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ICELAND: ONE CHURCH SEATS NEW BISHOP'S FLOCK

Reykjavik: A New Diocese

RUNE P. THURINGER

REYKJAVIK, Iceland (NC)—The new Catholic diocese of Reykjavik, which covers all of Iceland, has one peculiarity probably unmatched anywhere in the world: its entire Catholic population can be seated in its cathedral!

When Dutch-born Msgr. Henry Hubert Frehen came here as the first Bishop of the newly-constituted diocese last December, he found about 900 Catholics. He has less than a dozen priests, most of them Dutch and belonging to the Montfort Fathers, as he does (though two of them are Icelanders and seculars). There are 65 sisters, including Carmelites, Franciscan Missionaries of Mary, and Sisters of St. Joseph of Chambery, most of them Dutch and French, a few Americans, Germans and Poles, and one a native of Iceland.

In the Middle Ages Iceland had one, and later two Catholic dioceses up to the Reformation. But the Church has returned here slowly. In 1929 it was constituted as a Vicariate Apostolic.

The Gothic tower of the Cathedral of Christ the King in the Landakot district of Reykjavik can be seen from all parts of the capital city. Its organ is considered the outstanding instrument of its kind in Reykjavik and concerts are often arranged around it. The cathedral is Iceland's only Catholic church (although the chapels of the various Sisters' institutions etc. help serve other small congregations elsewhere).

Its New Bishop: Msgr. H. H. Frehen

SISTER MIRIAM, O.C.D.

The execution of Jon Arason, Bishop of Holar, at Skalholt on Nov. 7, 1550 ended the first Catholic period in Iceland, which had begun with the legalization of Christianity by the Icelandic parliament in the summer of the year 1000. During the period, Iceland became famous for its original literary productivity.

The following Lutheran period was one of decline, caused by the disastrous Danish monopoly system. But at the end

of the 19th Century a general revival gained ground, and it was at that time that the first Catholic priests came back to Iceland. They were of French nationality and their parishioners were the French fishermen who fished in their "doggers" round the coasts of Iceland. They also got in touch with some Icelandic families, and the second Catholic bishop in Iceland in modern times was a son of their first convert. Of course they met a lot of opposition, but at the end



THE NORDIC BISHOPS' CONFERENCE:

l. to r.: Bishops Frehen (Reykjavik), Riith (Middle Norway), Martensen (Copenhagen), Taylor (Stockholm) Archbishop Heim (Apostolic Delegate), Bishop-Emeritus Suhr, Bishops Verschuren (Helsinki) and Gran (Oslo). Bishop Wember (North Norway) was absent.

Father Baudoin became such a popular man that the famous poet Matthias Jochumsson, a Lutheran priest in the north of Iceland, wrote a hymn of praise in memory of his work here.

After the death of Father Baudoin (d. 1876) there was little activity in the mission until the Montfort Fathers took pity on the isolated isle and came to Iceland in the autumn of 1903. One of them was Father Meulenberg, a man of indomitable energy, who found the means for building a



*Bishop Gunnarsson (l.), Bishop Frehen and Bishop Taylor (r.)
at the Installation in Reykjavik.*

Hospital work is the major activity of the Church in Iceland. The Sisters of St. Joseph operate a school and hospital (one of the most modern in the country) near the cathedral, and another hospital at Hafnarfjordur just south of this city. The Franciscan Sisters have a hospital at Stykkisholmur, about 150 miles north of here on Iceland's west coast.

Under the leadership of one of their members who is from an old Flemish printing family in Belgium, the Franciscan Sisters operate a publishing house that does all the work for the Lutheran State Church in Iceland! The Sisters turn out missals, devotional books and pamphlets and a periodical, all of high technical quality.

Another institution on the west coast is the contemplative convent of the Dutch Carmelite Sisters at Hafnarfjordur, built in 1940. In 1962 a new chapel and refectory were added.

Near Iceland's south-west coast lies Riftun, a country property that has been bought by the Church and turned into an attractive youth camp. Riftun is one of the best known Catholic institutions in the country, and is regarded as exerting an influence far beyond that of a recreational project.

At Skalholt, about 40 miles east of Reykjavik, the first medieval diocese was erected in 1065, after Christianity was accepted (in 1000) by the Althing or parliament. When the Reformation came violently to Iceland in 1550 under the King of Denmark, the Lutherans set up their headquarters at Skalholt also. Though their bishopric was moved to Reykjavik in 1796, the Lutherans built a new cathedral in 1963 on the site of the old Skalholt Cathedral, as a substitute for their modest headquarters-church in the capital.

When a new Lutheran bishop was consecrated in 1966 in Skalholt Cathedral, the Catholic Vicar Apostolic, Bishop

cathedral in the capital, Reykjavik. He was himself consecrated bishop, the day after the consecration of the cathedral, July 23, 1929. His title as Apostolic Vicar was "Bishop of Holar" in memory of the last Catholic bishop and martyr, Jon Arason. In his day the vicariate had some hundreds of the faithful, a Catholic school and two Catholic hospitals.

Msgr. Meulenberg's successor, Msgr. Johannes Gunnarsson, was an Icelander, as mentioned above. His was a distinguished family, and he was the right man to stress the national character of the Icelandic Catholic Church. At the sessions of Vatican II he represented one of the smallest flocks in the whole world.

But the exhausting stay in hot and noisy Rome required too much of Msgr. Johannes Gunnarsson's delicate constitution, and at the end of 1966 he asked to resign. So the next year an Apostolic Administrator, Archbishop J. B. Theunissen, was sent to Iceland to prepare for the setting up of the new Catholic diocese of Reykjavik and the appointment (as of Oct. 18, '68) of Father Hendrik Hubert Frehen, S.M.M., not as an apostolic vicar, but as Bishop of Reykjavik. This glorious news reached the faithful on Oct. 28 and made them very curious to know more about their new pastor.

Msgr. Dr. H. H. Frehen was born Jan. 24, 1917 in Wau-bach in Holland, in a mining district near the German border. His father was of German origin; his mother (a wise and devout woman) came from Bruges, the Flemish treasury of religious art. Hendrik Frehen and one of his brothers entered Sainte Marie, Schimmert (Limburg), Hol-

Johannes Gunnarsson (now retired), was an invited guest of honor. The gesture was seen as a result of the Second Vatican Council, and a sign of new cordiality between the two churches.

land, the minor seminary of the Montfort Fathers, where Hendrik met two Icelandic students, who drew his attention to the country to which he would some day come as bishop.

Young Hendrik completed his years at the minor seminary with distinction (especially in languages), and after his novitiate at Meerssen (1st vows on Sept. 8, 1937) he became one of the most promising students at the Montfort major seminary in Oirschot (Nord Brabant), Holland. On Dec. 18, 1943 he was ordained priest. Then the bright student took his doctorate in theology (in 1953) at the University of Louvain.

For thirteen years (1949-63) he taught exegesis and dogmatics at the Oirschot seminary, until he was called to edit a popular periodical in honor of Our Lady (which flourished under his editorship). During the years 1966-68 Father Frehen resided at Rome where he taught theology and was Chaplain at the Montfort school, preached retreats and missions, organized pilgrimages etc. For a short time he even taught at the Montfort Seminary at Litchfield, Conn. (U.S.A.)! He says: "I am as international as Our Holy Mother the Church!"

His consecration in his native parish (on Dec. 8, 1968) was a never-to-be-forgotten solemnity. Msgr. J. B. Theunissen, S.M.M., who had arranged the erection of the new Catholic Diocese of Reykjavik, was the chief Consecrator. The last bishop of Iceland, Msgr. Johannes Gunnarsson, S.M.M., came from the U.S.A., where he has settled since his retirement. The third Consecrator was the local Bishop of Roermond. It was an important affair for the whole parish, the whole town, and all Father's proud relatives and friends.

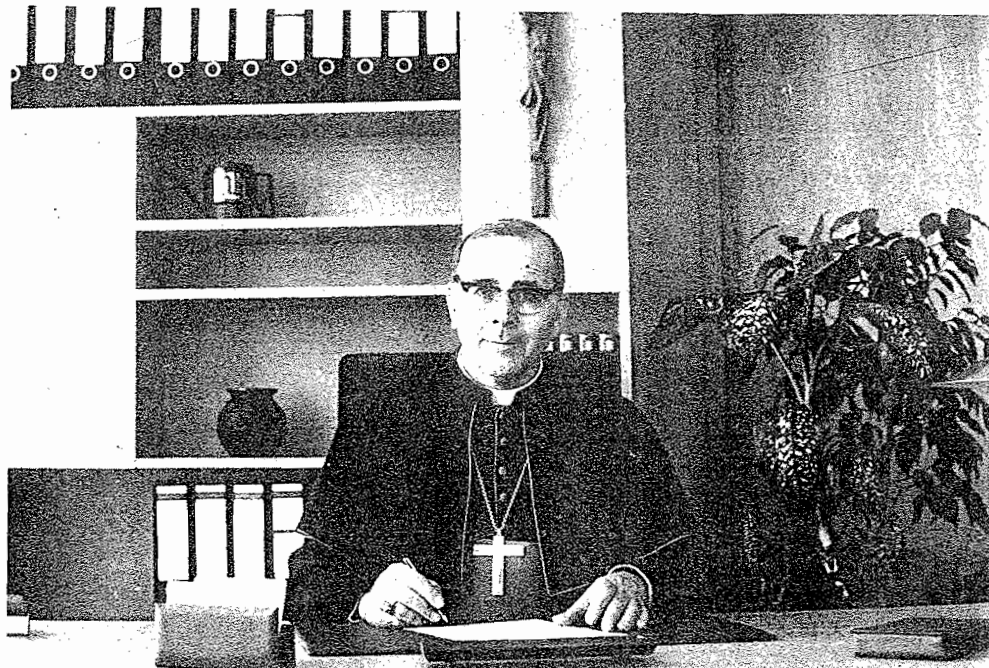
Dec. 22, 1969 was the day of his solemn installation in the Cathedral of Reykjavik. Archbishop B. Heim, Apostolic Delegate for Scandinavia, came from Copenhagen; Msgr. J. E. Taylor, O.M.I., Bishop of Stockholm, came from Sweden; and Msgr. Johannes Gunnarsson had traveled with Msgr. Frehen from Holland to Iceland.

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The Cathedral was crowded with state officials and the faithful, who enjoyed the splendor and solemnity of the ceremonies, so seldom seen here. The President of Iceland and the Lutheran Bishop with their wives were present, as were the Minister for Foreign Affairs, the Mayor of Reykjavik and many other celebrities.

The ceremony in the Cathedral was followed by an Icelandic coffee-party, where Msgr. Frehen had a splendid opportunity to meet many Icelanders, and to become convinced that he is welcome here. We are all pleased with our new Diocese of Reykjavik and with our new Bishop, and we pray that God may bless his work in this country.



The new Bishop of Reykjavik, Msgr. H. H. Frehen.

“PRAY FOR SCANDINAVIA”

An all too Infrequent Guest -- Bishop Martensen in Greenland

FR. FINN LYNGE, O.M.I. (*Kat. Ugeblad*)



Bishop Martensen in Greenland.

It is not in every century that we have a bishop with us here in Greenland. The last time it happened was in 1378; in that year Bishop Alf of Gardar died here!

The fjords, ice and mountains of The East Settlement (Østerbygd) lay as they have always lain, when Bishop Hans L. Martensen, S.J. of Copenhagen (to whose diocese the Catholics of Greenland belong) climbed out of the Icelandair plane in Narssarsuaq on that historic day in July, 1968. And the country still bore the name which Erik the Red had given it: Greenland. But here the similarity ended. For it no longer took several months in a Dragon Ship over the North Atlantic, but only a few hours in two mighty jumps through the air, first over Norway and the ocean to Reykjavik in Iceland, and then over Denmark Strait and the Greenland ice masses to the inner end of the Norsemen's Eriksfjorðr, where the machine glided down to the big landing field laid out by the Americans in World War II.—And it was no longer the same country either: The East Settlement had become the Julianehåb district, and such historic sites as Brattahlid and Gardar had become Qagssiarssuk and Igaliko. These changes in nomenclature reflect the change that the country experienced through being simultaneously depopulated (by the disappearance of the Norsemen) and repopulated by newcomers (the Eskimos—and later the modern Danes).

There was rich ground for historical perspectives on this visit: At Qagssiarssuk (Erik the Red's "capital", Brattahlid, whence so many Greenland journeys set out), we stood beside the site of Tjodhilde's turf chapel, the first Christian House of God in the New World. Here Leif the Lucky and his mother went to Mass almost 1000 years ago, while the Headman, Erik, grumbled over these new-fangled ways.

From Itivleq to Igaliko we crossed the tongue of land which the Headman from Brattahlid and the Bishop from Gardar crossed so often on their mutual visits. And then we stood at the ancient Bishop's See, 590 years after the last bishop's death and burial.

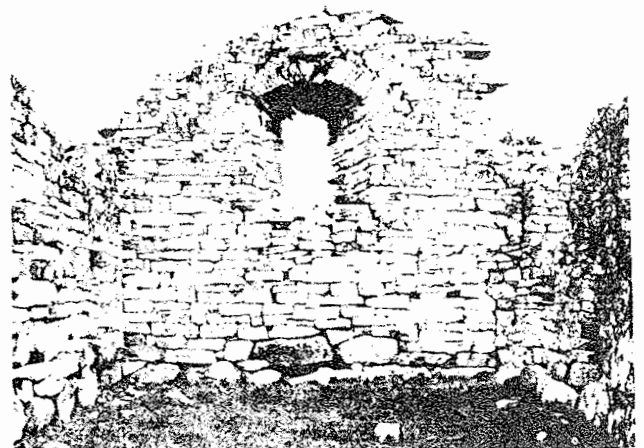
But in Gardar (Igaliko) it was not only history that

talked to us, there was also the present-day: The local Greenlandic farmers had prepared a surprise for us by gathering in their assembly-house to bid today's Catholic Bishop "welcome". The Igalikormiut (People of Igaliko) are known for their unusual love of singing; well, they now bore out this reputation. And the speeches that were made showed a jovial, warm and wholly spontaneous feeling of ecumenism, which opened just as long perspectives for the future, in our present situation, as the ruins of the Cathedral and Episcopal Residence opened toward the past, in that church-history which we share in common. Our visit with the people of Igaliko was one of the high points of the Bishop's visitation.

One important thing was that the weather was not of the best. Only too many people experience a week of wonderful weather up here, with the sea shining in the sun and the icy mountains sparkling, and think they now know Greenland; which they don't! The Bishop learned to know the whole thing a little better, shut in for hours, as he was, by the glacier-ice of Tunugdliarfjord, journeying on horseback through rain and fog over the Norsemen's Vannahverfi, or voyaging in a little open boat out through the choppy waves of the long fjord with the feared föhn-wind blowing out from over the inland ice, or zigzagging for a whole day in and out of the impassible pack-ice near Julianehåb! Here in Greenland it is not tourist-weather all year long, and it is just as well to experience this for oneself.

Yet it was a good thing that the pack-ice let us slip through, after all, to Hvalsøe. No stay in The East Settlement is complete unless one has seen this astonishing church-ruin. Here there took place the last church ceremony recorded among the Norsemen—the marriage of Torstein Olavsson and Sigrid Björnsdatter in 1408. (A couple of years earlier a man was burnt here for practising witchcraft!)

The strong impression of the Norse Middle Ages was somewhat dissipated when one of Grønlandfly's big S-61 Sikorsky helicopters whirled itself up into the air from Julianehåb heliport and carried us northward through rain storms and erratic winds. And at a low altitude the journey



Ruins of Gardar Cathedral, Greenland.

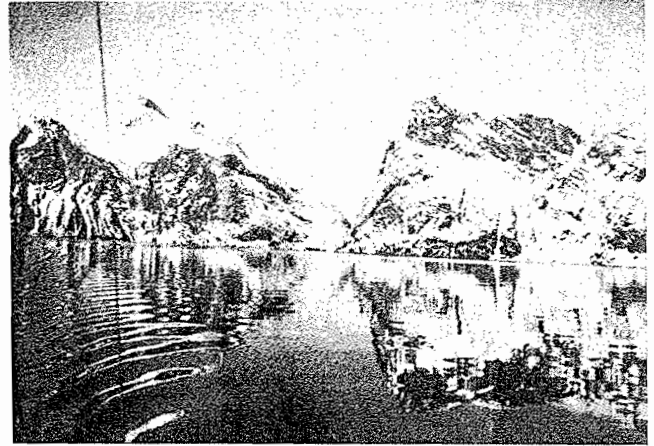
“PLEASE TELL OTHERS ABOUT THIS WORK”

covered in a couple of hours the short 500 kilometers along valleys and fjords, and over the sea-ice, the archipelago and the glaciers to Godthåb.

Besides an infant-baptism and the confirmations which awaited the Bishop in the little Catholic parish at Christ the King Chapel, he had an opportunity to see most of The West Settlement around the harshly beautiful Godthåbsfjord.

But the best and most rewarding part of this episcopal visitation (at least for those of us who live up here) were our many good conversations. For our intellectual and religious isolation in Greenland cannot help but have its effect, and once in a while we need a "salt water injection", to have a window opened to the world outside, to see the whole thing in a new perspective.

To repeat the words of our parish—in the person of one Catholic, who was present by chance—when he said "good-bye" to Bishop Martensen in Juliانهåb: "Now we hope that it won't be another 590 years till we see you again!"



A Greenland fjord.

Developments in Greenland

FR. ALEX KONS, O.M.I. writes us:

"Shortly after returning to Godthåb, I took a lone sail 55 mi. up the fjord on a parish visit. This was my first mid-winter sail and, as usual, there were problems, like shoveling snow off the boat, removing ice from fuel pumps, repairing a bilge pump etc. The delays were costly in time and found me several hours from my destination when the early darkness descended. The snow-decked mountains seemed near in the dark and Jack Frost kept me busy clearing the ice off the wheel-house windows. The temperature dropped to 10 below zero. Navigation was made easier when the Northern Lights suddenly appeared, revealing silhouettes of familiar mountain peaks. In this great loneliness I could understand the Eskimos' awe and respect for this dominating nature, and why the lunar astronauts were sent here to train. Nine hours afloat, and finally a sign of human habitation: the kerosene lamps of Kapisigdlit shimmer in the distance, and within an hour I am happily swapping stories with our Catholics over a cup of coffee.

"I had intended to sail again at Pentecost, but an unheard-of mass of drift-ice (which has come way around from the East Coast) has blocked up our harbor and fjord. Ship traffic is paralyzed and the only things moving are the seals and the helicopters, plus a few polar bears that have come along for the ride from the East Coast. The air is chilled, and it is snowing; nothing to do but wait for a change in wind-direction.

"We do what we can for our diaspora, but here at home in Godthåb our apostolate is taking on a social turn. Fr. Finn is a part-time social worker, and I have signed up for 5 hours a day at the fish cannery (kind of "worker priest"). In addition, I'll be busy sending 300 underprivileged children to a summer camp over a two-month period. Fr. Paul Marx has been running a teen-club all winter."

FR. FINN LYNGE, O.M.I. explains this development: "Abia is a friend of mine. He is 16 years old. Some time ago he was taken by the police (to whom he is an old acquaintance) for having broken into an apartment building,

stolen a mattress, and slept in the corner of the basement with no invitation from the janitor. Brought to the police station, he explained that he didn't want to sleep at home because his father was drunk and beat him. So they let him go for this time.

"This is just one sad story out of many, many more and much worse, that I could tell you about the social problems caused by alcohol, violence and maladjustment to a modern way of life among the out-post Greenlanders who move into the bustling town of Godthåb. To so many of these people—recent seal-hunters and small-scale fishermen—the modern way of life is just thoroughly confusing. The time-clock, precision-labor, car-traffic, and all the unknown faces on the sidewalk, all these and many other things in modern living just make them "come apart at the seams" and make a mess out of their lives.

"It's time that we, the priests of Godthåb, gain a real, practical knowledge of the inside story of this problem. So this year our superior, Fr. Alex Kons has taken a job as part-time worker in the local fish factory, and I have obtained a job as social-worker paid by the municipality. Greenland—and especially Godthåb—is a distinctly class society, and, unless one makes a real effort to break down social barriers, one will never really understand what's behind the many human tragedies that mar Greenland (as they mar so many underdeveloped countries that are trying to make the big leap into the future). We are hoping that this step we have taken will put us in a position, some time in the not-too-distant future, where we can alleviate, in a more or less organized manner, some of the social and human problems that surround us. But the first thing to do is to take a deep breath, and dive into it all . . ."

