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R.I.P.

MOST REV. JOHN E. TAYLOR, O.M.I.
 THE AMERICAN BISHOP OF STOCKHOLM, SWEDEN
 BORN NOV. 15, 1914, DIED SEPT. 9, 1976.

(See p. 4)

MOTHER ELISABETH — HER AMERICAN ROOTS

MARGUERITE TJADER

Just as Birgitta, during her 600-year Jubilee, celebrated in three countries, was said by the Holy Father to be a Saint of Rome as well as a Saint of Sweden, so Mother Elisabeth Hasselblad, who brought new life to the Order of St. Birgitta, can be called an outstanding personality of three countries, Italy, Sweden and America.

Cardinal Merry del Val called her "the most extraordinary woman of Rome" (*La Donna più straordinaria di Roma*) which is the Italian

title of the story of her life, published in 1970 by Herder and Herder as *Mother Elisabeth*. She was born in Sweden and remained, until her death, intensely Swedish through her great love and zeal for her native land. Yet it was in New York that she found her first vocation, as a nurse in Roosevelt Hospital. She migrated from Sweden in the great "fever for America," at the turn of the century — so

powerfully illustrated by the books and film of Moberg's story, *The Emigrants*.

It was the American period of her life which formed her character and her destiny. Here she developed from a simple nurse into a head nurse, almost ready to become a doctor. It was here that circumstances led her into the Catholic Church, where she found her remarkable spiritual director Father Hagen, S.J. And it was from New York that she started off to take refuge in Rome, in the house of St. Birgitta, sick and ready to die in that place to which she had been mysteriously drawn. The end of the story was to be there in Rome, but it was in America that all those desires and spiritual powers were generated. These propelled her on, so that she was ready to complete her life's mission when she left these shores..

Maria Elisabeth landed in New York harbor with a little band of Swedes, to whom she had endeared herself through her cheer and helpfulness during a very rough voyage. She was an appealing young girl of seventeen, quite beautiful with her regular features, light brown eyes and thick brown hair swept up in a graceful knot.

Through her travelling companions she found her first job as a mother's helper with a family near White Plains. She worked all day and studied English at night, when she was hardly able to stay awake. But she knew that knowledge of the English language would make it possible to train herself for higher types of work. Her Swedish friends could see that she was tiring herself, and found her a better job in the city, where there were six children! But Maria had had nine little brothers and sisters of her own. Indeed, it was one of her reasons for leaving Sweden, to be able to help her family feed and educate so many. Yes, it was true — America was the "land of the dollar". One was able to make money, and already Maria had begun to send some dollars back to her beloved ones in Sweden.

But the second year of work in the suffocating heat of a New York summer was too much for her. She was overtaken by an old intestinal weakness that had troubled her when she was only twelve, helping her mother with the babies and hard, household chores. Internal bleeding sent her to a city hospital in a joggling, horse-drawn ambulance.

As luck would have it, this was the Roosevelt Hospital, then already at Ninth Avenue and 59th Street. She was put in a ward with some twenty or thirty others. This was not the day of rose-tinted walls nor semi-private rooms. The ward was grim as a prison, and here she lay in the sweltering heat. Since she was not supposed to eat in her condition, no one paid attention to her. Only toward evening an old nurse stopped to give her a drink of water, and pulled off a compress which had been plastered on her abdomen that morning. By this time it had adhered to her skin and pulling it away caused an external wound more painful than the internal ulcer. Maria was willing to accept pain, but now she felt she might die, and no one knew where she was, nor would she ever be able to help her beloved family again. . . . As the night wore on, she prayed and prayed for them, and for herself that she might be able to endure this suffering and the feeling that she was abandoned by all.

Slowly, she realized that God was with her, perhaps trying to tell her something. . . . It was then that she made her first resolve: Perhaps she could become a nurse, so that she could help the poor and suffering as they lay in wards like this, so that they would not feel abandoned as she had felt abandoned.

During her weeks of convalescence, Maria's resolve was strengthened. She saw that most of the nurses were good-hearted but over-worked. She tried to help them, and they gave her encouragement to seek training herself. She could become a professional, and make more money to help others. But most clearly she grasped the meaning of the Gospel teaching: she could love God and serve Him through ministering to the sick and unfortunate. Graduating from Roosevelt Hospital and working there, as well as with many private

patients, she was sure she had found her true vocation. Under her care, many small miracles of healing seemed to occur. No case seemed too difficult for her, and many encouraged her to become a doctor. But destiny took another turn.

To the growing city had come a family named Cisneros. They had not been obliged to stop with the immigrants at Ellis Island, but took a cab to a fashionable hotel. Mrs. Cisneros was mortally ill, and they had come from Colombia, South America, to see if New York doctors could help her. Maria was summoned to their suite, and for the next month nursed the mother while the two young daughters, Marie and Emma, who were around her own age, clung to Maria in their anxiety.

In the summer, Maria accompanied them to a mountain resort where, as always, she was struck by the wonders of nature. Back in the city Mrs. Cisneros grew worse. Realizing that she had not long to live, she wanted to return to her native land. All begged Maria to come with them. They embarked for Barranquilla, Colombia, and reached their family estate just in time. The mother's dying wish was that Maria should remain with her daughters. Mr. Cisneros also considered her one of the family. He took them into the high mountains of his country, and then to London. Before they returned to America, they visited Sweden, for Maria's sake, and she was able to see her own mother and sisters.

Maria went back to her work as a nurse, and the sisters remained in the city to be near her. They were devout Catholics and Maria respected their religion, as she did those of the patients she had nursed at Roosevelt Hospital. Often, when one of them was dying, she had sent for a priest, to the nearby Paulist Church. Once, at night, she had gone over the street in a storm to fetch an old priest, and afterwards he had said to her: "Some day you will not only become a Catholic, but you will die a nun." She was deeply shocked by his remark, for she was only doing a good turn for her patient. The Catholic faith seemed far too complicated to her, with her simple trust and love. She did not understand their rituals, their sanctuaries. She had often received patients who had been workmen injured during the building of St. Patrick's Cathedral at that time. She wondered — Why did Catholics have to build such huge churches?

Then came a great shock. Emma Cisneros announced her intention of becoming a nun of the Visitation Order, in Washington. Maria was deeply disturbed. She even pleaded with the Jesuit Fathers of Georgetown University nearby to stop her friend's folly. But, on the contrary, they patiently tried to explain that her friend was seeking a higher type of life, and that she could always return to living in the world if she was not satisfied that her vocation was real.

Back in New York, Maria spent another winter working among the poor of the city, under certain charity organizations or *Guilds*. But she felt a great loneliness of soul. She had long been seeking a spiritual group to which she could belong. But no church had exactly met her need. She was looking for some completely pure and special *Little Flock*. . . . but slowly she began to realize that there was no such perfection in this world. Even Christ had not been able to create a perfect flock out of his followers. One of His twelve disciples had betrayed Him. Peter denied Him thrice. They slept when He had asked them to wake with Him in the Garden of Gethsemane. . . . Then how could she expect to find a *Flock* where none are weak, none are guilty?

From that time on she began to be drawn ever more strongly to the Catholic faith. Finally, she found herself at Georgetown again, pleading with these same Jesuits to help her become a Catholic.

Then came another encounter such as America could uniquely



*Maria Elisabeth Hesselblad as a teen-ager
and hospital nurse in New York City.*

bring about between two people from differing countries, meeting in the New World, where each had found new lives. From then on, their paths would coincide!

Fr. Hagen had come from his native Austria to take charge of the Georgetown University Observatory. Tall, kind, and lofty in spirit, he had at once recognized in Maria Elisabeth a fearless, dedicated soul.

As he gave her instruction, he found also that he could lead her into the deepest spiritual teaching – the acceptance of all suffering as something which one could offer up to God, feeling that it was a willing participation in Christ's redeeming work.

This is a hard teaching for modern man who seeks escape from all pain and discomfort. But Fr. Hagen sensed that Maria would need this consolation. In a sense it had already been a secret hidden in her childhood – faith and unselfishness. Now she was to need it even more, in the whole new life which lay ahead for her.

But she was yet to live through another episode, before her path lay straight before her. Leaving for Europe once more for a needed rest in her work, she was seized with her old illness on the steamer. But now she had Fr. Hagen's direction to uphold her. She recovered in England, and was able to visit Sweden once more, and then Rome, for the first time. When she saw the House of St. Birgitta she was overwhelmed with a desire to stay there, to pray there, and went away unwillingly.

Back in New York, she plunged into work once more with those charity Guilds that visited the worst tenements. She often climbed six or seven stories, with her bag of bandages and medicines, and it was almost as if she was forcing herself to forget her new intuition, that there was another mission calling to her.

Up until now, her vocation as a nurse had satisfied her and brought her rich rewards. She had been able to help all of her family, even her father, before he died. She had brought her sister Anna to America, though Anna could not stand the heat and stress of New York life and had returned to Sweden. Axel, her brother, had also come, returned and finally settled in California. Sten Ture, the youngest brother, had come to study navigation, and passed his examinations as a sea-captain. He had been in the harbor of Havana, when the American battleship *Maine* was blown up – a dramatic page of American history.

Sending her money to Sweden, Maria had bought *Fridhem*, a villa for her mother and family, where she had hoped to spend her old age. But now something different was brewing, was drawing on her inner senses. She had Father Hagen to direct her, when the crisis came.

Suddenly, her work as a nurse was cancelled for her by a new and more severe return of her old illness. Violent bleeding and pain almost ended her life.

What should she do if there was not much time left for her to live? She had been to the House of St. Birgitta in Rome (it was a Carmelite Monastery at that time). There she had seemed to feel that God was calling her to stay. Now Father Hagen encouraged her to write to the Carmelite Superior, to ask if she could come to die in her Community. The Superior had already seen her devotion to Birgitta, and was well aware that the House had belonged to the Swedish Saint. So she answered nobly: "The Mother's House is the place for her sick child". . . . Fr. Hagen agreed that she should go to Rome as soon as she was strong enough.

The last phase of her life in New York was marked by Maria's courage and complete trust that God would somehow make her suffering count in His plan for her. From Sweden her family begged her to come home to them, to *Fridhem*, where they could nurse her now in her weakness. Their pleas inspired a long letter, written as she lay in the hospital, slowly regaining strength to leave and sail for Rome. She had written to her young brother Ture to ask if he could take time off to accompany her. He had received it just in time to cancel a sailing in the Pacific, and came to her bedside. With a charming gesture he brought flowers to Maria, whom he loved as a second mother. A few days later, leaning on his strong arm, she was able to go down to the ship *Empress Louise*, and they sailed for Naples.

Once more she passed the Statue of Liberty, this time never to see it again. Her letter to her family seems to summarize her experiences up to this point in a most graphic manner. She entitled it *My Life*.

"In my childhood, I saw You in my country's deep forests and I heard Your voice in the sighing of the pines and firs. . . . I saw You in the beautiful *Säters Valley*. I dreamed of learning and science, but You led my way over the great ocean. I heard Your voice in the roar of the big waves as our little ship was thrown up against the heavens and plunged back into the depths of the water. Calmly I rested in the arms of Your almighty power during the storm's horrible commotion.

"I saw You in my new land: in the loneliness and abandon of my heart. You were near me. You were my highest good. You kindled in my mind a longing for good, for the healing of pain, sorrow and need. In the long, dark nights of the house of the sick You stood beside me, You supported me like a brother. You walked with me through the narrow, dark streets where the least and most neglected of your children live.

"I thanked You that I was able to give help and trust. I prayed that You would give me the precious gift of humility, that You would keep my soul clean for Yourself. I saw You in the high mountains of my new land, in the beautiful and fruitful plains which give food to millions of Your children. In the mighty Niagara, in the foaming waters of the St. Lawrence between its Thousand Islands, in the dark rivers which pour out from the eternal snows of the Polar Circle, I heard Your voice. I saw you in the wonders of Nature in the South and in the Tropics. I took the twitter and song of the birds as a message from You to my heart, and I wanted to unite my voice with theirs to praise You. I gazed with wonder on the world which You have created in Your love for us and begged You to forgive us for trampling upon its flowering fields without gratitude.

"I dreamed of travelling back to the place of my youth, to a *Fridhem*, a peaceful home in my fair fatherland. But Your voice called me to eternal Rome, to the House of Holy Birgitta. Lord, how can I break all ties once more? The struggle was great!

It was hard! But this was what Your voice commanded. Lord, take this cup from me, yet not my will but Yours. Your nail-pierced hands stretched out to me, asking me to follow you on the way of the Cross, until life's end.

"*Ecce, Ancilla Domini*, Behold the servant of the Lord,

Do with me what you will, Lord, Your grace is sufficient for me."

So she went on to fulfill her destiny, which was to become a Sister of St. Birgitta and to bring new life into her medieval Order. The story is well-known, through many articles and the book *Mother Elisabeth*, which incorporates her own *Notes*, written in obedience to Fr. Hagen's request.

"You have promoted the glory of God by writing down this ex-

traordinary vocation," he declared upon reading them. "This manuscript must remain a document in your Order and its value will increase with time."

Father Hagen had been called to the Vatican Observatory just when Maria Elisabeth needed him most. He had followed all her spiritual adventure, encouraged her in every step, feeling God's power and guidance in her life as in his own. And he wrote that she had gone far beyond him in the school of suffering.

Perhaps he had had an intimation that one day some would undertake to work *for her Cause*. . . . Beatification or sainthood is a far-reaching ideal. It seems equally important to honor Mother Elisabeth in the present by working for the Order she loved, for Sweden and for all souls in search of healing and faith.

American Bishop of Sweden Dies

We have just learned with deep regret of the illness, resignation and death of Most Rev. John E. Taylor, O.M.I., the American-born Catholic Bishop of Stockholm, Sweden, for the past fourteen years.

Just before Easter (1976) Bishop Taylor was taken ill with what was later diagnosed as a cerebral tumor. An operation was performed, but Bishop Taylor presented his resignation to the Holy See. In view of the circumstances this resignation was regretfully accepted on June 3. Bishop Taylor had become a Swedish citizen some years ago for pastoral reasons, and he elected to spend his remaining days in Sweden, at the nursing home run by the Brigittine Sisters at Djursholm, north of Stockholm. And here he died on Thursday, September 9th.

His body lay in state in St. Erik's Catholic Cathedral on Monday, Sept. 27, and his pontifical Funeral Mass was concelebrated on Wednesday, Sept. 29, by Bishop John W. Gran of Oslo, Norway, together with the Apostolic Delegate, Archbishop Josef B. Zabkar, and with Bishop Hans Martensen of Copenhagen, Denmark, and the other Scandinavian Catholic Bishops. Bishop Taylor is buried in the crypt under the little Cathedral, and lies beside Bishop Johannes E. Müller, a predecessor in the See of Stockholm.

Bishop Taylor was born in East St. Louis, Illinois, on November 15, 1914, of Daniel R. and Mary E. Taylor, both of American origin. His father was connected with railroads and was a convert to Catholicism. On his father's side Bishop Taylor's relatives were mostly Presbyterians. Thus he enjoyed a close association with a Protestant heritage, as well as with Catholicism.

After elementary school in his home town, he attended St. Henry's Preparatory Seminary in Belleville, Ill., conducted by the Oblates of Mary Immaculate. In order to join these Oblate Fathers (of the American Central Province) he then attended their novitiate in Mission, Texas, and took vows in 1934. He studied philosophy for three years at the Dominican college in Rome and theology, also for three years, at the Jesuit college there. He was ordained in Rome on May 25, 1940. Because of World War II he then left Italy and received his Ph.D. at Ottawa University in Canada, writing his thesis on the philosophy of John Dewey. He also did graduate work in literature at the University of Notre Dame.

Father Taylor now spent five years teaching in the Oblates' Minor Seminary in Belleville. But in 1947 he was appointed Superior of the Oblates' Minor Seminary in Carthage, Missouri. And in 1953 he was sent to Pass Christian, Mississippi, to open a Major Seminary for the Oblate Fathers. He remained Superior here for five years.

In 1958 Pope Pius XII and Bishop Theodore Suhr, O.S.B. of Copenhagen asked the Oblate Fathers to re-establish the Catholic Church in Greenland, after an absence of about five centuries. The American Central Province accepted this challenge, and Father Taylor was chosen to head this difficult work. With two young assistants he embarked for Denmark (in whose jurisdiction Greenland lies) in the Fall of 1958, learned Danish, and established a new parish in Herlev, a Copenhagen suburb, as a headquarters. In 1960 the first Catholic priest in modern times (aside from military chaplains) pitched his tent in Greenland.

Early in 1962 Father Taylor visited Sweden at the request of Bishop K. Ansgar Nelson, O.S.B., in order to prepare to bring in the Oblates to take care of the scattered Catholics of the northern half of the country. At that time they were served by only one heroic but overworked secular priest.

But in the Spring, while Father Taylor was still in Sweden, Bishop Nelson became ill and had to resign his See. And on July 21, 1962, Pope John XXIII unexpectedly chose Father Taylor to become the new Bishop of Stockholm! The diocese covers the entire nation of Sweden!

He was consecrated and installed as Bishop on September 21, 1962, in the "Blue Hall" of Stockholm's majestic City Hall, since the little Catholic Cathedral could not have held even a quarter of the congregation of 2,000. This included 9 archbishops and bishops, 100 priests and 85 sisters. The Apostolic Delegate to Scandinavia, Archbishop Bruno B. Heim, was the Consecrator, assisted by Bishop Jakob Mangers, S.M., of Oslo, Norway, and Bishop Fulton J. Sheen from the U.S. as Co-consecrators. Bishop Sheen preached on this occasion. And the ceremony was even carried on Swedish radio and TV (an unheard of thing there at that time). It was the first consecration of a Catholic Bishop to take place in Sweden since September 22, 1531!

During the following years Bishop Taylor patiently, perseveringly, and with some success, grappled with the various problems of the Catholic Church in Sweden. Most of these problems result from the extensive immigration of foreign, mostly Catholic refugees and workers into Sweden in the past quarter century. The number of Catholics is now about 75,000, for it almost doubled in the 1960s, all but swamping the eight or ten thousand native Swedish Catholics. Moreover the newcomers, with no resources of their own, belong to two dozen or more different nationalities — and the average Swedish parish usually includes at least a half dozen different



Bishop Taylor's funeral in St. Erik's Cathedral, Stockholm

language groups! (Bishop Taylor himself was fortunately a fine linguist and had learned Swedish with no great trouble.)

So the task of trying to care for all these people, of trying to integrate them into Swedish parochial life, and of trying to keep as many as possible of their children Catholic was a tremendous burden for the Bishop. For modern Swedish Catholicism has always had to depend almost entirely on aid and personnel from abroad in order to survive. This necessitated almost continual travel on begging trips by Bishop Taylor to the European continent (especially Germany) and to the United States. He received particularly faithful support from the American servicemen stationed in Europe and their families, as well as from a group of Catholic women (including many in embassy and foreign business circles) in Sweden's capital.

As a result, small cellar chapels were opened here and there or a house was purchased for use as a combined rectory, parish-chapel, meeting hall and convent, all in one. And it later proved possible to replace some of these with real churches. During his years as Bishop a dozen new parishes (including chapels with permanently resident priests) were established in Sweden. Through his and his priests and their friends' efforts eight new full-sized churches were bought or built, including the Brigittine nuns' new church in St. Birgitta's town, Vadstena. And a fine new Catholic Center, Johannesgården, was built near Göteborg by the German Sacred Heart nuns.

