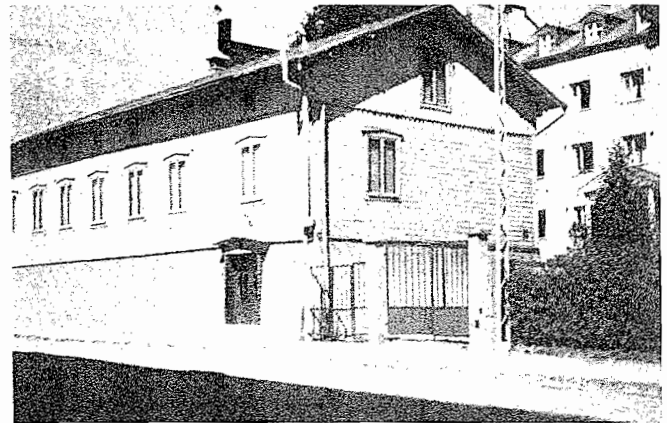
From earliest times Turku has been Finland's religious center, even after Helsinki became the capital. Soon after the arrival and martyrdom of Bishop Henry (1155) Turku became the seat of the Bishop of Finland (in medieval Catholic times Finland had only one bishopric). And it has retained this importance, for it is now the seat of the Lutheran Archbishop of Finland.

After the Reformation was introduced into Finland, its Catholic spiritual culture gradually became Lutheran. Catholicism vanished, and it was only when Finland came under the Russian Tsar (1809), that a few Catholics again entered the country, in particular Polish soldiers in Russian-army garrisons. These had their own Catholic chaplains—who could also sometimes give spiritual aid to individual Catholics even outside the garrison cities.

When Finland became independent in 1917, the little group of Catholics in Turku was still exclusively foreign (Poles, Italians and Germans) and the means for remaining true to their own religion were very limited. When, soon after independence, the Law on Religious Freedom was promulgated, a more organized care of souls began among the Catholics in Helsinki, and Turku came under the parish formed in the capital.

The Catholics in Turku had no church, not even a chapel. But they had a strong esprit de corps and a deep loyalty to the Catholic Faith. The pastor came once a month from Helsinki and said Mass in the house of one of the Catholics, administered the Sacraments, and instructed the children and youth.

As newly-independent Finland had great need of foreign specialists to help build up industry and commerce, new Catholic families came to Turku. Therefore the Helsinki pastor, Fr. J. van Gijssel, hired a small room in Turku for use as

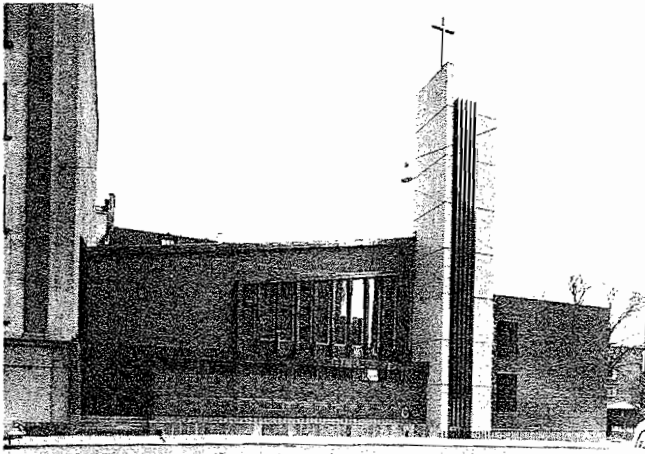


The old Catholic Chapel in Turku (Åbo.)

their chapel (in 1922). This also made it easier to gather the children for religious instruction, given each Saturday by Miss Offermann. But the poor little chapel was so cold in winter, they had to revert to private homes during those months! Yet Cardinal Von Rossum visited it in 1923 as he journeyed to Helsinki to consecrate the first Catholic bishop in Finland since the Reformation, Bishop Buckx.

The little group of Catholics soon grew to be 100 strong, and it was decided to make Turku a separate parish. They bought a four-room house (diagonally across from the present church): two rooms for the chapel, the rest for the rectory. The first Mass there was on June 3, 1926, and on Sept. 12 the first pastor (now Bishop G. Cobben) took up residence. It was Swedish which was spoken by most of his parishioners (besides their various native tongues). But from the beginning the new parish was marked by its united, family spirit.

In 1933 Father Cobben was named Bishop Buckx' successor. Father von Christerson, as administrator at Turku, bought part of the Orthodox cemetery in 1935—so Turku has the only Catholic cemetery in Finland. And in August of that year Fr. L. Holtzer became Pastor.



The new Catholic Church in Turku (Åbo).

Meanwhile the number of parishioners had again grown, so that larger quarters had to be found, and on May 31, 1936 a new chapel was ready (on the same site as the present, new church). It was a typical, long, low, wooden city house, such as used to be so common in Finland. The main floor was made into a small but lovely and intimate church (with a neo-Gothic altar from Holland) whose interior harmonized with the handsome wooden exterior.

But the War Years came and did not leave the Turku parish entirely unscathed. For although the church received little damage, many fine Catholic families left Finland with their children, never to return.

However, after the war, refugees from eastern Finland (Karelia) were settled in and about Turku, and the parish thus received a transfusion of real Finnish blood, so to speak. This influx of newcomers weakened the solidarity of the parish, but gave it a more authentic Finnish stamp. We began to look less foreign.

In 1949 a children's home was opened for twenty children (it was kept going at first by gifts of food etc. from Holland and America), and this also provided quarters for the Dutch Sisters of the Sacred Heart (who now came to Turku, ran the Home, instructed the parish children etc.), and for the

new Pastor, Fr. J. Snijders and his curate. With the larger quarters the religion-classes could be expanded, a Youth Club started etc. etc.

This building was soon enlarged to include a Girls' Hostel (for 30 girls coming from far away to study in Turku) and a kindergarten for 80 children. These various social services, provided (on a paying basis) by the Sisters for a clientele which is mostly non-Catholic, have continued to make the Catholic Church more and more known in Turku.

When the wooden church was opened, its entire street was lined with low, wooden houses like itself. But several years ago the new Finnish architecture broke into our street also, so that soon the little church was entirely dwarfed by high, concrete buildings, and no longer represented the world-wide Catholic Church worthily in such a large city as Turku had become. In addition, the wooden church had had only temporary permits from the Fire Department etc.—and was now, too, in need of extensive and costly repairs.

So in 1962 it was decided to build a new church on the same site. Turku's official City-architect drew the plans, and in 1965 we received the Municipality's permission to build the church and rectory. During the construction (Jan.-Oct., 1966) we held our services in the Sisters' chapel.