FR. KONS resumes: "At this moment Fr. Finn is on his way to Rome, Florence and Assisi with 20 Greenlanders on "pilgrimage"; he has initiated a kind of travel bureau to broaden the horizon of the Greenlanders. He took along 5 copies of the first Catholic book ever published in Greenlandic Eskimo, Johannes Jørgensen's "Francis of Assisi".

FR. LYNGE tells about this book: "It appeared in the bookstores of Godthåb around Easter and has since then been making its way slowly around the far-flung coasts of Greenland. Of course, we are waiting very eagerly to see how it is going to sell, as any future publications will depend entirely on the success of this first book. The prospects seem encouraging; indications are, as we had hoped, that this book on St. Francis will meet an unsatisfied demand for religious literature. So far, we have met only favorable reactions from the public. —Let me take this occasion to thank all of you whose support has made this project possible. Here, at least, one can see some palpable results. Let me stress, too, how much it means to us just to stay in contact with you. The moral support of knowing that in spite of all semblance one is not alone, is the most solid, the most human, the most valuable kind of support one can get."

FR. KONS concludes: "In spite of all this movement,

we cannot forget our little parish here in Godthåb. We see the need for expanding our chapel wing in the near future. Ownership laws of Greenland are unique insofar as no one can buy land (rock). The authorities give permission to build on a determined site; we have received permission to extend our chapel, but this can be retracted if we do not build within two years. Our neighbor could then get permission to build a garage and that would end all possibilities of expansion. We are starting a collection campaign so that we can at least build the basement and use the rooms for youth work and possibly a house-keeper (we have been doing our own thing in this regard). It would be cheaper to build all at once but where do you find money like that: \$50,000.00? Building prices are terrible in Denmark and twice as high here. Got any ideas? (If so, why not tell us at Box 51, Godthåb, Greenland!)

Diocese of Oslo, Norway: 1968-1969

Perhaps the most important and far-reaching event of the year has been the establishing of parish councils wherever this has been possible. Rules for these have been hammered out after much consultation on all sides. They are freely elected bodies with the task of helping and advising the Parish Priest on his work, relieving him from shouldering the burden alone.

The existence (for at least the last ten years) of a Lay-Apostolate Council means that organized contact with the laity is now possible throughout the Diocese.

On the other hand we have established a Senate of Priests and another of Sisters, both consisting of freely elected members. These councils have been functioning satisfactorily for several years. As a result, it is now possible to envisage the last stage of diocesan cooperation; namely the formation of a Pastoral Council, so warmly advocated by Vatican II. The task ahead of us, then, is precisely to find a way of uniting all these particular councils into one body, when this is called for, in matters of concern to everybody.

Some time ago the Lay-Apostolate Council conducted a survey by means of questionnaires in order to find out what general and particular needs were felt by the Faithful in our present situation. One need particularly seemed to manifest itself: more information about Vatican II's "aggiornamento". As a result, the Lay-Apostolate Council has taken on the task of sending out small groups of specialists who conduct seminars and conversation-periods with interested Catholics, especially in the provinces.

But things are also being done for the children and young people: The Catechetical Commission for school-children (age group 7-14) working in Bergen, is now well on its way to producing a picture catechism in several volumes. It is based on the Canadian Children's Catechism, but is extensively adapted to Norwegian needs. The plan is to have a volume for each school year, complete with letters to the parents, corresponding to the texts for the children, so that help can be given at home. All this will be contained in a loose-leaf cover, thus allowing for a running correspondence course for those children who live too far away from the parish-center to come to regular instruction. For the

older children, a two-year Confirmation Course is now under production by the Catechetical Commission in Oslo. For the time being, this will be mimeographed, but it is hoped that here also it will later be possible to produce printed texts.

The problem of how to instruct and hold on to our young people is paramount in the almost non-Christian yet highly sophisticated society of modern Scandinavia. In recent years much has been written in "St. Ansgar's Bulletin" about our youth-center, "Mariaholm". Finished now, and opened this spring, it has proved a powerful help in giving a Catholic milieu to our youth. Allow me here and now to extend my thanks to all who in any way have helped to make this big undertaking possible! At the opening, "Mariaholm" could be transformed into a diocesan foundation without a cent of debt, and with some money to help it through its first year. Since then "Mariaholm" has been in constant use and has been found to function superbly well. Deo gratias!

Late in the Fall of 1968 our small Catholic Publishing Company, *St. Olav Forlag*, was re-established on firmer foundations, with a part-time editor and a part-time business executive. This has enabled us to plan a limited production



Veståsen, a Norwegian Catholic day nursery.

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



Research-stipendiary Erik Gunnes, translator and editor of the new Norwegian Catholic New Testament.

of books. An almost spectacular beginning was made with the publication of a new translation of the New Testament (the third Catholic translation in this century) which has received very favorable comment throughout the country. Another large edition of the Gospel and First Epistle of St. John, non-figuratively illustrated by one of Norway's best-known painters, Jacob Weidemann, has created a particular stir of its own. A third book, on our modern, pluralistic society, by a young Norwegian Member of Parliament, Lars Roar Langslet, has also appeared and excited much interest.

The Catholic presence in Norwegian public life is very well ensured, on the whole, by the intense activity in public relations of the Superior of the Dominican Fathers in Scandinavia, Fr. Hallvard Rieber-Mohn, O.P. The books, articles, talks, interviews, and appearances on Radio and TV of this

hard-working, cultured and profound thinker (who possesses a well-known and expressive style of his own) have helped a great deal to bring the Catholic point-of-view into the picture on many important occasions.

It is customary in these reports to make a list of new buildings, as if it were possible to measure the life of the Church itself in this way! Some points, however, may be of possible interest: The rambling old Bishop's House in Oslo has been renovated and modernized. The Dominican Friars are now completing the last stage in the construction of their monastery, making it a fine and up-to-date establishment. Together with the now famous new Franciscan Church and Friary (St. Hallvard's) and the modern church at Stabekk, the face of the Catholic Church in the Oslo area has changed almost beyond recognition this past decade.

Just outside Oslo, at Eikeli, the Sisters of St. Charles Borromeo have built a "Mother-House" for their newly-established Norwegian Vice-province, together with a modern and attractive kindergarden. Next door to it, the Marist Fathers have started to build a Mission Chapel which will be dependent on their parish at Stabekk.

At Lillehammer a new church and rectory have gone up this year, through the indefatigable efforts of Father Gerhard Parthe. At Arendal the old shack called a rectory has finally been pulled down and a new modern rectory has risen on its site. And plans are afoot for new parish halls, both in Stavanger and in Bergen; but about these and other projects there may be more to tell next year.

I wish the Members of St. Ansgar's Scandinavian Catholic League and the other readers of this Bulletin a happy New Year!

In Christo,

✠ JOHN W. GRAN
Bishop of Oslo

Looking Back from a Milestone -- Our 125-Year Jubilee

REV. HALLVARD RIEBER-MOHN, O.P. (*St. Olav*)

125 years is not a very long time in a 2000-year-old Church. If one looks at things closely (as our Bishop did in a preface to the Jubilee Program), these 125 years of Catholic presence in modern Norway have simply been a trial period—for us Norwegian Catholics. How have we stood the trial?

What happened in 1843 was very simply that King Carl Johan Bernadotte had not entirely forgotten that he was a monarch who stemmed from the French Revolution with its ideas about, Liberty, Equality and Fraternity; and so he provided a handful of foreigners in Christiania [Oslo] with a dispensation from the rather draconian Norwegian laws against all "papistical" activity. One could well call it a rather narrow cradle for modern Norwegian Catholicism—there was really no popular demand for it!

If one looks back over the past 125 years, one marks the very slow and modest growth which makes the Catholic Church here unmistakably Norwegian, a growth occurring partly through foreign families being naturalized into being good Norwegians, partly through conversions. Nor has this development been disturbed to any great extent by foreign

refugees and workers drowning out the native element, as has happened in Sweden.

Through a long backward look one also discovers something else: These 125 years have been marked by the fact that both Norwegian society and the Catholic Church have experienced extensive changes during them. Henrik Wergeland [the great Norwegian poet] stood on a friendly footing with the first Catholic pastor in Christiania, Father Montz. But in this, as in so much else, he was an exception—his embrace was uncommonly wide-reaching. For during, let us say, 100 of the 125 years we are celebrating, "Catholicism" was a bad word to most of our fellow-countrymen. Their one-sided and intolerant upbringing and "splendid isolation" from the religious life of Continental Europe saw to that. Passionate fighting and polemics unfortunately characterized most of the period. The editors of our own "*St. Olav*" have to blush over some of its 80 years, for the attacks it had to answer do not excuse its own high degree of un-Christian bad temper and lack of understanding. This is a harsh description, but anyone who reads back can see that it is not too strong!

“YOUR DONATIONS ARE TAX-DEDUCTIBLE”

In this area both societies have changed for the better. A cynic will say: "It was dechristianization which created tolerance for dissenters in Norway at last; it was when the State-Church orthodoxy began to waver among the people, that a man was first allowed to be a Catholic." But it is not quite so simple as that. It is true that religious freedom was on the whole furthered by people who felt cool toward "the one, salutary, Lutheran faith" and toward Christianity in general. But, too, the Norwegian Christians within the 96% dominant State Church have participated in the cultural growth which our society has experienced. Since the last war we have become aware of the larger European and international world. Provincialism is weakening, a world perspective is taking its place. In 1939 the word "Catholic" was naturally associated with the word "dissenter" here in Norway, a small part of that 4% who did not go along with all the rest in religious matters. But in 1968 the word "Catholic" is a spontaneous reminder of a world-wide church, the Catholic "confession", which by itself is larger than all the other forms of Christianity together. That is somewhat of a change of mentality! On this 125th Anniversary, we Norwegian Catholics have no complaints to speak of against the humane society in which we live and with which we feel a

deep and devoted solidarity!

But, you know, the Catholic Church has likewise learned one or two things during this period here in Norway. In the 1920s and 1930s we Catholics put an unreasonable emphasis upon remembering our history—among a people who have a notoriously short historical memory. We were "The Old Church", to use the national-romantic writer and convert Lars Eskeland's expression. And converts like Karl Kjelstrup and Sigrid Undset also had strong ties to the medieval past. In its attitude the Church was "Anti-Reformation", unecumenical and intransigent in its adherence to our dead traditions and in its rejection of the three centuries of Norway's non-Catholic religious destiny.

Here, as in so many areas, the 2nd Vatican Council meant a fundamental change of mentality, which is as yet only in its beginnings, but which is already manifest in the new generation of Norwegian Catholics. These young Catholics live with a new, a different, and a better perspective. On the occasion of this Jubilee we already see the outlines of a Catholic integration into Norwegian life which the tireless and generous pioneers who rebuilt the Church on Norwegian soil could only have dreamed of. It is something to rejoice over. And it is the future.

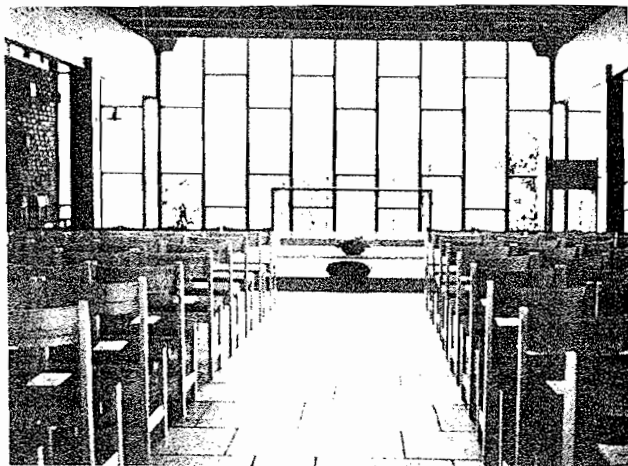
"Mariaholm" Completed!

Norway's "Mariaholm" is now completed, and was dedicated last spring. As our readers will remember, it is a Catholic Youth Center in a scenic rural location on a hillside beside the smiling waters of Lake Øyeren, about an hour's drive southeast of Oslo. It is the Oslo Diocese's answer to the problem of providing for Norway's Catholic Youth. A Catholic school system, even on a modest basis, would be impractical in Norway, so they hope that the summer courses, "camping", and companionship at "Mariaholm" will provide the Catholic atmosphere and milieu needed by their widely scattered and isolated young people—who nevertheless form a third of Norway's small Catholic population, and are its hope for the future.

On a sunny day last June, Bishop John W. Gran, O.C.S.O., very kindly drove your Editor out to his completed center. It looks very fine indeed. The new Chapel (with its steeplelike east gable over the sanctuary) stands in the center, between the Commons-building and the Dormitory-building, and pulls the architectural composition together. They are all built of brick and concrete, in contemporary style, and fit well into the landscape. The use of materials is excellent, and the fixtures are strong and in good taste. There are two playing fields, one below the Commons-building and the other above the Dormitory-building.

I was first shown the Commons-building, laid out in steps, so to speak, down the hillside—the office, reception-room, and "leaders'" quarters; the well-equipped kitchen, and pleasant dining-room; the Commons-room proper (with a working fireplace); and the games-room.

Then we visited the Chapel. Its interior is very plain but beautiful, with the table-type altar facing the congregation. The only "altar piece" or "reredos" is a large picture-window across the entire sanctuary wall, framing a lovely view of the trees and Lake Øyeren and the opposite shore. (Youth loves



The Chapel, Mariaholm

nature, and preferably experiences God *through* nature.)

Finally, we saw the lower floor—the boys' part—of the Dormitory-building (which is constructed in three sections along the hillside). The girls' part is on the upper floor, and there is no connection inside the building between the floors. The accommodations are plain but comfortable (two to a room), and very much like those of an American boarding school.

On our arrival we had had orange-drink and bread and butter in the Common-room with the "Junior Camping" group then in residence (about 40 or 50 girls and boys of all ages, from 7 or 8 up to about 16 or 17). They were a lively but very nice-looking crowd. Later we dropped in on their discussion-meeting—run like a chapter-house gathering, seated along the walls. The Leader opened the discussion

(which happened to be on "Discipline in School"!), and then all could (and many did) express their opinions. Some did so quite expertly, and even used wit and humor to stress their point. But it was all done seriously (i.e. not just for a joke), and they all seemed to enjoy it and put their minds to it. I was much impressed.

And before we left, we had coffee and cake with Mr. Kjell Ruyter, Mrs. Ruyter, and the local Superior of the diocesan St. Francis Sisters (who run the housekeeping). Mr. Ruyter is the resident Superintendent of "Mariaholm", and gives his services free. Bishop Gran has the highest praise for him—says that they couldn't have built the place without him, for he pushed the project along at every step. He is an Inspector

on the State Railways, and so "Mariaholm" (where he and his family live, in the new house loaned them by the diocese) is his spare-time avocation.

The financing of "Mariaholm" is apparently largely complete. There have been some generous American donations, but even more thanks goes to the German Bishops, and to various German Catholic Youth groups, one of which (at Essen) even held bazaars etc. to raise funds for the center. When the State confirms "Mariaholm" as a Foundation (stiftelse), the transfer of the property-ownership will become legally operative—which the diocese has made to a group of dedicated, lay Trustees chosen by Bishop Gran.

THE EDITOR

From "Under Northern Lights -- A Glimpse of Finland"

BISHOP MARK HURLEY (*Melbourne Advocate*)

The apostle of the Faith to Finland and its first martyr was St. Henrik, a Catholic bishop sent from Sweden by the English Pope Adrian IV. Henrik was murdered in the year 1155; his name is preserved in the tiny Catholic Cathedral built a hundred years ago to serve Polish soldiers garrisoned in Helsinki by its Russian rulers.

From 1154 until 1809 Finland was a part of Sweden; then it was annexed by its neighbor to the east Holy Russia. In 1917, as Russia was convulsed with Bolshevik revolution, Finland proclaimed its independence, a position held tenaciously and precariously ever since.

What of the Catholic Church in Finland? The tiny, microscopic flock numbers less than 3,000, served by Bishop Paul Verschuren and 21 priests. The Finnish Catholic Church has not felt the influence of the immigration of Catholic minorities as in Sweden.

Two centers of Catholic action solicit both attention and admiration, for both are aimed, each in its own way, at the direct service of the Finnish people, both are ecumenical, serve mostly non-Catholics, and presuppose a deep faith that a tiny seed sown now will in God's time reap a hundredfold in years to come.

The Dominican House in downtown Helsinki scarcely fits the normal description of a "monastery". Four Dominican priests from the Province of Paris have, with great ingenuity, set up a sparsely furnished liturgical chapel complete with choir stalls for the chanting of the daily office. A library, open each day to the public, and featuring principally French tomes and magazines on theology, philosophy, history and literature, serves the student and scholar alike.

Writing, speaking, lecturing, counseling, praying in common, these priests also teach in the University, as they say "to earn a living." The Lutheran faculty of theology often sends students to this Catholic Center for "pre-reformation theology". (Finland, the Dominicans point out, is possibly the only country in the world where there has been a marked increase in vocations, in this case to the ministry in the Lutheran Church.)

The Ecumenical Center (Myllyjärvi) is to be found in the country some fifteen miles from Helsinki, and is approached through lovely woods over dirt roads. Nestled near a beautiful lake, set in a pleasantly green meadow, the church, with its free-standing bell tower, welcomes the visitor

some moments before actual arrival.

But there is no mistaking Father Robert de Caluwe, the Dutch priest in charge. As informal and casual in manner as in his costume of black jeans and brown sweater, he has the charism of "instant welcome", sincere, warming and genuine. A priest of the Byzantine rite, he wears a full ruddy beard that enhances his sparkling blue eyes. For it all, however, Father Robert presides over a most precise and detailed programme.

While informality is the order of the day, and the stove constantly warms hot coffee (and as well the red soup of Russia, "borsch") and the table seems always set to receive the unexpected visitor (who is expected to help with the dishes), the serious purposes and work are everywhere evident. Books line the walls, as do classified periodicals, sermon notes, lecture notes. More strikingly, icons also line the walls, the work of Father Robert's students, for the Ecumenical Center is also a school of icon painting. Father Robert himself is the principal instructor and artist.

Some 8,000 visitors have come this year: artists to paint the Byzantine forms; retreatants of all faiths; some for a pleasant day in the country; others to attend Mass in the Byzantine rite; the children to ride Father's horse. The spontaneous acceptance of each person by priests and visitors alike and the exquisitely simple but beautiful church call out welcome to the human heart in something old and something new. God is close to those who come seeking!

Finnish Findings

(*St. Anthony's Messenger*)—A memorial tablet honoring the Dominican Fathers, sponsored by a Lutheran parish, has been unveiled in Finland. The tablet marks the site of the 13th-century sermons preached by the Dominican Fathers in Kirkovaha, near Turku. On the invitation of the Lutheran parish in Kirkovaha, Fr. Martii Voutilainen, O.P. officiated at the unveiling of the memorial stone in the presence of Lutheran clergy and members of the parish. Father Voutilainen is the only Finnish-born Catholic priest since the death of Msgr. Gustav Adolf Carling at the age of 84. The Dominicans have a priory in the capital, Helsinki, where they

conduct a study center and have a library of 15,000 volumes.

* * *

(NC)—In Finland, alone of all the Scandinavian lands, the Catholics have now been accepted into the Finnish Ecumenical Council, despite their small numbers (2700). They are represented there by their Bishop, Paul Verschuren, and by the only Finnish priest, Fr. Martii Voutilainen, O.P. Until now the Lutheran Church (to which most Finns belong) had a two-thirds majority on the Council, but the latter has now changed its rules so that no member body can have a majority.

* * *

(*Kat. Forum*)—In Helsinki a group of young people have started a new ecumenical periodical (in Finnish and Swedish) called *Kaikki UUdeksi* (*All Things New*—a quotation from

the Apocalypse "Behold, I make all things new!"). This replaces two former publications, *Nakoala* (Protestant) and *Palava Pensas* (Catholic). The Catholic representative in the new publishing group is Father Theodore Rohner of the Catholic Ecumenical Center at Myllyjärvi who also heads the Finnish priests' Senate. The first number of the new periodical contains greetings from the Catholic Bishop of Helsinki, Most Rev. Paul Verschuren, as well as from the Lutheran Bishop of Finland's capital.