Foreign-language priests were obtained for many of the nationalities — but with the eventual aim of integrating their charges into the Swedish-language parishes. His own Oblate Fathers (OMI) from America have opened parishes in Täby (near Stockholm), have taken over North Sweden (Sundsvall, Umeå, Luleå) and have just started a Catholic Center for the North (Mariebäck, near Luleå). Meanwhile the Polish Oblate Fathers have started three parishes in South Sweden.

Bishop Taylor's increasing efforts to get priests to come and work there (e.g. he made more than one trip to Poland for this purpose) have resulted in Sweden's having 97 priests, and their average age is lower than in the other major Scandinavian lands. 41 of them are in the years 36-45, 24 priests are from 46-55, 13 are from

56-65 and only 10 are over 65, while 9 priests are only 35 years old or even younger.

On Bishop Taylor's own initiative a Priests' Council was set up in Sweden. He allotted a full-time priest and secretary to the diocesan youth work. The Catholic Education Commission was formed to oversee and aid catechetical work, and this group inaugurated the Intensive Religious Instruction method which has proved so successful it has spread to other countries. And the liturgical reforms of Vatican II were carried out in Sweden wisely and well.

Ecumenism, which had already had a good start under Bishop Nelson, flourished under Bishop Taylor's wise and friendly patronage. As a result Lutheran churches and halls are now put at the disposal of Catholics for Sunday Mass in many of the places where these have no church or chapel of their own. And, in turn, the Catholics offer the use of their own churches and chapels to their even worse-off Orthodox brethren. The Bishop set up a diocesan Ecumenical Commission. And he appointed the Catholic members of an official Lutheran-Catholic Theological Commission, which has been operating with much profit (e.g. a joint statement on marriage) for several years now.

Finally, up until recent years Bishop Taylor was the Chairman of the Scandinavian Bishops' Conference, a position which required incessant reading and writing of reports from and to Rome.

It is no wonder, then, that the official diocesan Obituary ends with the words, "The Catholics of the diocese express a heartfelt 'Thank you!' to a bishop who — not least because of the warm kindness and friendliness which radiated from him — won everyone's esteem."

When asked a few weeks before his death (by the editors of *Katolsk Kyrkotidning*) how he felt about his years as bishop, Bishop Taylor replied: "They have been good years, and I am thankful for them. I have been allowed to take part in the development of the Catholic Church in Sweden. I want especially to thank all those who helped me, priests, sisters and all the lay people, for the mutual cooperation which is found in this diocese. I hope it will grow even stronger, and I pray you all to be united in supporting whoever is my successor."

Until the vacancy in the See is filled by Rome, the Diocesan Council (or Chapter) has appointed Father Paul Glogowski, S.D.B., as Vicar Capitular to run the diocese. Fr. Glogowski is the Kyrkoherde (pastor) of the new parish of Södertälje, where he is engaged in building a new church-cum-parish center. He is respected and well-liked in Sweden.

At the time that this *Bulletin* goes to the printer we have received no word as yet of a new Bishop being chosen.

We beg all our League Members and readers to pray for our friend Bishop Taylor's soul – and for the present and future well-being of his diocese of Stockholm, Sweden. **MAY HE REST IN PEACE!**

THE EDITOR

Danish Headlines

(Kat. Orientering)

The new Hoffmann's Memorial (Hoffmanns Minde) Nursing Home, connected with the new Catholic church (Antoni Kirke) in Brønshøj near Copenhagen, is new in more ways than just brick and mortar. In view of the growing shortage of Sisters in Denmark, Bishop Martensen entrusted the new Home to the laity to run. Its administration is now appealing to its friends in the medical and nursing professions for advice on how to attract the necessary staff for the Home.

* * *

Danish Catholics have St. Vincent Groups which help, for example, to provide a good well in India, a piece of land for a group of poverty-stricken and starving Mohammedan, Hindu and Christian farmers in Bangladesh, and a remunerative, export basket-weaving enterprise for 30 young Haitian girls. And, under separate auspices, the children of two of Denmark's Catholic Schools have helped support a program for feeding the children of the refugees from the drought in Ethiopia.

* * *

The little Catholic Church in Denmark (c. 26,000 Catholics) boasts a Catholic Radio and TV League. Among other things, this arranges for periodical broadcasts of the Catholic Mass over the government-owned and operated Danish radio and TV network. And it was one of its officers who provided the official commentary in Denmark to the Pope's Midnight Mass last Christmas at the end of the Holy Year.

* * *

(*Broen*) The Danish League of Catholic Women celebrated its Golden Jubilee this year with a week-end get-together at Magleås, the new study center north of Copenhagen. The women, in four working groups, studied various aspects of "Women's Participation in the Life of the Church." The League, founded by Augusta Utke Ramsing, has developed in recent years in an ecumenical direction, with many inter-Christian contacts and cooperation.

* * *

Father Anton Deckers, S.J., has been named to the new post of Secretary-General at the Danish Chancery office to take part of the burden (namely the day to day work connected with pastoral affairs) off the shoulders of the new Vicar-General, Father Ib Andersen.

SCHOOLS AND YOUTH

In Denmark's Catholic Schools there were 6,553 pupils as of April 1, 1975, of whom 1,441 or 22% were Catholics. And there were 518 teachers, of whom 212 or 42% were Catholics. Of the latter, 28 were Priests and 57 Sisters. In Danish Catholic schools the State pays a very large part of the running expenses – including the Priests' salaries for teaching the Catholic religion classes!

* * *

St. Ib's Catholic School in Horsens is a modern school which has tripled the number of its pupils in the past five years, largely due to the dynamic leadership of its Principal, Jørgen Frost-Jensen. Therefore a new wing was dedicated in the Fall of 1975 to accommodate the enlarged enrollment. Four times a week the pupils sing a Morning Service at St. Josef's (Catholic) Church; on the fifth day they hold this Service in Our Saviour's (Protestant) Church, for, as with all Denmark's Catholic Schools, it has many Protestant pupils.

* * *

There is such a demand for Catholic Schools (i.e. for private schools with a religious and moral world-view) in Denmark, that Bishop Martensen has at last consented to open a new one in Copenhagen's expanding western suburb of Tåstrup. To begin with, it is using the Tåstrup parish house for its classes.

* * *

Bishop Martensen has set up a new Diocesan Youth Commission of nine members to coordinate and aid all the aspects of diocesan youth work, heretofore divided between the Scouts and Denmark's Young Catholics and local groups. It will also serve as a contact organization both between these bodies and with foreign and international youth organizations, as well as with the civil authorities.

Niels Steensen's Cause

(Kat. Orientering)

From a recent correspondence between Bishop Martensen and Msgr. Corrado Bafilo, pro-prefect of the Congregation for the Causes of Saints it appears that the Cause of the Danish 17th Century scientist, convert and Catholic Bishop, Niels Steensen (Nicholas Steno) which was officially introduced on March 13, 1975, has now reached a stage preparatory to allowing him the title "Venerable." The question of the heroic character of his soul is now under official investigation, after which the councillors will hold a consultation with the Cardinals. The Pope can then publish the decree making Steensen "Venerable" (i.e. capable of being venerated).

Some Impressions from Copenhagen , 1976

JOHN T. DWIGHT

Introductory; Father Poul d'Auchamp, Sakrament Kirke

The day after my arrival in Copenhagen, Denmark, from New York I attended 7 P.M. Mass in Sakrament Kirke (Blessed Sacrament Church) near my hotel in the Nørrebro district. The Mass was celebrated by the Parish Priest, St. Ansgar's League's friend, Father Poul d'Auchamp. And afterwards he very kindly took me up to his little apartment for a sandwich supper.

Fr. d'Auchamp and his 66-year old curate, recently ordained Fr. Poul Madsen, are popular with the parish, for I noticed in a list of parish councils that this is the only parish in the Copenhagen area in which *both* priests have been elected members. Fr. d'Auchamp says that he and Fr. Madsen complement each other well, and he jokes that between the two of them they equal one young priest!

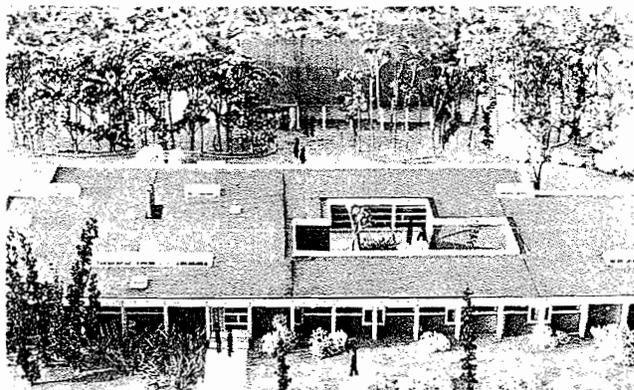
Fr. d'Auchamp is very pleased with his Parish Council. Its members are intelligent, willing, and cooperative, he says. It is headed by the Bishop's Secretary, Miss Birgit Alsager, who has chosen to be a member of this parish. (In Denmark they now play down the *territorial* aspect of parish membership.)

As to the general situation in Denmark, it seemed that they were all downcast, at the time of my visit, at the loss of six of their younger priests by resignation or death; the deceased included the promising young curate of the far-flung parish of Aalborg in Jutland and Fr. Vagn Hansen, O.P., the second of the last two Dominicans remaining in Denmark.

I was told that this aggravates but otherwise does not change the *fundamental* problem in Denmark (as in the rest of Scandinavia) — the steadily increasing average age of the Priests and Sisters, due to the recent widespread scarcity of vocations. As a result, Fr. d'Auchamp himself is helping out in a second parish (Brønshøj). "Our laity will just have to take on more duties," he says.

At the Chancery Office

The next morning I was on my way by bus to Bredgade 69 A, and at 11 A.M. I was climbing the single flight of stairs to the Chancery Office. I was met by Father Gillessen, who assists there in various capacities. E.g. he keeps the diocesan Vital Statistics, and is in charge of publications (other than *Katolsk Orientering*). And on week-ends he assists at a couple of parishes which are now short of priests.



Model of the New Φm

He showed me a model of "the new Φm " (Denmark's Catholic Youth Center in Jutland, which has now been rebuilt on a larger and more permanent basis). It was apparently already in use this summer for camping sessions etc., although it was not to be formally dedicated until August.

He told me also that the new study and conference and retreat Center at Magleås, north of Copenhagen, is in steady use now. It is ecumenical, too, and occasionally accepts non-Catholic groups, who hire it for various occasions. It is apparent that Magleås will not be a financial drag on the diocese.

But the seminarians' Pastoral Year (during which they gain some experience in their future field) will not be centered here, but at the former Dominican priory in Ordrup, where the previous Vicar General, Fr. Lars Messerschmidt, is now the Parish Priest of St. Andreas' Church.

Finally, I asked Fr. Gillessen about the status of the foreign minorities in the diocese. He told me that the Italians are well taken care of with two or three priests; and they hold frequent meetings — social, musical or informational — in a large room at the Chancery. The Hungarians are visited regularly by a priest, and the Poles and Slovaks are also taken care of. The small Philippine contingent continues faithful. There are Vietnamese Catholics, too. And there is a group of *Chinese* who come fairly regularly to Church, although they are not all Catholics or even professed Christians. And, finally, the weekly meetings of young people, of all and sundry national origins, still take place in the Blue Hall of Sacred Heart Church.

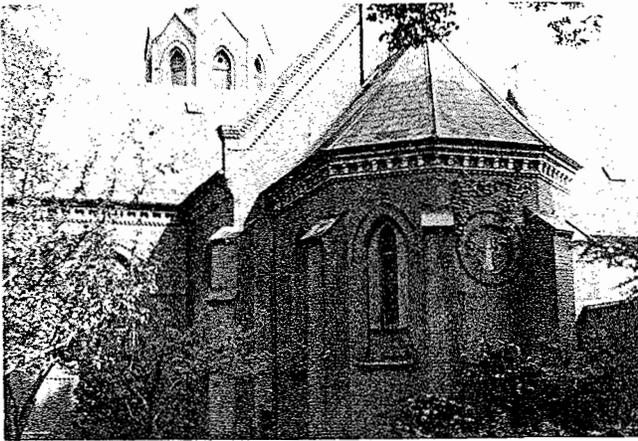
Fr. Ib Andersen, Denmark's New Vicar General

At this time the new Vicar General, Fr. Ib Andersen, came in, and I was able to have a short get-acquainted chat with him. I had met him at Bishop Suhr's lunch table in 1962, when he was the Curate of St. Ansgar's Cathedral. And he has since been the Parish Priest at St. Teresa's in Hellerup and later at the up-and-coming parish of St. Knud Lavard's in the northern suburb of Kongens Lyngby.

Besides being Vicar General, he is now the new Parish Priest (Sogneprest) of St. Ansgar's Cathedral as well. And he has to do most of the parish work himself, for his only helper is one elderly priest who can do no more than say Mass and administer the Sacraments.

This points up the above-mentioned problem of the shortage of Priests, which we now discussed anew. But everyone I talked to mentioned the silver lining: that this situation is forcing the laity to take hold. Experience, Father Andersen said, shows that they can do so — and in many different areas: reading the Lessons, serving Mass and distributing Communion in Church, keeping the accounts and running collection-appeal drives and bazaars, doing the parish visiting, and giving the children religious instruction. But they will *not* do most of these tasks if there are enough Priests and Sisters to do it for them!

As a matter of fact, he pointed out, 124 Priests for 27,000 Catholics is *not* a "Priest Shortage". It adds up to one Priest for every 213 Catholics. And although Danish parishes are more spread out than many in the northeastern U.S., they have nowhere near the distances that priests in the other Scandinavian countries have to cover.



Skt. Andreas Catholic Church, Ordrup

Fr. Andersen now invited me cordially to lunch with him and Fr. Gillessen. And in the Diocese's upstairs apartment, Sister Louisa, their very gifted cook, served us a simple but truly gourmet meal.

St. Andreas' Parish, Ordrup

At 2 P.M. I made my adieus at the Chancery, after meeting some of the lay staff, and took a bus to Østerport Station on the S-Ban RR., and then took the Klampenborg train to Charlottenlund. A 15 or 20 minute walk north brought me to the hill in Ordrup on which St. Andreas' Church and the former Dominican monastery (and a former Jesuit boarding school) are situated. All were built a century ago by a lady convert, Fru Kammerherreinde Polly Berling – a relative of the founder of one of Copenhagen's leading dailies, *Berlingske Tidende*. She lived in a manorhouse nearby and lies buried in a mausoleum embedded in a "Viking burial-mound" beside the church!

Fr. Lars Messerschmidt met me at the door and, after a short chat, showed me around his new domain. It looked very beautiful, with a profusion of spring grass, flowers and bird songs. The architecture of the buildings is a brick Danish-type Gothic, simple and of good proportions – surprisingly good for its Victorian period (1873). The church's interior, modernized and simplified in the 1950s, looked much the same as when I saw it with Bishop Suhr in 1962, but the altar now faces the people. The stained glass windows are very fine, and the long, low church has a sort of Early English look about it.

It was built before there were any but a handful of parishioners in what was then open, farming country. But it was the chapel for the "college" in back, built to be run by German Jesuits expelled from Germany by Bismarck's "Kulturkampf." This "college" (a boarding, secondary school) continued until 1920, when its large building was sold to become a factory. But the Jesuits remained in charge of the now growing parish until 1953, when Bishop Suhr called them to other duties in the diocese.

In their place, the newly arrived French Dominicans were handed the very large rectory in Ordrup as their monastery, on condition that they take care of St. Andreas' parish. During the course of their stay they built up a (for Scandinavia) astonishingly large theological library of about 25,000 volumes, for their own use and that of other Scandinavian scholars, Catholic and non-Catholic. Fr. Grégoire, O.P., was the first Prior, and now he, unhappily enough, is the last Dominican left in Denmark after Fr. Vagn Hansen's recent death. He lives in town now, at the Chancery, although he comes out regularly to Ordrup to care for the library.

So, until the young seminarians start to arrive there for their Pastoral Year, Fr. Messerschmidt lives alone (except for a young caretaker family) in the large complex of buildings. Father is the only priest for this suburban parish of about 500 Catholics. But he says that only about a quarter of them regularly attend one or the other of the two Sunday Masses.

Finally, there have been St. Joseph Sisters, with a girls' school, in the vicinity almost as long as the Jesuits with their "college". But the Sisters and their school are still there – down the hill from St. Andreas'.

An Ecumenical Midsummer Eve in Herlev

After a short rest, back in my hotel, I was off again on the Ballerup S-train to another suburb, Herlev, to attend an ecumenical Midsummer celebration. Our old friend Fr. Karl Smeenk, O.M.I., welcomed me into Vår Frue (Our Lady's) rectory, and we had a short chat, while he fortified me with tea and a sandwich. He still has Fr. Frank Jobst, O.M.I., with him, and also a new priest, Fr. Leonard Antis, O.M.I., (for the English-speaking parishioners). But in July he himself was to switch places (as Parish Priest) with Father Leo Kertz, O.M.I., from Randers in Jutland.

Like everyone else he saw good arising from the general situation (of dwindling clergy) in the way it is forcing increased lay participation. And priests are pitching in, too: The Oblates' own Fr. Paul Marx had been taking social studies in Esbjerg, Jutland, but now he has given this up in order to assist the one, elderly priest left in the big parish of Aalborg after the recent death of the young curate there.

Fathers Probst and Antis now got back with the parish car, and we all started off for the ecumenical Midsummer (St. John's) Eve celebration. This was its fourth year, and it is sponsored jointly by Herlev's Lutheran, Catholic and Baptist churches. Its purpose is to offer children and grownups a more Christian and less pagan celebration of the Eve – which otherwise can sometimes have undesirable overtones in Scandinavia (where in pagan times it was a fertility feast).

The party was held at one of Herlev's three Lutheran parishes, which has a brand new church of ultra-modern architecture. Beside this church is a grass amphitheater with semicircular rows of grassy seats descending to a semicircular "stage" at the side of the church building. Here grown-ups and children and clergy (the three Catholic



Folk Dancers, Herlev

priests, the Baptist pastor and the Lutheran clergy) had gathered and pretty well filled the space.

A Catholic layman was the Master of Ceremonies, and, after a witty welcome (judging from the laughter), he introduced a team of local, amateur folk-dancers, who expertly performed many and difficult dances to the music of a fiddler. Each wore a folk costume from a different part of Denmark, and, after the dancing was over, one of their number (dressed in a high hat and frock coat) called each one forward with jocular remarks and described each costume in detail.

There was now "time out" for sandwiches and beer or soda at long tables set up on the lawn above the amphitheater. Presiding at one of these tables were Sisters Ansgarius and Hildegard, whom I now met. Jolly and outgoing, they made contacts easily with their customers. They belong to the new small community of St. Joseph Sisters who came to Herlev a couple of years ago to start this newer form of religious life — living in a community but working at outside jobs and making contacts — a life-style which is also used by the Little Sisters of Jesus and by the Assumption Sisters in Albertslund.

During the intermission some boys had built up the bonfire in traditional conical form (but without the "witch" on top) and this was now set afire, to the delight of the children. And Midsummer songs were sung by the audience, aided by a piano and by sheets of the words, focused on a large screen by a magic-lantern projector.

Then, in place of the usual Bonfire Speech or Poem, a sort of play was read by the local host Pastor of this Lutheran church and one of his lady parishioners. I gathered that the general subject matter concerned the relationship of clergy and laity through the ages. During the Medieval part the Pastor was dressed as a Franciscan friar (to the astonishment of the Catholic clergy present), but at the Reformation he changed to his more accustomed cassock and ruff!

After this, we were handed candles lighted from the bonfire, and the symbolism was explained: Christ is the Light of the world, and we are to help spread His light. And so we all moved into the church (lighted only by our candles and a half dozen others standing on the Altar) for a short service — two or three hymns, a prayer, a short sermon by the Pastor, and his blessing.

