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*Bishop Hubertus Brandenburg, D.D.
New Bishop of Stockholm, Sweden*

A Message from Sweden's New Bishop

Dear Friends:

During the course of last summer Mr. John T. Dwight visited us. On that occasion I learnt to know him in my capacity as the new Bishop of Stockholm. I am very grateful to Mr. Dwight for the interesting report he has written on his visit as well as for all the work he has accomplished in order to maintain the contact between the Catholics in the United States and in Scandinavia.

I have now been active in Sweden as Catholic Bishop for more than six months. I have found deep joy in this task. The parishes are small and widely spread. Very often they are really poor. You notice this in their modest chapels and parish halls. Even the presbyteries are often so simple that you search in vain for the comfort which is usually to be found in Sweden. But nobody has as

yet complained about these circumstances to me. Everybody has been cheerful and in good spirits.

At the moment we are, above all, facing the task of assisting the many Catholic immigrants who have found a new home in Sweden. They must not lose contact with the Church. The children learn the new language swiftly, but it takes a longer time for the parents to do so. They feel very much at home in their national groups. But in the parishes they are often foreigners because they have not yet learnt to speak Swedish. This is something I well understand as I myself still have difficulties with the language.

I am convinced that we have here a very important task: The Church must prove that she is capable and strong enough to unite people from different countries into a community, into a "local Church".

I am very deeply grateful to all of you for the interest you have in our work. It is not easy to be a poor Church in a rich country.

And when one is faced with great and important tasks one looks for people who are willing to assist this work.

My gratitude goes to all those who help us with their interest and with their prayers, through Holy Mass stipends and donations so that we may carry out the charge entrusted to us and not dis-appoint anybody.

Please remain faithful to your resolve to help us and accept already now my heartfelt gratitude for what you will be doing for us.

With my very best wishes and with my special blessing, I remain,

Yours in all gratitude,
HUBERTUS BRANDENBURG
Bishop of Stockholm,
Valhallavägen 132,
114 41 Stockholm O, Sweden.

Meet Sweden's Bishop Brandenburg

JOHN T. DWIGHT

When Msgr. Hans Henrik Von Essen phoned me from the Chancery Office on the morning after my arrival in Stockholm this year, in order to invite me to meet their new Bishop, I was naturally delighted. So I was soon ringing the downstairs bell of the apartment building at Valhallavägen 132. Upstairs, Msgr. Von Essen welcomed me warmly, as did the efficient Chancery secretary, Miss Adams-Ray, who has served under four successive bishops. And at morning tea soon after in the reception-apartment across the hall I was very pleased to find the Vicar General, Father Paul Schmidt, S.J., and Msgr. Kristian Hylla, the Chancellor. Bishop Brandenburg has kept on his predecessor's (Bishop Taylor's) entire, experienced team! And all looked very happy and pleased with their new Bishop.

His only change has been to add to their ranks a native Swedish convert, Father Lars Cavallin, as his own secretary. He is a youthful-looking but experienced, gifted and friendly priest, whom I now met for the first time. He is a link for the Bishop with the Swedish community (as is Msgr. Von Essen), and helps him with his study of the Swedish language.

As the Bishop was engaged with another visitor at the moment, I was now given a couple of issues of the diocesan paper, "Katolsk Kyrkotidning," and waited for a few minutes in Msgr. Von Essen's office.

But at 12 Noon I heard voices out in the hall, and the next moment Bishop Hubertus Brandenburg came quickly into the little room to shake hands very cordially with me, and then to lead me up to his own homelike and tasteful apartment on the next floor. Here he talked with me for a half hour in excellent English.

Sweden's new Catholic Bishop is a poised and good-looking man of 55, of middle height, with brown eyes and hair (which is slightly greying) and a very pleasant, winning smile. He listens carefully when others speak, and remembers what they say. But I got the impression that he will then form his own opinions, and will act swiftly once he feels that his judgement on an issue has matured.

As summarized in last year's *St. Ansgar's Bulletin*, Bishop Brandenburg was appointed Bishop of Stockholm on Dec. 1, 1977. He was born in Osnabrück, W. Germany, in 1923, served in the German navy during World War II, and then studied economics at Münster. Deciding on the priesthood, he studied at Frankfurt, Innsbruck and Osnabrück, where he was ordained in 1952. And in 1957 he received a Doctorate in Christian Social Studies

at the Gregorian University in Rome. Returning to Osnabrück, he was first engaged in diocesan Youth Work and then in pastoral care of the men of the diocese. And in 1967 he became a member of the Chapter of Osnabrück as diocesan Director of Finances. He was also connected with the St. Bonifatius-Werk, which gives aid to the diaspora dioceses of northern Europe and Scandinavia. And his special interests have remained 1) pastoral work in the Diaspora, i.e. "The Dispersion," where Catholics are few and far between, and 2) ecumenical cooperation. On Jan. 26, 1975 he was consecrated Assistant Bishop of Osnabrück, and was appointed Episcopal Vicar for Hamburg (St. Ansgar's old See) and Schleswig-Holstein (the region just south of Denmark).

He told me now that he had been very happy serving in that capacity in the Osnabrück Diocese and had hoped to remain there the rest of his days. But he had bowed to the wishes of the Holy See and the judgement of the Apostolic Delegate for Scandinavia, Archbishop Zabkar, as to his qualifications for becoming Bishop of Stockholm.

Bishop Brandenburg is very pleased at the cordiality of his reception in Sweden. This began with his solemn and festive Installation - which took place on Saturday, February 25th, 1978, in Lutheran Katarina Church, since St. Erik's Catholic Cathedral was too small for such a large gathering. Since then he has visited most of the parishes in south and central Sweden, and has received a friendly reception and promises of cooperation from the clergy, religious and faithful wherever he has gone.

The change-over to Ordinary Status (Jus Communis) from dependence on the Congregation for the Propagation of the Faith, which is being made by all the Scandinavian dioceses and vicariates, will entail some diminution of support from Rome. Yet he knows that he will receive aid and comfort from his many friends and supporters in the Osnabrück Diocese and the Bonifatius-Werk. And he is very grateful, too, that his predecessor, Bishop Taylor, had succeeded during his years as Bishop in replenishing the depleted diocesan finances through his "mission-preaching" in the United States and among its armed forces in Europe.

Yet Bishop Brandenburg also perceives the special difficulties of the position of the Catholic Church in Sweden. On the material side he sees that the lack of churches is hampering the efforts of growing parishes to serve their people. Among others he mentioned, I shall name only two examples:

Forty miles north of Sweden's capital, in the University city

and Stockholm-dormitory town of Uppsala with a large surrounding area, one house-chapel seating only 100 has to serve about 1,200 Catholics! Uppsala is the seat of Sweden's Lutheran Archbishop and boasts its largest Cathedral (which dates from Sweden's Pre-Reformation, Catholic times). It would be appropriate, then, for the Catholics to have a more adequate, albeit modest, presence there!

And the American Oblate Fathers' suburban parish centered at Täby, just north of Stockholm, now contains about 700 parishioners. But the Chapel which they rent for Sunday Mass in the big nearby Lutheran center of Tibble Church seats only 100 and is already crowded on Sundays. They, too, will need a church of their own soon.

The other problems mentioned by Bishop Brandenburg are connected with the post-war immigration of Catholics into Sweden. At the time of World War II there were only about 7,000 Catholics in the country, the majority of whom were native Swedes. But since the War the Catholic population has grown to about 80,000. Most of these are refugees or else immigrant workers, with their families, who have settled in Sweden: refugees from Poland, etc. in the 1940s, refugees from Hungary and Czechoslovakia in the '50s, and more recent refugees from Chile. The Catholic immigrant workers come largely from Southern Europe and Croatia. But, in all, there are over 30 nationalities and languages represented among the various newcomers!

However, this does not mean that there are large, homogeneous groups of these various peoples. No, the Catholics still form only 1% or less of the Swedish population. And the Swedish government's policy has been to scatter the immigrants around, so that no large concentrations can occur, such as happened in the U.S. during its immigration years. Consequently most Catholic parishes in Sweden contain parishioners of from ten to twenty different national origins!

An honest attempt is made to serve these nationalities with priests of their own languages, who travel around from parish to parish. And outlying sections of the parishes are served at regular intervals with periodic visits by the Parish Priests. But the atmosphere and cultural effect is certainly not the same as in the immigrants' homelands. "We have no real church," is their frequent complaint - and their excuse for not attending Mass!

The Generation Gap is the other severe - and more destructive - result of the immigrant situation: The father, out at work, probably learns some Swedish. The mother, staying at home, does not. The children all attend the Swedish schools and try to become as Swedish as possible. They find no help from the mother (usually the more religious of the two parents), for she does not understand and frequently does not like the environment. They, on the other hand, have no feeling for the parents' original homeland with, among other things, its own particular national way of expressing Catholicism. But the parents don't understand or particularly like Swedish Catholicism. And the children find that *any* Catholicism is a disadvantage and hindrance to their friendships and to their careers at their Swedish public schools. (The government allows only two or three Catholic Schools in Sweden.) The result of this tension must almost inevitably be a considerable loss to the Church in this second generation.

On the other hand the Bishop has found in most of the parishes he has visited a not inconsiderable number of devoted men and women, including young people, Swedes and immigrants alike, who are working valiantly for Christ and the parish, with its social duties and other activities and responsibilities. So the future of the Catholic Church in Sweden is in good hands.

Finally he mentioned that the current Church-State controversy and crisis in Sweden's Lutheran State Church is leading



Bishop Brandenburg meets Sweden's King, Carl XVI Gustaf, and Queen Silvia on Mar. 20

many of its younger clergymen to reexamine their position and look towards Catholicism, although most of the Lutheran laity seem satisfied with the situation of their Church as is. What the ultimate outcome of this will be, no one knows.

Bishop Brandenburg had now given me a half hour of his precious time. I had been told by others how he was having to make decision after decision since his Installation four months before, in order to try to catch up with the back-log of business that had built up during the long interregnum since Bishop Taylor resigned early in June, 1976. So I took my leave, expressing our pleasure at having him the new Catholic Bishop of Stockholm. And I thought to myself, as I caught the bus back to my hotel, "This is surely the right man for the post." I was later to find that everyone I met in Sweden thought the same.

Ecumenical Greeting to Sweden's New Catholic Bishop

(Kat. Kyrkotidning)

Swedish Lutheran Archbishop Olof Sundby wrote Bishop Hubertus Brandenburg at news of his appointment to the Catholic See of Stockholm: "Heartiest good wishes at your appointment as bishop of the Catholic See of Stockholm from myself personally and from the entire Lutheran Church. I wish that Almighty God give you wisdom and strength for the responsible duty which you now take upon you. . . . As you certainly already know, friendship and trust between representatives of our Churches have developed and deepened during recent years. Your predecessor, Bishop Taylor, was not a little responsible for this development. I am sure, therefore, that you will walk on with us along the road of ecumenism in order to fulfill our Savior's prayer for Christian Unity."

And Bishop Brandenburg replied: "I believe that Christ's Church today can only fulfill its task, if she herself is a witness for tolerance, charity and understanding over church boundaries. . . . To further friendship and trust between the Christian Churches, as Bishop Taylor did, is going to be one of my most important duties. May God help us to meet each other along the road!"

Greenland News

Dear Friends at St. Ansgar's League,

Thank you for remembering me with a number of stipends each year. You must be spreading the intentions over a huge area in the North of Europe and Iceland. It is good that someone takes good care of us.

Greenland really has not done much during the past months. Fishing has jumped by leaps and bounds; the national product has increased, and so has the loss. Some say that it is cheaper for the State the fewer the fish that have to be processed. Politically Greenland is nearing Home Rule and getting scared now that the decisions have to be made at home. Alcohol use is way up, and its abuse tears society apart.

At "The Cloister" we toddle along in our own little cloud and act like we have the answer to everything, but happily no one listens so the responsibility is bearable. In our big house I have nine or ten living with me, depending on who is just visiting or spending the night. It is a wonder the house does not fall down, but the repairs are minimal, especially considering the number of kids that are here in the evenings. Then the youth club is usually packed, if something is not happening in the town. So I reach a lot of kids in their teens during the day, but not in a religious manner. It would be nice to experience these kids starting to pray. Some must, since they have that peace and balance that stems from that wondrous activity.

The congregation in Greenland is about 20 adults and "friendlies". There are about the same number of children. They are very faithful, and Mass is always (for me) a beautiful affair. Over the years a faithful core has formed that is living permanently here in Greenland and not reverting back to Denmark after a few years.

The snow is deep now and the weather is cold and blowing. Skiing is getting better each day, with the sun staying around longer as the days pass. The town's morale goes up at this time, and it is a good place to live. All our problems are minor, since no one is killing anyone or stealing from them. All our gripes center about misuse of alcohol, and that looks like it will have the

The Question of the New Church for S:ta Eugenia Parish in Stockholm

The agreement now in force between the parish and Stockholm city council dates from 1965 and stipulates that the house at Kungsträdgårdsgatan 12 be demolished. But now the house is to remain, and last year the planning authority gave the go ahead for the revised plans. Accordingly last November the parish presented proposals for an altered agreement to the building authority. In early June this year the authority laid down guidelines for this agreement, corresponding in the main to the parish's proposals (although the Social Democrat members of the building authority did not accept this decision and suggested an alternative very unfavourable to the parish). Now the parish is hoping that the agreement will shortly be concluded in accordance with this decision.

During September the parish will apply for planning permission for the basement and later in the year for the rest of the building project.

A not inconsiderable danger lies in the archaeological investigations planned by the city museum on our site, which could upset our time-table. Experimental diggings will soon be started which should make clear whether there is cause for wider investigations.

The building committee of the Parish is also considering, together with various specialists, inter alia the question of the organ, artistic decoration, the use of particular objects from the old St. Eugenia's church, etc.

The whole question of the new church is commended as before to the prayers of the parish and its friends.

PETER HORNING, S.J.

upper hand for many years.

May God bless all of you at St. Ansgar's.

FATHER TOM KILLEEN, O.M.I.

Postbox 51

3900 Godthåb, Greenland.

Some Swedish Highlights

Bishop Brandenburg's Installation:

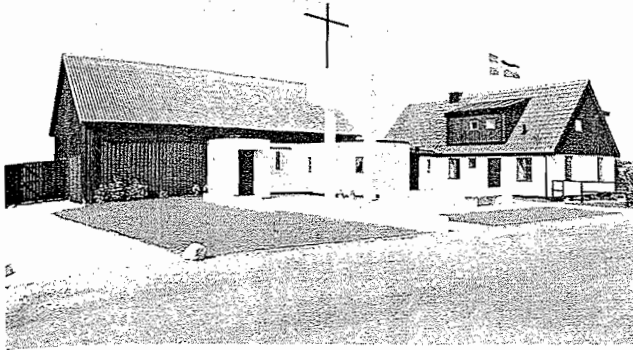
(Kat. Orientering) Sweden's new Catholic Bishop's Installation took place in two stages, on Saturday and Sunday, Feb. 25 and 26, 1978. Due to the small size of Stockholm's Catholic cathedral, the handing over to him of the Crozier, as a sign of jurisdiction, by the Apostolic Delegate to Scandinavia, Archbishop Josef Zabkar, took place at a Solemn Pontifical Mass which was celebrated in one of Stockholm's largest Lutheran churches, S:ta Katarina's in South Stockholm, which holds over 1000 people. Besides the Catholic bishops of Scandinavia and other Catholic bishops, eight Protestant and Orthodox bishops, including Sweden's Lutheran Archbishop, Dr. Olof Sundby, attended the ceremony, as did also the Muslim Imam! A reception followed in the Hotel Malmen, and later in the day a dinner. And next day Archbishop Zabkar seated Bishop Brandenburg in his Bishop's Chair in little St. Erik's Cathedral at another Pontifical Mass.

Another American Priest for Sweden:

(Kat. Kyrkotidning) A member of St. Ansgar's Scandinavian Catholic League, Father Eugene Dyer, of the Rockville Centre diocese on Long Island, who is a specialist in ministry for the deaf, has been helping out in various parishes in Sweden for the last two years. Now he has become incardinated (permanently attached) in the Diocese of Stockholm and is now a curate at *Christ the King Church, Parkgatan 14, 411 38 Göteborg, Sweden.*

New Recruits to Sweden's Clergy:

(Kat. Kyrkotidning) On Oct. 10 last year ('77) a native Swede, Fr. Stefan Olsson, was ordained to the priesthood. And on Pentecost, May 14, 1978, Rev. Mr. Laszlo Remenyik of Lund (born in Hungary but now studying at the Beda College for Sweden) was ordained deacon. Both ordinations took place in Rome. And on



*The Discalced Carmelite Friars' Monastery at Norraby.
Tagarp, in South Sweden*

Aug. 26 a Swedish Carmelite, Bro. Anders Arborelius, was ordained deacon by Bishop Brandenburg in the Carmelite Monastery chapel in Tågarp, Norraby.

A Solemn Profession in Carmel:

(Kat. Kyrkotidning) On Aug. 5 a Swedish girl, Sr. Anna-Christina of God's Mother, made her Solemn final Vows in the convent chapel of The Carmel of Glumslöv in South Sweden. This was the first Catholic monastic house (in the strict sense) legally

opened in Sweden in modern times, and when it was founded two decades ago, it caused a heated debate in Sweden's parliament, the Riksdag, on whether to approve it or not! It has several Swedish Sisters, and the professed nuns number about a dozen now.

St. Ansgar's Cities Excavated:

(Kat. Kyrkotidning) In recent years archaeological excavations on the sites of the old Viking cities of Ribe (Denmark), Hedeby (Schleswig, W. Germany) and Birka (Sweden) have yielded rich finds. These were the cities where St. Ansgar and his fellow-missionaries worked and founded chapels in the 800s, at the height of the Viking Age. Now these finds have been shown this year in a special exhibition in Stockholm's Museum of History under the title "Viking Cities." One section has been devoted to finds which illustrate the religious struggle between Paganism and Christianity at that time.

A Swedish Grave in St. Peters, Rome:

(Catholic Register) St. Peter's Basilica in Rome holds the bodies of 146 popes, but has funeral monuments to only four laypeople — three of whom were women. One of these women, Queen Christina of Sweden, has a prominent monument in the nave of the basilica, but her mortal remains lie very near those of Pope Paul VI in the basilica's crypt or basement. Christina had abdicated the throne of Lutheran Sweden (in 1654) and became a Catholic in Rome. Pope Alexander VII made much of her conversion for religious and political reasons.

A Tale of Two Growing Parishes without Churches

THE EDITOR

UPPSALA

On a warm June day I walked over to Stockholm's Central Railway Station to take the 10 A.M. train to Uppsala, 40 miles to the north. I was met on my arrival by Rune P. Thuringer, who has befriended me (and *St. Ansgar's Bulletin*) for years. Enroute to our goal, St. Lars' Catholic rectory, Thuringer had some information for me on seminarians studying to be priests in Scandinavia. There are presently 24 in Germany alone, including 3 for Iceland (two Icelanders and one Frenchman)! But Thuringer thinks that many Danes and Norwegians who remember the wartime occupation of their countries by the Germans are deterred from studying for the priesthood precisely because they would have to attend German seminaries. He wishes that arrangements could be made for students from those two countries to attend seminaries elsewhere (for example in England).