The result is most satisfying: The edifice is contemporary, yet gives the impression of being the House of God, while architecturally it fits in well with its surroundings. The church seats 128, with room for 40 more seats. Let us hope that these will soon be necessary! The mosaic-windows are by the Dutch artist-priest Fr. J. de Visser, S.C.J., as are the pictures of Christ and of St. Bridget of Sweden (patroness of the church and parish) and Blessed Hemming (Bishop of Turku 1338-1366). The church was dedicated on Nov. 5, 1966 by the parish's first pastor, Bishop Cobben, and Co-adjutor Bishop P. Verschuren pontificated at its first Mass.

In 1935 Turku's Catholics numbered 143, of whom only 45 were Finns. In 1951 there were 152, of whom 88 were Finns. Now Turku has 248 Catholics, of whom 179 are Finns!

REV. J. SNIJDERS, S.C.J.
Ursininkatu 15 A,
Turku, Finland.

New Developments in Sweden

Småland's First Catholic Church Started:

(*Kat. Kyrkotidning*) With sunshine and singing birds God blessed the day of the laying of the Foundation-Stone of St. Michael's Church in Växjö on Feb. 25—the first Catholic Foundation-Stone (Corner-Stone) that had been blessed in the Swedish province of Småland since the Reformation: It was a sign of progress and of hope for the future in the eyes of those present—among whom appeared many of the same faces that had first welcomed the English Passionist Fathers here fifteen years before. [Previous to their coming, there had been no Catholic center in the province in modern times.] Since then, the Fathers have opened resident centers in Jönköping and Kalmar, as well as Mass centers in other Småland towns. But the parish motherhouse at Växjö [the "capital"

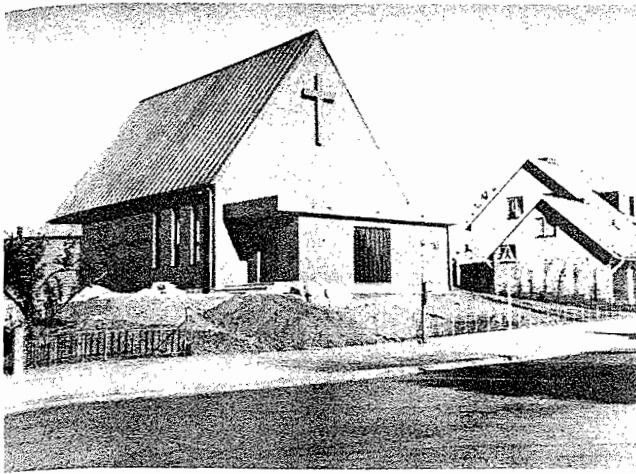
of Sweden's famed glass-blowing industry] has remained the same small house, with its chapel seating only 30, which it started with!

LATER—

On Sept. 23, Bishop John E. Taylor, O.M.I., solemnly blessed the completed church of St. Michael's, Växjö. After sixteen years of work in Sweden the Passionists can at last rejoice that they have at least one church in their parishes. It is also the first church to be built in South East Sweden since the Reformation. The architect, Mr. Z. Walz, is a parishioner. Of Polish origin, he came to Sweden after spending years in a concentration camp, where he barely escaped death.

After the Blessing, the Proper of the Mass was said in Swedish, and other parts of the Mass were sung from the

“PRAY FOR SCANDINAVIA”



Our new St. Mikael's Church in Växjö.

Missa de Angelis. About 25 non-Catholics were present in the congregation of 200. Many of the parishioners had traveled long distances to be present, some from over 60 miles away. After the Mass, they sat down to a meal in the dining room of a school which lies across the road. The press gave excellent reports, and Swedish Radio broadcast an interview with the Bishop, the Pastor (Fr. Harold Dommeren, C.P.) and the Architect.

Towards the cost of the church (over \$60,000) generous help has been received from Rome, the United States, England, Ireland and Holland. But the furnishings are not yet complete, and there remains a debt of about \$12,000.

REV. H. DOMMEREN, C.P.

Ulriksbergspromenaden 34, Växjö, Sweden

Hässleholm:

Hässleholm is a town in a corner of the large parish of Malmö in Southern Sweden. The distance from the parish center (about 50 miles) and the growing number of Catholics who had come to live in the area led to plans for a new church and parish here. Now, however, the prospective church has given place, at least for the present, to a chapel—St. Knut's—named after the Danish King and Martyr; for during the Middle Ages the Province of Skåne (in which lies Hässleholm and Malmö) formed part of Denmark. The chapel, which holds 30 people, is in a small house at Trängatan 15, which also provides a room for parish meetings, instructing the children etc., and there is a little space where the priest can stay when he visits the town. The Dedication took place in the presence of the State-Church Pastor, Rev. Bengt Callmer, who had previously been allowing the Catholics to celebrate their Mass in his parish-house.

A Self-Help Chapel Opened in Dalecarlia:

Up in Sweden's "folklore province" of Dalarna (Dalecarlia) the Catholics of its capital, Falun, had grown to rival the number of those in the present parish center—Ludvika, about 40 miles away. Moreover the Falun Catholics were mainly Swedish converts. They therefore needed and wanted a chapel of their own (both for themselves and for the many tourists who throng Dalarna)—and they had the enterprise to do something about it themselves: With Bishop Taylor's blessing,

their elected committee started raising funds to acquire a property for it. The result is Good Shepherd Chapel at Mäster Pers Gränd 7, in Falun, which has been made over from a "Konsum" cooperative store by a State-planning-architect, Gösta Lilliemarck.

New Swedish Lutheran Archbishop:

(NC) A liberal theologian who has ordained several women as Lutheran priests has been named by the Swedish government as the new Archbishop of Uppsala, primatial see of Swedish Lutheranism. The new archbishop, chosen from among three men nominated by a lay and clergy board of electors, is 60-year-old Bishop Ruben Josefson of Härnösand, an expert on church-state questions and the author of several books on Martin Luther's theology.

Monks to Sweden:

1) BENEDICTINES: (NC)—The first community of Benedictine monks in Sweden has been established at Kaar, near Linköping. The superior is Father Andreas Rask, O.S.B., Sweden's first native Benedictine in post-Reformation times. Count Bielke, whose family is one of the few which remained faithful to the Catholic Church during the Reformation period, donated a farmhouse to the new community.

[Editor: Two English Benedictine monks—Abbot Oswald Eaves and Father Stewart—staff the parish at Karlstad, Sweden, but do not constitute a monastic community, strictly speaking.]

2) CARMELITES: (*London Tablet*) Two Carmelite priests and a Brother are establishing a monastery at Norraby in the south of Sweden. An old farmhouse has been purchased and will be rebuilt—with the stable to be transformed into a chapel. The Carmelites intend to receive persons who want to withdraw from the world for a period of contemplation, and they will care for the many Catholic immigrants from Yugoslavia who have settled in and around Landskrona recently. They also hope to receive Swedish novices. In nearby Glumslov Discalced Carmelite Nuns founded a cloister in 1963. As in Norraby, it was started by a handful of Belgians, who have since been outnumbered by Swedes, who have entered the Carmelite house in astonishingly high numbers.