An Office Name-Day Party for Bishop Hans Martensen

During my visit to the Chancery this morning I had again met

Miss Birgit Alsager, Bishop Martensen's attractive and brainy convert-secretary, whom I had met two years before. She very kindly invited me to attend the Chancery Office's weekly lunch next day, where all, down to the newest employee, meet together with each other and with the Vicar General and the Bishop, and they all get acquainted — a great help to everyone's morale. This time it was to be a special event, as it would be the Bishop's Name Day, the Nativity of St. John the Baptist.

So a little after twelve noon the next day I was back at the Chancery Office and could see that the long table in the Conference Room was beautifully and colorfully laid with everything appropriate to a banquet, including candles and flowers. Bishop Martensen came in, stood at the center place on the long side facing the windows, and then proceeded to seat all of us, alternately ladies and gentlemen, in a very professional and host-like way before saying the Blessing. Mrs. Saxild, the new, efficient and popular Office Manager (and the Master of Ceremonies of this affair) was at his right, and beyond her the new Vicar General, Fr. Ib Andersen. At the Bishop's left was Mrs. Annalisa Kristensen, an outgoing and vivacious lady who speaks English. (She is Lutheran, but keeps computerized track of the diocesan Organized Voluntary Contribution System, and sends out the periodical notices to all the contributors.) I was to her left, and on my other side was kind and humorous Miss Alsager, so I was well taken care of! To her left was Fr. Grégoire, O.P., to whom the Diocese owes so much — e.g. as the original organizer of its Pastoral Council. And to his left sat the gourmet cook of this repast, Sister Louisa. Among those across the table from me were two young seminarians who were intended for the Diocese.

The food was delicious, served in *smørbrød* (sandwich) style, but preceded by tasty *square* pizzas. The Bishop poured wine for those nearest him; the others helped themselves. Afterwards Mrs. Saxild gave a very humorous talk and distributed a few gifts, including one from the Office Staff to the Bishop. And he in turn responded with thanks.

Before he left the room I was able to have a minute's chat with the Bishop. He pointed out that one important hopeful sign in the Diocese was the fact that this year the Voluntary Contribution System increased 20% in the number contributing and also in intake. Although important financially, this fact is more important as a sign that the laity are responding to the new situation and taking their responsibilities more and more seriously, he said.

Some Examples of Danish Ecumenism, 1975-'76

(Kat. Orientering)

Svendborg's annual ecumenical service took place last year in Catholic St. Knud's Church, and in place of a sermon they chose the reenactment of a poem by the 6th Century Byzantine hymnwriter Romanus the Melodist, "Mary at the Foot of the Cross." The parts were taken by the Parish Priest of St. Nicholas' Lutheran Church, the leader of the local Salvation Army group, and a lady from St. Knud's parish.

* * *

During last year's Week of Prayer for Christian Unity the churches of Ordrup, north of Copenhagen, attended a Study Day together. Members of the Lutheran churches of Jaegersborg, Ordrup and Skovshoved and of Catholic St. Andreas Church, Ordrup, met

for six hours on a Saturday at the St. Joseph Sisters' school in Skovshoved to discuss the theme "Loneliness and Society." The day ended with an ecumenical service in St. Andreas Church, at which Pastor Elizabeth Uldall of Skovshoved Church gave the sermon.

* * *

A fire in Copenhagen's working class district, Nørrebro, cost nine lives in November of 1975, and deeply affected the entire neighborhood. Not only was a collection started for the hospitalized survivors, but the various clergy assembled an ecumenical service in Lutheran Holy Cross Church to express the trust that Christians should have in God under all circumstances. The lessons were read by the Salvation Army major and the Baptist and Method-

ist pastors, while the service was conducted by the parish priest of Holy Cross. Pastor Poul Madsen of (Catholic) Sacrament Church preached on "God's Love - Man's Suffering" from the example of Job in the Old Testament.

* * *

St. Norbert's Catholic Church in the little city of Vejle, Jutland, was packed full for the town's annual ecumenical celebration on Feb. 2 this year. Instead of the usual Church Walk from one church to another, one full-dress Service of the Word was held instead, with Bible readings, silent prayer, prayers of petition by the various clergy present, and music by St. Nicholas' (Lutheran) choir and organist. The eight clergy present included three Catholics, three Lutherans, a Methodist and a Baptist pastor.

* * *

On March 2 the Nørrebro district of Copenhagen held its annual Church Walk. It started at Holy Cross Lutheran Church, and proceeded to the Salvation Army hall, to the Methodists' Bethania Church and the Catholics' Sacrament Church, ending at the Baptists' Christ Church. Here Pastor Langhoff spoke on the theme for the World Council of Churches' Meeting at Nairobi: "Jesus Christ, who liberates and unites us."

* * *

On the Women's International Day of Prayer, the first Friday of March, Catholics meet with other Christian women in 100 prayer circles throughout Denmark for common services and get-togethers based on the international prayer-theme for each year.

Revisiting Finland

JOHN T. DWIGHT

1) Dr. Birgit Klockars:

After several years' absence I have just revisited Finland this June. I found regretfully that Bishop Verschuren was recuperating from overwork, that Father Robert de Caluwe (of Myllyjärvi Ecumenical Center) was away, and that none of the Dominicans at Studium Catholicum were at home. But one ambition I did fulfill: I at last met Dr. Birgit Klockars, who is perhaps Finland's most widely known Catholic laywoman.

She lives in Helsingfors (Helsinki) around the corner from The English School (run by Precious Blood Sisters of O'Fallon, Missouri), so it was not difficult to find the apartment house. Its entrance was locked, but Miss Klockars had been on the watch and came down and let me in. And as soon as we were up in her pleasant apartment, she began to brew us tea in the English fashion.

I shall not attempt a description on such short acquaintance, but during my visit I found Dr. Klockars unpretentious but a real scholar, and also friendly and possessing a good sense of humor. I should judge she is in her sixties. And this is her history, in three sentences: After some years of missionary work with the Salvation Army in south China, she became a Catholic, and developed a great interest in her namesake, St. Birgitta (Bridget) of Sweden. And she earned her doctorate at Åbo Akademi (Finland's Swedish University) with a thesis on Birgitta's friend, Bishop Hemming of Åbo. Since then she has written several carefully researched books in Swedish about Birgitta and her writings and times (e.g. *Birgitta and the Books She Read*, *Birgitta's World*, *Birgitta's Swedish World*).

So the larger part of our conversation was on the subject of research on Birgittine themes - and on the liberties which some popularizing writers on Birgitta have taken with her life. Instead of finding out the actual facts by careful research, they have often substituted their own suppositions or even used out and out imagination. She warned me against them.

Dr. Klockars' apartment is very close to The English School, as aforesaid, and is not far from St. Mary's Church (one of the Finnish capital's two Catholic churches). But she feels the lack of any retreat house or other meditation center for Finland's 3,000 Catholics. However, occasional week-end retreats have been held at The English School, which she says are very successful and helpful. Once the Bishop himself was the retreat master.

As to St. Mary's Church (a beautiful modern structure with fine stained glass windows), Miss Klockars told me it serves not only the Catholics of the northern half of the city itself, but also those

in the northern environs, as well as the tourists in the new hotels recently built north of the city's center. The Masses, however, are mainly in Finnish.

This brought up the subject of the language difficulties of Finnish Catholics. Finland has two languages, Finnish and Swedish. Nowadays the majority of the population are Finnish-speaking, while about 10% are Swedish-speaking Finlanders. This difference has ancient origins, for the Swedes have lived in parts of Finland since time immemorial, and their influence increased during the period that Finland formed part of the Swedish realm.

Among the 3,000 Catholics, however, the language percentages are different from those of the general population: For example, a third of Helsinki's Catholics are Swedish-speaking. And, in general, these have usually been a very active element in the Church here [*Editor: like Miss Klockars herself!*].

However, not many of the present priests and sisters have learned fluent Swedish. With a couple of exceptions they have all come from abroad (Holland, France and the U.S.), and learning Finnish was itself a difficult task! In Helsinki one Sunday Mass is said in Swedish on three Sundays of the month. But in Dr. Klockars' Parish (St. Mary's) the week-day Masses are generally in Finnish. The bilingual situation creates many problems.

Dr. Klockars is a valued member of Finland's Pastoral Council, an advisory body started by Bishop Verschuren in 1974. She says it has developed a fine esprit de corps and that, although points of view frequently differ and the twelve members are not bashful in expressing these, no acrimonious spirit ever creeps in, and cooperation is always the motto of the day. She feels that these discussions help the Bishop (who is their Chairman) by letting him know what the grass roots are thinking and feeling.

At present each of Finland's five Parish Councils elects one member to the Pastoral Council; the priests and sisters each elect a certain number from their own ranks; and Bishop Verschuren appoints the rest. But it is now felt that the two large parishes in Helsingfors (which, between them, include two thirds of Finland's Catholics) should each have two representatives instead of one.

The Pastoral Council has expressed the opinion that the laity could contribute greatly to the work of the Church in Finland, but that they are held back in some places by the survival of the old feeling among some of the priests that the laity should only be allowed "to help the clergy", i.e. not be allowed any responsibility or initiative of their own.



Birgit Klockars

But by this time we had finished our tea and cookies, and indeed it was almost 6 P.M., so I apologized for taking up so much of Dr. Klockars' time, thanked her for her tea and the opportunity of making her acquaintance, and so took my leave.

2) The New Addition to "The English School":

The next afternoon I boarded one of Helsinki's narrow-gauge trolleys in order to ride out and be shown the new addition to The English School. From the outside the new addition blends so perfectly with the old part that one cannot see where they join. I rang the Sisters' bell, and soon Sr. Benitia came down and let me in. She had been my guide once or twice before, and I thought she looked much the same, although she told me she was now the oldest of the Sisters of the Precious Blood (O'Fallon, Mo.) in Finland. She told me that one Sister had retired back to the U.S., but that another was coming out in her place, so that they would still number twelve, i.e. nine in Helsinki and three in Tampere. At the moment, however, most of the Sisters were out at Camp Villa Marie west of the city, where they run a summer camp for young girls.

Sister Benitia showed me over the new addition with justifiable pride. It has only been in use since the fall of 1975, and workmen were still there, I saw, remedying some mistake or other. I shall not describe the layout etc., since this is covered in another article (*The English School, Helsinki*) in this *Bulletin*. But I must draw attention to the fact that, due to the new addition, the old portion of the building has been greatly improved also. For, with the added area provided by the addition, cramped spaces and crowded quarters could be expanded and rooms enlarged in the old part, too, making for much pleasanter and more efficient working conditions.

Over a glass of Tab and some cookies, Sister told me that this last school year they had about 450 boys and girls, in ten grades plus kindergarten. In the current school catalogue which she gave me, I notice that most of the pupils' names are Finnish or Finnish-Swedish, whereas I believe that when the Sisters started here some thirty years ago, a large proportion of the children came from Helsinki's foreign colony. Foreign names are now definitely in the minority, and this shows, I think, that the school has become a decided success among the Finns. Of the nineteen members of the faculty, eight are Precious Blood Sisters (of whom one is Finnish — Sr. Annikki Raumäki). The lay faculty members all appear to be Finns.

3) Polish Sisters Return to Finland:

But the big news this year for Finnish Catholics was told me both by Sr. Benitia and also later by Fr. Reijnders: Three Polish Sisters have arrived in Jyväskylä, center of Finland's most northern parish, to replace the Dutch Sisters of the Sacred Heart there, who are needed elsewhere. The Polish Sisters will take over the kindergarten and girls' hostel, but at first one of the Dutch Sisters will remain to show the newcomers the ropes and help them learn Finnish.

Perhaps the most interesting part of this development is the fact that these Sisters belong to the same Order as those whom Sister Julia Ledochowska brought to Finland in the early 1900s, to start a convent and school at Terijoki. At this time Finland was a Grand-duchy under the Russian Tsar, and its Catholics were almost exclusively Polish soldiers in the Russian garrisons, and their families. But during the First World War the Sisters had to leave Finland. And now their successors are able to return and take up their work again after an absence of over half a century!

4) Fr. Jac. Reijnders, S.C.J., V.G.:

At this point I had to thank Sr. Benitia and rush off to see Finland's Vicar General, Fr. Jac. Reijnders, at the other end of the city. So it was almost 4 P.M. when I reached the corner by St. Henrik's Cathedral and eventually located the cellar entrance to Fr. R.'s office in the Catholic Information Center, in the addition to the Cathedral rectory.

Father came to the door and greeted me warmly. He has of course been Vicar General for some years now, but we did not discuss this area of his activities. (At the moment he had most of the day-to-day responsibility for the little diocese, as Bishop Verschuren was away for a prolonged rest on doctor's orders.)

But Fr. Reijnders was very willing, as always, to talk about his own "baby", the Information Service (KATT). Nowadays this mainly carries on two activities, the providing of Catholic news and of Catholic views about non-Catholic news to Finland's press, and the publishing of useful books in Finnish for Finland's Catholics.

The Finnish press is still very receptive to KATT, and Fr. R. showed me several recent examples of this, e.g. one from the foremost Lutheran newspaper; and a Lutheran magazine had printed the entire text of KATT's translation of Pope Paul's New Year's address on Peace.

In the publishing line, the current big news is that they have just brought out the entire Dutch Catechism in one big volume, handsomely bound, and translated free of charge into Finnish by a lady volunteer as a work for God! This is, of course, only the most recent of a long series of books (e.g. the documents of Vatican II) and of liturgical texts which he has published. The latter (translated by Father Martti Voutilainen, O.P., and Sister Irma) are usually brought out in small, thin, pocket-sized format, one for each set of occasions — e.g. Holy Week, Baptism, Confession and Penitential Service, etc. The expense is necessarily borne by gifts from abroad, for Finland's 3,000 Catholics could never support a publishing venture!

In addition, KATT brings out the official Finnish Catholic periodical *Fides* eight or ten times a year. And, since the regretted demise (for financial reasons) of the Dominicans' scholarly *Documenta*, each number of *Fides* now includes a scholarly article by one or another of the Dominicans.

Father now invited me into the rectory for coffee in their newly redecorated dining-cum-sitting room, furnished with some very fine examples of Finnish Modern design. The effect was simple, dignified, homelike and spacious.

While we drank excellent coffee and ate cookies, he talked of the coming of the Polish Sisters to Jyväskylä mentioned above.

5) Ecumenism:

Father told me that ecumenical relations are still prospering in Finland. For example, the following week, as a sort of July 4 salute to the U.S. Bicentennial, there was to be an ecumenical service at the big new Tempelplatsen Kyrka (Temple Place Church) at which he would represent the Catholics and give a short talk, the Lutherans would do the same, and, to everyone's joy, the Orthodox, too, would take part and give a short talk. And, as an ecumenical gesture, Father Reijnders sent a copy of their new Finnish-Dutch Catechism to the Lutheran Bishop of Helsinki, who wrote a very appreciative letter in reply, saying he wished to send a copy also to Finland's Lutheran Archbishop in Abo (Turku).

I have learned, too, that Bishop Verschuren's 50th Birthday celebration was graced by the presence of the Orthodox Metropolitan of Helsinki, that Finland's Lutheran Archbishop came to congratulate him, and that several other Lutheran bishops and clergy came to drink his health. During the international conference in Helsinki in the summer of '75 an ecumenical Service of the Word was led by Bishop Verschuren before the altar of a Lutheran church, together with the Lutheran and Orthodox bishops of Helsinki and a Methodist bishop. The Vatican delegation was also present, as was Archbishop Makarios. And during the preceding March Rev. Basil Meeking of Rome's Secretariate for Christian Unity had addressed Finland's Ecumenical Council on the importance of ecumenical work at the local level. (Bishop Verschuren and the only Finnish priest, Fr. Martti Voutilainen, O.P., are members of the Council.)

In April of '75 a Catholic lady of St. Henrik's parish, Ms. Thea Aulo, had successfully defended her Doctoral Thesis (on the lay

apostolate since Vatican II) before the (Lutheran) Theological Faculty of Helsinki University. She is the first woman to become a Theologian at the University, and is the first Catholic to have attained a Doctorate there!

And finally Father Reijnders made mention of the Emmaus work in Helsinki ("helping the neediest"), in which the Catholics, including one of their priests, take an active part. They gather the wherewithal to support their work by running a Thrift Shop - receiving old, worn-out furniture as gifts, renovating it in their own workshop, and then selling it.

But it was now 5:30 P.M., so in order not to overstay my welcome, I made my adieus.

Later I visited the Temple Place Church (nicknamed "Rock Church") where the Ecumenical Service was to be held. It is an amazing, original and beautiful work of the creative imagination of the architects Timo and Tuomo Suomalainen. In order to save the looks of the small park in which it is located, and thus overcome the objections of the local inhabitants to a large new church there, it has been literally blasted down into the solid rock, which thus forms its walls and its wide flooring. Only the rather flat dome which covers it appears above ground. The center of this dome is covered with copper, but the ring around this is of clear glass through which the slanting rays of the sun create everchanging effects on the rough rock walls inside. The whole spacious interior induces a most quiet, reverent and meditative mood, and would be very suitable, I thought, for the brotherly ecumenical service which would soon take place here.

The English School, Helsinki

SR. RENÉE BRINKER

According to Webster's Dictionary a school is a place of learning. The English School of Helsinki is that, but it is something more. To its many students it is living and real, indeed an *Alma Mater*.

The school building itself has stood on the present site for about 24 years. There have been changes, alterations and additions of a minor sort, but this past year saw the completion of a major addition which greatly increased the facilities and eased the burden of overcrowding. After two years of building progress the new section of the school was finished. It houses, on the top floor, in addition to the older part which has existed for nearly a quarter of a century, a new chemistry/physics/biology laboratory and a handwork room for the girls of the upper school. On the next floor is a large, inviting library of approximately 8000 volumes ranging from paperback novels and biographies to treatises on philosophy and theology. The majority of the books are in English but there are some in Finnish, Swedish, German and French. Next to the library is the art room, spacious and well equipped for the work of future Picassos. The next two floors are taken up by the new gymnasium and stage. On the ground floor are situated the showers and dressing rooms for the students. Last year was an auspicious year for the English School in that it not only marked the completion of the addition but also marked the end of a third of a century of work by the Sisters of the Most Precious Blood in Finland.

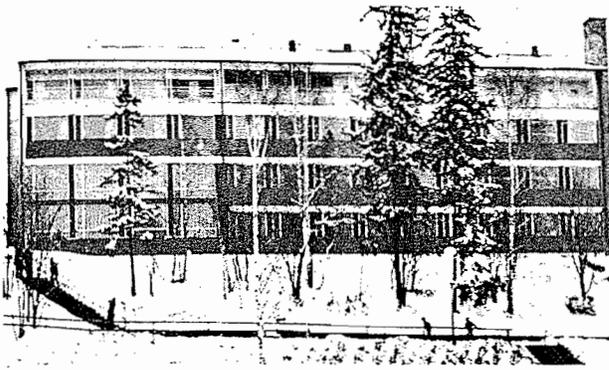
It might seem strange to find an American community of Sisters from the Midwestern part of the United States teaching and working in the Catholic diocese, of Finland. Their presence seems even more strange when one considers that they arrived there via China! In 1932 the Superior General of the Sisters had requested volunteers

for a Chinese mission, but the outbreak of war in China prevented the Sisters' being sent there.

Shortly after that, in 1938, Bishop Cobben, the Bishop of Finland, requested Sisters from the Superior General to establish an English School in Helsinki. His reason was that the Finns of the 1930's knew very little about Catholicism and Catholics. Knowing the Finns' veneration of and respect for learning and education, Bishop Cobben thought that a school would be the best means of reaching the Finnish people. Contact with the Sisters would also hopefully dispel the misunderstandings between religions and eventually lead to ecumenical cooperation.

