

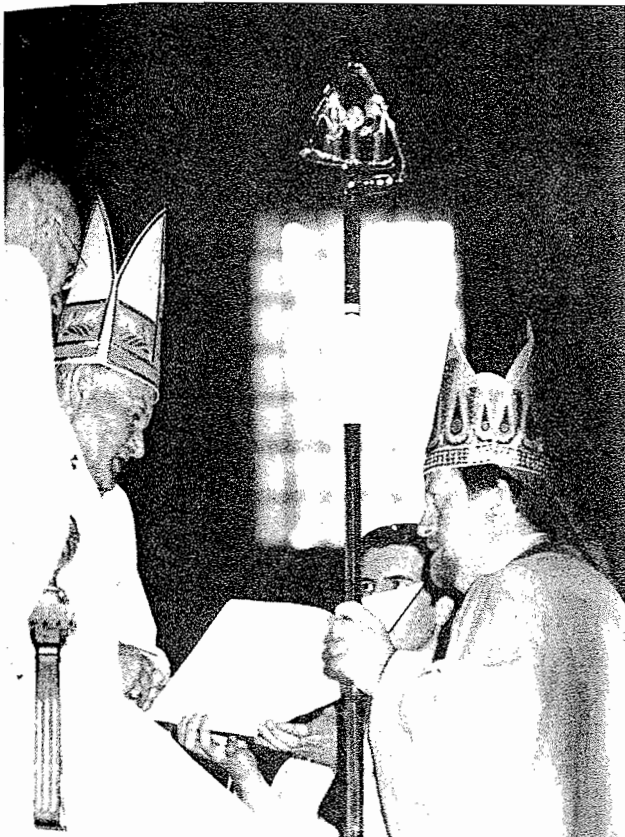


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*Bishop Gerhard Goebel, M.S.F., Prelate of Tromsø  
 (N. Norway), receives the Crozier after his  
 Consecration by Pope John Paul II in St. Peter's  
 Basilica, Rome. (See p. 3)  
 (Photo: Felici)*

## THE PRESENT SITUATION OF THE CATHOLIC CHURCH IN SWEDEN

REV. LARS ROOTH, S.J.

*At a special meeting of St. Ansgar's Scandinavian Catholic League of New York on April 26, 1979, its president, Mr. Viggo F.E. Rambusch, introduced its guest, Father Lars Rooth, S.J., who was on a visit from Sweden. "We had first known Father Rooth," he said, "in the 1940s, when, as a young man, he had been over here studying at Dartmouth College and had been con-*

*nected with the Swedish Legation. During an illness in St. Clare's Hospital in New York he had become interested in Catholicism, and so took instructions and became a Catholic. And at about the same time he joined our League. He entered the Intelligence Corps; but after the War he became a Jesuit, was ordained as one of Sweden's few native priests, and has worked there, mainly in the*

university town of Uppsala, ever since. He is now Editor of Sweden's main Catholic periodical, 'Katolsk Kyrkotidning', and represents Scandinavia on Vatican Radio." - Father Rooth's talk then followed:

May I begin by expressing my thanks and appreciation to St. Ansgar's Scandinavian Catholic League. Especially in the older days it helped those of Scandinavian origin in America who became Catholics. And since World War II, it has worked to spread information in America about our Church in Scandinavia and to send us material help.

In those early days of which Mr. Rambusch speaks, the 1940s, the whole Swedish atmosphere was very anti-Catholic. Few Swedes would have dared enter a Catholic church or have a talk with a Catholic priest in Sweden. Therefore, my illness in St. Clare's Hospital provided an opportunity for me to get acquainted with Catholicism.

But earlier still, up until a century ago, no Swede could openly become a Catholic unless he or she gave up all possessions, left Sweden and went into exile! And the established Lutheran Church of Sweden did not at all realize, either, the potential of the pietistic revival which, after the Law of Tolerance in 1877, led to the formation of the Free Churches (those Protestant Churches not under state control). So it was not until 1952 that a reasonably satisfactory Law of Religious Freedom was passed by the Riksdag, the Swedish Parliament. Consequently, many Free Church members had (and some still have) a double church-membership—i.e., both in their own Free Church (Methodist or Baptist, etc.) and in the Church of Sweden. This was in order to be able to enter professions (such as teaching) which were exclusively reserved at that time to members of the state church.

In the period after the War, many foreigners have come from Catholic countries to live in Sweden, some as refugees, some as guest workers. So, from forming a small group of about 7,000 in 1945 (in a population, then, of a little over 7,000,000), the Catholics in Sweden now number over 85,000.

And in 1945 there were only seven or eight Catholic parishes in Sweden, largely in the main centers. But the Swedish government did not allow the newcomers to settle in the big cities. So our Church's difficulty in caring for this sudden influx was doubled. This is illustrated by the fact that today we have 29 parishes and, in addition, various Mass Centers, scattered all over the land, largely to serve the immigrants.

This development, in turn, has required many more priests than in the past. There are now about 100 Catholic priests in Sweden, of whom 12 are native Swedes. So most must be recruited from abroad. It is not easy to interest individual foreign secular priests, one by one, to work in Sweden. But if our Bishop asks a Religious Order to take over one or more parishes, it is the Order that takes care of the recruiting. It is largely for this reason that two-thirds of our clergy are members of such Orders.

I mentioned the number 85,000. That is the number of Catholics now on our parish registers. But it is estimated that there are really well over 100,000 Catholics in Sweden today (in a population of 8,285,181). So, from being a very small and insignificant group, we are now as large as the largest of the Free Churches.

And the Swedish atmosphere has changed for the better since (and because of) the Council, Vatican II, so that we Catholics can now stand forth and present ourselves and be heard.

As to The Swedish Church, the state church, it is so bound to the State, which has become more and more secularized, that this has undoubtedly turned out to be detrimental to the Church as a witness for Christ. Many Lutherans, therefore, especially among the younger clergy, consider some degree of separation to

be highly desirable. But recently Convocation turned down this motion, and for the second time.

It is a commentary on this situation that the state church, to which most Swedes nominally belong, has only one-half of Sweden's practicing church-goers. The other half, representing ca. 1,000,000 people, attend the services of the Free Churches, the Sects, the Catholic Church or the Orthodox Church—or go to Sweden's two or three synagogues and mosques.

Many Swedes may not know much about the Catholic Church. But since the War, many have travelled abroad; in fact, some visit the Catholic Mediterranean countries every winter. And so they have become more acquainted with us; we do not look quite as strange to them as we did. And secondly, many have become disillusioned with the state church. Hence, many more people than before are inclined at least to inquire into Catholicism.

Our difficulty in meeting this new situation is largely due to the country's large geographical area. Out of the 100 priests mentioned above, some are tied to foreign-language groups of recent immigrants, others are engaged in administration, while almost all the rest are kept busy caring for their far-flung parishes, some of which cover areas equal to some of the smaller American states. In other words, only a few of them have the time or the ability to go forth and make contacts outside the Catholic Church.

My magazine, *Katolsk Kyrkotidning*, does get quoted by the Swedish press, as does *Signum*, our more scholarly publication. And we have friendly relations with the Swedish radio and TV, which carry our lectures and services occasionally. And we are allowed onto the Swedish Radio's "Information Please" type of programs, which naturally reach a much wider audience than the strictly religious programs. (Two Catholic specialists are frequently called on for these shows, and I, too, am occasionally asked to participate.) In addition, I was able to brief the Swedish and Norwegian journalists present in Rome during the recent Conclaves, etc. All this is a great improvement over the situation only a few years back.

The two-year interregnum in Sweden after the resignation and death of our American Bishop John E. Taylor was a difficult time for us. Although some would have liked a Swede to succeed him, the clergy in Sweden were divided. So the appointment of Bishop Hubertus Brandenburg, who had already held responsible office, was a good solution. He is well-liked, is learning the language, and is taking hold. In addition, he receives good and needed support from his many contacts in Germany.

As to the future, Sweden is the country where our Church is growing the fastest in Europe. But it is much less firmly rooted there than, say, in Africa. We are still very dependent, both for clergy and money, on our friends abroad. But there is hope for more vocations in Sweden itself now, and for some from abroad. It would be very desirable if we could get more priests from America, such as our American Oblate Fathers and Father Eugene Dyer, who has now joined our Diocese.

As to The Church of Sweden, although over 90% of Swedes are counted as its members (if one includes those Free Church members mentioned above), its future looks clouded at the present time, now that it refuses to loosen the straitjacket of its state church relationship. The result may well be a loss of hope for renewal, and many may become dissatisfied with the state church. What the outcome may be is not clear, but we pray for a religious, rather than a political, solution for The Church of Sweden.

In any case, we Catholics have every reason to be optimistic for the future of our efforts to establish a lifestyle for our Church in Sweden which is both Swedish and Catholic.

## A New Bishop Above The Arctic Circle

### Most Rev. Gerhard Goebel, M.S.F., Prelate of Tromsø

Bishop Gerhard Goebel was born on Dec. 1, 1933 in Königsberg in East Prussia (the present Kaliningrad in the Soviet Union), but before World War II the family moved to Scheuerfeld, east of Cologne. Here he began his education, which was continued at St. Killian's Gymnas in Würzburg, Bavaria. He had decided on the priesthood at an early age, and so in 1955 he joined the Holy Family Fathers. After seminary studies at Ravengiersburg in Eifel, he was ordained on July 3, 1960, and then taught at schools of the Order in Bavaria.