On our arrival at St. Johannesgatan 22B I met Fr. Franz Holin, S.J., the Religious Superior, and Fr. Peter Fresman, S.J., the Parish Priest. And St. Ansgar's League's friend, Fr. Lars Rooth, S.J., Editor of *Katolsk Kyrkotidning*, joined us at dinner. After some conversation we sat down to a fine meal prepared by one of the parish's Maria Sisters. (Another Sister works in the parish, while others run a kindergarten nearby.)

Afterwards, over coffee and cookies in the parlor, Fr. Fresman described to me in fine English the parish's plans for a church. The present Parish Chapel, which barely seats between 75 and 100, is much too small for the more than 1000 Catholics in the city of

Uppsala. And outside the city the parish covers most of Uppsala County. In fact the priests say Mass once a month (in Lutheran churches) in Enköping in the southwest and Sigtuna in the south of the parish, where large numbers of Catholics have gathered in recent years.

Their parishioners are of many different origins. Fr. Fresman showed me a map of the parish covered with pins of different colors, representing different nationalities. And I had noticed that the Notice Board in front of the Chapel gave the Mass times etc. in Swedish, English, Spanish, French, Hungarian, Polish, Czech, Croatian and German!

Where the church will be located has not yet been decided. But it will be in Uppsala, since this is the geographical center of the County, and since a Catholic presence is needed here at the University and vis-a-vis the State Church organizations, with which good ecumenical relations have been built up.

TÄBY

After a short rest I was driven to the Station by Fr. Holin and caught the 3 P.M. train back to Stockholm. There I took the little train that runs to Roslags Näsby (the station for Täby). And on my arrival I walked up to the Catholic rectory at Konvaljvägen 4.

American Oblate Father Clyde Rausch, O.M.I., greeted me at the door. And Fr. Kaspar Deis, O.M.I., came in a little later. I was given a smörgås-type meal, while they filled me in about the parish.

Their parishioners now number about 700, and the Ecumenical Chapel at Lutheran Tibble Church holds only 100. And so it is sometimes overcrowded at Mass on Sundays. So they are beginning to make plans to build a church of their own. Acquiring property, having plans and specifications drawn up, obtaining the numerous very necessary permissions from the various Municipal authorities, and then getting the construction work itself done takes so long in Sweden – at least 5, perhaps 10 years – that it is as well to start the process early, they think!

They plan on a building holding about 200 people. And the architect they are consulting is the same one who designed the fine Catholic Center in Södertälje (described in the 1977 *St. Ansgar's Bulletin*). He lives near them and is acquainted with the local building commissioners and their requirements.

As to a site, they hope to acquire a lot next door to their present rectory property – either to its right or to its left. And Sisters are coming to Täby! They will need a house and a place for a kindergarten.

The Parish Council is actively involved in these plans. Indeed,

the two Fathers were enthusiastic about the dedicated and valuable work these people do for the parish. For example, one experienced layman keeps the parish's account books, which are then gone over by an outside accountant at year's end. This businesslike way of doing things creates confidence in the parish finances among the parishioners and on the part of the diocese and the outside community. Bishop Brandenburg shows a good deal of interest in the parish and the Oblates, and has visited them several times.

The Fathers attribute the recent increase in parish spirit to their weekly charismatic prayer gatherings. These are adapted to the Swedish temperament and avoid the flamboyant manifestations sometimes found in other lands. Apparently much of the time is spent in silent meditation. Bishop Brandenburg recently directed a large group of visiting Germans to one of these services.

But now I had to leave the Fathers and get back to Stockholm and my hotel to rest up after a rather full day visiting two vigorous and encouraging Swedish parishes.

Ecumenical Cooperation in Sweden

(Kat. Kyrkotidning) When Uppsala's Lutheran Cathedral Choir toured Italy in June last year ('77), they sang the music at a Mass in San Clemente in Rome and also sang at a Papal Audience. And in Assisi they sang for a Mass in Sta. Maria Degli Angeli, and in the evening at Swedish Fr. Agostino Lundin, O.F.M.'s Centro Ecumenico.

* * *

(Kat. Kyrkotidning) In January this year an ecumenical evening service for the annual Week of Prayer for Christian Unity in Danderyd's venerable medieval Lutheran church marked the 15th anniversary of ecumenical services and cooperation in this area north of Stockholm. The Catholics were represented by Fr. James Meysenberg, O.M.I., of our Täby parish, as well as by several of the Briggittine Sisters from the nearby Djursholm convent (one of whom carried the Processional Cross at the Service) and two St. Elizabeth Sisters. The theme of the Week was "No Longer Strangers," and Kyrkoherde Lindörn of Danderyd, as host, expressed his joy that, during the 15 years that this Service has been held, the sense of being mutual strangers has diminished among the Christian Churches of the area. Now they know each other as brothers and sisters.

* * *

(St. Olav) The Focolare movement for spiritual advancement and Christian action and charitable works, which started in southern Europe, has now reached Scandinavia. The members hold summer meetings or camps called "Mariopolis", and at the Mariopolis held in Sweden last year 1/3 of the 150 participants were Protestants! Therefore, in addition to the Catholic Mass, a Swedish (Lutheran) Mass was celebrated each day.

* * *

(St. Olav) Early this year a Catholic priest (Fr. Frank McGrath) was a speaker on the rostrum of the Pentecostals' Filadelfia Church in Stockholm (Scandinavia's largest "Free Church" par-

ish). And he was apparently well received. This happening points up the gradual breaking down of barriers between Catholics and Pentecostals in Sweden.

* * *

(Kat. Kyrkotidning) A Conference in connection with a proposed new Swedish translation of the Psalter suitable for public celebration of the Hours of the Divine Office was held this year in Vadstena, the city of St. Birgitta. Besides a large number of Lutheran and Catholic lay-people, old and young, the Catholic Briggittine Sisters and Lutheran Daughters of Mary took part, as well as other Religious, both Catholic and Protestant. They listened to lectures by prominent Swedish exegetical experts, discussed the subject among themselves, and also sang the Psalter



Lutheran Kyrkoherde Rune Ekenvi welcomes Bishop Brandenburg to Västra Tunhem Church

together at the Hours of the Divine Office, both in the Briggittine Sisters' new church and in the Lutherans' venerable, medieval "Blue Church."

* * *

(*Kat. Kyrkotidning*) Sigtuna, on a branch of Lake Mälaren northwest of Stockholm, was an ancient Swedish capital, and contains several medieval churches, most of them in ruins. The large Maria Kyrka, however, which was built by the 13th Century Dominicans, is now the little city's Lutheran parish church. But this parish is very hospitable to present-day Swedish Catholics living nearby who use the church once a month when the priest comes from Uppsala to say Mass for them. Also, this spring, when Catholics from three surrounding parishes came to Sigtuna for an outing, they filled Maria Kyrka for their Mass and then had the loan of the Lutheran parish's villa and its grounds for their festivities afterwards.

* * *

(*Kat. Kyrkotidning*) Christ the King's Catholic parish, centered in Göteborg on Sweden's upper west coast, stretches far to the north and west. So, when the young people of the northern half of the parish were confirmed by Bishop Brandenburg last Spring, he celebrated the Mass and confirmed them in the beautiful Lutheran church in Västra Tunhem, where many of them had also received their First Communion some years before. At Church Coffee in the parish hall, after the Service, Bishop Brandenburg expressed appreciation for the Västra Tunhem parish's generosity in lending the Catholics their church. Kyrkoherde Rune Ekenvi replied that he was glad to do so, and that his Parish Council was unanimously in favor of the step. And he further reported that he had the support of his own Lutheran Bishop, Helge Brattgård of Skara, who had expressly declared that he would like to see ecumenism develop as far as it is possible.

Bishop Schwenzer and News of Middle Norway

JOHN T. DWIGHT

On the morning after my arrival last summer in Trondheim, Norway's third largest city and 320 miles north of Oslo, the capital, I succeeded in making contact with the Catholic rectory, not far from the medieval Cathedral. So I walked out Prinsensgate and past a row of "Free Churches" (i.e. those not belonging to the State Church) to the small Catholic Cathedral of St. Olav, "The Church of Light," so-called by the townspeople because it is constructed of glass on a steel skeleton.

I found a door marked "Bishop," and rang the bell. Almost immediately Bishop Dr. Gerhard Schwenzer, S.S.C.C., opened the door and ushered me into his homelike sitting room, furnished in a comfortable Norwegian-modern style. He went out for a moment and then returned carrying a tray of morning coffee with its various accessories, and we sat on either side of the low coffee table and conversed. He is of German origin, but as I know little German, it was agreed that he could speak in Norwegian and I in English. But I noticed that after a few minutes he used English — and very good English, with a good pronunciation — almost throughout.

Although youthful in appearance, Bishop Schwenzer had a mature and assured approach, unselfconscious, simple and natural. He showed a realistic attitude towards the situation of his little flock, and seemed at home on the Norwegian scene. In addition I had learned elsewhere that he is considered a fine theologian.

He started out by discussing the recent winter meeting of the Scandinavian Bishops' Conference. In view of the change of bishops at Stockholm, new officers were chosen — Bishop Gran of Oslo as President, Bishops Brandenburg of Stockholm and Verschuren of Helsinki as 1st and 2nd Vice-presidents, and Fr. Henri Leenders, S.J., as Secretary. He himself will represent the Scandinavian Conference at the Conference of European Bishops.

At about this point I started asking about his priests. It appeared that Trondheim's veteran Parish Priest, Fr. Olav Muller, S.S.C.C., was at the moment across the Trondheimfjord in charge of some of the parish's young people who were camping at their Youth Center. [Father Muller had helped build this Center himself with the pay he had received working in a factory in South Norway during one of his summer vacations.]

But when I asked about Fr. Mathias Scherf, S.S.C.C., the Bishop said he was right here, and went out to fetch him. Looking quite



Bishop Schwenzer

well, Fr. Scherf came in and sat down beside the Bishop. It was Fr. Scherf who had helped Bishop Rùth with the construction of the new churches in Middle Norway.

The conversation now touched on the results of the survey carried on in Norway last summer (1977) by Danish Bishop-emeritus Theodore Suhr, O.S.B., at the request of Norway's Catholic Bishops as to whether the present triple division of the country ecclesiastically should continue or not. He found that Middle and North Norway wanted to continue separate from the Oslo Diocese for ten years, but wished to work for greater unity and cooperation meanwhile, e.g. in youth work, the women's organization, cooperation among the nuns, etc. And apparently it is planned that Bishop Gran, Bishop Schwenzer and Fr. Goebel (the Administrator of North Norway) should meet together regularly to exchange information and discuss problems.

Fr. Scherf thinks that people are becoming more conscious of the advantages of cooperation. This is symbolized, he said, in the two intersecting circles formed in the mosaic behind the Altar in their "Church of Light." Perhaps, too, the annual Norwegian Catholic pilgrimage to Stiklestad in Middle Norway, where St.

Olav died, will help to unite the three jurisdictions in spirit.

Fr. Scherf told me that the Catholic populations of Middle and North Norway have waxed and waned from time to time. People have left these sparsely settled provincial areas for Oslo and its attractions. Or people have found Oslo too expensive or too complex or have not found work they liked, and have therefore moved out into the country and up to the North.

When Fr. Scherf first came to Trondheim a quarter of a century ago, there were only about 250 Catholics in the Vicariate. When I myself first visited it in 1962, there were 465. A decade later there were 564. And this year's Statistics will show 715 Catholics in Middle Norway! Percentage-wise this is a respectable growth, much of it due to an influx of population to Trondheim's new University, or to serve industry, etc.

A list very kindly compiled for me on the spot by Bishop Schwenzer shows that this growth trend extends even to Middle Norway's weakest parish centered at Levanger up the Trondheimsfjord. Covering the province of Nord-Trondelag, Levanger itself had only two Catholic families a decade ago. Now there are 40 parishioners.

The small coastal fishing cities of Kristiansund and Molde remain about the same - 54 and 78 Catholics respectively; while Alesund has grown to 112. Trondheim itself now has 426 Catholics, as against about 260 a decade ago.

However, there should be no swelled heads among the Catholics of Middle Norway: they form only about 1/10 of 1% of the population of that area!

The situation as regards Sisters has also improved. When these parishes were founded, Fr. Scherf reminded me, they were all formed around a nucleus of Sisters and some charitable institution run by them. In fact the Sisters *were* the parish, and only later did lay Catholics gather around them. Indeed, up to recent years they formed about one third of the smaller parishes' members.

Then, with falling vocations in the countries they came from, they had to let go, one by one. Thus the Dutch St. Charles Bor-

romeo Sisters gave up their convalescent home in Alesund and their kindergarten and nursing home in Kristiansund - but used these Sisters to open a new kindergarten at Eikeli near Oslo instead. There are still quite a few St. Elizabeth Sisters at their hospital in Trondheim, but half of them are retired from full-time duty because of age.

So the Bishop was quite pleased to be able to inform me that a new Sister of the Secular Order of St. Boniface has come to the community at Levanger (where they run a nursing home), thus raising their number to five. And the Borromeo Sisters are giving up their work near Oslo, and two of them are returning to Middle Norway, to Molde. Here the Sisters no longer have their own institutions but work out at various other charitable organizations and help out with the parish.

Getting back to the six Priests of Middle Norway, all are well with the exception of Fr. Edmund Stewart, O.S.B. After three heart attacks he has had to retire to his native Great Britain. Originally from Buckfast Abbey in England, he had helped the retired Abbot Oswald Eaves at the Karlstad parish in Sweden, before coming to Norway in the late 1960s. He fitted in at Kristiansund and was well liked there. Providentially, on a recent visit on the Continent, Bishop Schwenzer met a Dutch secular priest who proved willing and seems suitable to take over the parish at Kristiansund.

Before I left, the Bishop wanted to show me their new Stations of the Cross in the church, created by the same artist who did the mosaic behind the Altar. Through a series of montages added to the essential subject matter, these Stations bring us, with today's problems, failings, needs, wars and tragedies into the picture, enlightened by the sufferings of the Figure who dimly moves through them in these 15 pictures. Yes, 15, for the Resurrection has been symbolically added: a flowering tree grows up from the Wound in one of Christ's Hands.

I had taken up an hour and a half of his time, so now I thanked Bishop Schwenzer and finally took my leave, very pleased with this opportunity to get better acquainted with the gifted shepherd of Middle Norway.

The English Dominican Nuns in N. Norway: 25 Years

At the time when the Catholic parish in Bodø above the Arctic Circle was founded (1951), a Holy Family Father (of the Order that serves the Vicariate of North Norway) was studying in England. There he made the acquaintance of a congregation of English Dominican nuns and their Mother General, Sister M. Ansgar, O.P. He got them interested in the challenge of Bodø; and the Prefect Apostolic of North Norway, Msgr. Johannes Wember, invited them to come and work in the new parish.

It was August 15, 1953, when Sr. M. Ansgar, together with Sr. Magdalen and Sr. Adrian, landed at Bodø. Father Rusche and Father Huijbregts welcomed them at the dockside. By Sept. 1 Sr. Alberta and Sr. Carmel had followed them to Bodø; and on Sept. 8 the regular convent life of the new Community began. Soon after, they opened St. Sunniva's Home, a hostel for a half dozen girls from the country who were making their studies in the small city. The Sisters' presence also brought vigor to the new little parish, with which they had fine cooperation from the very start.

Although the Sisters had to acclimatize themselves somewhat to their new surroundings, they found North Norway less dif-



The Nuns' property, Bodø, from the back: l. to r. is St. Dominic's Center, St. Sunniva's Home and St. Eysteins Parish Chapel

ferent from England than they had imagined. As one of them said, they had expected to have to live in igloos, and were almost disappointed to find ordinary houses with central heating and bathrooms!

It was soon evident that the city had many more needs than just the hostel. So the nuns planned and built St. Dominikus-senteret (St. Dominic's Center) as a youth center and kindergarten (for about 40 children). This was dedicated in 1960. The Sisters thus made visible a "Catholic presence" in the 400 mile stretch of territory from Trondheim up to Harstad.

They sought to make a contribution on the local scene in various ways – the work with children already mentioned, youth work (clubs, leisure activities, ballet, and gymnastic exercises), and language lessons, which have proved very popular, as have Sr. M. Ansgar's yearly art exhibitions also.

The nuns have gradually become well known and valued members of the city community, and in 1971 they were awarded the Municipality's Culture Prize!

(from "St. Eystein menighet, Bodø, 1951-1976")

WE HEAR FROM SISTER M. ANSGAR, O.P.:

We now have a new member in our Community, Sr. Sunniva. She is a trained nurse, and is already working part time in the

hospital here in Bodø. We are trying to give her every chance to learn Norwegian well.

And Sr. Carmel is coming back from England to live here again.

We have a priest again, thank God, and a very delightful one, Pater Josef Hartman, M.S.F. He is learning the language quickly and well, since he is a linguist. He speaks excellent English, too. He worked in Ethiopia for eleven years, has recently completed an Ethiopian Grammar, and will work on a dictionary of that language here. So he does not find time hanging heavy on his hands.

Now we have come very near to our 25th Jubilee in Bodø. Plans are ready for building a presbytery and, later, a larger church. [Editor: We showed the need, in last year's *Bulletin*, for better accommodations for the Parish Priest in Bodø: at present he does not even have his own bathroom! As to St. Eystein's Parish-Chapel, it holds only 30, much too few for feast-day congregations. But to bring about improvements, the 67 Catholics of the Bodø parish need the help of friends.]

Looking back, we Sisters are full of gratitude to all who, in so many ways, have made it possible to serve Our Lord for TWENTY-FIVE YEARS IN BODØ!

SR. M. ANSGAR, O.P.
Hernesveien 22,
8000 Bodø, Norway.

With Fr. Caraman in East Norway's Oldest City

THE EDITOR

During my days in Oslo last summer I arranged with Bishop Gran's Secretary, Fr. Olaf Wæring, to drive down and visit Fr. Philip Caraman, S.J., in the old city of Tønsberg. Fr. Wæring is an old friend and former officer of our *St. Ansgar's League*; this American-born priest was formerly in the Brooklyn Diocese, but transferred to the Oslo Diocese in Norway a few years ago in order to serve a greater need there in the land of his ancestors as the Bishop's Secretary, the Officialis of the Diocesan Tribunal and the Manager of the Cathedral rectory.

I walked up the hill to the rectory and joined Fr. Wæring in his green VW. Once outside the capital and beyond the industrial city of Drammen, we drove south along the west coast of the scenic Oslofjord and through the lovely green fields and meadows of the province of Vestfold.

On our arrival in Tønsberg we soon found Fr. Caraman's small, green rectory. He was standing in the doorway to greet us, a thin, gentle, slightly stooped Englishman of 67, with a kind and smiling face. Fr. Philip Caraman, S.J., is perhaps best known to the general public as the author of well-written and discerning books of travel, including one on "Norway" (Longman, 1969). Knowing Norwegian, he had consented to help Bishop Gran by serving the Tønsberg parish after Msgr. Bergwitz's retirement.

Upstairs in Fr. Caraman's comfortable sitting room we joined his house guests, Fr. John Tranmar, S.J. (a country parish priest in England) and the latter's sister from the Argentine, for a glass of sherry before sitting down in his tastefully decorated dining room for a gourmet meal prepared by himself. (On the walls I noticed pictures painted by Fr. Caraman; he has a studio in the rectory basement.)

