

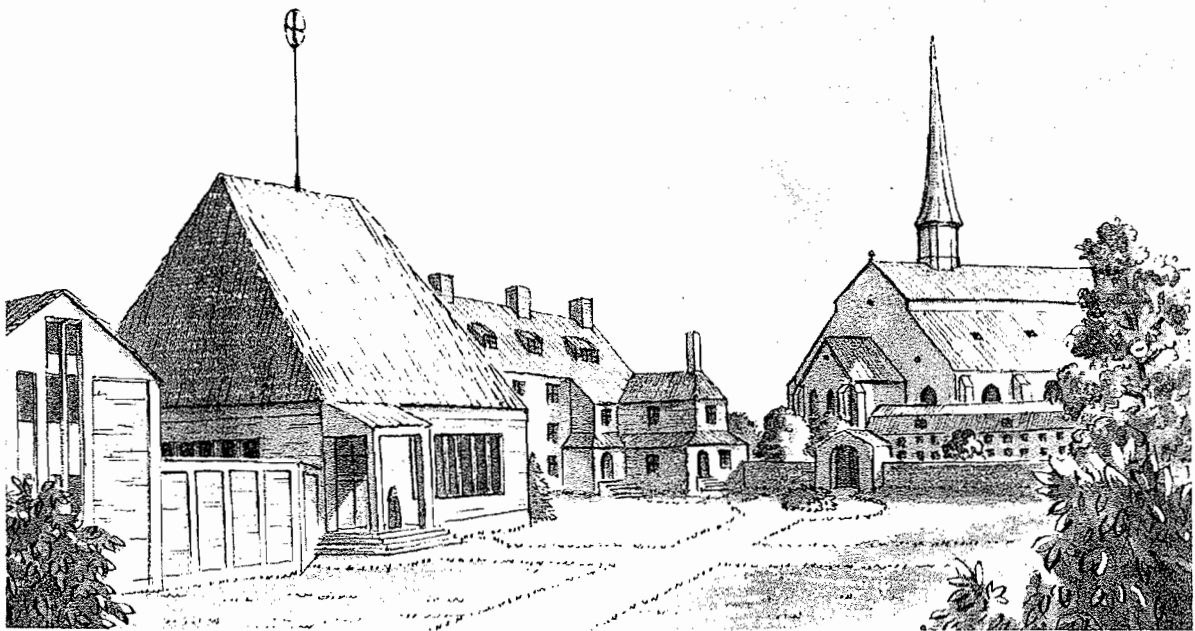


ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE, NEW YORK, N. Y.
 Founded 1910

No. 69

PUBLISHED ANNUALLY (\$1.35 per copy)

DECEMBER 1972



VADSTENA: TODAY'S CONVENT AND THE MEDIEVAL ABBEY

(Drawing by Richard J. Zimmerman)

SAINT BIRGITTA OF SWEDEN AS PILGRIM

MARGARET SPERRY

Even before she was born, Birgitta can be said to have been a pilgrim. Her Mother, the Lady Ingeborg of the royal Folkunga Dynasty of Sweden, made a journey to Finland. The year was 1303. On her return voyage across the Baltic Sea, the ship was wrecked and many persons were drowned. But the Lady Ingeborg with her unborn child was saved by Duke Erik, brother of the king of Sweden.

Birgitta was born October 8th, 1303, in the County of Uppland on the estate called *Finsta* which lies not far from the famous university and cathedral city of Upsala. She was an unusual child; she did not speak at all until she was three years of age. Then she formed whole sentences fluently.

At the age of seven, she began to experience supernatural visions. In the first, she beheld the Virgin Mary who placed a crown or halo on her head; this seemed a premonition of her future sanctity.

At the age of ten, a vision of our suffering Lord on the Cross made an indelible mark on Birgitta's imagination and her religious sensitivity.

According to custom and family tradition she was to marry at the age of fourteen. Her husband was Ulf Gudmarsson, also of noble stock, and who in time became a Judge in the County of Närke.

In their marriage, eight children were born: one of whom, Katarina, became the first Abbess of the Convent which Birgitta was destined to found at Vadstena in Sweden.

Birgitta, the original founder of the Order of Our Saviour, made four great pilgrimages during her life-time. Symbolically it can be said she made her fifth, and greatest pilgrimage after her death.

During her lifetime (1303-1373), Birgitta travelled to holy places for deep psychological and religious reasons. She was

convinced such pilgrimages were penance for public as well as for private sins.

When Birgitta was Chief Lady-in-Waiting to young Queen Bianca of Sweden, the morals of the Court were so degenerate that Birgitta felt compelled to do penance on behalf of her beloved country. Therefore, she determined to go on a pilgrimage as penance for Sweden's public sins. Driven by a sense of doom hanging over her land, she undertook the difficult pilgrimage to Nidaros (or Trondheim) in Norway.

This first long pilgrimage lasting more than a month was made around 1340 from Avesta in Sweden to Nidaros. It was a mountainous and difficult journey, northwest through rugged terrain, across Jämtland and the Dovrefjell.

In Nidaros the pilgrims reached the Shrine of Saint Olaf, the King who had helped to christianize Norway. Returning home from King Olaf's Shrine, Birgitta was more determined than ever to leave luxury behind, and to devote her life to spiritual ends and to works of charity.

Birgitta's second great pilgrimage was undertaken with her Husband, Ulf Gudmarsson, to celebrate their 25th wedding anniversary, and also to atone for the wrongs of the Hundred Years' War which was raging between England and France. Despite a war-torn Continent, this devout couple dared to set forth for the distant and famous Spanish shrine of Saint James at Santiago de Compostella.

This route was not an easy one. Birgitta with her Husband, and a few faithful followers, left Sweden about the year 1342. They sailed to Stralsund in Germany. From this sea-port they went southwest, crossing Germany to Cologne. Cologne was even then called the "German Rome."

Santiago de Compostella is situated in the north-west of Spain; and many legends surround this shrine of great antiquity. With others of her generation Birgitta believed the Apostle James (Santiago) the Elder had preached in Spain after the Crucifixion, and there he had been martyred. His followers had buried him secretly in the *Field of Stars* (Compostella).

At this Spanish shrine Birgitta and Ulf prayed for the peace of Europe, for their children whom they had left behind, and for themselves. Most of all they prayed for guidance on how to conduct their life in the future. The answer did not come in Spain.

However, on their return journey, they were forced to rest in Arras (Flanders) because Ulf became grievously ill. Suddenly the future became clear to Birgitta in one of those remarkable visions which she was accorded by divine power. A patron saint of France, St. Denis, appeared to her several times. He told her that her Husband would recover from his illness, but their destiny thereafter was to live not as wedded man and wife, but as brother and sister. They were to dedicate themselves to the founding of a double monastery for men and women such as they had seen in France, at Fontevault, instituted in 1100 by Robert d'Arbrissel.

Ulf Gudmarsson did recover from his illness; and when the couple returned to Sweden, he kept his vow and entered the Monastery of Alvastra, the very house from which they had departed for this Spanish pilgrimage.

Only two months passed when Birgitta became a widow. At that time, she was about forty years of age. Revelation now dictated she was to found a *new religious order* more pure and faithful than those in existence at that time.



About the year 1349 in a vision she heard the voice of Christ commanding her to go to Rome and to remain there until the Emperor and the Pope should arrive and be joined in friendship. Such an event would make it possible for her to ask for and receive the Papal blessing for her new Order, to be called The Order of Our Saviour, usually known as The Birgittine Order.

Birgitta's third great pilgrimage was begun, in obedience to the voice of Christ, about the year 1350, the year of Jubilee in Rome. But it was not a propitious time to travel, for the Black Plague was raging throughout Europe and even Scandinavia. However, with a group of pilgrims, Birgitta set sail from Kalmar, a sea-port facing the Baltic Sea, and disembarked at Stralsund. On the Continent, they met death and destruction caused by the Plague, but the dauntless pilgrims travelled on toward the South.

At last when Birgitta and her train arrived in Rome, the sorry state of the Eternal City seemed to defy the very word *Jubilee*. Churches were in ruin; weeds choked the dangerous streets; bloody feuds were breaking out between leading Roman families. As for the clergy, they had become so worldly, no longer were they ashamed of their sins, nor their countless betrayals of Christ's teachings. Moreover, the Pope was absent. He was living in Avignon, France, there enjoying shelter and safety under the protection of the French King.

Soon Birgitta was joined by her beautiful daughter, Katarina.

While in residence in Rome, Birgitta and her family made short pilgrimages to sacred shrines in Italy. She journeyed to Assisi in obedience to a vision in which Saint Francis was calling to her. This pilgrimage to Assisi affected her way of life, indeed her way of dress. In medieval art, Birgitta is garbed as a Franciscan, not as a Birgittine nun — a state she never attained in her lifetime.

Birgitta's several missions to Naples were directed to the Queen, the beautiful and immoral Giovanna, who fell in love with Karl, Birgitta's worldly son. Karl died in Naples on March 12, 1372. Saint Birgitta was and is still popular in Naples where

she was regarded not only as a prophetess but as a healer of spiritual and physical wounds.

The corruption at the Court of Naples reminded her of the immorality in the Court of Sweden, and she found her need for penance growing stronger. The more she saw of her world and her generation (and even of the Church of her time), the more determined was she to dedicate her *Revelations* to reform "the enemies of God."

As to Birgitta's fourth great pilgrimage – the Swedish saint had long been haunted by a deep yearning to tread the very paths in the Holy Land where Christ had walked and where He had suffered.

With a small company of friends and relatives, Birgitta set sail from the eastern coast of Italy. Their destination was the Holy Land. Arrived at the Port of Jaffa, the pilgrims passed through several small villages, among them Rama, where on the altar of the Greek Church, Saint George had been executed. When they neared Jerusalem, they climbed the Mount of Joy from which pilgrims and crusaders were wont to delight in their first view of the Holy City.

Not long thereafter Birgitta passed through the Jaffa Gate of Jerusalem. As soon as possible, they walked to Golgotha where she beheld the ground where the Crucifixion had taken place. There the Saint experienced that detailed and agonizing vision she wrote down later in the *Revelations*.

Next she journeyed to Bethlehem where she was blessed with a vision of the birth of Jesus. Medieval art was deeply influenced by this vision.

Birgitta also visited Bethesda where in the grotto under the Church, Mary was born. Birgitta prayed at the Blessed Virgin's Grave in the Valley of Jehosaphat. She found and prayed at the place along the Jordan River where Christ was baptized by John the Baptist.

This pilgrimage to the Holy Land was both an agony and an ecstasy. Birgitta sensed that her life was drawing to a close. The visions of childhood, youth, and mature life had now been fulfilled by this pilgrimage to the Holy Land. She was ready to start on the long way home.

At Easter in 1373 she was back in Rome. Now she was a weary, worn, and sick woman of seventy years. On July 23, 1373, she died in that very room where so often she had written down her *Revelations*. As her last hour approached, she asked to be placed on her writing table. That table is now inserted in one wall in that very same room where Birgitta died; the room is now a tiny chapel in the Mother House of the New or Swedish Branch of the Birgittine Order in the Piazza Farnese, Rome.

Birgitta's last pilgrimage brought her body home to Sweden. After her death, Birgitta's fame rapidly increased, so when her relics were carried back from Rome to Sweden, multitudes met the funeral procession at every town or city to mourn their loss and to pray to their Saint. It was believed that merely touching her casket would heal disease.

When the funeral cortege reached Vadstena after a long journey all the way from Trieste to Danzig and across the Baltic, the date was July 4, 1374, almost a year after her death. Countless pious people slept out of doors near the casket; and many miracles were reported during those luminous summer nights. Finally, Birgitta was buried in the very church at Vadstena she had seen in a vision many years before and which was now in the actual process of being built.

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Birgitta was a woman who dared to dream the impossible. She had seen clearly the iniquities of her age and had dedicated herself to right the wrongs committed against her Spiritual Lord and Master. She never faltered: her mission was not to fail!

All that Birgitta dreamed had born fruit; she had founded the Order of Our Saviour; she had laid down its rules and its ritual. She had shown to her generation (and the future) the way of perfection and sanctity. She believed firmly that in time her work would live on and blossom – as indeed it has. Her pilgrimages were the expression of her way of life and faith. Always public penance inspired private revelation. Then she set down in manuscripts *Revelations* which today belong to the world's great religious literature.

Bishop Of Finland New President Of Scandinavian Bishops' Conference

(SAB) At its meeting in Reykjavik, Iceland, this September, the Scandinavian Bishops' Conference (which includes Denmark, Finland, Iceland, Norway and Sweden) elected Bishop Paul Verschuren, S.C.J., of Helsinki, as its President for a four year term – succeeding the American Bishop John E. Taylor, O.M.I., of Stockholm, who had held the office for two terms. Bishop John W. Gran, O.C.S.O., of Oslo, was elected Vice-president and Bishop Hans L. Martense, S.J., of Copenhagen, Secretary.

Bishop Verschuren was born at Breda, The Netherlands, in 1925, and became Rector of the Sacred Heart Fathers' →

BISHOP TAYLOR: TEN YEARS



Sept. 21, 1972 marked the Tenth Anniversary of the consecration of Most Rev. John E. Taylor, O.M.I., as Catholic Bishop of Stockholm (and all Sweden). Born in East St. Louis, Illinois, in 1914, he had, by 1962, already spent several years in Scandinavia – bringing his fellow Oblate Fathers of the American Central Province to Denmark, Greenland and Sweden. The succeeding ten years have brought many problems – the greatest being how to cope with the crowds of immigrant Catholic workers who have recently flocked to Sweden from the South and East of Europe. In these ten years the number of known Catholics has increased by almost 60%!

So Bishop Taylor has brought in Oblate Fathers from America and Poland, and other priests from South and East Europe; therefore the number of priests in Sweden has also increased 60%. With financial help from America and abroad 8 new parishes have been set up, and 20 newly acquired churches and chapels have been opened. Since the immigrants they serve are mostly poor, and unaccustomed to support their churches, a steady stream of financial sustenance must come from abroad; so the Bishop has to spend much of each year "begging for his diocese's bread" in Europe and America. Finally, we should mention that under his prudent and enlightened leadership ecumenism is becoming really acclimatized in Sweden.

ST. ANSGAR'S LEAGUE VERY SINCERELY WISHES BISHOP TAYLOR "MANY YEARS!"

international seminary in Rome in 1961. In 1964 he was consecrated a bishop in Helsinki by Bishop Guil. P.B. Cobben, to be his Co-adjutor. When Bishop Cobben retired in 1967, Bishop Verschuren succeeded him as Bishop of Helsinki, the only Catholic Bishop for all Finland, a country as large in area as Germany. Finland's Catholics number 2,868 in a total population of 4,600,000 – i.e. only .06%, the smallest Catholic percentage in the entire world! They are divided in five parishes, served by the Sacred Heart Fathers; but the majority live in and about Helsinki, the capital, while the rest are scattered about the rest of Finland.

RUNE P. THURINGER

Greenland

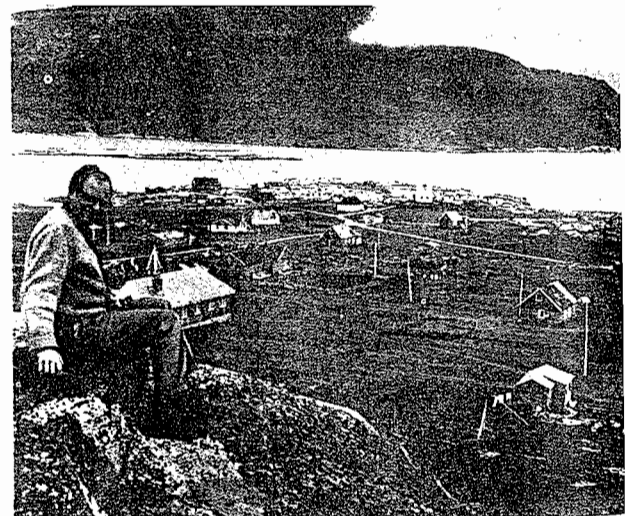
(Orienting fra Biskoppen) The Catholic parish in Greenland is only a little one of 40 or 50 parishioners. Only three of them are Greenlanders. The rest are Danes who work in Greenland or have married Greenlanders. In addition, there are some foreigners among these Catholics. Greenlandic society is marked by disintegrating social change. It is especially in this social and humanitarian field that the Catholic Church in Greenland hopes to make a contribution.

The Oblate Fathers came to Greenland in 1960. Until now they have had a chapel [in Godthåb] which could only hold 25 or 30 people. But during the winter this has been enlarged into a real little church, holding c.75. And during the last couple of years Father Finn Lyngø has been working on a Greenlandic translation of the Liturgy, so that services can take place, at least on the big feast days, in that difficult language.

I visited Greenland for the first time four years ago. This June [1972] I am going to visit it again, to dedicate the new church and to impart the sacrament of Confirmation. At the solemnities in Godthåb I shall meet the parish's two priests – Fr. Finn Lyngø and Fr. Paul Marx. In addition I shall meet Fr. Alex Kons, who worked for a number of years in Greenland, but, since Sept. 7, 1971, has been pastor in Thorshavn for the Faeroe Islands.

As long as the building operations were going on, the Catholic services were held in Protestant Hans Egede's Church. We Catholics owe a great big "Thank you!" to Dean Kristian Lauritsen of Godthåb and to Bishop Westergaard Madsen [of Copenhagen, to which Lutheran diocese Greenland belongs] for the hospitality they have shown the Catholics of Greenland!

BISHOP HANS L. MARTENSEN, S.J.



Bishop Martensen at the medieval bishops' See at Gardar (Igaliko) in Greenland

Bishop Erik Gnipsson and Vinland The Good

MOST REV. DR. H. FRÉHEN, S.M.M., Bishop of Reykjavik, Iceland
(In reply to a query on this subject from Auburndale, Mass.)



Bishop
Fréhen

One of the main sources about Vinland (The Greenlanders' Saga) says this region of North America was discovered by Bjarni Herjulfson (though he did not land there), while the other sources ascribe the discovery to Leif Eiriksson. But in any case, Leif (whether on his own voyage of discovery or acting on Bjarni's information) voyaged southwestward from Greenland via Helluland (Flagstoneland) and Markland (Forestland) to Vinland (Vineland or Pastureland), where he spent a winter before returning to Greenland (c. 1000 A.D.).

His voyage was followed by others: His younger brother Thorvald came to Vinland and spent a winter in his brother's quarters, but was killed by the natives. After an abortive attempt at settlement by another brother, Thorsteinn, Thorfinn Karlsefni commanded the greatest and most famous Viking expedition to America, which bequeathed to posterity much information about the attractive country and its natives etc. 160 people settled down there for several years, and a son was born there to Thorfinn. A final expedition was broken up by Thorfinn's half-sister Freydis, an inveterate trouble-maker.

These ancient stories have all the Vinland expeditions return to Greenland or Iceland after a longer or shorter stay, and thus make us suppose that permanent settlements in America are out of the question. But one has to use such stories carefully. They are often *family-sagas*, which only recorded what was of interest to or redounded to the honor of this or that particular family which had become prominent later on. Thus the sagas are fragmentary and a bit tendentious in what they tell us. Also the Icelandic settlement on Greenland gradually lost its importance and attraction, and so the further adventures of the America-explorers fell into oblivion or at least were not thought worth writing down. Besides, many early hand-written sources have been lost to us in various ways.

But an early account of the Northern bishops, the "Hungrvaka", mentions a certain Bishop Jon (after 1050): "Some men hold it for true that Jon afterwards dared to go to Vinland and there turned many men to Christianity, and that in the end he fared through martyrdom to God." And a witness above all suspicion is Adam of Bremen, the historiographer of the

Archbishops of Hamburg, in whose province the Scandinavian lands lay until 1053. In his book (c. 1075) Adam tells us that Vinland was visited by many people, and that wheat grew there wild of its own accord, while there were vines which produced an excellent wine.

After the Black Death had depopulated Iceland, and shipping became difficult, the settlements on Greenland diminished, perhaps went to wrack and ruin, while a few survivors mixed with the natives. This was a bad thing for any settlement in America. But discoveries made in modern times make the existence of such settlements more acceptable. Without insisting on the controversial Kensington Stone in Minnesota, we find more interesting the excavations of the last few years at L'Anse aux Meadows on the northern tip of Newfoundland. The ruins and objects dug up there date back to the year 1000 A.D. or thereabouts, and demonstrate beyond doubt that Vikings from Greenland had settlements there at that time. Does this imply (as some think) that this particular area is Vinland – taken in conjunction with a 16th Cent. Icelandic map naming this northern point as "Promontorium Vinlandiae," and with the fact that in Old Norse the word "Vin" could stand for "Pasture" as well as "Vine"?

Even if so, it is not impossible that the explorers and colonists could have also spread more to the south, too – e.g. as far as Boston and Cape Cod and Narragansett Bay (where Helgi Briem thinks he recognizes in the Newport Tower the remains of an ancient Scandinavian Round Church, such as still stand on the Danish island of Bornholm).

Now there is an interesting document that has caused a sensation and some controversy in recent years, the so-called "Vinland Map" – a kind of map of the world, including Vinland, that might be dated in the mid 15th Century, although its origin is obscure. Upon it had been written Latin notes about different countries shown on it, and those relating to Greenland and Vinland are as follows (in English translation):

Beside Vinland, in large letters: "The island of Vinland, discovered by Bjarni and Leif and their companions."

Right above Vinland and Greenland, and written in small letters: "By God's will, after a long voyage south from the island of Greenland toward the remaining parts of those farthest reaches of the Western Ocean-sea, and as they were sailing southward amidst the ice, the companions Bjarni and Leif Eiriksson discovered a new land so extremely fertile that it bore vines, which island they named Vinland."

Coming now to the second subject of this our essay, Bishop Gnipsson, this same Note continues on without a break: "Henricus, Legate of the Apostolic See and Bishop of Greenland and the neighboring regions, arrived in this truly vast and very rich land" (i.e. Vinland) "in the name of Almighty God, in the last year of our most blessed father Pascal. He remained a long time both in summer and winter, and later returned northeastward toward Greenland, and then proceeded" (on from Greenland) "in most humble obedience to the will of his superiors."