He came to Norway and Tromsø in 1962, taught at the little Catholic school there, and simultaneously worked as curate for the parish. He was transferred to Hammarfest (Europe's most northerly Catholic church) in 1965 and became the Parish Priest there in 1966. But in June 1970 he was appointed Parish Priest for the Tromsø parish.

From March to July, 1976, he was Apostolic Administrator for the then Vicariate of North Norway. From July of that year till March, 1977, he was Vicar General under Bishop Przyklenk. On the latter's resignation, he became Apostolic Administrator again.

On March 31, 1979, the Holy See named him Bishop and

"Prelate of Tromsø." So on Sunday, May 27, he was consecrated, together with a large group of other newly-named bishops, in St. Peter's Basilica in Rome by Pope John Paul II himself.

And on Sunday, June 10, he was solemnly installed as "Prelate of Tromsø" in that city's little wooden Catholic Cathedral by the Papal Nuncio in Scandinavia, Archbishop Zabkar, in the presence of Bishop Gran of Oslo and Bishop Schwenzer, the "Prelate of Trondheim."

Bishop Goebel has chosen as his Motto a petition from the hymn, "Ave Maris Stella", namely "Iter Para Tutum" ("Give us a safe road"). And in his talk after the concelebrated Pontifical Mass, he said that he had chosen it because his Crozier was a pilgrim's staff used along the road during the wanderings he must undertake together with all other Christians toward eternal life. And his many difficult physical journeys through the vast distances and over the difficult terrain of North Norway had taught him that a "safe road" was a gift of God.

WE OF ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE WISH BISHOP GOEBEL "MANY YEARS!"

THE EDITOR

## A Visit To Greenland And The Faeroe Islands

FATHER ALEX KONS, O.M.I

I am writing this letter from my old mission in Torshavn on the Faeroe Islands. But first a word about my preceding excursion, my stay in Greenland.

A lone Oblate Father, Fr. Tom Killeen, O.M.I., works in Godthåb (the only Catholic priest in Greenland, except for the chaplains at the U.S. Army bases in the north), and he badly needs a substitute at least once a year. Since I myself had been alone on the Faeroe Islands for six years, I could not relieve him at that time, but now I could say "yes."

When I got home from there, some people asked me if I had had a good vacation, and I had to reply that no one goes to Greenland in the middle of winter to have a holiday! But it certainly was a *change*. Eight young people (three girls and five boys) live in the house. All are problem children entrusted to the priest, and he makes a great contribution to local social work by helping them adjust. In addition, he runs a youth club in a wing of the house which is open every single evening. It is the best club in the city and provides a healthy climate for Godthåb's somewhat unsettled youngsters.

In the mornings I taught English for two or three hours to Greenlandic skippers, and the remuneration I received for this paid for my flights to and from Greenland.

And then there was the parish—30 Catholics, nearly all Danes. They approve of their priest's great social work, but in summer they feel they are sitting in the back row. I visited almost all of them and can witness that their spirit was good. Still, few native Greenlanders have joined the Catholic Church as yet and the mission's future looks uncertain. But the people there look on The Cloister (as they call it) as a permanent and worthwhile institution.

\* \* \*

The Catholic mission here in Torshavn (Faeroe Islands) is older. There was an unsuccessful attempt from 1858-1870, but their converts had all died by the time a new effort was begun in 1930. A couple of priests and many Franciscan Sisters from Belgium and Holland made a great contribution by building up a primary school with several hundred pupils, a kindergarten with 95 children and a day nursery for 55. The number of Catholics (other than the Sisters) remains small—a modest 50—but they are almost all native Faeringers.

Nevertheless, while I sit here writing, negotiations are in progress to turn over the school to the Municipality and to sell the nursery. The Sisters will keep only the kindergarten, and they are building a new Sisters' Home for the few who remain. Meanwhile, a Belgian Oblate Father is struggling with the complicated Faeroese grammar and is not yet able to talk with people or preach.

But on Sunday we forgot our problems and celebrated a Faeroese High Mass in honor of Sister Tecla's Golden Jubilee. [Editor: It was Fr. Kons himself whose translations made possible the use of Faeroese liturgically.] This was the actual reason for my visit here, but let me call it a sort of winter-spring vacation. For I go round and visit the parish and old friends and my former pupils at the gymnasium (school). And I finished translating an old Latin work about the Faeroe Islands which will help archaeologist Sverri Dahl to identify the church ruins at Kirkjabø. Let's hope that the present Catholic mission does not end like the last (in 1870), with some ruins as monuments to the work of 50 years in our own century.

“PRAY FOR SCANDINAVIA”

## Some Examples of the Catholic Presence In and About Copenhagen, 1979

JOHN T. DWIGHT

### *Father Paul d'Auchamp and Sacrament Church*

I was just reading the notices posted in the entryway beside Sakrament Kirke (Sacrament Church) near my hotel in Copenhagen, when someone spoke in my ear and tapped me on the shoulder. I turned, and there was its Parish Priest, Father Paul d'Auchamp, a long-time friend of mine and of St. Ansgar's League! He took me up to his room in the rectory behind the church, and we talked for a few minutes. Later, I twice enjoyed homecooked meals with him, i.e., cooked by himself!

On the second occasion, Miss Birgit Alsager was with us, Bishop Martensen's secretary and also the head of Sacrament Church's Parish Council. Both she and Father d'Auchamp thought things were going well in the parish. This could not be as simple an operation as formerly, for I noted in the parish bulletin that, besides their Danish parishioners, they now have four foreign-language groups to care for: the English-speaking people (which includes a large Philippine contingent as well as various Orientals), the Croats, the Poles and some Spanish-speaking people. Some of these have Mass said occasionally by a priest of their nationality at other Copenhagen churches (e.g., the Poles and Croats at Sacred Heart, and the Spanish-speaking at St. Augustine's), but there is an English Mass every Sunday at Sacrament Church celebrated by the so-called "English Priest" of the American Oblate Fathers from Herlev. This is now Fr. Carroll Parker, O.M.I., who has a charismatic personality, according to Fr. d'Auchamp, and has built up a good attendance of about 75 to 100 people at this Mass.

Father d'Auchamp himself is now assisted by Danish Father Peter Nissen, whom I had met last year as the new Parish Assistant. But he was ordained priest this June and is now a curate not only for Father d'Auchamp at Sacrament Church, but also for Msgr. Ib Andersen at the Cathedral. And he is in charge of the Youth Work in both parishes. Father d'Auchamp is grateful to have Father Nissen's assistance, for Father Madsen has had to retire from the more active work due to poor health.

From the conversation at the table I gathered some little insights into Father d'Auchamp's varied activities, and I especially noticed that his friendly help to individuals of the most diverse kinds still continues. This is illustrated by a delightful incident: A Pakistani whom he had befriended told a mutual acquaintance, "Father d'Auchamp is a very fine man; but he is a bit mad—he befriends Turks!"

The conversation turned to Sacrament Church itself, and I had commented on its unusual proportions—narrow, short, and very high. I now learned it had originally been planned to be longer, but it was then decided to cut it one bay short and to build the rectory in the space this gained behind it! Father says it is this which has ruined the acoustics for hearing the priest and reader, though it does not affect the choir and organ.

In regard to the latter, I was told that the church has a distinguished composer as organist, Bernhard Lewkovitch, whose modern Danish orchestral and choral work, "De Lamentationes Jeremiae Prophetae" had recently been performed by the members of The Chapel Royal in Copenhagen's Odd Fellows' Hall. Although offered better paid positions in more distinguished churches, he remains faithful to Sacrament Church. He simply

says that this music is his way of praying and expressing his gratitude to God.

By 6:30 P.M. we were doing the same by attending Father d'Auchamp's reverently celebrated week-day Mass down in the church, with a congregation of fifteen (good attendance for a week-day in Scandinavia).

### *The American Oblate Fathers in Herlev*

On the afternoon of St. Hans Aften (Midsummer's Eve), I caught the 1:16 P.M. Ballerup train of the S-Ban. This took 25 minutes to suburban Herlev, leaving me 18 minutes for the uphill walk to the American Oblate Fathers' rectory on Herlevgaardsvvej.

Here I found Fr. Per Waago planting roses, while Fr. Leo Kertz (the Superior and Parish Priest) was fixing the radio in his car. Both welcomed me warmly, and Fr. Per took me in and called up the stairs for Fr. Frank Jobst and the new "English Priest", Fr. Carroll Parker, who takes care of the English-speaking congregations in Herlev and at Sacrament Church, Copenhagen. These two then came down and led me into their comfortable and handsome living room, with its lovely view out onto their terrace and lawn. And they prevailed on me to join them in consuming coffee and a ring of "Danish".

I learned that their parish (Our Lady's) is growing slightly, especially the Danish-speaking portion. The English-speaking portion now includes over 100 Philipinos. Herlev's Danish population (including the Catholics) is becoming mature; they are people who moved here as young married couples when the suburb was being developed twenty years ago. Now they are middle-aged and many of their children have grown up. Since many of the latter cannot find lodgings in Herlev, these have in turn moved out to the next ring of suburbs!

But Fr. Jobst, who is the parish Youth Priest, says that there is now quite a large group of very nice teenagers in the parish, and the Youth Club has been activated again.