After dinner Father C. took me out to show me "Catholic Tønsberg." This consists firstly of his own rectory, which he made over himself from two apartments originally occupied by a former curate and the janitor! To its left stretches the large many-roomed

house of the Sisters. Behind this stands the nursing home they used to run – now sold by them to the Municipality. I gathered that the four or five Sisters who remain do little more than keep up their own large house and occasionally receive other Sisters as paying guests. They do not help out in the parish.

And finally, further along again to the left, stands the large (for Scandinavia) Catholic church of St. Olav, built in 1959 by Bishop Mangers. It is a handsome brick edifice in Romanesque style, but is already in need of renovation. Fr. Caraman himself was given the task of adapting this church to the revised liturgy, and I felt the job had been well done. For, without giving the somewhat barren impression conveyed by some modern churches, it had become, I thought, lighter, simpler, and more restful and devotional.

The pews hold 150, and there are two Masses on Sunday. Father C. said the church is filled at Christmas, Easter, and for Confirmations. But on ordinary Sundays there is a thinner attendance, especially in summer. He explained that only a small proportion of the parishioners live in Tønsberg itself. The rest of his four or five hundred Catholics are spread through an area about 40 miles long and 25 miles wide, covering most of Vestfold province. Besides Tønsberg, he regularly says Mass in Sandefjord further down the coast. With the present shortage of priests, he has to take care of all this by himself.

Industry, especially shipbuilding, characterizes Tønsberg and most of the other towns. And so most of the parishioners are not native Norwegians but immigrant workers and their families, largely Poles. One of his jobs is to bless new ships, when they are launched, if their owners belong to Catholic nations; this is specified in the building contracts!

We now went through the sacristy into the wing of the church building which had been the original rectory. During his two years in the parish Fr. Caraman has transformed this wing into a parish

hall, which can be divided into smaller sections. This had to be done in order to serve the parish, and particularly to provide space for the children's religious instruction. Seven classrooms are needed. Four are provided in this wing, by including the sacristy as one classroom. And, since the Sisters would not allow any of their rooms to be used (as I later learned from Fr. Wæring), Father C. has to turn over three rooms of the present rectory on every instruction day, in order to make up the necessary seven classrooms!

Back in the rectory, an expedition was now launched by the whole company to show me some of the sights of historic Tønsberg, the oldest city in eastern Norway and dating back to Viking times. The drive took us from the pleasant, modern villa section where St. Olav's is situated to the little city center with its lovely, rococco-decorated, white-painted wooden houses of the old sea captains and the modern Lutheran Cathedral. We stopped to view the ruins of medieval St. George's, a round church of the Pre-

monstrantian Order (its only foundation in Norway). Then our car climbed the steep road to the flat top of the old citadel or "borg", with the medieval remains of St. Michael's Church, the square keep, and what had probably been the castle hall.

We inspected these remains of ancient times and enjoyed the beautiful and far-reaching views in all directions from this vantage point – the city spread out below us, its suburbs over on Nøtterøy island, the fine harbor, and a distant glimpse of the outer reaches of the Oslofjord, while on the other side little bays and inlets cut into and met the lush green fields of the countryside. Distant hills completed the prospect.

But, after a visit to the local outdoor museum with its old peasant houses and displays of former rural crafts, we found it was getting late. So Fr. Wæring and I soon took leave of our kind host with sincere thanks for an enjoyable and instructive day.

Report for 1978: Diocese of Oslo, Norway

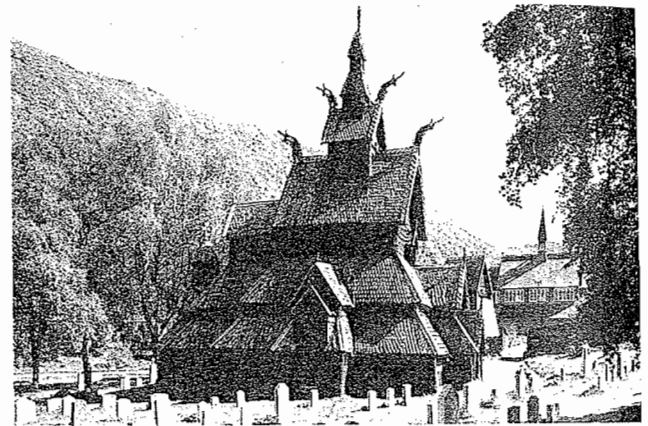
Dear Reader,

25 years ago the then Apostolic Vicariate of South Norway was raised to a proper diocese. The historic background for Rome's decision was the celebration that same year of the 8th centenary of the establishment of the hierarchy in Norway through the erection in 1153 of the Metropolitan See of Nidaros (Trondheim) by the Papal Legate Nicholas Brekespear – later Pope Hadrian VI. This year, then, we celebrate the 25th anniversary of the Diocese of Oslo at the feast of Christ-the-King in the pro-Cathedral of St. Olav, when the Apostolic Delegate and all the Scandinavian bishops will concelebrate a solemn Mass.

Looking back we have much to be grateful for but also some reason for worrying. Since the number of sisters continues to diminish, they are still obliged to give up important institutions. The average age of our priests is alarmingly high, 54 years. It has therefore been a blessing that the three American Oblate Fathers that came last year to the cities of Stavanger and Haugesund on the West Coast for a trial-period, have decided to stay on for good, and accordingly have taken over those parishes. After years of make-shift arrangements, it has again been possible to obtain the installation here of a Croatian priest whose only task is the pastoral care of his fellow countrymen. Another large and waxing group of immigrants are the Vietnamese refugees, who more often than not are Catholics. They arrive here by the hundreds, and it has not yet been possible to find a priest of their nationality to take over the pastoral care of these faithful Catholics, who very rarely speak any foreign language. There is however some hope that this problem will eventually be solved.

As far as Norwegian vocations to the priesthood are concerned, things are again looking a little brighter. Two young Dominicans and a young Franciscan are now studying for the priesthood (the latter in Boston), and two young men have declared their intention to go on for the secular priesthood after completion of their military service (which in Norway is compulsory). So, in spite of difficulties, we remain confident or at least hopeful: For a country the size of New Mexico far more priests are needed than for one the size of Rhode Island, though the population be smaller.

Progress is continuously being made in the domain of catechetics. Since the Catechetical Center was opened in Bergen several years ago, another center has been opened in Oslo with a permanent staff of two. The most recent result of this expansion is that courses for teachers of religion for children have been es-



Norwegian medieval wooden church at Borgund

tablished in two cities with a view to expanding this activity after the initial experience has been evaluated. The Oslo-team for the training of Confirmands has been very busy and has managed to produce a series of pamphlets on several religious topics of special importance to this age-group.

This brings me to the youth-work in general, which has been relentlessly expanding over the years. The building ten years ago of our youth-center "Mariaholm" has made much of this expansion possible. The presence of a full-time diocesan youth-priest cum secretariat has certainly been a blessing that slowly but surely is felt. The programs carried out in any given year now are most impressive. We are also grateful that public money finally is forthcoming for this work, the value of which can hardly be overestimated.

A last bit of information sifted out of the heap on my desk is that our Priests' Council organized a seminar which was hopefully styled "The Church of Tomorrow". Not only priests but sisters and (mainly) laypeople participated with much display of interest and energy. The current problems of the Catholic Church were presented and discussed and of course so were the parallel problems in our local church. Interesting light was thrown on many areas of church life and many useful suggestions made that we will work on in times to come.

In my last report in this Bulletin I told about the effort the three Ordinaries in Norway were making to assess properly the situation stemming from the tri-partition of our country. We have since launched what we call a "ten year plan" of intensified cooperation, with a view to arrive at an organic unification of our territories. Already we have been able to merge some of our separate bodies, such as constituting a single Liturgical Commission for the whole country. The latest step is that a publication that till now has appeared in South Norway only, "Broen" (The

Bridge), will be published for the whole of Norway and sent gratis six times a year to every household. The aim is to make as many of our Councils and similar fora common for the whole of our vast country as possible. After 8-10 years we will then be able to see what reality our efforts of unity have been able to produce.

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

+ JOHN W. GRAN, *Bishop of Oslo*

A Catholic Meditation Center among West Norway's Mountains

JOHN T. DWIGHT

While enjoying some fjord scenery for a couple of days at Ulvik on the Hardangerfjord, I phoned the St. Francis Sisters at Voss, and arranged to come over and see their new Meditation Center. Voss is a ski and summer resort in the mountainous country along the Oslo-Bergen Railroad, and is the transportation center for a wide area. The very scenic 20 mile bus trip through the mountains takes over an hour due to the very narrow road and its ladders of hairpin turns going up and down the precipitous slopes. But shortly after 1 P.M. I had arrived at the Railroad Station in Voss to wait for the Sisters, who had very kindly offered to meet me.

Pretty soon I saw approaching me from down the plaza a very pleasant looking Sister in the grey Norwegian folk-costume which is their official dress. This proved to be the Superior at Voss, Norwegian Sister Aase Laetitia Raff. She shook hands, welcomed me, and said that Sister Raymunda Smid and their car would arrive in a minute. The latter soon appeared, I was put in the front seat, and off we went on a road beside Lake Vangsvatn. Driving very expertly, Sr. Raymunda turned off on a series of narrow lanes which climbed the hill behind Voss, past Lars Eskeland's Folk High School, to their own St. Olav's Center on Hangursvegen.

The site was given to the Sisters of St. Francis Xavier by Lars Eskeland many years ago, but had never been used by them until now. He became a Catholic in 1925 at the age of 58, and lost many of his friends in consequence. And, since the Law said that the principal of a school open to the public had to belong to the State Church, he had to resign from the Folk High School he himself had founded. He was considered an ideal teacher, and wrote fine poetry and essays, as well as being a popular public speaker.

The Sisters of St. Francis Xavier are a Norwegian diocesan congregation or order, although the majority of the Sisters are of foreign origin. It was founded in 1907 by Bishop Falize, when the Franciscan Sisters who had started a hospital in Bergen (in 1891) were called back to their native Luxembourg by their superiors. Bishop Falize got permission from Rome for some of these Sisters to remain in Norway as members of a new congregation founded for the purpose.

This little community of theirs at Voss had been stationed originally in Dublin, Ireland, where it was hoped to attract vocations. When these did not materialize, they returned to Norway and founded this center for retreats and meditation at Voss in the midst of beautiful and inspiring scenery about two or three hours east of Bergen.

There are three Sisters here: Sr. Aase and Sr. Raymunda, whom I had just met, and Sr. Mary Doyle, who was away at the moment on vacation. Sr. Aase and Sr. Raymunda are both rather handsome, grey-haired ladies of very kindly and quiet but yet distinguished appearance. Both know English and also other languages. And, besides being spiritual people of much intelli-



St. Olav's Retreat Center, Voss, looking south over Lake Vangeratten

gence and ability, they have a sense of humor and the human touch, too.

When we had alighted from the car, Sr. Aase showed me around their domain. St. Olav's Center (which was built for them) resembles a typical modern Norwegian country house with a long low roof and nestling into the hillside. From its high perch on the sunny south side of this hill it faces a tranquil but inspiring view out across the Vangsvatn lake to the hills and mountains on the other side. (The Sisters themselves live in a small house beside the Center.) A nice terrace edged with roses stretches along the length of the house on this sunny, downhill side.

Because of the steep slope, the entrance door on Hangursvegen opens into the upper or second floor. Here the entire righthand end of the house is occupied by a combination sitting-and-dining room, a cozy place comfortably fitted out in excellent taste with Norwegian country-style furniture and a traditional corner fireplace.

Down on the ground floor to the left of the stairs, are the washrooms and a corridor leading to most of the guest rooms as well as to a combined sacristy and priest's room.

To the right, under the sitting-dining room above, is the Chapel, the heart of the place. A movable table-Altar was placed near the end with the view, which could be seen through a row of windows behind it. In a recess in the wall to the left stands the Tabernacle, a work of art in metal and wood. On the wall to the right hang small Stations of the Cross, while on the back wall hangs a cast of a corpus of Christ from a crucifix in an old Norwegian church. (When a larger congregation than usual is expected, they open a wide accordian-type door to the hall, and then the Altar is placed

before the wall with the Stations, so that all may see and hear.) About 30 comfortable chairs take the place of pews.

These chairs have to be comfortable, for this is where the retreat meditations are given. Norwegians have become very interested in meditation in recent years, just like people in other lands. But the transcendental and oriental types are the only kinds they know. The Sisters wish to introduce them to Christian meditation. In other words it is not only Catholics that they wish to reach. Sister Aase emphasized that "The Norwegians are good people."

The retreat rules are fairly strict: for example, there is silence in the bedrooms and at meals (which are accompanied by meditative music). There is, however, a get-together each evening in the sitting room. The retreatants are encouraged to attend the Sisters' prayers (the Divine office) as well as the retreat meditations.

The meditations ordinarily used are such that the Sisters themselves can present them. For with Norway's clergy shortage a priest can rarely be present. Also for this reason Mass cannot usually form a part of the retreats. In these so-called Picture Retreats the Sisters throw slides, stressing various aspects or points of the subject for meditation, on a screen, one by one, while appropriate music is played from records and one of the Sisters reads a text from the Bible or some retreat manual, etc. very slowly — and then stops, to give time for thoughtful meditation.

Nine guests can be accommodated for each retreat. And the total cost to each, including room and board, is \$15 (75 Norwegian Kroner) a day.

The Sisters could run many more retreats than they do, but they will have to become better known first. And they do not wish to advertise, but prefer word of mouth recommendations.

(Their address? *Franciskussøstrenes Meditationscenter, Hangursvegen, Finne, N 5700, Voss, Norway. Tel. (055)12-510.*)

People come here, however, not only for formal retreats, but also for periods of peaceful quiet in which to find themselves and build up their spiritual resources. And, especially in summer, tourists of all nations are beginning to discover St. Olav's.

The Center also serves as the Mass Center for this entire district, as also for visiting Catholic skiers or tourists. But usually Mass can be said only once a month (by one of the three priests in Bergen or by a visiting priest). And apparently no set hour can be announced beforehand, so prospective Mass-goers have to phone the Sisters in advance. Only two Mass-going families reside in Voss permanently, although several other nominal Catholics live in the vicinity.

On the other three Sundays of the month the Sisters themselves lead a Service of the Word, and then one of them distributes Communion to those present.

After absorbing all these impressions and items of interest, I was not unwilling when Sr. Aase very kindly invited me to join them at dinner, prepared by Sr. Raymunda. At table there were several guests of varied nationalities. The meal was simple but delicious, and we all meant our "Takk for maten" ("Thanks for the food") to the cook afterwards.

When the two Sisters drove me down to the station for the 5:10 bus back to Ulvik, I said "Good-by" with real regret. But Norwegians have two expressions for this, and the Sisters did not say to me "Farvel" ("Farewell") but "På gjensyn" — "See you again!"

Two Days in Bergen (Fr. Hertman's Work)

JOHN T. DWIGHT

Bergen, on the west coast, is Norway's second largest city. On a Sunday last July I walked over for 11 A.M. Mass to St. Paul's on Christiesgate (Norway's second oldest present-day Catholic church built in a German neo-Romanesque style a century ago). Judiciously and tastefully restored in recent years, the interior is now handsome.

The church, which holds about 300, was packed to the doors — largely with tourists of all nationalities. So the Gospel was read in Norwegian, German, English and French! Despite it being the holiday season with no choir or organist present, we sang most of the Mass in Gregorian chant, in Latin, and did not do too badly.

After Mass I joined the parishioners heading toward the parish house for Church Coffee. One of the Sisters standing inside the doorway seemed to be a favorite with the teen-agers. But I caught her attention and asked if the new Parish Priest, Fr. Michel Beckers, would be joining us. She took me to the window and pointed him out to me outside in the courtyard, where he was talking with some of his parishioners. He was a tall, good-looking young Hollander in a blue shirt and tie who appeared friendly and intelligent. I went out and gradually edged my way in and introduced myself. He seemed very pleased to meet me, but explained he was just leaving in a couple of minutes for Voss (to say Mass for the Sisters there) and Oslo. But he placed me in the hands of Fr. Wilhelm Hertman, O.F.M. (who was standing nearby) and said that the latter would tell me everything I wished to know.

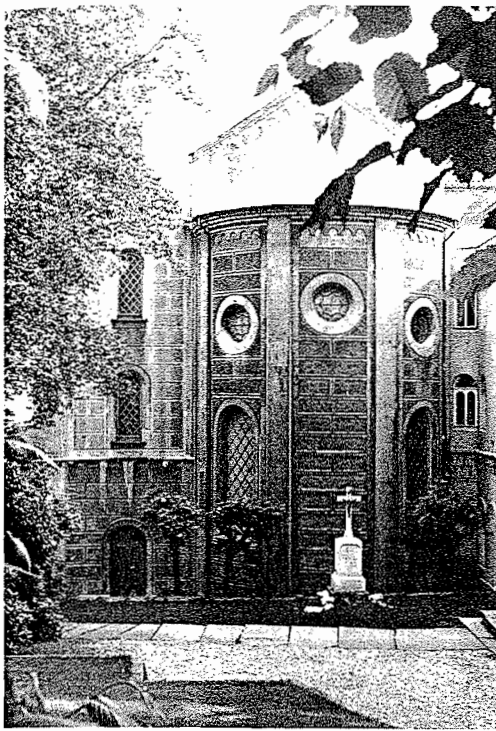
So I shook hands with Fr. Hertman, and reminded him that we had met some years before. He remembered it, seemed glad to see me again, and suggested that I come next morning to the rectory where we could have a chat.

As I left the courtyard, I saw Fr. Beckers being besieged by several children of the parish, and thought how nice it was to have a priest who gets along well with the parish youth.

* * *

At the appointed hour next morning I searched the rectory for Fr. Hertman, but found him saying Mass for the Sisters in the church instead. Afterwards I joined him in the parish office. He is a thin, active, friendly man of about 60, of middle height, and with many interests and sympathies. After we had been talking for some time over cups of coffee, he invited me to come to his own offices on a nearby street that evening to discuss his other work. So, although we covered various subjects at both meetings, I shall mention only his observations about the parish at this point.

He had only recently been integrated into the parish to assist the new Parish Priest, Fr. Beckers. Previous Parish Priests had rather distrusted his Franciscan affiliation, and had kept him at a distance, instead of making use of him. But now, as he put it, St. Paul's had become "an open parish," and a very good one — integrating all the Catholic institutions in Bergen, and making use of all the personnel available. So St. Paul's, the Chapel at "Florida" Hospital and that at "Marias Minde" (Motherhouse of the Sisters of St. Francis Xavier) act as a unit as far as services and priests are concerned, instead of each being a separate little world. For instance, in winter only one Mass is celebrated on Sunday at St. Paul's, the 11 A.M.; the early Mass is said at "Marias Minde" and the late afternoon Mass at "Florida"; thus one priest can serve all three places, if and when necessary.



St. Paul's, Bergen

This old parish is also quite young, in the sense that 55% of its Catholics are under 30. Therefore it was quite essential, after their previous Parish Priest died, to have a *young* priest take over, in order to reach these young people – and to be able to keep up with them!

Under Fr. Hertman's prodding St. Paul's has become rather ecumenical in recent years. But it has also received quite a few converts. It is mainly these who have shown an interest in and have staffed Fr. Hertman's various social works (discussed below).