So here we have a rather ample mention of Bishop Erik Gnipsson's stay in Vinland (for "Henricus" was the nearest the Latin could get to "Erik"). But as to his residence in the Boston

area (see the Norumbega Tower inscription "First bishop: Erik Gnutson. 1121 A.D.") this may be ascribed to the 19th Century writings of Luka Jelic, who claimed that Erik was consecrated regional bishop of the lands discovered in America, that because of his new diocese he refused to return to Greenland, and that he died in Vinland. But these are quite evidently mere reconstructions, which go beyond the note on the Vinland Map, and do not stand the test of historical criticism.

However, as to a stay in Vinland for almost a year by Bishop Gnutsson, the older Icelandic sources (e.g. the annals) indeed mention a voyage by Bishop Erik, first to Greenland in 1112 or 1113 A.D., and next to Vinland in 1121 (a date which differs, by the way, from the Vinland Map). But no document makes Erik the *resident* Bishop of Vinland – or even of Greenland (where the episcopal see was probably first established in 1124), so we should probably consider him to have been a traveling, missionary bishop.

This does not exclude Erik's being a papal legate, as mentioned on the Vinland Map. Various things indicate that this Map was not made in the North, but somewhere South on the European mainland, and thus it may incorporate information taken from Roman sources. But this southern origin does not mean that its information about Scandinavia, Iceland, Greenland and Vinland did not ultimately derive from the North. For nowadays we are sure that the Icelandic traditions were known in various non-Scandinavian countries – and indeed even contained much more information than we now find bequeathed to us in the written sources.

Finally, there is the aforementioned ruin of a round tower in Newport, Rhode Island, which one Icelandic scholar (Helgi P. Briem) thinks to have been part of a round church with surrounding aisle, like the round churches built in Scandinavia in the 11th Century. If so, this edifice might have been built by people visited by Bishop Erik during his one year sojourn in Vinland; he might even have visited it himself and conferred the sacraments therein.

But, you ask, who exactly was this Bishop Gnutsson? Unfortunately the Icelandic sources are silent about his personality and life (aside from his visit to Greenland and

Vinland). But the "Landnamabok" (Book of the Settlement – i.e. of Iceland) gives his genealogy: "Valthjofur, son of Orlyg the Old, of Esjubergi in Kjos," (south of the Walefjord) "near Medelfell Lake. From him are descended the Valthjoflings: Signy was his daughter, who was the mother of Gnut, who was the father of Birning, who was the father of (another) Gnut, who was the father of Eirik the Bishop of Greenland." Thus Erik was probably brought up on the family estate in Kjos.

The Landnamabok treats more in detail of Erik's ancestor, Orlyg the Old, and this may be of interest, as showing the conditions prevailing in those days. As summarized in "The Icelandic Church History" of John C.F. Hood, we read: "Landnamabok records about 400 names of settlers, including many from Sodor, west of the sea," (i.e. the Hebrides) "and from Ireland. . ." But no Christian teachers accompanied them to their new home, and they built there only one or two churches. Landnamabok gives the names of six settlers who 'men say were baptized': Ketill the Fool, Aud the Deepminded, Orlyg the Old, Helgi Bjolan, Helgi the Lean, and Jorund the Christian. . .

"Orlyg the Old had been brought up in the Hebrides by a bishop named Patrick, who sent him to Iceland with timber for building a church, a gold coin, an iron bell, a plenarium (?), and consecrated earth to put under the corner posts to serve instead of (the church's) consecration. The bishop told them to land where three promontories could be seen from the sea, with a fjord between each, and to build a church there, dedicating it to St. Columba. . . With his wife, called Hjálp (Help), and sons, Orlyg eventually settled at Kjalarnes under Mt. Esja at the head of Faxafjord. There he set up his church and dedicated it to St. Columba, but he proved so fervent and ill-instructed a disciple of the Apostle of Northern Britain that he appears to have worshipped the saint instead of Christ! . . .

Thus far about Orlyg. But getting back to Bishop Gnutsson, we shall end with one final mention: A very late Danish chronicle tells us that Bishop Erik died and was buried in 1146 in Gardar (Greenland's episcopal see since 1124), but the accuracy of this cannot be guaranteed.

Three Copenhagen Visits, 1972..

Catholics Use Lutheran Churches

JOHN T. DWIGHT

1) Father Poul D'Auchamp to Head Mid-City Parish:

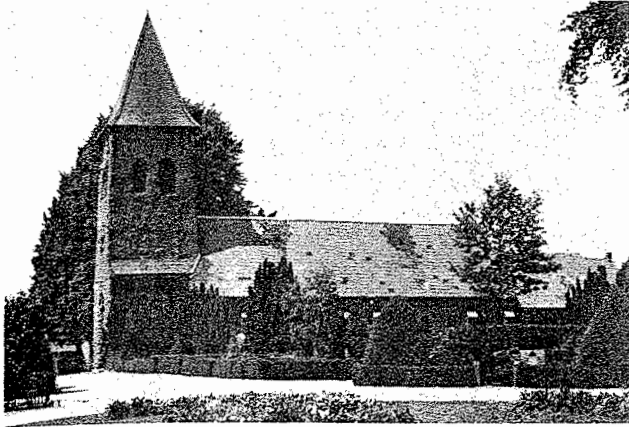
On my arrival in Denmark on June 18, I attended Sunday afternoon Mass at Sakrament Kirke (Blessed Sacrament Church) on Nørrebrogade. About 90 were present (including several Japanese families) in this 150-seat church (good attendance for Scandinavia). Later I learned that its pastor, Fr. Petersen, is retiring, and that his successor is St. Ansgar's League's old friend Fr. Poul d'Auchamp. Our readers will remember that he recently completed building beautiful Johanneskirken in Copenhagen's northwestern suburb of Søborg, through his own fund-raising efforts and with the help of volunteer workers. Now this sympathetically human and dynamic priest has been promoted to a mid-city parish – perhaps partly because it is situated in a working-class neighborhood and Fr. d'Auchamp himself had lengthy experience in the working world before entering the seminary. Scandinavian working people have long felt almost completely alienated from religion by the unsympathetic attitude of the Lutheran State Churches to them when industry first came to Scandinavia two or three generations ago, and it is important to

try to reverse this trend. Due to the growing shortage of priests in Scandinavia, Fr. d'Auchamp (who is in his 50s) will have to serve this large city parish all alone, without the help of a curate, and so will have to enlist lay help in making parish visitations.

For the same reason, the Søborg parish will be without a resident Pastor for a time. For its new Parish Priest, Fr. Franz Poppe, S.J., will, in addition, not only take care of the Catholic Yugoslavs throughout Denmark, but will be Rector, for a while, of the Jesuit Community at Sacred Heart rectory in town, where he will live!

2) Father Waago Uses a Lutheran Church in Hillerød:

Two days later, I took the S-Ban (Suburban RR) 40 minutes northwest to Hillerød, an ancient town where the Kings of the old Danish Absolute Monarchy used to have their residence, but which has now become a distant suburb of Copenhagen. Our readers may remember (from the 1970 Bulletin) that a Catholic parish had been started here, and that various alternatives to their unsatisfactory, temporary parish-chapel were being considered.



Lutheran church used by Catholics, Hillerød

Well, after Danish Fr. Per Waago, O.M.I., met me at the station and we had talked for a bit at the rectory, he took me in tow and we walked and climbed by various streets, paths and short-cuts up to Hillerød's former Lutheran parish church. In recent years this parish has been given the use of the Royal Chapel in Frederiksborg Castle, so they use their former parish church only on week-days – that is, for funerals, for the church is surrounded by the beautifully-kept parish cemetery.

A recent Danish law allows other denominations to use churches of the Danish Lutheran State Church in case of need, *if* permission is obtained from both the Lutheran pastor and his parish council. Because of Fr. Waago's friendly, ecumenical and diplomatic attitude and efforts, Hillerød's Probst (Dean) Jon Juul and the other Lutheran clergy and their parish council have very kindly given their permission for this, and he now celebrates the Catholic parish's Sunday and Feast-day Masses in this Lutheran church!

The rent is not small, but is far, far less than the amortized cost of buying property and then building a new church on it would be! In addition, the Lutherans are still responsible for the upkeep of the building, and the Catholics do not have to pay taxes on it (as they would, if they owned the place!). Finally, there is, of course, an important ecumenical dimension in this friendly cooperation.

The first Catholic Mass was celebrated here this March 25, the Feast of the Annunciation. Vicar-general Messerschmidt and the other Catholic clergy were joined in the opening procession by three of the local Lutheran clergy, two of whom read the Old Testament Reading and the Epistle of the Mass and also expressed their joy that such cooperation is now possible between the Churches.

This church has an impressive brick exterior with a tower, all surrounded by a lawn with trees, bounded by a wall with gates. The interior – long, low, and of Romanesque-type architecture, with small, round-arched, stained glass windows – is painted white. It holds 200 people, and is filled to the brim at Mass almost every Sunday. People even come out from Copenhagen to attend Mass here!

3) Fr. Waago and the Mentally Retarded

Father Waago has become very involved with the spiritual and compassionate care of the handicapped, and especially the mentally retarded. He attended Father Jørgen Hviid's pilgrimage to Lourdes for the mentally retarded, and says it was well

attended and very inspiring. And he drops in very frequently to visit the patients in a nearby institution for the retarded. He became interested in this work through a funeral held at his chapel for a faithful Catholic parishioner. At the funeral lay a completely paralyzed man under a nurse's care. He turned out to be the dead woman's son. Although he could not speak, whenever Fr. Waago talked to him, his eyes lighted up. Because of his condition he had been considered mentally retarded and was being kept in this same local institution, but Fr. Waago was instrumental in getting them to realize the man was mentally normal, and so letting him out into more inspiring surroundings.

4) Fr. Van Haaren and the Bornholm Trappists:

When we got back to Father Waago's drafty rectory, a lively priest in his late 30s or early 40s soon showed up for lunch. It was Father Frans Van Haaren, O.C.S.O., Prior of the Trappist monastery on the Danish island of Bornholm, who had that moment returned from attending the 800th Anniversary of Medieval Cistercian Øm Kloster on Jutland. He told me they are doing well on Bornholm. Their new system of working (as laborers) on *other* people's farms, rather than owning their own, is proving successful. It saves the original investment necessary nowadays for starting a farm, saves the time and thought needed for administering it and marketing its products, etc., and saves the taxes which are levied in Scandinavia on church properties not belonging to the State Churches. The new system is also more suited to the ideal of poverty.

There are four Dutch monks at the monastery (a dependency of the Abbey Mont de Cats, near Paris). Two work out on a farm (part-time, so that they can attend Divine Office at the monastery), Father Van Haaren does book-binding for the Bornholm library, and the fourth monk "keeps house". Their Abbot visits them each year and thinks things look better there with each year that passes. Of course, as Trappists, they are purely contemplative, and so, when asked what they actively DO for people, Father Van Haaren, with almost Danish humor, just replies "Nothing!" Their prayers and sacrifices are their contribution to society.

5) Fr. Lars Messerschmidt, V.G.: More Non-Catholic Churches Used:

After lunch I took leave of Fr. Waago and Fr. Van Haaren, and caught the S-Ban back to town for a 4 P.M. appointment with Fr. Lars Messerschmidt, the Co-Vicar General of our Copenhagen



Catholic Confirmation in Hillerød's Lutheran church

Diocese. It was after business hours, and the secretaries of the Chancery Office (opposite St. Ansgar's Cathedral) had left for the day, but Fr. Messerschmidt had waited for me, and we talked for an hour. He told me that Hillerød is not the only place where the Catholics are using Lutheran churches. In fact this is now the case in half a dozen or more towns around Denmark (including Lemvig in Jutland and Nykøping Sjælland)! In addition, he pointed out that we are renting (for a nominal sum of 100 Kr. or so each, per year) the Catholic Apostolic churches in both Grenaa and Thisted!

He told me also that they are planning to renovate St. Ansgar's Cathedral, which has never been repainted. Early accounts describe the church as "very light and sunny" – which has certainly not been the case in more recent years! He told me also that, in order to improve diocesan communications, Bishop Martensen is now sending out free reports from time to time (on finances and the activities of the Chancery Office and of the Bishop himself, etc.) to all adult Catholics in the Diocese!

6) Fr. Karl Smeenk in Herlev:

Once again I took to the S-Ban, this time out to the western suburb of Herlev. Here Dutch-born, American-trained Father Karl Smeenk, O.M.I. (who had been the first resident priest in the city of Viborg in Jutland since the Reformation) has now succeeded

Father Urban Figge, O.M.I. as pastor of the American Oblate Fathers' parish of Vår Frue (Our Lady). Fr. Figge is now the Oblate Fathers' Vicar-provincial for Scandinavia and Greenland, and is kept busy visiting their nine parishes and in "mission-preaching" for them in other countries.

Father Smeenk greeted me cordially, and, as we ate at a nearby restaurant, he told me there are now Sisters of St. Joseph living in the parish – supporting themselves in the new fashion, i.e. without an institution (such as a hospital or school) of their own, but working in other people's institutions. This is a method more suited to today's fewer vocations, increased municipal competition and strict State regulation. There are five Sisters, and two work out as nurses, while one teaches, etc. etc. And of course they help out in the parish, too, instructing children and so forth.

There are now about 600 Catholics in the parish (which serves Copenhagen's English-speaking community as well as the Danes of Herlev and environs). Father Smeenk is trying to make his parish self-supporting, by cutting back on non-essential expenses, and by giving realistic reports to his parishioners – for example, showing them what moneys come from the parish itself, and what come from outside sources (gifts from the Diocese or abroad, etc.).

And so, after a pleasant chat, Fr. Smeenk drove me down to the S-Ban for my trip back to Copenhagen and a well-earned night's rest!

Catholic "Caritas-Denmark" Has Its Ecumenical Allies

MSGR. KNUD BALLIN (*Director of "Caritas Denmark"*)

During the years 1953-56 the Danish welfare organizations used to meet together to discuss matters of common concern, and to learn from one another's experiences in many varied fields. The problem which had brought these brethren together was that of the refugees at home and abroad. And in 1956 Denmark became one of the many lands to accept refugees.

So, when the problem of receiving and integrating 1000 Hungarian refugees came up, the Danish government turned to these welfare organizations. A train was sent to Vienna, and whoever wished to do so could board the train when it started back to Copenhagen! So it was rather a mixed bag that we welcomed a few days later! But these few days had been well spent in finding larger or smaller houses which we thought would serve our purpose.

With the aid of technical assistance from the government, a generous sharing of donations given to a Hungarian Collection, and the help of some tireless and competent social consultants and a group of teachers and camp-superintendents, we soon succeeded in finding the Hungarians homes in Denmark.

In the beginning, one of our greatest problems was the fact that 90% of the refugees wanted to move on further – overseas. As far as we Danes were concerned, we were willing to help them fulfill their wish, too, but the immigration authorities overseas had their own rules for immigration, and meanwhile halted the immigrants as long as Austria lay paralyzed to a great extent by the large number of refugees passing through her. But after a year had passed, we tackled this problem also – of getting the refugees overseas from Denmark. But now it was no longer a question of 90% of the refugees, but only of perhaps 25% or 30%. The others had become acclimatized and had found work and friends in their new country.

Even while we carried out the task of integrating these people,

we also found time to consolidate our cooperation among ourselves. And we ended up with an organization consisting of eleven different welfare agencies geared to solving the refugee problem at home and abroad. This provided an unusual opportunity to emerge from our narrow, churchly framework and carry out an exemplary work of cooperation in a very important field. This cooperation enabled us to open doors to the refugees who had lived for several years in camps in Italy and (under hard and very meager conditions) in Greece. Also, the Danish government allowed us to take in handicapped people (e.g. tuberculosis patients, or people with injuries – great or small – which unfitted them for emigrating overseas).

It was by now quite natural for the Danish authorities to hand over "every refugee who becomes stranded" in Denmark to be integrated by the "Danish Refugee Welfare Society". Its latest big task was in 1969 – receiving 1400 Polish Jews, or people descended from Jewish families, who did not wish to emigrate to Israel.

Large, nationwide collections, too, have made possible a better existence for several thousands of refugees in Africa and Asia.

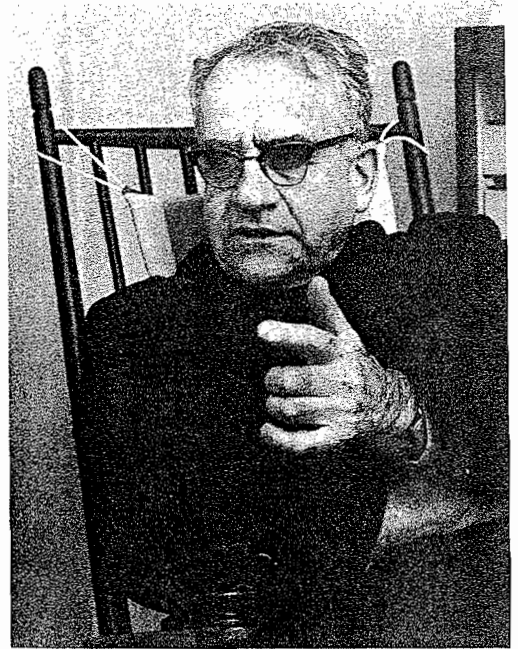
This fine cooperation has opened up various opportunities for sound enterprises to solve other problems the world over. In particular, the "National Church's Emergency Relief" and "Caritas-Denmark" have worked together on great tasks: for example, an operation which consisted in buying up surplus meat in order to provide it where it was needed, i.e. in places where food resources were extremely limited. We have also taken joint action with AFRA to help the needy in India. And, too, joint action with Danish and Norwegian Protestant groups has acquired a mobile-clinic for the Middle East. – And this century's greatest ecumenical welfare-operation, from its beginning to its end, was our work toward relieving the sufferings of the population of Biafra/Nigeria.

Thus, "Caritas-Denmark" has had such good relations, these past fifteen years, with other organizations both churchly and secular, that it is now quite natural for our groups to discuss current problems among ourselves *before* becoming committed to this or that task which is too difficult for *one* organization to see its way through alone.

But this cooperation with non-Catholic agencies has in no way diminished cooperation among Catholics in the Scandinavian countries. Starting with 1968, the Catholic bishoprics of the five Scandinavian lands have combined together in a yearly Lenten Collection for welfare purposes. The 1968 Collection resulted in the founding of a nursing school in Uganda. In 1969 the aid went to Nigeria/Biafra. And in 1970 the funds from the Collection were sufficient to build two schools in Senegal, and (if the Norwegian government takes part) to build a large new extension to our hospital in Uganda.

[*Editor:* These facts gain added meaning when we remember that there are only c. 92,000 Catholics in all of Scandinavia – of whom almost half are refugees and immigrant workers who do not possess the means to help in these projects.]

The Scandinavian countries provide a good soil for the developing of charitable works, and "Caritas-International" has won great respect among them in recent years because of its worldwide welfare activities.



Father
Ballin

Progress In Denmark

Correspondence Course For Children:

(*Kat. Forum*) "Kateket Centralen" has brought out *Catechetical Letters to Children*. There are isolated Catholic families in Greenland and the Faeroe Islands who can seldom be visited by either priest or catechist. And various priests in Denmark itself struggle with the problem of instructing children who live so far away that they cannot attend the parish instruction courses. In one year 90 children 7 to 9 years old have followed the new correspondence course. Once a week they receive a Catechetical Letter, together with the week's picture and text (taken from the book "God is Calling You"). The letter contains tasks (including pictures) for the child to make or do, so that he or she is not just a passive recipient. And they form a link with the far-off Catechist, to whom the completed tasks are sent, and who writes back comments about them. In composing the Letters, a great effort is made to give them a personal touch. That this seems to succeed is shown by the friendly, chatty letters that the children write back.

G.K.

* * *

(*Kat. Forum*) Comradeship is fostered at the same time as they learn the Catholic faith, when c. 100 girls and boys from various Jutland parishes come together for instruction at the Assumption Sisters, near Aarhus. It can be quite a trial for a child to be the only Catholic in his or her school-class. So it seems wonderful for these children to meet so many fellow-Catholics. For example, a couple of children came all the way from the island of Samsø, where they and their mother are the only Catholics on the Island. One small child called out, when its father came to fetch it, "Hey, Dad, know what? There's *lots* of us Catholics here!"

Mass of the Word for Children:

(*Kat. Forum*) With young children in church there is a problem of their not understanding what is said during the Mass of the Word, and of their disturbing the congregation because of their incomprehension. An idea used in St. Nicholas' parish in Copenhagen (which has only one Priest and no Sisters) is to have a *separate* Mass of the Word every Sunday for children. In a separate room, with Crucifix, flowers and lighted candles on a table, an experienced Sunday School teacher has the children make the Sign of the Cross, sing a hymn which they understand, say a short prayer, and make an examination of conscience suitable for children, followed by "Lord, have mercy" etc. Then she reads one of the day's Lessons and the Gospel (translating these into children's language), and they discuss the meaning of these lessons in a sort of dialogue "sermon". After another hymn, one of the Church Choir-singers comes in and leads the children into Church in a sort of procession, while the organ plays. And they take their places with their parents for the Mass of the Faithful.

A Diaspora Parish:

(*Kat. Forum*) The far-flung area opened up by Fr. Karl Smeenk, O.M.I., in north-west Jutland is now the official "parish of Viborg", with a Parish Priest (Sogneprest) and Parish Council. Viborg has a fine little chapel and rectory, but, for the distant, western part of the parish, the Lutheran church at Nørlem near Lemvig is rented for Mass every other Sunday in summer, and 60 parishioners, plus the summer tourists, attend. Children are instructed one Saturday a month, some at the Viborg rectory, some in Struer; three classes have three lessons each in each place – taught by the priest and six catechists. Four social evenings (held alternately in the west and the east of the parish) preserve contact among the scattered parishioners. ***

Orientering fra Biskoppen) Two young Jesuits, Christian Lerch, S.J. and Karl-Heinz Westrop, S.J., have been ordained by Bishop Martensen for the Church in Denmark. In addition, he has visited Poland to invite priests and sisters to work in Denmark.