### *American Oblate News in Denmark*

I learned that Fr. Paul Marx is still at Aalborg, Fr. Urban Figge is still happy in Viborg, and that the recently acquired second little church for that parish's western portion (in Lemvig) has now been fixed up for Catholic worship. And Fr. Karl Smeenk's Heart of Jesus Church in Randers has celebrated its Centenary and has been given a new entrance-door and a new interior paint job: Fr. Kertz says it looks very fine.

### *The Herlev Community of St. Joseph Sisters*

Father Jobst now suggested a little jaunt in his car, and I accepted eagerly.

We drove first to the little convent-cottage of the St. Joseph Sisters on a nearby new street called Klokkedybet. Hidden behind a hedge and surrounded by bushes and grass and small, colorful flowerbeds, all carefully tended by the Sisters, and with a large backyard, it was pretty as a picture. The front door opened

right into the living room, where we found four of the five Sisters of the community sitting around their parlor table.

Sister Gertrude is elderly; she was formerly a Provincial but is now retired. The younger nuns were Sisters Ansgarius and Hildegard (whom I had met at an ecumenical St. Hans Aften celebration three years before) and Sr. Mariana. (Sr. Suzanna was away at the time.)

Two of the younger Sisters teach (one of them at the well-known Catholic "Rygaard School", which has an International Section for children of foreigners resident in Copenhagen). And one is a Youth Counselor.

Two of the younger Sisters now left us to go and show solidarity by attending the Solemn Profession of a native Danish nun for the Assumption Sisters of Albertslund. But we stayed talking with the others a few minutes longer. They asked many questions about the U.S.

Before we left, they showed us their beautiful little Chapel in the basement of the cottage. Father Jobst says it is very devotional saying Mass there.

#### *About Small Communities*

Once again on our way, I asked Father about the Sisters, mentioning that someone in America had told me he thought such small groups could not give the nuns the support of a sense of community. Father Jobst disagreed strongly, saying that their experience in Denmark was the direct opposite. Where an individual Sister can be lost or ignored in a large Community, she receives attention and help in a small one.

And the reasons for small Communities in Scandinavia are practical in nature also. Among the St. Joseph Sisters, at least half of them are quite advanced in years and are retired. So they have had to give up almost all their large institutions—hospitals and schools—selling them to the respective municipalities. And, with the dearth of vocations in Germany, where most of the Sisters come from, this situation will only get worse. As the older Sisters die off, the large convents will be a drain on the resources of those who are left.

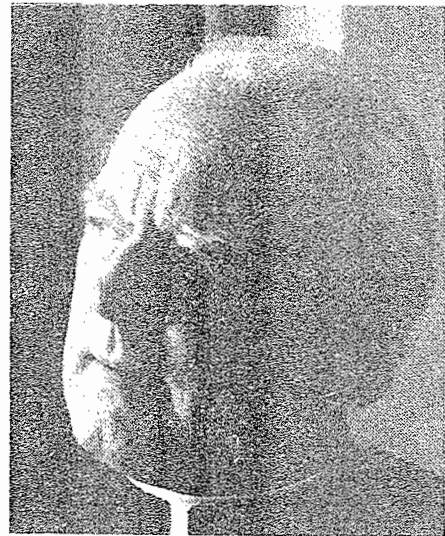
The solution adopted is to keep one or two of the larger convents as old-age homes for the more incapacitated older Sisters, while spreading the younger Sisters in smaller groups to give a Catholic presence in different sections of the city, where they can help in the parishes and support themselves by individual teaching or nursing jobs, etc. The work and accommodations can thus be adapted to the number of Sisters available at any given time, and the situation thus becomes flexible enough to be manageable.

Father Jobst said these Sisters help the Fathers a lot with the Herlev parish. For example, the Youth Counselor helps their young people when these have serious problems. And the Sisters are not above pitching in and serving food, etc. at parish events.

He also said they are very good with the old, retired Sisters. The younger Sisters from Herlev frequently spend a part of their day going to the old convent to pay calls on the pensioner Sisters and see if they need anything.

#### *Brønshøj*

By this time we had arrived at the parent-parish church of St. Antoni in Brønshøj, on which Our Lady's in Herlev theoretically depends, and where the joint parish books are kept. In practice the dependence is the other way around, for Fr. Leo Kertz, O.M.I., who is the Oblate Fathers' Superior in Herlev, where he lives, is the Pastor of both churches! This, of course, is due to the priest-shortage in Denmark.



*Most Rev. Theodore Suhr, O.S.B.,  
Bishop-emeritus of Copenhagen,  
40 years a Bishop, Jan. 15, 1979*

But a Sister is the Parish Assistant and comes each day to hold the fort during "office hours" at the Brønshøj rectory and visit the old folks in Hoffmans Minde nursing home (run by lay Catholics) which lies right behind the church and forms part of the architectural ensemble. Brønshøj is an older and even more "mature" suburb than Herlev.

The purpose of our visit was to let me see the inside of the small, unusual and very modern church. Unfortunately, it must be kept locked nowadays like most Copenhagen churches, against vandalism. Father having the keys, we went in, and I was struck by the very plain but warm and devotional brick interior. The semi-circular sanctuary is flooded with light by a vertical skylight which is invisible from the nave. The altar is a large, massive square stone table resting on one big, round stone base.

Then Father Jobst led me into the two-story rectory attached to the church. On one floor is the small parish hall, divisible by dividers into three classrooms for religious instruction. At the farther end is a handsome sitting room. Under the latter, on the basement floor, is a room used by the Neo-Catechumenate group which, as Father explained it, seeks to deepen their knowledge and practice of the Faith. Four or five chairs stood on either side, while in the middle stood a reading stand, and behind this a large, plain wooden Cross stood on the floor.

#### *Further Suburbs: Tåstrup and Albertslund*

From Brønshøj we now drove at a good clip via various streets, roads and throughways through a surprisingly rural section to Tåstrup, a town which has grown speedily in the past decade or so as a dormitory town of Copenhagen. It lies halfway between that city and Roskilde, and the suburban S-Ban rail line now reaches it.

Here there is a growing Catholic parish, St. Paul's, served by the Dutch Montfort Fathers from Roskilde. It has had a small dark-wood church for some years, but has only recently acquired a Catholic school. Some St. Hedwig Sisters live in a house adjoining the property.

We found the church but did not go in, since the Solemn Vow ceremony and Mass for Sister Marianne, the Danish Assumptionist

## Danish Headlines

(Kat. Orientering)

Due to the priest-shortage, the recently founded Skt. Peter's Chapel in Herning (Jutland) is served from another parish, and even that priest cannot come every Sunday. So this country parish notes that "our parish has gradually become accustomed to celebrating the Sunday Service without a priest. It is a good sign of our maturity as a parish. For, you see, it is the parish that celebrates the Lord's Resurrection on Sunday, whether or not a priest can be there to turn the Sunday Service into a Sunday Mass. To celebrate Sunday is the important thing, and this we do with singing, prayer and scripture-reading."

\* \* \*

"Five priests coming soon to Denmark" is joyful news, in view of situations like that at Herning, above. Fr. David Murphy, S.J., is coming from Ireland to Heart of Jesus Church in Copenhagen and, among other things, will help with prison-visiting. Fr. Franz Hauser, C.S.S.R., is coming from Austria to the Odense parish. Fr. Paul Shiels, C.S.S.R., is coming from Ireland to Copenhagen's Skt. Anna's parish, and will work especially among the Philippine immigrants. Fr. Jerry Gorowski, C.S.S.R., is coming to the same parish, but from Poland. And Fr. Eugen Legut, O.F.M.Conv., will go to Lolland-Falster. On coming to Denmark, all will first take language lessons in Danish.

\* \* \*

And two native-born Danish priests were ordained this year, Czeslaw Kozon from the island of Lolland in the Nykøping-Falster parish, and Peter Nissen who hails from downtown Copenhagen. Father Kozon is serving as Curate at St. Ansgar's Cathedral, while Father Nissen is Curate at Sakrament Church and also helps out at the Cathedral.

\* \* \*

Mgsr. Knud Ballin, founder of Caritas-Denmark, turned 75 on Feb. 21 this year. Ordained in 1930, he served in various Danish parishes. But during the War he had to take refuge in Sweden (due to his Jewish ancestry), and this experience influenced him to work for refugees after the War, as well as for famine victims in Germany and Poland. The result was Caritas-Denmark, the Catholic relief organization. And in 1966 Bishop Martensen relieved

Sister mentioned above, was in full swing. These Assumption Sisters have a modern, small-group convent in a house in Albertslund, another suburb, one station nearer Copenhagen than Tåstrup. It is a new development-town of young people and had absolutely no church or other sign of religion of any kind. So the Sisters (who have, of course, work of their own of various kinds) decided to make their home there, in order to bring Christ into Albertslund! The Sisters have become popular there, although how many of their new friends will visit the little chapel in their house, I cannot say.

We now drove back to Herlev, where Fr. Jobst saw me into the S-Ban Station for my return to the city, after I had thanked him for this interesting and instructive excursion.



*Sisters ready for a Toast at Cardinal Suenen's Reception at Magleås*

him of parish duties so that he could concentrate entirely on this relief work. As a result, in addition to heading Caritas, he became president of an international commission in Geneva for dealing with the immigration problems of the refugees.