St. Paul's has a good, hard-working and interested Parish Council. Its members meet for discussions and decisions *every week*. And several times a year they make a sort of working retreat for a couple of days, either at the Sisters' Meditation Center in Voss or on the new property which St. Paul's has bought for a Youth Center on the island of Østerøy near Bergen. At such times they not only discuss the parish work itself, but mull over its spiritual background and purpose.

Except where professional help is required by law or by the nature of the work, the parish members themselves are providing all the labor for fixing up this new Youth Center. All this, I thought to myself, shows a very good parish spirit, and should bode well for the future.

* * *

That evening I climbed the hill to Herman Foss Gate 9, a house owned jointly by the Selentun Foundation and by Fr. Hertman for his various works. The outside door was open, so I wandered up and down the flights of stairs, finding very little information posted beside the various inner doors. But I finally picked a doorbell and hit the bullseye. For Fr. Hertman answered the door, ushered me in, and showed me through a series of library-like rooms.

One section has Catholic books and periodicals which supplement the Bergen University library's rather incomplete collection of things Catholic. This section is for the use of University stu-

dents who are studying Comparative Religion in preparation for teaching it in the Norwegian public schools.

Another section of his library consists of periodicals, etc. dealing with various social services – Norske Flytningshjelp (Norwegian Immigrant Aid), Svalene (the Swallows), Emmaus, etc. Still another section specializes in works by and on Luther and on Lutheranism. And a fourth section is devoted to ecumenism.

At last we arrived at his own homelike inner office. We sat down, and I learned the following:

Fr. Wilhelm Hertman, O.F.M., was ordained in Holland in 1943, and was engaged for ten years in ecumenical studies and activities long before this field became popular or even respectable. But when he arrived in Oslo, Norway, in 1954, he found that his own special fields of scholarship and relations between the churches were already in the hands of the Dominicans there.

So after a couple of years in Oslo he moved to Bergen, and found that Norway's second largest city provided full opportunity for his endeavors. He became Rector at the St. Francis Sisters' hospital, "Florida" (where he still lives), and studied for and took and passed the Lektor examination at Bergen's University. Meanwhile he learned Norwegian.

The professors at the then new university were about his own age, so he easily made contacts and formed friendships with them (he inviting them to his lodgings, they inviting him to theirs). And through them he gradually made some contacts with Bergen's Lutheran clergy, too. With his Lektor's degree he was now entitled to teach, and he taught Classical Greek at the University for many years. More recently, however, he has switched to New Testament Greek in order to help the students studying for the Comparative Religion exam. Thus his contact with the University has lasted for over twenty years. Now, however, he thinks that his work with St. Paul's parish will probably not allow time for this academic activity.

For he has always had other irons in the fire. For example he started Franciskus Sentrum, a Catholic Information organization which has become an ecumenical center, with lectures and meetings and the library which is now housed here on Herman Foss Gate.

Meanwhile, while still in Oslo, he had started, in partnership with a dynamic convert, Mrs. Brita Paus, a union of volunteers for unselfish, personalized social aid motivated by Christian and more specifically Franciscan spiritual principles, called Franciskushjelp (Franciscan Aid). Mrs. Paus' influential Masonic husband gave the movement his support; and they have always enjoyed a good relationship with the Norwegian Masons (for Scandinavian Masonry is not at all anti-religious). They also enjoy good relations with the various governmental organizations in this field; in fact these provide the greater part of the money needed for the work.

In Oslo, Franciskushjelp cares for Norwegian individuals in need of aid – visiting the aged and caring for those whom the State cannot help – or help soon enough – for one reason or another.

In Bergen, in addition to this, it also provides the type of help for immigrant workers which Fr. Harald Taxt provides in Oslo. Similarly it has a connection with Father Pire's "The Swallows" and "Emmaus", and thus parallels in Bergen the efforts of Norwegian "Caritas" for the needy in foreign lands.

Through the years ecumenism has gradually grown up in Bergen – from scratch. A decade ago, when the Lutheran Parish Priest of historic St. Mary's Church invited his friend, Catholic Fr. Hertman, to the former's 60th Birthday celebration (an important event in Scandinavia), the other Lutheran clergy were afraid to attend! Since then things have greatly improved. The breakthrough occurred when the well-known Dr. Per Lønning (later Bishop of Borg) was made Cathedral Dean (Domprost) in Bergen and became friendly with Fr. Hertman. The other Luther-

an clergy then considered it safe to associate with Father. The presently appointed new Domprost is also very friendly, for he had worked previously in South Africa and had made friends with the Catholic clergy there.

Some years ago an Ecumenical Church Pilgrimage (visiting churches of the various denominations in town in a group) was first tried out, with bated breath, as an experiment in Bergen. But it caught on, and is now a regular part of their annual Week of Prayer for Christian Unity. And Fr. Hertman meets regularly for consultation with the Lutheran clergy, the Methodist lady-pastor, and several of the Baptist pastors.

He also lectures on liturgical matters. And he is an experienced devotee of Gregorian Chant (which he champions in the parish). And he is the editor of Bishop Gran's own periodical newsletter "Broen" (The Bridge).

His activities are looked on with benevolent acquiescence by his fellow Franciscans in Norway.

So, in spite of past ill health, Fr. Hertman has become the unofficial representative of the Catholic Church in Bergen in intellectual, ecumenical and social service matters. I left Herman Foss Gate 9 feeling great respect for him and for what he has accomplished.

Brief Glimpses of Norway

(St. Olav)



Retired Bishop Johannes R uth

Bishop R uth: R.I.P.:

Bishop Johannes R uth, former Vicar Apostolic of Middle Norway (1953-1974), died on Feb. 17 this year. Born in 1899 in Germany, Bishop R uth came to Trondheim, Norway, in 1953, and was consecrated in the old St. Olav's Catholic church on April 12. He found Middle Norway's smaller parishes denuded of churches by the bombs etc. of World War II. So with money gathered on many arduous "mission-preaching" tours on the European continent he built new churches in Molde and Kristiansund and also built churches in the new parishes of Alesund and Levanger, as well as replacing the aging St. Olav's in Trondheim with the present beautiful modern cathedral, "The Church of Light". A modest, humble and kindly man, he was also a pioneer in ecumen-

ism and practiced dialogue and openness toward the other Churches long before Vatican II. *May he rest in peace!*

* * *

On Dec. 11, 1977, there was an ecumenical service in Oslo's Lutheran Cathedral in connection with the bestowal of the Nobel Peace Prize on the two Irish peacemakers, Mairead Corriagan and Betty Williams. The Cathedral's Dean Kobro conducted the service, the prize-winners (one of whom is Catholic, the other Protestant) read the Lessons, Dominican Father Hallvard Rieber-Mohn preached, and the concluding Benediction was invoked by Catholic Bishop Gran.

* * *

1978's Week of Prayer for Christian Unity was celebrated ecumenically on every single day in Oslo: on Jan. 18th at the Salvation Army's "Temple", on the 19th at the University with a talk by Prof. Thv. K llstad on "The Church's Ecumenical Problem," on the 20th at Majorstuen Lutheran Church, on the 21st at Oslo's Christian Youth organization, on the 22nd at Immanuel Church, on the 23rd at Lutheran churches in east and west suburbs, on the 24th at St. Hallvard's Catholic Church, and on the 25th at the Lutheran Cathedral.

* * *

The American Cistercian monk, Rev. Robert Anderson, O.C.S.O., ("Brother Robert") who has been living as a hermit for some years in Norway, has moved from his hut in Tinn Austbygd further down the mountain to a farm where he can follow Cistercian tradition by growing grain, fruit and vegetables. He has now been joined by a fellow-monk from his Abbey at Spencer, Mass., and if the newcomer thrives in the Telemark district, it is possible that eventually a monastery could be started here.

* * *

Fru Brita Paus has now received the Papal Honor "Pro Ecclesia et Pontifice", and on a previous occasion she had been made a Knight of the Order of St. Olav, 2nd Class, by her own country. Both distinctions were bestowed because of her twenty years' work heading "Franciskushjelpen" (Franciscan Aid) in Oslo. This group, which she formed, deals personally with cases of the

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sick, handicapped and elderly, etc. who for one reason or another cannot be helped – or at least helped soon enough – by the state agencies. She is also on the board of "Caritas"-Norge, and was long a member of the Oslo Catholic Diocese's Lay People's Council.

* * *

1978 marks 50 years since the Dominican Sisters of "Katarinahjemmet" (St. Katharine's Home) first came to Oslo from their French motherhouse near Paris. They settled in Majorstua near their Dominican brethren of St. Dominikus Church, and opened a hostel for young girls. In the intervening years "Katarinahjemmet" has moved into a fine, new, larger building, the Sisters' tasks have grown more numerous and more varied, and they themselves now number many more Norwegian nuns among them than French. Moreover, contrary to the general trend today, they have not been lacking in vocations.

* * *

Catholics are few and far between above the Arctic Circle in Norway, and the needful companionship of their fellow Catholics has been hard to come by. But this year they came together for the first time, with the motto "Christ Amongst Us," for a week-end in June at the recently built Christ the King Church in Narvik. From Hammerfest and Tromsø in the north and Bodø in the south and Harstad and the Lofoten Islands to the west, they came and, together with their Apostolic Administrator, Fr. G. Goebel, filled the church and the parish hall for services, talks and

meals. And on Sunday they were joined by representatives of the various Congregations of Sisters in Norway who had been meeting together at Harstad, two hours away. The Chairman of the Tromsø Parish Council, Lector H. Krane, was the key speaker and told of their many problems up north: the lack of priests, the smallness of the parishes parishioner-wise, and the isolation due to the great distances between them. But he pointed out, too, that they no longer meet concentrated opposition from non-Catholics, and that communications with South Norway are now better. For example, North Norwegian young people are attending the Camps at "Mariaholm," and representatives of the Northern parishes took part in the Spring meetings of the Oslo Catholic Diocese.

* * *

"Olsok", the Feast of St. Olav Haraldsson, the Patron of Norway, on July 29th, is intimately connected with Stiklestad, where the king died in battle (1030 A.D.) and Trondheim, where his Shrine in the cathedral was a center of European pilgrimage till the Reformation. This year the annual Pan-Norwegian Catholic Pilgrimage started with a visit to this medieval cathedral (which has been Lutheran since the Reformation), continued as a retreat and study sojourn at Sund Folk High School, and ended at Stiklestad on the Feast. Here they celebrated the Feast-day Mass at the little modern Catholic pilgrimage chapel, sang "Olav's Vespers" in the Lutheran church (the original medieval pilgrimage church built on the site where the saint expired), attended the community-sponsored "Play About Holy Olav" (in the company of 4,000 other viewers) on the nearby grassy hillside amphitheater, and ended with a thanksgiving service in Levanger's Catholic church while en route back to Trondheim.

The Newly Arrived American Oblate Fathers on Norway's West Coast Land

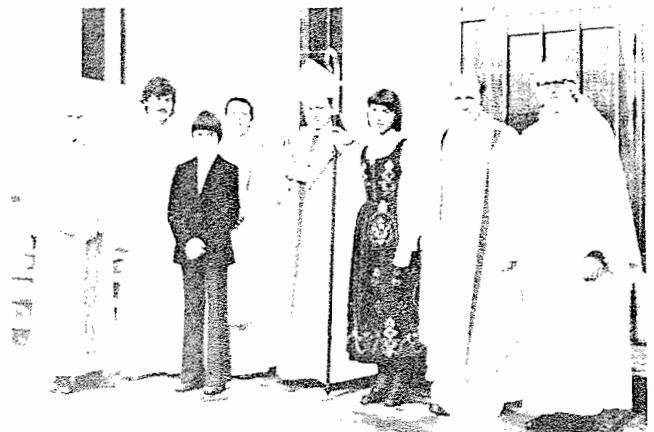
THE EDITOR

On the morning after my arrival last July in Norway's oil capital, Stavanger, on the southwest coast, I phoned the Catholic rectory at Dronningensgaten 8 and was invited to drop in. I found that both the Parish Priest, Fr. Norbert Haunschild, and the head of the newly arrived American Oblate team, Fr. Alex Kons, O.M.I., (veteran of Greenland and the Faeroe Islands) were away on vacation, leaving the two young curates, Fathers Norman Volk, O.M.I., and Lon Konold, O.M.I., to run the Stavanger and Hauge-sund parishes on their own.

The arrival in September, 1977, of the first American Oblate Fathers to work in Norway had been hailed as a joyful and historic event by Bishop Gran. For it has relieved the shortage of priests which had begun to cause grave concern in the Oslo Diocese.

It was a stiff climb from my hotel up to the church and rectory, a climb I got very used to during my two days in Stavanger. Fr. Volk turned out to be a tall, quiet, blond priest in perhaps his middle or late thirties, who had been ordained a decade ago. I found him very kind and friendly, and very interested in Norway and the Norwegians and the success of the Oblates' venture there.

Fr. Konold, whom I met a little later, is a tall, dark, handsome young priest, also very kind and friendly, who had been ordained a year ago. He seems outgoing and "with it" and gets on well with the youth of the parish. This is something which is very much needed in western Norway, where all the parishes have had elderly Parish Priests for many years.



A Confirmation at Stord: 2nd from left, Fr. Konold; beside Bishop Bran, Fr. Haunschild; 2nd from right, Fr. Kons, farthest to right, Fr. Volk.

Both seemed spiritual and very earnest, conscientious men, but unassuming and with a sense of humor. They take a Norwegian language lesson once a week. And on the Sunday before my arrival Fr. Volk had preached his first Norwegian sermon (in Hauge-sund), while later this week Fr. Konold was to conduct his first Norwegian wedding ceremony.

“WE NEED MORE MEMBERS”

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	5,144,350	438,000	580,000	c. 3,000,000	8,376,691	4,722,628	196,000
Catholics	c. 31,000*	417	715	11,300	81,022***	3,300	1,000
Protestants	circa 97%	437,610	579,000	c. 2,850,000	7,763,768	4,653,960	195,000
Orthodox	c. 1,000	440	.....	110	c. 50,500	63,568	.....
Jews	c. 2,000	.....	300	710	c. 16,000	2,000	.....
Mohammedans	c. 1,500	.....	.....	8,400	c. 22,000	.....	.....
Bishops or Vicars Apost., etc.	2	1	1	1	1	1	1
All Priests	110	4	7	49	98	17	9
Native Priests	32	.....	1	13	10	2	.....
Seculars	33	.....	1	17	33	1	.....
Religious	77	4	6	32	65	16	9
Brothers	6	.....	.....	3	6	2	.....
Religious Orders of Men	11	1	1	7	11	2	1
All Sisters	527	32	44	332	229	33	65
Native Sisters	115	.....	2	34	27	3	.....
Religious Orders of Women	15	2	3	8	14	5	3
Parishes	50	5	5	18	29	5	4
Churches and Chapels	102	8	5	48	69	12	6
Kindergartens	10	1	1	13	3	5	3
Grammar Schools	8	.....	.....	3	2	1	1
Grammar School Pupils	1,323	.....	.....	430	373	266	260
Secondary Schools	16	.....	.....	1	.....	1	.....
Secondary School Students	5,750	.....	.....	96	.....	163	.....
College-level Schools	1	.....	.....	.....	.....	.....	.....
College-level Students	250	.....	.....	.....	.....	.....	.....
Hospitals & Nursing Homes	18	3	2	3	3	.....	2
Orphanages & Homes for Children	1	.....	.....	1	4	.....	.....
Hostels for Girl Students	1	1	.....	2	2	2	.....
Inquiry Center	1	.....	.....	2	1	1	.....
Cultural Center	.....	.....	.....	2	4	1	.....
Patron Saint	St. Canute, the King	St. Olav	St. Olav	St. Olav	St. Bridget	St. Henry	
Feast Day	King, Jan. 19	July 29	July 29	July 29	(Oct. 7 in Sweden)	January 20	

Prepared by St. Ansgar's Scandinavian Catholic League, 40 West 13th Street, N. Y. 10011
 † excluding Greenland. *10,000 of these are immigrants and their families. **With Spitzbergen. ***Over 5/6 of these are refugees or immigrants, and their families.

As of September, 1978, Fr. Haunschild will take over the parish of Kristiansand, while Fr. Kons will become Parish Priest for Stavanger and Haugesund, assisted by the two younger Oblate Fathers as curates.

* * *

Fr. Volk first led me on a tour of the parish property, which covers the whole block. In front, facing Dronningensgate, the rectory occupies the left-hand corner, while the church stands in the right-hand corner. It is dedicated to St. Svithun just like Stavanger's medieval, now Lutheran Cathedral.

The tiny wood and stucco nave of this building holds only about 50 people and was built 80 years ago. A wider, concrete addition, with sanctuary, was added later and has raised the church's capacity to 150. Now, however, the old part is in such fundamentally bad condition that it must be pulled down, and Bishop Gran is considering plans for further enlargement. The present thought is to extend the wide newer part towards the street (covering the site of the present nave), and this will add about 75 more places, making about 225 in all.

The Oblates see no sense in making the church any larger. The recent increase of population in Stavanger and its environs due to the new North Sea oil industry is largely connected with the exploratory and developmental stages. But, except for maintenance, it has nothing to do with production. So, when all the wells in the southern part of the North Sea reach the production stage, Stavanger may lose some of the population (including Catholics) which it recently gained.

At present the Stavanger parish contains about 250 Norwegian Catholic addresses, about 100 addresses of English-speaking families (some British but mostly Americans), and 50 French addresses; so they estimate there are about 1000 Catholics in all.

The English and French-speaking newcomers, connected with oil, are mostly middle-aged couples with young children. The Norwegians, however, are "the old parish" and have a much more normal mixture of ages.

The parish covers the southern half of the province of Rogaland and extends about 70 miles from north to south and 30 miles, on the average, from east to west. The Haugesund parish, which is also in their charge, covers the northern part of Rogaland and also Hordaland up to the Hardangerfjord. It is a mountainous area almost double the size of the Stavanger parish but is less populous.

Getting back to the layout of the Stavanger Catholic center, the rectory (a Gothic Revival villa) houses the church's offices and meeting rooms and the Oblate Fathers' community rooms. A new, well-equipped Parish Hall is attached to the rear of the rectory. Also on the property are a house for Religious Instruction classes, another rented out to the Esso Co. for offices, and one which houses a kindergarten run by the Sisters of St. Francis Xavier.

Speaking of the Sisters, it appears that they sold their small hospital (across Dronningensgaten from the church) to the Municipality three years ago. All the Sisters are around 60 or over. And with the development of the tax-supported municipal hospitals (which do not charge) the Catholic hospital (in which the patients had to pay) no longer appeared as useful a work of charity as it had once been. It is at present used as an eye clinic. Behind the

St. Ansgar's Scandinavian Catholic League prays for our recently departed Popes PAUL VI and JOHN PAUL I: "MAY THEY REST IN PEACE!"

And we wish and pray our recently elected and installed Holy Father, JOHN PAUL II, "MANY YEARS! GOOD YEARS!"

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hospital is the convent, a picturesque 19th century carpenter's-Gothic type of villa, where the parish's daily Mass is usually celebrated.

coherence.