* * *

The foundation-stone of the 5th Catholic church in Finland has now been laid in a central and representative section of her second largest city, Tampere. Heretofore the Catholics in Tampere have had only a chapel for their Sunday Mass—in one room of the parish-priest's small apartment on a back courtyard!

If We Don't Succeed, We Try Again

(from an interview with Finland's FR. N. H. J. VEENKER by KIRSTEN BRINCH)

(*Kat. Forum*)—Father Nicolaus H. J. Veenker, S.C.J., the Pastor of St. Henrik's Cathedral in Helsingfors (Helsinki), is a Hollander who has worked in that city for over twenty years. It is surprising to find a foreigner here speaking fluently in both Swedish and Finnish—that is rare even among the natives!

"As soon as I arrived in Finland," says Father Veenker, "I had to learn both languages. By far the largest number of Catholics live in Helsingfors, and at that time half of them were Swedish-speaking. Nowadays these are only a third; the rest speak Finnish. The Finns are not like the Belgians, for example, where language boundaries are distinct and separate; they are spread out over wide areas. But the Swedish-speaking Catholics live for the most part in Helsingfors and Åbo (Turku).

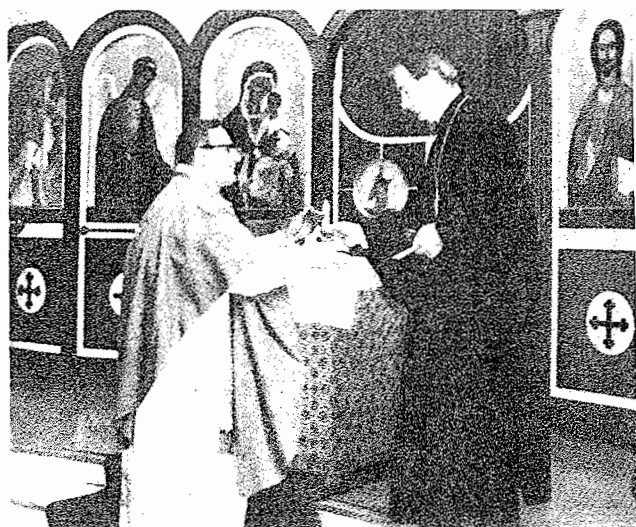
"At first it was mostly Swedish-speaking Finns who became Catholics, perhaps because they were less nationalistic and more international-minded than the others. The Catholic Church seemed less strange to them.

"But now we have ceased using only Swedish. We celebrate Mass in both languages—but it can be difficult to decide how often it shall be in Swedish and how often in Finnish. In our effort to use more Finnish we must not forget our Swedish-speaking parishioners.

"There are 2,200 Catholics here in town. The rest—c. 500—are spread out over the rest of the country. So there can obviously be but small parishes outside Helsingfors—usually made up of foreign immigrants or of people who have been sent on business to these places and have stayed there.

"Nevertheless, a continuous parish life has existed steadily in Åbo. But in Tammerfors (Tampere) there can as yet be little talk of parish life. In Jyväskylä they are now trying to build up a small group. So in this country you can rightly speak of a Diaspora! Many cities have only one or two Catholic families. In Oulu there were twenty families a few years ago, but now there are eight.

"Even along the Russian border one finds Catholic



Father W. Slegers of Jyväskylä says Mass in the Orthodox church at Varkous.

families spread out over an immense area. Two of our priests here at St. Henrik's are en route right now to visit our parishioners along the border. And on Sundays, at least one of us travels around to say Mass.

"It is very difficult for these people. They have no opportunity for any Catholic fellowship. We cannot get to their children to give them instruction as often as we'd like. And what child is proud of being different from his or her comrades?

"But it is also difficult even here in Helsingfors. Our 2000 and more Catholics live in an area as big as Paris, and speak two languages. We have only two churches and a chapel in town. So we must say Mass in rented premises in the suburbs.

"As to youth work we are beginning marriage instruction this winter. Academicum Catholicum used to have good

“WE NEED MORE MEMBERS”

Bishop Taylor Speaks Out



(NC) In this year's Lenten Pastoral, Bishop John E. Taylor, O.M.I., of Stockholm stressed some pastoral problems: "There are congregations with less than 1000, yes, less than 500 members, consisting of 10 to 20 nationalities. The great distance between Catholic communities," he said, "makes it difficult or impossible for many people to take part regularly in Sunday Mass or to maintain an active contact with the Church. Gathering the children for religious instruction means great difficulties for priests, parents and no less for the children themselves.

"There is a great variety in the groups of Catholics here, who have to be integrated socially and religiously. We have the right to point out the fact that our Church has performed a relatively great task, with many pains and sacrifices, to promote a real integration into Swedish society of those Catholics who have come from abroad, and especially of their children—a task, I am sorry to say, seldom appreciated by the public."

And in an open letter published by KIT (Catholic Information Service) he has criticized a Swedish government report for failing to recommend changes in what he called a discriminatory government policy against Catholics and Orthodox. Early in 1968 a governmental committee reported on alternatives to the Lutheran State Church system. Bishop Taylor said that this report paid almost no attention to the Catholic Church (despite the doubling of its membership in Sweden in the last ten years), that only per-

retreats and lectures, but if they were in Swedish, Finnish-speaking youth didn't come, and if we switched to Finnish, the Swedish-speaking ones stayed away! Young people have begun to get together once in a while at the little ecumenical center (Myllyjärvi) a half hour's bus-ride from Helsingfors, but this happens more or less by chance.

"We have tried various things off and on, and have failed many times. But up here we must be realists, and say that when one thing doesn't succeed, we must try something new!"

functory and cursory investigations into the condition of the Catholics had been made by the committee and that their report showed no awareness of the "immense pastoral problems that immigration has caused for the Catholic and Orthodox Churches." He urged that these Churches be allowed to present their views more completely to the parliamentary commission named to act on the Report.

The Bishop said that the Religious Freedom Law of 1951, which largely stemmed from the Free (Protestant) Churches, "meant, in fact, a real limitation of the religious freedom of Catholic parishes, even though it gave Catholics as individuals more freedom." For (whereas previously all religious affiliations had been noted) by the Law's new system of civil registration, "a person's religious confession is only noted as membership or non-membership in the State Church; Catholic and Orthodox clergy now have to do a detective job to find their parishioners."

Bishop Taylor also criticized discrimination in the field of religious instruction: It is a matter of justice for the parents that public grants be given to Catholic schools in proportion to the savings provided to the State by their activity.

"It is also urgent that opportunity be given Catholic children in the state schools to receive religious instruction from Catholic priests. In almost all countries, even some communist ones, where schools do not give religious instruction, a specified time is allowed for it to be given by the Churches. In Sweden this concept is applied only to instruction by the (Lutheran) State Church."

And finally he remarked that "it also seems absurd that contributions to the Catholic Church are not tax-deductible, whereas the Church-tax paid by State Church members is deductible from their other taxes!"

R. P. T.

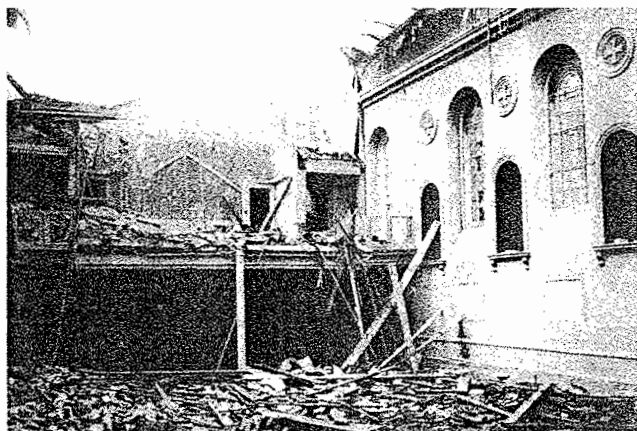
Cradle of Swedish Catholicism

Now a Parking Lot

As our readers will remember, St. Eugenia's Church, the cradle of Sweden's Post-Reformation Catholicism, was expropriated and torn down over a year ago by the City of Stockholm. The reason given was 1) the City's development-plan for north-Stockholm and 2) the fact that an American company was going to build a hotel on the site. However, when I visited the historic old spot this summer, I found no work-in-progress. The area where St. Eugenia's once stood is now a city *parking lot*, furnished with parking meters and the rest! And later inquiry seems to indicate that the City has apparently decided against an agreement with the American company, at least for the time being!

In other words, although Sweden's most populous Catholic parish was deprived of its home and the parishioners were forced to evacuate it over a year ago, *no commensurate use has as yet even begun to be made of the site!* Why then were they hurried out so soon?

In the fine temporary church (Drottninggatan 71) which the City has redecorated and rented to the parish for the time



"The abomination of desolation in the Holy Place":
Wrecking St. Eugenia's.

being, I met Fr. Peter Hornung, S.J., the Pastor. He told me there is no progress in getting permission to build a new St. Eugenia's. Each time he asks at the Ministry, he is told that the matter is under consideration and will be decided later—or words to that effect. As our readers will remember, this has been going on for some years!

This indefinite way of handling the matter (on the part of the Ministry) costs the parish quite a penny. For, if they knew that it would be a year or more before they could start building, they could put the money already donated for this project into long-term investments, and thus keep pace with the Swedish inflation. But as it is, they dare not invest it in anything longer than three months at a time!

THE EDITOR

Catholic Education Aided in Sweden

RUNE P. THURINGER (*NC News Service*)

Direct state aid for the Catholic Church in Sweden has simply not existed. But now the Church does enjoy a form of state assistance, which, though small and indirect, is at least helpful to its educational activities. This situation has been brought about by two current movements in our Church here—the lay apostolate and ecumenism.

The Catholic Church in Sweden is a poor church. Its economic problems are a far cry from being alleviated let alone solved. It cannot expect any state money for such things as church construction or elementary school activity. Neither can it look forward to tax exemptions. But in one field, namely, that of so-called adult education, a channel has been opened for receiving some state funds. Three types of such enterprises are eligible for state funds—those for groups 14 years or older, study circles, and educational courses.

Because of this, the education of Catholic Priests and Sisters can be so organized as to qualify for state assistance. An example of this was a two-day course for about 60 Sisters held here last October. Such programs have been offered before, but this year, for the first time, the state paid all expenses, including travel costs. The expenses of a recent

course for theological students and younger priests on The Situation of the Church in Sweden Today was also financed by public grants, as will future courses of this kind.

The lay apostolate and ecumenism played important parts in all this. The Swedish delegates to the 3rd World Congress of the Lay Apostolate in Rome in 1967 met in January '68 and decided to establish a Catholic Commission for Adult Education, representing the more important organizations in the Stockholm Diocese. Bishop John E. Taylor, O.M.I., agreed to be the commission's "Inspector". (Of the commission's twelve members, one is a Priest and two are Sisters.)

On July 1, 1968, the commission joined the State Church Association for Adult Education as a member organization, and thus became eligible for state aid in this field. This was the result of negotiations initiated by the Association, which has achieved 100% cooperation among the Churches in this field. It also represents at least a partial response to Bishop Taylor's suggestion: "Have Catholic and Lutheran Christians in our country already started to cooperate, to a sufficient degree, in all the areas in which there are no theological obstacles—that is, in the fields of publishing, social work or education, or in practical parish work etc.?"

The Legion of Mary Comes to Sweden

(*Maria Legionis*)—Tomas Stoltis, aged 13, secretary of the praesidium Queen of the North, writes: "On 21st January 1967, Queen of the North had its first praesidium meeting. We were the first Junior praesidium in Sweden, a mixed group. Our Parish Priest was in Ireland last year and brought us a Legion Vexillum. We paid for this out of our secret bag. In September we sent 7 Pounds to the Concilium. Some of our members traveled 170 Kilometers and started two new junior Praesidia. In October we sent another 7 Pounds to the Concilium and we got back a letter from Brother Duff who said we were to work hard to spread the Legion in Sweden. In January 1968 we traveled with some of the members of Mother of Mercy praesidium, Halmstad, to Jönköping, about 190 kilometers, to start Mother of the World praesidium; this is also a junior one. We started our praesidium with 14 members. Now we have 25 who come every week and love to say the Rosary. We would like to send greetings to all the members in the Ursuline Convent, Thurles, Tipperary, who have given us much help in sending many Rosary beads they have collected to give to the Catholics here. We have been able to get many people to say the Rosary with these beads."

In January a general reunion of over 100 active legionaries was held at Oskarström, the Stockholm members travelling over 500 kilometers to it. The universal feeling of joy was felt to be a hope for the future. One person remarked that seeing so many young legionaries made her hopeful for the Church after her 40 years in Sweden. In his talk Fr. Sandler said that Our Lady has now openly returned to Sweden because of the faith of the legionaries; they had been given the call to see to it that Our Lady is given her rightful place as Queen and Mother. There are now 16 praesidia in Sweden.

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

The Bishopric of Stockholm, Sweden, 1968

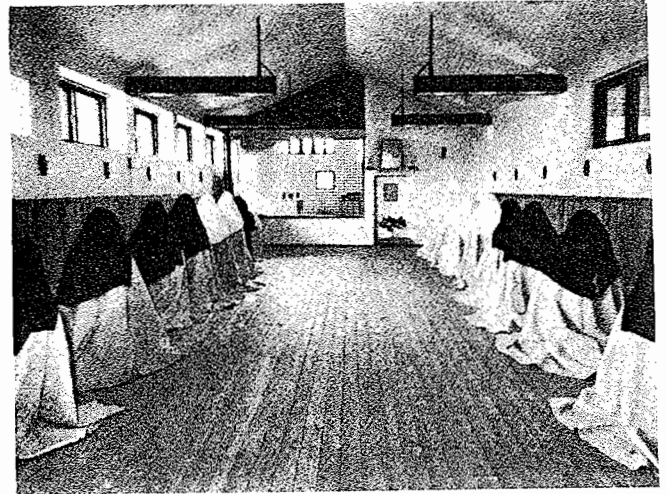
(Condensed from "St. Ansgar's Jahrbuch")

The Vatican Council has set its mark on us. The liturgical form of our religious services continues to develop in accordance with the most recent directives. And that is not so simple, in a diocese as heterogeneous as ours. How are we to reach agreement, when up to 20 nationalities are involved? The churchgoer himself should be consulted about his preferences, and the Pastor should not decide and dictate everything from above. And as to language, with 80% of our Catholics being immigrants, Swedish is not the mother tongue of most of them. But, despite everything, progress continues in this line.

Last fall (Sept. 7, '68) a Swede, Fr. Lars Cavallin, and a Spaniard, Fr. Antonio Algar, were ordained priests for Sweden in our Cathedral. A day of rejoicing for the diocese, and for our Bishop in particular! Fr. Algar was made curate at Gothenburg; he is the diocese's second priest for our Spanish Catholics (the other, Fr. Raphael Sarachago, is a curate at Malmö). And Father Cavallin returned to Rome to finish his theological studies. May our new priests find success and joy in their work for us here!

Theological studies! We older priests should keep up with our studies in this field, but that is not so easy for our priests here, so heavily burdened with pastoral duties as they are! It is with great thankfulness, then, that we mention the kind invitation of the German diocese of Osnabrück to the priests of Scandinavia to attend pastoral Study Weeks—in the summers of 1968 and 1969—free.

For in the summer, the Swede is not home, he is out in the country, soaking up enough sunlight to last him through the long winter months. But his place is taken (in the parish



Chapel of the Carmelite Nuns at Glumslöv, Sweden.

church) by the many tourists, who visit Scandinavia in ever-increasing throngs.

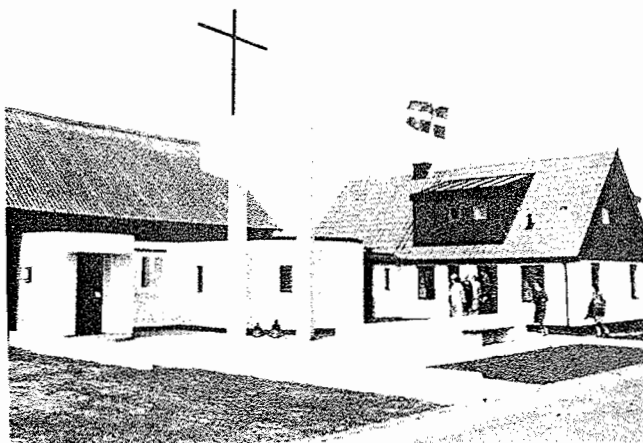
In summer (1968), too, came a happy event—the dedication of a home for our Discalced Carmelite Fathers (who came to south-Sweden in 1967). An old farmhouse at Tågarp near Norraby (in Skåne) has been practically rebuilt, and is now a little monastery.

Not far from them (at Glumslöv), the contemplative Discalced Carmelite Nuns have continued to grow in numbers since their new Convent was dedicated in 1963. Among the 16 professed nuns are 7 Swedish girls (together with one Dane and one Norwegian), and there are several more in the novitiate—showing that the contemplative life is filling a felt want in Sweden (as well as filling a government requirement that a "good number" of the nuns be Swedish!).

Finally, I am happy to report that (with the help of our foreign friends, esp. in Germany) our parish in Västerås was able to start the first stage of its much-needed building program—a nursing home with 13 beds (which supports the parish), Sisters' residence, parish hall, and classrooms for religious instruction. This should be finished in 1969. We do not know when the second stage can begin—the church and rectory—but we hope to see it start soon. [For, up to now, the parish chapel and all its other institutions, personnel and activities have had to find room in one medium-sized house—for a parish of 3000 immigrant Catholics of many different national origins!]

And now a grateful greeting to all our friends from our 50,000 Catholics, 95 Priests and 205 Sisters!

REV. PAUL SCHMIDT, S.J., (co-vicar general)



The Carmelite Fathers' farmhouse-monastery at Norraby, Sweden.

"YOUR DONATIONS ARE TAX-DEDUCTIBLE"

Denmark's Bishop Hans L. Martensen, S.J., on Ecumenism

(*Katolsk Ugeblad*)

Pope John did not say to other Christians, "You are heretics who have gone astray." He said, "I am Joseph, your brother." He thought that four hundred years of mutual condemnation had been enough, and that today the world has more need for a little kindness and charity between Christians. In his introductory talk to his Council he said, "The world has more need for far-reaching mercy than for rigid condemnations", and his spirit came to characterize the Council. May this spirit also win the victory in days to come!

For how much easier it is to judge, to criticize, to swing the whip over our fellowmen and fellow-Christians, than to bear other people's weaknesses with patience! But only 'he who is merciful towards others will himself find mercy'. How easy it is to break down what others try to build up, but how hard it is to make a little positive contribution oneself! We Christians are in a precarious situation in the modern world. Shall we use our last strength to put each other's eyes out and then call each other blind heretics? Pope John thought not, but there are some who do not share his faith and his patience!

Heresy means a dishonest refusal to recognize the truth. The Catholic Church no longer accuses the other Christian Churches of such a thing. There must be a reality in the fact that we now call each other "brothers".

Catholicism has always held that individual Christians could be saved, even though they stood outside the visible Catholic Church. But the Council goes a long step further. It uses the word "Churches" not only of the Orthodox but also of those ecclesial bodies which arose in the 16th Century at the Reformation (# 19). And it is no longer only said that the individual Christian can be saved *in* the other Churches, but that these Churches have themselves an importance in the "mystery of salvation", and that the Holy Spirit has used them as "instruments of salvation" (# 3). Now it should be clear that a society which God's Spirit uses as an instrument of salvation cannot be merely dismissed as "a heresy that has gone astray"!

In these other Churches people are justified by faith through baptism, and they become one body with Christ

(# 3). The Council even says that the Catholic Church can profit from and learn from the other Churches (# 4). All this means that these have something positive to give.

The Council has a fine text about "augmenting mutual brotherhood" (# 7). But to grow in brotherhood means recognizing more and more that we *are* brothers!

Ecumenical activity leads to greater justice and truth, peace and cooperation, brotherhood and unity. When all hindrances to full ecclesial fellowship will have thus been gradually overcome, all Christians will then be able to meet with each other to celebrate the same Communion and will attain to the unity of the one undivided Church that Christ has from the beginning given his Church (and which we believe exists unshakably in the Catholic Church) and that we hope will grow ever stronger till the end of the world.