ECUMENISM:

(Kat. Forum) Fr. Palle Burla, who was relieved as Catholic Parish Priest in the Faerø Islands last year by Fr. Alex Kons, O.M.I., came there in 1953 to help out for a few months – but stayed 18 years! During that time he brought out a Prayer and Hymnbook in the Faeroese language (1959) when the Lutherans there were still using the Danish hymnbook. He asked for and received help for this undertaking from various non-Catholics. This came very naturally, as he had always laid great stress on ecumenism, and made many friends, over the years, outside the circle of the Catholic parish.

* * *

(Kat. Forum) During the recent renovation of Sacred Heart Church in downtown Copenhagen, its congregation and priests were given refuge in the nearby (Lutheran) St. Mary's Church. So, when this period came to an end, the Jesuit Community of Sacred Heart Church gave the clergy of St. Mary's Church four Chasubles (Mass Vestments used at the Lutheran Communion Service) and Sacred Heart's Parish gave St. Mary's Parish still another Chasuble.

* * *

(Kat. Forum) Last Fall, 100 Protestants (plus a few Catholics and Pakistani non-Christians) made a Danish pilgrimage to Lourdes. One of the Protestants said afterwards: "The contact with the Catholics has proved very satisfactory. I was impressed by the solemn Masses, the large number of Communicants, and the solicitude for the ill and the elderly. I saw that the Catholics are stronger in their faith than we are. I think that a really living faith is the most effective means to make people feel they are brothers, and that they have responsibilities both as people and as Christians."

* * *

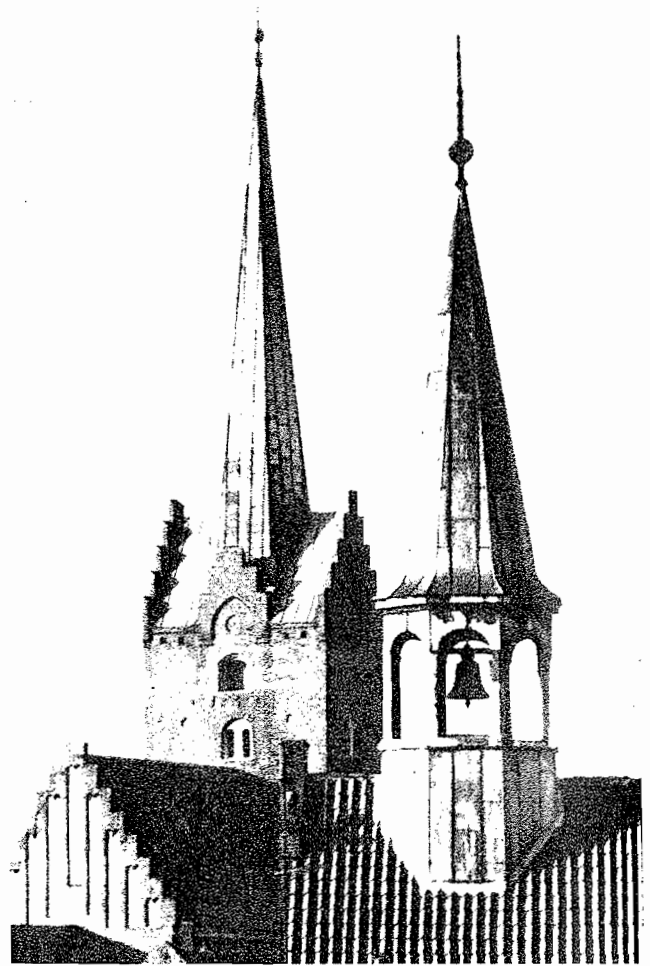
An organized group of young "Jesus People" from the U.S. visited and sang in Copenhagen this Fall in the sanctuary of St. Augustine's Catholic Church. The church was filled with pupils from the adjacent (Catholic) Niels Stensen High School (Gymnasium). "It was a simple but moving proof of young people's attachment to Jesus," reports *Katolsk Forum*.

EXAMPLES OF "THE STRANGERS AMONGST US," DANISH TASK FOR 1972

(Kat. Forum) The Poles have been on Copenhagen's island of Amager for many years, but have in general remained separate from the Danes of this Catholic parish (St. Anna's). But this year two Poles were elected to the Parish Council, and a joint Polish-Danish Mass was held, followed by Church Coffee with Danish and Polish flags, folk music, and girls and boys in Polish national costumes – as well as a good attendance.

* * *

(Kat. Forum) In Kolding (on the Jutland peninsula) some members of the parish invited more recent Polish immigrants to Mass and Church Coffee. Catholics, nominal Catholics and non-Catholics all came. The Mass was partly in Danish, partly in



This picture of the spires of the Lutheran church (L.) and Catholic church (R.) symbolize the good relations between the two Parishes in Nakskov

Latin; and Polish-speaking parishioners – as well as some young Danish families – were pressed to attend the Church Coffee. In this way the newly arrived Polish families met the parish and each other and struck up friendships. Soon, the Poles were inviting the other parishioners to *their* homes, as well as vice versa, and the Poles were helping out in the parish activities.

* * *

(Kat. Forum) The question "What can we do for the strangers amongst us?" can also be turned around: "What can they do for us?" We "strangers" cannot be a part of Danish church life unless we feel a togetherness with Danish-born Catholics. So our Hungarian parish invited the members of the Danish Pastoral Council, and of Greater Copenhagen's Parish Councils etc. to a Mass concelebrated on St. Nicholas' Day by Bishop Martensen. Vicar-General Lars Messerschmidt and our Pater Horvath, S.J., in the St. Joseph Hospital Chapel. This was followed by Church Coffee (with speeches) in the hospital's dining room. Then the lights were dimmed, and "St. Nicholas" came in (with his mitre, beard, cope and crozier) and distributed shoes filled with goodies to the children. "I have apparently received an Assistant!", joked Bishop Martensen!

* * *

P.T.K.

A Northern Visit, and Other News of Sweden

MOST REV. JOHN E. TAYLOR, OMI, *Bishop of Stockholm*
(Addressing St. Ansgar's League in New York, May 11, 1972)

It is always a pleasure to come to St. Ansgar's. We Bishops in Scandinavia have told you how much the Catholics there appreciate your work of making them and their problems better known. So many in America are still ignorant of our history and present situation.

As you know, the Catholic Church disappeared completely from Scandinavia at the Reformation, and remained absent, especially in Sweden, almost up to our own times. It was only a century ago that native Swedes were first allowed to leave the state Lutheran Church – and the process was an arduous one which included two compulsory, preliminary talks with their local Lutheran pastor! Such a step could only be compared with a Catholic citizen of Vatican City becoming a Holy Roller! Not until 1952 was complete religious freedom granted in Sweden.

But to come to something more up-to-date: I recently made a pastoral visitation of our small and scattered Catholic flock in sparsely settled North Sweden (which covers half of the country). It was an 18 hour train trip from Stockholm up to the iron-mining city of Kiruna, above the Arctic Circle. Here, where for part of the summer it is always daytime and for part of the winter always nighttime, the people are excitable, outgoing and friendly. All the Catholics know one another. They have no priest of their own, but the parish priest drives all the way up from Luleå once a month to serve them.

Here in Kiruna I said Mass for a congregation of 50 or 60 in their usual place – the initiation-room of Odd Fellows Hall – provided through the courtesy of the government-owned KLAB mining company (which also allows the priest to stay, free of charge, at its hotel)! Among those present were Spanish families, Hungarian families, a Polish family, an Irish doctor with his wife

(Kat. Forum) In Tästrup, Turkish and Pakistani clubs have been set up with the help of the local state-church parish, and under the direction of both Catholic and Protestant leaders. And various Catholic homes round about Denmark received foreign Catholic and Mohammedan scholarship students into their homes to celebrate a Danish Christmas.

P. d'A.

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(Kat. Forum) An unbelievable number of people can live – or lie dead – without anyone bothering about them. So, some time ago, Mrs. Lilian Bragen started a visiting service in Gladsaxe. This duty can sometimes take the form of paying regular visits to isolated people, sometimes it can consist in ringing them up every day at a certain hour to see if they are all right.

P. d'A.

* * *

(Kat. Forum) The young and the aged need each other. One day Fr. Poul d'Auchamp was rung up by a lady who wanted him to provide her family with a "grandmother" or "grandfather"! It turned out that they had had an elderly seamstress in weekly, and they had grown fond of her; even when she had retired, they went and fetched her once a week, as she now needed *their* company. Now she had died – and *they* needed someone to take her place in the family!

and five children (who had driven a long way to attend) – and one native Swede, a school teacher

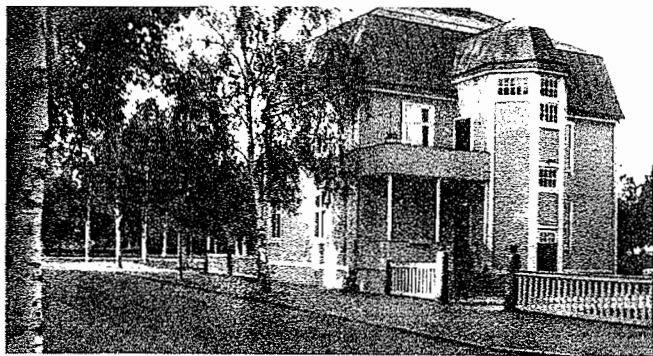
Down at Luleå on the Gulf of Bothnia, Fr. John Schoeberle, O.M.I., has held the fort courageously all alone for years. But now the parish has the powerful assistance of Swedish-born Bro. Olof Asblom, O.M.I. We own an apartment building opposite the railroad station. Here they have their living quarters and the Parish Chapel (St. Joseph the Worker), and rent out the rest. This takes care of the mortgage, etc. but forces them to act as janitors – i.e. to clean the staircases, take out everybody's garbage, etc., etc. – not really priestly work! A six-hour train ride brought me here from Kiruna. Although it was a cold winter night and the roads were not good, many people drove to my Mass there – some from Piteå, 30 miles away, which has no priest.

After Mass there was (as usual in these distant regions) "Church Coffee", a chance for a much-needed get-together for these isolated Catholics. There is usually a table for each nationality. For example, there was a Hungarian couple with lively young children. The mother said, "We used to go to a beautiful, big church in Hungary, but now we attend Mass in this old, made-over apartment room here in Sweden!" But when I asked her little son which place he preferred, he said, "I like the Swedish God better than the Hungarian God, because He gives us cookies" (i.e. at the Church Coffee)!

My next stop was at our new parish center at Umeå, 120 miles or more down the coast from Luleå. Here, in a northern setting reminiscent of Canada, the Swedish government has founded a university as part of their development program for North Sweden. A small group of Catholics had lived here for years (I had sent them Catholic books, on request, while I was still living in Denmark around 1960), and these formed the nucleus for our new parish.

When young Swedish-American Fr. Robert Olsson, O.M.I., moved here a couple of years ago to serve these people and the University and the district, he lived in one big basement room, divided only by curtains into "Chapel", "living-room" and "bed-room". Child-vandals came in and broke his TV and scattered his books around. Priest-colleagues phoned him every week from far-away Stockholm to help preserve him from the deep depression caused in the North by the very widespread, psychological "Lapp Sickness". But the local newspapers got interested in him; so did the students; and he now has many friends in town. (It is not a matter of making converts, but of making contacts.) And he has acquired a house for us, to replace the basement. In addition, there are three wonderful Sisters of St. Joseph there now, two from our State of Connecticut and one from Germany.

My Mass in Umeå took place on Tuesday, which was on or about St. Lucy's Day (Dec. 13), and in accordance with an old Swedish custom the children dressed up afterwards in the traditional white Lucy costumes and served ginger cookies (considered a great delicacy). Attendance at the Mass had included the three nuns, some widow ladies who lived nearby, a Lutheran father with his 14-year old Catholic son who was to be confirmed at the Mass (the mother was ill) – and the little children, who were running around the Chapel during Mass! That Confirmation was unfortunately not at all like the solemn Lutheran Confirmation-



New Catholic Center on Nytorrgsgatan, Umeå

ceremony in a beautiful church, watched by admiring, gift-bringing relatives, which is the high-point of most Swedish adolescents' lives!

Next evening I was in Sundsvall, our third center in North Sweden, and 120 miles or so still further down the coast. Fr. Meyesenberg has developed a fine parish there – the Chapel was crowded and the music excellent (for the organist and choir-leader, Mrs. Oquinena, is a professional musician – a Swedish convert married to a fine Catholic Basque).

I have described this trip in detail, because it is a typical one – and thus gives you some idea of our situation up North.

Back in Stockholm, we still have the problem of St. Eugenia's parish. As you remember, its old church was the oldest post-Reformation Catholic church in Sweden, founded in the 1830s by Queen Josephine (who was a Catholic, though her children had to be brought up as Lutherans). But soon after my arrival in Sweden, the city authorities decided to raze the entire Brunkeberg Hill area, including St. Eugenia's, for renovation. The German Bishops gave a large sum of money toward a new church – but the national government then restricted all new construction except housing, unless one were willing to pay a prohibitive fine of 25% of the value of the new building! Besides, we were low down on the priorities list for permissions, even if we could have paid the fine!

However, the priests could not just be kicked out of their residence into the street. So the city converted a movie house into a fine modern church, and found a nearby apartment for the priests, and provided quarters for the parish offices and meeting room in a business complex housed in a nearby municipal Turkish bath building. Of course, we pay rent for all of these; and the situation cannot be permanent, as all these buildings are slated for eventual demolition!

With all this in mind, we have been in conversation with the new Lutheran Bishop of Stockholm. As in many American cities, downtown Stockholm has lost its population, and the Bishop spoke of having to consolidate his downtown parishes. So some possibility exists that we may perhaps eventually be allowed the use of one of these churches (for example St. John's, which is near our French School, but is very large and expensive to heat etc., and is not in too convenient a location).

But, just at this time, the central government has lifted its aforementioned restrictions, and now tells us "Go ahead and build!" However, the new building would be very expensive now, with its public, basement garage below it and the office building

above it, which are both required by the government. In fact it would cost us \$100,000 just to build it up as far as the ground level! So we are, for the moment, in a quandary, and have not yet made up our minds which path to follow.

St. Eugenia's is not our only problem: Moving on south to Jönköping, the "Match City" on Lake Vätter. I remember that the English Passionists and their Parish Chapel inhabited a run-down house there, when I first came to Sweden. They still do. For all attempts to move have failed – once because a road was scheduled to cut through the new property! Recently their heating system collapsed, just in time for Confirmation. The Fathers moved to an apartment owned by a Hungarian parishioner, and the Confirmation was held in a nearby Lutheran church! The Fathers again have a change of property planned, but this must be confirmed (as always) by the municipal authorities.

A more happy story is that of our parish in Borås, still further south, a textile city not far from Gothenburg. For many years our Catholic Parish Chapel was in a room over an automobile shop on a back courtyard hidden from the street, while the priest lived in a small apartment more than a mile away and rented another small room in still another place for catechism classes, etc.! But when a new German priest was assigned to the parish a couple of years ago, he became friendly with the Free Church congregation in Borås. These had recently built a fine, modern little church on a ravine near a lake on the city outskirts, but soon found they needed something bigger, and so had now built a large parish plant in midtown. Due to the good mutual relationship, they were willing to sell the original church (with its extension, closed by sliding doors, and with its hobby rooms in the basement, etc.) to the Catholics for c. \$150,000. Our priest wrote to Cardinal Doepffner in Munich – and 200,000 Marks soon arrived! Even the Lutheran Dean of Borås gladly attended my Dedication of this church to Catholic use.

This example illustrates and symbolizes the recent improvement in Sweden's ecumenical climate. I have met many of the Lutheran Bishops in a friendly way. And I have read that recently one of them made a pilgrimage to Rome with several of his clergy. A small group in the Uppsala area (Rev. Hans Cavallin's League for Christian Unity) is even working for corporate reunion with Rome on a Uniate basis. (The Swedish Lutheran tradition is very beautiful in its liturgy and its prayers.) But on the whole the Swedish Lutherans have not felt any great need for Catholic aid or cooperation up to now. The former Bishop of Stockholm once told me, "We never speak of The State Church; we say The Swedish Church, because almost all Swedes belong to it." However, we have now been invited onto the Commission for Ecumenism (which covers all the Scandinavian countries). The Lutherans would have welcomed us long ago, but were held back by the Free Churches and Pentecostals, who threatened to leave, if we joined! Nowadays, however, we get along quite well with these Churches.

What are our prospects in Sweden? The dedicated and educated Catholic Swedes form much less than a quarter of our Catholics. We have to run our legs off, so to speak, finding, gathering and taking care of the immigrants and their families, who make up the remainder of the flock. We have 14 priests to take care of these immigrants in their own languages (for Mass, sermons, confessions, pastoral advice and social help). So we are not progressing very fast. But we are not going backwards either!

Three Swedish Visits, Midsummer 1972

JOHN T. DWIGHT

I arrived in Sweden just in time for the Midsummer Week-end, their greatest summer holiday. During the course of my four days in Stockholm I was at a delightful dinner party in company with Bishop Taylor, and I visited Msgr. H.H. Von Essen, V.G., at the Chancery Office. But Bishop Taylor's "Report" to St. Ansgar's League is presented elsewhere in this Bulletin.

1) Midsummer Eve in Sollentuna: Mr. Rune P. Thuringer:

On the afternoon of Midsummer Eve (June 23, St. Hans Aften) I was very kindly met at my hotel by Mr. Rune P. Thuringer, formerly a Lutheran clergyman, who is now active in Catholic educational affairs as well as teaching psychology and religion in one of Sweden's public secondary schools. He drove me out to his pleasant suburb of Sollentuna, where we picked up his charming wife and then drove to a nearby folk-lore society, domiciled at an old farmhouse (complete with thatch-roofed barn), to celebrate Midsummer Eve. The society's purpose is to preserve old Swedish customs, costumes and dances, etc. We found a large crowd of old and young, with many children (some of the little girls wearing crowns of flowers). These were milling around, and eating, or trying their luck fishing in the "fish ponds" (shades of my own childhood!), or watching a puppet show (a "Kaspar theater") which stressed anti-pollution!

But soon the fiddlers started fiddling, and many of the children, together with their parents, tried simple dances around the garlanded May Pole, instructed by a lady in folk costume. (Mr. Thuringer tells me that "May" Pole has no necessary connection with the month of May, but means "decorated with greenery".)

Then, after a pause, in marched the folk-costumed, volunteer, exhibition dancers, carrying imitation scythes (the men) and rakes (the women), and with these they proceeded to dance a very elaborate harvest dance. They then presented a long dance from the Swedish province of Närke, then a Norwegian dance, and finally a polka. They danced with expert precision and happy enjoyment. (Mr. Thuringer told me there were half a dozen similar celebrations going on in this Stockholm suburb alone.)

Back at his home, Mr. Thuringer stressed the importance of this summer's "G 72" (Gothenburg 1972) Meeting. For this national gathering of most of Sweden's religious elements would mark the first time that the Catholics will have *official representation* (not just observers) on the national level.

And he showed me a copy of the completed and already printed text-book on today's Catholic Church (*Katolska kyrkan efter Vaticanum II*), written by Fr. Seiler, S.J. and himself. It was commissioned and has been printed at the expense of the Swedish State, and is compulsory course-material for all teachers studying for accreditation to teach religion in Sweden's public schools!

2) Midsummer Day in Uppsala: Fr. Lars Rooth, S.J.:

On Midsummer Day (June 24, Nativity of St. John the Baptist) I was met at the R.R. station in the University city of Uppsala by St. Ansgar's League's - and America's - friend, Fr. Lars Rooth, S.J., one of Sweden's few native priests.

He told me how very thankful he is to the Minneapolis Unit of our St. Ansgar's League for their generous gift of a fine Polaroid-Land Camera, which he uses constantly, easily and successfully (as "Responsible Editor") to take pictures for Sweden's official Catholic periodical *Katolsk Kyrkotidning*.



Fr. Lars Rooth, S.J., Uppsala

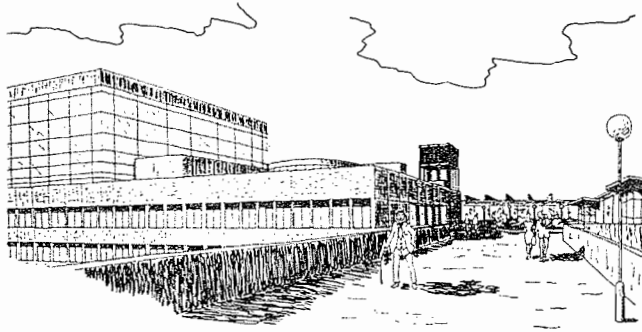
En route out to the old Viking capital of Gamla Uppsala to pick up another guest, Mr. Per Bestow (a former Lutheran clergyman, now a Catholic), Fr. Rooth told me that his Uppsala parish now includes at least 1200 Catholics (including students at the University, and people who have moved to Uppsala but work in Stockholm, and immigrant workers at new factories). Not all of these come to church, but there are three Masses now on Sunday in his little parish-chapel of St. Lars.

This has been renovated (I saw on our return to Uppsala) with a new and restful color-scheme - the result of donations received last Fall on the occasion of Fr. Rooth's 50th Birthday (always a great event in Sweden). And from the same source came a new electric organ, with fine tone, which Father played for us.

His 50th Birthday celebration marked an ecumenical milestone. Because the Catholic Chapel is so small, his anniversary Mass was celebrated, with the Lutheran Kyrkoherde's permission, in Uppsala's large, medieval Trefaldighet (Trinity) Church, next door to the Cathedral of the Archbishop of the Church of Sweden! The church was almost filled with relatives and friends (including some Lutherans).

After a fine dinner prepared for us by Sister Maria, we walked half a mile to the new villa-type house, embowered among trees and flowering shrubs, which has been bought for the parish Sisters. (The acquisition of another property, in another section of the city, which could have served for a church site, as well as for the Sisters, fell through when the Municipality decided to build a street right through it!) The building now bought contains several rooms for the kindergarten and a room each for the three Sisters, plus their common room and a kitchenette. This contrasts with their present cramped quarters in Father's rectory. These present quarters will be thrown together to make a sort of parish meeting room, after the Sisters and their kindergarten move out.