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The Haugesund parish is served from Stavanger, a couple of hours away by the hydrofoil boat but longer by the regular ferry. But some Sisters still live there and have a chaplain: elderly, retired Fr. Hoegh. There is a parish Mass every other Sunday, when a priest comes from Stavanger. There are about 150 Catholic addresses in this far-flung parish.

Within its boundaries there is a fast-growing Catholic population (mainly English-speaking) on the large island of Stord at the mouth of the Hardangerfjord. For the town of Leirvik has grown tremendously in the last few years due to oil-related business developments. The Stavanger priests now visit Leirvik once a month for Mass (in a Lutheran parish hall). But the people there are anxious to have a more permanent Mass Center. A possible step in this direction will be taken if the plans of a St. Francis Sister (a former principal of their Bergen school) materialize. She is thinking of taking a couple of other Sisters and opening a house of the Order in Leirvik to provide a permanent, visible Catholic presence there.

As to ecumenism, I gathered that its day had not yet dawned in the Stavanger-Haugesund region. This seems partly due to the relatively more puritanical spirit and unfriendly attitude towards Catholics on the part of the Lutheran and Free Church people in the area. But I also gathered that there is a rather old fashioned stamp to the Catholics here, too. I was told, however, that Fr. Kons will work to change this indifference to ecumenism around.

All this information was passed on to me by one or the other of the young Oblate Fathers during my two days stay in Stavanger, but I have summed it up together for the sake of clarity and

After our tour of the buildings Fr. Volk and I joined Fr. Konold and made our way to the priests' dining room (in the kindergarten house) where I had been kindly invited to have dinner during my stay. We found a delicious meal awaiting us, prepared by one of the Sisters. And here I met Fr. Sund, who has found a home here on his retirement from a long life of service to the church in Norway. For their other meals the Oblate Fathers use the little kitchen on their second floor of the rectory.

That evening I again climbed up to the church for 7 P.M. Mass, celebrated by Fr. Volk in Norwegian. Afterwards he very kindly took me for a sightseeing drive around Stavanger's harbors, industries and suburbs, and out into the beautiful, rolling countryside of the Jaeren district. We drove south as far as the rapidly growing town of Sandsnes and west as far as Sola Airport and the North Sea coast, with the facilities of the various oil companies.

The next day, after our midday dinner, the two Fathers drove me out to the city's outskirts to visit The Prehistoric Farm, a group of excavated stone houses which the archaeologists have reconstructed. They stand on a slope (near some modern high-rise apartment houses!) looking out on Hafrsfjord, the saltwater lake with very narrow entrance from the sea, where King Harald Hårfagre won the naval battle which united Norway for the first time in its history (c. 900 AD). I found the site singularly impressive in the cold wind that had begun to blow from the gray skies.

Back at the rectory I said good-bye to the Fathers, with many thanks for their kindness and hospitality, and with best wishes for the success of their work in Norway.

A Visit to the Catholic Diaspora in South Norway

On the Sunday of the week-end I spent in Kristiansand last summer I attended 11 A.M. Mass at its little Catholic church. St. Ansgar's is the most southern Catholic church in Norway. Its parish covers the county of Vest Agder and, I think, a bit of Aust Agder also, and includes many of the idyllic islands which fringe the coast. The area measures about 60 miles wide along the coast in the south and extends about 100 miles up the Setesdal valley. There are around 400 Catholics in the parish. The church can accommodate 100.

The city itself, with its grid of streets running north-south and east-west, was started from scratch by Christian IV of Denmark-Norway in 1641. He even moved Stavanger's Lutheran bishopric here to give his new city more prestige. (It is only in fairly recent years that Stavanger has had a bishop of its own again.)

"A Thousand Thanks" (for answers to appeal)

The response to our appeal last winter for our *Bulletin* expenses exceeded our highest hopes! Thanks to a hundred or more generous donors we are now solvent again! We shall not list names, for to mention all of you would take too long, and to single out the largest gifts would be unfair to equally generous givers of small amounts (the Widows' Mites). But we have tried to thank all of you individually by mail. If any have inadvertently been neglected, we now gratefully use the old Scandinavian phrase, "A Thousand Thanks!"

St. Ansgar's former Parish Priest, Fr. Anton Taxt (who had to relinquish the parish because of ill health) is an artist of excellent taste. He had fixed up and greatly improved the appearance of the little sanctuary since I had last seen it some years ago.

Fr. Norbert Haunschild from Stavanger was to take over the Kristiansand parish in September. But helping out at the time of my visit was a short, stocky priest whom I learned was Fr. Bernard Muller, O.S.B., of the Abbaye St. Maurice at Clairvaux, Luxembourg. He knows Norwegian, and has been visiting Norway for years and helping out in various parishes when the regular priest is away. I was to find out that he is a kind and outgoing man, jolly and friendly.

He now came out from the Sacristy in his vestments, accompanied by a young German priest in charge of a visiting youth group, and preceded by four young men who turned out to be the Choir. The organ started up, and we sang the Missa de Angelis. After the Gospel (in Norwegian, German and French) Father M. preached a fluent Norwegian sermon. Including the German youth group we were a congregation of about 50.

THE EDITOR

Afterwards, outside on the sidewalk, Father was conversing with the parishioners with equal facility in Norwegian, German

and French – but not in English; with Fr. Muller I had to attempt to use my halting Norwegian! For now he invited me and four or five others to coffee, up in the rectory apartment on an upper floor of the former hospital building right in back. Here we passed an enjoyable hour. Besides our host, there was a young lady who made the coffee and who knew English, the young organist and a friend of his (both in their 20s), and a middle-aged man, all very pleasant and genuine people who made me feel at home.

What was unusual about it all was imparted to me by the organist's friend, who sat next to me and spoke English: He himself was a convert, but his friend the organist was not a Catholic, and neither were the young men of the Choir, nor, for that matter, the organ!

For the local Conservatory of Music had discovered that it possessed a portable pipe organ hidden away on the premises. They offered to loan it to the Catholic church, if one of their instructors could be the organist, and if their students could use it for organ and singing practice, and if they could use the church for organ concerts. Father Tæxt had jumped at the offer. So now St. Ansgar's has an organ and an organist and conservatory singers – at no charge! One effect is that the organist and young singers have become quite attached to the little church! So the arrangement has made not only for good music but for good contacts, too – which are not so easily come by for Catholics in a small Norwegian city!

Finally, I should mention that I had seen three or four Sisters in the congregation and then out on the sidewalk talking with the parishioners. I learned that, as in so many other places, they had had to sell their hospital (the one in back of the church) to the Municipality. But a few Sisters remain in Kristiansand, still working at the hospital or in other places, and taking care of the church. They live in a house up a hill in back of the city.

* * *

Before I left Fr. Muller's coffee hour, he had invited me to accompany him that afternoon to the Mass Station at Mandal, a small port, seaside resort and fishing town an hour's drive west of Kristiansand. 20 Catholics live there, and Mass is said for them every week. (Flekkefjord, further west along the coast, is visited twice a month; and the northern part of the parish is attended to regularly also.)

So at 3:50 P.M. I was waiting in the Mandal bus for Father. He soon showed up, the bus started off and rounding the inner edge of the harbor proceeded through the suburbs. But we soon left the shore and took an inland route, occasionally following the winding shores of pretty lakes. In an hour we had arrived at the bus station in Mandal and had switched to a taxi, which twisted and turned through streets lined with small white houses. But soon it climbed over a wooded hill in the outskirts of the town and deposited us at the outer gate of "Regina Maris," a white wooden villa surrounded by trees and with a little lawn sloping down to a stone quay at the edge of an inlet from the harbor.

We walked up a gravel driveway to the veranda which surrounded the house on three sides, and Father M. searched for the key to the roccoco-embellished front door. Inside, I was surprised at the size of the place. It had been acquired as a summer vacation spot for the Sisters. But now it also serves as the Mass Center for Mandal and for the parish's summer camps for the children.

To the right, inside the entry, was the Chapel, with seats for maybe 30 people, a large, simple, table Altar in the middle in front, and some children's drawings on the walls. (The Blessed

Sacrament is not reserved, as the place is somewhat isolated and is generally empty from one Sunday to the next.) In back of the Chapel was a large dining and meeting room, with a kitchen beside it. And upstairs were bedrooms with accommodations for at least 20 people.

Fr. Muller ran here and there checking to see that all was well with the house. And then we waited on the veranda for a congregation to show up. We gradually assembled over a dozen people. For example, a lady walked up the driveway who had never been here before. But her daughter had attended camp here the week before, and she wanted to see the place. She had been born in Lichtenstein. A German tourist family arrived by car. And an auto arrived with an authentic parishioner-family, Mr. and Mrs. Terje Clausen with their children and her mother, Mrs. M. Aanonsen (who had been born in Ireland, but had lived here in Mandal ever since the War).

So we gathered in the Chapel, and Father M. put on his vestments in a side room and came out and celebrated Mass – with not only the Gospel but the Sermon, too, in both Norwegian and German! I thought the children were surprisingly good during this rather long service.

After Mass we assembled in the dining room for Church Coffee, while the children played together. All were very pleasant, and those who knew English spoke to me.

After we had all been cajoled into writing in the Guest Book, the gathering broke up. But the Clausens had very kindly invited Father M. and myself to their house. So, after driving Mrs. Aanonsen home on one side of town, we drove into the countryside in the opposite direction to their farmhouse. And across the road I saw their horse; they raise hay to feed him. In their big L-shaped, comfortable living room, tastefully decorated and furnished in native Norwegian style, they brought out drinks. And I learned that (in addition to agricultural activities) they run a high-class bookstore (Sveindals Bokhandel) in Mandal. This and the farm and the housework and several young active children keep Mrs. Clausen very busy. And I believe Father M. told me that Mr. Clausen is engaged in technical work (in addition to the farm and the bookstore). Mr. Clausen is not a Catholic, but likes to accompany his family to Mass.

After I had been shown some of the oldest son's playthings and had played with a small, active, white kitten, it was time to go. So, after we had kissed the children good-night and thanked the Clausens for their kindness, Mrs. C. drove us back to the bus station. The bus soon started up, and deposited us back in Kristiansand an hour later. Here I said good-bye to Father Muller with many heartfelt thanks for what I felt had been a fine experience of Catholicism in the Scandinavian Diaspora (Dispersion)!

J.T.D.

Danish Headlines

(Kat. Orientering)

The 41 members of the newly elected Pastoral Council of the Catholic Diocese of Copenhagen held their first meeting in May, 1978, to plot out the pastoral and financial development of the Diocese in the coming years. This is the third term of the Council to be elected since the Pastoral Council was set up by the Danish Synod of 1969. They have worked well. But one criticism of the election process is that the regions with sparse Catholic population are usually either underrepresented or have no delegates.

* * *

Niels Steensen, a Sainly Scandinavian

SR. KARIN GULLERUD-JOHANSEN, O.P. (condensed from *St. Olav*)

Late in the autumn of 1686 a poor servant of the Church died in Schwerin in North Germany. Whoever saw the small, emaciated figure lying on a wretched bed of straw, and covered only by an old, worn-out cloak, would hardly have believed that it was a bishop who lay dead there. Still less would he have conceived the idea that it was a famous man and an intimate friend of princes that he saw before him. But that was the case. The dead man was the well-known Danish natural scientist Niels Steensen, who had become a Catholic and had entered the Church's service as a priest

and then bishop. He had indeed traveled a long distance from his boyhood years in Copenhagen to where he had now ended his days in an inhospitable land, in uttermost need, and without the Church's sacraments for the dying. (The priest he had sent for when he realized the end was near had refused to come.)

Niels Steensen had been born (1638) into a world ravaged by wars and epidemics. Europe was in the midst of the Thirty Years War, and during his student years he experienced the war with Sweden and the siege of Copenhagen. And with the wars came plague and smallpox, typhus and dysentery.

When he was 18, Niels Steensen entered the University and studied medicine, first in Copenhagen and later in Amsterdam and Leyden. He had seen how powerless the doctors had been during the epidemics, and he realized that their "science" was built more on speculation than on exact scientific research. He himself felt the need for exactitude in science, and he was supported in this, he knew, by the age's foremost philosopher, Descartes.

Niels Steensen lived at a time when the old world-view was breaking up, and a new one was beginning to form. More exact scientific methods would open the way for a new understanding of it all, and Niels Steensen had an honored place in this development. His anatomical discoveries advanced the art of medicine a long step forward, and he laid the scientific foundations both for geology and for paleontology.

In the 1660s he left Copenhagen again, this time for Paris, where he won easy access to scientific circles. He proceeded on to Italy, to Rome and Florence, where he was received with open arms. The Grand Duke of Tuscany, a member of the culture-loving Medici family, saw to it that he received what he needed for his studies and journeys, and he found good friends among the foremost artists and scientists, so that Florence soon became a real home for Signor Stenone, as they called him. The small, insignificant-looking northerner not only impressed them with his

About once a month the Catholic parish of Odense on the island of Fyn holds an International Mass and Get-together. The Lessons etc. of the Mass are read in as many languages of the 40 nationalities represented in the parish as conveniently possible. One participant writes, "It was a real experience of Pentecost's first message to all nations. We felt ourselves to be one parish, one church, while we listened together to the Word of the Lord, and all gathered around the Lord's Table. We are a Danish parish, but in the Roman Catholic universal Church we belong together, whether we were born in Chile, the Philippines, Poland, Ireland, Denmark or some other place on the globe."

* * *

In June last year ('77) a Danish branch of the international association "Doctors Who Respect Human Life" was started in Århus. The association was founded in Amsterdam in 1973, and has now at least 100,000 members in 22 different countries. And in December a "National Association for LIFE, not Free Abortion in Denmark and Greenland" was founded by another group.

* * *

Denmark's Library Association has recently announced that in the year and a half since Sept. 20, 1976, the book-exhibit "The Christian Book", featuring Christian literature and books about Christianity, has been shown in 48 Danish public libraries and has been requested by 55 more.

* * *

The Danish school system has its pupils in the upper forms spend some weeks as unpaid trainees in some trade or profession, to help them decide on future careers. One Catholic boy, Niels Bender Mortensen, put an unusual twist on this by choosing to spend a couple of those weeks following the very busy daily schedule of a priest at his own parish in Birkerød north of Copenhagen. He accompanied Fr. Hans Esmark (the parish Youth Priest) wherever he went through the triple parish served from Birkerød — as the latter gave religious instruction, took German Catholic cadets sightseeing, said Mass at a children's camp, practiced the choir, ran youth club meetings, etc. And he helped him with the parish visiting and with clerical work in the office and with small jobs in the church itself, etc., and attended Fr. Esmark's daily Mass early in the morning. It gave Niels a very good idea of the actualities of the priesthood, and he asks why more youths who, perhaps, wonder if they have a vocation, could not do the same? It might help toward solving the priest shortage in Denmark, he thinks.

Niels
Steensen



learning and his flair for research, his talent for languages and his ability to express himself clearly and brilliantly, but he was also a likeable person whom people became fond of. And they said that Signor Stenone was pious, too, even though he was a heretic.

But he was a seeker in the field of religion also, and he could not deny that Catholicism attracted him. As always, it was what he could perceive which influenced him the most strongly, and he was meeting Catholics who lived a purer life than the Protestants he knew, and were more merciful, and showed greater goodness and love of neighbor. But Niels Steensen had also to use his understanding and put his faculties to work to seek the truth. So he studied theology and read the books of the Bible in their original Greek and Hebrew. But apparently it was still none of all this but a sudden, overwhelming certainty of where truth was to be found that finally decided him to become a Catholic in 1667.

It has often been claimed that it was his conversion which led Niels Steensen to give up science, but that is not altogether correct. For it was just at this time that his genius was shown by his bold discoveries in geology. And he was not frightened when these contradicted what was generally accepted, and when they seemed to put question marks against the Bible's story of creation. For him Nature was a book written by God himself, without man's assistance, and was therefore even surer than Holy Writ. Neither was there any demand from the Church's side that he should change his course. He had a good position which could be admirably united with a pious Catholic life. But it was as if he had lost the joy of it, without his being wholly aware of this yet himself.

En route to a disappointing sojourn in Copenhagen he revisited the city of his academic youth, Amsterdam, and the sight shocked him deeply. That citadel of freedom had turned into a religious Tower of Babel of warring sects, whose only area of agreement lay in trying to destroy the Catholic Church. It was here that the thought first dawned that perhaps he should enter the Church's

service as a priest. As always, when it came to personal decisions, he long hesitated, but in the spring of 1675 he let himself be ordained. And this step meant a complete break with the past. The vow of celibacy brought no change in his life, but to it he added a vow of voluntary poverty and deliberately entered upon a life of self denial.

Niels Steensen showed a special ability to win people to the Church. His great learning and wisdom, joined to his strong convictions, had great effect. And so in 1677 he left his dear Florence and all his friends to spend the last nine years of his life as a missionary bishop for the few, scattered Catholics in North Germany, first in Hannover, then in Münster and Hamburg, and finally in Schwerin. Each new station betokened a step downward, a step further on the road of suffering. Through privations and incredible exertions he sought to attain his goal: self-sacrifice in practicing charity to his neighbor. He had arrived at the stage where his relationship to God was the only thing that mattered. But still Niels Steensen was no superman. In letters to friends in Florence he gave expression to the feelings of powerlessness, of hopelessness and of his own inadequacy which tormented him, and he longed only to go back to gentle, friendly Florence. And yet he followed the call to Schwerin, where he would die, hardly 49 years old.

[*Editor:* This year marked the 300th Anniversary of Steensen's appointment (on Mar. 14, 1678) as Vicar Apostolic of Denmark (in addition to Hannover which had been entrusted to him previously). The occasion was marked in Copenhagen by a Mass concelebrated by Bishop Martensen and by a symposium sponsored by Academicum Catholicum, the Nicolaus Steno Guild, and Niels Steensen's Gymnas and College. And Fr. Gustav Schertz's memory was honored, too, because of his indefatigable research, publications, correspondence and public relations efforts in the 1950s and '60s which started Niels Steensen's Cause for Beatification on its way.]

Oblate and Other News Heard at Randers, Jutland

JOHN T. DWIGHT

Fr. Dale Schlitt, O.M.I.; The New School Building:

When I rang Heart of Jesus Rectory on my arrival in Randers on Denmark's Jutland peninsula last summer, the phone was answered by Fr. Dale Schlitt, O.M.I. At his invitation I walked over to Thorsgade 22, and was welcomed at the door by this obliging and gifted scholar, who at age 35 has 9 languages at his command, including Danish. He was helping out in Denmark for the summer. He has been working toward his Doctorate in Theology at the University of California in Los Angeles. But now his professor has moved to a German university, so Fr. Schlitt is following him there this fall.

Fr. Schlitt now showed me over the new building of St. Michael's School, whose foundations I had seen last year. Now completed, it is a simple but handsome modern edifice of two stories over a basement. It is located behind the rectory and is joined to it, so that no new Municipal permissions had to be obtained! It has been financed by the Diocese, and is run by the Sisters of St. Joseph, I believe, while the Danish State pays 80% of its running expenses. It contains six classrooms and a gymnasium which can be used as a parish hall — or as a theater.

Fr. Karl Smeenk, O.M.I.; A Camping Session at Øm:

The following evening I was out again to Heart of Jesus church for 7 P.M. Mass, and then went around to the rectory door. Fr. Karl Smeenk, O.M.I., let me in with a big but tired smile. For he had just been filling in as a Leader and Chaplain at the Lower Teens' Camp (ages 14-16 of both sexes) at Øm, the Danish Catholic Youth Center.