In the nature of things the work of preparing and receiving those individuals who wish to join our full Catholic fellowship is different from ecumenical activity. Nevertheless there is no contradiction between the two, for both proceed under God's wonderful providence (#4). Thus the word "conversions" applies to single *individuals* who wish to join Catholicism. On the other hand the task of ecumenism consists in "gradually getting rid of all hindrances to full Church fellowship"—here it is a society which is considered in relation to other societies.

The aim of ecumenism is that we shall some day come so far along that road that Catholics and the Christians of other groups will be able to "meet with each other to celebrate the same Communion". At that moment when all differences in faith etc. have been overcome sufficiently for us to go to Communion together, the Churches will fully and completely recognize each other. From the Catholic point of view the aim of the ecumenical movement will then have been attained. In addition at that point conversions will become superfluous, for those who partake of the same Communion no longer have any need of conversion to another Church: For they who partake together of Communion are one undivided Church and one body with Christ.

Danish Diocesan Synod Closes with General Session

REV. P. GREGOIRE, O.P.*

In the autumn of 1965, Denmark's Catholic Diocese began preparations for a Diocesan Synod, the first in Scandinavia. The purpose was not only to arrive at certain concrete decisions, but also—and more especially—to give a widely representative cross-section of the Diocese of Copenhagen an opportunity to reflect together on the present situation of the Catholic Church in Denmark and on how to update it in the spirit of Vatican II.

It was decided to make the Synod truly representative of all Danish Catholics; it would comprise 200 members—65

priests, 25 sisters, and 110 from the laity—and three quarters of each category would be elected by universal suffrage, within the respective groups, while the remaining quarter, in each category, would then be appointed by the Bishop.

From 1967 through July 1969 the Synod operated through monthly regional meetings (in the six Regions into which the Diocese was divided) and through eight Committees corresponding to the subjects to be treated. In this way, extensive reports were prepared, requiring much hard and serious work, and with constant, reciprocal consultation between the Regions and the Committees.

In the present state of Canon Law, this Synod could only be consultative, but our Bishop, Msgr. Hans L. Martensen,

* Father Gregoire was the Synod's organizer and first Secretary-General, and a member of its Executive Committee. He has very kindly written this report for us at the request of Bishop Martensen.

S.J., declared from the beginning that he wished to give it force by acknowledging its decisions and putting them into effect. He only asked that the Synod take up the question of the structure of the Diocese and, as a result, lay down precise rules for Parish Councils and for a Diocesan Pastoral Council.

So the Synod's first task was to choose its subject-matter. They ended up with the following eight headings: The Purpose of the Church in Denmark; That Church's Structure; Liturgy and Private Prayer; The General Area of the Apostolate; Specialized Apostolates; Marriage and the Family; The Church and the World; Social Service (Diaconia).

After two years of regional work, the Synod held its General Assembly this August 18-22, 1969, at Nyborg, Fyn, with 12 Protestant Observers participating. These four days were a period of work carried out in an atmosphere of joy and fellowship, which, although it did not prevent differences of opinion, ensured a real and constructive dialogue between all sides. Each day began with a very beautiful Eucharistic Concelebration, with Communion under Both Species—and this was certainly an effective help toward setting the general tone of the Assembly.

Of course, in the short time available, not all the prepared Texts could be discussed exhaustively. Many things had to be postponed until later; but these will be precisely the responsibility of the Pastoral Council, as well as of the Committees set up to deal with these matters again and apply them in practice: Just like Vatican Council II, this Synod has only been a way-station, not the terminus.

But the principal Resolutions which were actually voted on, passed, and presented to the Bishop were the following:

As to the structure of the Diocese, the basic units are to be the eucharistic communities [the groups of the Faithful who gather together for Mass in churches or chapels or mass-stations] rather than juridical "parishes". Each such community shall have its own elected Council and shall share co-responsibility with the clergy not only in administrative but also in pastoral matters. Several of these communities shall constitute a Deanery, which will be the unit of pastoral work confided to a team of priests, and which shall also have its own elected Council. On the Diocesan level a Pastoral Council of 45 members (10 priests, 6 sisters, 29 laity) is to be elected by direct and universal suffrage; and it, too, is to have administrative and pastoral co-responsibility.

As to the Liturgy, the Synod asked that Danish Catholics be allowed to have the Host placed on the hand at Communion; that sisters and the laity be allowed Communion under Both Species much oftener than at present; and that—for receiving the Precious Blood—they be allowed to use small individual chalices, as is the tradition in the Danish Lutheran Church.

As to the apostolate, the Synod expressed the desire for a very wide ecumenical collaboration (in prayer and in the use of the same texts for prayers used jointly by participating Churches; in the preparation for mixed marriages; in works of charity; in youth work; in the biblical movement; in theological research etc.). A very fine Report on youth movements was approved unanimously.

The problem of priests leaving the ministry was the subject of a serious discussion, which resulted in the Synod voting for the official founding of a Council for Priest-Aid. And, at the same time, a large majority asked that the ordination of married men be allowed, and that the present, required connection between the priesthood and celibacy be abolished.

As regards mixed marriages (which are by far the most common in Denmark) the Synod called for the suppression of the impediment "Of Mixed Religion" and of the declarations on the religious education of the children now required before such marriages. And the Synod asked that it be made legally possible, in special cases, to become married before a non-Catholic clergyman (or even, by exception, at city hall). Finally the Synod wished that mixed marriages be prepared for in collaboration between the clergymen of both spouses.

The Synod expressed the desire that, without infringing on the general principle of the indissolubility of marriage, a pastoral possibility be opened up, in certain cases, of allowing the sacraments to be given to divorced people who have remarried.

As to family-planning etc., the Synod recognized that Catholics are divided, generally speaking, into two groups; the Synod requires that the sincere opinions of both be respected, it refuses to judge between them, and it wishes that all pastoral aid of which they stand in need be given to both groups—to the one just as much as to the other.

A large majority of the Synod voted to approve an excellent resolution (drawn up in 1966 by a congress of Scandinavian Catholic journalists) on the liberty and ethics of the Press.

Finally, a Report was unanimously approved on the Church's works of charity. Thus, most importantly, the decision was made to have a Coordinating Committee set up, whose chief task will be to judge in what order of urgency the charitable institutions of the Diocese shall have precedence over one another. This task is all the more necessary because the dwindling of vocations to the sisterhoods will soon necessitate a complete revision of our obligations in this field.

Such, then, was Denmark's Diocesan Synod and its range of activities. For two years 200 people have been learning how to work together, and to do so more and more independently of the categories to which they belong—priests, sisters and laity all on a footing of equality. This is perhaps the most important result of the Synod, and particularly of these four days of the General Session during which the Regions were fused together, mutual confidence grew between everyone, and a strong esprit-de-corps established itself amidst us all, despite differences of opinion.

In the same way, the heed which our Bishop has paid to all the Synod's proposals, and the confidence he has shown in this assembly which he convoked, has won for him, on the part of all of us, great respect—which he would not have obtained by a unilateral exercise of his authority: The proof is the long and spontaneous ovation which the Synod gave him at the close of its final session.

A Pilgrimage to Vadstena

VIGGO F. E. RAMBUSCH

For a Catholic, a trip to Sweden without making a pilgrimage to Vadstena would be like the heavens at night without stars.

My wife and I made our plans early in the year to spend some time in Denmark with our relatives, and then we arranged to take the car and go via a marvelous, large car-and-passenger ferry across the Baltic to Sweden. It was a beautiful day and the five-hour trip passed all too fast. Upon debarking, we were a little confused as to just which way to take off, and this bewilderment must have been noticed by a blue-eyed Texaco Tourist Guide. She drove up next to us and in perfect English asked if she could be of assistance. We gave her the name of our hotel and were about to give her the address when she said, "Follow me". We went up and across parkways and avenues, and twelve minutes later she bid us "Farewell" at our hotel.

Gothenburg is Sweden's second largest city, having a marvelous harbor immediately accessible to boats, not only from Denmark and Norway but likewise from England, the Continent and lands across the Atlantic. Here also is a large, impressive Catholic Church—of Christ the King.

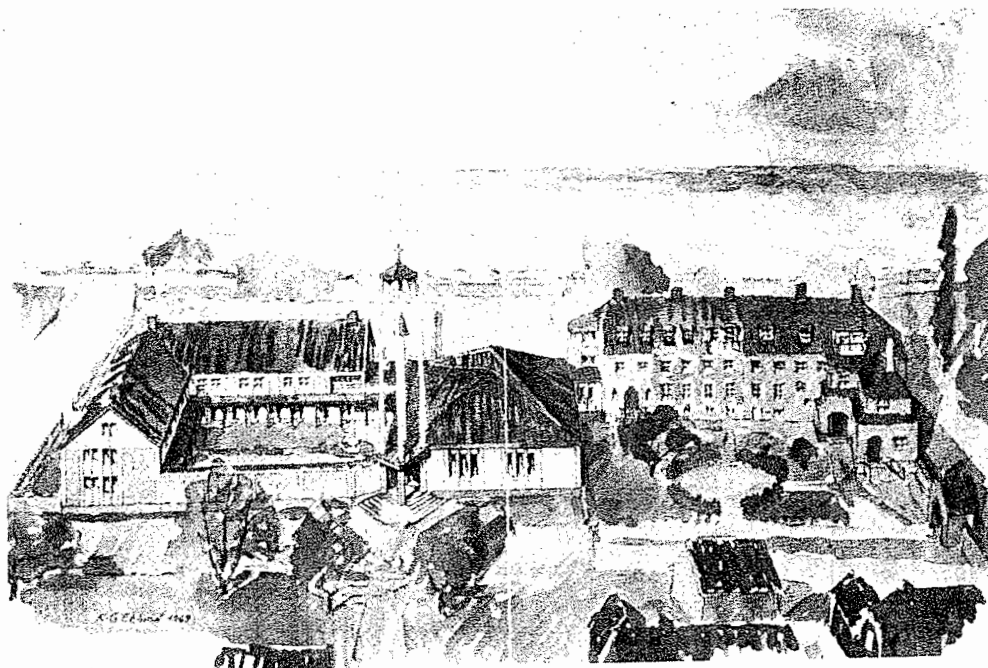
Next morning after an early breakfast, we drove on to Jönköping at the southern end of the large Lake Vätter. This took about three hours which were pleasurably spent in passing many small lakes and wooded areas. The countryside was hilly, so we frequently had fine views. It was a most enjoyable trip.

After luncheon at one of the many fine Esso Motels, we headed north along the eastern shore of the lake for

two hours, and then arrived at Vadstena. This is a really old town, having been in existence since the 14th Century.

We were confused for some time due to the fact that the large monastery church and the adjacent monastery and convent of medieval times are now a National Historic Building and Museum, and have, within one of the old buildings, accommodations for guests. And this was *not* the place we intended to stay! We soon learned that the present-day Sisters of St. Birgitta were across the park which faces on the lake. Here they have a small cloistered convent and chapel, and beautifully laid out gardens, and a guest-house where they can put up and board approximately 25 guests. We were greeted at the door by Sister Patricia, with whom we had corresponded and arranged for our few days' stay. Sister is from Australia, and naturally, in addition to Swedish and German, speaks a charming English. We were shown to our room on the second floor. This faced the park and the lake. The vistas of the lake by morning or at sunset were always pleasant, seen through the graceful foliage of the beech trees.

The next day we visited what is called the Blue Church, for the interior stones have a soft, bluish tint. The interior of this, the original, medieval monastery "chapel", is of cathedral proportions and was built in strict accordance with instructions and dimensions given St. Birgitta during one of her periods of ecstasy. It is truly magnificent. The side aisles pleasantly complement the vaulting of the nave, which extends forward again and again toward the sanctuary. One pauses frequently and tries to envision the many dedicated



The Brigettine Nuns' proposed convent and church.

“PLEASE TELL OTHERS ABOUT THIS WORK”

An Inspiration from Norway

(*St. Olav*)—On April 10, 1969, Karl Kristian Hildrum died at the age of 40 in Levanger's hospital. He had lain for 12 years on a sick-bed, prostrated by infantile paralysis. He was completely paralyzed and could only move his head—was dependent on the help of others. One would naturally think that such a man would live cut off from all publicity and be a "patient" with nothing to give others in return. But this was not the case with K. K. Hildrum. He developed an enormous artistic ability as a painter. His works are known all over Norway, and abroad!

We Catholics in Norway owe him especial thanks for his decoration (in 1966) of our pilgrimage chapel at Stikklestad, where Norway's Patron, St. Olav, died. And there are a series of his pictures (1967) in the parish house at Levanger. It is no exaggeration to say that they have no equal in Norway.—And all these pictures were painted with his mouth!

Once each month Holy Mass was celebrated by his bedside. It was most uplifting and inspiring to experience how attentive and active he was in taking part in the holy act. K. K. Hildrum lived his life both in the shadow and in the light of the mystery of the Cross. (The Cross over his sick-bed was one of his finest works.)

His sufferings and work are a living proof that "the Word of the Cross is, for them who are called, Jesus Christ the power of God and the wisdom of God" (1 Cor.)!

REV. A. KULBACH, SS. CC.

and prayerful events which took place here. But St. Birgitta never saw the finished interior. It was her daughter, St. Katherine, who was the first Abbess of the Community at Vadstena. Here the Monks and the Nuns were both subject to an Abbess, in accordance with the rules of the Order, again as given St. Birgitta during her ecstasy. We saw the gallery from which the nuns took part in the Mass, and the community room where they gathered each month to discuss their private problems of conscience, discipline and hope. And behind the Altar we saw the Shrine (still preserved by Lutheran piety) where the relics of St. Birgitta and St. Katherine are still kept in honor.

The contrast between the huge, impressive, original church and the small, beautiful chapel and choir which the Sisters now have, clearly tells the story. But the Sisters are now planning to build a new Convent and Chapel, making all the present buildings available for the guest-house. If all goes well, they hope to finish this program in 1973, the 600th Anniversary of St. Birgitta's death. These Sisters belong to the original, strictly cloistered Order of St. Birgitta. (Other houses—in Sweden and elsewhere—belong to a more contemporary adaptation started by Swedish-American Mother Elizabeth Hesselblad; while still other Sisters, esp. in Spanish-speaking countries, form still another Brigittine group.)

We gathered, the second evening, for a service, and heard but could not see the Sisters singing their Office. It was so simple and so direct, I am sure that Our Lord even

"That Day"

An Allegory from Sweden

(*Kat. Kyrkotidning*)

One morning the frost will loosen its hold, the icy blast will be softened by the sunshine. Then we shall begin to see that our road led up—not down. We'll marvel over how high we have come during this dreadful night, and understand that the latter was necessary. And when we look at each other in the morning sunshine we discover that we had forgotten what we looked like. Our torches had been too weak; we needed them to light The Way, and they had lighted only a very small patch. And in the cold of the night we had had no desire to stop and look at one another. We had more than enough to do to keep to the road.

But now that the morning has come, we can get warm. Then the severe words melt which had congealed to ice within us. And we see that *everybody* is here—Italians and Swedes, Cardinals and Journalists, Conservatives and Progressives—all God's People. We are thankful, for we see that we have found The Way together.

Then we are ashamed of our unworthy disputes, of un-called-for harsh words, of mutual recriminations. We thought that the others would lead us astray, and so we wanted to punish them. And we are a little abashed that we had called out so loudly that 'We saw The Way'. For you see the others did too—but from the other side.

But strongest of all on That Day is the joy! Joy that we are on the Summit and can see the Sun. Happiness that we know each other again and can be together. The Sun's light is reflected in our faces. We laugh together, we have forgiven each other and been forgiven. The Sun rises over us and over our road—on That Day. . . .

KAY ENGELHART

looks forward to His Sisters' daily prayers of praise and petition.

The following day we joined most of the guests at Mass, which was celebrated in the manner of today, with the priest facing the People of God. It was all most intimate.

The last morning we arose very early and took our last look out over the lake. And where, the evening before, couples had walked hand in hand, now the Sisters had the entire park and lakeshore to themselves, and strolled past one by one, with their Beads, and with their thoughts of God.

After an early breakfast, we packed our car and, with pleasant memories accumulated for future reflection, we took off for Visby, the City of Ruins and Roses.

During each visit to the Sisters' Chapel I had had two intentions—one for all the members of our St. Ansgar's League—departed and living—and the other—that soon, very soon, in this age of ecumenism and getting together, *all* the Daughters of St. Birgitta would offer their lives and prayers *together* to their Mother and their God.

Scandinavian Vernacular Church Music

A talk with FR. THORALF NORHEIM, O.P.



Father Norheim

While in Oslo this summer I visited (at the Dominican Priory) the well-known Norwegian concert-pianist, genial Fr. Thoralf Norheim, O.P., who has given many concerts in the U.S. in aid of their new priory-building. After inspecting the building operations—which are still in process—we sat in the recreation room and I asked Father Norheim about vernacular church music in the Catholic churches in Scandinavia.

Father said that they use Latin, with Gregorian chant, for the musical part of most of their Sunday High Masses in Norway.

But he has himself written a Norwegian High Mass (for congregational singing) in very simple unison, based on the Gregorian chant and on Norwegian folk music—and very short—i.e. suitable for the new liturgy. He played me a record of it, while I followed it on the Score. I liked it very much—it was dignified, musical, and *Norwegian*, and flowed naturally along and with spiritual depth—but was simple enough so that any congregation could sing it. It reminded me a bit of Gregorian and a bit of the Scandinavian Lutheran hymn music.

Father told me that Leif Kayser, organist of St. Ansgar's Cathedral in Copenhagen, has also written a Norwegian Mass—very fine but very contemporary, with modern dissonances etc., and quite complicated to sing—but possible for city choirs.

To Father Norheim's best knowledge and belief, these two are the only Scandinavian-language Masses so far written. [Editor: But I have heard that in Denmark they are singing Gregorian Chant in Danish.] Father Norheim is a member of the Musical Commission of the Oslo Diocese, together with five or six other organists, and he has tried to get the others to write vernacular Masses also, but so far without success.

However, they are performing a great deal of the Divine Office in the vernacular in Norway. For example, the Dominicans have Vespers daily in Norwegian in their Oslo

Norwegian Dominicans Need Help

Since 1921 the Dominican Fathers have been at work again in Norway, after an absence of 400 years. In that year they bought an old wooden house in Oslo, and some years later (with the help of local and foreign contributions) they built St. Dominic's Church. This has not only provided the setting for a rich development of liturgical life, but has also—through the lectures given by *The Catholic Forum* (Katolsk Forum)—served as a place where people of all faiths and viewpoints can meet each other in connection with the lecturers' discussions of contemporary developments in religion, philosophy, literature, art and the theater.

Here in Oslo, as throughout the world, the Dominicans have interested themselves in these fields, and have confronted them with the Christian revelation and the life of the world-wide Church. This duty, to cast the light of the Gospel and of Christian thought over whatever arises in the mind of man—in each milieu, in each generation—is something essential to the Dominican vocation.

Gradually, several Norwegians have chosen this way of life—which once built St. Olav's Monastery in Medieval Oslo. Today there are seven Norwegian Dominicans, who, together with their French-born confreres, are developing an ancient tradition further and will thus meet the changing needs of today and tomorrow.

But the old setting has become too small and impractical—it must be added to and modernized. So in 1958 the Oslo Dominicans started a new monastery-building—to be an open meeting place for cooperation and contacts, studies and fellowship, based on shared values. It will contain a lecture-room for 70 people, a lending library, and a center for informal meetings and discussions—as well as, of course, the Fathers' living quarters.

Norway's well-known concert-pianist, Fr. Thoralf Norheim, O.P., has frequently toured the U.S. to raise funds for this purpose. But now the time to finish the work has come. We have already raised $\frac{1}{3}$ of the needed sum. The remaining \$30,000 (which will assure the Dominicans an adequate center for their work in the years to come) we hope to raise by appealing to all our friends, both in Norway and abroad. Are you one of them?

THE OSLO DOMINICANS

church; and the Dominican Nuns (whose chapel is attended by layfolk) have at least some of their Office-services in Norwegian.

In this connection, he told me that there is a movement in the Norwegian State (Lutheran) Church to use the Tidebønn (the Hours of the Divine Office)—and to sing them in Norwegian to Gregorian Chant. And Father told me that a convention of State Church bishops and liturgists and musicians was in progress at that very moment at Utstein Kloster near Stavanger, to reform the Norwegian Lutheran liturgy.