Mail Order Churches:

(*Catholic News*)—A Swedish firm is now manufacturing low-cost prefabricated churches that can be purchased by mail order. The Oresjö Manufacturing Co. is producing wooden churches seating 120 that can be moved by truck or railroad and set up in three days. These churches are intended to be used temporarily by parishes, pending construction of larger and more permanent buildings. But they are designed to last 80 years, and can be moved several times, if necessary. The idea also eases the problem of obtaining building licenses in Sweden.

St. Birgitta's "Revelations":

The newspaper *Svenska Dagbladet* has announced that King Gustav Adolf VI's Birthday Fund for Swedish Culture is making a large contribution to the Royal Academy of Human Sciences in order to subsidize its printing of a definitive edition of the "Revelations" of St. Birgitta, Sweden's foremost

House Call in Sweden's Northland

(OMI Specialist)

I have to smile as I read the reactions of the faithful around the world when confronted with the "new" liturgy. Holy Mass celebrated in private homes, for example, is strictly "old hat" here. Take the Viktor Widz household for instance. Herr Viktor and his fine family belong to the Oblate parish of St. Joseph the Worker at Luleå in northern Sweden. But their village of Bygdetrask is over 100 miles from the parish church. That is like living in Philadelphia while belonging to a parish in New York City—without benefit of a New Jersey Turnpike to get you to church on time!

Not too surprisingly, Viktor and his family have never stepped foot inside their parish church.

That doesn't mean they are not good Catholics. On the contrary, Viktor came to Sweden from Catholic Poland at the close of the Second World War. His Swedish wife is a convert, and their three lovely children, Jan, 14, Stefan, 13, and Helena, 10, are being raised Catholic.

There are no other Catholic families within 25 miles, but Viktor is not the type to get lost in the crowd. His wife will proudly show you a small collection of articles and letters to the editor they have written to local newspapers defending Catholic doctrines and attitudes.

Nor does the distance separating them from their parish mean that they never attend the Sacrifice of the Mass. They cannot go to the church, so the church comes to them.

Once every month or two, their living room becomes a chapel when the priest arrives with his Mass kit and all the items necessary for the Sacrifice. Following the Mass the priest may have dinner with the family, spend an hour or two instructing the children, then continue on to his next stop. If the distance is too great and the hour late, he may spend the night with the family.

The first time I visited the Widz family I learned that none of the children had yet received First Holy Communion. So it was agreed that I would return in early March to share their daily life during the Winter Sport Week holidays.

Herr and Fru Widz could hardly contain their excitement in looking forward to Mass and Communion as often in one week as they ordinarily could expect in a whole year. The children's understandable reserve evaporated when I arrived on

personality of the medieval period. The Edition (to be based on the original Latin text) will mark the 600th Anniversary (in 1973) of St. Birgitta's death. Studies will meanwhile be pursued for several years at Uppsala University in order to discover, from among the variant readings of the later copies (which are all we now possess), what was the original, definitive reading of the Latin text written by St. Birgitta herself.

Archbishop Mueller Interred in Sweden:

(*Lat. Kyrkotidning*)—The body of Archbishop-ad-personam John E. Mueller, D.D., who died in 1965, was recently transferred from his native Bavaria and interred in the crypt of St. Erik's Catholic Cathedral in Stockholm. He was Vicar Apostolic of Sweden from 1922 to 1953, and Bishop of Stockholm from 1953 to 1957. Bishop Taylor gave the Eulogy at this ceremony.

the date with a pair of skis, almost as long as the car itself, lashed to the Volkswagen roof. I didn't intend to forego the excitement of Sports Week either.

Each day began in the murky arctic twilight with two hours of catechism instructions. Then the entire family gathered before the dining room table to partake in the Lord's eternal Last Supper. A session in the snow followed with the children and my new skis, and back to the religion instructions. A long talk with Viktor about the problems of farming at this latitude, where the snow makes it necessary to keep livestock in the barn from December to May, where frost can strike in July or August and where it is light enough to read a newspaper on a June midnight, rounded off each day of my pleasant visit with the Widzes.

An unusual kind of house call? Not in Sweden. We find ourselves offering Holy Mass much oftener in private homes than in the church as we drive around our vast parish visiting the isolated families. It's all in a day's work for the modern "circuit riding pastors" of Norrland.

FATHER JOHN SCHOEBERLE
Box III, Luleå, Sweden

Danish Catholic Synod in 1968

COPENHAGEN—From Aug. 19th to 23rd, 1968, the Diocese of Copenhagen (which covers all of Denmark, the Faeroe Islands and Greenland) will hold its first all-diocesan Synod, with 200 delegates attending—65 priests, 25 nuns and 110 layfolk. Three quarters of each of these categories have been elected; while one quarter of each will be nominated by Bishop Martensen.

The elective priest-delegates were elected by the clergy, the nuns by the various religious orders—according to their own freely chosen electoral processes. The lay representatives were elected in the parishes according to rules worked out by the Danish Chancery Office: Although each delegate will represent the diocese as a whole and not any particular constituency, yet care has been taken that there will be at least one delegate from each parish. All Danish Catholics belonging to a parish, who had reached the age of 18, were eligible to vote for the lay delegates. The vote took place this Oct. 1.

The subjects to be covered will be chosen by the Synod itself, but the Preparatory Secretariate, appointed by Bishop Martensen, provisionally mentions the following probable topics: 1) The Church's task in Denmark and the goals of the apostolate.—As "apostolate", they understand pastoral work among Catholics, ecumenism, the mission among non-believers (agnostics and atheists), foreign missions, and the Church's relationship with the world. 2) Pedagogical problems—connected with religious instruction, Catholic schools, and to some extent youth work and the Catholic family. 3) Liturgy. 4) Communications media. 5) Organization—including parish councils, and the eventual setting up of a Pastoral Council for the whole Diocese.

As of last report, however, Danish Catholics seem to be

“SCANDINAVIA PLEADS FOR MASS STIPENDS”

Brief Glimpses of Norway

Ecumenism Spreads:

(*St. Olav*)—Not only in Oslo and Bergen does one see ecumenical services in Norway nowadays. This year the town of Hamar on Lake Mjøsa held an inter-church service in its Lutheran Cathedral, which was filled to capacity for the occasion. The service was led by Hamar's Lutheran Bishop Alex Johnson, the Methodist pastor and Father Haeck (the pastor of St. Torfinn's Catholic church).