Our readers might be interested to hear how a Danish Catholic camp runs: After breakfast the mornings are spent listening to a lecture or two (by a couple of the Leaders) connected with the special religious or moral theme chosen for this particular camping session. Then the campers break up into groups to discuss this subject or various aspects of it. After the midday meal they make their beds and tidy up their rooms, and then have the afternoon free for outdoor games, etc. Then comes Mass, with the Readings and Psalm and Hymns chosen by the young people themselves (i.e. by each of the above groups in turn) under the advice of the session's Chaplain or one of the Leaders. Then the evening meal follows, after which the youngsters sit around and sing, or one of the above groups acts out a skit or forms a band. And finally they

have an hour or two to themselves before they retire around midnight. As can be seen, Scandinavian "camps" have a serious side to them, and I am told that the young people accept this willingly.

The last day of this particular "Camp" had been especially strenuous: The afternoon was spent in a soccer match between the 11 Leaders and the horde of youngsters (who naturally had plenty of substitutes to send in). But the final score was a tie, which I thought was pretty good for the 11 Leaders (including 54 year old Fr. Smeenk). Then came a High Mass, arranged by the youngsters. Then a banquet. Then an entertainment, put on by the young people. And then they all danced until 1:20 A.M.!

After hearing this saga, I could see why Father S. looked so tired. I felt tired myself at the mere thought of it. So I told him to get some rest, and then left, after making plans for the morrow.

An Excursion to Fyrkat and Mariager:

The next day Fr. Smeenk and I spent a rainy afternoon driving around the countryside north of Randers. After visiting an aged parishioner in a nursing home at Hobro, we braved a regular downpour to get to the remains of a nearby Viking camp called Fyrkat. Like the similar camp at Trelleborg near Slagelse and another in North Jutland this is protected by a perfectly circular earthen rampart, with gates at the four points of the compass. No one knows the purpose of these camps, though they may have been staging places for the Danish attack on England which joined that country for a generation to the Danish Crown.

Down the scenic Mariager Fjord we drove to the old, picturesque, little town of Mariager with its winding, cobbled streets and many-hued, half-timbered houses. But its main treasure is what remains of the 15th Century Church of the former Brigittine double Monastery which had stood here. Part of the monks' quarters still exists, but nothing remains of the former convent. About a third of the Church remains, and is used as the town's Lutheran parish church. It is high and huge even as it is now. Originally it must have been a giant of a church, perhaps as large as the mother church of the Order at Vadstena, Sweden.

Fr. Smeenk's News of the Oblates:

During our drive I had the opportunity to hear news about the American Oblate Fathers in Scandinavia and about the Randers parish. I had already read in that parish's bulletin that Fr. Smeenk had been elected for a second 3-year term as the Superior (a sort of vice-provincial) for these Oblates. So he has to travel extensively on visitations to their various houses. But the Oblates have given up trying to be too centralized, for they realize that the people on the scene know best what the local situation is in each country. So all details are left up to them. Only the main lines of policy are laid down by the higher superiors.

As to Greenland, Father S. seems to think that Fr. Tom Killen, O.M.I., is getting along quite well, although he is extremely busy making a real contribution to the local social work in Godthåb. The rectory is filled with problem-kids as guests; and he has trouble finding jobs which they'll stick at. Meanwhile the Youth Room downstairs resounds with rock records etc. And the little city's helicopter pad lies just outside. Fr. Smeenk says the combined noise is deafening!

I asked Father S. too, about the new Catholic Center in North Sweden, Mariebäck. He considers Mariebäck an asset for making contacts and for bringing the Catholic Church to the attention of

the general public in North Sweden. In fact he would like to have two priests stationed there so that one could do the parochial work, leaving Fr. Bob Olsson, O.M.I., free to receive and inform visitors. For both these duties usually fall on week-ends.

He also expressed his pleasure with and confidence in the team that has started work in Stavanger, Norway.

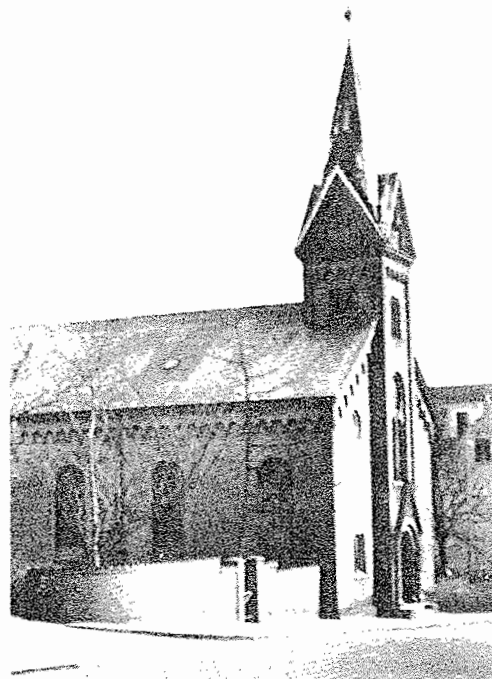
The Randers Parish: A Centenary:

As to his parish at Randers, Fr. Smeenk is pleased with this, too. It has about 350 parishioners, at least half of whom are active. The organizations and study groups are flourishing. The number of *young* families is increasing in the parish, and it is some of these who are especially active in the study groups.

The Centenary of their church building will be celebrated on March 31, 1979. In preparation for this it is hoped that they can raise funds to repaint its interior walls and ceiling (while preserving the beautiful frescoes at the sanctuary end), and to replace the entrance door, which is rotting away. It will cost about \$2,500 (14,000 D. Kr.).

Jesu Hjerte Kirke (*Thorsgade 22, 8900 Randers, Denmark*) is the third oldest present-day Catholic church in Denmark. Its original congregation was largely made up of the German brewers who had been brought in to work at Thors Brewery across the street. But the actual driving force that obtained a priest and got the parish established was an Irish engineering man connected with the coming of the railroad to Randers. He later became head of the great Scandia firm that still builds locomotives and other rolling stock for the Danish State Railroads!

But we had now arrived back in Randers from our drive, and Fr. Smeenk dropped me off at my hotel, while I thanked him for the day, and wished him and the Oblates success in the year ahead.



Heart of Jesus Church, Randers, 3rd oldest present-day Catholic church in Denmark

Some Examples of Danish Ecumenism, 1977-78

(Katolsk Orientering)

COPENHAGEN AND SUBURBS

In the Fall of 1977 the Lutheran churches, Baptist church and Catholic church in the Copenhagen suburb of Herlev held four ecumenical lectures in Lindehøj Lutheran Church. The first (by Father Karl Smeenk, O.M.I.) was on "The First Christians, the Original Parish". The second was on "The Reformation", the third on "Revivals and the Free Churches" was given by Lutheran Parish Priest Emmanuel Skjoldage, while the fourth (Pastor Per Norgaard) was entitled "The Church over all Boundaries."

* * *

On Oct. 11, '77, Catholic Bishop Hans Martensen, S.J., and Prof. E. Thestrup-Pedersen led a discussion in Absalon Lutheran Church hall, Copenhagen, on the relations between the Evangelical Lutheran Church and the Catholic Church.

* * *

To help the Catholic parish of Skt. Knud Lavard's in suburban Kongens Lyngby celebrate their 40th anniversary (Nov. '77) the Protestant parish in Haslev offered their old pipe organ to Skt. Knud's (which hitherto had none) for the purely symbolic sum of \$875. (A new organ of the same type and size would have cost \$131,580.) The Ansgar-Werk in Cologne, W. Germany, promised to pay most of the cost of transferring the organ from the one organ loft to the other.

* * *

The annual Church Pilgrimage in the Nørrebro section of Copenhagen took place this year on the evening of Mar. 14. Starting at the Baptists' Christ Church, it proceeded to the Salvation Army hall, to Holy Cross Lutheran Church and then the Methodists' Bethania, and ended at the Catholics' Sakrament Church. A short get-together followed in this church's basement.

THE ISLANDS: SJAELLAND, LOLLAND-FALSTER, FYN

The International Gideon movement has donated 30 Bibles to the Catholic Center at Magleås north of Copenhagen, one for each bedroom, and 5 more in English for foreign guests. And each of the staff received a pocket Bible. The gift was made at a little ceremony at Magleås, where the Management of the Center accepted the Bibles from representatives of the Gideons.

* * *

The Parish Priest of Roskilde's Catholic Church, Pater Jan Umans, belongs to that city's Ecumenical Committee and also represents Roskilde on the national Ecumenical Joint Council. The parish takes part in two annual Church Pilgrimages, one before Pentecost with the State Church and the Baptists, and another in late summer with the State Church and the Mission Alliance. Ecumenism is considered one of the most important activities of the parish.

* * *

Two ecumenical gatherings took place in Nakskov (Lolland-Falster) this spring. In April about 80 people gathered in the Catholic church's quarters for an inter-church Bible evening, and 600 D. Kr. was gathered for the work of The Danish Bible Society. And on May 11 the annual Church Pilgrimage took place in connection with Pentecost. Starting with a short prayer service in the Catholic church, the participants proceeded to the Baptist church and then to Stormark Lutheran church. Refreshments were served afterwards in the latter's church house. The usual attendance at these yearly Pilgrimages in Nakskov is 275.

* * *

The Catholic church in Svendborg on the island of Fyn held an ecumenical service on Oct. 26 in Lutheran Fredens Kirke, with coffee afterwards.

THE JUTLAND PENINSULA

On the first Friday of each month an ecumenical Service of the Word is held by Aalborg's Catholic parish (in Denmark's third largest city) for the schoolchildren, while the daily Mass is shifted to the evening. (A large percentage of the pupils in Denmark's Catholic schools are Protestants.)

* * *

"The Ecumenical Center" in Århus (Denmark's second largest city) now has a Catholic as its president, an Anglican as secretary, and a Methodist as advisor to its Church Service work. The Catholic church (Our Lady's) in the same city held a choral ecumenical service on Sept. 3, 1977. And also in Sept. '77, "Catholic Debate", Århus, invited all the Religion teachers in seminaries and secondary schools in the area to a meeting on The Catholic Church led by the Dominican Fr. Niels Krogh Rasmussen, O.P., and Oluf Bohn. The idea was to introduce the teachers to the Catholic Church of *today*, and to show what changes of emphasis had occurred at and since the Second Vatican Council. And finally, on every week-day from Dec. 12 to Dec. 23, 1977, Our Lady's Catholic Church held a short ecumenical service at 5:30 P.M., preceded by a half hour of music for meditation.

Danish Dominican Teaches at Catholic University, U.S.A.

42-year old Father Niels Krogh Rasmussen, O.P., has been appointed visiting professor in Sacramental Theology and Liturgy at the Department of Theology of Catholic University, Washington, D.C. for the academic year 1978-79. Father Rasmussen is the only native Danish Dominican, and for the last ten years he has been on the Faculty of (Lutheran) Theology at the State University in Århus, Denmark. He holds a doctorate from l'Institute Catholique in Paris, and is, like the other Dominicans in Scandinavia, a member of that Order's French Province. He has been the Secretary of the Permanent Board of European National Secretaries of Liturgy, and he taught this summer on the faculty of St. John's University, Collegeville, Minn.

Contacts in Copenhagen, 1978

THE EDITOR

1) I Meet Sakrament Church's New Pastoral Assistant:

On a Monday in late July this year I was visited at my hotel by Mr. Peter Nissen, the new Pastoral Assistant at nearby Sakrament Kirke. Fr. Paul d'Auchamp, the Parish Priest, was away on vacation and had suggested that he call on me. He was a rather large, dark-haired Dane of about 30, I would judge. He appeared modest but poised, and I thought somewhat reserved and of the old-fashioned type. Both Fr. d'Auchamp (in a letter to me which I received later) and the Vicar General, Msgr. Ib Andersen, spoke highly of him.

He had just arrived in Denmark after five years at the seminary in Frankfurt, West Germany. But during a recent summer he had acted successfully as Pastoral Assistant in the city of Aalborg, Jutland. Since he had only just come to Copenhagen and had not yet started on his duties at Sakrament Kirke, he could not tell me about the parish. But he had found an apartment for himself, and was in the process of furnishing it. He told me he was to be ordained Deacon in September, and intends to ask Bishop Martensen to ordain him priest next March (1979).

Although they cannot, of course, celebrate Mass or give sacramental Absolution, Pastoral Assistants can conduct other Services and distribute Communion, as well as preach and visit the sick, supervise religious instruction, lead study groups, and help the Parish Priest with secretarial work and other details of parish life. I am sure Mr. Nissen will be of great assistance to Father d'Auchamp, for (as I learned later from Msgr. Andersen) Father Madsen, the elderly curate, is no longer up to sustained pastoral duties, though he is still able to help out.

2) I call on Denmark's Vicar General, Msgr. Ib Andersen:

The morning of the day I was to fly home from Scandinavia was the only time that Msgr. Ib Andersen, Denmark's Vicar General, was free during my few days in Copenhagen. So, after finishing my packing, I left my luggage at the hotel and took a bus to Kongens Nytorv and then another along Bredgade to St. Ansgar's Catholic Cathedral. The Cathedral rectory is attached to the Sanctuary end of the church, and is entered through the Bell Tower. This is actually a fire-proof stair-well for the Rectory, required in recent years by the Fire Dept. But the Catholics seized the opportunity to hang some bells in a chamber at the top! For originally, when St. Ansgar's was built around 1840, the Catholics were not allowed to have bells, nor was their church permitted to have windows facing the street!

Msgr. Andersen (who, I learned later, had been made a Domestic Prelate last spring) answered my ring himself at his upstairs apartment, ushered me into his attractive and comfortable parlor, and poured us each a glass of Dry Sack sherry. "No news is good news," and all he could report was that in general things were going well in the Diocese of Copenhagen. It appeared that Bishop Martensen was on vacation after the two weeks of retreats he gives each year to clergy, religious and laity at the Cistercian nuns' retreat-castle at Sostrup in Jutland. He remains well, despite a heavy work schedule, I was told. And so do most of the others I asked after, including Bishop Suhr, the Diocese's former head.

I asked if Fr. Anton Deckers, S.J.'s new job of Secretary-

General (akin to a Chancellor) was still working out well, Father Ib said that yes, it is a great improvement over the old days, when the Vicar General had had the day-to-day details of the Diocese to worry about in addition to general policy.

As well as being Vicar General, Msgr. Andersen is the Parish Priest of the Cathedral parish, which he has been running with the assistance of only one 70-year old curate. Now, however, he has also a young Deacon as Pastoral Assistant, Rev. Mr. Czeslaw Kozon, who, despite his Polish name, is a born Dane. He made his theological studies in Rome, was ordained Deacon this June 18, and it is hoped that he will later be ordained priest.

And there is Mr. Peter Nissen, the Pastoral Assistant at Sakrament Kirke, whom I had already met. And a young man has now started his studies for the Danish priesthood at Frankfurt.

On the other hand, the older priests are getting still older. And it is expected that things will get tighter in this respect before they get easier.

The bright spot in this situation is the way many of the Danish Parish Councils are coping with the problem — for example, when they lose their priest and have to be served from another parish. Their willingness and ability to pitch in and make up for the absence of a resident priest is commendable and is the salvation of their parish.

But the distant Faeroe Islands present a special problem. For there are very few Catholics there indeed, except for the Sisters who run a Catholic school with almost no Catholics in it. At present (since Fr. Alex Kons, O.M.I., left to head the Oblate Fathers' first venture in Norway) the islands are served by various different priests on a temporary basis. (There is no lack of volunteers *in summer*; but in winter —?) It is not known what solution will eventually be found.

Turning to a different subject, Msgr. Andersen voiced the opinion that Catholic institutions can fairly easily be built; but their yearly upkeep is frequently too large to be covered by their income. Thus even the new set-up at Øm, the Catholic Youth Center in Jutland, does not make ends meet, useful and practical and popular though it is. For it now requires a year-round resident caretaker family. This costs money, which the diocese has to help provide. But in the old days of the former wooden barracks, volunteers came and got the place ready a few days before each "camp"; but there was no need for someone to guard or keep up the place inbetween times. Of course he approves of the New Øm, but he just wanted to illustrate the fact that one cannot afford to have too many such nonself-supporting institutions in a diocese of only 28,000 Catholics!

Finally I happened to ask how the Cistercian monks on the island of Bornholm were getting along. The same as ever, he replied, the same few monks. People who have visited them bring back good reports. But a possible source of future difficulty lies in the new wave of unemployment in Denmark. The labor unions may object to the monks' "freewheeling", nonunionized, part-time work for neighboring concerns, to support themselves.

It was now after 11 A.M., and I had to return to the hotel for my bags and head for the airport for my flight back home. So I thanked Msgr. Andersen and wished him success in the coming year, as I got up to leave.

St. Ansgar's League's Spiritual Director: 75 Years



Bishop Edward E. Swanstrom, Ph.D.

"Auxiliary Bishop Edward E. Swanstrom, former director of Catholic Relief Services (CRS) and New York Auxiliary for nearly 18 years, has retired at the age of 75.

"Bishop Swanstrom, who headed the voluntary overseas aid agency of American Catholics for nearly 30 years, was appointed its executive director in 1947. Upon resignation of the directorship in June 1976, he was succeeded by Bishop Edwin B. Broderick.

"Under Bishop Swanstrom CRS became one of the largest relief programs of its kind in the world, reaching as many as 40 million needy men, women and children in 68 countries with more than 900,000 tons of supplies in a single year. (Since the founding of CRS-USCC, the agency has channeled overseas for distribution to the needy of the less developed countries 12.3 million tons of supplies valued at more than \$3.07 billion.)

"A native of New York City, Bishop Swanstrom graduated from Fordham University in 1924 and was ordained for the Brooklyn Diocese in 1928. After serving 10 years with Brooklyn Catholic Charities, he was named assistant director of Catholic Relief Services in 1943, at which time the organization was headed by Msgr. Patrick (later Cardinal) O'Boyle. During his service with Catholic Charities, Bishop Swanstrom enrolled in the New York School of Social Service and Fordham University Graduate School, receiving a certificate from the former and earning a Doctorate in Political Philosophy in 1938 from the latter.

"Fordham named Bishop Swanstrom honorary Doctor of Law in 1953. Since that time, he has received honorary degrees from St. John's University, Iona College, Catholic University of America, and Loyola University, Chicago.

"He was appointed Auxiliary to Cardinal Spellman in September, 1960, and was consecrated in Rome by Pope John XXIII in October of that year.

"Bishop Swanstrom was awarded the 1959 Peace Award of the Catholic Association for International Peace. He is also the recipient of the Xavier Award given annually to the member of the American hierarchy considered most outstanding during the preceding year in zeal and devotion to the cause of the foreign missions.

"Bishop Swanstrom is the author of a widely-quoted authoritative book on the labor problems of the New York waterfront. He also wrote a moving account of the plight of millions of refugees in days immediately following World War II entitled "Pilgrims of the Night."

"Bishop Swanstrom served as Chairman of the American Council of Voluntary Agencies for Foreign Service, Inc., from 1958 to 1961 and later as Honorary Chairman.