Father Norheim closed the discussion with the remark that it is a difficult thing to develop adequate and worthy vernacular music for the liturgy. It is a task which takes time, expertise, good taste and hard work—and the interest and continued efforts of many first-rate composers and musicians.

JOHN T. DWIGHT

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	39,720
Population	4,665,471	438,000	580,000	2,600,000	7,843,008	4,600,000	196,000
Catholics	25,700*	350	530	7,300	52,365***	2,693	1,000
Protestants	circa 98%	437,610	579,000	2,521,000	7,749,723	3,915,000	195,000
Orthodox	?	440	.....	200	28,000	70,508	.....
Jews	?	.....	300	700	13,000	2,867	.....
Bishops, Vicars Apost. or Apost. Admin.	1	1	1	1	1	2	1
All Priests	125	7	7	51	99	20	10
Native Priests	37	.....	1	15	9	1	2
Seculars	34	.....	.....	23	31	3	2
Religious	102	7	7	28	68	17	8
Brothers	12	.....	.....	2	7	6	.....
Religious Order of Men	12	1	1	4	11	2	.....
All Sisters	over 600	32	56	378	220	39	65
Native Sisters	146	.....	.....	37	24	5	1
Religious Orders of Women	15	2	3	8	14	3	3
Parishes	53	5	5	17	23	5	4
Churches and Chapels	57	8	5	46	57	12	7
Kindergartens	12	1	2	7	2	5	3
Grammar Schools	27	.....	1	3	2	1	1
Grammar School Pupils	5,001	.....	25	432	286	228	260
Secondary Schools	11	.....	.....	.....	.....	1	.....
Secondary School Students	1,313	.....	.....	.....	.....	185	.....
College-level Schools	1	.....	.....	.....	.....	1	.....
College-level Students	200	.....	.....	.....	.....	49	.....
Hospitals & Nursing Homes	14	3	5	13	7	.....	3
Orphanages & Homes for Children	7	.....	.....	1	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 July 29	St. Olav July 29	St. Olav July 29	St. Bridget (Oct. 7 in Sweden)	St. Henry 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.

Change of Apostolic Delegates

Archbishop Bruno B. Heim, who was appointed eight years ago by his friend, Pope John XXIII, to be the Apostolic Delegate to the Scandinavian countries, and who later became Pro-Nuncio to Finland also, has now been transferred to Cairo, Egypt, as Delegate to the United Arab Republic.

His place in Scandinavia is to be taken by Archbishop Josef Zabkar, who was Delegate to UNESCO. Archbishop Zabkar was born in Salzburg, Austria, and was recently consecrated in Rome.

The Catholic Church in Scandinavia owes a great debt of gratitude to Archbishop Heim, who studied its problems and actively raised money for its new churches etc., not once but many times, through writing countless letters and through personal "mission-preaching" in Austria, Germany and his native Switzerland. And he could always be relied on to lend his welcome presence to a ceremony or a lecture or a celebration, from one end of the five countries to the other. His generous hospitality will be remembered by many, and many have been the friends won by his kind and outgoing personality. Finally, while in the North lands, this accomplished linguist added still another language (Danish) to his repertoire. Scandinavia, both Catholic and non-Catholic, regrets the loss of this popular representative of the Holy See. We of St. Ansgar's League wish him success in his new post.

THE EDITOR.

New Norwegian Law: Religious Groups

(*News of Norway*)—Shortly before taking the annual summer recess, both divisions of the Storting (parliament) passed a law concerning religious societies. One of the main points in the law is that religious groups or churches now have the right to claim regular financial support from the Norwegian State and also to claim such support from municipalities for the purpose of giving religious education to children who belong to the group in question and who are exempted from (Lutheran) religious courses given in the public schools.

The new law also confirms the principle of freedom of worship and prevents people from being committed to religious groups by legal ties. Persons over 15 years of age can resign from or join a religious society or church. A promise (vow) by an individual under 20 years of age to belong to a religious order or monastery for the rest of his life is illegal under the law. It is also illegal to accept such a promise. Children who are 12 years of age or older shall be entitled to express their own feelings on the subject before their parents have them join or resign from a religious group.

Registered religious groups other than the Norwegian (Lutheran) State Church shall be required to submit an annual report to the county administrator, describing the group's activities during the year. A clergyman in such a group has the same responsibility as a civil servant as regards duties imposed on him by law.

“PRAY FOR SCANDINAVIA”

A Visit with North Norway's Bishop Wember

From the Diary of HAROLD W. RAMBUSCH

My wife and I arrived in Tromsø on our cruise ship "Stella Polaris" at about 9:00 A.M. and after breakfast we started to see the town. Our last port of call had been Alta, where we had not gone ashore. It was a beautiful sight, with houses spread thinly over a long shore line. I mention this sight of Alta for a reason, which will become evident later in this account.

My brother had given me the name and address of Bishop Johannes Wember. So Olava and I set out to find Storgaten 94. It was in the center of the city, which had not so long ago been destroyed by fire. The cathedral did not seem to have been affected. It was a small church, maybe seating 100 or so. No liturgical changes had been made, other than to erect a wooden altar in front of the main altar. It was not particularly beautiful, but it was very pleasant.

The temporary rectory lay in a former school building on a small courtyard to the right of the church. We walked up and rang the bell. The door was opened by a big, heavy-set priest in black vest and shirt sleeves. It turned out to be the Bishop. He had been sitting at his big desk, which was not ten feet from the front door. We were invited into the room, which was his office. He made excuses for his dress and offered me a cigar and, after asking if Olava objected to smoking, he started his cigar and I my pipe. Of course he knew the name and I explained that I was not the Rambusch who is President of St. Ansgar's League.

He explained that formalities, such as "Your Excellency", separated the Bishop from his people. Formality was still necessary at church ceremonies, but in general he wanted to be a shepherd of souls and this could best be had with familiarity rather than with formality. He did not like the expression "lay people", because it tended to create a barrier between priest and people, but he had not found a better term, unless it be the "people of God".

Then he told a story about Cardinal Fumasoni-Biondi, who had been his friend years ago. Bishop Wember had evidently visited Rome a long time ago and seen the Cardinal, who asked if he did not have a ring. Bishop Wember answered "yes, in my pocket". "You should always wear it" said the Cardinal. Many years later, Bishop Wember called again at that office on business and the secretary asked if he had visited Cardinal Fumasoni-Biondi, who lived above, retired and totally blind. Bishop Wember said that he had not wanted to intrude upon the Cardinal, to which the secretary said he would have felt quite hurt if the Bishop did not pay a call. So up he went, was greeted and shook hands with the Cardinal, whose first words were "and you still have the ring in your pocket".

The Bishop told another story, about John XXIII. He had had a very personal visit with the Pope and told about his 83 year old mother. The Pope had rosaries on his desk, but went to a special cabinet to find a special rosary for the Bishop's mother. He was to give it to his mother with a blessing which would be both his and the Pope's. His mother said she would use her own regularly, but wanted to die

with the Pope's rosary. Later, on her death bed, the Bishop waited four days and finally his mother asked for the Pope's rosary and said "You did not want to give it to me for fear you would frighten me". Back in Tromsø almost a year later, a big package came from the Vatican and the Bishop thought—now more instructions. He opened it and found a big picture of the Pope with the Pope's hand-written greeting saying "You were given the name of John. I had to take it. At my mass today, the feast of St. John, I thought of you and of our mutual Patron Saint and send you my blessing."

The Lutheran Bishop of Tromsø and Bishop Wember are working closely together (but there are some very pietistic people in the Lutheran Bishop's group, of whom he says he has to be very careful).

The regular Rectory and Meeting Rooms had suffered extensively in the recent fire, but were evidently well insured and I understand got a liberal settlement. The Bishop now wants to rebuild and make some alterations, but the building has been "Fredet"; that would be like our declaring a building a Public or Historic Monument. (We have such a condition in the old French section of New Orleans.) The Bishop's first objection is that he feels new modern windows are needed and the commission says "no". I understand he will have more freedom on the interior of the house.

The Reformation in Norway was political and the people were told that there was no change except that all would be in Norwegian instead of Latin. Then Catholic worship was outlawed. After some time the Catholics were allowed to return. The Vatican sent up a commission which decided on Alta, where they bought some property, and since that time there has been a chapel in Alta. (I did not gather that any priest was currently stationed there.) At the time of acquiring the property in Alta, it was arranged to station a church authority there. I think it was a Vicar Apostolic. His jurisdiction covered all the northlands from the Russian border to and including Greenland, northern Canada, Alaska—and the north of Scotland. It so happened that he was a convert from Russian Orthodoxy.

Bishop Wember told a little about himself. He was a German and in early youth thought he wanted to be a priest. He served several years in the Army and came back to study law. Then he redecided to become a priest and went to the Seminary. After ordination his Bishop told him to go to the University and finish his law studies. At that time he felt this was detaining him from his chosen vocation—to be a shepherd of souls—but he has since realized it was of particular help to him in Norway. In addition to his law degree, he has a degree in Canon Law.

He came to Norway through Holland. While in Germany he was advised that the Hitler government had a warrant out for his arrest and he must get out at once. After being in Norway for some years—where he preached after only five months of studying Norwegian—Rome advised him he was to be Bishop (of North Norway). Although he protested, it

was in vain and he was consecrated. When the Germans took Norway, the Wehrmacht (army) came first. He got on well with them. The commanding officer was a daily communicant. Then the S.S. came, and things became difficult. He was ordered to appear before the military court. Knowing the official German mind and its respect for authority, he says he put on his full episcopal robes for this appearance.

The Dominican Sisters, North Norway

Last year was pretty hard going for us Sisters at St. Sunnivahjemmet, as there were only three of us. Nevertheless we survived, and another sister is to join us this autumn.

The maternity ward of the Bodø hospital burned down, you remember, and last year we gave shelter to the ward in our "Barnevennen" building. But the new ward was finished last October, so that the ground floor of "Barnevennen" was once more available for our Youth Center. It is not so easy now to find capable people to help with this work, here in Bodø.

Father Rusche has gone ahead with some fine plans for the new church in Mo-i-Rana, and building is due to begin. Father Smiskol is resident priest there now, but unfortunately the Catholic population does not grow, and there are not so many Catholics there at the moment.

The Dominican Sisters in Norway, that is the sisters at Katerinahjemmet in Oslo and the English sisters in Bodø, have opened a combined experimental house in Trondheim. The idea is for three sisters to live in community, in a small house, in a row of houses, and go out to work among the people. Sr. Patricia Mary, from the English congregation, and Sr. Else-Marie from Katerinahjemmet are there already. They would be grateful for your prayers, especially while they are "finding their feet".

The Barnehage (Day Nursery) is still flourishing in Bodø under Sr. Priska's care, though she has some difficulty in finding "Barnehagelærerinnen" to help her.

Sr. Carmel had to go to England last summer for medical treatment, and we are glad to say that she is much better. While in England, however, much to our dismay, she was made Prioress of a convent there, so we don't know when she will be back!

We have just celebrated on a large scale (for us!) the Wedding of one of our parishioners, Randi Løkke, and a French boy, Jean Charles Bourgoit. They met in Paris where Randi was working, and nearly all the French family traveled up here for the Wedding.

Our most memorable visit this year was a group of ten Catholic boys from Ohio, with their Leader, Father Hurley. We thoroughly enjoyed having them, and they enjoyed their stay. I believe the "fish stories" grew, in the traditional style, when they got home! Now we await our last visitor of the season, Fr. Arthur Kreinheder of the (Lutheran) Congregation of the Servants of Christ, Michigan. Sr. Magdalen, Sr. Priska and Sr. Ruth send their greetings once more to all their good friends in The States.

SR. M. RUTH, O.P.

—He remained Bishop in Tromsø.

We were invited to have a cup of coffee with him, and he brewed it himself in what was presently both dining room and part kitchen.

On our leaving, he earnestly requested me to bring his greetings and blessings to St. Ansgar's Scandinavian Catholic League.

St. Hans' Eve at St. Hans' Church

Denmark together with the rest of Scandinavia sets great store by Midsummer Eve (St. Hans' Eve) which is one of the biggest holidays of the year. It approximately marks the longest day of the year and highest position of the sun (which will be conspicuous by its almost complete absence during the winter months). So ancient pagan Scandinavia held solemn sacrifices at this Summer Solstice—to make sure the sun would come back the following year and not go away altogether! Today bonfires—which continue and imitate the light of the sun—are a prominent feature of its celebration in Denmark.

This year I was invited to something unusual—indeed a "first"—a Christian celebration of Midsummer Eve at St. John's (St. Hans') Church—Johanneskirken—in the Copenhagen suburb of Søborg. Our readers will remember that our friend Father Poul d'Auchamp (who spent his seminary years in the U.S.) recently completed the construction of this Catholic church by means of 1) the proceeds of yearly tours which he leads to Italy and the Near East, 2) gifts, and 3) the volunteer labor of his parishioners and of German youth groups. I am happy to report that Father's church is now all paid for, and he is now donating the proceeds of his tours to a nearby parish building fund (at Hillerød)!

The evening's festivities opened with the blessing of fourteen small wooden crosses (for Stations of the Cross) which Father had bought in Palestine, and has had lettered by a Danish artist. These were hung up in place, one by one, along the back wall of the church, as we made the Way of the Cross. Prayers followed in honor of St. John the Baptist, patron of the parish, and then the Mass of St. John was celebrated.

Afterwards, refreshments were served at two long tables set up on the gravel parking lot in back. And then stories were read for the children and adults. About 40 people were present, of whom 8 were lively but well-behaved children of various ages. A local Lutheran pastor—a friend of Father Poul's—was also present.

It was now dark enough for the climax—the lighting of the bonfire—a huge and well-constructed affair which blazed up beautifully in a sand-box on the side lawn for about an hour, to the great delight of the children. It was accompanied by speeches and songs.—And the evening ended with dancing in the parish hall.

I was struck by the spirit of friendship and esprit-de-corps shown—which had in reality, built this church in the first place. But it is inspired and kept alive by Father Poul's own modest, outgoing and engaging personality.

JOHN DWIGHT

Making the Round of Middle Norway

JOHN T. DWIGHT

Last summer I paid a visit to the Vicariate Apostolic of Middle Norway, which covers the Provinces of Nord- and Sør-Trøndelag and Møre-og-Romsdal. Bishop Johannes Rüth with his eight priests serves about 450 Catholics in five parishes. He lives in TRONDHEIM, whose medieval Archbishop (in contrast) held jurisdiction over Norway, Iceland, Greenland, the Færoe, Shetland and Orkney Islands, North Scotland, the Hebrides and the Isle of Man in the Irish Channel!

I had been in Trondheim several times before. This beautiful place, with its picturesque old wooden houses embraced by the loops of the River Nid, was once Norway's capital, is now her third largest city, and contains her sole Institute of Technology, as well as the medieval Gothic Cathedral (to my mind the most beautiful in Scandinavia) built to house the relics of St. Olav Haraldsson, Norway's Patron. Nowadays this is the seat of a Lutheran Bishop, and serves as Norway's Coronation Church.

Less than a quarter of a mile away (in Prinsensgate) is the little "Cathedral" of the Catholic Vicar Apostolic—St. Olav's—its pews seat 100! In the adjacent rectory I now had a chat with Father Olav Muller, the fine Norwegian convert who is Bishop Rüth's right-hand-man.

His first news item was the welcome arrival of two Dominicans in Trondheim from their Oslo Priory, Fr. A. Raulin, O.P. (Director of Religious of the Oslo Diocese) and Fr. B. Delplanque, O.P. (a social economist). They have taken an apartment in a Trondheim suburb, and Fr. Delplanque (after working in a factory for a year) is lecturing at the Sosialscole to help support the new foundation. Their main work, however, is taking care of the Vicariate's outside contacts, so to speak, giving lectures etc.

They (and Father Muller) have also started regular ecumenical services and conversations, not just during the Unity Octave but throughout the year. The participants have met together and prayed in the Lady Chapel of the medieval Cathedral and also in the little Catholic Cathedral. The number taking part is small, so far, but very interested.

(As noted elsewhere in this Bulletin, Dominican Nuns have also come to work in Trondheim.)

Father's other news was that Bishop Rüth (who was away at the moment) wants to build a new church and rectory in Trondheim. The present "cathedral" is disintegrating, moisture is coming through the walls, and the cost of yearly repairs is mounting. The church is also too crowded at Sunday Mass, because the majority of the Vicariate's Catholics live in or about Trondheim—perhaps some 250 or 300 of them. (Of course, there is the chapel at St. Elizabeth Hospital, but Mass is said there only at a very early hour, to fit the Sisters' schedule.) As to the rectory, it has no cellar and is heated only by individual room-stoves, so it does not cope adequately with the northern winters.

On a previous stay in Trondheim Father Muller had very kindly driven me out to visit Stiklestad (where St. Olav died in battle in 1030 A.D., and where the Catholics have a small pilgrimage-chapel) and to LEVANGER—the Vicariate's

only parish-station in the province of Nord-Trøndelag. Its beautiful, very contemporary new church (designed by the architect Scheldrup) holds 100, but I was told at the time that there were few Catholics in Nord-Trøndelag (perhaps 25). The adjoining nursing home (with 21 beds), which helps support the parish, is very well equipped, and is run by four Sisters of the Secular Institute of St. Boniface. (The two I met had fine, outgoing personalities, with a good sense of humor.)—Unfortunately, however, I now learned from Father Muller that this parish is not prospering as much as had been hoped—the two Catholic families in Levanger have moved away.

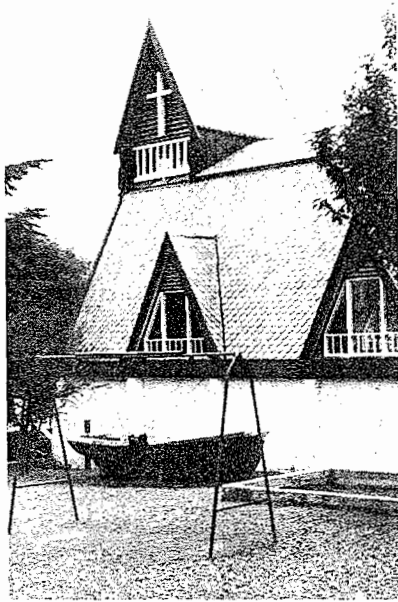
On this present trip of mine, I now took a bus (and several ferries) west to KRISTIANSUND in Møre-og-Romsdal—riding beside smiling fjords, along rushing streams and past prosperous-looking dairy farms. Kristiansund nests on three rocky, hilly, almost treeless islands (linked by bridges) which ring the busy fishing-boat harbor on which her economy depends.

On the main island, not far from the beautiful, exciting and very contemporary Lutheran church, stands the small but lovely new Catholic Church (St. Eystein's, on Flintegate), which replaces a building lost in the War, and holds 100. To its left stands a Convalescent Home and to the right a Barnehage (Day Nursery), with the Rectory in back.

At the gates of the Barnehage I met the new pastor, Father Edmund Stewart, O.S.B., of Buckfast Abbey in England, whom I had last met several years ago in Sweden. A wiry, vigorous and youthful man, he was "in mufti" and carrying camping equipment, since he was on his way to a vacation "in the parish". This is quite large, although it holds only 50 Catholics, some in the city, some on the mainland. Father says that they are a good group, and fortunately many of them are Norwegians. But he receives friendship and cooperation from the non-Catholics in Kristiansund, too. He says these are fine people—more "open" than those in Molde or Ålesund, for the Sects are not as strong here. He makes good contacts through his avocation—ceramics—in which he holds classes open to the public.

I now went over to the Convalescent Home and found Sister Ranilda, the Superior of the parish's St. Charles Borromeo Sisters—a tall, pleasant, rather young Sister whom I had met three years before when she was stationed in Ålesund. While we drank coffee, she told me that there are a half dozen of their Sisters here, all Dutch. There are a dozen beds in the convalescent home.

She now took me over to Stella Maris Barnehage, the Day Nursery, with a brand-new wing. Its play-yard had cute and artistic metal gates to the street, and contained fascinating playthings, including a real boat and a pole stacked with old auto tires! In one classroom were the "instruments" for an orchestra—all were for percussion! And the children's lockers were identified by pictures of different animals—for these are very small children (about 40 of them, mostly non-Catholics) taken care of while their parents are out at work.



Catholic church and day nursery play yard, Kristiansund.

The Sisters' institutions help support the parish as well as the Sisters.