And it was front-page news in Tromsø above the Arctic Circle when the completion of the new wing of St. Elizabeth's Hospital was celebrated by the Sisters with a reception to the provincial and municipal authorities, which was attended also by the Lutheran Bishop Norderval, of the State Church's northernmost diocese, and his wife, together with other State-Church clergy. As the prioress, Sr. Birgitta, pointed out in her talk, it was the first time that representatives of the State Church had attended such a program there.

Expansion in North Norway:

MO-I-RANA—A house has been taken by the Vicariate of North Norway in this growing steel-city, where a priest can live and open a chapel for the growing community of immigrant Catholic workers. Previously the parish priest from Bodø could visit them only two or three times a year.

* * *

(*St. Olav*)—Msgr. Miroslav Marusyn has under his care the Catholic Ukrainians in Norway. In May the Liturgy (Mass) of their Byzantine-Slavonic Rite was sung in Norwegian at St. Olav's Cathedral in Oslo.

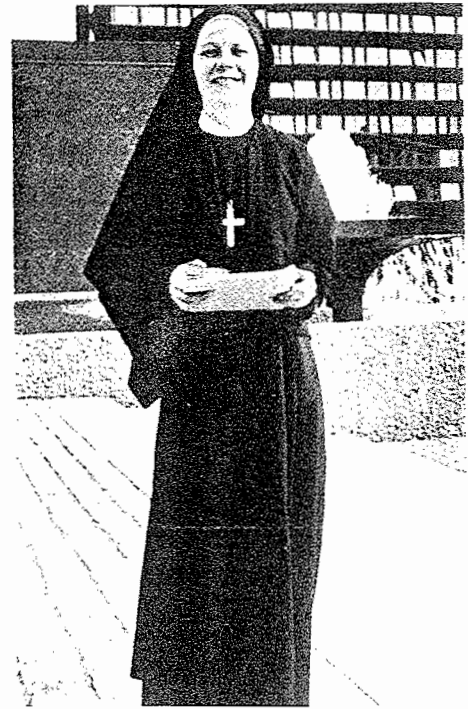
"Updating" Among Norway's Sisters:

(*St. Olav*)—Oslo Diocese's new Vicar for Religious says that in accordance with Bishop Gran's directives he will seek to advance all forms of cooperation between the various Orders. He laid stress on the fact that group-work in the convents, with each Sister being really responsible for some aspect of the work, has replaced the old situation where the Superior would make all the decisions and the other Sisters would merely follow directions. He also mentioned the present-day Sisters' great interest in getting better acquainted with the laity, and their wish to forego any privileged status.

First Nun at Oslo University:

OSLO—Mother Margaret Mary Dunn, Professor of English at Manhattanville College, Purchase, N. Y. (whose doctoral thesis had advanced a new interpretation of the Norwegian Catholic novelist Sigrid Undset's "Master of Hestviken"), was awarded \$500 by the American-Scandinavian Founda-

in some doubt as to the exact competence of the coming Synod. (Is it to be for discussion only? Or for consultation and to give recommendations? Or is it to make binding regulations?)



Mother Margaret Mary Dunn at Oslo University.

tion this year in order that she might attend the Summer School at Oslo University, for studies in the Norwegian language and literature. It was apparently the first time that a nun had attended Oslo University, and Mother Dunn was somewhat embarrassed to find herself in great demand with the Norwegian news photographers and interviewers!

* * *

LOM—Rev. Kevin Anderson, O.C.S.O., a long-time friend of Scandinavia and St. Ansgar's League, is living for the time being as a hermit on a farm near Lom, with the permission of his abbot and of Norway's Bishop Gran.

The Other Side of the Coin:

VOLDA—In these days of so much talk about unruly youth and problem children, it is heartening to read in Oslo's *Aftenposten* of the meeting of 800 members of the Norwegian Christian High School and University (Gymnasiast og Student) Teams at Volda this summer. Together with the normal festivities usual to Norwegian young people's so-called "Russ" period (celebrating the end of their secondary-school courses and emergence into adulthood and the university), these non-Catholic youths also joined in Bible-study and prayer meetings with a grown-up sense of commitment.

Their Church Follows Lutherans to the Ski Trails:

In *Aftenposten*, also, a whole series of Holy Week and Easter services in various mountain centers was announced by the Lutheran Bishopric of Tønsberg (which includes some

“WE NEED MORE MEMBERS”

of the best skiing areas in southern Norway). This was for the benefit of skiers and of others on holiday; for almost no one remains in the cities during the Easter Vacation, because this provides Norwegians with their first opportunity to meet the sun again—noticeable for its almost complete absence during the winter months. The services, held in such widely differing milieus as churches, chapels, schools, guest-

houses and mountain huts, are part of a campaign on the part of Norwegian Lutherans to give their co-religionists an opportunity to observe these holy days without having to forego the healthful vacation which has become a universal national custom. To reverse the proverb: If the mountains won't come to church, the Church will just have to go to the mountains!

"Niels Stensen, Scientist-Bishop"

by RAFFAELLO CIONI (*tr. by Genevieve M. Camara, Ph.D.*)

(P. J. Kenedy & Sons., New York)



It has been some years since *St. Ansgar's Bulletin* last reminded its readers of Niels Stensen, the seventeenth century Dane who was a scientific pioneer, Catholic convert and missionary bishop, and whose Cause for Beatification is being promoted by the present-day Catholics of Scandinavia and Northern Europe through the devoted and learned efforts of Father Gustav Scherz, C.S.S.R.

In addition to Fr. Scherz's fine pamphlets on Stensen (or "Nicolaus Steno", as his own scholarly contemporaries called him in Latin), we now have a full-length, popular biography of this learned, appealing, and zealous genius, written a few years ago by Msgr. Cioni for Italians, but translated into English. (The original reading public explains the emphasis on Stensen's life in Italy and on his love for that country.)

As the late John La Farge, S.J., wrote in his introduction to the English edition of this book, "The life of this great man seems singularly parallel to that of Cardinal Newman. Both were men of immense learning, Newman in the field of history and theology, Stensen in that of science—anatomy, geology, crystallography, etc. Both followed the "kindly light" of the Holy Spirit that led them to the Catholic Faith. Yet with their conversion and the separation it entailed from

their earlier associates they never became embittered or hostile: they cultivated early friendships to the very end. Bishop Stensen lived at a time when theological controversy between the different faiths, as well as among adherents to the same faith, was taken for granted. Yet his approaches to his former co-religionists were distinguished by a charity unusual in that age . . ."

For the benefit of those of our readers who have not had a previous acquaintance with Stensen, we cannot do better than quote the short resumé of Stensen's life provided by Father La Farge:

"Niels Stensen was born in Copenhagen on Jan 11, 1638 (Jan 1, Old Style), and received in his youth a thorough training in mathematics along with habits of great exactitude. Even as a child, he developed curiosity about medical and anatomical studies.