Since the foreign-mission plans to China had been frustrated, this seemed to be a direct call by God. Bishop Cobben's request was aided and abetted by his friend Monsignor Martin Hellriegel, chaplain to the Sisters at their motherhouse in O'Fallon, Missouri, and in 1939 four pioneers set out on the Community's first foreign mission. War, however, interrupted the plans for a school. The Sisters found themselves in the midst of Finland's Winter War, and they took upon themselves the task of caring for war orphans and refugees in Helsinki, Lahti and Sammatti. They continued their heroic work during the war years and it was only in 1945 that they could begin the work that they had originally planned to do.

They established their first school in a house near Bishop Cobben's home. This proved inadequate after a year so they moved to another site, wheeling furniture, equipment and clothing through the city streets. They stayed there for five years, when the building again became too small. The wheelbarrows were once more pressed into service. This time the Sisters carried household belongings and



The English School

school equipment across the city. They were hardly established in that place, however, when again the enrollment swelled so greatly that it became imperative to build a real school. After many hours of prayer and searching the Sisters found a site, and upon receiving permission to build launched into the new project with their customary vigor and faith. The first classes in the new building opened in September 1952. From an original enrollment of 30 the school expanded to the present number of approximately 450. The number could easily be doubled if there were enough classrooms and personnel. But with the dearth of religious vocations to fill the posts and the high cost of operating a school as well as the high wages of the lay teachers, it is impossible to expand further.

The school includes classes from kindergarten to the end of the intermediate school, that is from the age of 5 to 15. The English School is unique in Helsinki. (There is only one other which resembles it and that is the Deutsche Schule). There are two years of preparation for the entry into the compulsory school system. During this period the children are taught to understand, speak, read and write English.

After these two years of intensive English the children enter the regular school system. The curriculum in the English School follows that of the Finnish State system with the exception that the child perforce follows two lines in learning. He continues to learn reading and writing in English but he now begins his Finnish education. During the four years of the Preparatory School his subjects run in parallel lines of Finnish and English.

Upon his acceptance into the Intermediate School at the age of eleven he is introduced to a more stringent schedule. Added to his curriculum are the study of science and Swedish. Since approximately 97% of the students are Finnish, more subjects are taught with Finnish as the language of instruction. As the child progresses he begins to take proportionately more matter in Finnish so that he will be prepared to enter the Finnish school system to complete his final three years. There are, moreover, small groups of non-Finnish pupils who are taught all subjects with English as the language of instruction. The majority of the graduates continue in the Finnish high school and we are happy to say that most of them are a credit to our school.

It has only been with the unstinting help of friends in Finland and abroad that the English School has been able to accomplish what it has thus far. We pray that the School may continue to educate the youth of Finland and those from many other nations for many generations to come.

Ecumenism 100 Years Ago in Stockholm

(Kat. Kyrkotidning)

There is a Swedish Catholic institution which is under royal, governmental protection! It is "Oscar I's Memorial," a retirement home for elderly ladies, which has just celebrated its centenary. It was founded by Catholic Queen Josephine in memory of her husband, the Swedish King Oscar I. You will remember – it was Josephine, while still a Princess, who had founded St. Eugenia's Catholic church (now torn down by the city) in Stockholm and St. Olav's Catholic Cathedral in Oslo. When they were founded, these were the only Catholic churches in Sweden and Norway.

Josephine's sister had been Empress of Brazil. When the Empress's Emperor-husband was murdered in the revolution that ended the Brazilian Empire, she escaped with part of her wealth to Portugal. At her death, Josephine inherited her estate, and it was with this money that the Swedish Queen founded Oscar I's Memorial (as well as an orphanage on Madeira).

She signed the document officially founding Oscar I's Memorial (Oscars Minne) on the night before she died. It specified that the Memorial should be run in a Catholic spirit and provide a good home for elderly ladies who needed it, irrespective of creed. The home should have both a Catholic and a Lutheran Chapel, and a clergyman of each of the two confessions should be attached to it – ecumenism a century before its time!

(according to Catharina Broomé)

Some Swedish Highlights

(Kat. Kyrkotidning)

Last summer Sweden's Young Catholics (the official umbrella organization for youth work in the diocese) arranged 1) a national conference for the organization (theme: "Are we young people tomorrow's Catholic Church?"), 2) a teen-age camp session in Dalarna, 3) a retreat with Jean Vanier, followed by a two-week experience of living in community (as a "great family") while all worked on the renovating of an old railroad station at Sågmyra to be used as the city of Falun's Catholic Youth center, 4) a youth-leaders' course in Hamburg, Germany, 5) a mountain camping session in Dalarna, and 6) a bus tour to Taizé, the French Protestant monastery and ecumenical center!

* * *

In August of last year fifteen young pilgrims walked part of the medieval pilgrimage route which used to lead from Värmland in West Sweden to St. Olav's Shrine in Nidaros (Trondheim), Norway. During their rest stops these modern pilgrims were engaged in prayer and silent meditation. And during a certain part of each day's hike they walked in absolute silence.

* * *

As of May, 1976, there were eight seminarians studying for work in Sweden, three Seculars and five religious (1 Dominican, 1 Jesuit, 2 Carmelites and 1 Oblate). The students, at least five of whom are Swedish, are studying in seminaries in four different countries.

* * *

Visiting the sick in public hospitals has become very difficult for the clergy in Sweden nowadays, due to 1) the anonymity as regards

Youth in Sweden

RUNE P. THURINGER, FIL. MAG.

STOCKHOLM, Sweden (SAB) – Youth problems and developments in the Catholic Church in Sweden is the subject of an 11 page multiple essay in the last issue of *Signum*, the new Swedish Catholic monthly. The authors are Catholic priests and laymen and a Lutheran youth chaplain.

Traditionally, only a part of the world of Youth, namely education, has been looked upon by the politicians as essential to the building up of society, Fr. Klaus Dietz, S.J. writes in an introductory chapter. (The monolithic character of the educational system, especially the 9 years comprehensive school, makes it practically impossible to run private schools.) It was not until the 1950s that Parliament decided to give economic support to organizations promoting leisure activities among young people. In 1960, 100,000 S.Kr. in public grants were paid to the youth work, in 1974 1,500,000 S.Kr. However, among the politicians there was a widespread suspicion of youth organizations and their "private" activity. Consequently, the local authorities arranged public leisure activities for the young people in the form of youth centers and sports grounds in order to keep them off the streets.

A recent study, "Leisure Activity of the Young", presents the results of experimental activity and an investigation among 3,200 young people in the ages 10-18 in three Swedish cities. This study questions the efforts of the local authorities in this field. It shows that the activity of the youth organizations is evidently superior in several respects to that of the local authorities. No doubt this will result in more confidence in the work of the youth organizations. It is surprising, Fr. Dietz says, how great the interest of the young people is in youth organization membership. Only 8% of the young people between 15 and 18 years of age are not members of an organization. Fr. Dietz, who is the youth leader of St. Eugenia Catholic parish, Stockholm, finds this development into greater subsidiarity sound: that society is made up of a pluralism of organizations, interest groups, churches, voluntary educational associations, so that it isn't over-administrated by central authorities.

Among those youth organizations supported by the State is that of the Lutheran State Church, called Riksförbundet Kyrkans Ungdom (RKU, the National Association of Church Youth) and embracing 150,000 members between 7 and 25 years of age. It was founded in 1943 as a federation of diocesan youth organizations. According to Pastor Håkan E. Wilhelmsson, a Lutheran youth leader, it is the biggest youth organization in Sweden. RKU has three functions: contact with state authorities and other organizations, the production and distribution of material and publications for the youth work, and the training of parish youth assistants.

From being an entirely voluntary activity, the State Church youth work has become more and more established. From 1960 on it has been included in the Parish Government Act, making youth work a duty of each parish. Quoting Prior Roger Schutz, Pastor Wilhelmsson says that Youth is a sensitive barometer of present currents. The eucharistic and social renewals, the charismatic movement and the Jesus movement have all had a marked youthful aspect. From 1968, inspired by student revolts and Uppsala 68, the

youth of the (State) Church were engaged in current political and social issues. However, from 1972, the tendency is different: new interest in the classical elements of the Christian faith now dominates.

Many active young Christians question the State Church system, pointing at the discrepancy between intention and reality. 81.1% of the small children are baptized and 75.1% are confirmed by the State Church; however, only about 15% of the young people between 7 and 20 years of age participate in any form of Christian activity, from 12 to 20 only 7% (1974).

Today, the task of RKU can be summed up in three phrases: "the Church of to-morrow" (building it up by liturgy, engagement, bible renaissance, working for a "free church"), "making conscious of" (responsibilities, rights, duties), and "mission."

Compared to the volume of the Lutheran State Church youth work, "Sveriges Unga Katoliker" (SUK, the Young Catholics of Sweden) with its 4,500 members between 7 and 25 years of age is a diminutive phenomenon. Its structure and problems are described by the editor of SUK's magazine, Mrs. Kerstin Ekelöf, wife and mother of three children, and a youth leader in St. Ansgar Catholic parish in Södertälje near Stockholm. Since a few years ago, SUK is recognized by the state and granted economic support, making it possible for SUK to have two full-time secretaries (Dutch-born Fr. Marcel Taverne, O.F.M. and a young lady), and to arrange youth camps and the training of leaders. Among the conditions made by the state are a democratic structure and a members' fee. SUK has a committee of five members.

Until now, SUK's method has mainly consisted in arranging "youth days" in the 32 parishes of the diocese, and youth camps in the leisure time in summer and winter, in order to come in contact with Catholic young people and assist them in their Christian life. According to Mrs. Ekelöf, there have been several problems. "The cooperation with the local priest hasn't always been of the best." "The interest of the parishes has been very modest, not to say non-existent!" and "There hasn't been a chance to follow up the youth days in the parishes. There are no trained leaders for such a follow-up, and we have no methods to present to them."

Through these youth days and camps, SUK has come into direct contact with about 10% of its members. "Our experiences in the pastoral field show both serious signs of alienation from the Church, but possibly also a chance for our future efforts. There seems to be a total lack of knowledge of the Catholic faith, studied phrases instead of a conscious standpoint. Many feel a need of deeper insight, and are searching for an answer by the Church, but find it difficult to get clear, unambiguous answers," Mrs. Ekelöf writes. "Another expression of alienation is the fact that the young find it difficult to find a Catholic identity in those parishes where they come into contact with the Church. This results from the difficulty the priest has in coming into contact with the younger generation and also from the difficulty the parents have in speaking with their children about their faith."

These problems make it necessary to ask which factors in the milieu are influencing our children in Sweden, Mrs. Ekelöf says. For the individual, there are few chances of standing outside society. "The balance of society rests upon production and consumption; the individual is an important factor in both. To produce, to be a useful member of society, means having a right to consume what society offers. I am sorry to say that the latter process is more evident to many than the

religion in any form of registration (e.g. of a patient entering a hospital) which is enforced by the government, and 2) the distrust of visiting clergy (who may "disturb the patient") on the part of the nursing staff.

former one. Very early in life, the young become aware of their "rights": to have it like the others, enough money to consume clothes, pleasure, leisure time, even sex. "Our society is also a technical one. The human factor becomes less and less significant." Here comes the question of values, of what is "right" or "wrong". Early in life the individual must adapt himself to group activity, where individuality is subordinated to the group. But without first being taught any value to start from, the children are instructed to question and criticize. The consequence is a total confusion as to the scale of values. "Relativism and nihilism are influencing the young, so that they have no chance to see their relationship with the past and the future. The only sure thing is 'just now'."

An important factor, Mrs. Ekelöf says, is the communication difficulties in the use and interpretation of language. "Christian ideas run a great risk today of not being understood, as they once were. The understanding of Christian ideas is undermined by wrong interpretation, prejudices, and a lack of contact with the content of the ideas in daily life. To our Catholic children and youth there is an extra difficulty in the fact that there is no homogeneous linguistic fellowship in the liturgical or educational language" [Ed.: for they come from many different countries].

As to the Catholic Church in Sweden, "in most cases important functions in the education of the children are reserved to Priests and Sisters from abroad who are rather unfamiliar with the tradition and milieu of the country and for that reason have no chance to meet the problems that these present. Most priests are little versed in the activities of young people, their school work, or their interests. They find it difficult to 'understand' the young."

A special problem is immigrant youth. In principle, they are members of SUK, but SUK has no contact with them. At the Sunday services of "the national groups" there are a lot of young people, but they have no contact with the groups of the local parish.

"Having presented our problems, I want to indicate some lines of action," Kerstin Ekelöf concludes. "1. In a field like this one, complicated as it is, no one can look upon himself as an expert. Priests, parents, laymen must overcome their fear of each other and build up a Christian youth work together with the young in trustful cooperation. 2. A basic condition for the survival of the Church is Christian education. It must be concentrated on the individual, not on the group. The young people – learning responsibility neither in school nor in society – must be systematically trained to take responsibility in the parish and in their own groups. Cooperation with their parents and other adults is of great importance. 3. It is absolutely necessary that laymen are given a greater responsibility in the diocese and the parishes. It must be possible to set up posts for laymen at all levels of the Church. And Priests and Sisters must be trained in areas concerning society, school, and human knowledge."

At all levels of Catholic youth work religious instruction is of great importance. A pedagogical model, called "intense instruction", worked out and started by the Pedagogical Commission of the diocese of Stockholm since 1970, is presented by Fr. Jan Smith, a member of the Commission. In the problematic situation of Catholic education it has even been studied by other countries; it has been adapted and used in the dioceses of Oslo and Helsinki. And a manual on intense instruction by Fr. Smith is under publication in W. Germany.

"We tried to create a more child-friendly alternative to the traditional parish instruction an hour after the end of the school day", Fr. Smith writes. "What we wanted was a longer period of instruction without a school-like touch, where the religious instruction shouldn't start from other people's experiences of the faith. Instead we had a vision of an educational situation that would give the pupils a chance to have faith-experiences themselves, to be worked

over later. Our aim was not only to speak about church, but to give them a chance to experience church. We thought that this process would only be meaningful with the active cooperation of the parents." "The parents must be given a chance to speak about and meditate on their faith together, and to work with their children at home during the time between the pedagogical occasions. The liturgy would give us a chance to formulate in prayer what we had experienced in the instruction. Besides this, the model should give room for the training and further education of catechists and the production of text books in direct contact with a living pedagogical situation."

Fr. Smith quotes some impressions of parents who participated in this intense instruction (on Saturdays 10-3 o'clock), one father and two mothers.

Joseph Schneider (39), father of three children, a Catholic since childhood, immigrant, active in intense instruction since 1970: "To me, intense instruction means that my thoughts are directed at something which makes me glad. I suppose it is good that it takes place only once a month, as it makes a frame that I myself have to build upon in the meantime. I don't experience it as 'instruction' in the meaning of the presence of someone knowing everything better than I. We have two groups with 10-20 parents in each. We have come to know each other by many misunderstandings but in an honest desire to try to understand one another. After a period of adaptation, we dared to speak more and more. – I can say that our daughter, 14 years old, is glad about every time we meet. She often lies reading her bible in her bed. Church-going is no problem to her. Since one year, she also assists in the instruction of the small ones."

Birgitta Stannek and Gerda Breide, two mothers who have belonged to a parents' groups and after a year have begun to teach: "As we see it, the parents' group has an important function: through the discussion, that we found it difficult to start in the beginning, we found that we had many problems in common as parents. – The more we came to know each other, the more open and deep the conversation was. Sometimes we talked about personal problems that had to do with the Christian education of our own children. Sometimes about our own faith, that nearly all of us had problems with. We remained only one year in the parents' group. Then we went over to 'the educational personnel'. At the beginning we were assistants to a more experienced catechist. Thereafter we were responsible for a group of pupils. For several years now we have been active 'parent catechists', and these years have meant a lot to us personally."

St. Eugenia's Still Not Relocated

Sweden's oldest Catholic parish, which was dispossessed from its historic church by municipal planning in the 1960s and has since had to hold its services in a made-over movie theater, still has problems obtaining a new home.

As we reported to our readers last year, Stockholm's Lutheran diocesan authorities had offered St. Eugenia's the use of one or the other of their two downtown churches, Klara Kyrka or Jakobs Kyrka. These were to be phased out by the Lutherans, due to a lack of sufficient congregations. But the small congregations that remain made such strong protests against their churches being offered to the Catholics, that the change would have caused bad blood!

The Jesuits, who staff St. Eugenia's, did not wish to force the issue and thus jeopardize the fine ecumenical relations which have

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	411,406	131,500	39,720
Population	6,016,579	438,000	580,000	c. 2,950,000	8,206,609	4,722,628	196,000
Catholics	26,725*	417	564	10,510	74,117***	3,100	1,000
Protestants	circa 98%	437,610	579,000	c. 2,788,000	7,770,881	4,653,960	195,000
Orthodox	c. 1,000	440	.....	c. 400	c. 50,500	63,568	.....
Jews	c. 2,000	.....	300	c. 200	c. 16,000	2,000	.....
Mohammedans	c. 1,000	.....	.....	.....	c. 12,000	.....	.....
Bishops or Vicars Apost.	2	1	1	1	1	1	1
All Priests	114	7	7	48	97	18	10
Native Priests	35	.....	1	14	9	1	1
Seculars	35	.....	.....	19	28	2	2
Religious	89	7	7	29	69	17	8
Brothers	8	.....	.....	3	7	3	.....
Religious Orders of Men	10	1	3	4	11	2	1
All Sisters	580	32	36	360	229	33	65
Native Sisters	125	.....	2	34	28	3	1
Religious Orders of Women	14	2	4	8	13	4	3
Parishes	52	5	5	18	29	5	4
Churches and Chapels	102	8	5	48	70	12	7
Kindergartens	18	1	1	7	3	5	3
Grammar Schools	21	.....	1	3	.....	1	1
Grammar School Pupils	5,100	.....	25	460	402	266	260
Secondary Schools	11	.....	.....	1	.....	1	.....
Secondary School Students	1,203	.....	.....	60	.....	163	.....
College-level Schools	1	.....	.....	.....	.....	.....	.....
College-level Students	250	.....	.....	.....	.....	.....	.....
Hospitals & Nursing Homes	13	3	2	8	4	.....	3
Orphanages & Homes for Children	1	.....	.....	1	4	.....	.....
Hostels for Girl Students	2	1	.....	2	2	2	.....
Inquiry Center	1	.....	.....	2	1	1	.....
Cultural Center	.....	.....	.....	2	4	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
in the Faroe Islands and 50 in Greenland

† excluding Greenland.

* Includes 39 Catholics

** With Spitzbergen

***Over 5/6 of these are refugees or immigrants, and their families.

grown up between the Catholics and many Lutherans in recent years. So they finally declined the offer of a Lutheran church, with thanks.

Instead, they decided to go ahead and build a new church beside Kungträdsgården park, which had been the original plan, sanctioned by the municipality. This plan had been stopped by a construction-moratorium on all non-essential building, imposed some years ago by the central government. But this moratorium has since been lifted.

However, the prospect of a very contemporary church being built in the old-fashioned milieu of Kungträdsgården has aroused the opposition of the local inhabitants on environmental grounds, as a visual pollution of the historic atmosphere! Hence new plans had to be drawn (at great expense) to adapt the new church-complex to the other buildings on the street.

But this in turn outraged the lady architect who had drawn the original plans, and she has threatened to sue!

Thus, for poor St. Eugenia's and its priests and people, there seems to be never a dull moment — and, so far, never a final solution! They need our prayers.