En route south-west again, by bus and ferry, I stopped off in MOLDE, Møre-og-Romsdal's second coastal, fishing city. It lies along the southern slope of a hill with a stunning panorama (in good weather) of a long line of snow-clad mountains across the Romsdalsfjord. The City of Roses is entirely new, for a plaque on a wooden chapel in the fine outdoor-museum up the hill commemorates the presence in Molde (during their escape to England in World War II) of King Haakon and Crown-Prince Olav "on the night of terror when the city was bombed and burned down . . . Pray that we may be willing to sacrifice all, even life itself, to preserve freedom."

The new little, wooden, octagonal Catholic church (St. Sunniva's on Parkveien) is a perfect gem of architecture, and its stained glass windows, sanctuary furniture (with altar facing the people) etc. are most artistic and well-executed.

I rang the rectory doorbell next door and talked for a few minutes with the young German pastor, Father Patrick Schlosser—dark-haired, thin and pleasant. He said there are about 50 parishioners, and these are of many nationalities—including Poles, Hungarians, Czechs, Germans and Dutch—but I gathered that the percentage of church-goers is not large. The Sisters of St. Charles Borromeo in this parish have apparently given up their own institutions, but work out in a hospital and a day nursery to support themselves and the parish.

To get to this Province's third fishing-city ÅLESUND (which I had visited in 1966), one takes a ferry south to Vestnes and then a bus to the west (or the city can be reached by air, or by the coastal express-steamer). I have very pleasant recollections of Ålesund. It is built on two hilly islands separated by only a narrow canal-like passage, and its winding streets and two harbors are very picturesque.

Fully two miles from the center of town—and in a sub-

urban section with villas and gardens—stands the new Catholic church of Our Lady and, behind it, the convalescent home run by the Sisters of St. Charles Borromeo. The church is contemporary in architecture but in very good taste, and has beautiful fittings—altar, tabernacle, pulpit, and even the holy water fonts (small, ornamental, metal buckets!). The pews hold 100.

The parish's pastor and founder, Father Hallauer, told me at that time that there were about 60 Catholics in the far-flung parish, of whom 25 come to church. The others live too far away. Among the parishioners are some Norwegians who had married Catholic wives in Scotland, while on military duty there during the War. There are also Austrians, French and Spanish—and one American. The church's out-of-the-way location was due to the difficulty of finding space for the convalescent home, but Father felt sure the city would build out to their area. (He is a friendly, unassuming man of about 60, with a good sense of humor, who has been in Norway almost 30 years now.)

On this year's trip, however, I continued on the ferry beyond Vestnes to Vikebukta; and, after a scenic bus ride west along the Romsdalsfjord, I ended my tour of Middle Norway among the mountain grandeurs around Åndalsnes—Romsdalshorn, Trolltindene, Trollstigen, Kongen and Bispen etc. And then the train carried me up the Romsdal valley and so out of Middle Norway, back to Oslo and the world outside.

Christmas on A Norwegian Freighter

BROTHER D'YVON, *Secular Fraternity of Charles de Foucault*
(condensed from "Jesu Caritas")

It is always surprising to see to what degree the sailor is distrusted as an undesirable in most countries. There is still a long way to go before he is understood, accepted and integrated into social life, wherever he goes.

We have just celebrated Christmas on board. On the Eve, at 6 P.M., we sailors all gathered (dressed in our "Sunday best") to sing, to hear the Gospel (read by one of us) and to receive a present (collected by the Norwegian Seamen's Mission from various families, who add a word of Christmas Greeting). And then the meal. Each would like to have a happy evening—but is usually disappointed, for it is not a family celebration as on shore. And Christmas is a religious feast, too, and the seaman, whether Lutheran or Catholic (there are several Spaniards and other Catholics aboard), unconsciously waits for something—perhaps even the celebration of the Liturgy. But he is deprived of this, too, and it is hard for him to greet Emmanuel (God With Us) with real joy. He usually gets so little help to live his faith, but remains alone with his problems, without the aid of a Christian community.

Last year, with Brother Jean-Baptiste, I made the first serious experiment (18 months) of living our Community Life on board a ship. The important thing is to be really integrated into the sailors' group on board, while safeguarding the requirements of our Religious Life, and yet without forming a clique within that group. It took us quite a few months at sea to find the happy medium. The preju-

dices of ordinary Lutherans in the Scandinavian countries against the Catholic Church and especially against priests and religious are still strong, so we had to be discreet.

I am now on a ship where none of us has private quarters (e.g. where one could say Mass). Since I started to say Mass daily anyway, I have had unexpected visitors twice, but up to now no one has asked what I was doing! Two or three of

the Spaniards come to Sunday Mass. But tonight, Christmas Eve, I have had the grace and joy to celebrate Midnight Mass (around 11 P.M.) with six Spaniards present!

[Editor: The Little Brothers have their home base at Bergen, and have undertaken this apostolate to the Catholics in the Norwegian merchant fleet under the aegis of the Bishop of Oslo.]

Danish News

Ecumenism

(*Kat. Ugeblad*)—The small church so kindly provided (at a purely symbolic rent of a couple of Kroner a year) for the Catholics of the little city of Grenaa on Jutland by the few remaining members of the local Catholic Apostolic Church has now been renovated for Catholic worship through the generosity of the Apostolic Delegate, Archbishop Bruno B. Heim. A cubical altar, an enameled altar-cross and an enameled tabernacle have been created for the church by the German artist Eginio Weinert.

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(*Kat. Ugeblad*)—At an international meeting of Boy Scout leaders last year at Hillerød, Mass was celebrated, for the first time in Denmark, in a non-Catholic church—that of the local Lutheran Free Congregation. Archbishop E. Cunial from Rome (spiritual leader of the Catholic Scouts) celebrated the Mass with 50 priests.

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(*Kat. Ugeblad*)—Last year's Ecumenical Youth Camp at Øm on Jutland drew 60 young people, representing the Catholic Church, the National (Lutheran) Church, the Mission League and the Baptist Church. The subject was "Charity, 1968".

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(*Kat. Forum*)—In the chapel of St. Joseph's Hospital in Copenhagen, a short service is held each Thursday for the hospital's many non-Catholic patients, on the initiative of the Superior, Sister Genevieve. The services are conducted by the clergy of Holy Cross (Lutheran) Church which stands



An experimental class at Rygaard's "French School".

just across the street. The services can be followed, also, over the hospital's public address system.

* * *

(*Kat. Forum*)—At an ecumenical service held on May 20 in Copenhagen's German-speaking Lutheran parish, St. Peter's (built c. 1450), Rev. Dr. Meister, S.J. read the 2nd Vatican Council's Decree on Ecumenism. Pastor Niels Hasselmann read excerpts from the World Council's New Delhi Declaration on Church Unity, and German Pastor Martin Niemöller (the intrepid adversary of the Nazis in Hitler Germany) preached on Christianity as our experience of God in Christ which leads us to give Him our love in return. Among the 400 present were the German Ambassador and Lutheran Bishop Westergaard Madsen of Copenhagen.

Personalities

(*Kat. Ugeblad*)—Danish FATHER LARS MESSERSCHMIDT, formerly pastor of St. William's parish in Hillerød, has been appointed to serve for three years as a second Vicar General of the Catholic Diocese of Copenhagen (Msgr. Flandrup continuing to serve as the other).

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(*Kat. Ugeblad, Kat. Kyrkotidning*)—As of late last year, Denmark has a new native priest, a convert, Father Carly Majholms of Kolding on Jutland, who was ordained by Bishop Martensen in Danish and with the new ritual (which groups all the ordination ceremonies together in one place, just before the Offertory, instead of scattering them through the Mass). And this year, Denmark received another, a married Catholic priest, a former Lutheran missionary in South America and Africa, Pastor Kristen Qvistgaard, who became a Catholic some years ago and has now been ordained in Rome for the Catholic Church in Denmark by Cardinal Cicognani.

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(*Kat. Forum*)—The death of MR. POUL HJORTH this January reminds us that laymen have played their part in the Church in Scandinavia even before the Council. For under Bishop Suhr, Mr. Hjorth, a convert from Lutheranism, directed the finances of the Vicariate-Apostolic of Denmark and its successor, the Diocese of Copenhagen, in a most efficient and conscientious way, until illness curtailed his activities. One example is connected with Bishop Suhr's American trip in the late 1940's: Mr. Hjorth took some of the money they had collected, turned it into goods scarce (at that post-war period) in Denmark, brought these home, and sold them at a widely advertised bazaar in the center of Copenhagen—and thus made \$20,000 for the Catholic Church in Denmark!



*30 years a bishop—
Bishop Theodore
Suhr, O.S.B., (now
retired) who made
the Catholic Church
in Denmark truly
Danish!*

Miscellaneous

Last year Msgr. Silvio Porisensi raised the question of how the Catholic Church should help the many lonely South-European immigrants who have settled in Denmark in recent years. Danish restaurants do not take kindly to these immigrants who sit for hours over one cup of coffee! Now, however, Copenhagen's Catholic Cathedral parish of St. Ansgar has opened the library room at Bredgade 67 as a recreation hall—"Circolo Ricreativo"—for them, on a non-confessional basis.

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(*Kat. Forum*)—At the American Oblate Fathers' Chapel of Christ the King in Godthåb (Greenland's only Catholic place of worship aside from American military stations), a

twelve-year-old girl has been serving Sunday Mass every week since 1968. She is Mia Rasmussen from Thorshavn on the Færoe Islands. The Færoe Islands and Greenland are under the Danish Crown and so are in the Catholic Diocese of Copenhagen. Both countries have very few Catholics—there is only one parish in each. Mia is the first and the youngest (but the most expert) of the Greenland parish's three female Mass-servers!

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(*Kat. Ugeblad*)—From a book ("Atlas of Danish Monasteries") recently written by Museum-inspector H. N. Garner, we learn that medieval Denmark had 140 monasteries, more than all the other Scandinavian countries combined. We learn also that at the Reformation the Danish monasteries were not all suddenly closed and confiscated and their inhabitants driven out, as had previously been thought. Instead, the monks or nuns were left in possession, but no further candidates for the monastery or convent could be accepted. And so, after the last of the existing monks or nuns had died, the house reverted to the Crown by the acknowledged legal principle that "what belongs to nobody belongs to the King".

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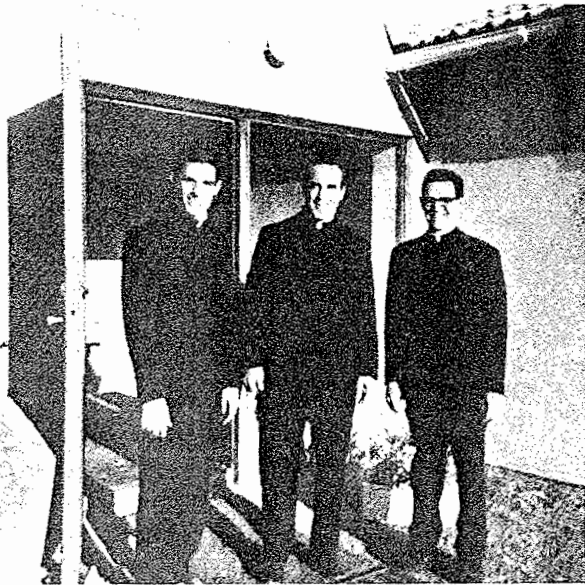
(*Klockorna Kalla*)—A hundred or so young people from various church bodies in Denmark have formed a group called Young Christians. They have gone into action against the pornographic bookstores in various parts of the country by plastering their windows with protest-stickers reading "Away with the pornography-pest—love is pure". One of the young participants has been arrested by the police. If he is convicted, the whole 100 will turn themselves in and share his punishment!



Candid Camera-shot at St. Knud's School, Copenhagen.

“PRAY FOR SCANDINAVIA”

Progress Among Our American Oblates in Scandinavia



Oblate Fathers Robert Olson (l.), Kaspar Deis and Donald Dietz (r.) outside Our Lady's Chapel, Täby, Sweden.

1) A new addition at Herlev, Denmark:

From Herlev's S-Ban (Suburban RR) Station, I walked slowly in the heat up to the Oblates' parish center of Vår Frue (Our Lady). Here the Pastor, Fr. Urban Figge, O.M.I. met me—as nice, and unassuming and hospitable as ever—and showed me with quiet pride the new addition recently built in yellow brick onto the rear of their parish-chapel. It is a parish hall, with a room for the Catholic Youth and another for the Boy Scouts underneath.

It is really fine, though very simple, with the sure, Danish sense of how to use materials. In the teen-age Boy Scouts' room the boys are decorating it themselves, with real enthusiasm, hard work and imaginative good taste. For example they are making a room-divider of vertical, split logs (with the bark on); and they built and finished the very fine table-and-bench combination which fits behind this.

Now the priests and parishioners at Vår Frue's hope—if the money can be found—to fix up their Chapel with more permanent and worthy furnishings, and thus make it into a Church.

Father Figge is pleased at the cooperation in their parish—for example they have one service a week which both Danes and English-speaking people attend, and these sing the hymns alternately, one verse in Danish, the next in English! The number of Danes attending the Chapel remains about the same, but there is a large increase in the English-speaking attendance since word has gotten around Copenhagen that there is an English Mass there each Sunday.

A large hospital has been built in Herlev—which will add to the Fathers' work, since Catholic priests act as

Registrars for the Catholics in Denmark. (Mrs. Bodil Koch, when Minister of Religion, once offered Bishop Suhr to have them paid for this extra work; but he declined, since he valued the Catholics' independence!)

2) To build new church in Hillerød, Denmark:

One of the Oblate Fathers of the U.S. Central Province, Danish-born Father Per Waago, O.M.I., has just been named pastor of St. Williams', a young suburban parish in Hillerød, northwest of Copenhagen, which is planning a church to take the place of its present rectory-chapel. The American Oblates are now in charge of four parishes in Denmark proper (Herlev and Hillerød near Copenhagen, and Randers and Viborg on Jutland) as well as the parish which covers all of Greenland. They also serve three parishes in Sweden (in Stockholm's suburb of Täby-Roslags Näsby, and the vast northern parishes centered in Sundsvall and Luleå).

3) A new Swedish-American venture at Umeå, Sweden:

Meanwhile, at the opposite end of Scandinavia, in Sweden's far north, a young Swedish-American priest, Father Robert Olson, O.M.I., is now opening a new station in the university town of Umeå. Father Olson has been in Sweden two years, learning Swedish and getting acquainted with Swedish student life at Stockholm University, and he has become very popular with the Swedes.

The Oblates have rented a cellar-location in Umeå, where they have been saying Mass every two weeks (traveling from their parish-center in Luleå). But Father Olson is now moving his place of residence to Umeå, on a trial basis (for there are really more Catholics in Umeå than in Luleå). Acting as his own carpenter, he is dividing the basement hall into bedroom, living-room-plus-kitchen, and chapel.

But to provide some companionship, the parish's two priests,—Father John Schoeberle, O.M.I., in Luleå and Father Olson in Umeå—will visit each other at least once a month. Between them they take care of the c. 200 Catholics of the northernmost one-fourth of Sweden!

THE EDITOR

Modern Pilgrimage for St. Botolph

Last summer 23 pilgrims from Boston, Mass., visited Denmark, Sweden and Norway—and England and Ireland—on a tour sponsored by Cardinal Cushing. Among their number was Msgr. John J. Grant of "The Boston Pilot". The unifying theme of the trip was St. Botolph, patron-saint of Boston's parent city in England. He was popular throughout the northlands, and the pilgrims visited churches dedicated to him at Aalborg, Denmark, and on the Danish Island of Bornholm (as well as in Boston, England). By chance the tour paralleled (in date) the American astronauts' moon-journey, and the pilgrims were cheered by the enthusiastic interest in that exploit shown throughout Scandinavia.

Ecumenical Cooperation in Sweden

(*The Tablet*) Young Swedes who attended the World Council of Churches Assembly in 1968 have now voted to work for a united worldwide Christian Church headed by the Pope. About 100 young people (mostly Lutherans) from various parts of Sweden attended the meeting and a majority voted in favor of a motion by Pastor Hans C. Cavallin to work for corporate reunion with the Catholic Church. (Pastor Cavallin is Sec'y General of the League for Christian Unity which works toward that same goal.)

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(NC) The Swedish Lutheran Bishops' Conference has proposed setting up a joint study group with the Catholic Church in Sweden. At a meeting in Stockholm last fall, the bishops appointed Lutheran Archbishop Ruben Josefson of Uppsala, presiding bishop of the Conference, to contact Bishop John E. Taylor, O.M.I. and propose such a study group. The idea originated in a letter from Lutheran and Catholic theologians at the Uppsala meeting of the World Council of Churches in 1968.

* * *

(NC) A joint statement by the Orthodox-Catholic Cooperation Committee in Sweden stresses that "our situation as free minority churches in this country, with utterly small resources, demands from us a special readiness for mutual church aid. For that reason, Bishop Taylor, according to the Ecumenical Directory (#52), recommends all Catholic priests of his diocese "willingly to offer to our Orthodox brethren the use of Catholic churches and chapels for the celebration of their Liturgy, if needed, and if this can be helpful to them." [*Editor:* In Sweden the Orthodox are in a worse situation even than the Catholics. In neighboring Finland, on the other hand, the Orthodox have many more churches than the Catholics, and they now allow Catholics the use of *their* churches for the western Mass whenever the latter have no church of their own.]

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(*Kat. Kyrkotidning*) Last Feb. 10 the Greek Archbishop of Great Britain, Ireland, Iceland, Norway, Sweden, and Malta—Anthenagoras of Thyateira—came to Vadstena to join with his confreres Archimandrite Eusebios and Protospesbyter Christopher Klasson in consecrating the altar in the old Chapter House of the medieval Brigittine Monks, which is being used as their church by the local Orthodox parish. It is dedicated to St. Anne of Novgorod, who was a daughter of the medieval Swedish King Olov Skötkonung. (After the death of her husband, Prince Jaroslav, she became a nun in the Byzantine Convent at Kiev, where her relics are still preserved; and she was canonized in 1054, before the Eastern Schism reached Russia.) While in Vadstena, the Archbishop stayed in the guest-house of the Catholic Brigittine nuns, and he told them that the second purpose of his visit was to venerate the relics of St. Birgitta of Sweden. The Brigittine Sisters were present when he consecrated St. Anne's altar, as

were various Lutheran dignitaries and Franciscan Father David Donkers, O.F.M.

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(*Kat. Kyrkotidning*) On May 31 a Catholic priest officiated in Varnhem's medieval monastery church for the first time since the monks had to leave, after the Reformation. Through the cooperative hospitality of the Lutheran pastor of Varnhem, an ecumenical service was held in the large and beautiful Västergötland church by the Catholic parish of Borås, who came there on a bus excursion. With the altar-candles lit, Pastor Bjurklö and Father Hoffman (in alb and stole) led the prayers standing before the altar.

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(*Kat. Kyrkotidning*) Eight years ago a little group from the Swedish (Lutheran) Church and the Catholic Church met together for the first time in the city of Karlstad (in west Sweden's Värmland) during the Christian Unity Octave, and each year since then there have been more and more meetings of more and more people from more and more churches there. Bible studies and conferences have increased contacts (e.g. with the Dominican Sisters). The Women's Council of the Karlstad Foundation held a mid-day prayer-meeting with us in the city's Catholic Chapel. And an Ecumenical Council has been formed to coordinate inter-church activity in, for example, the field of social services.

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(*Kat. Kyrkotidning*) In Stockholm's northern suburbs under its founder, Father Selman Threadgill, O.M.I., Our Lady's Catholic parish had already been invited each year to an ecumenical service in medieval Danderyd Church. In 1967 Father Donald Dietz, O.M.I., invited the Lutheran parish to Our Lady's Chapel; and fourteen meetings were held alternately in the two churches, discussing (for example) the Holy Spirit's role in the Church, Mary (all said the Rosary together), Confession (about which the Protestants showed much curiosity) and the Saints. Father Dietz and Kyrkoadjunkt Söderberg (of Danderyd) now began inviting the Mission Church and the Methodists, too. And the Pentecostals have also been invited and have expressed some interest.