"On Dec. 7, 1656 (Nov. 27, O.S.) he entered the University of Copenhagen, where he pursued studies in medical chemistry and medical physics. Like so many scholarly people of that time, he was fascinated by the genius of the great French mathematician and philosopher René Descartes. Stensen was full of admiration for Descartes the mathematician, but disliked his philosophy, which in many ways laid the seeds for the rationalism of a later period. On April 16, 1660 (Apr. 6, O.S.), as part of his extensive glandular research in Holland, the young student made the discovery of the salivary duct in the human head, which his professor named after him the Stenonian Duct, the title it still bears today.

". . . He was visiting Cologne, in Germany, when conversations with some of the Jesuit Fathers of that city started him questioning his own religious position . . . On Nov. 7, 1667, he was received in the Church and shortly after received the sacrament of Confirmation.

"Stensen published his first theological writings in 1670-71 . . . He contrasted the Catholic and Protestant attitude toward the word of God and its interpretation, and the necessity for ecclesiastical authority and tradition.

"Niels Stensen was ordained priest on Apr. 4, 1675, in Florence . . . He prescribed for himself a very strict rule of life that he carried out faithfully to the end, and made a vow of voluntary poverty . . . Two years afterward, on Aug. 21, 1677, he was appointed by the saintly Pope Blessed Innocent XI as Vicar Apostolic for Hanover in Germany (with spiritual jurisdiction also over the few and scattered Catholics of many other North German states and over the Danish possessions) . . .

"JOIN ST. ANSGAR'S LEAGUE"

"From 1680-83 he was Bishop Auxiliary in Münster, in Germany (with the responsibility also of Hanover, Hamburg and the Danish Kingdom), and from the first concentrated his attention upon giving the sacraments of Confirmation and Holy Orders. In his short term of office he administered Confirmation in almost 200 parishes, or four-fifths of the large diocese, and worked for reforms of every sort. . . .

"Bishop Stensen was Vicar Apostolic in Hamburg (1683 to 1685) with as wide a jurisdiction as when at Hanover. His last days were spent at the ducal capital of Schwerin. Worn out from his incessant labors and weakness and from intense suffering, he died on Dec. 5, 1686 (Nov. 25, O.S.). 'Everybody, Catholics and Protestants alike, agreed on his holy life and death.' The body was transferred to Italy, and interred in the Church of San Lorenzo in Florence."

The above recital of essential facts, however, gives one no hint of the extent of Stensen's scientific work, which started the present-day view of so many scientific fields, and which was inspired by such a modern spirit in research.

Nor does it mention the difficulties, disappointments and conflicts of his later years as a bishop in the Catholic diaspora (dispersion) of northern Europe, which has some parallels with even more recent conditions in Scandinavia!

(It may be of interest to mention that during Stensen's period as Vicar Apostolic, Mass was celebrated in Copenhagen in three chapels—those of the embassies of France, Spain and Hanover, and apparently some non-Catholics also attended these services. In 1679 some 800 Easter Communion were received by the Catholics in that city. The foundation of the great fortress at Fredericia on Jutland in 1650 soon brought a Catholic chapel there—under a special grant of local religious freedom—for the foreign mercenaries who helped defend the ramparts. And in 1678 Mass was publicly celebrated for the first time in generations in Norway—then under the Danish Crown—and Jesuit missionaries were apparently active there for some years thereafter.)

—These things we learn from Msgr. Cioni's informative and interesting book. We must warn our readers, however, that this work was written before Catholic ecumenism received its stamp of approval from the 2nd Vatican Council, and expressions occur which are sometimes disturbing to a post-conciliar reader (as e.g. when it is said that by his theological studies Stensen "was trying to provide himself with the weapons he needed to combat heresy and to bring back to the Church those who had strayed")!

But the book gives a picture of Stensen as a human being also: moody, somewhat stubborn, and not always prudent or tactful; but brilliant, conscientious to a fault, and with a great capacity both for hard work and for friendship. Since the book was written to advance his "Cause", it also of course emphasizes heroic traits and edifying utterances, as well as the admiring testimonies of his contemporaries.

On a less exalted plane it also provides us with un-conspicuous but interesting sidelights on the times: For example, when Stensen announced to his Catholic friends in Florence that he had finally decided to become a Catholic, they took him *the very next morning* to the Holy Office to make application to be received into the Church, and *four days later* he abjured Lutheranism before the Inquisitor! And when he soon after decided to become a priest, he not only attended no seminary, but was dispensed from the usual examinations as to qualifications—but he had now (at this

late date) to be *conditionally rebaptized*—after which he received the sub-diaconate, diaconate and priesthood *on three consecutive days!* The learned Stensen, self-taught in theology, was an exceptional case, but nevertheless the present-day Catholic reader compares this expeditious procedure, in some astonishment, with the more cautious pace of our own days!

Coming back to a more central theme, Stensen's main interest to our own age is in the relationship between his religion and his science. The important fact is that they did not conflict at all, either in his own mind or in that of the pious Catholic scientists of the Cimento Academy in Florence who were his friends and associates—and one of whom had been a pupil of Galileo.

We, who are of our own age—a time when the relation between the two fields has indeed become a problem, and when the apostolate to the non-believer is becoming increasingly important, may well regret that Stensen dropped his scientific interests completely, after ordination. Apparently he felt that since these were secular interests, they had no place in the life of a priest. And unlike the great missionary of the preceding generation, Ricci, who found science to be his door to the Chinese mind, Stensen's situation as bishop in the North called, not for intellectual dialogue in the modern manner, but for enforcing the reforms of the Council of Trent among the recalcitrant Catholic clergy, answering Protestant attacks, and scraping together a minimum of money, personnel and Mass-chapels to try and keep the flickering flame of Catholic faith and observance alive in a vast and hostile area.

But although Stensen considered that his priestly and episcopal duties precluded his continued pursuit of science, this was not because he considered that his science conflicted with his Catholicism. For it was *after* his conversion that he was recalled home to Denmark for a time, to lecture in anatomy at the University of Copenhagen (which, by the way, has recently unveiled a statue of him in its precincts). And it was then, in front of the cadaver of a woman which he was to dissect before them, that he said to the students, as a prelude, the words which have become his trade-mark: "Beautiful are the objects of our sight; still more beautiful the objects of our knowledge; but most beautiful of all are those that are too sublime for our feeble knowledge."

JOHN T. DWIGHT

Our St. Lucy-Day Celebration In New York City

On St. Lucy's Day, Dec. 13, 1966, those of St. Ansgar's League's New York Unit who were willing to brave the rain and sleet, and who made their way to historic St. Joseph's Church on lower Sixth Ave. for their annual evening Mass, were rewarded with a most uplifting experience.