THE EDITOR

DEAR NON-MEMBER READERS:

OUR BISHOPS, CLERGY, SISTERS AND LAITY IN SCANDINAVIA ARE DOING WONDERFUL WORK UNDER DIFFICULT CONDITIONS. AND WE OF ST. ANSGAR'S LEAGUE ARE DOING OUR BEST TO HELP THEM. BUT WE CANNOT DO THIS WITHOUT YOUR HELP. CAN YOU NOT JOIN OUR LEAGUE AND THUS HELP US IN THIS WORK?

Brigittine Monks

Last July, St. Ansgar's League received a surprising letter, saying that a "small group of Catholic men had formed a pious Union trying to revive the male branch of the Brigittine Order."

We made further inquiries and discovered that the Prior, Brother Benedict Kirby, and a Brother Miguel had visited the Brigittine Sisters in Darien about three years ago. They had also been in touch with Mother Hilaria in Rome, who sent them material on the former Monks. They write "It was the Brigittine spirit of simplicity, holiness and learning that led us to this project. We attempt to adjust this life to an authentic, monastic observance where the monk is simply a monk and not necessarily a priest."

The Bishop of Fresno, California, gave them permission to settle in his diocese, but so far, they have no other official status. He is impressed with their sincerity — four mature men, of good education, but no financial means. They have tried to run a bakery in Dos Palos, California, a small town, without much success and are looking for a larger town. They may be able to rent a convent formerly of Atonement Sisters, in Bakersfield in order to take in guests and elderly or convalescent men. Brother Benedict was a male nurse and also has administrative experience.

Our own Monsignor Toomey of Bridgeport has spoken with the assistant to the Bishop of Fresno, to check on the integrity of these monks, and had a favorable report. However, they have a long way to go, to obtain ecclesiastical approval and finally Canonical approbation. But this may come, if they persevere. . . . Without saying more at this time, we can remember these brave pioneers in our prayers, and possibly send them a contribution.

MARGUERITE TJADER HARRIS

New Vicar Apostolic for North Norway Bishop Przyklenk Succeeds Bishop Wember

On reaching age 75 last year Bishop Johannes Wember, M.S.F., had to retire as Vicar Apostolic of North Norway, where he had served for some 38 years. He was a most popular man among the citizens of Tromsø, the center of the Vicariate, not only because of his hospitable and friendly personality, but also because of the courageous, patriotically Norwegian stand which he, although German-born, took during the Nazi occupation of that city during World War II. Since the War new churches have been built in his Vicariate at Hammerfest and Mo-i-Rana, as well as a third, just completed, at Narvik.

His successor is Bishop Johannes B. Przyklenk, M.S.F., born near Essen in West Germany on Dec. 13, 1916 of Slavic and Hungarian parentage. While in high school at Eifel, he was a pupil of Bishop Wember, and he later joined the same Congregation, Missionaries of the Holy Family, which serves the Catholics of North Norway.

But before World War II he and his fellow-seminarians were sent away to Brazil, to complete their studies at an institute run by the Jesuits. And he was ordained in Brazil in 1940. In 1947 he was elected by the Holy Family Congregation's General Chapter to be their Secretary General in Rome. And in June, 1962, he was chosen Bishop of Januaria in Brazil, a diocese with 19 priests serving c. 400,000 Catholics in 315 mission centers. The Brazilian Bishops' Conference set great store by him, for they made him a member of its Central Commission and elected him Chairman of both the Commission for Religious and the Ecumenical Commission.

Recently, however, his health has required a change of climate, and so, during a visit to Rome toward the end of 1975, he was chosen to succeed Bishop Wember. In contrast to his Brazilian diocese, the Vicariate of North Norway has a half dozen priests



Bishop Przyklenk

serving not over 500 Catholics in six huge parishes, all above the Arctic Circle! He will reside in Tromsø, c. 400 miles above that Circle.

ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE WISHES BISHOP PRZYKLENK GOD'S BLESSING IN HIS WORK FOR EUROPE'S MOST NORTHERLY CATHOLICS!

THE EDITOR

Ecumenical Cooperation in Sweden

On the initiative of the Lutherans of Sofia Church in Jönköping (which had harbored the homeless Catholic parish for so many years before the latter's church was built), the English Passionist Fathers joyfully arranged an ecumenical service in their new Catholic church (St. Francis) on Jan. 20, 1976, 180 people showed up for the service, and these were largely guests from other churches. In fact a side extension of the church had to be opened to accommodate the Catholics! Gräshagen's (Lutheran) Choir sang several harmonized numbers *a capella*. But the service's theme was, of course, church unity, and the clergymen who spoke emphasized that it is Christ Our Lord who must be the center of our striving for unity. Afterwards the guests were fed in the new coffee room, and Bro. Gabriel reduced the crush by giving the youngsters present a study tour of the church.

* * *

(*Kat. Kyrkotidning*) The copper-mine city of Falun in the folklore province of Dalarna held its first public celebration of Church Unity Week this year. On Thursday a Church Walk started at the (new) Catholic church and proceeded via the Mission Church and Christina

Lutheran Church to the Salvation Army hall. A concluding service was held at the Catholic church on Sunday. Unfortunately not all churches took part: The Evangelical Alliance churches held their own separate Week of Prayer the week after! Further south, in Norrköping, however, everyone, including the Catholics, joined in celebrating that so-called Alliance Week!

* * *

(*Kat. Kyrkotidning*) For the first time ever, Sweden's Catholic Bishop was invited to attend the Free Churches' national meeting, held in February in Jönköping. Due to Bishop Taylor's absence at the Scandinavian Bishops' Conference at the time, Vicar General Paul Schmidt, S.J., attended the meeting in his place and was very "grateful for the spontaneous brotherhood which I met from the representatives of all the Churches present." The invitation can be seen as being related to the cooperation which the Catholic Church enjoys with the Free Church Council. But it is also the welcome sign of an ecumenical opening.

* * *

(*Kat. Kyrkotidning*) Last March a Lutheran Chapel, St. Erik's, was opened in Stockholm's Kungsholmen district and will be used in rather an ecumenical way. The Chapel will serve primarily as a Lutheran week-day church. It is open, too, for rest, private prayer and meditation. But on Sundays it will serve the Don Bosco Brothers and the Catholics of Kungsholmen for their 11 A.M. Mass. It thus takes the place of a former chapel in a building which housed a Catholic home for boys. At the dedication of St. Erik's Chapel by Lutheran Bishop Ingmar Ström, Catholic Don Bosco Father Jan Buczkowski was present in the sanctuary together with the local Lutheran Parish Priest.

* * *

(*Kat. Kyrkotidning*) The Catholic Ecumenical Commission of the diocese of Stockholm invited laypeople interested in ecumenism to a three-day conference last Spring. In order for them to get to know the Free Church groups better, the conference was held in a guest house connected with one of these groups. Besides Catholic speakers they heard also from the League for Christian Unity (which works towards the union of The Swedish Church with Rome) on the one hand, and on the other hand they heard from the Pentecostals.

* * *

(*Kat. Kyrkotidning*) The regular "Sisters' Days" get-together in May at Marielund Catholic Center not far from Stockholm, which drew fifty Sisters from all over Sweden, ended with a study-visit to the nearby Pentecostal Folk High School at Kaggerholm, where they joined in a prayer service of praise and thanksgiving led by the school's rector and its youthful students. With Sr. Barbro at the piano the Sisters joined in the Pentecostal hymns as if they had never sung anything else!

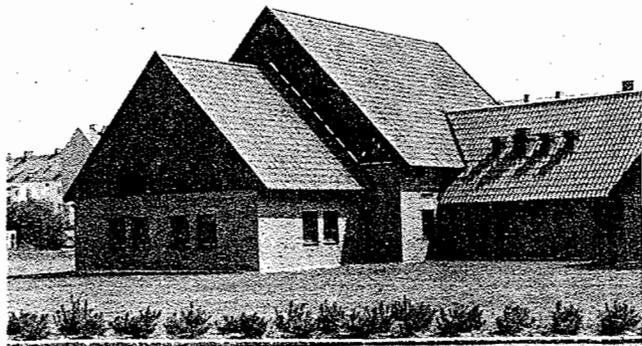
* * *

(*Kat. Kyrkotidning*) This year's Ecumenical Hike (the 9th) moved through Västergötland, a countryside with ancient Christian traditions. Thirty stalwart people, mostly young, spent the first week of August in walking the seventy miles or so north from Habo to Varnhem Kloster's medieval church and on to the little cathedral city of Skara. The hike clearly symbolized "God's people on a journey". Members of the Catholic, the Swedish Lutheran and the Mission Churches prayed, meditated, and held services together, under the Catholic Youth Priest, Fr. Marcel Taverne, O.F.M., and discussed their relationship to material goods, to their fellow men and to God. They exchanged questions and answers about each other's faiths and church life, and thus many pet prejudices were broken down.

"In Their Own Home at Last!" The New Church in Jönköping

THE EDITOR

Past *Bulletins* have recounted some of the steps in the long and arduous chronicle of the English Passionist Fathers' parish in Jönköping, the picturesque little city at the south end of Lake Mälaren which is the center of Sweden's safety-match industry. They have told of the inadequate and ramshackle house which used to contain the rectory and tiny "parish chapel" in 1962 (when I first visited the city); the attempt to find a site for a real church, thwarted many times by opposition on the municipal council; the catastrophe a few years ago when their heating plant broke down irrevocably; the kindness of Sofia Lutheran Church which loaned the now homeless Catholics their church hall, gratis, for Sunday Mass during the several years it took to build the new church; and finally, on Nov. 30, 1974, the move into their new home.



St. Francis Church

In view of all that had gone before, I felt that it was really a duty as well as a pleasure for me to visit Jönköping again and see the happy end result with my own eyes. So on July 5 last summer I took a little train, only three cars long, south from Stockholm to Nässiö and then west along a winding, wooded, one track line to Jönköping. Here my hotel (on the "East Side" of the city) faced the old, paving-stone covered square (Hovretts Torg) with the 16th Century Old City Hall and the Old Court House.

The next morning I took a ten minute bus ride to the city's "West Side" and south along the whole length of Klostergatan, an important street. At its lower end stood the new St. Francis Church, facing up the street. The handsome new church, a sort of suggestion of Gothic in yellow brick, is wider than it is long, and behind it stretches the short entrance vestibule, and then, at right angles to the vestibule, the rectory. The whole group of connected buildings makes a fine impression.

As I walked up the flower-flanked entry path between rectory and church toward the vestibule door, one of the priests came out, headed for the mail box on the corner. But when we had met he very kindly turned back and showed me over the church and rectory. This was Father Macartan McKeown, C.P., who was holding the fort alone at the time of my visit.

For Fr. Gerard Mulveal, the parish's beloved Parish Priest for twenty years, was out of the running due to a recent heart attack. (Later in the year I learned to my regret that he died in England on July 30 after a second attack, following an appendix operation.) And Father Selija and Brother Gabriel were also both away.

The church has two wings, the parish hall to the left (to the West) and an extension (for seating extra people on the big feast) to the right or East. The church seems wider than it is long, so the Altar not only faces the people but is very near them.

To the left of the sanctuary stands a lovely statue of Our Lady



Fr. Gerard Mulveal, C.P. (R.I.P. 1976) with some young friends, (Pressensbild)

Sorrowing (copied from the medieval Rood Cross at Öja on the island of Gotland) and to the right hangs a large Crucifix. This Crucifix and the two stained glass windows behind the Altar were obtained by Brother Gabriel (the guardian spirit of the parish, so to speak) from a monastery church of the Passionists in England (St. Anne's, Sutton) when rotting timbers had forced its demolition.

(St. Francisus, however, has no organ, and a drive is under way to supply one. An organ is considered very necessary to any proper church by Scandinavian Christians, and so, if anyone would like to contribute toward it, the address is *S:t Francisus Kyrka, Klostergata 70, 552 63 Jönköping, Sweden.*)

The Passionists of Göteborg

JOHN T. DWIGHT

At my arrival last July in Sweden's second largest city, Göteborg or Gothenburg, Fr. Franz Zielinski, the Swedish-born Parish Priest of Christ the King Church was out of town. But I found a note of welcome awaiting me from the English Passionist Fathers there, to whom I had written before leaving on the trip. So next morning I took a #7 trolley to the University. There, across the street from the little park behind that institution, I found the recently acquired apartment of the two English Passionists, who have now set root in this city at *Göteborgsgatan 30*.

When I rang their bell, they buzzed the front door open for me, and I climbed several flights to their floor, where Father William Kenney, C.P., was at the apartment door, a tall, engaging man of about 35 or 40, I would judge. And we were soon joined by Father Campion Rudman, C.P., a shorter, colorful, slightly older man with a short beard.

I was shown the apartment, including their simple but tastefully furnished private chapel, their well-equipped kitchen-dining room, and the large, homelike living room-library, its walls filled with books, where their meetings are frequently held. One corner of this room is dominated by a tall, beautifully decorated heating-stove, such as customarily used to grace the older Scandinavian residences. We all sat down in a window alcove here and proceeded to get acquainted.

The pews hold 120, and Fr. McKeown told me that, including both the Sunday Masses, the average attendance is 120 to 150. There are all sorts of nationalities in the parish, which stretches over a wide area and contains not a few factories (e.g. the famous Match Factory in Jönköping itself) where workers from abroad are employed. Besides the Masses at St. Francisus, Mass is celebrated at nine other Mass Stations — usually local Lutheran churches, which are loaned to the Catholics, in most cases without any charge!

In the Passionists' next parish to the East, Växjö, which had already built a new church, they are now enlarging their small rectory in order to make room for a parish hall, etc. Also — and this is important news for them — Växjö has now received Passionist Sisters who will work in the parish.

These latter items of information were imparted as Fr. McKeown showed me over the entire rectory, and served me a cup of coffee in the refectory. All the rooms are homelike, handsome and practical, though not, of course, luxurious, and each member of the Community has an office-workroom as well as his bedroom. (Bro. Gabriel's workroom had a carpenter's bench and showed signs of his creative work on behalf of the Community and Parish.)

Father had an appointment in town, so I said good-bye with thanks, and took the bus partway back. But near the northern end of Klostergatan I got off to examine a very large church in Gothic Revival style which I had noticed on my way out. This proved to be Sofia Kyrka, the Lutheran church that had been so kind to the Catholics during their "exile"! Trying to get far enough off to get a picture of the tall spire, I found myself, purely by chance, one block west of it and facing a simple brick building which looked familiar (from pictures). This proved to be Sofia Hall, the actual place that the Catholics had used for Mass all those years!

But now, through the Christian and ecumenical kindness of Sofia Church, the parish had survived its trials long enough to be able to enter at last into its handsome new quarters on Klostergatan!

I learned that one object of this Community is to enable the Passionists to set their own permanent roots into Swedish soil, rather than being subject to a temporary, renewable (but also terminable) contract with the diocese, like their confreres serving the parishes of Småland Province.

Aside from this, they have an open commission, and each priest does the work he is best suited for, as opportunities arise. Father Kenney started the Community in the early 1970s, and later they found this apartment next to the University. They are not paid salaries by the Stockholm diocese nor stipends by their own Mission Procurator, such as their other houses in Sweden are. But they receive their part of the yearly sum which the Swedish State now pays clergy not belonging to the Lutheran state church. Nevertheless they have a struggle making ends meet, and were at the moment in debt.

Father Rudman, the older of the two, helped out at first at Christ the King, the city's Catholic parish, thus making contacts, creating good relations, and smoothing the way for the new little Community. And he is still very active here, helping the parish Youth Priest, Fr. Gören Degan, with the new Intensive Instruction courses for the children. This idea, by the way, seems to have been first tried for Scandinavia here in Göteborg. These monthly week-

end courses are generally held at Johannesgården, the nearby Catholic Center described in our 1971 *Bulletin*.

And Fr. Rudman gives retreats there, as also in other places in Sweden, especially to communities of Sisters.

He is active, too, in the field of ecumenism, and is one of the five Catholic members whom Bishop Taylor appointed to Sweden's joint Lutheran-Catholic theological commission.

He also organizes informal meetings of various study groups of Catholics and non-Catholics at this apartment for the mutual discussion of theological topics, etc. And he receives frequent calls for individual advice from both Catholics and non-Catholics.

Father Kenney, on the other hand, is a professional sociologist, who made his studies here at Göteborg University (where, incidentally, he is the Student Priest for the few Catholic students), and he is now trying for a doctorate at Lund University, in the midst of all his other activities.

A couple of years ago he made a well-known study of the Oslo Diocese for Bishop Gran. And now he is in the midst of a survey of the Stockholm Diocese on the attitudes of the clergy and Sisters in Sweden to themselves, to each other, to their work, and to the laity etc. And in order to conduct interviews for this, a large part of his time is spent crisscrossing Sweden in all directions on this research.

He is an active member of the Swedish Institute for the Sociology of Religion (a private, unofficial organization). At the moment, in a period of transition after the death of their president, it is he who has been asked to chart their course.

And he has been the Chairman of the Stockholm Diocese's Priests' Council (which, however, was in abeyance at the time of my visit, due to Bishop Taylor's resignation).

Father Kenney and Father Rudman think that the Catholic Church throughout Scandinavia must be restructured to meet the problem of its shortage of priests — e.g. by placing teams of priests in strategic locations, living in community and serving several parishes. And a beginning must be made now, before it is too late to avert the consequences of the shortage, they think.

Coming back to Christ the King's in Gothenburg, they confirmed my impression that this is the only Catholic church in this large city.

The church has four Sunday Masses in summer, five in winter. Three foreign-language priests live at Christ the King rectory, from which they travel out all over Sweden to serve their own national groups.

I was told that these foreign-language priests are supposed to prepare their charges to adapt to the regular Swedish-language parishes and to become integrated into these. But it is not certain that all of these priests follow this policy with whole-hearted action.

This brought up the difficult sociological situation of the Catholic immigrant families in Sweden. Aside from the political refugees, who had no choice but to come to Sweden, those Catholic families who had been churchgoers at home probably emigrated preferably to Canada or Australia, where Catholicism is widespread. So I was told that on the whole it was usually the more indifferent ones who came to Sweden. Here the husband, out at the factory, finds out that it is considered very unusual and odd to go to church in Sweden. And the children, at the public school, have a difficult enough time as it is, learning Swedish and being teased by the Swedish children for their foreign names and ways, without wanting to make things worse by becoming known as churchgoers! And all the holidays, although held on the old religious feast-days, are celebrated by all their Swedish friends by going away to the country where there is no Catholic church. Under these conditions the more conservative, stay-at-home and churchgoing mother is usually over-ruled by the rest of the family!

So some people think it will be a miracle if more than 10% of the immigrant families remain Catholic in the second generation. At present, of course, this prospect is obscured by the fact of continued immigration (though at a slower rate than in the '60s). It is obscured, too, by the fact that the State gives the Non-State Churches its yearly stipend in proportion to the number of their adherents; and so it is only natural that every baptized Catholic continues to be counted as a Catholic whether he or she still goes to church or not!

Fr. Kenney now asked me about our St. Ansgar's League, and I told them about our history and our work. Then, perceiving that I had taken up an hour and a half of their time, I thanked the two priests and said good-bye.

Report for 1976: Diocese of Oslo

Dear Reader,

Although a year passes quickly, or so it seems, much happens in a diocese, some of which will seem important to the insiders but less so to the distant observer.

A shocking and sad thing happened to our American-born priest, Fr. Olaf Waering, or rather to his brother and closest friend, Robert Waring, who was brutally murdered in Beirut this summer together with the U.S. Ambassador and their faithful embassy driver. Father Olaf Waering had the sorrowful task of accompanying the coffin in a military plane from Athens to Washington D.C. where they were met on the tarmac by President Ford, who was visibly shaken and grieved.