Because of these contacts the Catholics have been invited to various Christian gatherings—for example a Youth Meeting in Täby (where a young Catholic spoke on "Why I am a Christian"). And Father Dietz has been invited to speak several times about the Catholic Church in the public schools round about, and once in the Mission Church in Enebyberg. Father feels, too, that these contacts are important for a priest like himself who comes from abroad: "Now I have a better understanding of Swedish church history and the Swedish point of view. And they have spiritual riches, too—for example their hymn-book—which we could use." On the other hand the contacts have also made Catholic theology seem less strange to the Protestants.

A Nordic Ecumenical Center in Assisi



Father Agostino Lundin, O.F.M.

Assisi, where St. Francis lived and worked and where his spirit still prevails, has a great attraction for people from the Scandinavian countries. Both Catholics and non-Catholics, as well as those who claim not to be either, come in great numbers to Assisi every year to enjoy the scenic beauty of the Umbrian hills, the charm of the old city, the beautiful works of art in the churches connected with the life of St. Francis, and to find peace and quiet away from the hustle and bustle of the ordinary tourist places. For many, a visit to Assisi may be their first contact with the Catholic Church, and offers a unique opportunity of meeting the spirit of the Gospel as lived by St. Francis. With guidance and direction in their own language, the value of such a visit could be greatly enhanced, and it has therefore been felt that there ought to be a place in Assisi where Scandinavian visitors of different beliefs and convictions could come together in an ecumenical spirit. Thanks to the efforts of a Swedish Franciscan, Father Agostino Lundin, O.F.M., such a Nordic Ecumenical Center has now been established there.

As a young psychiatrist in Sweden, Dr. Lundin came in contact with the Catholic Church while on a visit to Assisi, and became a Catholic in 1951. Soon thereafter he returned to Assisi to join the Franciscan Order and to study for the priesthood. But he was struck down by poliomyelitis, which left both his legs paralyzed. Nevertheless he doggedly continued his studies in Holland, and was ordained in 1964, thus becoming the first Swedish Franciscan priest since the Reformation.

Lay Self-Government in Sweden's Medieval Church

*(Based on an article by ALF ÅBERG in
Kat. Kyrkotidning)*

Lay councils are now being set up in Sweden's Catholic parishes, and some think this is an innovation stemming from the 2nd Vatican Council. On the contrary, it is a revival of ancient self-government in our church—which we can see reflected in our medieval laws!

Firstly, it was the peasant-parishioners themselves who built their church—working in their free time, and helped by the women and children, who brought them food or helped gather building material. And when it was built they had to furnish it—with altar-vessels, vestments, books, candlesticks and a bell “to call both them who enter the world and those who leave it.” The church belonged to the whole parish, for all had been responsible for building it.

Secondly, the parish itself chose its priest. If the parishioners were all agreed on a man, they would take him to the bishop for his approval. But if they were not agreed, then the bishop was to present them with three names, from which they were to choose their priest. And it was only in the case of a tie-vote that the bishop was given the deciding voice between the candidates. Afterwards, the priest took charge of the church and its plate—but was responsible for it to the parishioners.

Thirdly church property (the fields etc. belonging to the parish) were managed by church wardens appointed jointly by the priest and the parishioners. And there was also a lay

Back in Assisi Father Agostino began making plans for the ecumenical center for people mainly from the Scandinavian countries. In spite of his physical handicap, and financial and many other difficulties, he has managed to achieve his long felt desire, and the Center is now a reality, located in a building with a chapel, library and meeting rooms, as well as boarding facilities for some 25 adults and 40 young people. During the first three months after its opening, at Eastertide 1969, the Center has received over 400 guests, many of whom have come from Denmark, Finland and Sweden, in accordance with its main purpose. Religious services, meetings and discussions have brought together people of different faiths who, by living together in an atmosphere of mutual respect, and participating in the varied activities of the Center, have come to know and understand each other better, and to recognize what we have in common in our faith in Jesus Christ, our Savior and Redeemer. Among the readers of “St. Ansgar's Bulletin” there may be someone who will be making a trip to Italy and Assisi. Remember, then, to include a visit to *The Nordic Ecumenical Center* there! Any correspondence may be addressed to *Rev. Father Agostino Lundin, O.F.M., Centro Ecumenico Nordico, Via S. Pietro in Campagna 154, 06081 Assisi, Italy.*

(The responsibility for the Center's success rests heavily on its courageous founder and his co-workers. Any contributions to its work in cash or in kind, e.g. books, would be most welcome!)

ELSA HAGLUND

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

council of twelve men—representatives of the parishioners—who had an active part in the running the affairs of the parish. For example, it was they who could condemn men and women to sit in the public stocks for various trespasses against the parish!

Finally, most of the priests were themselves peasant-

farmers from the district, just like their parishioners; and, as priests, they supported themselves by farming the parish fields ("worker-priests" we would call them today!). Thus they had an intimate understanding of, and a fellow-feeling with their parishioners' life and problems.

Some Swedish Highlights



Brigittine Nuns at their newly opened guest house at Korsnäs, near Falun, Sweden.

Brigitta Sisters Come To Dalarna:

(*Kat. Kyrkotidning*)—After a hiatus of 400 years, the Sweden province of Dalarna again contains a Catholic religious order:—The Brigittine Sisters from Djursholm (of Mother Elizabeth Hesselblad's revised Order) have bought property on Skogsudden on Lake Runn in Korsnäs just outside Falun, and have opened a guest-house in the sixteen-room residence. Guests are accepted for longer or shorter periods, and the house can also be used for retreats and ecumenical gatherings. (*Birgittagården, Skogsudden, 790 10 Korsnäs, Sweden*)

* * *

(NC)—A Swedish TV documentary on St. Peter's grave in Rome, sub-titled "Peter, a Fisherman from Galilee" has been completed. The 55-minute colored film was directed by the Swedish artist Friedrich Juergenson.

Abbey Adopts Swedish Parish:

(*Kat. Kyrkotidning*)—Abbot Nicholas Holmen, O.S.B., of Fort Augustus Abbey in Scotland has paid a visit to the Catholic parish in Karlstad (capital of the west-Swedish province of Värmland) and to its pastor, Abbot Oswald Eaves, O.S.B. (also a member of Fort Augustus Abbey). And he made a survey of the parish and its needs, in consultation with the Parish Council. For Abbot Holmen could tell the parishioners that Fort Augustus Abbey has in effect now adopted the parish as its own foreign apostolate, and will now help its development in every possible way.

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(*Lafayette Sunday Visitor*)—A pastoral center for Hungarian immigrants, with Father J. Solymar, S.J. as the head, has been set up in Stockholm.

Growth In Ulricehamn:

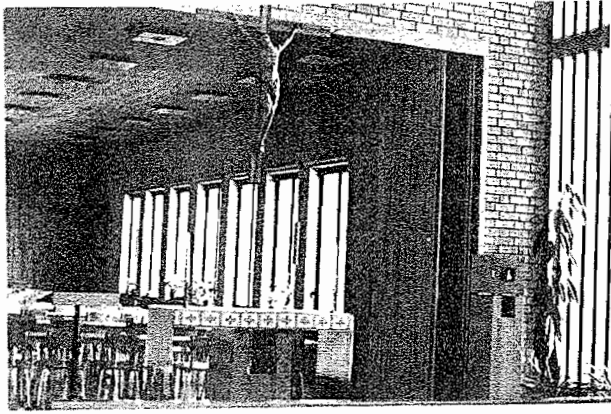
(*Kat. Kyrkotidning*)—Father Rainer Kunze, pastor of St. Sigfrid's parish in Borås (in Västergötland), tells how they used to have Mass in Ulricehamn only once a month, in a little room in The People's House—and only 3 out of that city's 100 Catholics used to show up at Mass! But starting in 1967, Father Kunze began to come every other Sunday, and the congregation grew to 20-30 people, so the room became too small. They also discovered that their system of giving the children religious instruction (in three age groups) in various private homes, was not very convenient for the housewives, invaded by a dozen children! And so they began searching for their own premises. Some were too expensive, some too unsuitable—and some were "already taken" when the owners found that the prospective tenants were the Catholic parish! But at last they found a hobby-room in the cellar of Nillasväg 28 A. Chairs came from a restaurant, curtains were donated (and sewed together by someone else), an altar was bought, and the place cleaned. And on Christmas 1968 they could have their first Mass in their own Chapel—a happy congregation of about 35 people, who thanked Our Lord for this Christmas gift.

* * *

(*Kristen Enhet*)—At the spring meeting of the Swedish League for Christian Unity (whose members are mostly Lutherans, but include some Catholics, Orthodox and Free Church people, and who work for a re-united Christianity presided over by the Pope) it was decided to place more emphasis than formerly on work at the grass roots level, by forming local groups (e.g. for ecumenical Bible-study). Heretofore the League has aroused interest mainly in High Church, clerical, and intellectual circles. Now they see the need of interesting the ordinary laity as well.

Catholic Imprint On Lutheran Changes:

(NC)—Experimentation with the liturgy has begun in the Swedish Lutheran State Church, after a decision of the Church Assembly and approval by the government. Ten parishes in each of the 13 dioceses have been authorized to try out the changes. Sweden's Lutheran Church has kept more of the shape of the Roman liturgy through the centuries than any other Protestant church except the Anglican. Several innovations at the daily mass are similar to recent developments in the Roman Catholic liturgy: The active participation of the congregation is encouraged, with sung as well as spoken responses. The service is celebrated facing the people, and lay helpers bring the wine and bread to the altar at the offertory, all new for the Lutheran liturgy.



Chapel and a classroom, St. Erik's School, Ensede.

(NC)—By chance, at the same time that the Boston Pilgrimage to Scandinavia in honor of St. Botolph was in preparation, a medieval Mass Proper of this saint (for June 17) was discovered by Dr. Toni Schmidt and Dr. Oloph Odenius in the Swedish Royal Record Office, where many medieval religious manuscripts had been used, after the Reformation, to bind record-books!

Pioneer In North Sweden Dead:

Father Henrik Grauel, who, single-handed, served the Catholics of the northern half of Sweden for fifteen years, died last May in an auto accident. Born in Bielefeld, Westphalia, Germany in 1903, he was originally a carpenter, but later entered Propagation of the Faith seminary and was ordained in Rome in 1938 for the then Swedish Vicariate. He started his work in North Sweden in 1950, with the parish center at Sörforsa—but moved in 1954-55 up to Sundsvall. From here he used to cover his six-province parish, (some of it above the Arctic Circle), visiting his c. 300 scattered Catholics several times a year, winter and summer alike, in his trusty Volkswagen—which not infrequently served as his bedroom en route! Since eye-trouble forced his "retirement" in 1965, it has taken four young Oblate Fathers to cover his route! (His "retirement" was passed as Pastor of the Swedish parishes of Karlskoga and, later, Ludvika.) R.I.P.!

THE EDITOR

Uppsala Parish Plans Ahead:

While in Sweden this summer I asked St. Ansgar's League's Swedish friend, Fr. Lars Rooth, S.J., about the proposed new quarters for his growing parish in the historic but expanding university-city of Uppsala. He said that architects have already drawn up plans. They advise a new building, when the desired property next door is finally bought, for to repair the old building now standing there would be too expensive. The new building will have to fit into the Uppsala decor and be approved by the city authorities. As to financing the new venture, Father has recently visited the U.S., where he has made contacts and "learned the ropes", and he plans to come again for "mission-preaching" this coming year.

J. T. D.

Scandinavian Catholics Tackle Problem of Loneliness

Denmark:

Katolsk Ugeblad has drawn attention to the plight of lonely people around Christmas-time, and it asks Danish Catholics to spare them a little of their Christmas friendship and joy. Danes take care that no one lies in the streets and dies of hunger on Christmas Eve, but loneliness is still loneliness, welfare or no welfare, and this is brought home doubly to the lonely at a time of year when everyone else has relatives or friends and is having a good time with them.

Sweden:

(*Kat. Kyrkotidning*) Father H. W. Feussner, S.J., reports that Stockholm's Christian Youth started a "Movement for a New Christmas" last year. In the first place, they preached a "Put Christ back into Christmas" message—less emphasis on food and presents, more emphasis on Christ's Birth. In the second place, they gave practical expression to this theory by opening two centers for the lonely and homeless, from Christmas Eve to New Year's Day, where they could not only get a meal and smoke a cigarette and do a crossword puzzle, but also where their hosts had time to talk with them—and where the young folk's band even played for them for hours at a time.

This simple Christmas "sermon" has been discovered and understood by many—our Catholic young folk are heartily welcome to this work of practical ecumenism—and it has now been developed from a "New Christmas" to a "New Fellowship Movement" which will provide the above amenities for the lonely and unfortunate every week-end, and on Wednesday evenings as well!

Norway:

(*St. Olav*) Father Ronald Hølscher, O.F.M., tells us—

"For one week the newspapers had piled up before the door of the old lady's rented room. The neighbors began to talk about it. The police were notified and the door broken in. They found her lying in front of her bed—dead at least three days, said the doctor. On the table lay a diary in which was written—every day for two weeks—the same sentence: "Today nobody came to call." "Today nobody came to call." . . .

"And another chance newspaper clipping: "Sixty elderly people living alone found dead this year."

"Yes, we felt so safe and secure with our big old age homes and nursing homes. We meet nurses of various kinds in the city streets. We have all heard of social security and life insurance. The State has taken care of everything so well for us. We can sleep soundly, for we pay taxes, don't we, and society looks out for those who need help. But small clippings like those are a little unsettling. Perhaps all does not go as well as we thought? Do people still lie day after day in their beds in our modern cities with no one to bring them food or clean up for them? Do they lie alone in a frightening loneliness? What good are all these kinds of social services if there is no one to *discover* that one is sick and abandoned or dying?

"When the Apostles once asked about the world's Last Day, Christ replied "To those on my right hand I shall say 'Come into my Kingdom: For I was hungry and you gave me food, I was sick and you visited me.'" Only a good conscience on these points can free us from uneasiness and provide a real solution for today's social problems.

"In our parish [Oslo's St. Hallvard's] we have something we call *St. Francis' Aid*. The telephone rings continually all

morning and each conversation shows that the city's social services do not reach far enough. And there is always a greater need for more volunteer helpers to sacrifice at least one morning a week to go where the need is greatest. But even this will not be enough if everyone, in his or her own circle, does not seek out those who are in need and help them as a matter of course."

An Ecumenical Service on St. Ansgar's Day 1969

Sponsored by St. Ansgar's Scandinavian Catholic League and St. Peter's Lutheran Church, New York

Our New York Unit observed St. Ansgar's Day (Feb. 3) this year with an ecumenical celebration co-sponsored by St. Peter's Lutheran Church, New York, which was our host. (St. Peter's on Lexington Ave. at 54th St. is actively engaged in bringing Christ to Mid-Manhattan's various types: gregarious youth, lonely old age, the world of art and the theater etc.). Participating in the Prayer Service were the Rev. Ralph E. Peterson (the young and dynamic Pastor of St. Peter's), the Rev. Dr. N. Arne Bendtz, of Salem Lutheran Church in Brooklyn, the Rev. Canon Peter Chase of the Episcopalian Cathedral of St. John the Divine (our kind host of the year before), the Rev. Wayne E. Johnson, eloquent Pastor of St. Michael's Lutheran Church, New Canaan, Conn., and Father Titus Cranny, S.A., the devoted Chaplain of our Unit. In addition, Mr. Robert Rambusch, of our Unit, read a History of St. Ansgar, and Mr. Viggo Bech Rambusch, also of our Unit, read the Epistle. Dr. Gordon Jones of St. Peter's Church was organist for the occasion.

In his MEDITATION, PASTOR WAYNE E. JOHNSON said in part:

"What a wonderful thing it is to be together here tonight, representing, as we do, rather diversified expressions of the Community of Christ. We have been apart for much too long, but tonight we are together—a pledge and foretaste, pray God—of our common future.

"But specifically, we are here to celebrate the memory and the meaning of St. Ansgar, 'the Apostle to the North'. Through all the mists of antiquity and mythology, certain characteristics emerge with some degree of clarity, and on these it seems profitable to focus our attention: Surely Ansgar was a man dominated by Christian conviction and evangelical concern. Second, his was a remarkable missionizing zeal. Third, as a man of his own time, he was something of a visionary and mystic. Fourth, he demonstrated remarkable organizational skill in a most practical way.

"Apart from that basic evangelical conviction—the sense of overpowering gratitude to God for his mercy and truth in Christ—the whole saga of Ansgar's life would have been impossible and inconceivable. He took to heart Our Lord's commission: 'Go—make disciples of all nations', going to what must have seemed in the 9th Century the very 'uttermost parts of the earth.' Into the homelands of the marauding, terrifying Vikings he went, with a faith and a purpose which conquered fear. And though his work and witness did not produce substantial results for nearly a century after his death, Ansgar left his own characteristic

marks on the ethos of the Scandinavian Churches and culture, and those marks are worthy of widespread Christian attention to this day."

Pastor Johnson continued his talk by sketching the later history of the Christianization of Denmark, Norway, Sweden and Iceland, and by noting the contribution made to the Scandinavian Middle Ages by the Franciscans and Dominicans, and by the Swedish mystic, St. Birgitta.

"All of which leads relentlessly," he continued, "to the 16th Century, with the crashing of old empirical securities, the emergence of a new nationalism, the rise of the Renaissance, and multitudinous other new factors of complication. The Establishment was confronted with a challenge—a challenge it was ill-prepared to meet. Holy Church had become unconscionably moralistic, legalistic, self-satisfied and self-assuring. Thus follows what Jaroslav Pelikan has noted as 'the tragic necessity of the Reformation'.

"We all know what it meant: disruption, division, controversy, dissolution of the old Corpus Christianum. But what for distant Scandinavia? A breach—to be sure. But not precipitous or irreconcilable. Confused indeed with ambitions and desires of kings and nobles, who lusted after the holdings of the Church and the monasteries, but nonetheless so much of Catholic spirit and sensitivity remained! The Reformation in the northern countries pursued a highly moderate, conservative course. There was no desire to demolish all that had gone before, or to set up 'new' churches in place of the old. In Sweden the ancient liturgy was preserved, the diocesan and parochial structure continued, the episcopal succession was unbroken, the appointments of altar and sanctuary were untouched, the clergy continued to celebrate in traditional Mass vestments. And in the other countries, although the succession was broken, the same climate prevailed. Thus it is that the Scandinavian (Lutheran) Churches can perhaps be best described as the bearers of an Evangelical-Catholic tradition.

"Throughout the centuries these Churches have variously but uniquely been marked by Ansgar's own traits. Some of the products of this tradition were indeed 'giants in the earth' whose significance for the whole Church is immeasurable: Søren Kirkegaard whose interior discoveries have so profoundly influenced our modern thought categories; his gentle adversary, Bishop Grundtvig of Copenhagen, who led the way to a great sacramental and corporate renaissance. And in more recent days, Archbishop Nathan Söderblom of Sweden, one of the authentic pioneers of the modern ecumenical movement . . . who would surely rejoice in today's growing rapport and rapprochement between Rome and the World

"PRAY FOR SCANDINAVIA"

Council of Churches. Men like Archbishop Brilioth, Bishop Nygren, Bishop Aulén, and Regin Prenter have contributed vastly to theological renewal. And who could forget that stalwart symbol of resistance to tyranny, Bishop Berggrav, late Primate of Norway, who was as impatient with the pettiness of some of his fellow-churchmen as he was enthusiastic at the prospect of greater Christian reconciliation.

"But the Ansgarian traits, so implicit in the Scandinavian traditions, call for serious consideration and conscientious emulation on the part of all Christian people today. First and foremost, evangelical concern and counsel calls into question all of our own separated deposits of legalism, self-justification, easy isolationism and all the rest. If the meaning and message of Christ were truly first and foremost in our lives as Churchmen and as individual Christians, how much easier it would be to overcome obstacles, to break down old walls of separation, and become, in reality as well as in theory, the united servant-community which we are called to be.

"Ansgar's organizational acumen might be translated into a lively, open and receptive concern for meaningful order. In my opinion, this does not entail retreat into conservatism or settling for the status quo. It does mean seriously coming to terms with the Incarnation—to be meaningful the Word must become flesh. Ideas, inspiration, zeal soon dissipate or dissolve without some basic structure. But updating the structure in an uncumbersome, relevant fashion means a renewed receptivity to and dependence on the Spirit, who 'makes all things new'. And also, a new trust and openness toward each other, that our common life and witness may be enriched.