Father Thomas A. Neilson said the Mass in the beautifully and liturgically renovated old church. The League Members made the Responses and read the Introit, Gradual, etc.; and an organist accompanied their singing of the hymns. Bro. Jon Poehler, A.A., the League's Director of Programs, read the Epistle. It was he, too, who had written hymn-words to be sung to the traditional strains of "Santa Lucia" which is always associated with this celebration.

The colorful Offertory Procession was led up the center

aisle by Miss Marianne Dormsjö, dressed in the traditional, Swedish, Lucia costume, wearing the usual crown of candles, and carrying a tray of Swedish Buller (rolls) to be blessed. She was followed by League Members who carried candles and the filled Ciborium and the Cruets of wine and water for the Mass. Meanwhile the congregation stood in their pews, holding lighted candles.

Father Nielson had explained that these offerings symbolize our gift of ourselves and our possessions to God, while the candles, in addition, symbolize the light of Christ which should be shining out from us and illuminating the world around us. In return God gives us His Gift of Himself at Communion-time.

After Mass, refreshments were served in the parish Youth Hall, and a short meeting of the Unit was held.

At this time Miss Dormsjö, at our request, explained the traditional Swedish costume which she wore: "The long white robe signifies the baptismal innocence and purity of the Virgin-Martyr Lucy (killed c. 303 A.D.); the candles stand for the light of her new Christian faith and also for the flames with which her persecutors first tried to dispatch her;

the red sash indicates her later death by the sword; and the evergreens in her crown tell of the everlasting life which she won by her brave perseverance."

It is not certain when or how the very popular and elaborate celebration of St. Lucy's Day started in Sweden. Some think it may have been brought to the north by South-Italian fishermen; and indeed the Italian song "Santa Lucia" seems to be an integral part of the proceedings!

In Swedish houses the eldest daughter, dressed in the above costume, brings coffee and cakes, and awakens each member of the household at an early hour. But in schools, offices and civic gatherings the celebration is more of a pageant—usually with overtones of a beauty contest (the Lucia being chosen after a competition).

With its emphasis on light combating darkness (and St. Lucy is frequently invoked in Catholic countries for the cure of eye diseases) the celebration forms a fitting prelude to Christmas, when we commemorate the arrival of "the Light of the World"; and its lights and joy help to cheer the Swede during the very short, gloomy days of his sub-arctic winter.

EDNA GREGERTSEN, *Recording Secretary*

From the Scandinavian Grab Bag

Catholics Treated Liberally in Finland:

Helsinki (SAB)—Since religious instruction in the Finnish State Schools is Lutheran, the Catholic pupils are exempt from it, as well as from the Church History courses. They receive religious instruction from their Catholic clergy, and the marks they receive for it are recognized by the State, e.g. as a qualification for entrance to the university. In this respect the Finnish Catholics are in a better position than their co-religionists in Norway and Sweden (where the students would lose credits essential for entering any higher institution if they did not take the State School religion courses). But Catholics are not allowed to teach religion in the Finnish State Schools, while this is possible and even common in Sweden. (The Orthodox, however, are able—as a State Church—to teach religion in these Finnish schools, provided a certain number of Orthodox pupils are in the class.)

RUNE P. THURINGER

Dominican Bridge Building:

Helsingfors (KIT) The Dominican Fathers in Helsingfors (Helsinki) have moved their study-center—Studium Catholicum—from their former, small, upper-floor apartment on Bulevardi to more spacious quarters on Riddaregatan, near the University, whose students are the most frequent patrons of the Fathers' 15,000 volume library, which covers all aspects of the Catholic Church of interest to scholars. On its staff is Father Martti Voutilainen, O.P., who is at present the only native-Finnish Catholic priest. The opening was attended by the Apostolic Nuncio to Finland—Archbishop Bruno B. Heim, Catholic Bishop Paul Verschuren, Lutheran Bishop Elis Gulin, Orthodox Proto-Deacon Oleg Bergman, the Dominican Father General Joseph Kopf, Head of the Finnish State Chancery Heikka Hosia, and Professor of Ecumenism Seppo

A. Teinonen of Helsinki University. The Chancery-head, speaking on behalf of the Finnish government, expressed his appreciation of the Institute's work in spreading culture and knowledge. He also said that "in a time of conflicts and many religious opinions, it is important to build bridges."

Catholics Join Organized Ecumenism in Finland:

Helsinki (SAB)—Last year the "Ecumenical Society of Finland" was founded at the initiative of the World Council of Churches Secretariate for Finland. Its President is the Lutheran Professor of Theology at Helsinki University, Dr. Nikolainen. On the Board are Lutherans, Orthodox, Methodists (representing all the Free Churches) and Catholics.

RUNE P. THURINGER

* * *

American Bishop John J. Wright of Pittsburgh visited the Scandinavian countries last fall, giving lectures and holding press conferences. On his return to the U.S. he said that "clear movements of grace in the life of Scandinavia . . . seem to presage an intensification of the ties between many Scandinavians and the Lord Jesus."

* * *

Trondheim, Norway (*Klippen*)—A meeting of the Scandinavian Catholic Bishops' Conference here this spring visited Trondheim's famous and beautiful medieval cathedral, where they were met by its Lutheran Bishop, Dr. Tore Godal. And they made a pilgrimage to Stiklestad, where King St. Olav Haraldsson, Norway's Patron Saint, was killed in 1030 A.D. The Conference elected Bishop Hans Martensen, S.J. of Copenhagen to be their Representative at the Synod of Bishops in Rome this Fall. Bishop Paul Verschuren of Helsinki is the Alternate.

“PLEASE TELL OTHERS ABOUT THIS WORK”

Nuns to Distribute Communion

Vatican City (RNS)—Scandinavian bishops have received permission to allow superiors of women's religious communities to distribute Communion when no priest is available. It is expected that the change will be put into effect by the end of 1967. Similar permission has been granted in other priest-short areas, particularly in Latin America.

* * *

(*Kat. Ugleblad*)—Rev. Dr. E. D. Vogt of the University of Bergen, Norway, who is head of the Center for Cultural and Religious Research, has been appointed by the Scandinavian Catholic Bishops' Conference to coordinate the study of the special problem presented by atheism and agnosticism in the Scandinavian welfare-states, in order to find the path to dialogue with modern Scandinavian people.

Toward Better Cooperation:

The Catholic seminarians studying for the dioceses of Copenhagen, Oslo and Stockholm are scattered through many European seminaries. In the old days they never met until, after ordination, they actually arrived in the country of their intended work. In consequence, esprit de corps was conspicuous by its absence, and each priest was inclined to pursue his own course with little or no consultation with, or cooperation with his confreres. In recent years, however, these seminarians have become acquainted and have kept in touch with one another through their seminary years, largely through the efforts of the seminarian-editors of "PSP" (Personalia over skandinaviske præstestuderende)—a newsletter sent to all these seminarians several times a year and carrying news about all of them. In addition, there are meetings a couple of times a year at convenient times and places, where the seminarians make a special effort to come and meet each other, pray together, and discuss the conditions and problems of their future work in Scandinavia.