We now drove to beautiful St. Ansgar's Chapel, belonging to a Lutheran high-church foundation which runs a nearby student hostel. The St. Ansgar Foundation has been very cooperative with the Catholics - esp. during the World Council of Churches Assembly at Uppsala in 1968, when it allowed the Catholic priest-observers and journalists to say their Masses in its chapel. This chapel is very modern, inside and out, but is devotional, quite



Lutheran parish-complex, Täby, where the Catholics will use its Ecumenical Chapel

Catholic in feeling, and contains many fine works of art, including several ikons. — But Fr. Rooth and Mr. Bestow told me that the high-church movement is not quite as flourishing nowadays in Sweden as it was during its heyday in the 1950s.

They told me also that the prospects for the separation of (the Lutheran) Church and State in Sweden are now better than before. For it appears that (contrary to what seemed to be the case a couple of years ago) the Social Democrats (the party in power) now favor separation, as do, of course, the high-church people and the younger clergy. The official laity (i.e. those with jobs in the service of the Church — klokkars, organists, secretaries and treasurers, etc.) are against separation, for fear of losing their jobs, I was told. But what form separation will take, no one seems to know, or cares to guess, except that all seem to think it will not take an extreme form.

And so, after leaving Mr. Bestow at his home outside the city, I was driven to the R.R. station for my journey back to Stockholm after an enjoyable and instructive day.

3) Sunday in Täby: Fr. Clyde Rausch, O.M.I.: Ecumenism: Oblate Parish to Use Lutheran Center:

On the Sunday (June 25), a fine, warm, sunny afternoon, I took a quaint narrow-gauge railroad (soon to be replaced by the subway) out to Täby (Roslags Näsby Station) for 5 P.M. Mass at

the American Oblate Fathers' suburban parish of Our Lady. I found Fr. Clyde Rausch, O.M.I., alone in the parish, as Fr. Don Dietz was in the States on his sabbatical leave. (For it has been decided that all the American Oblates in Scandinavia will take turns for a study-sabbatical in the U.S.)

Father Rausch says things are going well with the parish. Sometimes more English-speaking Catholics come to Mass, sometimes more Swedes.

Their big news, however, is that a huge, modern parish-complex or center is soon to be built in Täby for the Lutheran parish (since this suburban area is expanding so rapidly) and that, besides its Lutheran church, it will include a large chapel (seating 100 or more) for the use of other denominations. As the Catholics are the only other denomination here, they will then no longer have their Sunday Mass at their old rectory-chapel on Konvaljävägen, but will use this Chapel at the Center!

Fr. Rausch says that ecumenism with neighboring churches continues to flourish, through the Northern Stockholm Ecumenical Workshop. It was Father Don Dietz, O.M.I. who was the moving spirit in the group when this work began in 1967. At a recent get-together in March, 1972, they had the Stations of the Cross for the devotional part of the event, and this proved to be very popular with the Protestants. It was followed by an Agape meal.

In the Oblates' parish in Sundsvall, they have "Samtaler över Gränsen" (Conversations Across the Border), started by Fr. Meysenberg, O.M.I. And this October ('72) Father Dietz represents the Catholics at an important international Charismatic conference in Stockholm (Karisma '72), at which the Lutheran Church of Sweden, the Mission Covenant Church, the Methodists, the Baptists and the Pentecostals will also be represented.

As to Fr. Rausch's own activities (besides his guitar playing, mentioned in last year's Bulletin), he has joined the local Rotary Society and visits the other Rotary Societies within the parish limits — in order to make contacts. And he is now on the list (posted in the patients' rooms) at the nearby, large Danderyd Hospital (1600 beds) as its Catholic Chaplain (designated as such by the Catholic diocese, though not officially by the Swedish State).

— But now it was time for us to drive into Stockholm and meet Bishop Taylor and other friends, thus ending a busy and profitable but somewhat unusual celebration of Sweden's holiday week-end!

"G 72", Sweden's National Inter-Faith Assembly

RUNE P. THURINGER, FIL. MAG.

From August 9th to 13th, 1972, the West-coast city of Gothenburg was host to Sweden's first assembly of all Christian faiths — "G 72". The purpose was threefold: 1) to discuss and seek solutions to Christian problems (through various study sections and plenary sessions), 2) to help ordinary Christians of the different Churches to get to know each other (and hence it was a gathering not only of expert representatives but also of the man in the street and his family — for whom various joint religious services and other activities were provided), and 3) to give a united Christian witness in today's somewhat agnostic Sweden (e.g. by means of a daily joint outdoor Service in Gothenburg's main square).

With its half million inhabitants, Gothenburg is Sweden's second largest city, the home of Volvo and several prominent

shipbuilding firms, which have attracted many skilled immigrant-workers. Since the 1840s the religious life of Gothenburg and West Sweden has been strongly marked by Schartauanism, a movement of Lutheran orthodoxy within the State Church which combines Lutheran intellectualism with Pietist individualism and a Puritan dislike of dancing, the theater, novels — and Catholicism! It has kept a good deal of its influence there until this day, and even now there is better church-attendance on the West Coast than in the rest of Lutheran Sweden.

2,350 people participated in "G 72", 1000 delegates from the various Churches and groups, and the rest from Christianity's "general public". Of the official delegates, 36 represented the Catholic Church despite its small, minority presence in Sweden. This is somewhat of a breakthrough, since it is the first time that

the Catholic Church has been officially represented at such a prominent ecumenical meeting in Sweden – and not only through delegates, but also by having taken an active part in its preparation, and by presiding over one of the four study-sections, and providing speakers.

The central subject of "G 72" was *The Human Experience of Estrangement*.

Section I ("Turning Home") discussed *The Way to the Church*. One of the speakers was the Catholic convert-author and journalist Mrs. Gunnel Valquist. Among the preparations for "G 72," a study of 1000 fifteen-year-old Swedish young people had been made by the department of religion of the Swedish State Radio and TV. Whereas in 1968 45% of the teenagers had found Christ's miracles and resurrection to be an important question, it was discovered that now only 25% consider it to be so. But on the other hand, their feeling of responsibility for their own and other people's lives had increased in the meantime. Hence the relevance of one of the sub-themes of Section I, namely "The language of the Church – an obstacle to faith?"

Section 2 ("Living in the Family of God") took up *The Way to Each Other*.

Section 3 ("Growing Up in Foreign Soil") considered the immigrant's *Way to Sweden*. This section, chaired by a Catholic, Mr. Lennart Ejerfeldt (editor-in-chief of KIT, the Catholic Information Service), was of great interest to the Catholics and Orthodox, who are both largely immigrant Churches. It more especially worked on the problem of the second immigrant generation and the relationship between the norms of the immigrant parents and those of Swedish society. For the first time representative delegates of all the large Churches in Sweden were confronted with the massive Catholic and Orthodox problem of immigration.

Section 4) ("Living Responsibly in the World") took up the subject *The Way Out*, and thus widened the Assembly's horizon beyond the borders of Sweden.

"Much good work has been done by the Four Sections," said Father Jean Dureau, O.P., President of the Ecumenical Commission of the Catholic Diocese of Stockholm, after his return from the Assembly. "No serious discord was noticed except in Section 4 when the Vietnam question was discussed."

All the major Churches in Sweden were represented: The (Lutheran) Church of Sweden, the Mission Covenant Church, the Methodists, the Baptists – and, for the first time, the Catholics, Orthodox and Pentecostals. (Only the low-church Lutheran "Evangelical Students' Association" remained aloof and held their own meeting in Uppsala.)

On the whole, the atmosphere was very cordial. The "dean" of the former "Catholic-eaters" among Swedish Protestants, Pastor Lewi Pethrus of the Pentecostal movement, declared at a Plenary Session, "Sometimes we behave as if we had acquired our doctrines after hard struggles. As a matter of fact, we have inherited them. I was born a Baptist and have a Baptist doctrine. However, if I had been born in a Catholic family, it is most probable that even in the future I would have belonged to that Church. In the field of doctrine there will never be full unity, but despite differing doctrinal opinions we can experience the unity of the Holy Spirit."

And Father Dureau reports: "The Catholic contribution was much appreciated. There was a very positive attitude towards the Catholic Church. Many of the Protestants had never met a Catholic before. However, it was not a question of Catholics or Protestants; all cooperated as Christian brethren in a very good spirit."

And he continues, "No doubt but that this meeting was epoch-making for the Christian situation in Sweden. To me it was a unique experience." For formal ecumenism in Sweden did not invite Catholic participation until the World Council of Churches Assembly in Uppsala (1968), after which many things changed for the better. After "G 72" what can we not perhaps expect?

Fr. Dureau concluded that "It is not possible today to estimate



Open-air Meeting at "G-72"

Vadstena Then And Now

DR. TORE NYBERG (Ph.D. Lund Univ.)

Historical Background

St. Birgitta of Sweden lived in an age of religious foundations. The sincerity of the religious devotion of a person of rank and property (like herself) was usually evidenced by at least one outstanding gift to the Church, such as the foundation of a hospital or a convent. But no custom or tradition pressed her to found a new religious order. Her foundation of the *Order of the Most Holy Saviour*, therefore, stemmed from the very nature of her original religious inspiration and vocation.

The place where St. Birgitta's monastic vision became flesh and blood still exists. On the eastern shore of Lake Vättern in southern Sweden, the Swedish royal house owned a castle named Vat-stena, "the stone house on the water", in the province of Östergötland. Around Linköping, this province's cathedral city, the Christian faith had been established on its fertile plains as early as the 11th Century.

In 1143 Cistercians from Clairvaux, sent personally by St. Bernard, founded the Abbey of Alvastra (now a ruin south of Vadstena). They also established Vreta Kloster, one of the most beautiful Cistercian convent churches of the area, founded in 1162 and certainly well known to Birgitta five generations later. In most of the villages, stone churches from this pioneer era of Christianity in Scandinavia still exist. Merchant towns and settlements came into being – Söderköping on the eastern coast of the province, profiting from trade in the Baltic, and Skänninge, not far from Alvastra. When the mendicant orders started to spread all over Europe, the Franciscans settled in Söderköping in 1235 and later in Linköping. The Dominicans settled in Skänninge in 1237, and here a Dominican convent was also built, where blessed Ingrid, a relative of St. Birgitta, lived in about 1280.

At the beginning of the 14th Century disastrous fratricidal quarrels brought murder and bloodshed to the Swedish royal house. But in 1319, when Birgitta was 16 years old, the nobles of the kingdom elected an infant king, the 3-year-old Magnus Eriksson, and in the course of his minority a regency established peace and relative stability. During these years Birgitta had married and had moved to her husband's estates north of Linköping. Closely connected to the Court, and in charge of the Queen's Household, she also spent some periods in the medieval royal castle of Vadstena. Here she received the vision that transformed that very place – and her own life.

We can still point out the place where this happened: the so-called Prayer-Room of Birgitta, a name later given to a room of that royal castle when the latter served as the main convent building of the Vadstena nuns. The castle seems to have burnt, sometime after Birgitta left Sweden in 1349, and work to rebuild it into a convent was begun in 1369. Birgitta was an old woman by

the full value of 'G 72'. Much will grow silently. In its most important aspect it was a family meeting, where all the participants were glad to meet fellow-Christian 'cousins' they hadn't heard about before."

"G 72" no doubt will be of great influence for a long time. With "Estrangement" as its main theme, and the immigrant's problems as one of its most important working questions, it will prove to be of practical significance – and not least to the Catholic Church in Sweden, with its own great immigrant problem.

this time and was never to see her homeland again. For in 1372 she went on pilgrimage to Jerusalem, and she died a year later. But her daughter, St. Catherine, finally established the convent in about 1375. So these few years span the time when the monastic vision of Birgitta first materialized and gradually took shape in visible, tangible stones and walls.

Arrangement of the Monastic Buildings

The medieval royal castle of Vadstena [Editor: not to be confused with Gustav Vasa's post-Reformation Castle which still dominates the western end of town] was the center of considerable estates given to Birgitta by King Magnus Eriksson (1346) and again by his son Håkon (1362).

If we stand facing this former castle, with our backs towards the north wall of the Abbey Church, we see Lake Vättern on our left (to the west) and a park with old trees on our right (to the east). Let us now imagine St. Birgitta standing here. At her time there was nothing at all where the Abbey Church now stands – only an open yard facing the castle. But some buildings to the left protected the yard from the chilly winds of the lake, and the yard opened on her right to the little settlement of merchants and tradesmen who catered to the life of the castle. When the King was in residence, all kinds of people visited the place. Towards this multitude of people – rich, poor, devout, arrogant, honest, sly, cunning, innocent – Birgitta directed her inmost feelings of compassion and charity.

The inspired idea she received in her vision was to bring praying religious to this spot, who could also take care of these people through the sacraments, guidance, and preaching. The access to the water on the west (to the left) was to be reserved for the religious – in many world-religions Paradise is said to have been situated in the West, and one could meditate on it, gazing over the calm water at sunset. But on the grass yard in front of the castle a church was to be built. The people were to enter it from the East, from the land side, and were to meet God and Christ in the person of the priest celebrating Mass at the altar in the western part of the church. In a gallery at the church's eastern end, above and between the two entrance doors, closest to the sunrise, the nuns were to adore God every morning, afternoon and night by



Looking North at Vadstena's medieval monastery, Abbey Church and L-shaped convent.

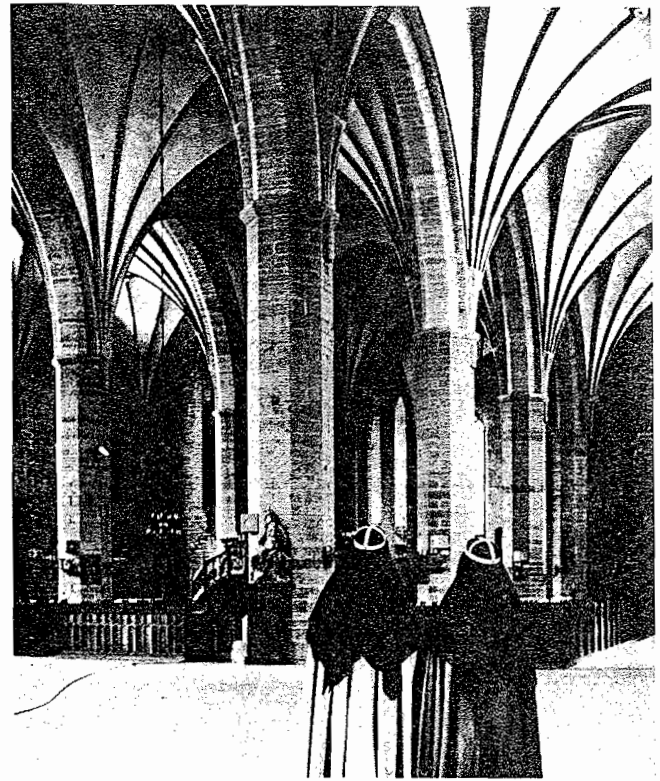
singing the Canonical Hours. The priests were to wait in their Choir at the western end of the church until the nuns had finished, and then take over from them the praise of One God in Three Persons. Sundays, when the people gathered, sermons were to be preached in their own language. In the visiting rooms, relatives would be permitted to see their sons, daughters, brothers, sisters, uncles and aunts, who had entered the double monastery-cum-convent, and thus would be able to see and experience the spiritual life of a community serving God.

The Abbey Church and Cloister

Much has been said about the gifts of St. Birgitta as an architect. We do not know to what extent she was conscious of what we today call aesthetic factors. But admittedly she had the vision of a hall church of beautifully regular proportions. Its ground plan was to consist of 15 quadrangular spaces (opening into each other, and arranged in 3 rows of 5 each), whose ceiling-vaults were to be all of equal height. Later on, a 16th lower quadrangle was added at the west end of the middle row to hold the altar and choir stalls of the priests. Outside, to the west and southwest of this their new Choir, lay the dwellings of the priests, from which they entered the Church. Even these buildings seem to be older than the Abbey Church itself, and Birgitta might have counted on including them in the general plan. A wall leading west, straight down from the priests' Choir to the water, was to divide the priests' quarters from those of the nuns in the old castle (north of the Church) which was to be rebuilt and lowered, *humiliated* as Birgitta symbolically put it. What was left of the huge grass yard, after the Church had taken up a great part of it, would be transformed into the Cloister of the nuns, identical with the court we see today between the north side of the church and the remaining portions of the former castle-convent.

From their Cloister (as in every Abbey) the nuns could enter their Chapter Room, the beautiful hall still existing on the ground floor of the former castle. Next it, to the left, was the working hall. And on the upper floor the nuns slept. Their meals were taken in the west wing, where the kitchen was situated. Further south, at the very end of this section, was the House of Confessions for the nuns, right up against the priests' Choir; the small windows for confessions – and probably for communions, too – can still be seen in the north wall of the priests' Choir (the confessor remaining on his side of the wall in the Choir, and the nun-penitent on the other side, in the House of Confessions). Above the eastern side of the Cloister (which no longer exists) there used to be a corridor leading from the nuns' dormitory to their Choir in the eastern gallery of the Church. The former entrance door from this corridor into the gallery Choir can still be seen high up on the north wall of the Church.

Experts are still uncertain as to how to imagine the interior of the Abbey Church in those days before the Reformation. There is no doubt about where the nuns had their Choir gallery. But in the church wall one can also see a broader opening, below the narrow door where the nuns entered. What was this used for? The most plausible answer is that here was the royal gallery, added to the church on the outside, where the king could follow the service without being seen by the people. And along the walls inside the Church there were other galleries, about eight feet above the floor, used by the priests for their processions every Friday, and when they had to go over to the nuns' Choir to say Mass there. The enclosure area of the monastery's priests was strictly separated from the area of the people. But for the use of pilgrims a number of small altars were built against the pillars of the church, where Mass could be said by visiting priests for their pilgrim groups. Also, the High Altar area in the midst of the Church was separated from



Vadstena: Interior of the Abbey Church

the church floor by iron grillwork which also served as communion rails. Confessionals, too, were arranged at these grilles, for the people's confessions, with places for priest and penitent on either side of the barrier.

In the somewhat dark area at the east end of the church, below the gallery of the nuns, the altar of St. Birgitta was later located, providing a place of prayer and private devotion for visitors, and also a gathering place for processions towards the High Altar when the king or the bishop visited the Abbey, or when a new member was to be received into the Community.

Some Important Rooms and Their Use

West of the priests' Choir, as we have said, a "dividing wall" was to be built down to the water. Here, on both sides of the wall (in the area now called *The Ruin Park*) a room was situated from which the Abbey was governed – the Common Parlor of the two Communities. Although the Abbess was the supreme head of the joint monastery-cum-convent, she was not to act, in matters concerning the entire Abbey, without the counsel of the Confessor-general (the superior of the Abbey priests); and their consultations took place in this parlor. Here, too, the two communities met to elect a new Abbess or a new Confessor-general. Here they discussed the qualifications of each applicant to the Abbey, his or her background, personality, honesty, etc. All members of the Abbey were to decide on the acceptance of each newcomer after he or she had applied two or three times (with some months in between) and the communities had gotten to know something about them. For novices did not live inside the enclosure; they presented themselves in the visiting rooms to both communities, lived for a certain time close to the Abbey, waiting for a free place in the monastery or convent, and then were "*blessed in*" (with their final vows) by the bishop, after a whole year, at least, had passed since their first appearance at the Abbey.

Prayer And Christian Unity

(Fides) The Week of Prayer for Christian Unity runs the risk of becoming routine. We join in pilgrimages that visit various churches, listen to fine talks, and drink a cup of tea with our acquaintances who belong to other Churches; perhaps we even say a hasty prayer or two, in passing, once in a while. And so we feel that we have "fulfilled all justice", as regards ecumenism, for this year!

Sometimes a radio prayer-service (led by a clergyman of this or that Church) reminds one of a well-meaning schoolmaster holding forth, sometimes of a spiritual talk, sometimes (more profitably) of a conversation as we and the speaker study the Bible together. But there are others which are what they really should be – prayer; they remind us of God's presence amongst us. The first two types may cause one to take a critical stance (e.g. "I am a Catholic listening to a Protestant"). But during a prayer-service filled with Another's Presence, which shines through it, all barriers fall, and I am one with the speaker, in Christ.

Prayer is not one way among many to Christian Unity. It is the only way. It is in prayer that we become open to the power of the Holy Spirit – and that power draws us towards the important things.

BIRGIT KLOCKARS

But many important decisions were made separately, too, in each community's own Chapter Room. Every Thursday a chapter-meeting concerning daily offenses and negligences was held by each community; the Abbess imposed penances for the nuns, the Confessor-general for the priests and brothers. The Abbess took counsel with some of the older nuns or with the whole convent in such questions as the acceptance of gifts and of bequests – since goods acquired in unjust ways must not be accepted. The yearly revenues from the estates had to be applied to the needs of the Abbey, and each year the surplus was to be given away on November 1. There were also decisions to take about buying and selling – the Abbey even had a harbor on the lake and sold some of its produce through merchants.

In the priests' chapter-meetings decisions were made on interpretations of the Rule; confessors to the nuns and to the pilgrims were appointed, as well as preachers for the big feasts; and doubtful questions concerning the administration of the sacraments might have been settled here. The priests often left the Abbey to consult the king or the bishop, to visit the papal court in Rome, or to care for daughter Abbeys in other countries, and they might even be away for several years. Since no more than 17 priests could be admitted (and 8 lay brothers), this traveling around might have caused problems for the small convent. The nuns, 60 in number, never traveled; they represented stability.

Conclusion

Vadstena, under Queen Margareta, King Erik the Pomeranian, Christopher, Christian I, Sten Sture, and John, was the scene of innumerable great and small events of political and public character (e.g. the "Translation" of the relics of St. Catherine of Vadstena in 1489) – not counting the hidden spiritual influence it exerted over all Sweden for more than 150 years.