1976 had further sad news in store: we lost not less than four priests, of which three were pastors of important parishes (Bergen, Stavanger and Kristiansand). Two died, one returned to the secular state and one left Norway for good, having reached 70 years of age. Dramatic as this loss has been, I feel that we have reached a nadir in recruitment to our diocesan clergy, from which a gradual recovery is hopefully expected. We were happy to get a helping hand in the person of the Rev. Philip Caraman, S.J., well known for his many books

on historical and other subjects, e.g. *Norway* (Paul S. Eriksson, Inc., 443 W. 50 St., New York, N.Y.); *The Lost Paradise* (Seabury Press, 815 Second Ave., New York, N.Y.).

Father Caraman, aged 65, who has spent his entire priestly life as a writer and editor, generously agreed to take over a parish for a period of three years. A great help!

Other important reasons for believing that the clergy situation is improving is that the Dominican Fathers in Oslo have a small but steady recruitment of Norwegians. In April this year I ordained to the priesthood a young Dominican from Bergen, Aage Hauken, who will come to Oslo next autumn from Oxford where he's completing his studies. Two or three more Dominicans (or Dominicans-to-be) will be ordained eventually, of whom one is a young ex-Lutheran clergyman.

The Franciscan Fathers who — unlike the Dominicans — are engaged in parish-work, have a young Norwegian postulant, the first for many years. Another Norwegian young man has presented himself for the secular priesthood. Both the last-mentioned candidates are "born Catholics" which is a new development, since nearly all our native priests are converts.



Bishop Gran

An event which might be called spectacular is that the U.S. Central Province of the Oblate Fathers (OMI) has agreed to make a foundation in the Diocese as from next summer. Three fathers will then come here and settle in Stavanger where they eventually will take over the pastoral care of this fast-growing area, our Norwegian oil-metropolis. Several hundred American Catholics are at all times employed in the expanding off-shore oil-drilling project, thus this arrangement seems a very good one from every point of view. Stav-

anger is, oil apart, one of our oldest and largest cities with a lovely cathedral erected in Catholic times. The parish is very alive and active and eager to welcome our American priests.

By telling this I do not imply that our problems are over. Far from it. The parish priests must, by public law, resign at 75, and the average age of our clergy is high. But the upward trend gives us a well-founded hope that the situation will not, for quite some time, be as desperate as we feared only six months ago. I would like to add a sincere Deo Gratias! The gloomy prospect has, however, had a good effect: our lay-people have shown a great and positive concern. In some cases this has led to a "replacement" of a priest by a Sister or a lay-person. Much priestly time taken up earlier by administrative matters is now freed for pastoral activities. The Parish Councils, extant practically everywhere now, have been instrumental in some cases in bringing this about. Twice yearly, representatives of these councils meet for mutual consultations and inspiration at our lovely study-center "Mariaholm" under the aegis of our Diocesan Lay-peoples' Council. We have found this arrangement most beneficial and have, as from this year, added two representatives from the Priests' Council, two from the Sisters' Council and one from the Council of major women superiors. In a country like Norway where Catholics live far apart, gatherings like these take on a much greater significance for the individual participant than would be the case in a Catholic country.

A last piece of information concerns our Youth-work. This is continuing to expand, and slowly but surely great benefits are now being derived from the important and sustained efforts of our youth-priest and youth-leaders to create a milieu and provide up-to-date offerings of all kinds of activities that appeal to today's young. We feel that the traditional serious loss of Catholic youth to the Church is gradually being cut, and I'm now happy that we spent so much effort, time and money (not always easy to find!) on this sector.

I wish St. Ansgar's Bulletin's readers a very happy Christmas and a blessed New Year.

+JOHN W. GRAN
Bishop of Oslo

A Day With Bishop Gran

THE EDITOR

1) The Renovation of St. Olav's Cathedral

Last July 12 I climbed the hill to Akersveien 5 in Oslo, Norway, at about noon and rang the Cathedral Rectory bell. The Sister in charge buzzed me in, met me upstairs and led me to the waiting room. But soon Bishop John W. Gran, O.C.S.O., opened the door and welcomed me warmly into his homelike office. We talked for half an hour over a glass of sherry, and then went in to dinner with kindly Msgr. Franz Josef Fishedick (the Vicar General), Fr. Neven and young Fr. Plocinsky. The conversation was general, and at times humorous. As usual, the meal itself was delicious.

After dinner Bishop Gran showed me around the Rectory, where, among other things, a Common Room has now been arranged for the priests of the parish, where they can sit together and read or talk (an aid to cooperation and esprit-de-corps). And new quarters for the parish's Catholic Youth group have been contrived in the basement, with its own kitchen and rest-rooms, etc. — facilities which will also be used by the parish for smaller gatherings than would be appropriate for the parish hall.

Extending out in front from the basement are new garages (a

dozen of them), which have been sorely needed for a long time for the Bishop's, the Priests' and the Sisters' cars. The flat roof of this row of garages forms a terrace, on a level with the Rectory's front door. Now in order to make room for the garages and driveway, several trees had had to be cut down. But by municipal ordinance this greenery had to be replaced in some way. So a garden with trees has been planted on top of the new terrace!

The Bishop then led me over the driveway to St. Olav's Cathedral, let us in, and showed me the newly decorated interior, where work was still in progress. (Mass is meanwhile said across the street in the St. Joseph Sisters' large and handsome chapel.) Delay in the delivery of materials had held up the work, but it was nevertheless hoped that the Cathedral could be reconsecrated on Oct. 10.

Once inside, I was very impressed with the great improvement which the changes had made in the church. The little Cathedral is the oldest present-day Catholic Church in Norway and had been founded in the 1850s by Queen Josephine of Sweden and Norway. Since a renovation some years ago it had presented a cold, gray interior with rather undistinguished furnishings in the sanctuary, and

the place looked small. Now, just by repainting it in the proper warm, light brown colors, and by emphasizing the ribs of the vaulted ceiling with darker brown, the whole character of the place had been changed for the better, looked warm in spirit, devotional, and even seemed larger.

Where the old altar had stood, back against the end wall of the sanctuary apse, there now stands a pedestal which will hold the old tabernacle. The sanctuary floor has been extended forward somewhat, and a new, dignified, massive stone altar has been set up under the sanctuary arch on this extension, facing the people. The credence table is formed in an arched recess in the left wall of the sanctuary, and the bishop's chair stands against the right wall.

The baptismal font, in the same stone as the main altar, is placed at the foot of the left aisle with, behind it, a newly acquired copy of Raphael's "Transfiguration" which formerly hung above the main altar in St. Eugenia's Church in Stockholm, now pulled down. St. Olav's reliquary stands on a corresponding plinth on the opposite side with, behind it, a copy of Raphael's "Sistine Madonna" which has been in the Church from the beginning. The lighting and the public address system have been much improved.

All this, needless to say, is costing a mint of money. But the church needed to be carefully repaired and painted anew due to cracks caused by moisture. Above all it needed a better adaptation to the new liturgical requirements. Since the Ordinariate and the Cathedral rectory needed garages to replace completely inadequate facilities, it was deemed better to do all this work at one time, and under one permission from the municipal authorities, rather than divide the work and the permissions up over several years, for by that time the permissions might not be obtained so easily, and inflation would certainly have added still further to the cost. — I gather that any contributions for this work would be accepted with gratitude. (Bishop Gran's address is *Akersveien 5, Oslo 1, Norway*.)

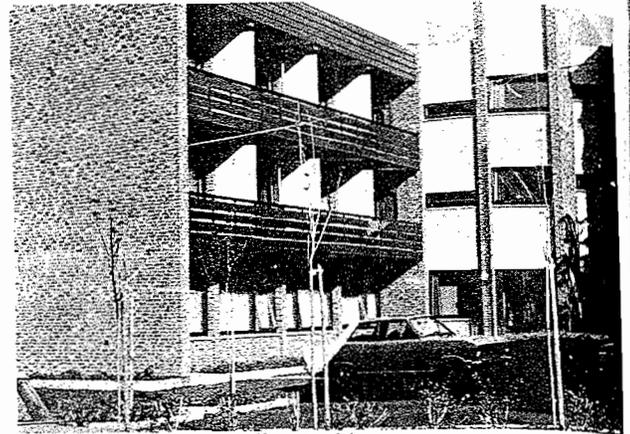
2) The Present Situation in the Diocese

Back in the Bishop's office, we discussed the shortage of priests in Norway. *Bishop Gran again asked us to keep an eye out for young American priests seeking a mission field — they would be most welcome in the Oslo Catholic Diocese in Norway.*

The number of Sisters has also declined here, and the future of their remaining hospitals is in doubt (with the exception of Florida Hospital of the St. Francis Sisters in Bergen and the St. Joseph Sisters' hospital in Oslo).

But there have been several new initiatives. For example the three St. Francis Sisters from Dublin, Ireland (mentioned in last year's *Bulletin*), have now opened their hoped for retreat house in Voss, with a beautiful view out over mountain and lake scenery. The Little Sisters of Charles du Foucauld have at last found an apartment in Oslo. The St. Joseph Sisters have started a new-type small Community of four Sisters in Oslo, where they live in community but work outside (one, for example is a social worker and another teaches). And the Dominican Sisters at Oslo's Katarinahjemmet have just opened a new wing in their hospice-cum-guest house.

Finally the Bishop laid some stress on the fact that he thought the new Intensive Religious Instruction system for the children was one of the most important developments in the diocese. (If our readers will remember, this is the system where the children spend one whole day a month, receiving well-planned religious instruction, getting acquainted with each other, and attending Mass together.) They use the various volumes of the Canadian Catechism, adapted for use in Norway, and provided with very fine illustrations appropriate to the different age groups. An instruction course for adults is also under consideration, but will not be published until they



Katarinahjemmet

are sure it will be presented in a meaningful and interesting way.

3) Katarinahjemmet

Bishop Gran very kindly took me along now, when he drove his office staff, Sr. Mary-Reginald Farrelly, O.P., back home at the end of the working day to Katarinahjemmet (St. Catharine's Home) at *Majorstuveien 21 B, Oslo 3, Norway* (tel. 60-13-70). Here he introduced me to the Prioress and then left me in the care of Sr. Mary-Reginald to be shown the New Wing, which had just been dedicated four days before.

Katarinahjemmet lies near the Dominican Fathers' church in Oslo's pleasant West Side. It is primarily a hospice for girls who come to Oslo for their studies. But in the summer it is opened to tourists and others as a sort of summer hotel.

It is run by 3rd Order Dominican nuns of the French Province. But nowadays three quarters of the nuns are Norwegians and only one quarter are French. The nuns not only run the hospice-guest house; some of them are active in other areas of service to the diocese or parish — catechetical instruction, ecumenism, liturgy and music, sociology etc. — and, of course, working for Bishop Gran.

Sr. Mary-Reginald, who was one of the two founders of this community thirty years ago, now fetched Sr. Mildred and the two who had worked in Trondheim, Sisters Liv Due Robak and Marie-Louise Pettersen, and these four friendly, jolly and gifted Sisters now ushered me around the New Wing, of which they are justifiably proud.

Actually it forms at least half of the premises and takes the place of three old and picturesque but out-of-date buildings — out-of-date, that is, because they had been condemned by the Health and Fire Departments! But some famous Norwegians had been guests there, including Sigrid Undset, who finished writing her last book there before she died. So the Sisters regret the disappearance of the old, while welcoming the new quarters.

On the lower floors these consist of the Sisters' plain but cheerful refectory, a large, well laid out kitchen with shining modern equipment, and the guests' dining room, a big pleasant place with traditional Norwegian furnishings. And then the guests have a spacious, homelike and comfortable living room furnished in the same style, and with a typical Norwegian fireplace built into one corner (although there is, of course, modern heating, too). The living room and the dining room can each be made into two rooms by sound-proof dividers, thus providing facilities for group parties or meetings, etc. Outside, there runs a pleasant, airy balcony-porch, while a grassy garden with some old trees stretches along the back of the house. Upstairs, I was shown a couple of the cheerful and

comfortable-looking guest bedrooms. There are no private bathrooms, but the nuns charge only \$10 per day for room *and* board. They have guests from all over the world, including the U.S. and Africa. (One American girl, who stayed with the nuns as a student, is now married and brings her husband and children to stay here whenever they visit Oslo!) But in view of the great demand for these rooms the nuns recommend writing ahead of time for a reservation (see the address above). "English is spoken here", as I had dis-

covered.

(In the other, older wing, the Sisters have a lovely chapel with beautiful stained glass, as well as their own quarters.)

The four Sisters now served refreshments, and we sat and talked for some minutes, until I realized that I had taken up a good deal of their time. So, with many thanks, I left them and returned to the center of town by one of the trolley cars which run along one of Oslo's main streets near Katarinahjemmet.

JOHN T. DWIGHT

One morning last July I was standing, by appointment, near the front entrance of that landmark, the Grand Hotel, when a silver-blue VW drove up. I was soon inside it, meeting the driver, Father Harald Taxt, head of "Caritas Norge". He proved to be a short, stocky, grey-haired man, jolly, out-going and down to earth, with a relaxed manner, but very intelligent, practical and knowledgeable, and with great interest in and devotion to his field of endeavor — what used to be called "The Works of Mercy". He has had long practice in these, and has developed considerable expertise. His English was good, and we had no trouble communicating.

As I pieced it together during the next two hours, he is a man carrying two briefcases, so to speak. For he runs Caritas Norge (the Norwegian equivalent of Catholic Relief Services in the U.S.), and he is Bishop Gran's Vicar for Immigrant Aid. He has worked in this field for over thirty years, and knows many of his confreres abroad, so he asked particularly after our Bishop Swanstrom and after several others at Catholic Relief Services in New York.

Actually Caritas Norge started as an organization formed by Norwegian Catholics to aid the refugees after World War II. But on taking over the diocese twelve years ago, Bishop Gran wished to widen its scope to include aid to the underdeveloped countries of Africa, etc., as well. Not that the Oslo diocese's 11,000 Catholics can make a *big* contribution, but the Bishop considers it important to give Norwegian Catholics a *sense of responsibility* for helping the needy, wherever they may live. For, in the past, Norwegian (as well as other Scandinavian) Catholics have tended to be rather ingrown and self-centered, not really "catholic" (universal) in their outlook.

At present, with the considerable help of the Norwegian government's Development Aid, Caritas Norge has a large hand in three or four small but useful projects in Africa — clinics and schools in the fields of health and agriculture. The Catholic contribution is raised mainly through the diocesan Lenten Collection. Father Taxt told me that only about 2,000 contribute to this, but each gives an average of \$7.

I got the impression that actually at this time the major part of Father Taxt's time is taken up with his other duties as Vicar for Immigrant Aid. He has an overall responsibility from the Catholic side for the immigrants' spiritual and temporal welfare. Thus his office (which consists only of himself, his secretary and a "social welfare sister") sends someone to meet the immigrant on his or her arrival in Norway and provides a hotel room during the months-long process of getting the working papers and permit to stay in Norway processed through the various government agencies. And they help and steer the immigrant through this complicated and tedious process.

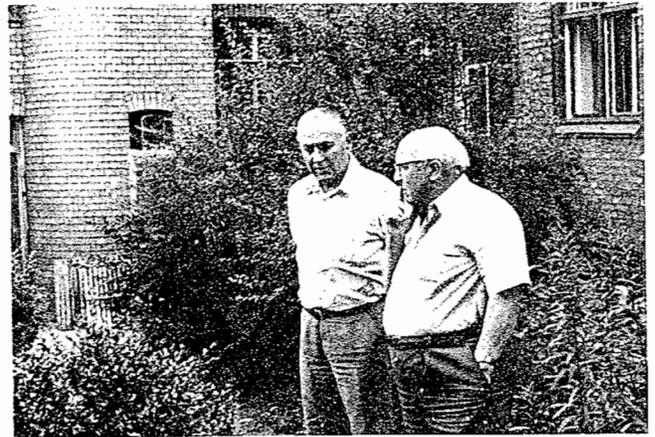
If successful, they next find a suitable home within his or her means for the immigrant (and his family, if any). This is not an easy task, as landlords frequently take advantage of the immigrant and

charge him or her higher rent that they would a Norwegian! This is especially the case with dark-skinned nationalities such as the Pakistanis (if, indeed, they will take them at all).

In the case of immigrant workers, these must already have a job promised them before they are admitted into Norway. But in the case of political refugees or of seamen who "jump ship" from Iron Curtain countries Father Taxt has the additional task of finding them jobs. (Incidentally, when such a man "jumps ship", the Norwegian police routinely hand him over to Father Taxt to be taken care of!)

On the religious side Fr. Taxt tries to find at least some pastoral care in their own languages for the Catholic immigrants, as far as this is possible and even if only intermittently. (Most immigrants come from Catholic countries.) The Hungarians are relatively well off in this respect: In the 1950s (after the repeal of the constitutional prohibition of Jesuits) Fr. Taxt brought Fr. Kalman Horvath, S.J., to Norway. He and his several colleagues have a Chapel and Center at Gladsvei 23 in Kielsås (Oslo) from which they visit the Hungarians throughout Scandinavia. The Italians, Poles, Czechs and Yugoslavs are also visited regularly. But at present the best Fr. Taxt is able to do for the Spanish-speaking immigrants is to pay the fare for a priest in Spain to come to Norway four times a year!

Finally, on the socio-cultural side, he encourages and provides facilities for each group to get together for discussions or to socialize and eat together, or to hold parties and dances and put on skits, etc. This happens more frequently when the immigrants first arrive,



Fr. Harald Taxt (right) with Mr. Moscicki in the courtyard-garden at Caritas Hospits

but less often after they become adjusted to and assimilated into Norwegian life.

In the non-religious aspects of these activities Fr. Taxt receives some aid from the Norwegian government, but he also has to depend on his own resources and on gifts from friends and benefactors. (His address is *Caritas Norge, Fagerborggate 17, Oslo 3, Norway.*)

In addition, certain of these activities can be put on a partially paying basis. E.g. he provides the food and soft drinks for the national get-togethers at wholesale prices. He emphasizes that all his work is done on an individual, not a bureaucratic basis.

(Fr. Taxt told me that his work is not connected with St. Francis' Aid - Franciskushjelpen - carried on by the Franciscans and their associates. But there is no conflict or duplication, because their work is in different fields: Franciskushjelpen is aimed more at the needy Norwegian: the neglected aged, the outcasts, the clients of Alcoholics Anonymous, and others not reached by the official state welfare agencies.)

I gradually built up the foregoing picture of Father Taxt's work during the two hours I was with him. But first, after I had stepped into his VW, he drove me off to Oslo's East Side to show me his newest project, connected with the problem of lodgings for his immigrants. Here at Urteгатen 31, in the area where Oslo's poorer citizens live, the St. Elizabeth Sisters had run a home for the elderly for many years. Next door, the Franciscans had had an apartment house in whose back yard stood the small chapel which had housed Oslo's second Catholic parish, St. Hallvard's. But the Franciscans moved out to their new, supermodern church-cum-friary on nearby Enerhaugen hill, and then two years ago the Sisters moved their Home to the suburb of Nordstrand. So of course they wanted to sell the building on Urteгатen - and Fr. Taxt stepped in and bought it from them to use as an immigrants' hospice (*Caritas Hospits*). The Sisters sold it to him at a very reasonable price, and he was able to buy it without a mortgage, due to money he had saved, help from the Diocese, and support from the Norwegian State. However, he must find the daily running expenses, and so he charges the 70 guests a small fee per day. For the purpose of the hospice it is not out and out charity, but to provide clean, decent living quarters at a reasonable price for those immigrants (mostly Mohammedan Pakistanis) who cannot find these elsewhere.