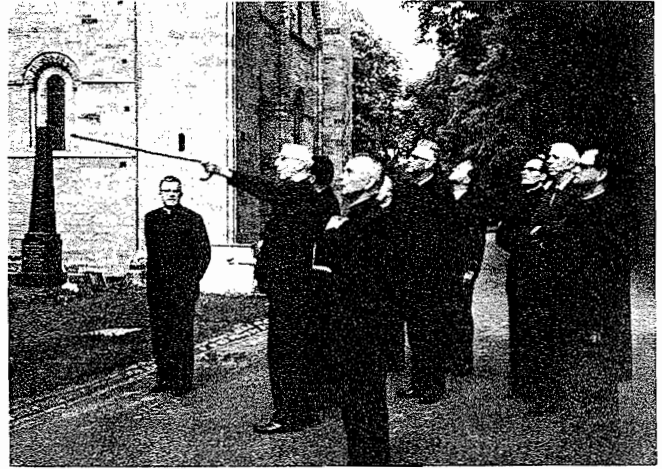
J. T. D.

Sweden's Bishop With N.Y. Unit

Most Rev. John E. Taylor, O.M.I., the American-born Catholic Bishop of Stockholm, whose diocese covers all of Sweden, was the guest of the New York Unit of St. Ansgar's League at our regular meeting on May 11, 1967. Not only members but old and new friends were present, including a former spiritual Director of our Unit, Father Lambert J. M. Erkens, S.M.A.

After a short business meeting to elect officers for the following season, our President, Mr. Viggo F. E. Rambusch, asked our Chaplain, Father Titus Cranny, A.A. (international director of the League of Prayer for Unity) to introduce Bishop Taylor. In his interesting talk, the Bishop detailed recent developments of interest to Catholics in Sweden, such as, on the one hand, the difficulties connected with the relocation of our main Stockholm church, St. Eugenia's, but, on the other hand, the advance of ecumenism in Sweden and the good relations growing up between us and the Orthodox and the Lutherans there. Afterwards a collection was made and a purse donated to Bishop Taylor for his work.

EDNA GREGERTSEN, *Recording Secretary*



Lutheran Bishop Godal shows his medieval Cathedral to the Scandinavian Catholic Bishops during the meeting of the Bishop's Conference in Trondheim.

New Unit In Bay Ridge

We are pleased to announce the formation of a unit of St. Ansgar's Scandinavian Catholic League in the Bay Ridge section of Brooklyn, due to the efforts of Brother Jon Poehler, A.A., our Director of Programs, through whom our Units in Worcester, Fitchburg and Jamestown-Dunkirk were also founded.

The formation-meeting was held on Sunday, May 21, 1967, in St. Gerard's School Hall of Our Lady of Perpetual Help Church. There were fifteen or twenty people present, including Father Titus Cranny, S.A., Bro. Jon Poehler, A.A., Mr. Viggo F. E. Rambusch, Mr. John T. Dwight and Miss Edna Gregertsen—officers of the Parent Unit who had come to wish its new daughter "God Speed".

Officers were elected: David Sorensen, president; Mrs. Olle Thestrup, vice-pres.; Miriam Erickson, secretary; John Morris, treasurer; Bro. Jon Poehler, director of programs; Virginia Mitchel, director of publicity; Edmund Morton, social-program director; and Norma Lahti, assistant social-program director. And Scandinavian refreshments were served.

The Unit was formed for the convenience of those Brooklynites who have been deterred from attending meetings of the League because of the hour-long evening subway trip between Bay Ridge and Manhattan, as well as to provide an easier center for social and young people's get-togethers there. It is hoped, however, that certain activities—such as the annual Christmas Party (which helps support the publication of the "Bulletin") and the Spring Picnic will continue to be held in common, in order to avoid duplication of effort.

The Parent (New York) Unit was itself founded in Brooklyn in 1910, and it was only after some years that it moved its meetings to Manhattan. Bay Ridge has many Catholics of Scandinavian descent.

Those interested can get in touch with Mr. David Sorensen, 1017 71st St., Brooklyn, N. Y. 11228.

We wish the new Unit and its officers "MANY USEFUL YEARS"!

EDNA GREGERTSEN, *Recording Secretary*

“SCANDINAVIA PLEADS FOR MASS STIPENDS”

Report of Worcester Unit

After the festivities commemorating the Tenth Anniversary of the founding of our Unit, we settled down to a somewhat routine year. Nevertheless the Christmas Party on December 9 once again featured a St. Lucy celebration with Patricia Phelan as the Lucy Bride. A Whist Party on St. Patrick's Day was perhaps our most successful one to date. And we sent a record number of used stamps to our Scandinavian philatelists—150,000, as well as Mass Stipends and gifts amounting to \$550.

This year the Diocese of Stockholm was the recipient of the brother Jon Poehler Award for a needy seminarian. (The award is jointly sponsored by the Fitchburg and Worcester Units.)

And the Communion Breakfast, which was held in conjunction with the Tenth Anniversary celebration, was well attended.

Then, a good representation from Worcester and Fitchburg traveled by bus to Darien, Conn., on June 10 and enjoyed the Annual Vikingsborg Outing with the New York Unit. The weather was fine, and we are grateful to the Sisters for a grand time. Many children were there, really enjoying themselves, and this points up the fact that this picnic can and should be a family affair.

Finally, our Unit owes a debt of gratitude to our President, Miss Mary Phelan, who has worked very hard for the past two years.

REV. L. EDWARD MOREAU, A.A.
670 W. Boylston St.,
Worcester, Mass. 01606.

Guild of St. Birgitta Celebrates Brigittines' 10th Anniversary In America

It was ten years ago, on May 29, 1957, that four Brigittine Nuns arrived in the U. S.—Swedish Mother Lucia Koch and three Italian Sisters, Beata, Christina and Therese—to make the first foundation in this country of the Order of the Most Holy Savior, in the semi-contemplative new form started a half century earlier by the courageous and devoted Swedish-American nurse Elizabeth Hesselblad. (The original Order, still represented by four contemplative abbeys in Europe, was founded by the great St. Birgitta of Sweden herself, and her daughter, St. Karen, in the late 1300s.)

Nowadays the pioneer Convent of St. Birgitta at "Vikingsborg" in Darien, Conn., houses eight nuns, including one English, one (East) Indian, and one American—Sister Mary Louise from Texas, who is a grandmother (like St. Birgitta herself) and who made her profession this spring! Mother Piera presides over a new convent building and a flourishing, paying guest house (for retreatants, students and vacationists) situated among pine trees on a peaceful inlet of Long Island Sound. The Sisters offer their prayers and sacrifices for Church Unity in Scandinavia.