But in 1529, after talks with King Gustav Vasa in Örebro, two priests of the Order returned scandalized to the Abbey, with forebodings of fearful events. The dissolution of the priests' monastery came in 1545, and Lutheranism was introduced by

An Ecumenical Pilgrimage

Honoring St. Birgitta of Sweden's 600th Anniversary

JULY 15-30, 1973

Conducted by THE GUILD OF ST. BIRGITTA
("Vikingsborg", Tokenoke Trail, Darien, Conn. 06820)

TOTAL COST: \$798.00

*The Catholic Bishop's Office
Vallhalavagen 132, Stockholm, Sweden*

April 19, 1972

Members of St. Ansgar's League & The Guild of St. Birgitta

Dear Friends:

It is a great joy for me to invite old friends as well as new ones to the country which the church has given me as diocese, the land of St. Birgitta, Sweden.

In July of 1973 all of Sweden, as well as the church at large, will celebrate the 600th anniversary of her death. You will be able to visit the ancient cloister and church at Vadstena, an idyllic spot on Lake Vattern, as well as the other scenic spots in Sweden where she lived and worked.

This pilgrimage is very important for all Christians in Sweden who long to see the spirit of St. Birgitta once more dominate in the land of her birth. Sweden in July, with its beauty of nature, can lend itself to a true spiritual experience.

Since St. Birgitta is honored by all Swedes, it is to be hoped that I can welcome a large number of non-Catholics on this pilgrimage in July of 1973.

It will be an added pleasure for me to welcome a large delegation from the land of my birth, America.

Very cordially yours,

*John E. Taylor, O.M.I.
Bishop of Stockholm*

THE TOUR

SUN., JULY 15, 9:20 P.M.: Fly New York to Copenhagen via SAS.

MON.-WED., JULY 16-18: Meet Bishop Martensen, Mass at Cathedral. Tour of the city. Excursions to Roskilde and Elsinore. Evening at Tivoli. →

force. But it was not until 1595 (after an abortive Catholic revival under King John III) that the last 12 nuns were forced to leave Sweden; they went to Poland, where they eventually died. So this place for adoration of God, unity with Christ and devotion to Mary was handed over to other groups and directives.

But the memory of St. Birgitta, its foundress, has never faded. In our own day, in the year 1973, we shall be able to visit Vadstena again as pilgrims, praying to God to manifest His grace, and thanking Him for His marvelous help in the past. Our hope is not for a restoration of the social patterns of past ages, but for a new beginning – that, led by God's Spirit, we may find mutual understanding, and faith, and trust, along new and winding paths as yet unknown to us.

From Our American Oblate Fathers Here and There

1) From Greenland (December, 1971):

Our building project here in Godthaab is well on its way now. In 1972 we count on having a small church, capable of seating between 75 and 100 people, the only Catholic church of present-day Greenland, and the first since the Middle Ages. This has been made possible only through your generosity and support.

Part of our work in Greenland consists in helping the native population to break down their centuries-old isolation and to get to know the outside world. We had been toying with the idea of arranging history's first pilgrimage from Greenland to the Holy

Land. Finally, in the fall of this year, a group of 26 people flew all the way from the Arctic to Israel, to spend two wonderful weeks in Jerusalem and Galilee. It was truly wonderful to witness our people, all of them Lutherans who had never been outside their homeland, and many of whom spoke only Eskimo, being so much at home in the land of the Bible. Here, we sensed at our finger tips the spiritual force radiating from this unique land, leaving nobody untouched – not even the Eskimos of the Arctic.

Finally back in Greenland, where Fr. Paul Marx had been holding the fort, I received two bits of news, one good and one

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	175,455	131,500	39,720
Population	4,920,966	438,000	580,000	c. 2,887,000	8,081,229	4,600,000	196,000
Catholics	26,141*	417	564	9,150	55,108***	2,868	1,000
Protestants	circa 98%	437,610	579,000	c. 2,775,000	7,941,561	3,915,000	195,000
Orthodox	?	440	.....	c. 400	c. 40,000	70,508	.....
Jews . . . . .	?	.....	300	c. 200	c. 15,000	2,000	.....
Bishops or Vicars Apost.	1	1	1	1	1	1	1
All Priests	124	7	7	51	98	19	10
Native Priests	39	.....	1	14	8	1	1
Seculars	25	.....	.....	20	33	2	2
Religious	99	7	7	31	65	17	8
Brothers	11	.....	.....	2	7	4	.....
Religious Orders of Men	12	1	3	4	11	2	1
All Sisters	506	32	36	390	229	37	65
Native Sisters	136	.....	2	35	20	4	1
Religious Orders of Women	15	2	4	8	13	3	3
Parishes	53	5	5	18	24	5	4
Churches and Chapels	57	8	5	48	60	12	7
Kindergartens	12	1	1	7	2	5	3
Grammar Schools	27	.....	1	3	2	1	1
Grammar School Pupils	5,001	.....	25	455	306	219	260
Secondary Schools	11	.....	.....	1	.....	1	.....
Secondary School Students	1,313	.....	.....	60	.....	158	.....
College-level Schools	1	.....	.....	.....	.....	1	.....
College-level Students	200	.....	.....	.....	.....	49	.....
Hospitals & Nursing Homes	14	3	2	11	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, N. Y. 10011 † excluding Greenland. * Includes 39 Catholics in the Faroe Islands and 50 in Greenland. ** With Spitzbergen. *** Over ¾ of these are refugees or immigrants, and their families.

THURS., JULY 19: By ferry and train to Linköping, Sweden.

FRI.-MON., JULY 20-23: Based on Linköping, with private tour-bus.

Excursions to medieval and modern Catholic shrines, as well as attending (at Vadstena) the ceremonies celebrating the 600th Anniversary of St. Birgitta of Sweden.

TUES., JULY 24: By train to Stockholm.

WED.-SUN., JULY 25-29: Based on Stockholm. Meet Bishop Taylor. Inspect the St. Birgitta exhibition in the Historical Museum. Visit Stockholm's oldest medieval church and our

modern Dominican "cellar-church". Excursions to the Island of Björkö (where St. Ansgar preached in Viking times); to the Birgittine convent and the American Oblate Fathers' parish in the city's northern suburbs; and to Uppsala (where St. Erik's relics are enshrined in the Lutheran Archbishop's Cathedral, and where Queen Christina resigned her throne to become a Catholic), returning via Skokloster (a castle built on a medieval convent) and Sigtuna (an ancient town now important for Sweden's spiritual and intellectual life).

MON., JULY 30: Fly to New York (after Bishop Taylor's blessing) via SAS. (For further details, write the Guild of St. Birgitta, at the above address.)

bad. The good part is about our publishing venture. We have now put another book on the Greenlandic market, an Eskimo edition of one of the finest examples of Christian marriage guidance, "I loved a Girl", by Walter Trobisch, a Lutheran missionary in Africa.

The bad news is not unusual in this country of frequent accidents at sea: Our 21-foot fiberglass motorboat was sunk by an ice floe — at anchor, luckily, and with nobody aboard. The boat was salvaged and brought to Godthaab where its fate will be decided — doomed to the junk yard or sent to the repair shop. So that leaves us without a boat to get around in the Godthaab district, at least for a while.

Once again, thank you ever so much for all you do for us here in Greenland.

Fr. FINN LYNGE, O.M.I.
P.O. Box 51, 3900 Godthaab, Greenland.

2) From Sundsvall, No. Sweden (December 18, 1971):

Since last spring I have been teaching an English course. My class consists of a group who work at the local Texaco office. And I plan on starting an information course on the Catholic faith — not necessarily for converts, I might add. Last spring also found me getting back to the books again! I took a one semester course in basic psychology at the local "gymnasium". This fall I decided to learn a little German, so I enrolled in the grade-school course for adults. The latest course I enrolled in (religious psychology) promises to be quite good, and is meant as a help in counseling.

This fall I decided there was too little happening here on the ecumenical front, so I invited representatives from all the different churches here in Sundsvall to give a short presentation of their beliefs, followed by a question period. Each church had a different evening, of course. I hope these discussions will lead to something a little more positive on the church relations front; up until now, this area has left a good deal to be desired.

Please remember me and my work in your prayers; I will certainly remember you in mine.

FR. JAMES MEYSENBURG, O.M.I.
Nybergatan 37, 852 35 Sundsvall, Sweden.

3) From Täby, Sweden (November 30, 1971):

The parish at Täby serves people in the cultural and scenic area

known as Roslagen with a territory of 4,000 kilometers and a population of 155,000. During the six years here I have grown to love deeply the land and people of Roslagen.

The character of the parish at Täby is determined to a great degree by Vatican II, by the people and land of Roslagen, and by the Oblates with their apostolate in Norrland. Its style is simple and glad, modest and friendly. It is open to all people and to everything genuinely Catholic, Christian, and human. The most striking trait of the parish is a deep prayer life, based on an illumined faith geared to life and action. Without a doubt the heart of the prayer life is the Sunday Masses in the parish chapel.

Clyde Rausch and I are the priest team now working at Täby. Clyde has built the first outdoor Christmas Crib around, complete with taped Christmas Carols. He plays the guitar often at parish Masses. During the Prayer for Church Unity Week he played the guitar and sang some Swedish hymns to the Holy Spirit at a spotlighted ecumenical service in Stockholm. Clyde takes care of teaching catechism every Tuesday to nine grades at the Anglo-American School. His catechism teaching in Swedish has achieved record attendance. During the Youth Day he came up with many games and tricks that fascinated the Swedish youth. In the evenings he visits the homes of our parishioners. Clyde also works at the nearby state hospital of Danderyd. He was invited recently to preach a weekend retreat to the Catholic students of Stockholm.

In addition to parish work, which is the best part of life, and frequent visits to the Oblates in Northern Sweden, my jobs include: membership in the diocesan ecumenical committee, representative of Stockholm in the diocesan priest's senate, membership in the Catholic study movement committee, and membership in the Protestant study movement committees for Täby and for all Sweden respectively. Another interesting job is being on the governing board of the League for Christian Unity, a movement of Orthodox, Protestant and Catholic Christians for visible Christian unity under the leadership of the Bishop of Rome. Many of the younger Lutheran ministers and seminarians belong to this movement which is very radical for this Lutheran country. [Ed.: See also the article "Three Swedish Visits" in this "Bulletin."]

Thank you so much for your prayer and sacrifice, support and encouragement.

FR. DON DIETZ, O.M.I.
Konvaljevägen 4, 183 30 Täby, Sweden.

Swedish Highlights

New Parishes:

(*Kat. Observator*) In South Sweden a new parish of *St. John the Baptist* includes the northeast portion of Skåne Province and all of Blekinge. — The Catholic community south of Stockholm, centered at Södertälje, has now been made a canonical parish. — Similarly, the Catholic community of the Skaraborg district (in Västergötland), centered at Lidköping, has become a canonical parish. — And Father Robert Olsson's new center in Umeå in North Sweden will probably soon become the parish center for Västerbotten Province.

* * *

(*Kat. Kyrkotidning*) On May 2 two old-time excursion boats converged on the little island of Björkö, one from the western part of Lake Mälaren, the other from the eastern (Stockholm) area. They carried Catholic pilgrims who were about to attend Mass up on the rocks where the (modern) St. Ansgar Cross marks the site of the citadel of the vanished city of Birka, a capital of Viking Sweden where St. Ansgar, "The Apostle of the North", preached and tended

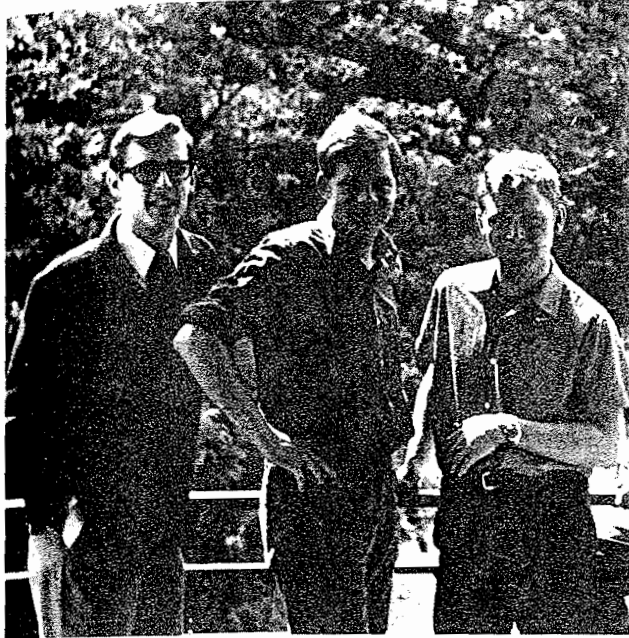
his little Swedish flock over 1100 years ago.

"Sweden's Most Exciting Scout Troop":

Scout Magazine has called Gothenburg's Catholic Boy Scouts Sweden's most exciting troop. Why? Well, it has members from 24 different countries! But in the troop only Swedish is spoken. Newcomers to the troop must learn Swedish, and after two or three months they can converse without difficulty. Despite the troop's name, 20% of the members are Protestants, and there is also a Mohammedan in the group!

* * *

(*Kat. Kyrkotidning*) This summer's program for young Swedish Catholics included a National Assembly for "Sweden's Young Catholics", summer camps for girls, teen-age camps for boys and girls, the Interscandinavian Study Week (for the older ones), a course for Youth Counselors, the Ecumenical Pilgrimage-Hike, and attendance at Sweden's first interchurch Assembly at Gothenburg ("G'72").



At the Seminary in Frankfurt: Fathers Klaus Dietz, S.J., Miroslav Dudek (born in Gothenburg) and Göran Degan (born in Stockholm), now ordained for work in Sweden—a hopeful sign!

Spanish Stamp – St. Birgitta:

In a current series of Spanish postal stamps commemorating The Holy Year of Compostella (the ancient and famous pilgrim shrine of St. James) the One Peseta stamp bears the picture of a statue of St. Bridget of Sweden to be found in the mother church of the Brigittine Order in Vadstena. At the bottom of the stamp, in very small letters, is inscribed "1971 Sta. Brigida Vadstena-Suecia F.N.M.T." St. Bridget once made the pilgrimage to Compostella together with her husband Ulf.

D. BANAS.

(Fides) An informative correspondence-course on the Catholic Faith has now been started in Sweden, and consists of 22 consecutive letters. (A similar course has been offered in Finland for several years past.)

Eastern-Rite Catholics:

(Kat. Observatör) On Dec. 23, 1971 Msgr. Stephan Marusyn was named by Pope Paul VI as Apostolic Visitor for those Eastern-rite Ukrainian Catholics in Western Europe who do not have their own hierarchy (i.e. those outside of England, France and Germany). On Christmas (according to the old Julian Calendar) Msgr. Marusyn celebrated the Ukrainian Liturgy in Our Savior's Church in Malmö, Sweden. And, on Feb. 12, 1972, the Ukrainians of Malmö founded the Society of St. George (for Eastern-rite Catholics throughout Scandinavia). Their purpose is to establish a chapel, help their priests in their work, and keep Eastern-rite Catholics informed (through communications in Ukrainian, Serbian and Swedish).

Ecumenical Cooperation in Sweden

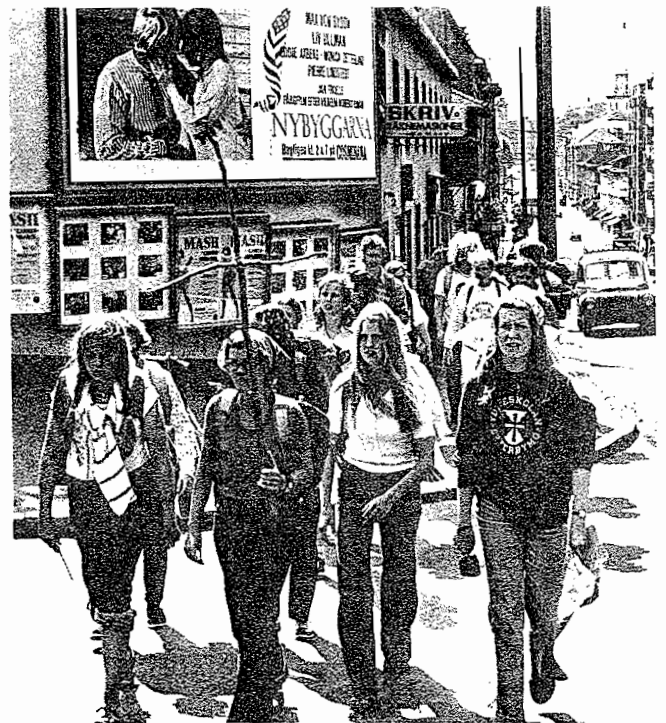
A Milestone in Swedish Ecumenism:

(Kat. Kyrkotidning) On Nov. 16, 1971 the Swedish Ecumenical Council (which already included the Lutheran state church and most of the "free churches") voted to accept the Catholic Church as a full member. Father Herman Seiler, S.J., of the Catholic Diocesan Ecumenical Commission, considers this a happy event which would have been unthinkable in the chilly climate of only a few years ago. The Catholics had had a contact man with the Council for some years; but now their Church in Sweden is not only a full, voting member, but is represented on its Working Committee (which prepares the agenda), and on the sections which handle social and immigrant problems, as well as on the Faith and Order Committee.

Archbishop Ruben Josefson, primate of the (Lutheran) Church of Sweden, has died. Catholics will remember gratefully that it was he who (together with their own Bishop Taylor) authorized the start of an official theological dialogue between the two Churches in Sweden.

J.T.D.

(Kat. Kyrkotidning) When the pastor of Västerås' Mission Assembly (a Free Church) was interviewed recently by the local paper and was asked about ecumenism, he replied: "A step in the right direction; but, oh, how difficult it is for us to get to know each other and reach fellowship in the central questions of faith!... I have had very good, positive contacts with the Catholic parish in Västerås. Yes, the fellowship with the Catholic Church has perhaps been the finest I have found during my time in Västerås."



Young People's Ecumenical Pilgrimage arrives in Gothenburg, Sweden, for "G-72".

An Ecumenical Happening in Rome:

(Kristen Enhet) The undercroft of St. Birgitta's own House in Rome has been donated by the New Branch of the Brigittine Order as a Lutheran Church for the Swedish Colony in Rome and for Swedish visitors and tourists. It has now been dedicated by Bishop Sven Silen of Västerås, assisted by four other Lutheran clergymen of The Church of Sweden, and in the presence of the Swedish Ambassador and of many high official Catholic representatives. Cardinal Willebrands (head of The Secretariat for Christian Unity) attended the reception which followed the ceremony.

* * *

(Kat. Observatör) The (Lutheran) Pastoral Seminary within the Theological Faculty of Lund University holds a yearly contact-meeting between Swedish and Danish Lutheran Theologians, and it has become their custom at that time to pay a yearly visit to study the Catholic church in nearby Malmö and its organization.

* * *

(Kat. Observatör) Father Louis Marie Dewailly, O.P., who has worked in Sweden since 1936, recently received an Honorary Doctorate from the Theological Faculty of Lund University for his French editions of Swedish Lutheran theological literature.

Neighborliness:

(Kat. Kyrkotidning) Jönköping's Catholic parish of St. Sigfrid (which could no longer use its old, dilapidated house and chapel, because the heating system had broken down) has been given refuge by Sofia Church (of the Lutheran Church of Sweden), which has placed its parish hall (which seats 120) at the Catholics' disposition for Sunday Mass, until a more permanent solution can be found. Sofia Church not only refuses payment for this "rental", but occasionally invites the Catholic parish to its own "Church Coffee" hour!

(Kat. Observatör) The 50 or so Catholics of the famous seaside resort of Saltsjöbaden near Stockholm can now have their Mass celebrated once a month in the local Lutheran parish church (Uppenbarelsekyrkan). Father Schmid, in his first sermon in this church, said that the fact that these two Churches use the same edifice for their services is an example of ecumenism which will bring good consequences. He said that we must not wait for everything to come from Rome or Wittenberg, but must ourselves work everywhere for church unity.

* * *

(Kristen Enhet) The Society for Christian Unity (which works for the corporate reunion of The Swedish Church with Rome) has started on a new tactic, in view of what it considers the slowness of official progress. It plans to build "cells" – groups of Lutheran parishioners who are Evangelically Catholic – around centers where the full sacramental life can be led. It is in other words an organized grass-roots movement.

Learning How to Pray in Swedish:

(Kat. Kyrkotidning) Last Fall musical and liturgical specialists from various Catholic and Lutheran religious orders met together for a week-end at the Uppsala (Lutheran) archdiocesan center, Breidagård, in order to get to know each other, pray together, and work out Swedish forms for the Liturgical Hours (Divine Office). All of them had been working out translations and musical settings separately, when the thought arose "Why not join forces, in order to obtain usable material, taking the new Roman Breviary as the point of departure?" For example, hymns and hymn melodies can be taken from The Swedish Church's treasury of hymns, while translations can be made of Gregorian hymns. And composer Pastor Anders Ekenberg has provided Swedish psalm tones for the Psalter, as well as many antiphons and responsories.

Three Norwegian Cities, 1972

JOHN T. DWIGHT

1) Kristiansand (South); The Øya; St. Ansgar's Church:

I had never visited Norway's Riviera, with its mild temperatures and many flowers – the sunny Southland or Sørlandet, famed in Norwegian literature – and in travel brochures. So, immediately on my arrival in Oslo from Stockholm, I changed planes and was soon ensconced in Sørlandet's "capital", Kristiansand, founded by Kristian IV in the mid 1600s (while Norway was joined to the Danish Crown).

I wandered about Kristian's merchant-city and saw some old and picturesque wooden houses. And I signed on for a very enjoyable and instructive afternoon's "cruise" on the little cargo and passenger ship Øya, as it made its daily round – the lifeline and only public transportation for those many small, idyllic islands that fringe the South Coast near Kristiansand. We stopped at eight or more small picturesque fishing villages (now vacation spots) made up of little white houses perched at all angles on the rocky shores. Here we let off and took on passengers, and gradually got rid of our cargo – provisions for the little village general stores, and outboard motors, and gasoline drums, and a whole rowboat, etc. etc.! We ended the voyage at the pretty mainland town of

Lillesand, with houses also white-painted but larger and more elaborate than their island cousins – homes built by prosperous sea-captains; and from here I returned by bus to the city.