\* \* \*

Denmark's Catholic Lenten Collection (for social projects in needy countries) exceeded all hopes in 1979. About 6000 Danish Catholics contributed a total of \$120,000, which equals what all the other Scandinavian Catholics put together usually contribute in their parallel Lenten collections. In addition, Caritas-Denmark joined with UNICEF, Save the Children, the Danish Red Cross, the National Church's Help for the Needy, and International Children's Aid to hold a nationwide collection in connection with The Year of the Child. Caritas is using its share of the proceeds to build a school for refugee children in northern Thailand. And 1979 marks the 20th anniversary in Denmark of the St. Vincent Society, which fights hunger and need and also aids the missions through the proceeds from piggy banks kept in its members' homes.

\* \* \*

In 1977 there was founded an organization of Danish "Doctors Who Respect Human Life." Their first effort was to spread information on what abortion really is. As a result, 21,000 people signed a petition against the Danish law which allows unrestricted abortion. Some of these have now formed (in Sept. '78) a new, national organization, "Respect for Human Life", to bring back unconditional respect for human life from conception to death, and to offer alternatives to those seeking abortions.

\* \* \*

Belgium's Cardinal Leo Jozef Suenens visited Copenhagen at the end of November, 1978. He met with the priests of Greater-Copenhagen and with Belgium-born priests and sisters from all over Denmark at Magleås, the Catholic Center north of the city. That evening he gave a talk at the Institute Francais on "The Church Between the Past and the Present." And the following day

the Danish-Belgian Society and Denmark's Joint Ecumenical Council arranged an Ecumenical Service in Copenhagen's Helligånd (holy Spirit) Lutheran Church, at which the Cardinal preached.

\* \* \*

29 young Danes joined 101 other young people from four continents in a pilgrimage on foot from Assisi to Rome during Holy Week, 1979. Led by a bearer with a rustic wooden Cross, and carrying their rucksacks, they finished the 120 mile hike by arriving tired and dusty at St. Peter's Square in time for the Papal Mass on Easter morning.

## At The Dedication Of A New Danish Church

THE EDITOR

Soon after my arrival this year in Copenhagen, Denmark, I received word from Bishop Martensen's secretary that I should call the Vicar General, Msgr. Ib Andersen, at the Chancery Office. On my doing so, he invited me to meet him at St. Ansgar's Cathedral (where he is the Parish Priest) at 8:30 A.M. on Sunday, June 24, St. Hans Dag (St. John's, or Midsummer Day), in order to accompany him to the Dedication of a new Catholic church at Hørsholm, north of the city.

So via Bus #17 to Kongens Nytorv and #1 up Bredgade, I arrived by 8:30 at the small Cathedral, where Prelate Ib Andersen (as he is called in the little Danish Catholic Directory) was saying Sunday Mass for about 30 people. Afterwards I found him up in his own apartment in the rectory back of the church, and in a couple of minutes he was ready to start out. We took a bus to Østerport Station, where we switched to an S-Ban suburban "Hillerød" train, which got us to the station for Hørsholm in good time.

Msgr. Andersen

Meanwhile I had been able to have twenty minutes' conversation with Msgr. Andersen. It appeared that Bishop Martensen had not been too well this past winter and, although much improved, was having to take things somewhat easier than in the past. However, he was dedicating this new church today.

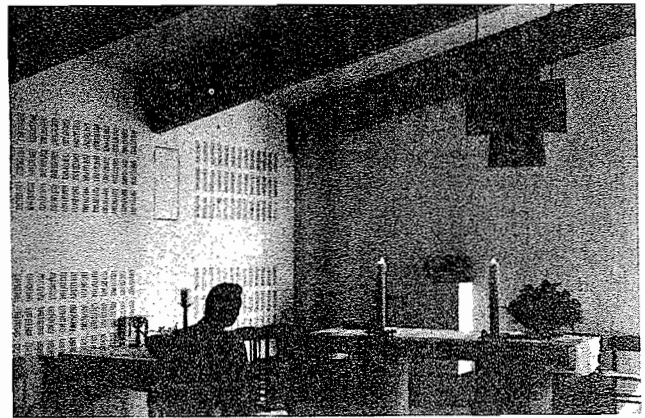
As to his own Cathedral parish, Msgr. Andersen pointed out that he now has two newly ordained Danes as curates—Fr. Czeslaw Kozon and Fr. Peter Nissen (who of course is primarily attached to Sacrament Church). This is a great improvement over the last couple of years, when an elderly, semi-retired priest was his only assistant. But he expects that Fr. Kozon will go to the Aalborg parish (whose Parish Priest has recently died) at the end of the year.

Msgr. Andersen cited these two new Danish priests as cause for optimism for the future of the Diocese. And in the same category must be classed the Final Vows of the Danish Assumptionist, Sister Marianne, which had taken place yesterday. And last but not least, he cited the Dedication of the new Catholic church which was taking place today!

And finally, Msgr. Andersen, who in previous years had looked on the New Catholic Center at Magleås north of Copenhagen with some skepticism, now expressed himself as satisfied with its performance. No longer having to be utilized by outsiders, it has been in productive use for most of the days of the year, and is justifying itself both in usefulness and financially.

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Denmark's Young Catholics (D.U.K.) arranged ten camping sessions for the summer of 1979: four for children from 7 through 13, two Junior Camps for those from 14 through 17, one for young people from 18 through 25, one for young families, a joint Scandinavian journey for those over 18 to visit the Ecumenical Protestant Abbey at Taize in France, and finally an Ecumenical Camp at their own Danish Catholic Youth Center at Øm. Except those for the children, these camping sessions always have a serious side, with lectures and discussions and "work shops" developing a given Theme of current relevance to Catholics.



*Sanctuary of the newly dedicated St. Hans Kirke,  
Hørsholm, Denmark*

### St. Hans Church, Hørsholm

We had now arrived at the station for Hørsholm and found Fr. Anton Dekkers, S.J., waiting for us with his car. Father Dekkers is the Secretary General of the Diocese (in America he would be called the Chancellor) and is in charge of the day by day running of the Catholic Church in Denmark.

He drove us to Hørsholm village and, after a little search, found a secluded uphill lane, Marievej (Mary Way). In the angle formed by its junction with Kirkebakken (Church Hill), the Catholics had owned the land for some years and had had a chapel on this site.

Originally dependent on the Vincentian Fathers' parish in Helsingør (Elsinor), it now formed part of the triple-parish of Birkerød-Hillerød-Hørsholm (Birkerød being the parish Center).

Now, however, the two satellite sections were beginning to develop apart. For example, here was this new church in Hørsholm. And for another example, young Fr. Hans Esmark, one of the curates, was moving to Hillerød, where a new rectory has been bought. There they are still using the Lutheran cemetery chapel for their Sunday Masses, but they too are planning to build a new church for themselves (presumably to be financed, as was this Hørsholm church, by German money).

When we had parked the car, the two priests went off to join the clergy, while I inspected the new St. Hans Church. This is an extremely simple, shed-roofed, brick structure, but with good proportions, designed by the architect Fleming Behnke. It is joined by a flat-roofed line of rooms to the shed-roofed parish hall, which balances the church at the other end, its roof slanting in the opposite direction from that of the church.

Inside, the church's most striking feature is the view of the massive, slanting wooden rafters which bear the shed roof. The most colorful object is a fine equal-armed Cross in enamel or mosaic, which hangs from one of the rafters in front of the free-standing altar and came originally, I think, from their former chapel.

### The Dedication

The church was completely filled with people by the time I got inside, so I had to stand in the doorway throughout the service. I notices many young people present as well as children and even babes in arms. All were surprisingly well-behaved.

Right after 10 A.M., the procession came from the gallery of rooms, through the vestibule and up the aisle—four Servers in albs, the concelebrating clergy, and Bishop Hans L. Martensen, S.J., between the Deacon and Subdeacon of the Mass. After a trumpet prelude we all sang *Veni Creator Spiritus* and the Litany of the Saints, and Bishop Martensen blessed the church and the rest of the building with Holy Water. On his return there was a soprano solo, and then we sang a hymn.

During the Mass, the *Gloria*, *Sanctus* and *Agnus Dei*, which we all sang, were set to a sort of glorified Danish guitar music. But there were various further solos—Guardini's "Pastorale" (between the Lessons), Cesar Franck's "Panis Angelicus" (during the Offertory) and Mozart's "Ave Verum" (after Communion). The head of the Parish Council, Mr. Kjeld Kallan, acted as Master of Ceremonies for the congregation.

After Mass we all gathered in the courtyard to hear various speeches of gratitude and congratulations, headed by the Bishop's thanks to the donors through the person of Msgr. Helmut Holzappel, who had come from Germany for the occasion.

One of the most notable speakers was Sogneprest Dela, pastor of the local Lutheran parish, who gave a very ecumenical talk, stressing our unity in Christ by quoting St. Paul's words, "One Lord, one faith, one baptism." And he handed a gift of altar linens to St. Hans' Parish Priest, Father Jacob Muiser. The president of the Lutheran Parish Council also spoke. And most of

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## "Pray For Scandinavia": A Reminder

At the bottom of some of the pages of *St. Ansgar's Bulletin* every year appears the exhortation, "Pray for Scandinavia". This is not merely a pious request on the part of the Editor. It is a reminder of the membership obligation of all Members of St. Ansgar's League "to pray regularly (daily, if possible) for Scandinavia." The reason? "Unless the Lord builds the house, they labor in vain who build it!"

the chairs in the church had been loaned for this occasion from the Lutherans' parish hall!