"At the time of the Vatican Council, Bishop Swanstrom made a proposal in his address to the Fathers of the Council that an organism of the Universal Church be set up in order that both the justice and love of Christ toward the poor might be developed everywhere. This organism came to be known as the Pontifical Commission for Justice and Peace and Bishop Swanstrom was appointed a Consultant at the time of its foundation.

"The bishop also served as a member of the Pontifical Council Cor Unum, having been appointed by Pope Paul when it was formed in 1971."

Thus reads the account printed in *The Catholic News* of April 13, 1978.

Bishop Swanstrom remains Spiritual Director of the Parent Unit of St. Ansgar's Scandinavian Catholic League. And we of the League salute him at 75 years, and pray "MANY YEARS!"

"The English School" Meets a New Need in Finland

Next year we celebrate our fortieth year in Finland. The sisters came in 1939 right before the outbreak of the Winter War. It is not, of course, the fortieth anniversary of The English School, but the fortieth year of the Sisters' presence in Finland.

Over the past few years Finland has been revising its educational structure. It is changing to a new comprehensive system patterned after the Swedish system and ultimately on the public school system of the United States. The changeover has taken approximately ten years, starting in the less inhabited areas and finally reaching the more heavily populated areas of southwestern Finland. The process was obviously more difficult to achieve among the larger school populations not only because of the mere logistics of changing an entrenched system but also because of some rather vehement opposition to the new system. Ideally, the new program is designed to provide the broadest and most comprehensive as well as the best education for the largest number of students.

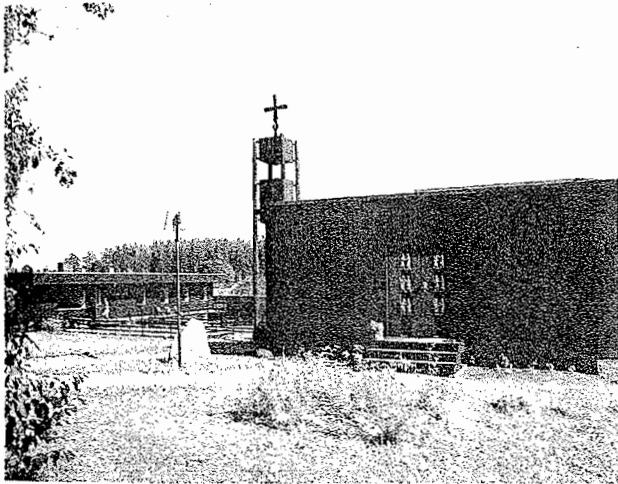
As so often happens, however, the theoretical scheme works out beautifully in blueprint, but not so effectively in practice. It is too early to determine the results of the change at this state of development but some educators as well as a number of parents see the doom of real education just around the corner. They fear

We Hear from Fr. de Caluwe and His Ecumenical Center Near Helsinki, Finland

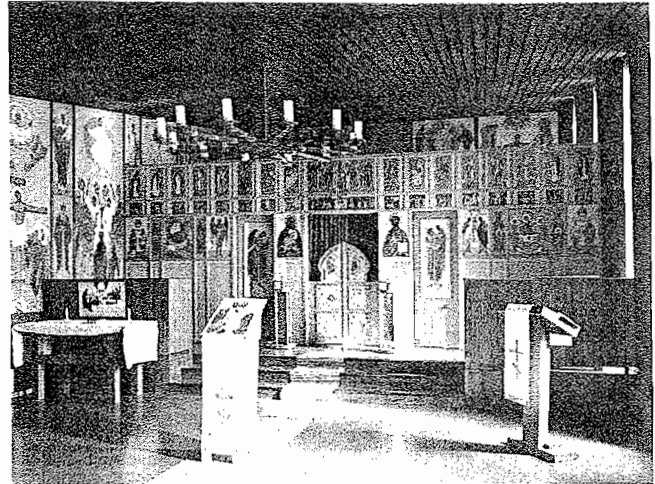
Dear Friends,

Father Rijnders, our Vicar General, has asked me to write you something about our Ecumenical Center, Myllyjärvi. Well, all goes well, and we enjoy our work very much. These last few years we have had 12-13,000 visitors annually. They are for the greater part Finnish tourists, Lutheran theology students, parish groups, and groups of boys and girls who (at the age of 15 to 16) are preparing themselves for their first (Lutheran) communion. The latter are accompanied by their Lutheran priest and often, too, a female theologian who works in the parish as the religious instructor for the girls.

We often have artists here from other countries who want to learn the noble art of icon painting. Our Center's Icon School is well known, and I am often invited to give courses on icon painting both in Finland and abroad. Our last exhibition in Stockholm, Sweden, was a real success. It was well prepared in the parish of Enskede (South Stockholm) by Mr. Bill Wiman. During the exhibition he organized an ecumenical evening, with the participation of an Orthodox priest (Father Johannes Seppälä, a Finn who



The Center (l.) and Chapel (r.) at "Myllyjarvi"



The Eastern-rite Chapel at "Myllyjarvi" contains ikon painted by Fr. de Caluwe and his pupil Sirkku Lehtinen

works with the Greek immigrants in Sweden), a Lutheran choir which sang Easter hymns of the Orthodox Church in Estonian, and a lecture on icons by myself.

This September (1978) there will be an exhibition of icons at the Piste Gallery in Helsinki to celebrate my 40 years as an icon painter! My best pupils will participate.

The house here at Myllyjärvi (including the garden, kitchen, housecleaning, laundry, and the horses and dogs) is run by Miss Sirkku Lehtinen, who has worked without salary as a volunteer on our house staff for the past nine years! She is also an excellent icon painter.

Father Guy Barbier, who works on the Helsinki staff of "Emmaus" (the movement which Abbe Pierre started in Paris), comes to our Center Sundays to celebrate the Holy Eucharist with us. Like myself he is a Catholic priest of the Byzantine Rite.

On Sundays we have a very mixed congregation of friends, and *their* friends, and often of those who are staying at the convalescent home nearby. Our services are in Finnish, but sometimes in Swedish, English, French or German, depending on the language of the visitors, who, during the summer months, are often tourists.

I no longer teach at The English School. Since Fr. Theodor

the further watering down of the educational disciplines in favor of egalitarianism. Whether this will eventually be the case one cannot as yet foresee, but it has many parents "running scared".

Because of this situation The English School, the enrollment of which has been steadily increasing in recent years, has reached the point of overcrowding. Yet the parents continue to besiege the doors of the school begging entry for their children. Among other reasons, they come because the English School and several other foreign language schools are governed under a special law and are thus outside the new comprehensive system.

One answer to the problem of lack of space is, of course, to expand so that the school would include two classrooms for each grade. That would entail building another annex or a completely new school on a different site. Since the land on which the existing school now stands is limited there is really only one alternative. The recent enlargement of the present building, as was ex-

plained in an earlier article in this magazine, consisted only of much needed space for facilities such as library, art and handwork rooms, laboratory and gymnasium. No classroom space therefore was gained in the building program of three years ago. But with a debt still looming over The English School it is impossible to consider any addition or building program in the near future.

Even though not all the children who register can be accepted, the faculty — eight Precious Blood Sisters and twelve lay members — will continue to strive to give a Christian witness of love and service and, in conjunction with that ideal, an education which prepares each child for his future. And hopefully, in that future The English School will be able to accept more of those who come to enroll.

SISTER RENEE BRINKER

The Catholic Church in Finland, from Tsarist Times to the Early Years of Independence

REV. C. PUTS (*Fides*)

The picture of the Church's development in Finland would not be complete if we did not mention the little Catholic church in Viborg [Viipuri in Karelia], which was founded in 1799. Its name, St. Hyacinth's, shows that the city's Catholics were largely of Polish origin, for St. Hyacinth was a Polish saint. The little Catholic community was served in the beginning by Dominican priests who had a church in St. Petersburg (as it then was) and journeyed occasionally to Viborg to celebrate the Eucharist in the little church there. Later, it was Polish army chaplains who took pastoral care of the Catholic community in the old Hansa city.

From Viborg these chaplains also began to make pastoral visits to Helsingfors [Helsinki], which had become a garrison city for the Polish soldiers in the Tsar's service. And in 1860 a Catholic garrison church (St. Henrik's) was built in Helsingfors for these soldiers. But naturally the few other Catholics in the city would be able to make use of this church, too, and so they contributed to the building fund according to their means. In 1905 Tsar Nicholas II gave religious freedom to all Churches, although with certain reservations regarding changing from one Church to another.

In 1906 the Catholic Church in Finland got its first Finnish priest, Fr. Wilfrid von Christierson, the son of a Protestant father and an Irish Catholic mother. He had studied at St. Sulpice seminary in Paris, where he was ordained in 1903. After serving as Bishop Bitter's secretary in Sweden, he came to Finland in 1906 and was appointed Kyrkoherde [Pastor] in Helsingfors. Here and in the surrounding area there were then 300 civilian Catholics of many different nationalities. Von Christierson realized that he had a difficult task both in the pastoral care of these individuals and in preserving the little Catholic nucleus so that it would gradually grow.

So he wrote to several people in Central Europe for help and advice. Among them was Father Leo Dehon, the founder and Superior General of the Heart of Jesus Congregation, whom von Christierson had known during his stay at St. Sulpice in Paris. Fr. Dehon understood Kyrkoherde von Christierson's difficulties.

Just at that time he himself was planning a trip to Denmark and Russia, so he promised to visit Finland too.

The trip took place in the summer of 1907, and Fr. Dehon stayed two days in Helsingfors to talk with Kyrkoherde von Christierson about possible aid. Dehon traveled on to St. Petersburg and Moscow, and after his return to Brussels he wrote on August 17th: "We have decided to take up residence in Finland. Father van Gijssel will travel there in a few days." And in September, 1907, the first of the Heart of Jesus priests arrived in Helsingfors. Besides his mother tongue, van Gijssel spoke German, French and Italian, and could therefore get to work right away. The following year Father Buckx also departed for Finland, but he would first have to live in Cracow for a while to learn Polish. In 1909 he traveled from Cracow to Finland via St. Petersburg, and while in that city he visited the Archbishop of Mogilev, for Finland was under his jurisdiction. Father Buckx was to be Kyrkoherde in Viborg, and he arrived there on Easter Saturday. The following year Fr. Dehon sent a third priest, Fr. Meijerink, although this used up almost too many of the young Congregation's personnel.

Meanwhile a Polish Congregation of sisters from St. Petersburg had started a foundation in Finland (the same Congregation which has now started work in Jyväskylä). A dozen sisters ran a convent school with boarding facilities in Terijoki [in Karelia] for some 80 girls from all over Russia. The Superior, Mother Ledochowska, sought a chaplain for the convent and school. . . There happened to be a priest in Brussels, Fr. Van Heugten, who had been working as a missionary in Brazil, but was warned not to re-



Fr. Wilfrid von Christierson, 1878-1945

Rohner (who used to help me) went to Brazil, my presence is now needed more at the Center. And, after twenty years, I have given up teaching Dutch at Helsinki University, for I found an excellent Dutch language teacher for them some years ago.

But I am teaching icon painting at the Workers' Institute in Helsinki. I give two courses of two hours a week each, and each class has about twenty pupils.

Finally, a book on the technique of icon painting will come out this September (1978), and it already looks possible that it may be translated into English!

Sincerely yours,
FATHER ROBERT.

turn to the tropics because of his health. So Fr. Dehon wrote to ask if Fr. Van Heugten could come to Finland to take pastoral care of Terijoki for the time being.

All seemed to be going well, and the sisters in Terijoki were already thinking of starting a convent school in Helsingfors too. But correspondence about that had only just begun, when the sisters were informed by the government that their continued presence in Finland was undesirable.

For Russia had plans for russifying Finland, and one by one the foreign Catholic priests and sisters were told to leave the country. But most of the priests, on leaving, could begin work right away again in Sweden, for Bishop Bitter needed more priests, too, for his far-flung Vicariate. . . .

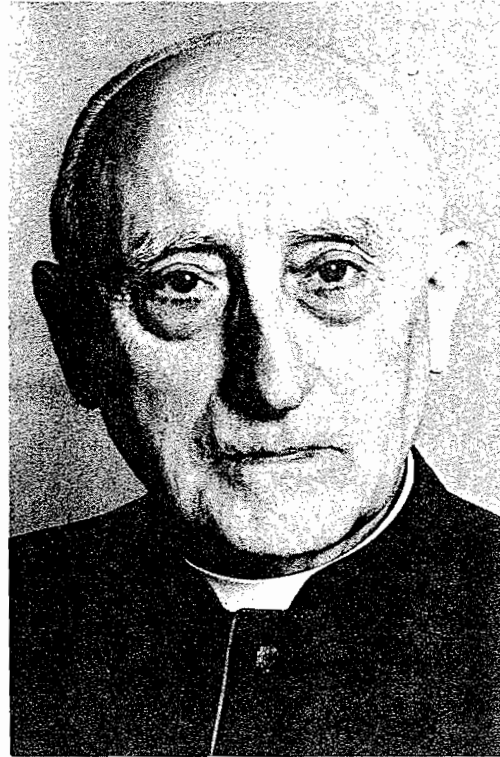
But Viborg now received another Kyrkoherde, the second native Finnish priest, Fr. A. Carling, who had just been ordained.... So only two priests remained in Finland for direct pastoral work, Fr. W. von Christerson and Fr. A. Carling.

After Finland's Declaration of Independence, these two Finnish priests worked to get the Catholic Church recognized as a legal church society in Finland. But this would not come to pass until 1929.

Another goal which they worked towards was to make Finland an independent ecclesiastical territory, separate from the Archdiocese of Mogilev, which could do practically nothing for the Catholics in Finland. In 1920 von Christerson traveled to Rome on this errand. There he met Fr. Dehon again, and the latter urged him to proceed with caution in this affair. But that same year the Congregation for the Propagation of the Faith sent a Visitor to Finland to study the question on the spot.

After negotiating with the Finnish government, the Holy See appointed Fr. Buckx as Apostolic Administrator for Finland on March 16, 1921. Fr. van Gijzel also returned from Sweden to Finland. And two years later Fr. Buckx was consecrated Bishop by Cardinal Von Rossum, at that time the Prefect of the Congregation for the Propagation of the Faith. The consecration took place in St. Henrik's Church in Helsingfors.

In 1922 a new priest, Fr. L. Holtzer, arrived in Finland. He had just finished his studies at the Propagation's seminary in Rome.



Msgr. L.T.T. Holtzer, P.A., Econome of the diocese of Helsinki died Apr. 16, '78.

For the next 55 years he was to work in many different positions here.

And that same year, 1922, the first Heart of Jesus sisters arrived from Holland.

The Catholic Church could now work freely in Finland.

May They Rest in Peace!

Miss Marie V. Anderson, New York, N.Y.
 Mr. Henry E. Braun, Brick Town, N.J.
 Jeanne Cumming, Toronto, Canada
 Rev. Martin P. Harney, S.J., Chestnut Hill, Boston, Mass.
 Rev. Msgr. Patrick J. Hayes, Evergreen Park, Ill.
 Mr. Erik P. Johnsen, Scarsdale, N.Y.
 Miss Mary E. Kinane, Wakefield, Mass.
 Miss Mary Knudson, Bronx, N.Y.
 Muriel K. Palmer, New York, N.Y.
 Mrs. Harold W. Rambusch, New York, N.Y.
 Bishop Johannes R  th (retired, of Middle Norway).
 Mrs. Irene Larson Ryan, Joliet, Ill.
 Mrs. Leontine Sherlock, Minneapolis, Minn.
 Miss Dorothy A. Stenson, Sioux Falls, So. Dak.
 Mr. Sverre B. Withammer, Brooklyn, N.Y.

Mary Knudson, N.Y. Treasurer, R.I.P.

We very much regret having to inform our Members that our friend and Treasurer, Miss Mary Knudson, died early in the year at the hands of marauders who ransacked her Bronx apartment. All who knew her will mourn her passing and deeply regret her absence in the years to come. Many of our Members throughout the world used to exchange friendly letters with her as they sent in their yearly dues, and she was the first one they would turn to for helpful information about the League and its work. For us, her fellow League officers, with some of whom she had worked since 1956, she was not only a kind friend but a valued collaborator, on whose meticulous accuracy, industrious reliability and excellent judgement we had come more and more to rely. May she rest in peace, and may her prayers accompany us in the years ahead!

THE EDITOR

Catholicism in Iceland, 1978

SISTER M. OLOF, O.C.D.

Last year I told you that the Catholic Church on Iceland had three candidates for the priesthood, and that we thought that was a pretty satisfactory number in a diocese of 700 Catholics. But now I can tell you that that number is still increasing!

This summer one of them, Agust Eyjolfsson, was ordained a Deacon in our cathedral in Reykjavik, the first diaconal ordination in this church and the first to take place in Iceland since the Reformation. It was a splendid celebration with all the solemnity our little community could afford. Even the non-sectarian press was interested, and described all the particulars of the ceremony.

Now our Deacon has returned to Germany to finish his studies. We are all sure that he will become a fine, diligent priest, for we knew him as a beloved leader of our Catholic Youth club, who has been missed by the young people during his seminary studies abroad.

Later in the summer his future colleagues paid a visit to our Carmel. It was rather a pleasure to see and hear these fine young people. So we are sanguine about the future, when they become priests in Iceland.

In contrast, in the present, the personnel-situation was so difficult this year that our bishop had to apply to the Continent for assistance. As a result, three Dutch priests volunteered their services, one for a few months, but the other two on a permanent basis. These two are now learning the difficult Icelandic language.

Encouraged by the bishop's success, we Carmelite nuns at Hafnarfjordur are also now seeking volunteers from abroad! Carmelite nuns or young women aspiring to our life, from Europe or from the United States, would be most welcome here!

The German hospital-sisters (of St. Joseph) also have their difficulties here. Last year their splendid hospital in Reykjavik was turned over to the government. And it seems rather difficult for them to continue running their recently enlarged hospital here in Hafnarfjordur. But Irish Sisters of Mercy are assisting them, and thus it is hoped they can make a go of it.

The most fortunate of the Sisters in Iceland are the Franciscan Sisters at Stykkisholmur, who belong to a rather numerous French congregation that can send them sisters from abroad. They have made a new foundation in Reykjavik, and were joined there by a well-educated young sister from Switzerland last year. We all envied them!

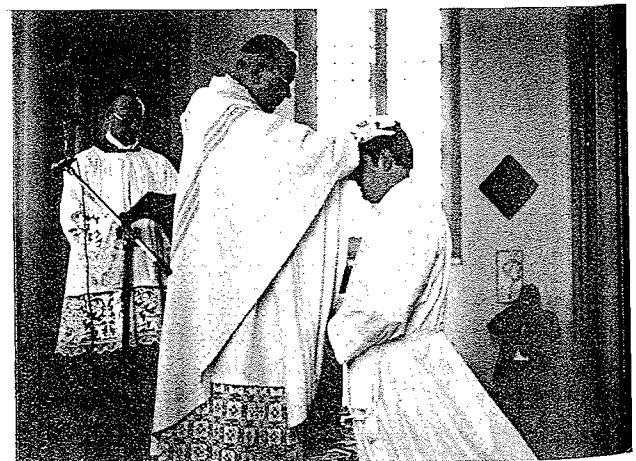
But now I can tell you of something successful, materially speaking, which may also eventually benefit the mission. In 1859 the first French post-Reformation missionary here, Fr. Bernard, sought a place at Reykjavik, and bought a house, Landakot, and the surrounding meadow on the then little city's outskirts. Here the Catholic rectory, school and cathedral are situated. Nowadays, however, the city has grown up around this property and is also in need of park space. The Landakot meadow is sunny, wholesome, and well-liked by children. So the Catholic Church has made over to the Municipality about 9000 square meters of the area for a park. On the portion of the property which remains to them the Catholics, in return, have received permission to enlarge the Catholic school, build a gymnasium and club house for the Catholic Youth and also a new rectory and bishop's house.