Kristiansand's Catholic church of St. Ansgar's, on a corner near the lower end of Kirkegaten, is a small, plain, stucco-covered, squarish building, seating 100 people. A wooden table-altar stands in front of the old altar in the narrow little sanctuary, which is flanked by a small side altar to the right, and, to the left, by the pulpit and baptismal font.

On the side street stands a brick, institutional-looking building – a clinic owned by the Oslo Diocese but used in part by the Red Cross (as a municipal First Aid center) and in part by the public hospital next door. On the second floor is an apartment which constitutes the Catholic rectory. Here, on my last morning in the city, I met Father Josef Amstutz, Kristiansand's new pastor and only priest, a quiet, pleasant, self-possessed man 49 years of age. He had formerly been pastor at Hønefoss, a smaller parish.

He told me St. Ansgar's parish comprises all of the province of Vest-Agder plus the western strip of Aust-Agder which includes the folklore Setesdal valley and the coastal town of Lillesand



St. Ansgar's Church, Kristiansand

mentioned above. In this area live 330 Catholics (making this one of Norway's *larger* parishes!). About 50% are native Norwegians, and about 235 live in Kristiansand itself and its environs. About 75 attend Mass regularly at the parish church. And Mass is also regularly said in two other coastal towns (including Mandal, the popular holiday spot, where the Sisters have a vacation villa – Stella Maris).

There are five Sisters of St. Joseph (of Chambéry) in the parish. Originally they owned and ran the hospital, further down the side street, now owned by the municipality. But, as in so many other places in Scandinavia, it became too difficult to run (due to fewer vocations in the Sisters' homelands, added to higher salaries and taxes, and stricter requirements as to training and equipment, in Scandinavia). So they sold it. Now they run a kindergarten, and work out in other charitable institutions, and this enables them to make many more contacts than before. Also they can expand or contract their work in accordance with their numbers, while it continues to support them and helps support the priest. (For this last used to be one of the main reasons why Sisters were brought into Scandinavia, and explains their disproportionately large numbers there.) – But now I had to end this informative conversation in order to catch my plane for Ålesund.

2) Sunday Mass and "Church Coffee" at Our Lady's, Ålesund:

When the plane comes in to land at Ålesund, it affords one's eyes and camera some breathtaking views of this island city and its surrounding fjords, rocky islands and snowy mountains. The plane lands on the outlying island of Vigra and a ferry brings the passengers across the blue water to the picturesque little city,

whose trademark is the perpetual screeching of sea gulls. For fishing is its livelihood.

I have described Ålesund and its Catholic church (which belongs to the Vicariate of Middle Norway) and kindly Father Hallauer before, in the 1966 Bulletin, after my first visit. But this was the first time I had attended Sunday Mass there. I got to the bus stop across from the Post Office in plenty of time; there is only one bus line in Ålesund, so one cannot take the wrong bus! Several other people were waiting, too, bound for Vår Frue's Church in the city's outskirts at Nørvesund.

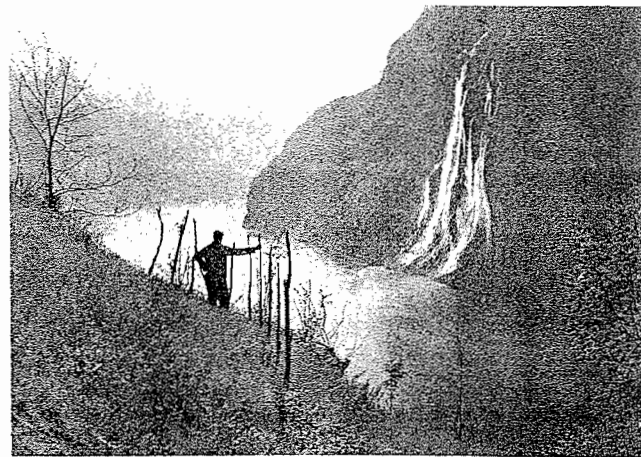
The 11 A.M. Mass started as soon as we bus passengers arrived. It was in Norwegian, the hymns sung from a mimeographed sheet, the Kyrie, Gloria, Sanctus and Agnus Dei from a book "A Norwegian Mass", and the rest taken from the beautifully printed new Mass Book (Norwegian on one side, Latin on the other). There were two Sisters present, one of whom acted as Reader. Father Hallauer, looking older but well, gave a short talk before the Mass, and before each Lesson, as well as a sermon after the Gospel! He preached well – simply, and from the heart. Concelebrating with him was his Provincial (of the Fathers of the Sacred Hearts) from Germany.

There were 31 at Mass (in this church, which seats 100), but there had also been an 8:30 Mass, and, after all, there are only about 100 Catholics in the whole far-flung parish, some of whom were away on vacation! In front of me was a family with three *very* lively, likable little boys who came in toward the end of the sermon. It turned out afterwards that the man is Norwegian (from the fjord country) and his wife is Scotch, while one of the boys was born in South Africa!

After Mass I was invited to "Church Coffee" – an important social part of Catholic life for isolated Scandinavian parishioners. It might be compared to the ancient Agape. Coffee and cookies are served by ladies of the parish, and people can talk to their hearts content. It is especially useful for getting newcomers acquainted. Besides the Norwegian-Scotch family, I met Sister Ruth, and a Hungarian couple, and a bearded gentleman who spoke English, and Fr. Hallauer.

From the copy of the Vicariate's little periodical "Klippen" (The Rock), which Father gave me, I learned that the Sisters of St. Charles Borromeo had given up their nursing home (Mariaheimen) behind the church.

The next day I moved on through the fjord-country by bus and ferry to the breath-taking Geirangerfjord, and so to Åndalsnes via the "Trolls' Staircase", and finally came by train back to Oslo.



Looking down the Geirangerfjord



A "Catechetical Week-end" near Bergen

3) In Oslo: Bishop Gran:

During my stay in Oslo, Bishop Gran very kindly invited me to dinner at the Cathedral rectory. And so, a little past noon, I was sitting with the Bishop's Secretary, American-born Fr. Olaf I. Waering, in the Bishop's reception parlor (with fine Victorian furniture and a beautiful modern crystal chandelier), when Msgr. Gustav Gorissen, the Vicar General, came in and greeted me warmly. I was glad to see him "on deck" again and acting so lively, as last year Fr. Waering and I had visited him in a convalescent home.

In a little while Bishop John Willem Gran, O.C.S.O., came in, looking well. We soon adjourned to the dining room, meeting Father Sarosi S.J. en route. He is the young Hungarian priest whom I had met out at Kielsås in 1968 with Fr. Al. Jolson S.J. At one time he had spent some time in Ireland and is a citizen of Eire. He is now the Parish Priest at Drammen.

After the delicious dinner, the Bishop had a meeting in his office with the president of the diocesan Laymen's Council; but Fr. Waering soon ushered me into the ante-room and pointed out a picture they had recently discovered (in the attic) of Father Gudfred Mons, the first priest to serve Norway in modern times. He first came here in 1842, and started in Oslo the first (post-Reformation) Catholic parish in Norway, in 1843. He used to have to make periodic journeys all the way from Stockholm, where his base of operations was. St. Olav's Cathedral itself (which was at that time the parish church) was built in 1855/56, the oldest present-day Catholic church in Norway.

Bishop Gran now came out and ushered me into his office, and we sat and talked for about an hour. As always, he was most pleasant and friendly, though with great natural self-possession and unassuming dignity.

Among other things, he mentioned the increasing shortage of priests in Norway (a shortage common, I knew, to Denmark and Sweden also), and, for that reason, their smallest and most marginal parish, at the little fishing city of Haugesund on the west coast, has now lost its resident priest for the time being and will be served by the priest in Stavanger, via hydrofoil boat and car-ferry.

(This reminds me that on another occasion I had coffee at the rectory with the Cathedral's new pastor, Fr. Gerard Vranken, a quiet, thin and pleasant Hollander 56 years of age. He has been in Norway for over 20 years, and spent 15 as pastor at this same difficult parish - Haugesund - something of a record. Apparently he had the knack of making friends, not only with the Catholics - who are very few there - but with the non-Catholics as well.

However, he did admit that "the first three years were the hardest"!)

But coming back to the Bishop's office, Bishop Gran mentioned that Rome is very pleased with the Scandinavian Bishops' Joint Declaration on Abortion - "Abortion and Human Responsibility" (of which a notice was given in last year's Bulletin). As our readers may remember, this Pastoral treated *all* aspects of the problem, and stressed especially the responsibility of all concerned to make it possible and easy for a woman to bear her child (whether legitimate or illegitimate) and to see that it be well taken care of.

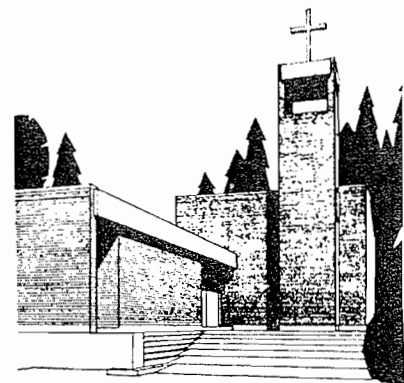
Bishop Gran is very proud of their Norwegian adaptation of the Canadian Catechism for children (in several volumes, one for each school year). The fine pictures (which he showed me) are those from the Canadian edition. The volumes are loose-leaf notebooks, and the individual lessons are given out (or mailed out, to those living far from a church) weekly, so that the child can look forward to something new each week. And a corresponding *lesson-explanation* is given or sent to the parents so that they can help the child.

5) An Excursion with Father Waering:

On another day, during my Oslo stay, I enjoyed an outing with Fr. Olaf I. Waering, who had been a priest of the Brooklyn Diocese and Director of Programs for St. Ansgar's League of New York, but who had returned to the land of his forefathers and was now Bishop Gran's Secretary - and the only American priest working in Norway.

He told me that the almost uninhabitable rectory in Hamar, which was to have been rebuilt by American dollars, had to be left as is, after dollar devaluation, as there was then not enough money left!

In his nice, new little mini-station wagon, Father Olaf drove us west along many out-of-the-way streets (for he already knows the city's topography - and historical landmarks - to perfection) to "The American Lutheran Church in Oslo", set among quiet back streets atop a high hill. It is a beautiful, modern building of pebble-textured concrete with bold vertical lines. It just fits its narrow, triangular site where two streets come together. The



Peace of Christ Church, Eikeli, dedicated April 16, 1972

sanctuary (at the narrow end) has a free-standing altar backed by seven tall wooden candleholders in place of an altarpiece. The very effective non-representational stained glass changes in color from blue and green (in back) to red and orange as one progresses up to the sanctuary.

In one of the parish rooms they hold an informal Vesper service plus get-together for the young people on Sunday evenings; they sit around the fire and have prayers and sing guitar-hymns and talk. Fr. Waering says they are doing a good job here and a successful one.

Driving further west and out of the city proper via Drammensveien, we turned off at Vollsveien and climbed up narrow, twisting roads and past the racecourse to Eikeli. Here a little dead-end street (Veståsen) climbed steeply to the left to the convent and kindergarten of the St. Charles Borromeo Sisters and to Norway's brand-newest Catholic church, of the Peace of Christ, built to serve this rapidly growing suburban district of small villas, trees and flowers. It also serves the English-speaking Catholics of the NATO North-American H.Q. close by, which includes many American families.

The church is a beautiful, very modern structure of concrete and wood, which holds about 150. Its construction forms the decoration – closely spaced beams cross the ceiling, and close-spaced, narrow windows march along the side walls below it. The free-standing altar is of solid brickwork topped by concrete. Beneath the church is the parish hall – which is also (by governmental "fiat") the municipal Bomb Shelter!

The land for this establishment was donated to the Catholic diocese several years ago by Bishop Gran's mother (not a Catholic) who owned property in this area.

The church is served by one of the Marist Fathers (Fr. Rory Mulligan) from their parish church in Stabekk, down the hill nearer the Oslofjord. So we now drove down to this also very modern church, to see the new placement of their altar (facing the people).

Outside, we noticed a boy of about 12, playing soccer with his father on a playing field across the road. Father Waering told me the boy was Wolfgang Plagge – Norway's infant-prodigy pianist, who started the study of music at the age of three, has performed in London etc., and has already composed several pieces. Later this summer he made his formal Norwegian debut, with a solo concert – which included one of his own compositions – in Oslo; the King and Crown Princess were present, and the crowded auditorium gave the young pianist such an ovation that he had to play four encores! He and his parents are Catholics and attend this Stabekk church!

So now we drove "home" via back roads which passed real country farms – but also passed the site of the grim, sadistic Nazi concentration camp (Grini) of the time of the Occupation during World War II. So it was a relief to get back once again to the built-up sections and busy, traveled streets of the city. – Norwegians have learned, because of their harsh climate and rugged terrain, how to endure and survive. And this applies to the Norwegian Catholics as well!

The Oslo Report to "St. Ansgar's Bulletin"

Dear Readers,

There is, somehow, a steady increase in the number of Catholics in the Oslo Diocese. At least quantity-wise we grow more rapidly than the population does. About half of our Catholics are now under 25 years of age, which seems to bode well for the future. Hence also the emphasis we put on youth-work. Traditionally the losses have been great during the years 14-18. This is also the case in other countries, even in Catholic ones. Yet we must do what we can to help our youth bridge that particular menacing period with their Faith intact. It is therefore a real comfort to note that the up-to-date youth-center "Mariaholm" is popular and functioning so well. This year, for the first time, a Confirmation Intensive Training Course was organized during Holy Week for about 40 candidates for confirmation, brought together from the four corners of the diocese – an experiment that turned out to be a conspicuous success. The young Catholics, used to great isolation, here found new friends and an atmosphere in which it felt natural and good to be a Catholic, where problems common to the diaspora could be thrashed out with the youth-priests, sisters and the other youngsters.

Of course it is important, too, to spread *the right kind* of information about our Faith. This year has seen a new, perhaps even decisive development in this respect. A Pastoral Council has been created with the express task of analyzing our catechetical needs and to work out constructive suggestions for meeting them. This Pastoral Council (of the "ad hoc" type) had its first meeting during Whitsun, again at "Mariaholm". It was composed of members proposed by the Priests' Council, the Sisters' Council, the Laypeople's Council, as well as of members of the existing commissions for catechetics in Oslo and in Bergen, plus some members appointed by myself from various walks of life – a



Bishop Gran

gathering of 30 persons. With much concentration and sense of purpose, the questions pertaining to religious instruction from the first to the ninth school year inclusively were analyzed in several meetings. The result has provided a very interesting set of observations and suggestions which we are now trying to implement, not the least being a decision to open a catechetical centre in Bergen. A further, follow-up-meeting will take place in 1973 by the same participants, plus some parents and representatives of the young people themselves. In this connection I'm pleased to point out how useful the Canadian children's catechism in six volumes has been for us. This advanced and beautiful work is currently

being adopted to Norwegian circumstances (vols. one to four having already appeared) satisfying a long-felt need for instruction-material for school children. For the more mature ones St. Olav Publishers has brought out Louis Evely's fine little book "Credo" where the Nicene Creed is presented as a source of meditation and prayer connected with our Faith.

Perhaps the most important external event of 1972 has been the opening of the impressive new church at Eikeli, outside Oslo, in the parish of the Marist Fathers, who have undertaken its construction and conduct its services. The rapid growth of population in the greater-Oslo area has made this new construction necessary. It is already well-filled during Sunday services. For the Confirmation on Trinity Sunday, when the beat mass composed by our youth-priest, Fr. Kessels, filled the air with its youthful tones, the church was filled to more than capacity.

This year I have for the first time given the Sacrament of Confirmation to young American children of parents serving at the NATO North-European Headquarters outside Oslo.

Apart from the above-mentioned new church, I can assure you that almost every parish has its tale of repairs, of renovations, and of efforts to keep abreast.

At the deeper level, we're now seriously probing the raison-

d'être of the continued presence of the Catholic Church in Modern Scandinavia. The reason for this probe is our realization of the great changes that have taken place in every sphere here since the return of the Church to Scandinavia some 130 years ago. These changes have affected not only the world in which we live, but the Catholic Church as well. The justification for the continuation of our missionary work in Scandinavia would seem to differ somehow, if not a great deal, from the simple "Convert Scandinavia!" attitude of the pre-Vatican II period. At least, the bishops of our Conference have thought the time ripe to meditate more profoundly on this problem, in order to find answers that point to the ecumenical future into which we are rapidly moving. The various councils (priests, sisters, laity) at present functioning in the Oslo diocese are also working on this question.

The report from the Scandinavian Bishops' Conference at Reykjavik in September 1972 will give further insight into how we are trying to redefine our task. It seems important to me that one should, off and on, take the time to stop and ponder seriously where we stand and whither we're going.

With every good wish in Christ.

+JOHN W. GRAN, *Bishop of Oslo*

Brief Glimpses of Norway

Bishop Wember (N. Norway) Writes:

"This year we hope to start with church-building in Narvik. A church is very necessary there for the Catholics in Narvik and environs, and for all the seamen from many countries who visit there with their ships. But there are many problems – money problems, and most of all the serious shortage of priests. We must hope and trust in our friends' and benefactors' prayers and help – and last, not least, Our Lord."

(The Norseman) The region of the Hardangerfjord is known as the fruit garden of Norway. But how many know that the first fruit trees were carried there by monks from a Cistercian monastery in York, England? In the 13th Century the first of these fruit trees was planted on the Oppdal farm – which is today Lofthus – and, ever since, this particular area of Hardanger has held the fruit-growing hegemony.

(Aftenposten) Archaeologists have just found the remains of St. Peter's medieval church in Tønsberg, southwest of Oslo. Tønsberg is Norway's oldest city, and contains the ruins of several old churches, as well as of the royal citadel. It was a seafaring and market town, as well as the See of the Bishop of south-east Norway. Even when the bishops moved to St. Hallvard's Cathedral in Oslo (whose ruins can be seen in the "Old City" park), they passed their summers in Tønsberg.

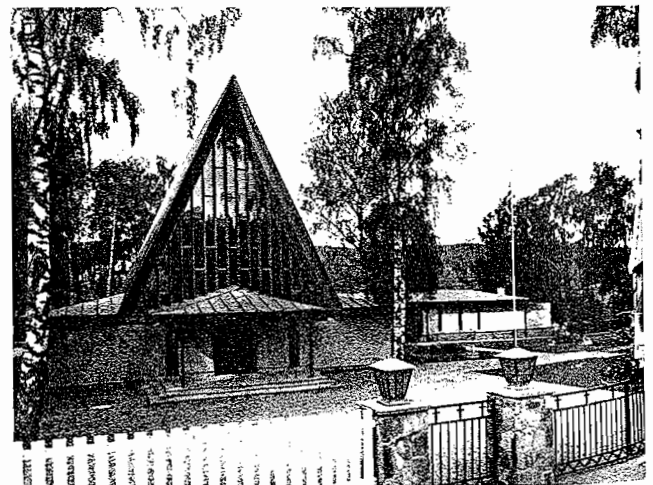
St. Francis' Aid:

(St. Olav) St. Francis' Aid (Franciskushjelpen) is a help-the-needy organization which provides interim aid to the elderly, sick and lonely in Oslo. Its volunteer workers are recruited among Catholics, from teams of housewives and other interested people. It also has at its regular disposal a nurse with car, on loan from the Norwegian Order of Freemasons. St. Francis' Aid has now been attached, too,

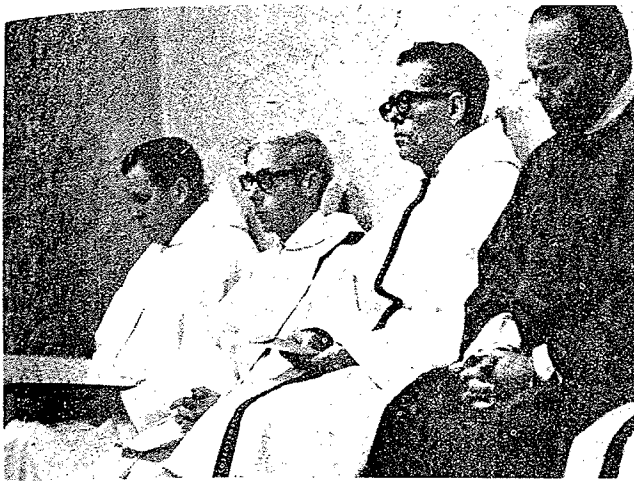
to the newly established "Telephone Contact", which keeps in regular contact by phone with people who have no family and live alone.

(St. Olav) The official Norwegian Sisters' Council discusses problems common to all the various Communities, and learns from each other's experiences – for example in trying new forms of Community Life, finding the types of work needed today, and working at liturgical renewal. And through their Council they can make contact with outside authorities – e.g. the Council of Major Prioresses in Rome.

(St. Olav) The up-to-date little Mass Book (*Den Hellige Messe*) in Latin and Norwegian, containing the invariable parts of the Mass, which has recently been published by St. Olavs Forlag, is the most



The new church (St. Mary's) in Lillehammer



Newly ordained 31 year old Norwegian convert Dominican, Per Bjørn Halvorsen (light hair), with Fr. Rieber Mohn O.P. and Bishop Gran

beautifully printed and bound volume anyone can buy in Norway today for 12 Kr. (\$1.85).

A cooperative effort by the churches of Oslo now provides a leaflet in English (with a map) showing the location and times of services of the main churches of all denominations in that city.

"A Trial High Mass in the Church of Norway":

This official book is to be found, together with the older hymn and prayer books, in Lutheran churches in Norway. "High Mass" in Lutheran Scandinavia means the main Sunday morning service — Morning Prayer and Communion. The new arrangement of the latter proves to be very like our new Catholic Mass Liturgy, except that the Eucharistic Prayer or Canon is much shortened, and no mention is made of "sacrifice". The Lutheran priest (Prest) sings all the important portions of it. It can be compared with the new official "Trial Service of the Episcopal Church" to be found in Episcopalian pews here in the U.S. This includes several new Eucharistic Prayers, some of which are almost identical with our new Catholic Canons.