To celebrate the anniversary, the Guild of St. Birgitta (which helps support the Convent) met at "Vikingsborg" on

Saturday, May 27 of this year, and heard Mother Hilaria, O.S.S.—the Mother General of the new Brigittines—who spoke on St. Birgitta's home in Rome, and Most Rev. John E. Taylor, O.M.I., the American-born Bishop of Stockholm, who spoke on ecumenism in Sweden. Mr. Viggo F. E. Rambusch, president of St. Ansgar's Scandinavian Catholic League of New York, brought greetings to the Sisters from the League, and Mr. Ed. O'Brien congratulated the Sisters on behalf of St. Birgitta's Guild. After Benediction of the Blessed Sacrament, celebrated by Bishop Taylor, the Sisters provided delicious coffee and cakes in the guesthouse dining room.

We all wish the Sisters "MANY YEARS"!

THE EDITOR

New Members

(and those not listed in previous "Bulletins")

WELCOME TO ST. ANSGAR'S LEAGUE!

MRS. VICTORENE ANDERSEN, Minneapolis, Minn.
REV. WILLIAM C. ANDERSON, Red Bank, N. J.
REV. ROBERT J. ARWAY, Jamaica, N.Y.
RT. REV. ABBOT GERALD BENKERT, O.S.B., Aurora, Ill.
MR. JOHN BLAKE, North Cohasset, Mass.
MR. THEODORE G. COTTER, Minneapolis, Minn.
REV. THOMAS E. CRANE, East Aurora, N.Y.
DIOCESAN SISTERS' COLLEGE LIBRARY, Hartford, Conn.
CHRISTA DIXON, Richfield, Minn.
MR. AND MRS. ROY DOWNING, Brooklyn, N.Y.
MRS. BERNICE DZINBINSKI, St. Paul, Minn.
MR. JOHN FALCO, New York, N.Y.
MISS MARGARET C. FLYNN, New York, N.Y.
MRS. THOMAS GENDREAU, Minneapolis, Minn.
REV. HOWARD SPENCER HANE, Chicago, Ill.
MR. ARTHUR HELLER, Scarsdale, N.Y.
RT. REV. MSGR. PETER LEO JOHNSON, Milwaukee, Wisc.
DR. FRANKLIN J. KEVILLE, San Francisco, Calif.
MR. AND MRS. ANDRES LUND, Brooklyn, N.Y.
MISS LUCILLE MARGAND, Elmhurst, N.Y.
MR. JOHN F. MARRONE, Scarsdale, N.Y.
MR. AND MRS. WILLIAM MATHIEU, Worcester, Mass.
RT. REV. MSGR. JOHN G. MATTIE, Everett, Wash.
MR. THOMAS J. MULROY, Jamaica, N.Y.
MRS. FRIDEBORG NYLANDER, Gothenburg, Sweden
MR. AND MRS. ROBERT ROBERTS, Brooklyn, N.Y.
FATHERS OF THE SACRED HEARTS, Fairhaven, Mass.
RT. REV. MSGR. FREDERICK J. SCHWERTZ, Wheeling, W. Va.
DOROTHY A. STENSON, Sioux Falls, So. Dak.
REV. EUGENE H. SULLIVAN, Philadelphia, Pa.
MR. AND MRS. OLAF N. THESTRUP, Brooklyn, N.Y.
RT. REV. MSGR. GEORGE J. UNDRERINER, Worthington, Ohio
MRS. IRENE VIEREICH, St. Paul, Minn.
MR. CHARLES F. WAITE, Watertown, Mass.
MRS. WILLIAM F. WILKS, Montclair, N.J.

“ZIP CODE IS NOW A MUST! HAVE WE YOURS”

St. Ansgar's Mass Cards

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

PLEASE OFFER
THE HOLY SACRIFICE
OF THE MASS
FOR _____

Living	<input type="checkbox"/>
Deceased	<input type="checkbox"/>
Special Intention	<input type="checkbox"/>

 AT THE REQUEST OF _____
 OFFERING = _____
 RETURN THIS FORM TO
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 40 WEST 13TH ST., NEW YORK, N.Y.
 FOR FORWARDING TO SCANDINAVIA :-:

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

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

A \$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 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."

SCANDINAVIAN BISHOPS AND THEIR AMERICAN REPRESENTATIVES

DENMARK:

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

SWEDEN:

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

FINLAND:

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

NORWAY:

South:

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

Middle:

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

North:

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

ICELAND:

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

U.S. REPRESENTATIVE:

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

U.S. REPRESENTATIVE:

Oblate Fathers of Minnesota Corp. Rev. Thomas Singer, O.M.I., 15 Montcalm Court, St. Paul 16, Minn.

U.S. REPRESENTATIVE:

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

U.S. REPRESENTATIVE:

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

U.S. REPRESENTATIVE:

Congregation of the Sacred Hearts, Office of the Provincial, 1 Main St., Fairhaven, Mass.

U.S. REPRESENTATIVE:

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

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. Titus Cranny, S.A., *Chaplain*
- Rev. Carl D. Hinrichsen, *Assoc. Chaplain*
- Rev. Hugh K. Wolf, *Field Secretary*
- Brother Jon Pochler, A.A., *Director of Programs*
- 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 Elisabeth C. Bailey, *Corresponding Secretary*

- Miss Mary Knudson, *Treasurer*
- Miss Marie Anderson, *Assistant Treasurer*
- Miss Edna F. Gregertsen, *Recording Secretary*
- Miss Rosa E. Gibney, *Assist. Recording Secretary*
- Miss Dorothy Bellman, *Assistant Secretary*
- Miss Adelaide Mooney, *Assistant Secretary*
- Mr. Viggo Bech Rambusch, *Assistant Secretary*
- Mr. Lennard K. Rambusch, *Assistant Secretary*

The Other Units and Their Spiritual Directors

- Rev. Richard Giesen, *Estelline & Castlewood, S. Dak., Units*
- Rev. Robert H. Hanse, *LaCrosse, Wis., Unit*
- Rev. Francis J. Fleming, *Minneapolis-St. Paul, Minn., Unit*
- Rev. Paul Josephson, *Worcester, Mass., Unit*
-, *Alexandria, S. Dak., Unit*
- Rev. Kenneth Mullen, *Jamestown, N.Y., Unit*

- Rev. Thomas F. O'Leary, *Fitchburg, Mass., Unit*
- Rev. C. J. Shumski, *Crawford and Harrison, Nebr., Units*
- Rev. Frederic J. Nelson, *Powers Lake, N. Dak., Unit*
- Rev. Hugh K. Wolf, *Vermillion & Emmett, S. Dak., Units*
- 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, N.Y. 10011, the second Thursday of each month at 7:30 p.m., from October to May.

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
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