In addition, the Catholic Church has acquired, by this deal, 7000 square meters in the densely populated Breidholt quarter of Reykjavik, together with permission to build a new church there for a second parish in Iceland's capital. The new parish will be

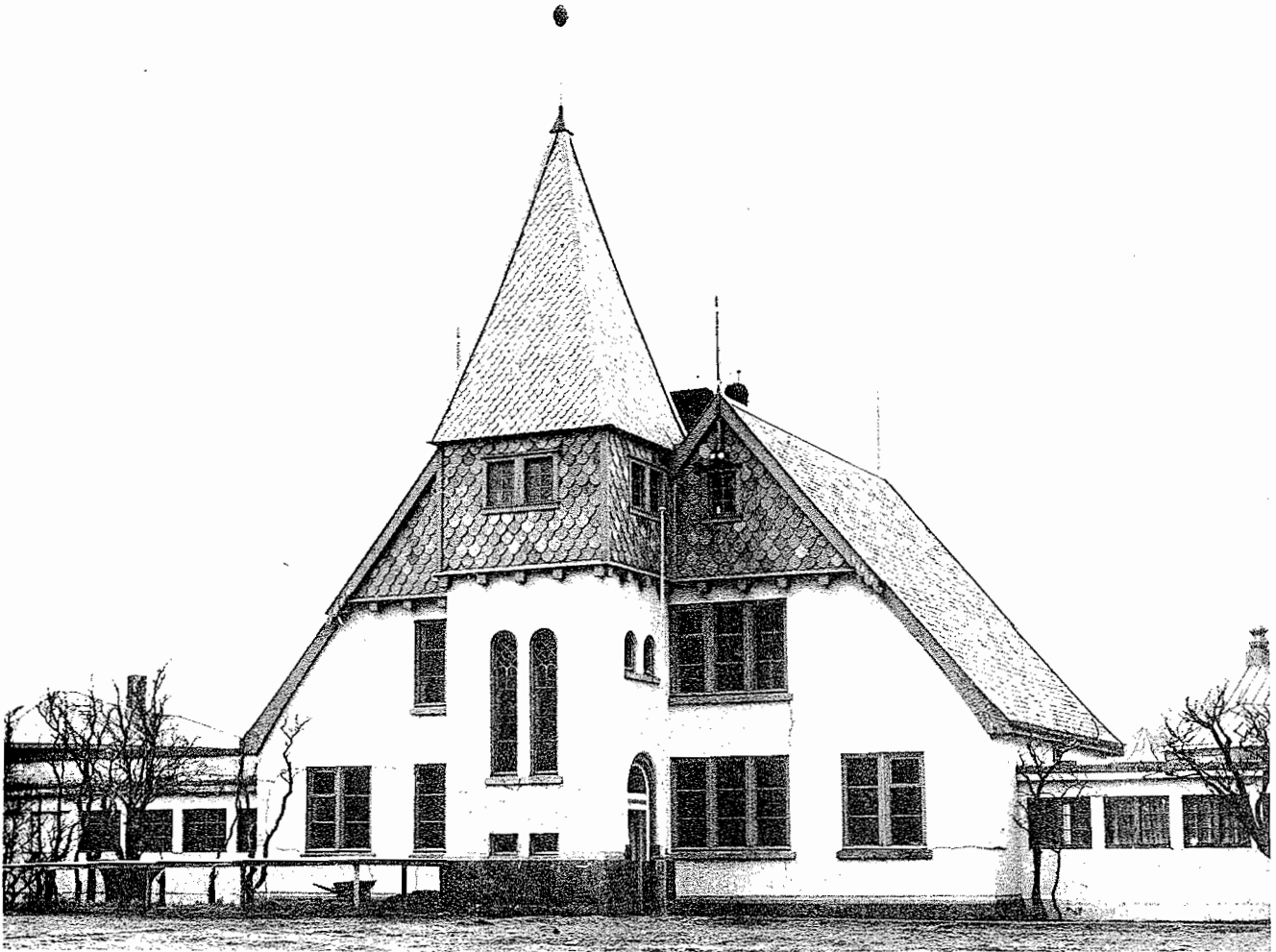
Mrs. Harald W. Rambusch: 1898-1978

One of St. Ansgar's League's most valued members, Olava Steen (Mrs. Harald W.) Rambusch, died on November 19, and was buried from St. Joseph's Church on New York's Ave. of the Americas. The congregationally sung Mass of the Resurrection was planned out by her son, Mr. Robert E. Rambusch, the liturgist, who is also active in the League. Although born in Philadelphia, Mrs. Rambusch was of Norwegian extraction, and part of her training was at Oslo University in Norway. Later she headed the Ladies' Auxiliary of Victory Memorial Hospital, as well as Cresco and also Dr. White's Settlement House, all in Brooklyn. But perhaps her favorite charitable work was as president of the Friendly Visitors Assoc. of the N.Y. Women's House of Detention, and she was co-founder of a half-way house for women released from detention. She was also on the Brooklyn Board as well as the National Board of Catholic Charities. At one time the Harald Rambusch's lovely Bay Ridge home was the scene of meetings of the New York Unit of St. Ansgar's League, as well as of a couple of memorable Christmas Parties of the League, with the traditional Scandinavian singing of songs while circling the Christmas Tree. Olava S. Rambusch will be truly missed. R.I.P.

V.F.E.R.



Bishop Frehen ordains Agust Eyjolfsson deacon



The Catholic School, Reykjavik

founded by an Irish priest, Fr. Bradshaw, of the Legion of Mary, who has been working here for the last few years. He is aided by other Irish men and women who have gotten jobs in Reykjavik and act as missionaries in their spare time, knocking on doors and trying to talk to everybody about matters of faith.

People's reaction to this approach varies. Some admire their spirit of sacrifice; and they like eighty-year old Sr. Columbanus, who is Fr. Bradshaw's housekeeper, and who tries to teach the neighborhood's Lutheran children the Sign of the Cross.

But others criticize their efforts, even in articles in the Icelandic newspapers. It would be a pity if this activity should cause difficulties between the Lutherans and the Catholics, for hitherto their mutual relationship has been excellent.

It is curious that already when the first Norwegian settlers came to Iceland c. 874 they found Irish "popes" (priests or monks) — who apparently left in a hurry. But there were also Irish lay people, of a lower social status but higher culture than the Nordic newcomers, who stayed on. Thus sagas were composed and written in Iceland before such cultural interests awoke in Norway.

(So "Old Norse" should be called "Old Icelandic.") And Icelandic mythology bore Christian traces (e.g. Odin hanging on a tree, and the expected coming of Baldur the Bright). There must certainly have been many love affairs between the two peoples, also, for modern research has established that the blood groups of Icelanders and Irishmen are almost identical!

However, after the "popes" left there was no opportunity to practice Catholicism in Iceland. When they were off on Viking expeditions, the Icelanders saw beautiful churches in England and Ireland — and plundered them. And they may have heard some tales about the saints. But only those who spent some time at the partially Christianized Norwegian court could have known more.

But gradually more and more Icelanders visited Christian countries on peaceful errands, missionaries arrived, and in 1000 A.D. Christianity was accepted as Iceland's religion by the open-air parliament at Thingvellir, although each one was left free to do what he thought best. Gradually churches were built, priests were engaged by the upper classes, and young Icelanders studied theology abroad. In 1056 the diocese of Skalholt was founded, and in

1106 that of Holar. Thus Catholicism became Iceland's only religion until the Reformation (c. 1550).

Nowadays Icelandic Catholics form only a small group – about 1200, of whom only about 700 are practicing. However they should remember they belong to Iceland's original Church, not to one introduced by force from Denmark in the 1500s.

The Society of Catholic Laypeople, under the scholarly leadership of the late Mr. Torfi Olafsson, has learned the history of the Catholic Church in Iceland through its trips. It has visited Skalholt and Holar (sites of the former dioceses) and the sites of former cloisters at Helgafell and Kirkjubajarklaustur, as well as the remains of the Travelers' Chapel where they used to pray for protection before crossing the dangerous lava field, Kapelluhraun. (A few years ago a broken statue of St. Barbara was found among the ruins here; it is now preserved in Iceland's National Museum.)

This summer the Society sponsored a visit to the Franciscan Sisters at Stykkisholmur, some hours up the coast from Reykjavik. The hospitable sisters took care of 60 guests belonging to 11 different nationalities (a real Church of All Nations). Due to this diversity the Masses on this occasion were mostly in Latin (welcomed by the older Icelanders present). Unfortunately fog obscured the beautiful views along the way and at the Sisters. But this did not surprise the Icelanders present, for there were seven clergy in the party, and an Icelandic proverb says that "When priests are present, the weather is always bad!"

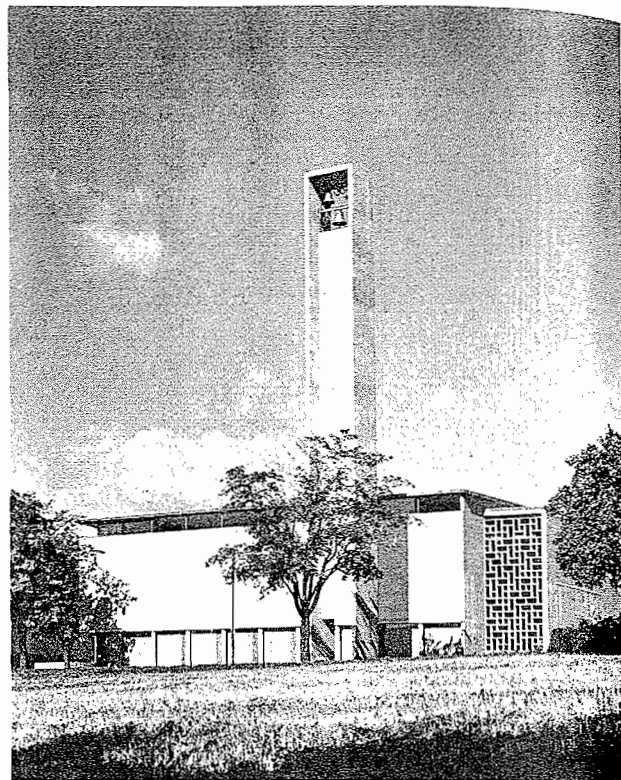
Just before his recent death, Torfi Olafsson attended a meeting of West German Catholics at Freiburg im Breisgau, and achieved the happiest moment of his life in meeting Mother Teresa of Calcutta, the most famous woman in the world today and a present-day saint! He had made Icelanders very aware of her and her devoted works of charity in India and elsewhere through a little book he wrote about her, and he had collected money in Iceland for her work. Now she told him she was really thankful for his help, but also suggested that there were certainly elderly, and sick, and lonely people in Iceland, too, who need attention, cheering up and help. That may well be a kind of program for the Lay Society, and for all our Catholics, and for all Icelanders in the year ahead.

New York Unit Report, 1977-78

After the usual preliminary business meetings, our 1977-78 St. Ansgar's year proceeded in its customary manner with the Santa Lucia Festival. Miss Kristin Rambusch was a beautiful, stately, young "Lucia", and was very ably assisted by her brothers and her little sister, Lucia! Father Nielson's Mass at St. Joseph's Church, with Father Sandstrom as a concelebrant, was well attended by the members of the League, plus some of the parishioners of St. Joseph's, who were there for their usual Sunday-obligation Mass. At the coffee party Fr. Sandstrom spoke on his tour in Russia. This was extremely interesting to all of us who were at the party.

In January several of the Members, and especially the Executive Committee, spent several afternoons preparing the *Bulletin* for mailing.

In February a mass was celebrated on St. Ansgar's Feast Day, Feb. 3, in Our Lady's Chapel at St. Patrick's Cathedral. Fr. Nielson and Fr. Sandstrom were both on the altar, and they also blessed throats for the Feast of St. Blaise. After the mass all of the people attending gathered in the meeting rooms at the Cathedral for coffee, and were treated to a showing of Miss Helen Mary



*St. Knud Lavard's Church, Lyngby, Denmark
(Photo: Keld Helmer-Petersen)*

Morris' slides of Finland and its churches. The slides are very beautiful, and Miss Morris covered her subject very well.

On Mar. 9th there was a special memorial mass at St. Patrick's Cathedral for two of our very faithful members. One was Muriel Palmer, who died a scholar to the last. As to the other, we had missed dear Mary Knudson at the St. Ansgar Day celebration, and were grieved to find out later that she had died a martyr's death on the very eve of that Feast. (As we go to press, her killer is still unapprehended.) We miss her sorely, both for her services as Treasurer to the League, which were of such excellent and diligent quality, and for her beautiful, Christian spirit. May Muriel and Mary rest in peace and their spirits guide us.

In April we had our usual election of officers.

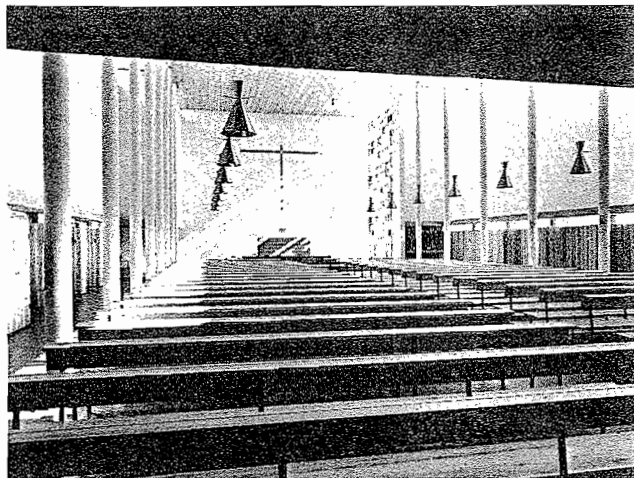
Through the good offices of Mrs. Anne Pascarelli, we have been receiving more publicity in newspapers, etc., and this showed results at the picnic in June. We are especially happy to see more young people attending this event. The children love it dearly and look forward to another one. Everything they could wish for at a picnic is there at "Vikingsborg" – water to swim or play in, woodland to explore a bit, picnicing in the best old-fashioned tradition, and even little ducks to watch, which they seem to find very amusing. The Sisters of St. Birgitta are so hospitable, and the atmosphere of the Convent reflects their personalities so well. It is such a pleasant ending to the St. Ansgar year.

Just one note more: Last year our Mass Stipend Program brought in \$4,549.35, all of which was sent to Scandinavia together with the masses to be said. With inflation and the low dollar exchange in Scandinavia, we now recommend a minimum \$3 stipend. BUT KEEP THOSE STIPENDS COMING!

EDNA GREGERTSEN, Recording Sec'y.

Bishops' Addresses

- Biskop Hubertus Brandenburg, D.D.*
Valhällavägen 132,
S 102 40 Stockholm, Sweden.
- Biskop H. H. Frehen, S.M.M.,*
Biskupsstofan, Egilsgata 18,
Reykjavik, Iceland.
- Biskop J. W. Gran, O.C.S.O.,*
Akersveien 5
Oslo 1, Norway.
- 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.
- Biskop P. Verschuren, S.C.J.,*
Rehbinderintie 21, Eira,
Helsinki, Finland.
- Pater G. Goebel, M.S.F., Apos. Admin.,*
Storgata 94,
Tromsø, Norway.



*St. Knud Lavard's Church, Lyngby, Denmark
(Photo: Keld Helmer-Petersen)*

New Members

(and those not previously listed)

WELCOME TO ST. ANSGAR'S LEAGUE!

- Mr. Maurice Adelman Jr., Brooklyn, N.Y.
Mrs. Eero Davidson, New York, N.Y.
Mr. Howard Ebert, Duluth, Minn.
Mrs. Howard Ebert, Duluth, Minn.
BISHOP F. JOSEPH GOSSMAN, Raleigh, No. Car.
Lt. Col. Theo. J. Heller, USAF (ret.), Anchorage, Alaska.
Rev. Merrill Jacobson, S.J., New York, N.Y.
BISHOP ROBERT F. JOYCE (retired), Burlington, Vt.
Sr. Jean Marie Lehtinen, O.P., Denver, Colo.
Fr. Agostino Lundin, O.F.M., Assisi, Italy.
Mr. Joseph Mahoney, Underwood, Minn.
Mrs. Joseph Mahoney, Underwood, Minn.
Dr. Thomas D. Marzik, Philadelphia, Pa.
Mrs. Isabelle Andersen Miles, Hilton Head Island, So. Car.
Miss Margaret Murphy, Ballyguigan, N. Ireland.
Mr. John O'Neil, Minneapolis, Minn.
Mrs. John O'Neal, Minneapolis, Minn.
Mr. J. Clark Reardon, Minneapolis, Minn.
Mrs. J. Clark Reardon, Minneapolis, Minn.
Mr. Cecil S.H. Ross, Clarksville, Tenn.
Rev. Daniel L. Ryan, V.G., Joliet, Ill.
Mr. George A. Salvador, South Dartmouth, Mass.
BISHOP WILLIAM SKYLSTAD, Yakima, Wash.
Mr. J. Sneath, New York, N.Y.
Rev. John Songster, S.J., Georgetown, D.C.
Mrs. Fran Syck, Duluth, Minn.
Dr. Raoul van der Lugt, New York, N.Y.

Minneapolis-St. Paul Unit (1978)

We are very glad to hear from Mr. Fred B. Peterson, treasurer of the Minneapolis-St. Paul Unit of our League, that they are still vigorous and active there, continuing to provide the Communion Breakfasts (what would be called "Church Coffee" in Scandinavia) once a month at St. Olaf's Catholic Church, which is situated in downtown Minneapolis.

He tells us that they are now trying an experiment at the Breakfasts. Instead of charging a fixed sum for the juice, rolls, doughnuts and coffee, they have placed a basket or two on the main table with signs calling for a "Free Will Offering." So far no noticeable change, one way or the other, has been noticed in the total receipts. For whereas some of their customers are parsimonious (give quarters), others are generous (give dollar bills)!

As a result, the Unit's most recent Scandinavian donation was \$100 each to the dioceses of Oslo, Stockholm and Copenhagen. This brings the total sent by them to Scandinavia through the years up to \$13,920!

Their new members and deceased of the past year will be found included in the appropriate lists on these pages.

PRAYER FOR SCANDINAVIA

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

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

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

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



Scandinavian Feast Days

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

Officers of the Parent Unit

- | | |
|--|---|
| MOST REV. EDWARD E. SWANSTROM, Ph.D., <i>Spiritual Director</i> | Miss Mary Gibney, <i>Corresponding Secretary</i> |
| Rev. Titus Cranny, S.A., <i>Chaplain</i> | Miss Dorothy Bellman, <i>Assist. Corresponding Secretary</i> |
| Rev. Thomas A. Nielson, <i>Assist. Spiritual Director and Director of Programs</i> | Miss Rosemary Moylan, <i>Treasurer</i> |
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