We now drifted into St. Hans' own new parish hall, where generous quantities of cookies and liquids were available—Coca Cola for the many youngsters, very good Sherry and (I think) Vermouth for the adults. Before coming in I had met Bishop Martensen, who said a few kind words. In the hall I could admire Msgr. Andersen in his bright purple cassock, and I renewed acquaintance with Msgr. Holzappel and said a few words of admiration about his *Jahrbuch* of the St. Ansgarwerk. And I met a Sister and a couple of lay families. All spoke some English.

### Mr. Kjeld Kallan

By this time the gathering had largely dispersed. But the priest to whom Msgr. Andersen had recommended me for a ride to the station on my return to the city was nowhere to be found! With almost nobody left in the hall, Mr. Kjeld Kallan, the president of the Parish Council, very kindly offered to be the Good Samaritan. Looking like a sturdy Viking, with his light blond hair and beard, he proved to be a delightful and informed man. And it turned out that he was a "Viking", for that is what the Danes call a "Polar Bear"! In other words, he belonged to one of those hardy groups who go swimming in the sea in winter, even cutting a hole in the ice in order to do so!

At the coastline railroad station we found I had just missed a train. So Mr. Kallan drove me to the nearby shore and showed me 1) the picturesque little harbor with its breakwater and many little boats and 2) the house of Isak Dinesen (Karen Blixen), the well-known Danish author. He pointed out the two windows in the upper floor of the gable which had belonged to her room. She had occasionally invited him to tea at this house.

Feeling in need of lunch (and finding I did too), Mr. Kallan hospitably drove me to his comfortable and tasteful home, and settled me in a chair in the garden while he prepared us some cheese smørbrød and coffee. In the process I fear my presence disrupted a cozy and friendly family get-together of his son Knud (a handsome youth) and his pretty daughters Monica and Benedikte. All three impressed me as very nice teen-agers. (There are two other children, I gathered.) Mrs. Kallan was still back at the church, helping clean up.

Finally ensconced, with our tasty meal before us. Mr. Kallan told me that, despite its suburban location, his parish has counted 14 different nationalities among its members, including (among others) Australians, Dutch, Egyptians, Germans, Greeks and Ugandans—as well as, of course, Danes.

He told me that today (St. Hans' Day, 1979) is the 80th Anniversary of the real beginning of the parish (on St. Hans' Day, 1899). Some Polish girls who had come to work in Denmark had hired a room in Hørsholm. At the same time some Germans who were working in a nearby factory and their director persuaded a priest to come and say the first Mass in that room on that St. Hans Day. The priest, who had been working in Germany, turned out to be the well-known Icelandic convert, Jesuit and author, Fr. Jon Sveinsson ("Nonni")!

We now had to leave for the station. And this time I caught the train for Copenhagen—after many sincere thanks to Mr. Kjeld Kallan!

## Some Examples of Danish Ecumenism, 1978-79

(Kat. Orientering)

On Oct. 29, 1978, Denmark's Catholic Bishop Hans L. Martensen, S.J., joined Lutheran Bishop Kvist of Roskilde in an ecumenical service marking the 850th anniversary of the birth of Bishop Absalon, the founder of Copenhagen. The service was held in the beautiful medieval church in Sorø, which had been part of a Cistercian Abbey before the Reformation but is now the Lutheran church for Sorø as well as the chapel for a renowned private boarding school. Bishop Absalon lies buried behind the Altar. Bishop Kvist was the celebrant at the service, while Bishop Martensen read the Gospel and preached from the church's pulpit and also gave Benediction at the end. He pointed out in his sermon that this event was one of the thousands of signs that the sores of enmity and bitterness which had characterized Lutheran-Catholic relations for centuries were now being healed. And he pointed out that Bishop Absalon had been a man who was "able to reconcile enemies and make peace."

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Professor K.E. Skydsgaard, Dr. Theol., who had been one of the Lutheran Observers at Vatican II, gave a lecture on November 11, 1978, at The Danish Academy in Rome on the theme "En route towards a new era in the relations between the Roman Catholic Church and the Evangelical Lutheran Church." He pointed out with many examples that previously each Church had felt itself fully self-sufficient and thought that all the others had merely gone astray, so it was only a matter of converting the others to the right church. But later, and especially after Vatican II, the churches have become quite open to one another.

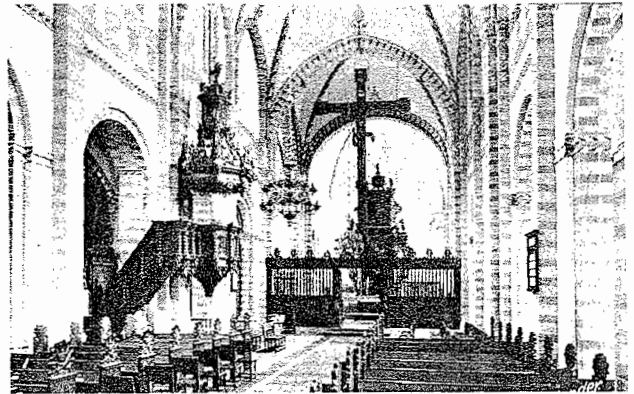
### The Week of Prayer for Unity

One of the traditional ways of observing January's annual Week of Prayer for Christian Unity in Denmark is by Church Wandering, where people of various denominations join in a body to go from church to church in the neighborhood and pray together. For example, this year our St. Ansgar's Cathedral parish joined such a group which started at St. Paul's Lutheran Church in the nearby Nyboder area. Our Skt. Antoni's, also in Copenhagen, started at Bellahøj's Lutheran Church and ended back at Skt. Antoni's. And in Horsens, Skt. Joseph's Catholic Church joined a group which visited Gethsemane Church, Skt. Joseph's and Our Savior's.

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Other Catholic parishes observe the Week differently: Skt. Andreas' in suburban Ordrup joined in an Ecumenical Family Day in the parish house of the local Lutheran Church. In Svendborg, Catholic Skt. Knud's Church held an Ecumenical Service followed by a get-together in the parish hall. Finally, there was an "Ecumenical Triad" in Hvidovre on the evenings of Jan. 22nd, 23rd, and 25th at the Lutheran, Catholic and Baptist churches; the themes on the three evenings were "The Churches Introduce Themselves", "We Talk Together", and "We Sing Together".

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*This Medieval Monastery Church, which is now the Lutheran Parish Church in Sorø, Denmark, holds Bishop Absalon's Tomb.*

Perhaps the largest celebration ended the Week in Copenhagen's island district, Amager, at a Festival Service in the Baptist Church. Three Bishops attended—Catholic Bishop Hans Martensen, S.J., Lutheran Bishop Ole Berthelsen and Bishop Morgan from the American Embassy. The Redemptorist priests from Skt. Anna's, the local Catholic parish, attended en masse together with many Sisters and layfolk. Bishop Martensen and Bishop Berthelsen preached.

### Unity Services outside of January

Some of our Danish parishes prefer to hold their Unity Services later in the year when better weather can be expected. For example, Sacrament Church (Catholic) joined with the other churches of Copenhagen's Nørrebro "Quadrangle" in March for a joint meeting in Holy Cross Church (Lutheran), instead of having the usual Church Wandering. Catholic Vicar General Ib Andersen and Pastor Poul Poulsen of the Methodist Church were the speakers, and the meeting ended with "Church Coffee" in the church hall. And an ecumenical Church Wandering was held at the end of May in Nakskov.

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On a separate note, the "Academicum Catholicum" society has arranged several services in recent years, where emphasis has been laid on good church music. So, for Sunday, February 4, they arranged a festive Candlemas Mass in our St. Hans Church in Hørsholm with Bishop Theodor Suhr, O.S.B., as celebrant. The Choir of Lutheran Fredens Church from Herning, led by its organist, Knud Erik Jensen, sang Mozart's short Mass in B-Major (Köchel 275). This Choir consists of 40 young people between the ages of 10 and 20, and they performed brilliantly, with the support of two violins and a cello, played by three Copenhagen youths. It was a joyful happening from the ecumenical angle, also. "We should open our church doors more often to the many people in the Na-

tional (Lutheran) Church who cultivate Catholic church music, whether Gregorian, or, as in this case, the later composers. For here we have a point of contact which lies outside the sphere of theology," it was said.

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The Catholic Church and The National (Lutheran) Church arranged a series of five joint services and meetings last Lent on the island of Amager, across Copenhagen Harbor from the main part of the city, around the theme "Fasting and Hunger." The series opened with an Ecumenical Service in Philip's Church. Next came an Underdeveloped Countries' Fair at the same church. Thirdly, there was a meeting at Nathaniel's Church with the theme "Help toward self-help." Then Johannes Aagaard preached

on the text, "I was hungry, but you gave me nothing to eat." And the final meeting was at Catholic Skt. Anna's Church with the National Church's "Help in Need" organization presenting the idea "Small is Good."

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Finally, we note that on June 9, the annual meeting of the Ecumenical Joint Council was held at the Jesuit Fathers' Heart of Jesus Church in downtown Copenhagen, at which a two-hour discussion took place on "Baptism." The opening talk was given by Prelate Ib Andersen, the Catholic Vicar General, on the question, "How far do we recognize each other's baptisms?" And a Baptist clergyman K. Kyrø-Rasmussen presented a talk on another question, "Is the Baptist Church changing in regard to Baptism?"

## My First Year As Catholic Bishop In Sweden

In February 1979 I celebrated the first anniversary of my festive introduction as the successor of the unforgettable Bishop John E. Taylor.