J.T.D.

Besides the American Trappist hermit, Bror Robert Anderson, who lives in the Telemark district, Norway now has another Catholic hermit, a Benedictine monk, who is living at Bror Robert's original dwelling near Lom.

(St. Olav) Warm-hearted Sister Agnellus (Marit Elizabet Larsen, 1912-71) trained at the nursing school of Our Lady's Hospital in Oslo and practiced for several years in Oslo and Copenhagen before joining the Franciscan Missionary Sisters for Africa in 1946. She started the work for lepers in Busoga, Uganda, and began training men as nurses for them; she founded a hospital in South Africa; and she made Nsambya hospital in Kumpala the best in Uganda.

Church-builder Dead:

(St. Olav) German-born Father Gerhard Parthe, who died just before Christmas last year, built the beautiful St. Mary's Church in Lillehammer. This has only a small regular congregation, but is visited by many tourists. Despite constant ill health, he wrote letter after begging letter, night after night, year after year, and often journeyed to the Continent to "mission-preach" and take up collections. His reward was to see the completed edifice dedicated in

"Cathedral" Seating 100 Being Replaced In Trondheim

REV. OLAV MULLER, SS.CC.

This April, St. Olav's parish in Trondheim experienced some very hectic and exciting days! Were we to get our new church and Bishop's residence this year, or would we have to wait still another year?

As readers of *St. Ansgar's Bulletin* will remember, Bishop Johannes Rùth has for many years had plans to rebuild, here in Trondheim. The old church and Bishop's residence were originally built as a locomotive station. That was over a century ago, when the railroad ran right through the center of town! When the rails were removed and relaid elsewhere (about the beginning of this century), the abandoned station was purchased by the Catholic church. A clever architect added a tower, and decorated the building, and the result was not bad at all.

However, in recent years, it has become evident that the building was not in very good condition. The foundations were weak, and the walls were damp and well on the way to decay.

We engaged an architect by the name of Per Kartvedt and asked him to prepare plans for a new church and Bishop's residence. (He had formerly drawn the plans for our new parish hall.) While engaged in this present project, he made an admirably democratic gesture by suggesting that the plans and model be shown to the parishioners, in order to obtain their honest criticism. This resulted in a meeting, where a permanent building committee was appointed, and this was charged, by the Bishop, to cooperate with the architect. Together they worked out a plan which, we all think, seems to be the right one.

The only problem left was to get a building license!

In mid-April we were informed that the local authorities had refused our building permit. However, the president of the building committee, Civil Engineer Karsten Jakobsen, refused to accept defeat. He traveled to Oslo and contacted the authorities there. And, as a result of his efforts, we received our building license on April 27!

There followed a period of frenzied activity. The important thing now was to move everything out of the old buildings as quickly as possible, so that demolition could begin right away. For the new buildings are to stand on the same site. Everything worked out according to plan, and the new buildings are under construction.

Bishop Rùth resides, for the time being, at St. Elizabeth's Hospital. The Parish Priest has a room in the new Parish Hall, which serves as his temporary residence. And the remainder of this building now serves as a temporary church.

At this time next year, we hope to be able to send our friends a picture of the new buildings together with a progress report.

[Editor: Any contributions to this project can be sent to St. Ansgar's League or direct to Bishop Johannes Rùth Vic. Apos., Prinsens gt. 2 A 2, Trondheim, Norway.]

1970. Such is the way that most Catholic churches have been built in Scandinavia. More unusual, perhaps, is the fact that he had many mutually enriching friendships with the Lutheran clergy in the little city itself and up the long Gudbrandsdal valley which leads north from it; and in several places he helped equip their churches by gifts of Chasubles from his beautiful collection of vestments in the Catholic rectory on Weidemannsgate!

From Bodø's Dominican Sisters

Last November, 1971, the Sisters were awarded the town's Culture Prize! The Mayor of Bodø presented the prize to the Sisters at a public concert.

"This prize," he said, "is meant to be more than a modest gift of money: It is the town's recognition of culture; the vote has been unanimous; and the choice is a happy one! The Sisters came to Bodø soon after the War and, realizing the lack of amenities for children and young people, put up a building for a Kindergarten and Youth Center. — We all know the things the Sisters have done for us. They use their hall for clubs and meetings and run various Courses. The Ballet is the most popular one, and always draws a full house. Parents feel their children are safe with the Sisters; they have created a good milieu, and they go ahead with the work without considering the reward. We, in Bodø, are grateful to the Sisters for this unselfish and self-sacrificing work over many years. They have worked quietly, but they have contributed greatly to the culture of the town."

The Sisters themselves were very surprised at this public recognition, but to be so completely accepted as part of the Town gave us all real joy — joy shared by all our friends, Catholic and non-Catholic alike.

Winter activities are now "on", with nearly a hundred coming to Ballet lessons. Other groups tend to go up and down because, as with all youth work, so much depends on who can be found to help out with time and talents. We were rather late beginning this term, as the Culture Prize (almost \$600) made it possible to venture on redecorating the Hall and adjacent offices (much needed in some places, as the original paint was wearing thin)!

Bodø continues to grow, and the number of tourists increases! There is as yet no Youth Hostel in town, so we convert our premises for this purpose in summer. By the middle of June the Midnight Sun is shining, and school is being neglected or forgotten (except by examination victims). The Hostel or "Herberge" takes over. We can only offer foam mattresses on the floor, use of kitchen and "hot & cold", but this is all most young people need — somewhere to drop the often fantastic loads off their backs and unroll a sleeping bag! Approximately 800 came this summer, and, apart from about 200 Scandinavians, they came from all over the globe, 23 nationalities from east, west and down-under! By far the biggest number came from America, mostly students, and all so friendly. The contacts are usually brief, but sometimes a real service can be given. Our "open door" is much appreciated, but then, we could hardly lock up at 12 or even 1 A.M. when people have come from the ends of the earth to see the Midnight Sun — and certainly we could not expect them to get up early in the morning!

Of course we have other visitors, who arrange to come, or call, in passing, from a ship or hotel. Most welcome this year was a member of St. Ansgar's League, Eileen Riols, and her friend Lucy T. Downing, and it was truly like meeting old friends to chat about the League and its members, to whom we owe so much gratitude for help and encouragement in this Arctic Parish.

SR. M. ANSGAR, O.P.

St. Sunnivahjemmet, Hernesveien 22, 8000 Bodø, Norway.

[Editor: We are happy to see Sr. M. Ansgar back in Bodø, where she founded St. Sunniva's 19 years ago!]

NORWEGIAN STUDENT NURSES ON ABORTION

(St. Olav)

We the students of the graduating class of Aker Nursing School are writing this because of a burning desire to reduce the number of abortions which are performed in various hospitals throughout our country today....

At the end of our training we have five or six weeks practice in the gynecological section, where *abortus provocatus* is performed. Thus we come to have a concrete relationship to the act of killing the foetus, namely as assistants — and, therewith, co-responsible participators.

The right to life is the most fundamental of all, and should be considered the first and foremost human right. It must be safeguarded from life's beginning, at conception.

People try to defend *abortus provocatus* by claiming that the foetus' life cannot be compared with that of a fully developed person, because the foetus has no kind of emotional life or consciousness. But are all people fully developed *after* birth? Is not the whole of life a process of development? Who can set limits to a person's right to existence?

The foetus, the unborn child, cannot defend itself. It is an individual without legal rights in our society — a society which recognizes that everyone is of equal value!

We see that in some sections of the hospital great efforts and large sums of money are expended to save a newly-born child's life. In other sections the *unborn* child is curetted out and thrown away! This is a paradox which must create conflicts in us — who experience both situations at close quarters.

We desire the greatest possible right of self-determination for every person. But, if a pregnant woman wishes to get rid of her unborn child by *abortus provocatus*, she must be made to realize that the operation includes the murder of an unborn person. She must also be made to realize that it also leads to possible complications for herself, both psychological, such as remorse and feelings of guilt, and physical, such as infection and sterility.

Not all pregnant women *understand* that the foetus is a little child, but merely feel it is like an extraneous lump in their insides. The mother who does not know or understand what she is about is actually without blame. But we know what we are taking part in, and we are accessories to it! We can no longer continue to act against our consciences and our deep convictions. Neither can we cooperate in supporting an attitude which does not respect life. We began in this profession in order to save life, not to take life!

We ask:

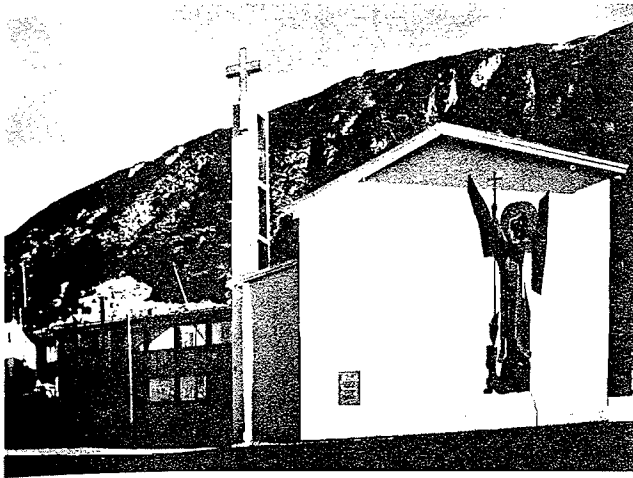
1) That prospective parents be given better information about what a foetus, their unborn child, really is, and about its right to live.

2) That pregnant women, especially those unwed, be given thorough information about how to get economic and social help and eventual adoption for the child. When an unwanted pregnancy occurs, abortion should be absolutely the last way out of the difficulties which may result.

3) Society must try to give the unwedded mother better means of keeping her child, and she should be motivated towards this. There is an especially great need for more housing and child care centers.

4) At the same time that school children receive instruction about birth control, the question of abortion should be thoroughly discussed. One should try to create a positive attitude to the right of all human beings to life. Boys must receive the same information as girls.

500 Miles Beyond The Arctic Circle



St. Michael's, Hammerfest, N. Norway, the most northerly Catholic Church in the Old World.

Dear Friends,

On June 24, 1970, I moved to Hammerfest as Parish Priest – after nearly 24 years of working in Tromsø (aside from the year I spent starting the Bodø parish two decades ago).

Now I have been here for over 17 months, and so have become familiar with this both big and little parish in the most northern town in the world. I said “both big and little”, which seems a contradiction – but not when considered from different points of view: For my parish includes the whole province of Finnmark, 18,780 square miles, nearly as large as New Hampshire and Vermont put together. But the population is only 74,000, and only 92 of these are Roman Catholics. 50 of the latter live in Hammerfest itself, while 22 others live in the immediate neighborhood. Of the remaining 20, 10 live in Kirkenes (310 miles east from here, near the Russian frontier), and the other 10 are dispersed over the whole province.

The obvious question you will ask is whether I have any Lapps among my Catholics. Well, that is a somewhat intricate question, since I clearly see that when you hear the word “Lapp” you immediately think of those small people in colored clothes who herd the reindeer. As regards those people, I can say “No”. But of the about 10,000 Lapps living in Finnmark there are only 1,000 or 1,500 wearing colored costumes and herding reindeer. The others are fishermen along the coast or farmers. Most are fishermen; and the farmers are unlike any farmers in America. For the climate and soil here (about 500 miles above where the road from South Norway crosses the Arctic Circle) severely limit the possibilities. Most of the farmers here subsist on a combination of potato growing (for their own use) and dairy farming (sheep, goats and some cows – for which they grow grass to make hay) –

5) Nursing school students shall not be forced to work in sections of the hospital where *abortus provocatus* is performed.

On behalf of the 89th Class at Aker Nursing School,

Grete Gerner.

In The Spirit Of St. Birgitta

“MOTHER ELISABETH”

by Margaret Tjader

Herder & Herder, N.Y., 1972 (\$8.95)

At last the not uneventful life of Mother Elisabeth Hesselblad, Swedish-born originator of the New Branch of the Brigittine Order (who had spent some years of her youth as a nurse at Roosevelt Hospital in New York City), has been researched and written up and seen through the press by Mrs. Margaret Tjader Harris, who was responsible for the founding of the only Brigittine house in the U.S. (*Convent of St. Birgitta, “Vikingsborg”, Tokenoke Trail, Darien, Conn. 06820*).

Margaret Tjader Harris, herself of Swedish origin, knew Mother Elisabeth – as well as many of her fellow-sisters – and has consulted, with their permission, her correspondence; and she has visited many of the Brigittine houses of the various Branches while preparing this work.

Her capable book naturally concentrates on Mother Elisabeth herself and the New Branch she started, but it also visits – in company with Mother Elisabeth – various other houses of the Order – e.g. Syon Abbey, Altomünster and the Spanish Branch. A valuable addition is the frontispiece, a “genealogical tree” of all the presently existing Brigittine convents.

THE EDITOR

supplemented by some hunting and fishing (for salmon or trout). Possibly some of my Catholics belong to these fishing or farming Lapps, but it is difficult to say, as they have been pretty much assimilated to the Norwegians. Their looks may perhaps bear reminders of their origins, but it can well have been a long time since their ancestors ceased being pure Lapps.

During the 19th Century many Lapps emigrated to Norway from Finland, and these were mostly Orthodox. But there is now only a little group left which practices the Orthodox religion. They have a little chapel, St. George's, at Neiden, about 27 miles west of Kirkenes, but it is very rarely used.

Here in Hammerfest the wintertime Dark Period (when the sun does not rise above the horizon) is 14 days longer than down in Tromsø. Of course the same is true for the summertime period of the Midnight Sun (when the sun never sets). – But you feel the dark more!

Now you have a new goal for a tour. Welcome to Hammerfest and Finnmark!

With my best wishes to the officers and members of St. Ansgar's League, and cordial greetings,

FATHER WALTER HUIJBREGTS, M.S.F.
Postboks 141, N-9601 Hammerfest, Norway.

It would be much appreciated if those of our readers who still have copies of our 1972 “Bulletin” in their possession, and who do not want to keep them would be so very kind as to donate them to St. Ansgar's League, 40 West 13th Street, New York, N.Y. 10011. We are receiving many requests for this issue, and we have no more copies!

Religious Instruction In Finland

(*Fides*) Four years ago Fr. N. Veenker, S.C.J., was asked about religious instruction in St. Henrik's Catholic cathedral parish, of which he is the Rector. This parish, centered in Helsinki, contains almost half of Finland's 2,688 Catholics, and stretches 100 miles east to the Russian border. Besides those in the city itself, many of the parishioners live in Helsinki's suburbs, and about 50 families live scattered through the rest of this extensive parish.

There is Lutheran religious instruction in Finland's public schools, and Fr. Veenker said that the Catholic priests favor this for the Catholic children, especially the biblical instruction in the lower grades and church history at the secondary school level. For those who attend these public school classes, the Catholic instruction is seen primarily as preparation for First Communion and Confirmation, as well as to supplement the public school teaching on certain points.

There were 147 children in Helsinki taking the Catholic instruction in 1968, and 36 in the rest of the far-flung parish; they ranged in age from 8 years old up. All those from the center of the city plus the older children from the suburbs received their instruction at St. Henrik's rectory. The difference in ages and in languages (some Finnish-speaking, some Swedish-speaking) made it impossible to arrange for larger groups than a half-dozen children each, and most groups were smaller. (Besides, there are some foreign children who have to be taught separately.)

Outside Helsinki the children receive Catholic instruction only once or twice a month, depending on their parents' interest and the travel schedule of the priests. When possible, these children spend part of each summer vacation with the Sacred Heart Sisters at Stella Maris Camp west of Helsinki, where a priest can instruct them.

The parish clergy spend much of their week-day afternoons instructing children — whether in the rectory or in the pupils' homes during their monthly tours around the parish. Fr. Veenker agreed with his interviewer that it would be better if the instruction could be concentrated into a week-end once a month — if they could find a place which would be convenient for both the Helsinki parishes — or even for the whole diocese.

From a 1972 article by Birgit Klockars we learn that some progress has been made in this direction. For she mentions two classes of Finnish-speaking children (numbering about 40 in all) from the two Helsinki parishes (St. Henrik's and St. Mary's) combined, who received their instruction for First Communion this Spring by spending three hours on Saturdays at The English School (run by the American Sisters of the Precious Blood, O'Fallon, Mo.) where they attended lessons, Mass, and lunch together. In addition to what they have learned in class, they have come to follow the Mass quite well, and have developed an esprit de corps and a camaraderie among themselves which is good for these Catholic children, who are normally extremely isolated religiously. This is the second year that Saturday instruction in "large" groups has been tried, and the experiment is succeeding.

But the same progress cannot be reported for the Swedish-speaking children. (Finland has two recognized national languages, Finnish and Swedish). In the first place, the Swedish-speaking children are a minority within the Catholic minority. And in the second place, among the Priests and Sisters who give the instruction, only one can cope with Swedish!

The diocese also lacks any organized youth-work for the teen-

agers, although some of them occasionally visit Emmaus Haus and Father de Caluwe's Ecumenical Center at Myllyjärvi, a half hour from the city. Therefore many frequent much less desirable places and company! When the summer camps of the Sacred Heart Sisters and the Precious Blood Sisters were situated just outside Helsinki, the Catholic Youth had the use of a cottage on the same property, which at least partially satisfied their need for a get-together place of their own. But when this property was sold by the diocese some years ago and the Sisters moved further away, even this small concession to their needs disappeared.

News From Here And There

(*Orientering fra Biskoppen*) The Scandinavian dioceses' 1972 Lenten collection netted almost \$50,000 for Bishop Gatini's orphanage in Nyeri, Kenya.

* * *

Bro. Olof Asblom, O.M.I., the first Swedish-born member of the Oblates of Mary Immaculate, has made his Final Vows (as a lay brother) in Rome, before their Superior-General. He works in Sweden's northernmost parish, at Luleå.

ICELAND

(*St. Ansgar Jahrbuch*) The Catholic Chapel in Akureyri, Iceland's second largest city, is very small, despite being the only Catholic place of worship in the northern half of Iceland. So, when a local Lutheran girl was to marry an American she had met at an Italian university, Akureyri's Lutheran Pastor, Sera Petur Sigurjonsson, offered Father Schoen the use of his large and imposing church — an offer which was gratefully accepted.

* * *

(*SAB*) At the proposal of Bishop H.H. Frehen, S.M.M. of Reykjavik, the Scandinavian Bishops' Conference has agreed to support a program for bringing a number of children from Northern Ireland, who have been affected by the present troubled environment there, to spend a restful and peaceful time with Catholic children in Iceland.

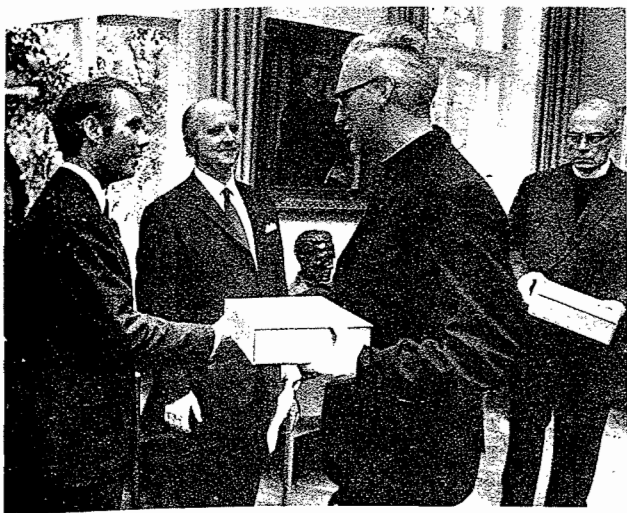
R.P.T.

* * *

(*St. Ansgar Jahrbuch*) A Catholic Youth Club meets regularly in Reykjavik now, holds occasional parties (e.g. to help raise funds for restoring their Cathedral), and goes on week-end tours with Father Schoen to visit Iceland's various scenic and historic places.

FINLAND

(*Fides*) New music for High Mass in Finnish has been composed by Prof. Erik Bergman. His aim in this Mass "In Honorem Sancti Henrici" (i.e. in honor of Finland's Patron Saint) has been to make the congregation's prayer and praise into a real liturgical act, which is at the same time a work of art.



Bishop Verschuren receives the Åbo Missal in the presence of Lutheran Archbishop Martti Simojoki (r.)

(St. Ansgar Jahrbuch) Last fall a Facsimile Copy of Finland's first printed book, the Åbo Missal, was presented to Finland's Catholic Bishop Paul Verschuren — an ecumenical gesture. The original of this richly illustrated medieval Mass Book was printed in 100 copies c. 1488 A.D. for the then Bishop of Åbo (Turku), which was the only Catholic bishopric in Finland in medieval times. But

the present Facsimile Edition (in 450 copies) was authorized by Finland's Lutheran Bishops' Conference.

* * *

(St. Ansgar Jahrbuch) As a sign of greater contact between the Churches, we can cite the fact that the (Lutheran) Theological Faculty of Helsinki University and Åbo Academy have asked a Catholic priest to hold lectures on Catholic theology for their students. A corresponding course in Orthodox theology was held the year before.

* * *

(Fides) St. Henrik's Cathedral parish in Helsinki has long dedicated its 10 A.M. Sunday Mass to the many foreigners (diplomats, students, teachers, businessmen, etc.) in Finland's capital, and at this Latin Mass the sermon is preached on one Sunday in English, on the next in German, and on the third in French. But now, in order to attach these strangers more closely to parish life, the Pastor and Parish Council have started special evening get-togethers for foreigners — with practical results. Due to a report presented at one of these gatherings, the diplomatic personnel have started a fund to help the parish's social-aid work (for the elderly etc.). And at another meeting it was discovered that the Spanish-speaking members of the parish felt especially isolated; and so Father Fernandez from Stockholm soon visited Helsinki, heard confessions, baptized, and preached in Spanish at the 10 A.M. Mass.

Bishop Smit, Bishop Mangers, Bishop Gunnarsson. R.I.P. 1972

These three bishops-emeritus served Scandinavia faithfully. Let us pray for them!