"A sense of missionary obligation is also necessary. It is so easy to become timid, partial, parochial. Today's complexities call for a spirit of urgency and daring, the willingness to take risks. What a marvelous thing it would be if today's bishops and prelates and church officialdom followed Ansgar's example and left the comfort of chancery and throne, desk and office, and went out as missionaries to new stations of risk and insecurity, challenge and opportunity! Should that unlikely development occur, we would surely

find ourselves in a new world! But the impetus for Christian expansion—not in terms of triumphalism but of servanthood in fellowship with the 'Man for others'—is something which the Church needs so desperately! There is some place, some situation, some area of perplexity and uncertainty where each of us has a job to do.

"The final aspect is that of mysticism. It does seem apparent that we could all benefit by a new realization of the aspect of mystery pervading our life. Deeply imbedded in the Scandinavian tradition is a primeval lyricism which relates to and finds meaning in the relentless order of nature. Teilhard de Chardin once wrote 'In the name of our faith, we have the right and duty to become passionate about the things of the earth.'—not only the rugged landscapes and fossils that made up Teilhard's world as he trudged on archaeological expedition after expedition for over forty years, but also the landscapes of city, psyche, war, poverty and the like that constitute the earth for men of today. But this also means renewed dependence upon and appreciation for the distinctive Christian mysteries, in which the temporal is suffused with the eternal, and the interaction of the material and the spiritual orders becomes explicit.

"These are some of the concerns which the tradition of Ansgar thrusts upon us. May we, in his fellowship, be given greater insight and enthusiasm to translate these impelling ideals into practical realities."

At the end of the Service, Pastor Peterson sprang a pleasant surprise—he brought friendly greetings to our League from Sweden's new Lutheran Archbishop of Uppsala, Dr. Ruben Josefson, who had just been visiting at St. Peter's.

And after the Service, St. Peter's Pastor invited all present to a very pleasant social gathering in the church-hall, and to view an art exhibit of some of the works of the very talented Mr. E. Thor Carlson. We of St. Ansgar's League are certainly very grateful to Pastor Peterson and his assistants at St. Peter's Church, as well as to Pastor Johnson and all the participants in the inspiring Service!

EDNA F. GREGERTSEN
Recording Secretary

Brief Glimpses of Norway

St. Sunniva:

(*News of Norway*)—A large Lutheran church festival was held last year on the tiny island of Selje, north of Maløy in West Norway, to celebrate the 900th Anniversary of the long-defunct Selje Bishopric which, later in the Middle Ages, was moved, together with the relics of its Patron, the Irish maiden St. Sunniva, to Bergen.

Karl Schilling's Cause:

(*Kat. Kyrkotidning*)—As part of the progress of his "Cause", the Congregation of Rites has proclaimed the 19th Century Norwegian convert-Barnabite Father Karl Schilling "a model for the faithful through a Christian life of an unusual and heroic kind."

Deaconesses' Centenary:

(*Aftenposten*)—The Norwegian (Lutheran) Deaconesses have celebrated their Centenary. In the 1850 and 60s a feeling of social responsibility began to grow in Norway and in 1868 Mother Cathinka Guldberg started her work at Grønlandsleret 28, called to the task by the Society for the Inner Mission in Christiania (Oslo). Her work has now grown into Deaconess-House with the country's largest private hospital, a nursing school, four old people's homes, an orphanage, and a students' hostel. 4100 nurses have graduated from the school, and of these 1120 have been consecrated as Deaconesses after a three month post-graduate course. In addition, nurses from other nursing schools are accepted for the three-month Deaconess course.

“PLEASE TELL OTHERS ABOUT THIS WORK”

Disestablishment?

(*St. Olav*)—Norway, like Sweden, is beginning to debate the possibility of disestablishing its Lutheran State Church. As in its sister country, the younger, more adventurous and optimistic Lutherans desire disestablishment in order to be free to bring the Christian message in their own way to the modern world; while older and more cautious or pessimistic people fear that the economic strangulation of their Church and a dechristianization of Norway would follow from divorcing Church and State.

Youth Cooperation?

(*St. Olav*)—Norway's "*Catholic Youth*" magazine asks "Have Lutheran and Catholic Christians enough in common so that their youth organizations can start working together—The Norwegian Christian Student Movement, The Norwegian Christian Organization for College and School Youth, and The League of Catholic Youth?" Among the answers, Pastor Sigurd Osberg, the Lutheran youth-priest in Asker replied: "Yes, cooperation can and should begin. Since we are Christians, we must emerge as soon as possible from that backward road where we use up our strength in arguing against other confessions or in souring each other's existence by building an isolating wall. I don't believe in an easy ecumenism, where one totally disregards confessional differences and acts as if nothing separated us. But I think that we must become convinced that we have things in common, and not such little things, either. We need realistic cooperation."

Unity Octave:

(*St. Olav*)—During this year's Christian Unity Octave (or, as they call it in Scandinavia, The Week of Prayer for Unity), ecumenical services were held together in Norway's capital at the Baptist Tabernacle, the Central Methodist Church, Frogner Church (Lutheran), the Lutheran Cathedral, Margaret's Church (Lutheran)—with a lecture at Oslo University, the Salvation Army's Temple, St. Dominik's Catholic Church, and Uranienborg Church (Lutheran); and a Youth Meeting was also held.

Little Sisters in Hammarfest:

(*Universe*)—Three vacancies for manual workers were advertised. Three women replied and were accepted. All three were nuns. The three Little Sisters of Jesus are working in a fish factory in Hammarfest, Norway, the world's most northerly town, turning out fish-fingers and earning seven shillings an hour. Their convent is a three-room flat above a shop that overlooks the factory. In blue, knee-length habits and short, white headsquares, they look more like nurses. According to one observer "The nuns are accepted alike by management and workers. No one bats an eyelid." Their convent is one of several scattered through Scandinavia, from which the Little Sisters set out each day to work in factories, publishing houses etc. As they work, the nuns are making valuable contacts among their fellow workers.

Sisters' Council:

(*St. Olav*)—Last fall, the Norwegian Sisters' Council (which coordinates the Sisters' work in that country) held its meeting in Tromsø, the seat of the Apostolic-Vicariate of North Norway. They discussed liturgical renewal, common retreats



Retired-Bishop Jacques Mangers has celebrated his 80th Birthday. MANY YEARS!

for Sisters and layfolk, and the question of the Sisters' future and their necessary adaptation to our own era (whose needs are so different from those of the past). And they planned for greater cooperation between the various orders of Sisters in Norway.

Tromsø Fire:

The top floor (and library) of the Vicar Apostolic's house in Tromsø above the Arctic Circle was seriously damaged by fire on May 14, during the greatest fire in the history of the city. Almost \$35,000,000 worth of house property was destroyed in the center of this largely wood-built community. But thanks to the fire-brigade, the adjacent little Catholic "cathedral" was saved. Both the church (built 1861) and the bishop's house are officially classed as "national monuments".

R. P. T.

Friday Savings:

(*St. Olav*)—Bishop John W. Gran of Oslo, Norway, recommends to his diocese the Church's modern form of Friday penance—saving up for the hungry and needy. A Savings-bank is sent to every family that volunteers, and every Friday each member puts a contribution in the box according to his or her means. When the box is full, the contents are sent to Norwegian "Caritas".

New Mass Center:

(*St. Olav*)—Last March, Mass was said for the first time on Nesodden Point, a growing suburb of Oslo, which is yet separated from the capital by a lengthy and expensive bus and ferry ride which prevented many Catholic families with children from regular contact with the Church. Even at this first Mass new acquaintances were made—"I had never thought that so many fellow-Catholics lived right around the corner!"



Rev. Hallvard Rieber-Mohn, O.P., new Vicar-provincial for Scandinavia.

Father Rieber-Mohn Becomes Vicar-Provincial:

(Kat. Forum)—Father Hallvard Rieber-Mohn, O.P., who has been a member of St. Dominik's Priory in Oslo, Norway, since 1953, has been elected to succeed Father Grégoire (who, after 12 years' service, can no longer be reelected) as Vicar-Provincial for the Dominican Fathers in Scandinavia. They have houses in Copenhagen (Denmark), Oslo and Trondheim (Norway), Stockholm and Lund (Sweden), and Helsinki (Finland)—thus covering what in medieval times was the Dominican "Province of Dacia." These present-day Dominicans are members of the Northern French Province, but there are many Scandinavians among them. Father Rieber-Mohn, a convert, is one of Norway's best-known Catholics, through his fine work on TV and other mass-media in making the Church better known there.

Norwegian Girl's Doctoral Thesis in Theology:

(Kat. Ugeblad)—It is a rarity in Scandinavian universities for a doctoral thesis to treat of Catholic theology—and completely unheard of for the candidate to be a Catholic girl attached to the theological faculty at the Danish University of Aarhus! Yet Dr. Kari Elizabeth Børresen has successfully presented her thesis at Oslo University—on "Subordination and Equivalence, the Nature and Role of Women, According to Augustine and Thomas Aquinas". Her studies were underwritten (financially) by the Norwegian Interscientific Research Council, and her 305 page thesis has been printed by the Oslo University Press and Maison Mame in Paris.

May They Rest in Peace!

Mr. Hjalmar Altonen, Worcester, Mass.
 Mrs. Arnold E. Brandt (Marcella J.), Brooklyn, N.Y.
 Rev. Harold Dommersen, C.P., Växjö, Sweden
 Miss Ethel Gardella, Forest Hills, N.Y.
 Rev. Henrik Grauel, Ludvika, Sweden
 Mr. Poul Hjorth, Fredensborg, Denmark
 Miss Esther Larson, San Francisco, Calif.
 Msgr. Wilhelm Meijerink, Apeldoorn, Netherlands
 Miss Anne Waters, New York, N.Y.

Spanish Bishop Plans

Ecumenical Center for Scandinavians

(Kat. Kyrkotidning)—"Svenska Dagbladet" has announced that Bishop Florido of Spain's Canary Islands (a favorite Scandinavian vacation spot) is planning an ecumenical center on Grand Canary Island. The tourists' clergy—a Swedish and a Finnish Lutheran dean, an Anglican priest and a Norwegian Baptist pastor—will be given a church near San Agustin. The Bishop writes, "Thousands of foreigners come and live on Grand Canary five months of the year. They are far from home and family, and have great difficulty in their spiritual life. I believe it is my duty to give a church to all those who believe in Christ and want to fulfill their religious duties."

N.Y. Unit Report -- 1968 - 69

At the October meeting it was voted that two new classifications of membership would be added to those already existing namely: a \$500 Perpetual Membership and a \$25 Patron's Membership. These were described in detail in the 1968 Bulletin in a letter written by our President, Mr. Viggo F. E. Rambusch.

Our St. Lucy Mass has been gaining in popularity in the Units which celebrate it, since it was introduced by Brother Jon Poehler. Our celebration, as usual, was held in old St. Joseph's Church in Greenwich Village. We were pleased to share this event with two representatives for relief in Biafra, sent by our Spiritual Director, Bishop Swanstrom. Miss Eileen Egan gave a very interesting talk on the Biafran situation and the awful efficiency in modern warfare, which means complete starvation of a whole nation. Father Dermott Doran, an Irish Holy Ghost Father, spoke in a very enlightening way on how a few Scandinavian flyers interested the Scandinavian Lutherans in the truth of the situation, and the resulting great charity of these people. As a direct result of this talk, Mr. Viggo F. E. Rambusch wrote several letters in our name to the Bishops of Scandinavia and the Scandinavian Ambassadors to the United Nations. These seemed to have quite an impact.

The February St. Ansgar's celebration, which has become Ecumenical in character during the past few years, is described in another article.

At the April meeting, we enjoyed a viewing of some of Mr. Dwight's slides of his latest visit to Scandinavia. It is remarkable how much can be gleaned about Scandinavia and the Church in Scandinavia, both past and present, from these beautiful pictures and Mr. Dwight's very interesting and instructive talks.

The election of officers of the parent unit was held at the May meeting and the results of the election appear on the back cover of this issue of the Bulletin.

We had some very interesting guests at our meetings. In October, Miss Doris Peters, who is with Religious News Service, visited us, and many of us enjoyed her article on "The Saga of St. Ansgar" which appeared in the October 31 issue of the Brooklyn (New York) Tablet.

At the May meeting, we were visited by Sister Margaret Mary Johnson of the Benedictine Community in Oregon. Sister Margaret Mary was then studying at Columbia University for a degree in connection with her work of services for the aged. She is spending some time visiting Scandinavia and other European countries in connection with this work.

Another visitor at this same meeting was Mr. Jens Frederiksen, a young Dane who is spending some time in this country to gain a better understanding of the American outlook, and American business, before returning to Denmark to resume his studies in International Economics. Mr. Frederiksen spoke of the youth of Denmark, and Danish Catholic youth and their activities in particular.

Our June picnic, as usual, was delightful. The Worcester Unit hosted most graciously. Even though some of us in the New York Unit looked like complete zanies departing for a picnic in a downpour, it was fine when we arrived in Connecticut. The day was just not long enough. However, some smart people arrived earlier than usual, and some even smarter ones spent Friday night or the whole weekend at the convent. Some of our youngest members and friends enjoyed a swim in Scots Cove, while the rest of us were at benediction—parents, of course, excepted, because of aquatic offspring!

EDNA GREGERTSEN
Recording Secretary

The Worcester Unit 1968 - 69

At our first meeting Brother Brian Benestad, A.A., professor of Philosophy at Assumption College, gave a very enlightening talk on Ecumenism.

St. Lucy's Mass and feast was celebrated on the Saint's day in the beautiful church of St. Catherine of Sweden. Immediately after, our Christmas party was held in the parish hall.

The proceeds from a successful cake sale and more than two hundred dollars in mass stipends added to a successful year financially. The Diocese of Copenhagen was the recipient of the Annual Brother Jon Pochler Award of a hundred dollars for some needy seminarian. (The award is jointly

sponsored by the Fitchburg and Worcester Units).

It was our turn to be the host Unit at the pilgrimage-outing to Vikingsborg, and we trust that all who attended spent a most delightful day with the Brigittine Sisters.

The officers for the year 1969-70 are as follows: President, Mr. Walter Browning; Vice President, Mrs. Florence Erickson; Secretary, Miss Mary Phelan; Treasurer, Mr. Joseph Healey; Spiritual Advisors, Rev. Thomas B. Reilly and Rev. Edward T. Connors; Spiritual Director, Rev. L. Edward Moreau, A.A.

We wish to thank Miss Mary Zuese for being such a gracious hostess at her home for our last meeting.

REV. L. EDWARD MOREAU, A.A.
670 West Boylston Street
Worcester, Mass. 01606

Children in Church, Denmark

(*Kat. Forum*)—It is, somehow, comforting to find that other places share our problems: In Denmark—as elsewhere—grown-ups are frequently disturbed by the antics and noises emanating from small children in church! One mother, therefore, suggests that the last pew be reserved for mothers with small children. She says, "If going-to-church is not a natural part of a child's life but only happens occasionally and on sufferance, how in the name of heaven can one expect that it will become something exciting and interesting to the child when he or she becomes a teen-ager?" In one Copenhagen church part of the choir-loft has been made into a sound-proof room, with a window facing the sanctuary. In other places (e.g. in Vejle on Jutland) a special Family Mass is provided for mothers and their small children (and at Vejle one of the mothers acts as Reader). But the sermon at such a Family Mass should be short and easy for the children to understand. This is pointed up by the story of a mother who had to take her child out of church during the sermon because it was cutting up so. The preacher called out to the mother, "Don't go! The child is not disturbing me!" To which the mother replied, "But you are disturbing the child!"

B. H.

New Members

(and those not listed in previous *Bulletins*)

Welcome to St. Ansgar's League!

REV. THOMAS E. ANDERSON, New York, N.Y.
MRS. THOMAS E. ANDERSON, New York, N.Y.
MR. RALPH BLOMGREN, Chattanooga, Tenn.
MRS. DOROTHY CHAMBERLAIN, St. Paul, Minn.
MRS. VERA F. CURTIS, Minneapolis, Minn.
MRS. W. S. DEGER, Minneapolis, Minn.
SR. MARY DE PAZZI, West Hartford, Conn.
MSGR. PHILIP A. DILLON, Richmond Hill, N.Y.
MISS MARY J. FOLEY, New York, N.Y.
MOST REV. H. H. FREHEN, Bishop of Reykjavik, Iceland
REV. MR. KIRBY HANSEN, San Francisco, Calif.
MR. SVERRE J. R. HANSEN, Brooklyn, N.Y.
REV. MICHAEL H. HANSEN, Bloomfield, N.J.
MR. JOSEPH B. HENLEY, Worcester, Mass.
REV. JOHN HINSVARK, S.J., Cheforak, Alaska
MR. RAYMOND J. HUNT, Brooklyn, N.Y.
SR. MARGARET MARY JOHNSON, O.S.B., N. Y., N.Y.

MR. GEORGE KENNING, Rutherford, N.J.
MR. DANIEL E. KENT, Paterson, N.J.
REV. FRANK KING, S.J., Rome, Italy
REV. ANGUS R. McDONALD, Barrow, Alaska
REV. H. C. MULHOLLAND, Greenville, N. Carolina
MRS. JAMES MULLEN, Jackson Heights, N.Y.
MISS FRANCES I. NUGENT, Minneapolis, Minn.
REV. JAMES E. O'CONNOR, O.C.S.O., Dubuque, Iowa
MR. JOHN O'CONNOR, Worcester, Mass.
MR. MARTIN OLSEN, Bronx, N.Y.
MRS. MARTIN OLSEN, Bronx, N.Y.
MISS GERTRUDE PIERCE, Dunkirk, N.Y.
SR. MARY POWER, Oslo, Norway
MISS ROSE R. RESTAINO, Jamaica, N.Y.
MR. LEONARD H. SCHOEBERLE, Brighton, Ill.
MRS. EMMET SCHULER, Minneapolis, Minn.
MRS. HAZEL M. SEARS, Minneapolis, Minn.
REV. F. CAMILLUS TALAFOUS, O.S.B., Berkeley, Calif.
MRS. ARLAIN WHEELER, Seattle, Wash.
MR. JOHN WIEGERS, Yonkers, N.Y.
REV. PAUL N. ZAMMIT, O.P., Fremont, Calif.

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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 Name, and for the welfare of Your Church. Amen.

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



Scandinavian Feast Days

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

Officers of the Parent Unit

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

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| Rev. Titus Cranny, S.A., <i>Chaplain</i> | Miss Marie Anderson, <i>Assistant Treasurer</i> |
| Rev. Carl D. Hinrichsen, <i>Assoc. Chaplain</i> | Miss Edna P. Gregertsen, <i>Recording Secretary</i> |
| Brother Jon Poehler, A.A., <i>Director of Programs</i> | Miss Rosa E. Gibney, <i>Assist. Recording Secretary</i> |
| Mr. Viggo F. E. Rambusch, <i>President</i> | Miss Dorothy Bellman, <i>Assistant Secretary</i> |
| Mrs. Walter J. Root, <i>Vice-Pres. and Mass Stipends Treasurer</i> | Miss Adelaide Mooney, <i>Assistant Secretary</i> |
| Mr. John T. Dwight, <i>Secretary and Editor of the "Bulletin"</i> | Mr. Viggo Bech Rambusch, <i>Assistant Secretary</i> |
| Miss Elizabeth C. Bailev, <i>Corresponding Secretary</i> | Mr. Lennard K. Rambusch, <i>Assistant Secretary</i> |
| Miss Mary Knudson, <i>Treasurer</i> | |

The Other Units and Their Spiritual Directors

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|--|--|
| Rev. Richard Giesen, <i>Estelline & Castlewood, S. Dak., Units</i> | Rev. Donald B. Gothing, <i>Fitchburg, Mass., Unit</i> |
| Rev. Francis J. Fleming, <i>Minneapolis-St. Paul, Minn., Unit</i> | Rev. Frederic J. Nelson, <i>Powers Lake, N. Dak., Unit</i> |
| Rev. L. Edward Moreau, A.A., <i>Worcester, Mass., Unit</i> | <i>Vermillion & Emmett, S. Dak., Units</i> |
| Rev. Kenneth Mullen, <i>Jamestown, N.Y., Unit</i> | <i>Washington, D.C., Unit</i> |

The officers of the League are unpaid volunteers; no salaries are paid to anyone. For facts about the Church in Scandinavia and general information, please address Corresponding Secretary, at Headquarters. The League usually meets at headquarters, 40 West 13th Street, New York, 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. (All are welcome.) Please notify us of any change of address.

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