Since that time I have come to know the large diocese of Stockholm with its few Catholics quite well. I have visited all the parishes and all its communities of brothers and sisters. It is 1909 km. (i.e., 1193 English miles) from Trelleborg in the south to Kiruna in the north—which is the same distance as from Trelleborg to Naples in Italy. But the roads in Sweden are good, and so are the railway and air connections. And the fact that there is a speed limit on the roads promotes discipline and patience.

The territory of the diocese actually includes the whole country of Sweden, and that means that it is one of the largest in Europe. The number of Catholics is growing all the time through the immigrants, through converts and through Catholics whom we discover. Unfortunately, there is no official registration of people's denominational allegiance in Sweden, and that means that our parishes have to search for the Catholics, if these do not seek such a contact themselves.

In our 30 parishes, the number of Catholics at the moment is 87,000, which is a little bit more than 1% of the population. Thereby the number of Catholics becomes greater than in the other Scandinavian countries, although it's still small. We are still a small crowd in the dispersion, a real diaspora.

In spite of that, there are a lot of happy things to tell about: During Easter, a young Hungarian, Laszlo Remenyik, was ordained priest in Stockholm. Ten years ago he came to Sweden as a refugee. He will now begin his priestly work as curate in the parish of the cathedral in Stockholm.

In September comes the next ordination to the priesthood: a young Swedish convert will be ordained priest in Malmö. He belongs to the Carmelite priory in Norraby near Malmö. Another young Swede will be ordained deacon on the same day. He will work as an Oblate Father in Sweden.

Three other candidates are studying in Frankfurt and Rome for the priesthood in Sweden, one as a Jesuit and two as secular priests.

Our parishes are small and often spread over a large area. In May I visited the two parishes farthest in the north, Umeå and Luleå. Both have young American Oblate Fathers as Parish Priests. I also went 350 km. north from Luleå to our farthest pastoral station in the north, Kiruna, north of the Arctic Circle. In Luleå and Kiruna I administered the Sacrament of Confirma-

tion at two different times to three confirmands. In Umeå there were 13 confirmands in a parish of 110 Catholics. Each northern parish is like a great family. Everybody knows everybody, and they are happy to come together for the Mass. They are only able to come once in a while because of the fact that the distances there are so great. Therefore one stays after Mass for "Church Coffee", and to speak to one another about what has happened since last time.

Most of our parishes were erected just a few years ago. Most of them have a provisional church in a former apartment. These apartment-churches are not always so very attractive. For converts it must be quite difficult to feel at home in such a room, for the Lutheran "Church of Sweden" has such beautiful old churches everywhere, most of them dating from the time before the Reformation. In these young parishes we try to get the church, the rectory and the parish house in better condition. Friends in other countries have given us substantial help. It's very good when I can thereby give a parish courage to plan to build a church or a parish center.

The greatest task in this regard is the renovation and extension of our cathedral, because it has not only been damaged by building operations in the neighborhood but is too small with its 190 seats. And the parish of St. Eugenia's, which lost its church more than ten years ago through a city reconstruction, now has the hope that they will be able to buy a ground plot and build a new church. They have negotiated about this since 1962.

During the summer, i.e., for Sweden, between the middle of June and the end of August, many groups of Catholic young people are away camping. Their shared experiences make the comradeship among them deeper and make their ties to the church stronger. But these camps require a lot of work in preparation and for carrying them through. Priests and laymen give active help in this—I admire their spirit of self sacrifice.

In my second year as Bishop of Sweden I can say: We are a small but very living church in this large country. We know that we have a great work in front of us, and that we have a great responsibility. The heritage of the one, holy, catholic church is entrusted to us in this utter diaspora. But it is wonderful to have the opportunity to work at this task. We are deeply thankful to all who help us in this work.

+ HUBERTUS BRANDENBURG

## Mexico's Indians Look On Dane As Saint

(Kat. Orientering)

Jacobus de Dacia (Jakob af Danmark) was reputedly a son of King Hans of Denmark and so a younger brother of Christian II. Brother Jakob was one of those Franciscans who were driven from Malmö (in South Sweden) when the Reformation was introduced there.

Jørgen Nybo Rasmussen has written of him that he was one of those priests who stood up for the rights of the Indians. Among the missionaries who followed on the heels of the Conquistadores were priests and religious who demanded equal rights for the Indians. In 1543 they succeeded in getting Emperor Charles V to promulgate his renowned "Nuevas Legas" (New Laws), whose main object was to guarantee to the Indians the same civil rights as the Spanish, to free them from slavery and protect them against tyranny.

Brother Jakob, who had stayed in Spain between 1539 and 1542, was acquainted with these laws. He made himself a spokesman for the Indians, demanding full *religious* equality for them, for at that time they baptized the Indians but did not think that these could be given Communion! The sources tell of Bro. Jakob that "he was the first who gave the Most Holy Sacrament of the Eucharist to the Tarascans" (the Indians in the area where he worked). But, not content with this, he worked to get them permission to receive the Anointing of the Sick (Extreme Unction) also. And—what was completely epoch-making and absolutely disapproved of—he even thought that they should be able to become priests!

Robert Ricard of the Ethnological Institute in Paris, one of those best acquainted with Mexican history nowadays, writes of Bro. Jakob that "with really amazing insight he had tried to convince people that the Mexican Church was not founded in the right way, since it did not have even one native priest."



Bishop Brandenburg with Fr. Bob Olsson, O.M.I., (l.) and Fr. Lars Cavallin (r.) in front of chapel at "Mariebäck," Luleå, N. Sweden

## Goteborg Revisited

JOHN T. DWIGHT

### Christ the King Church

Wednesday morning, June 27th, I made my way across the system of trolley-track switches in the square before my hotel in Göteborg (Gothenburg), Sweden, and over a little canal, and through part of the Trädgårdforeningen's Park, to Christ the King Catholic Church for an appointed meeting with its priests. Coming out after a short visit in the church, I was reading its Notice Board outside when someone on the steps below said "hello", and there stood Father Eugene Dyer, the American priest of Rockville Centre's apostolate for the deaf, who was now incardinated in the Stockholm Diocese for Sweden. He was now stationed as curate here in Göteborg. He looked well, though a little tired, and seemed glad to see me.

He led me back into the church and up into the sacristy. He told me he believes that the church was built in the 1930s but that the well-known sanctuary frescoes were painted a decade later.

The building next door, nearer the Park, is the home of Queen Astrid's School, one of Sweden's three Catholic schools. Apparently this now has difficulties due to a lack of Sisters for the faculty,

and its friends are consulting with Bishop Brandenburg on the best way to ensure its future.

Turning our thoughts back to the church, Father Gene had pointed out a small, plain chapel to the left of the Sanctuary. Its altar, a plain stone cube three feet square, stands near the end towards the Chapel door, while a line of chairs follows around its other three walls. This chapel is where the church's week-day Masses are ordinarily celebrated and where services of meditation are held. I asked how the parishioners like this very modern set-up, and he said "very well". The youth especially seem drawn to it, and sometimes, as he passes through, he finds two or three of them kneeling on the chapel floor meditating.

In back of the Church I was surprised to find myself in a real cloister, of which the sanctuary end of the church formed one side. The other three sides belonged to the rectory and had corridors on both floors. Their arches, however, were closed in with glass, as befits a cold climate. And some of these windows were of stained glass, as indeed were many of the other rectory windows. In fact, (including the church) I had never seen so much stained glass in Scandinavian Catholic places before! Much money must

have been donated at a time when low taxation and lack of inflationary pressures permitted it to be used to best advantage.

### Göteborg's Catholic Priests

We looked in at the offices of Fr. Victor Doran, C.P., the Acting Administrator. And I was shown the library, which is also used as a conference room. Then we climbed the stairs past a statue of St. Sebastian (looking like a pin cushion) to a room which was for the moment empty. It was the headquarters of a priest serving one of Sweden's "national parishes" (as they might be called), who was away at the time.

Three of these priests have their headquarters in Göteborg, two of whom live here in the rectory in between their trips throughout the country visiting and saying Mass for their fellow countrymen. These two are Fr. Joze Drole, the priest for the Slovenians (in whose room I believe we now were) and Fr. Franjo Prstec, the priest for the Croats.

Fr. Amadeo Padino, S.J., is the priest for both the Italians and the Portuguese. He has a Chapel for each of these groups in Göteborg, in addition to making the usual trips to visit these nationalities in other places in Sweden.

He and Fr. Wilhelm Koster, S.J., live in Göteborg's little Jesuit House. Fr. Koster is doing work in theology and philosophy at Göteborg University; and thus he is the Church's contact man there. And he is of considerable help in Christ the King Church, too, celebrating Mass and preaching there every Sunday.