Bishop Jan Olav Smit (Norway) 1883-1972

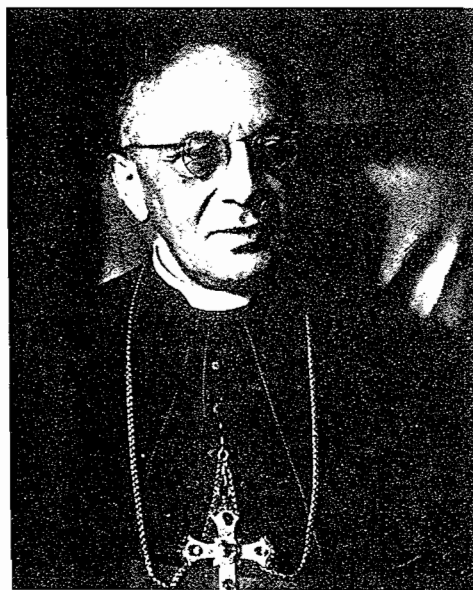
Bishop Smit was born in Deventer, The Netherlands, in 1883, was ordained in 1906, and was consecrated Bishop in 1922 (in succession to Bishop Falize, the first Vicar-Apostolic of Norway). He served as Vicar-Apostolic from 1922 to 1928. His later years were spent in Rome as Canon of St. Peter's and member of the Biblical Commission etc. He always kept his interest in Norway. He died in Rome on June 22 of this year.

Bishop Jacques Mangers, S.M. (Oslo, Norway) 1889-1972:

Bishop Mangers was born in Stolzembourg, Luxembourg, in 1889, made his solemn profession in the Marists in 1917, and was ordained in Rome in 1920. He came to work in Norway in 1925, and was consecrated Bishop and named Vicar-Apostolic of South Norway in 1932 (Middle Norway and North Norway having been made separate Apostolic Prefectures). When the Apostolic Vicariate of South Norway was made into the Diocese of Oslo, he was named its Bishop on June 29, 1953. He retired to his native Luxembourg in 1964, and died there this Jan. 7, "an unassuming

man, a priest by vocation, a bishop through obedience."

As Dominican Father Hallvard Rieber-Mohn wrote in *St. Ansgar's Bulletin* at the time of Bishop Mangers' retirement, "Great indeed is the affection and gratitude of the Norwegians,



Bishop Mangers

both Catholics and Protestants, for Bishop Mangers, the former Luxembourg shepherd-boy. His courageous and adamant stand in the face of the oppressors during the Nazi occupation of Norway will never be forgotten, and for his patriotic stand he was made a Knight Commander of the Order of St. Olav. The fact that the Church has grown steadily and has become a recognized part of Norwegian contemporary life is in very large measure due to the efforts of Bishop Mangers. Though a Luxembourger by birth, he so completely identified his personal destiny and way of thinking with those of his new and chosen Fatherland, that most people forgot that he was not Norwegian-born."

His successor in Oslo, Bishop John W. Gran said this of his work in Norway, at the Requiem Mass in Oslo (which followed the Luxembourg funeral): "It took him a half year in Bergen (in 1925) to learn Norwegian. He was then appointed to Haugesund to build up a new parish. He arrived to find an empty house: there was only one chair and one table; not even a bed, no money, almost no Catholics. But, from the very first, Fr. Mangers knew that he could manage it; and when in 1931 he was called to be the Parish Priest in Stavanger, the mission in Haugesund had been built up. But then came the blow: Only a year later the unwilling Fr. Mangers was named Vicar-Apostolic. . . following Bishop Offerdal's short term of office.

"It was a red-letter day in his life when in 1953 the Apostolic Vicariate of South Norway was made a bishopric. It pleased him mightily – but not on his own account; it was because the Catholic Church had again attained citizenship, so to speak, in Norway; the pioneer days were over, and he rejoiced that the work he had been privileged to lead had borne fruit.

"He had a warm and outgoing personality which is more characteristic of other climes than Norway's. Very characteristic of him was his last action – to hand over the great gift, which had been gathered from all over Norway for him [at his retirement] – to hand this over as *his* gift toward building our Chapel at Mariaholm. And similar, too, was his *very* last act – to will to his old bishopric his personal savings – handed to me in an envelope yesterday by his niece, two yards from his coffin in the cemetery at Bissen! How like him it was!"

Bishop Johannes Gunnarsson, S.M.M. (Iceland) 1897-1972:

Bishop Gunnarsson was born in Reykjavik in 1897. (His father, a convert, had been the only native Catholic living in Iceland!) After studies in Denmark, Iceland and Holland (where he joined the Montfort Fathers), he was ordained in 1924. Back in Iceland, he became the Parish Priest of Christ the King Cathedral in Reykjavik. And on Bishop Meulenberg's death, he was chosen (much against his wish) to succeed him as Vicar-Apostolic of Iceland. He was consecrated Bishop in Washington, D.C., in 1943 by Cardinal Cicognani – the only native Icelander to become a Catholic bishop since the Reformation.

Under Bishop Gunnarsson's leadership the number of Catholics in Iceland increased from 300 to 900, of which two-thirds were native Icelanders. The Catholic quarterly *Merki krossins* (*Sign of the Cross*) was started, and work began on a Latin-Icelandic Mass Book. Lectures on the Catholic Church proved popular with non-Catholics. And, with his simple, retiring, and friendly personality, he had good contacts with the Lutheran clergy. So, at the consecration of Lutheran Bishop S. Palsson, he attended as an honored guest – unusual in Scandinavia.



Bishop Gunnarsson

Bishop Gunnarsson retired in 1967, and took up his residence in the U.S.A. When his friend Father Hugh K. Wolf (Field Secretary of St. Ansgar's League) died, he took over his little parish at Emmet, So. Dakota. Here he again made many friends, and remained as pastor until his death on June 17th. In accordance with his own wishes, he was buried at Emmet – with a Mass of Christ the High Priest concelebrated in the little wooden church by Bishop Lambert A. Hoch of Sioux City, Bishop H.H. Frehen of Reykjavik, Bishop K. Ansgar Nelson, formerly of Stockholm.

THE EDITOR

Jamestown-Dunkirk Unit

The Gustav Lindner Chapter of St. Ansgar's League started their 1971-1972 season by re-electing Stanley Berg of Jamestown as President, and Mrs. Josephine Corkery as Secretary-Treasurer. The election, at a dinner meeting at the Berg home in Jamestown, was held in October, giving the Dunkirk members a good chance to enjoy the beautiful fall foliage of the Chautauqua hills on the drive to Jamestown. Our spring meeting was also held in Jamestown, at the home of Mr. and Mrs. Reynold Erickson. But our summer picnic was held in Dunkirk, at the home of Mr. and Mrs. Carl Carlson.

Because our group is a small one, our projects are small. One notable exception is a large project undertaken by Past President Leonard van der Weel, Len, himself a laryngectomee, attended an Institute at the University of Florida to take a training course to teach others Esophageal Speech. He is currently president of The Lost Chord of Chautauqua County, an organization of laryngectomees. Our members are very proud of him, and wish him great success in this humanitarian work.

We hope to have another year of get-togethers in our two communities during the 1972-73 season, sharing good Scandinavian food and fellowship.

MRS. CARL CARLSON
401 Brigham Road,
Dunkirk, N.Y. 14048

Minneapolis-St. Paul Unit

One of our various activities centers around our annual Bishops' Clothing Drive for our needy friends in European and Asiatic countries. Our first year of this (1967) netted 600 pounds of men's, women's and children's clothing, bedding and shoes — our last year's efforts (1971) brought in 2,035 pounds.

Another facet of our activities consists of serving continental breakfasts for a very nominal fee after each of the Sunday Masses at the Church of St. Olaf on the 3rd Sunday of each month. All receipts over and above actual expenses go to our five bishoprics of Norway, Sweden, Finland, Iceland and Denmark; our total to date is now \$7,900.00.

On Thanksgiving Day and Christmas Day we serve food gratis (St. Olaf's Church picks up the tab on those days).

We also show movies on our Sundays and bring in speakers when available to inform us on timely subjects of the day (politics excluded). One of our motion pictures featured Mother Therese and her work amongst the very poor in India; that Sunday we had 1,017 guests in attendance.

As mentioned in our last report, we prepare the palms for Palm Sunday.

We also sponsor several profitable special projects to help "fatten our kitty", one of which consists of selling stationery and note paper depicting scenes in color of our beautiful Minnesota — paper and matching envelopes make a very attractive set-up. Another project is our annual Harvest Sale, in October, of fancy needlework, small household appliances, etc. Additional gimmicks pop up from time to time and we are ever on the alert for opportunities to increase our remittances overseas; our "demon shopper" sees to it we buy our supplies at the best prices available.

The remaining Sundays of the year are taken over by St. Olaf's Church Women's Club. They are in charge of a new Religious Gift Shop on adjacent church property, the net proceeds of which go to the missions. Several St. Ansgar's folks assist as sales ladies in their shop.

As mentioned in our last report, we observe the Feast of St. Ansgar in February with a late afternoon Mass, followed by a social hour and "pot luck" supper as guests of St. Olaf's Church, Father Fleming, pastor. Approximately 40 people attended our last supper.

FRED B. PETERSON
5109 14th Ave. S.
Minneapolis, Minn. 55417

New York Unit 1971-72

Most of the day to day running of St. Ansgar's Parent Unit depends on its treasurer, directors of programs, corresponding secretary and recording secretary, while most of its work for the Church in Scandinavia may be divided into two main aspects — running our Mass Stipend Program, and spreading information through *St. Ansgar's Bulletin*. During the year, the former activity is carried on by our mass stipend treasurer, while the latter is in charge of our *Bulletin* editor.

As the year's end draws near, however, these two activities sort of combine, and also receive more general par-

ticipation: Volunteers write or type about 1500 address labels, count out and package over 1000 Mass Card kits, put the mailing envelopes through the stamping device, affix the addressed labels to these envelopes, and finally insert the Mass Card kits and the completed *Bulletin* — and so into the Post Office, and to you!

All this is hand work, for our mailing list is unfortunately not large enough to warrant buying or even renting automatic machines for these purposes! — *Can't you help us grow by finding St. Ansgar's Parent Unit some new members?*

It seems to have become our custom to start our social events with the Santa Lucia Festival and Christmas Social. This past year the Santa Lucia event had a larger procession than usual. Some of our girls in it are growing up and have persuaded some of their friends to join them. Our Lucy Bride was Miss Ingri Gelland; and her sister, Miss Carolyn Gelland assisted her at the Offertory.

As usual it was a concelebrated Mass — Fathers Titus Cranny, S.A., Thomas J. Murphy and Thomas A. Neilson participated. A social followed.

In February we did manage another Ecumenical Service for the Feast of St. Ansgar at the Cathedral of St. John the Divine, in its St. Ansgar Chapel. The bidding was by Canon Peter Chase. Fr. Charles Angell, S.A. spoke on the progress of ecumenism. Pastor Anselm Broberg of St. Peter's Church, Port Chester, read the Second Lesson. The Homily was by Pastor John E. Halborg of Advent Lutheran Church, New York. After the Prayer for Scandinavia, Canon Chase gave the Blessing.

During the season, and more than ever, we enjoyed seeing John Dwight's new slides of Norway. All of us always enjoy his scholarly approach to his subject. In addition, we also saw Miss Helen Morris's slides on Finland. Her enthusiasm for her subject was very infectious.

In May we held our annual election of officers (listed on the last page). This month also brought us a visit from Bishop Taylor of Stockholm, who is such an inspiration to us all. We are always happy to see him and hear him.

Our members were invited to join another group interested in Scandinavia at a picnic at St. Birgitta's Convent in Darien, Conn. Those who attended seemed to enjoy it very much. The good Sisters are always so hospitable.

EDNA GREGERTSEN, Recording Secretary

May They Rest in Peace!

Mrs. Francis V. Duffy, New York, N.Y.
Most Rev. Johannes Gunnarsson, S.M.M., D.D.
(Bishop-emeritus of Iceland), Emmet, So. Dak.
Rev. G.J. Gustafson, S.S., Kenmore, Wash.
Very Rev. G. Frederick Heinzmann, M.M., Rome, Italy.
Miss Frances Hennessy, Brooklyn, N.Y.
Mrs. Frank C. (Mary B.) McGlinchy,
Sandy Hook, Conn.
Most Rev. Jac. Mangers, S.M., D.D.
(Bishop-emeritus of Oslo), Luxembourg.
Rt. Rev. Msgr. Robert Marshal, New York, N.Y.
Most Rev. Jan Olav Smit (Bishop-emeritus of
Norway), Rome, Italy.
Mr. J. Banigan Sullivan, Providence, R.I.
Mr. Harold Nils Vagenius, Berwyn, Ill.



New Members

(and those not mentioned in previous *Bulletins*)
Welcome to St. Ansgar's League!

MR. ALBERT APPIO, Brooklyn, N.Y.
 MR. THOMAS M. ARIENTI, Stockbridge, Mass.
 MR. and MRS. WILLIAM J. BARNEY, Orchard Park, N.Y.
 CARTHUSIAN FOUNDATION, Arlington, Vermont.
 SR. FRANCES DAGLE, C.S.J., West Hartford, Conn.
 REV. L.O. DORN, S.J., Copenhagen, Denmark
 MR. E.M. FEENEY, New York, N.Y.
 REV. JOHN T. FEENEY, S.T.D., Auburndale, Mass.
 MRS. DOROTHY S. FLEAHMAN, Norwalk, Conn.
 ST. FRANCIS SISTERS, Bergen, Norway.
 MR. and MRS. HOWARD S. HANE, Chicago, Ill.
 MISS JOAN G. HEUBUSCH, Snyder, N.Y.
 MOST REV. JOSEPH H. HODGES, D.D., Wheeling, W.Va.
 MR. JEROME G. KERWIN, Santa Clara, Calif.
 MR. THOMAS KIRWAN, Brooklyn, N.Y.
 MRS. LEONORA S. LOUIS, Kennebunk, Maine.
 MRS. NORBERT V. LYNCH, Buffalo, N.Y.
 REV. LADISLAUS MAGYAR, Devon, Penn.
 SISTER MILDRED, C.S.J., Chicago, Ill.
 MISS ELLEN MOCKLER, Buffalo, N.Y.
 MRS. RAY NELSON, Bloomington, Minn.
 MRS. RAY NELSON, Bloomington, Minn.
 AMBASSADOR T.S. O'Dhruain, Irish Embassy,
 Stockholm, Sweden.
 MRS. ANNA PASCARELLI, New York, N.Y.
 REV. R.D. PENLEY, Muenster, Sask., Canada
 REV. LARS ROTH, S.J., Uppsala, Sweden
 MRS. IRENE L. RYAN, Joliet, Ill.
 MR. and MRS. MICHAEL B. RYAN, Peoria, Ill.
 MRS. BARBARA DWIGHT SCHRIEVER, Orient, N.Y.
 MISS FRANCES SUTTILE, Stamford, Conn.
 PAN I. TERRIO, Montreal, Canada
 MR. VINCENT TUBBERT, Brooklyn, N.Y.
 BRO. BENET TVEDTEN, O.S.B., Marvin, So. Dakota.
 MRS. K.O. ULSTRUP, Loxley, Alabama.
 MR. STEPHEN P. WIDLACK, Buffalo, N.Y.
 MR. and MRS. DONALD F. WOLF, Kenmore, N.Y.
 MR. and MRS. FREDERICK W. WOLF, Kenmore, N.Y.
 MR. and MRS. RALPH J. WOLF, Royal Oak, Mich.

SCANDINAVIAN BISHOP-EMERITUS SERVES COUNTRY PARISH IN U.S.

Most Rev. K. Ansgar Nelson, O.S.B., Bishop-Emeritus of Stockholm, Sweden, is helping out at St. Joseph's small, white-painted, wooden church in Emmet, South Dakota, in succession to his recently deceased friend, Most Rev. Johannes Gunnarsson, S.M.M., Bishop-Emeritus of Iceland.

Bishop Nelson was born in Denmark in 1906, but came to the U.S. in the 1920s, became a Catholic and a monk at Portsmouth Priory (now Portsmouth Abbey) in Rhode Is. On Sept. 8, 1947 he was consecrated to be coadjutor-bishop of the then Vicar Apostolic of Sweden, Bishop Erik Müller. When Bishop Müller retired in 1957, Bishop Nelson succeeded him as Bishop of Stockholm. But when, after some fruitful years, his health forced his own retirement in 1962, he spent some years at the Brigittine convent in Lugano, Switzerland, and then returned to Portsmouth Abbey. But wherever he has gone, Bishop Nelson, unassuming, kindly and gifted personality has won him many friends. Both he and Bishop Gunnarsson had become acquainted with the little parish out in Emmet, Rt. 1, Beresford, So. Dak. 57004, through their mutual friend, Father Hough K. Wolf, former Field Secretary of St. Ansgar's League.



The Bishops' Addresses

*Biskop J. W. Gran, O.C.S.O.,
 Akersveien 5
 Oslo 1, Norway.*

*Biskop H. H. Frehen, S.M.M.,
 Biskupsstofan, Egilsgata 18,
 Reykjavik, Iceland.*

*Biskop H. L. Martensen, S.J.,
 Bredgade 69A,
 DK-1260 Copenhagen K, Denmark.*

*Biskop J. Ruth, SS. CC., Vic. Apos.,
 Prinsens gt. 2 A 2,
 Trondheim, Norway.*

*Biskop J. E. Taylor, O.M.I.,
 Valhallavägen 132,
 S 102 40 Stockholm, Sweden.*

*Biskop P. Verschuren, S.C.J.,
 Rehbindertintie 21, Eira,
 Helsinki, Finland.*

*Biskop J. Wember, M.S.F., Vic. Apos.,
 Storgata 94,
 Tromsø, Norway.*

St. Ansgar's Mass Cards

THE HOLY SACRIFICE
OF THE **MASS**
WILL BE OFFERED BY A
PRIEST IN SCANDINAVIA
FOR _____
AT THE REQUEST OF _____

ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE
40 WEST 15TH ST., NEW YORK, N.Y.

f PLEASE OFFER
THE HOLY SACRIFICE
OF THE **MASS**
FOR _____

Living
Deceased
Special Intention

AT THE REQUEST OF _____

OFFERING — _____

RETURN THIS FORM TO
ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE
40 WEST 15TH ST., NEW YORK, N. Y.
FOR FORWARDING TO SCANDINAVIA :-:

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

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

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

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

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

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

Mail to:

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

Excerpts from Letters Received

From Bishop Taylor, Sweden:

"Your letter with a very generous check enclosed has arrived as a most welcome gift [of Mass intentions] to us here in Sweden. Please accept my heartfelt thanks for remembering us."

From Bishop R  th, Central Norway:

"Your support is very much appreciated. I send you and your colleagues my best wishes and gratitude."

From Bishop Gran, South Norway:

"The Masses will be said by our priests according to the intentions listed. I can assure you this is both a help to them as well as an encouragement."

From Bishop Frehen, Iceland:

"On behalf of our priests I may say that we are very grateful to you and the fellow-members of St. Ansgar's for the help you continuously give us. We are always united in our sacrifices and prayers with all our benefactors."

From Bishop Verschuren, Finland:

"I thank you most kindly for remembering us and sending us your help. It was especially welcome as I have practically no Mass intentions to give to the priests. So you may be assured that the Holy Masses will be celebrated soon."

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

"My heartfelt thanks for the Masses. Our priests are very grateful for this help."

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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*

- Rev. Titus Cranny, S.A., *Chaplain*
- Rev. Thomas A. Nielson, *Assist. Spiritual Director*
- Rev. Thomas J.P. Murphy, *Assoc. Chaplain*
- Bro. Jon Poehler, A.A., *Director of Programs*
- Mr. Viggo F. E. Rambusch, *President*
- Mrs. Walter J. Root, *Vice Pres. and Mass Stipends Treasurer*
- Mr. John T. Dwight, *Secretary and Editor of the "Bulletin"*
- Miss Elizabeth C. Bailey, *Corresponding Secretary Emeritus*
- Miss Rosa Gibney, *Assist. Director of Programs*
- Miss Mary Gibney, *Corresponding Secretary*

- Miss Helen Morris, *Ass't Corresponding Secretary*
- Miss Mary Knudson, *Treasurer*
- Miss Isabel McLaughlin, *Assist. Treasurer*
- Miss Edna Gregertsen, *Recording Secretary*
- Mrs. Frances Wilkes, *Assist. Recording Secretary*
- Miss Dorothy Bellman, *Assist. Secretary*
- Miss Adelaide Mooney, *Assist. Secretary*
- Mr. Viggo Bech Rambusch, *Assist. Secretary*
- Mr. Lennard Rambusch, *Assist. Secretary*
- Mr. Erik H. Rambusch, *Assist. Secretary*

The Other Units and Their Spiritual Director

- Rev. Richard Giesen, *Estelline & Castlewood, S. Dak., Unit*
- Rev. Francis J. Fleming, *Minneapolis-St. Paul, Minn., Unit*
- Rev. L. Edward Moreau, A.A., *Worcester, Mass., Unit*

- Rev. Donald B. Gothing, *Fitchburg, Mass., Unit*
- Rev. Frederic J. Nelson, *Powers Lake, N. Dak., Unit*
- Rev. Kenneth Mullen, *Jamestown, N.Y., Unit*
- *Washington, D.C., Unit*

The officers of the League are unpaid volunteers; no salaries are paid to anyone. For facts about the Church in Scandinavia and general information, please address Corresponding Secretary, at Headquarters. The League usually meets at headquarters, 40 West 13th Street, New York, N.Y. 10011, the second Thursday of each month at 7:00 p.m., from October to May.

This BULLETIN is published yearly at year's end for our Members, and is supported by their dues. If not yet a Member and you wish to receive the BULLETIN regularly, please fill out the attached blank, together with your check or money order. (All are welcome.) Please notify us of any change of address.

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

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

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| <input type="checkbox"/> Regular Member \$5.00 | <input type="checkbox"/> Life Member \$100.00 once for all |
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Your donations are tax-deductible

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 ADDRESS

(Make checks out to "St. Ansgar's League" and send to Miss M. Knudson, 40 W. 13th St., New York, N.Y. 10011.)