Fr. Taxt took me in and introduced me to the Manager, Mr. Josef Moscicki, originally from Poland, who is helped (in running the house) by four Norwegian boys who are conscientious objectors. (They have to serve out the term of their military service in some form of social work). The rules of the hospice are sensible and few; it is run as a hotel, not as a camp or monastery.

What struck me about the hospice was its cleanliness, and secondly its non-institutional atmosphere. The rooms (mostly two-bedded) looked pleasant and not cramped, though not large. There are showers on each floor. There are a couple of Common Rooms for visiting together and for receiving outside visitors. And there is a dining room and a large kitchen with eight individual stoves, where the largely Mohammedan guests can cook their own food individually. In the cellar is a laundry with a couple of washing machines where they can wash their own clothes for nothing instead of depending on expensive Norwegian laundries. And in back is a lovely, colorful courtyard-garden, which is Mr. Moscicki's hobby and joy, and which recently won a city-wide competition for such backyard gardens!

Fr. Taxt now drove me across the city to his own headquarters on the second floor of an old but handsome villa on Fagerborgгaten. From here he runs both *Caritas Norge* and the Immigrant Aid. He lives here (in one combined bed-office-sitting room), here his secretary has an office, and here are two large double rooms. In one the various immigrant groups can hold lectures or parties with refreshments (there is a kitchen handy). The other double room has comfortable, homelike furnishings. In one half of this room is housed a library in the various immigrant languages, while in the other half each group can relax together or hold meetings (at separate times, of course!). Father owns the apartment, on mortgage, and relies on gifts to keep it going.

Once back in Father's own room, I was brought coffee and cookies by his kind housekeeper, while he himself went to straighten out some immigrant marriage tangle in one of the other rooms. Soon after he came back, however, I looked at my watch and found I had used up two hours of his valuable time. But when I insisted on leaving, he in turn insisted on driving me all the way back to downtown Oslo!

Brief Glimpses of Norway

OSLO, Norway (SAB) - 8% of the total Norwegian population go to church "often" (in Denmark 4%), 27% "occasionally" (in Denmark 18%), and 64% "seldom or never" (in Denmark 77%). This appears from a study by the Norwegian Gallup Institute, according to *Aftenposten*. [Ed.: The Catholic - and Free Church - percentage of churchgoers in these countries would be a good deal higher.] A second question was asked, about listening to the Sunday morning service on the radio: 20% (of the total Norwegian population) answered "often" (in Denmark 13%), 31% "occasionally" (in Denmark 20%), and 48% "seldom or never" (in Denmark 67%).

R.P.T.

* * *

(*The Norseman*) During the Norwegian Immigration Sesquicentennial last year St. John's Benedictine the Abbey in Collegeville, Minn., saluted the Norwegian-Americans of Central Minnesota at a Norwegian-style banquet, and then opened their Abbey Church to a Lutheran festive worship service. The occasion was the conferring

of the Abbey's highest honor, the Pax Christi award, on Norwegian Lutheran Bishop Per Lønning for his decades-long championship of the pro-life cause. This had caused him to resign his Bishopric of Borg in protest against the new Norwegian law allowing unrestricted abortion.

* * *

(*St. Olav*) Last year the Marist Fathers could celebrate 50 years of work in Norway. In 1925 Norway's Vicar Apostolic, Bishop Jan Olav Smit, went searching in his native Holland for more priests. He came to a country town called Glanerburg where he found a monastery called St. Olav's! This proved to be the Marist novitiate for Holland and Germany, and he met there a young priest, Father Jakob Mangers, who happened to be one of the instructors. On that very day Bishop Smit received promises of help, and before the end of 1925 Father Mangers had arrived in Norway! Later Father Mangers became Vicar Apostolic of South Norway and still later Bishop of Oslo until his retirement (1964) and death (1972). Eight

Other Marists have worked in Norway, of whom five remain. Their center is at the parish in Stabekk west of Oslo.

* * *

(*Broen*) The Sisters of St. Francis Xavier have now existed 75 years. They are the only diocesan, Norwegian congregation of religious. They were founded by Bishop Falizé in 1907, when the Franciscan Sisters who had started a hospital in Bergen (in 1891) were called back to their native Luxembourg. Bishop Falizé got permission from Rome for some of these Sisters to remain in Norway as members of a new congregation founded for the purpose, and the St. Joseph Sisters and St. Elizabeth Sisters in Norway also loaned the new group some of their Sisters, too. Since then the St. Francis Sisters have spread to several other Norwegian cities and towns.

* * *

(*Broen*) The three Sisters of St. Francis Xavier who returned from Dublin and settled at Voss in the mountains of West Norway last year have now attained their goal of opening a Meditation Center there. It includes a chapel, a large common-room where guests can converse, and bedrooms (mostly single) for 9 or 10 guests. The pension price for bed and board is low – at *Franciskussøstrene, Hångursvegen, Finne, 5700 Voss, Norway.*

* * *

(*St. Olav*) On Sunday, Mar. 28, St. Joseph's parish in Haugesund on Norway's west coast celebrated its Golden Jubilee, filled with optimism. As of a couple of years ago the parish no longer has a resident priest due to the clergy-shortage, and everyone feared that the little flock would be doomed and give up. On the contrary, the parish seems more united and active than ever before. Catholics come twice a month – sometimes from far away – to attend the fortnightly Mass of the priest from Stavanger. They have not only refused to give up; the seriousness of the situation seems to have positively inspired them. And, although it had been a long time since any adult had joined the Catholic Church in Haugesund, now, after the Jubilee's High Mass, Bishop Gran confirmed three who had joined the Church recently.

* * *

(*St. Olav*) Sponsored by Norway's Lutheran state church, and the Catholics, Orthodox, Methodists, Baptists and Salvation Army, the Week of Prayer for Christian Unity opened in Oslo on Sunday, Jan. 18, with a prayer service broadcast over Norway's national TV. Later in the week services were held in turn at the Salvation Army's Majorstuen Corps, at St. Hallvard's Catholic Church, and at Høvik's Lutheran Church. On Thursday Denmark's Vatican II Observer, Professor K.E. Skydsgaard, spoke on "The Holy Spirit", in the

Vicar Apostolic Consecrated in Middle Norway

Late last year the Holy See appointed Rev. Gerhard Schwenzer, S.S.C.C., Vicar Apostolic of Middle Norway. Bishop Schwenzer, the former Novice Master for the German province of the Picpus Fathers, had been acting as the Holy See's Apostolic Administrator in Middle Norway since Bishop Johannes Rùth's retirement in 1974.

The Consecration of the 37-year old Bishop took place in the Fall of 1975 in Trondheim's new Catholic church of St. Olav. Built by Bishop Rùth and nicknamed locally "The Church of Light" because of its glass and steel construction, its lovely, luminous interior formed a fitting framework for the ceremony.

The Consecration was performed by Bishop John W. Gran of Oslo as Consecrator, together with Bishop Rùth and Bishop Johannes Wember (of North Norway) as Co-consecrators. Present also was the Provincial of the Picpus Fathers (Fathers of the Sacred Hearts) to which the priests serving Middle Norway belong. Dr. Godal, Lutheran Bishop of Trondheim, and the provincial Governor, as well as the Chairman of Trondheim's Municipal Council were also honored guests.

Trondheim was the center of Norway's religious life before the Reformation, for besides being the See of the nation's Archbishop, the relics of Norway's patron saint, St. Olav Haraldsson, were kept in a shrine on the high altar of the lovely Gothic Cathedral (now Lutheran) which still dominates the city's skyline. At the Reformation the shrine was taken away to Denmark and the relics buried in an unknown place, but Bishop Rùth always held that they lie somewhere under the historic old Cathedral's floor.

ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE CONGRATULATES BISHOP SCHWENZER AND WISHES HIM "MANY YEARS!"

THE EDITOR

Festival Hall of Oslo University. And the Week closed with a service in the capital's Lutheran Cathedral. – But the Pentecostals and Mission Covenant Church held their own separate observance of the Week, since – in Norway – they refuse all cooperation with the Catholics!

* * *

(*Broen*) During the summer last year the Franciscans held several services in the medieval wooden Stave Church preserved in Oslo's National (outdoor) Museum at Bygdøy. The services were held at the request of the Museum and proved very popular.

In the Vicariate of Middle Norway News of the Vicariate, I Meet Bishop Schwenzer, and Visit Molde

THE EDITOR

On a warm day in mid-July I walked out to Trondheim's Catholic parish at Prinsengaten 2 A 2. I found new covered walks or cloisters running along both sides of the recently constructed glass and steel Catholic church of St. Olav ("The Church of Light"). Following the left-hand walk, I came first to a door on the right, and peeking in I saw a new little Chapel, formed out of one corner of the Church behind its sanctuary partition. This Chapel, which is used for the daily week-day Mass, seats only eight. In front stands

a beautiful little marble Altar, with a pillar to its right holding a lovely bronze Tabernacle (from the old church, I believe).

Proceeding now further along the corridor, I found a door to the left which led to the Parish Priest's quarters, and soon Fr. Olav Muller, S.S. CC., let me in and sat me down in his office-sitting room, which we shared with his friendly boxer dog, Roy. Father told me that the Bishop was out for the day with his family, who were on a visit from Germany, but that he would be back that evening.

Soon Fr. Athanasius Kulbach, SS.CC., (the Parish Priest in Levanger) came in and joined us. He is a gifted musician, and, besides composing a Norwegian Mass and also music for the Norwegian Responsorial Psalms and Alleluias after the Lessons, he is the one who (together with Sister Liv Due Robak, O.P.) has edited the new Norwegian hymnal, *Lov Herren* (Praise the Lord), which has won acceptance in churches throughout Norway.

Besides giving the Norwegian Mass texts, and music for these by three different composers, as well as several choral Masses which can be sung to *either* Norwegian or Latin words, the book contains over 225 hymns from various sources, including the hymnal of The Norwegian (Lutheran) Church. Printing the book has been quite an expense for the little Vicariate (which has only the Bishop, a half dozen Priests, five parishes and around 600 Catholics).

As to Father Muller, the only native Norwegian priest in Middle Norway and the Parish Priest of its only "large" parish (c. 400 parishioners), he told me with great enthusiasm of his latest vacation — a week spent hiking alone with his dog for 285 miles across the snowy wastes of Lappland! (I remembered that he had spent some previous vacations bicycling through the Holy Land, or working in an Oslo factory in order to make money to start a Catholic Youth Camp in the Vicariate.)

I learned that the little parishes along the coast are holding their own. In Kristiansund Fr. Edward Stewart, O.S.B., had suffered a heart attack, but is now back with his parish. He still carries on his ceramic work, and has become quite proficient and well-known for this. It makes for good contacts.

Fr. Patrick Schlosser carries the work on in Molde, and also took care of Kristiansund while Fr. Stewart was sick.

And, despite the loss of their Sisters, elderly Father Hallauer continues as energetically as ever at Alesund, taking care of his far-flung parish (the largest in Møre og Romsdal province) and working in his flower garden in his spare time.

Speaking of the loss of the Sisters, Fr. Muller deplored the departure of these Sisters of St. Charles Borromeo from Kristiansund and Alesund in order to open a new house near Oslo — where he thinks they are not needed nearly as badly as in Middle Norway. And the Trondheim Catholics also deplore the loss of the Dominican Sisters who had started a small, experimental community there, but have now been recalled to Katarinahjemmet in Oslo. During their short stay these three or four Norwegian Sisters had become a necessary part of the little Vicariate's working team — taking care of its ecumenism, of the instruction of the Trondheim parish's children, and of the intellectual presentation of Catholic views through lectures, etc. These activities have now had to be curtailed.

That evening I came out again to Prinsensgaten 2A 2. Fr. Muller let me in, told the Bishop I was there, and put me in a sort of waiting room. In a few minutes I heard footsteps, and Bishop Gerhard Schwenzer, SS.CC., came in and we shook hands and expressed our mutual pleasure at meeting for the first time. He looked to be a quiet, cultured, spiritual man, about 37 years old. We had to speak in Norwegian, as the Bishop knows little English, and I less German.

The Bishop mentioned with enthusiasm a visit he had made today with his visiting relatives across Trondheimsfjord to the large Fosna peninsula, which forms part of his Vicariate. There is a Catholic chapel there, but there is no priest available for the few Catholics in this area. So one of the parishioners, a schoolmaster, has permission to lead Sunday services there, and then once a month a priest crosses over the fjord to say Mass for these people.

Bishop Schwenzer had also recently made a visitation of the coastal parishes, centered at Alesund, Molde and Kristiansund.

I requested his prayers for our New York Unit's ailing Norwegian couple from Trondheim, Anne and Sverre Withammere. Then, knowing that he was waiting to get back to his visiting family, I took my leave.

Three days later I was climbing the hill behind my hotel in Molde (the "City of Roses", on a branch of the Romdalsfjord) up to the small, octagonal wooden Church of St. Sunniva at Parkveien 23, in order to attend its only Sunday Mass — sung at 11 A.M. The tasteful and devotional little building was gradually peopled by about 23 persons. Of these, a third were Sisters of St. Charles Borromeo (largely Dutch, I believe), almost another third were tourists (notably a Swedish family of five and myself), and the rest were lay parishioners. Doubtless more of the latter would have been present except for it being a Sunday in Norway's vacation month, July.

A little before 11 A.M. the church's bell began to ring, and at precisely 11 o'clock Fr. Patrick Schlosser, SS.CC., came into the little sanctuary (adapted very successfully in recent years to the revised liturgy). Meanwhile, in the tiny organ loft up back, the organ (played by one of the Sisters) and the choir (another Sister) struck up the opening hymn — the Norwegian equivalent of "Praise to the Lord". The congregation participated very heartily at the Mass, I noticed.

The Kyrie and Gloria, etc. were sung in Latin, the rest was recited in Norwegian. But the Responsorial Psalm and the Alleluia were sung by the choir to the Norwegian tunes composed by Fr. Kulbach. Father Schlosser's sermon stressed the Good Shepherd as the answer and antidote to today's widespread feelings of loneliness and alienation. And at one or two other places during the Mass he proposed subjects for meditation or prayer, at which times we kept silent for a short while.

After Mass I was cordially invited to Church Coffee, which was held in a good-sized dining room in the Sisters' house next to the church. The table was rather elaborately laid, I noticed, with fine dishes, lighted candles, and with a Bløtkake (cream cake) and several kinds of pastry-like cookies. The reason soon appeared — it was the going-away party for an elderly Sister who was being retired to Holland after 40 years of work here! Fr. Schlosser made a very nice speech thanking her for all she had done for Molde. And the parish handed her a going-away present — a book of very fine photos of Norway. Sister took it all very well, though there were tears in her eyes after she had gone all around the table thanking people and saying good-bye.

So here, in an individual example, I had been able to see today's main Catholic problem in Norway (and Scandinavia) vividly illustrated: Firstly (in church) I had seen the way things *had* been — the Priest and Sisters forming a very large percentage of the congregation, and the Sisters performing almost all of the non-priestly duties there. But later (at the party) I saw the shadow of things to come — the Sisters (and in some other parishes the Priest, too) gradually becoming old and retiring (or dying at their posts), with few to take their places. Even when (as with Oslo's St. Joseph Sisters) there still seem to be many Sisters, at least a third of them are elderly and retired — as one can plainly observe at Sunday High Mass in Oslo's Cathedral, which all the Sisters attend. So I could now really see what everyone had been telling me during this trip, namely that it is indeed high time for the laity's comfortable, passive, pew-sitting period to end — if the Church is to survive in these lands.

Where the Sun Never Sets

(Bonifatiusblatt)

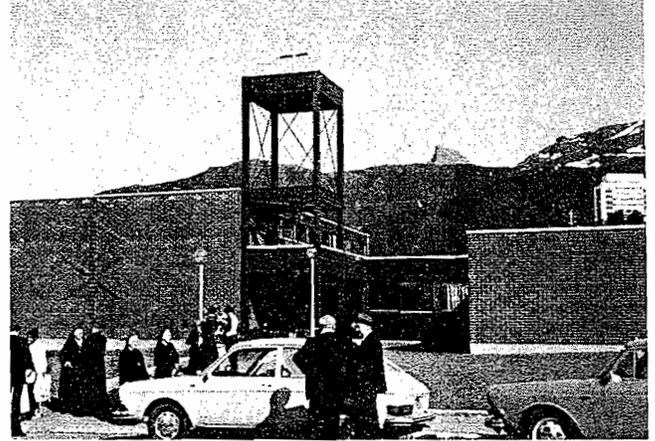
NARVIK, a town we connect with the last World War when it was almost completely destroyed, is situated on a picturesque fjord in North Norway, and in its cemeteries thousands of soldiers lie buried, Norwegians, French, British, Poles and Germans.

Swedish iron is exported all over the world from its large port. Each day more than twenty trains with about 50 ore-cars come from Kiruna. One car-load is about 80 tons of iron. There are always ships waiting in the harbour, and this creates time for the Seaman's Mission. A Catholic Priest joined this three years ago.

A tall signpost stands in the market place indicating on its many arms a diversity of cities with their appropriate distances from Narvik. We learn that the way to Rome is twice as far as to the North Pole! Nevertheless the Catholic Church came to Narvik and during the Holy Year a church was built, to be consecrated on Trinity Sunday, 1976.

The materials for this simple modern building are brick walls, a wooden ceiling and a marble altar. But the big Crucifix decorating the back wall behind the altar is a baroque treasure given by Bonifatiuswerk, a German Catholic Society supporting the Church in the diaspora. And the day before the opening a metal cross arrived to crown the low Church Tower, giving it a more sacred appearance.

Bishop Johannes Wember, the retiring Vicar Apostolic of North Norway, had arrived the previous day. The Consecration of this



Our new church in Narvik

Church was his last official duty, as Pope Paul had accepted his request to retire. In his 38 years of apostolic work in the Arctic Bishop Wember achieved many things – the new churches at Hammerfest and Mo-i-Rana illustrate some of his activities. He was much liked and appreciated by non-Catholic Norwegians for his courageous attitude during the Nazi occupation.

The Consecration followed the old Solemn Liturgy, a little shortened and of course in the vernacular – blessing of the outer walls, opening of the Church doors and the Consecration of the Crosses and Altar. The Parish Priest, Pater R. Artz, the Provincial and two others concelebrated Mass with the Bishop. Guests of honour were the Lutheran Bishop, the Deacon of the Swedish Seaman's Church (because of shortage of priests no parish priest serves there at present) and a member of the Town Council. Twenty ladies of the Tromsø Choir, wearing their traditional Norwegian costumes, sang very beautifully (only their choir mistress was a Catholic). Sisters from all the Catholic Churches in the Vicariate were present, as also parishioners from Bodø, Harstad, Tromsø and Hammerfest. Two Catholics from Ceylon, studying at Narvik Technical College, came, showing how international the little parish can be! And last, but certainly not least, were the 45 Parishioners from Narvik with whom Pater Artz has already established good contact.

After the Liturgical celebration lunch was served to about 80 guests, ending with singing and quite a few speeches. All enjoyed this festive gathering in the happy atmosphere of the new Parish Hall underneath the Priest's living quarters.

About 10 P.M. we took the chairlift up the mountain, to Fagernes-Top, some 700 metres above sea-level. The night was as light as the day! It was most wonderful to see the sun shining over the snow-capped mountains, its rays reflected in the waters of the fjord. This was the Midnight Sun! Then slowly the sun ascended the sky again. Fascinated, we watched this magnificent spectacle of Nature.