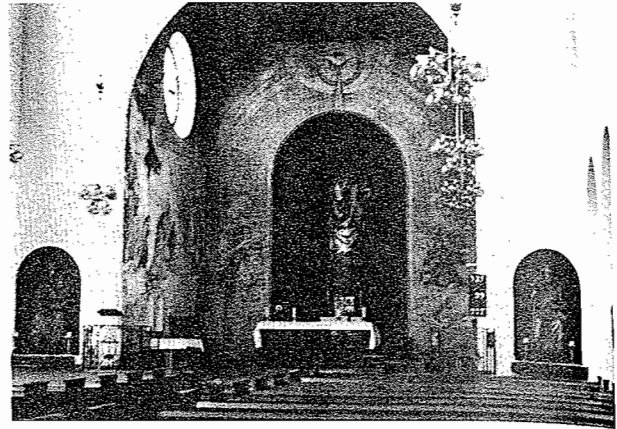
And out in the suburb of Västra Frölunda, at Sweden's Catholic Center, Johannesgården, live Fr. William Kenney, C.P., and Fr. Andreas Rask, O.S.B. Fr. Kenney is a sociologist who is connected with Göteborg University, but is at present doing research in England for his thesis. As to Fr. Andreas, the Chaplain at Johannesgården, we shall meet him later in this article. Suffice it to say that the Center's Chapel serves the Catholics in that area of Göteborg.

### The Parish

This brings us back to Göteborg's *parish* church, Christ the King. This is responsible not only for Sweden's second largest city, and for half the big Province of Västergötland, but also covers two other Provinces, Dalaland and Bohuslän! In fact, it is the largest parish in South Sweden. And unlike the large parishes of North Sweden, it has many Catholics also. This means that besides making monthly trips around the parish and saying Mass periodically in the various Mass Centers (notably, Vänersborg, where Lutheran facilities are used, and Uddevalla, where the Catholics have a chapel), the parish priests are in charge of a full calendar of parish activities at home base as well, including religious instruction, youth work, and all the usual parish societies!

This, I learned, was especially burdensome at the present time, due to their being shorthanded. The pastor was on leave of absence. And their gifted youth priest, Fr. Gören Degan, had been tapped by the Diocese and moved to Stockholm to be the new Diocesan Youth Priest (succeeding Fr. Marcel Taverne, O.F.M., who had resigned the position after many years of service).

So two newcomers to the parish were carrying all the load, learning the job by doing it, so to speak. Fr. Victor Doran, C.P., a Northern Irishman of the Passionists' English Province, had come from Växjö, where he was Kyrkoherde (Pastor), to be Acting Administrator here in Göteborg. And he had the American, Fr. Eugene Dyer, with whom I was now talking, as his only curate.



*Christ the King Church,  
Göteborg, Sweden*

### Father Dyer

Father Gene Dyer's specialty is work with the deaf; he knows their psychology and has learned their "languages". But interest in Sweden and things Swedish, derived from neighbors in an ethnic neighborhood in his youth, finally led him to answer Bishop Taylor's plea for help, pinch-hitting for American Oblate Fathers in North Sweden during their sabbatical leaves.

But this need lasted only a couple of years, and he then found himself in the Gävle parish. At this time, not only Bishop Taylor but also his own bishop in America died. During the double interregnum he was invited down to Sweden's southernmost parish church, Our Saviour's, in Malmö. And then when Bishop Brandenburg was appointed for Sweden, Fr. Dyer consented to help out in the needy situation in Göteborg and was also incardinated into the Swedish Diocese.

He is pleased that the Diocese has made him its Priest for the Deaf, too. So once a month he journeys to Stockholm to say Mass, preach and administer the Sacraments in sign language to a congregation of about 100 deaf people, most of whom are of foreign origin.

He seems happy with his work and situation, except for the need of greater assistance in the parish, and indeed throughout Sweden. He emphasized the great need of more widespread lay help—after due preparation, of course—for example in religious instruction of the children, in parish visiting of the sick and needy and elderly, in youth work, and in reading the Lessons and distributing Communion in Church. It appears, however, that the permanent diaconate is being considered for the Diocese, and this should improve the situation.

### Fr. Victor Doran, C.P., and Sweden's Passionists

By the time Father Gene had told me all this, it was 12 Noon. So we went downstairs and collected Fr. Victor Doran and went out to dinner, since the rectory cook was ill that week. Skirting the Park, we came to an unpretentious Chinese restaurant on the other side of the canal that still surrounds the old part of the city. Here they treated me to a tasty and well-cooked Chinese meal.

While we ate, I asked Fr. Victor how the Passionists' parishes in the Province of Småland were doing—Jönköping and Växjö (with Kalmar). He said they were doing well and that their Catholic populations had grown large in the past two decades, mainly

due to immigration. Besides their churches and parish plants in Jönköping (center of the match industry) and Växjö (center of Sweden's glass-blowing district) and their chapel and rectory in Kalmar on the east coast, they have no less than 12 Mass Centers to visit and care for (5 in the Jönköping parish and 7 in the Växjö parish). And at one of them the Catholics have a permanent station where a priest lives. Their work in the Province of Blekinge, however, has been taken over by the Polish Oblate Fathers.

Finally, a great difference has been made, he said, by the arrival in Växjö a couple of years ago of four Passionist Sisters from the English Province—one from Glasgow and three of Irish origin.

On our return to the rectory we had coffee, cake and ice cream, and then I thanked both priests and took my leave, admiring their versatility, courage and stamina in suddenly taking over such a large, important and demanding parish in a country not originally their own.

*LATER: In the Fall of '79 Father Dyer was made the Kyrkoherde and put in charge of this Göteborg parish, with a new curate to help him. His friends in the U.S. wish and pray him well in this honorable but demanding post.*

#### Fr. Andreas Rask, O.S.B., at Johannesgården

I now phoned Fr. Andreas Rask, O.S.B., the Chaplain at Johannesgården, and accepted his invitation to come out the following afternoon to tea. He had recommended Bus 58, which I found stopped right outside my hotel. As it neared Frölunda it became a local and at the second stop beyond Frölunda Torg I got off and walked the half mile or so up to Johannesgården, Sweden's Catholic Center, a large modern complex of buildings.

Father Andreas answered the bell himself, for the Sisters who run the place were on retreat. He looked a trifle older than when I had last seen him a half dozen years before, and he had grown a short beard.

He introduced me to a young priest standing near, Fr. Miron Dudek, Swedish-born of Polish parents. He is now the Kyrkoherde in Örebro but was here to preach the retreat for the nuns.

Fr. Andreas led us around the Center's cloister to the priests'

sitting room, and then went out to fetch tea, cake and raspberry tarts! It was a caloric but grand tea!

Fr. Andreas Rask, O.S.B., is a Swede who was born in Bridgeport, Connecticut! He became a monk of a French monastery, as there were hopes of starting a Benedictine foundation in Sweden. These hopes never materialized, but the Stockholm Diocese has kept Father Andreas busy ever since. He has recently changed his monastic allegiance to an ecumenical monastery in South Germany, and he spends one month a year there as a member of the Community.

As a member of the Diocesan Ecumenical Commission for some years, he was concerned about the possible effect on ecumenical dialogue in Sweden of the deep split that has recently developed in the Lutheran State Church between the High Church people and the younger clergy (who want a freer and more evangelical church) on the one hand, and the higher civil and ecclesiastical authorities (who have refused any such changes) on the other. But he nevertheless very much favors continued grassroots ecumenism, with mutual prayer gatherings and practical cooperation.

His main interest lies in his work as a member of the Diocesan Liturgical Commission. He is apparently their chief translator and is at present engaged in the official task of retranslating the Ordinary of the Mass into Swedish (the first translation having been hasty and tentative). And much of the Rituale (services of the Sacraments) and many Feast-day Masses have never yet been translated, so this too must be done. All this is a full-time job which requires very careful scholarly research joined to sensitive literary composition. It is also a somewhat thankless task, as it is impossible to satisfy everyone. But Fr. Andreas thinks the various texts should be retranslated or at least rewritten in every generation, since the language changes and develops.

Father Dudek, who had been with us at tea, now had to get back to his retreatants, but I asked him before he left about his own parish in Örebro in central Sweden. He told me that it has a Catholic population of ca. 1000, and that a large percentage of these are native Swedes, which is somewhat unusual nowadays after the extensive immigration of the postwar years.

I too now had to leave, so I thanked Fr. Andreas for his hospitality and helpful and interesting remarks.

## Some Swedish Highlights

### ST. EUGENIA'S ASSURED OF A NEW HOME

We are very glad to report that Stockholm's City Council has at long last issued its final and definitive permission for St. Eugenia's parish to go ahead and build its new church on the site beside Kungsträdgården park which was assigned to it so many years ago. Thus, hopefully, ends the long struggle of its Parish Priest, Fr. Peter Hornung, S.J., to get permission to build a replacement for the old and historic St. Eugenia's which fell a victim to city planning and was torn down a decade ago! Now there remains the formidable task of financing it.

J.T.D.

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*(Our Saviour's Parish Bulletin)* Malmö, Sweden's third largest city, now has a second place for Catholic worship besides Our Saviour's Church. A new chapel has been dedicated by Bishop Brandenburg for that part of the city served by the Polish Oblate Fathers (O.M.I.s). Situated at Ekgatan 40, it replaces temporary quarters in a workshop across the street. They now own a handsome villa with garden which has become the Oblate Fathers' base in South Sweden. It also contains the aforementioned Maria Immaculata Chapel and parish meeting rooms. The parishioners worked for several months with the Fathers at renovating the villa and furnishing the Chapel.

*(St. Olav)* More than 40 Swedish religious groups, including The Swedish (Lutheran) Church, have started a nationwide campaign against pornography. Sweden's already existing law against pornography is seldom enforced, so the campaign will consist in reporting to the police every single instance of shops breaking the law. Swedish Catholic Youth has joined this movement.