Yet – there are days and months in Winter when only dusk indicates the hour of midday! But then the sanctuary lamp will be burning in the new church, symbol of the ever-present Christ who radiates the Light of Faith and the warmth of Love even in the cold North.



At the Consecration of the New Church in Narvik, Bishop Johannes Wember (right) and the Parish Priest, Fr. Rudolph Artz (left). It was the Bishop's last major function as Vicar Apostolic of N. Norway before his retirement. (The white stripe is a ray of sunlight from an upper window.)

Tidings from Iceland

(*Kat. Kyrkotidning, Kat. Orientering*) In the 800s Irish monks found their way to Iceland, but were driven away when the pagan Norse seafarers arrived to colonize the island in 872. Now six Irish Sisters of Mercy have arrived in Hafnarfjordur, a suburb of Reykjavik, to help out in the St. Joseph Sisters' hospital there. All are learning Icelandic, a very difficult, highly inflected language, which has remained much the same since the Sagas were written in the Middle Ages. The St. Joseph Sisters, who have been in Iceland for many years and run two hospitals (in Reykjavik and Hafnarfjordur), are finding it hard to continue the work due to difficulties in recruiting new Sisters. There is a possibility that Iceland may perhaps receive priests, too, from Ireland. At present Bishop Frehen's c. 1000 Catholics are served by six Dutch Montfort Fathers and two Icelandic secular priests.

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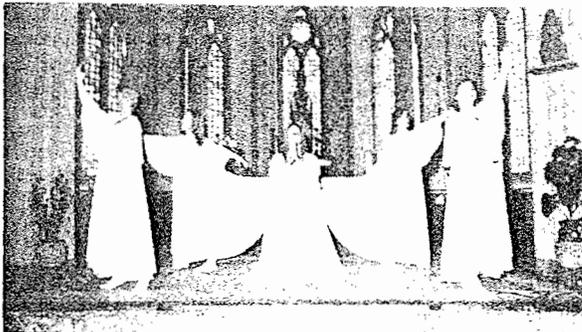
Bishop Frehen wrote us that several Bishops were expected to stop over in Iceland on their way to attend the Eucharistic Congress in Philadelphia last summer. One hopes that this occasioned some publicity for our Church in Iceland – and also gave these episcopal tourists a closer view of the Icelandic milieu of the Catholic Church there.

* * *

More or less finishing the up-dating and renovation of Iceland's Catholic Cathedral of Christ the King in Reykjavik, a set of Stations of the Cross in Nazarene Style from Bavaria has been installed in the church. They are a gift from the Bishop of Regensburg, Dr. Rudolf Graber. The Reykjavik newspaper *Morgunbladid* devoted three columns to these Stations. And Bishop Frehen expresses the hope that they will help to increase authentic, inner devotion among his people.

* * *

(*Kat. Orientering*) Bishop Frehen recently invited an Icelandic ballet group led by Unnur Gudjonsdottir to Christ the King Cathedral in Reykjavik to express in dance-form the invariable parts of the sung Mass – Kyrie, Gloria, Sanctus and Agnus Dei. Many, even from outside the little Catholic parish, were interested and showed up at the dance-Mass, and general opinion judged it very favorably.



Religious dance in Reykjavik Cathedral

From the English Dominican Sisters (in Bodø)

Hernesveien 22, 8000 Bodø, N. Norge
17th September 1976.

Dear Friends,

News of Bodø must always include weather – we wish we could send some of our rain to the countries suffering so much from the lack of it! Nevertheless the number of guests in our Youth Hostel were even more numerous than last year, and a few of them did see the Midnight Sun.

All the daily chores go on, and those that stopped in summer have begun again – like the snow which reappeared topping the mountains on September 1st.

Having completed the necessary Norwegian studies, Sister Pauline has now taken a post as Speech Therapist in the school service and describes her work thus: "My apostolate is more or less shaped by the professional duties that the job embraces. I am a member of a team of psychologists and special school teachers who are to diagnose and suggest methods of treatment for children with learning difficulties. Much time will be spent talking to parents and teachers who turn to the Team in order to receive the expert's help. Speech and language problems will come my way, and I may find myself dealing with articulation disorders, stammering or reading and writing difficulties, etc. Perhaps one cannot call this a direct apostolate, but I shall be working with Lutheran colleagues who often ask questions about the Church and religious life," Sister hopes to go regularly to the monthly meetings of the Church Academy, which is a kind of forum for Lutheran Christians; more ecumenical contacts may come about in this way.

Sr. M. Etheldreda continues to run 'out of school' play groups with a definite Christian atmosphere. Unfortunately, a new law has made it possible for many young teachers to run kindergartens and nurseries without any sign, or mention, of Christianity. One only hopes none of Mao instead! Many people regret, as we do, that we have no Sister or Catholic teacher to run our 'Barnevennen'. In the

May They Rest in Peace!

REV. E. GREGORY BORGSTEDT, O.S.B., Pine City, N.Y.
REV. CORNELIUS F. DONOHUE, Greenfield, Mass.
MRS. BERNICE DZINBINSKI, West St. Paul, Minn.
HON. JOHN A. FARLEY, New York, N.Y.
RT. REV. MSGR. PAUL A. GIERINGER, P.A., Columbus, Ohio
MR. RAYMOND G. LEDDY, Carlisle, Pa.
MS. LEONA JANSSEN, Minneapolis, Minn.
SR. MARIE DE L'AMOUR MISERICORDIEUX, Gand, Belgium
MRS. JAMES (KATHARINE PETERSON) MULLEN, Jackson Heights, N.Y.
MISS MARGARET M. O'REILLY, Kingston, N.Y.
MISS FLORENCE ROLLS, New York, N.Y.
REV. MAURICE SCHENCK, C.P., Brighton, Mass.
MOST REV. JOHN E. TAYLOR, O.M.I., Bishop of Stockholm, Sweden.

meantime it is run very efficiently by the Municipality.

My art work continues and gives contact with all sorts of people, including some delightful families in the U.S.A., thanks to the mention in *St. Ansgar's Bulletin* two years ago. It is good to find interest among teachers here for Biblical subjects, but local mountains and fjords remain best sellers.

Two Sisters are fully involved in the Ballet, and although there are now two other dancing schools in Bodø, Sister Ruth always has about 150 pupils.

Apart from our sharing in the life of the Church and Parish, our apostolate is mostly indirect, but bears witness, we hope, to Christ. Non-Christian ideas are spreading among the young, alas, here in the Arctic as elsewhere.

The Parish is celebrating its 25 Years Jubilee in October and this will be the occasion to meet our new Bishop. Our Parish Priest, Pater Bruno Müller MSF, has been with us now for over a year, and is doing much to bring the people together and make the New Liturgy a reality. We hope that before much longer there will be a presbytery for him to live in!

SISTER M. ANSGAR, O.P.



The Dominican Sisters' Sunnivahjemmet (left) and the Parish Chapel wing (right) in Bodø, N. Norway.

News of Scandinavia

(Kat. Orientering) The Catholic Church had been destroyed in Denmark by the Reformation, and only the foreign, hired soldiers in the fortress of Fredericia and the Ambassadors of the Catholic Powers with their Embassy personnel in Copenhagen could practice Catholicism freely. The Spanish Ambassador (1647-1659), Count Bernardino de Rebolledo was one of these and opened his Chapel even to personnel from Embassies of countries which were enemies of Spain. His priests were not allowed by Danish law to work outside the Embassy, but his lay personnel repeatedly visited sick Catholics in Copenhagen.

* * *

(Fides) Since 1943 Finland's 3000 or so Catholics have been officially granted the use of an altar in the church of Sta. Maria sopra Minerva in Rome for the celebration of an occasional Mass – usually on Finland's independence day or on St. Henry's feast-day. The custom began through negotiations by Finland's diplomatic representatives to the Holy See, under Minister Gripenberg. It was Norwegian Fr. Hanteen-Knudsen who celebrated the first Mass for Finland at this altar. Sta. Maria sopra Minerva is the Dominican's church in Rome. The altar in question stands in a chapel beside the transept at the forward end of the left aisle. When the Finna asked for this foothold in Rome, the Danes already had their St. Knud's Altar in Sta. Maria in Transpontina, the Norwegians has St. Olav's Altar in S. Carlo al Corso, and the Swedes had the whole church at the House of St. Birgitta.

* * *

(Kat. Orientering) The second international "Faith and Light" Pilgrimage to Rome for the mentally retarded and their families and friends took place in October, 1975. The entire assemblage numbered 10,000, of whom 35 came from the Scandinavian countries. Danish Father Per Waago, O.M.I., was the chaplain for the Scandinavian group, while Danish Father Jørgen Hviid was head chaplain for the entire pilgrimage. Father Hviid (whose early training had been in psychiatry) had attended the first "Faith and Light" Pilgrimage (to Lourdes) several years ago. He was so inspired by that

experience that he started a Catholic Fellowship-Community in Denmark consisting of mentally handicapped people and also non-handicapped people all living under the same roof (Niels Steensens Hus in Elsinore).

* * *

(Kat. Kyrkotidning) Twice a year for the past ten years the seminarians intended for Scandinavia have met together in Würzburg, Germany, through the hospitality of Msgr. Dr. Helmut Holzapfel. For the seminarians are always widely scattered, studying in many different places. (There is no seminary in Scandinavia.) Last winter fifteen Danish, Swedish, Finnish and Icelandic seminarians journeyed to the meeting from Munich, Freiburg, Brügggen, Bonn, Frankfurt, Mainz, Regensburg and Rome. These meetings help establish esprit de corps, provide a chance to discuss their future pastoral work, and aid morale by bringing them in contact with fellow-Scandinavians and their home languages.

* * *

(Broen) Last winter Sisters from 8 different orders met together with several layfolk at "Mariaholm" in Norway for five days to deal with the problems of Christian teaching and upbringing in the kindergartens of Scandinavia. In addition, the seminar took up Bishop Gran's worries about the future of our own Catholic kindergartens, in view of the steadily decreasing number of Sisters. The seminar reached agreement 1) that these institutions should continue to be run from a Christian perspective, but not necessarily by Sisters. So one must draw layfolk, both parents and young people, into the work right now, so that they can become practiced in it. 2) The seminar decided that a Foundation – connected perhaps with the Parish Council – should take over the local kindergarten in case the Sisters leave that place. And 3) as far as Norway was concerned, they advocated a diocesan Council for Kindergartens, to include representatives of the Priests', Sisters', and Lay Councils.

* * *

(Kat. Kyrkotidning) Vatican Radio sends out a half-hour Scandi-

navian program on Tuesday which is repeated on Wednesday. The program always starts in Swedish, but in the first and third week of the month its last 10 minutes are in Finnish, while on the second and fourth weeks these last 10 minutes are in Norwegian (which is understood also by the Danes). The listeners are for the most part non-Catholics.

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(*Kat. Orienting*) The February meeting of the Scandinavian Bishops' Conference was held in Hamburg, Germany. It discussed the Church's mission obligation, the year's Lenten Collection (i.e., to what work in underdeveloped lands it should be applied), their

For St. Ansgar's Sesquicentennimillennium

"GOOD OLD ANSGAR, THE MAN WHO DID SOMETHING ABOUT THE VIKINGS"

by Pastor P.M. Jorgensen,
53 Edgcombe Ave.,
Toronto, Ont., Canada M5N 2X4.

(\$1.75 for single copies; \$1.50 apiece for orders of 10-25)

This 40 page popular life of Ansgar was published on the occasion of the 1150th Anniversary of his first missionary journey (to Denmark in 826). Pastor Jorgensen's aim was to make Ansgar appealing, inspirational and really interesting to the children (and incidentally older people, too) of his Lutheran Church of St. Ansgar in Toronto, to the Toronto Catholic schools (where it received wide distribution) and to young people (and older people) everywhere.

And he has succeeded in doing this - by dramatizing the facts left to us by the sources, by highlighting things which would particularly interest young people, by using informal language and including catchy little poems to carry the narrative or the message every now and then, and by including several very appealing cartoon-like illustrations.

The result, strangely enough, is a very readable but quite complete life of St. Ansgar, which takes him from the cradle to the grave, and touches on all the main events in between, although not, of course, in exhaustive detail. (The only real error is that Pastor Jorgensen made Ansgar a *Dominican* instead of a Benedictine monk; that would shift him 400 years closer to our own time!)

When our N.Y. St. Ansgar Unit's President gave me this book with his enthusiastic recommendation, I was, I admit, somewhat skeptical. And I remained so, when I first saw the popular, youthful format and language. But by the time I finished the book I was equally captivated, and so wish to recommend it heartily to our St. Ansgar Units, our members and readers - and their families. It fills a felt need, it really does, for to our knowledge there is no comparable life of St. Ansgar readily available in English.

THE EDITOR

dioceses' experiences with new types of service to the Church, and the pastoral care of the divorced and remarried. And a thorough investigation was made of the present and probable future situation of the Sisters in the Scandinavian countries. The meeting also supported the candidacy of Mother Teresa of Calcutta for the Nobel Peace Prize.



Minneapolis-St. Paul Unit

Our "St. Olaf Unit" continues to roll along. We gained four new members by June 30, but lost two by death (out of a working membership of about 35).

We always do the work for the annual Bishops' clothing drive in November. This last year we packed 2,045 lbs.! Nine years ago it was only 600 lbs.!

And we function (*in no small way*) in the operation of St. Olaf's Gift Shop next door to St. Olaf's Church in downtown Minneapolis.

Through the proceeds of the Continental Breakfasts which we serve once a month after Mass at St. Olaf's, and our other activities, we have been able to send \$11,910 overseas to the Church in the Scandinavian lands in the years 1967-1976.

Our Spiritual Director, Msgr. Fleming, generously paid the tab on a Thank-You Dinner for all the volunteers who served St. Olaf's Church in one way or another during the year 1975-76. This included *all the members of our Unit of St. Ansgar's League!*

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

New York Unit 1976

This year we departed somewhat from our rather settled routine of meetings. Through November they were much the same, with preparations for events, and then the Santa Lucia Mass and Christmas party at St. Joseph's Church in Greenwich Village. The Mass was celebrated by Fr. Sandstrom. The Lucia Bride this year was the granddaughter of our faithful member, Frances Wilks, Mary Beth Froetscher. Her attendants were her sister and Diane Morton, with the Rambusch twins as Star Boys. The experienced Kristin Rambusch organized the procession.

In January we had two Saturday morning meetings to get the Bulletin on the way to you.

On St. Ansgar's Day (Feb. 2) we had a Mass in the Lady Chapel at St. Patrick's Cathedral, concelebrated by Fr. Nielson and Fr. Sandstrom. Afterwards there was a social in one of the meeting rooms. Both Mass and social were well attended by people who attend Fr. Nielson's instruction class for adults and other visitors. We even had a young couple from Brazil who were visiting the Cathedral and decided to go to Mass.

In April a slate was presented by the Nominating Committee for the election of officers (see last page).

Through Miss Rosa Gibney, who is a member of the Mother Seton Literary Guild, we held our May meeting in the parish house of Mother Seton's Shrine church, Our Lady of the Rosary on State St. at the Battery. The Pastor, Msgr. Brown, was most hospitable. Then, after attending Mass, we went next door to the Seamen's Church Institute, to look at the lovely interdenominational chapel, which would be ideal for a future ecumenical service involving the League. On the second floor there is a dining room and cafeteria, where some of us now ate lunch. Both restaurants have lovely views

of Battery Park and the Harbor. It is nice to reflect that Mother Seton looked out on that same water from the windows of her house, which stood on the land where the church now stands.

Our June picnic at Vikingsborg seems to be gaining in attendance since its revival a year ago. This event seems to be popular with young people, both married and single. It was a pleasant day, and the convent grounds are so beautiful. We do miss our friends from Worcester and Fitchburg though, and hope these Units will revive this joint event.

On a September morning some thirty of our members met on short notice in the Lady Chapel of St. Patrick's Cathedral to attend a Mass of the Resurrection celebrated by Fr. Nielson for our friend, Most Rev. John E. Taylor, O.M.I., the American Bishop of Stockholm, Sweden, who had died on Sept. 9. Bishop Taylor almost always attended our May Meeting when he was in the area and gave us a little talk, and we all feel that we knew him, so to speak.

Lastly, PLEASE KEEP THOSE MASS INTENTIONS COMING OUR WAY!

EDNA GREGERTSEN

NOTE: At our annual St. Lucy-Christmas Party we always provide many prizes. For example, this year (Dec. 1976) a Norwegian Katharine Bowl, a Royal Copenhagen Christmas Plate and a Relish Dish from the same, 6 Silver Spoons, a fine Lace Tablecloth and a Basket of Cheer were among the things raffled off.

I sincerely thank all who contributed prizes and all who gave donations for one or more chances. If any of our members or friends outside the New York metropolitan area (in States where it is permitted) wish to participate in the raffle next December (1977), please let us know in time. Prizes won by those not present at the Party are mailed to them.

*Viggo F. E. Rambusch,
President: St. Ansgar's League, N.Y. Unit*

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 Gerhard Schwenzer, SS.CC., Vic. Apos.
Prinsens gt. 2 A 2,
Trondheim, Norway.*

*Rt. Rev. Paul Glogowski, Vic. Cap.
Valhallavägen 132,
S 102 40 Stockholm, Sweden.*

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

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

New Members

(and those not previously listed)

WELCOME TO ST. ANSGAR'S LEAGUE!

MS. EILEEN P. ANDERSEN, Jersey City, N.J.
MRS. MARY G. BROWNE, Port Henry, N.Y.
MRS. H. DONALD BURBANK, Meriden, Conn.
MS. DOROTHY CHAMBERLAIN, St. Paul, Minn.
MR. RONALD T. CHAMBERLAIN, St. Paul, Minn.
MR. TIMOTHY J. COLLINS, Holyoke, Mass.
MR. T.R. CONWAY, Enniskerry, Ireland
MS. ELIZABETH C. HALPIN, Kearny, N.J.
MS. MARY CATHERINE HALPIN, Kearny, N.J.
PASTOR RICHARD L. HENRICKSON, New York, N.Y.
MS. DOROTHY JOHNSON, St. Paul, Minn.
MSGR. J. GERALD KEALY, Chicago, Ill.
REV. CHARLES H. McTAGUE, Montclair, N.J.
MRS. GEORGE B. (PHYLLIS I.) MORAN, Harrison, N.Y.
MS. JANE OLIVE, Minneapolis, Minn.
MS. MYRTLE PERKINS, Minneapolis, Minn.
ORDER OF THE MOST HOLY SAVIOUR, Dos Palos, Calif.
OBLATE COLLEGE OF THE SOUTHWEST, San Antonio, Texas

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 intentions 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. Philip Sandstrom, *Assist. 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. T. Olof Dormsjö, *Second Vice President*

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 Dorothy Bellman, *Assist. Corresponding Secretary*

Miss Rosemary Moylan, *Treasurer*

Miss Mary Knudson, *Assist. Treasurer*

Miss Edna Gregertsen, *Recording Secretary*

Ms. Margaret Carroll, *Social Secretary*

Mrs. Frances Wilkes, *Assist. Secretary*

Miss Adelaide Mooney, *Assist. Stipends Secretary*

The Other Units and Their Spiritual Director

Rev. Francis J. Fleming, *Minneapolis-St. Paul, Minn., Unit*

Rev. Donald B. Gothing, *Fitchburg, Mass., Unit*

Rev. Kenneth Mullen, *Jamestown, N.Y., Unit*

Rev. Thoma J. Needham, *Worcester, Mass., Unit*

Rev. Frederic J. Nelson, *Powers Lake, N. Dak., 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.

This BULLETIN is published annually 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.

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