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*(Kat. Kyrkotidning)* The Dominican Fathers have handed over Annunciation Parish in Stockholm to secular, diocesan priests. Due largely to lack of recruits for the Order, the move also reflects a rule of their Constitution which frowns on their undertaking parish work except in cases of necessity. In any case, the Dominicans are still responsible for the parish of Lund in South Sweden. Their Stockholm bookstore near the church will still remain open, and their university work in research, etc. will continue.

#### THE DIOCESE OF STOCKHOLM, 25 YEARS:

*(Kat. Kyrkotidning)* Early this year, Sweden's Catholics celebrated the Silver Jubilee of the raising of the Apostolic Vicariate of Sweden to the status of a Bishopric (of Stockholm) and the naming of its Vicar Apostolic, Most Rev. J.E. Müller, as the first Bishop of the new See (in 1953 and 1954). The Jubilee was celebrated with a Solemn Pontifical Mass in little St. Erik's Cathedral, celebrated by Cardinal Gordon Gray of Edinburgh, Scotland, and Bishops John W. Gran of Oslo, Norway, Paul Verschuren of Helsinki, Finland, and Hubertus Brandenburg of Stockholm, in the presence of the Greek Metropolitan Pavlos and other ecumenical guests. Then followed a reception, with talks by the Cardinal and by Sweden's "Church Minister", Bertil Hansson, and finally, in the evening, a party meal.

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*(Kat. Kyrkotidning)* On May 1, two Discalced Carmelites, Sr. Johanna (Vanja) Sundbom and Sr. Eva-Maria Wrige, took their Solemn Vows in the Convent Chapel at Glumslöv in South Sweden. Started despite adverse political repercussions in Sweden's Riksdag two decades ago, the Carmel has attracted several Swedish girls who have joined its Community.

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## Touching Base At Täby: The American Oblate Fathers in Sweden, 1979

THE EDITOR

On Monday morning, July 2, I walked to the Central Station of Stockholm's subways and took the Mjölby train to Tekniska Högskole. Right beside this is the terminus (East Station) of the narrow-gauge suburban line that serves the towns north and east of the city. Here I caught the 11:05 to Täby ("Roslags Näsby" station) and twenty-five minutes later I was knocking on the door of the American Oblate Fathers' chapel and rectory on Konvaljevägen. I noticed that they had been gardening, for various islands and borders of flowers were flourishing; and I saw they had started a little vegetable patch in order to combat inflation.

"They" turned out to be Fr. Caspar Deis, O.M.I., (the American Oblates' "elder statesman"), and Fr. Clyde Rausch, O.M.I.,



*Fr. Laszlo Remenyik responds to a Toast after his Ordination in Stockholm on Easter Monday*

*(Kat. Kyrkotidning)* While Fr. Lars Rooth, S.J., was in the U.S. last summer, he paid a visit to Sweden's former Bishop, Most Rev. K. Ansgar Nelson, O.S.B., at his Abbey in Portsmouth, R.I. "He was very glad to see me," writes Fr. Rooth, "for he said it was a long time since he had had a visitor from Sweden. We talked for several hours about the Church in Sweden. There are many Swedish books in his room, as well as *Katolsk Kyrkotidning*, which he says he reads regularly and so follows what's happening in Sweden. He sends sincere regards to everyone."

\* \* \*

*(Kat. Kyrkotidning)* Swedish Catholic Youth arranged three summer camping sessions for last summer, as well as two courses for youth-leaders and a trip to France to take part in an international group-visit to the ecumenical Monastery at Taizé.

Kyrkoherde (Pastor) of Our Lady's parish here in Täby. And I found that Bro. Dan Bojek, O.M.I., from Sundsvall was visiting. But Fr. Meysenberg, who is now head of the American Oblates in Sweden, was away at the time.

After talking for a few moments in the cozy new sitting room in the chapel wing of the building, we piled into their little car and drove over to the Brigittine Sisters' guest and convalescent home in nearby Djursholm for mid-day dinner. (This is the Fathers' "payment" for acting as the Sisters' Chaplains.) As usual, it was a fine meal.

Back in the rectory again afterwards, we continued our conversation, and its main subjects were as follows:

## News of "Mariebäck" and Their Parishes in Sweden

I asked after North Sweden's Catholic Center, "Mariebäck" and the Luleå parish in which it lies (the Swedish diocese's "Farthest North"). Fr. Rausch told me that the team (Fr. Bob Olsson, O.M.I., Bro. Olof Asblom, O.M.I., and Sisters Mary Celeste and Mary Bernard) was still there and doing fine. They were in the process (this summer of '79) of putting up the octagonal barn they had acquired in dismantled condition two years before. It will eventually be the Center's Chapel. Meanwhile, they have made over part of the Center's own original barn as a temporary chapel to be used for Mass when retreat groups and parish gatherings bring large numbers to the Center. But the Little Chapel in the Shed is still used for the Community's own ordinary daily services.

More visitors show up now than formerly, for word has gotten around that the Center exists and welcomes visits. Of course, it originally was the subject of several local newspaper articles on "The Monastery", as it is called in the vicinity. But more recent coverage on the Swedish national TV has brought them much wider notice.

In town, in Luleå itself, they are selling the apartment building which has housed (and partially supported) their Parish Chapel and in-town rectory and parish offices. It will soon need major repairs and so would become a burden to them. In its place they are buying a regular house in the same neighborhood.

As to the Umeå parish, Fr. Deis told us that Fr. Dick Dieser, O.M.I., is in good health and doing well. Bro. Dan Bojek, O.M.I., will join him later in the year. Fr. Deis is very impressed with the parish spirit there, and with the mutual charity and friendship that makes the parishioners like a family. They not only enjoy meeting together for "Church Coffee" after Sunday Mass, but they also get together during the week.

The Sundsvall parish continues on its even course. Fr. John Schoeberle, O.M.I., is doing well. Bishop Brandenburg is apparently talking of expanding their quarters into a possible church there.

## Sisters at Täby

As to the home base, Täby, Fr. Clyde said there are two big news items this year:

Firstly, they have now acquired Sisters—in a Scandinavian world where many parishes have lost Sisters in recent years! Not but what they had previously had Sisters *residing* within the parish boundaries—the St. Elizabeth Sisters and (at Djursholm) the Brigittines. But now, as of August 1978, they have *Parish* Sisters who help in the parish activities, as well as support themselves by various useful outside jobs.

These are the Sisters of Maria Reparatrix (the same Order which carried on Perpetual Adoration at St. Leo's in New York City for years). There are four nuns—two Hungarians, one Irish and one Swede.

The Order has decided to take on missionary work in small communities, while still keeping up their prayer life. So these particular nuns, who had a base in Brussels, Belgium, were persuaded by the Swede, Sr. Birgitta, to try to help some Swedish parish. She came to Sweden to "spy out the land", but was caught by the interregnum after Bishop Taylor's resignation and death. When Bishop Brandenburg was appointed, however, things could proceed. He suggested three parishes, and the Sisters chose Täby!

One of the Hungarian nuns is retired; she was a former superior. She and the other Hungarian and Sr. Sheila, the Irish nun, are now learning Swedish. The latter two are trained in giving retreats,

while Sr. Birgitta, the Swede, is studying in order to be accredited as a kindergarten teacher. All are helping out in the parish. They are living at present in a very small apartment, so they come to Mass each day to the Parish Chapel on Konvaljevägen.

The Oblates seem to have received a new lift at the coming of these Sisters to Täby.

## Plans For a New Church

The other development at Täby concerned the projected new church, rectory, and other facilities for the parish. The owner of the property to their left is asking too much for it. But the property to their right, nearer the town, belongs to the Municipality, and the Fathers are aiming their sights at that. The decision by the Municipality whether to sell it to them was to come later in the summer.

The advantages of this property are, firstly, better access from town. For a commercial building is to be built on a part of the small park in front of them, and at that time Konvaljevägen will be cut off from town, so that their present location would be even less "visible" than at present. The new property would not be disadvantaged thus. And, secondly, the commercial building's parking lot would be available on Sundays for the parish Mass-goers.

When the new church and rectory are built, the Sisters could move into the present rectory, which could then be expanded with facilities for their retreatants.

Fr. Clyde now took me upstairs to their renovated living room and showed me the plans of the projected new complex, drawn by a professional Swedish architect.

The triple building will lie along the front slope of the ridge that runs along the back of all these properties, including their own. In the center will stand an octagonal church, seating 150, with the parish hall (for "Church Coffee", etc.) underneath.

On the side nearer the town, one wing will hold a long room which can be opened up into the church on big occasions with large congregations. Underneath this will be quarters for youth work, etc. These can be divided by temporary partitions into classrooms for religious instruction.

On the opposite side, another wing will house the rectory apartment on one floor while the parish offices and conference rooms will fill another.

I thought the set-up looked handsome and practical. It would supersede the present, clearly temporary arrangement whereby the priests live here on Konvaljevägen but have Sunday Mass in the rented Ecumenical Chapel in the Lutheran Center of Tibble Church a mile away. This Chapel is no longer adequate for the needs of the growing parish.

The cost will be considerable—\$2,000,000 in dollars—for the entire project. But Fr. Rausch pointed out that the complex does not need to be built all at one time. The church could be built first. Then the rectory wing could be added. And finally, when more space becomes necessary, the other wing could be built.

It is hoped that American Catholics will rise to the occasion, in support of their own priests' efforts in this difficult work in Sweden, just as the German Catholics have provided the wherewithal for building church after church in Scandinavia in recent decades. *St. Ansgar's Bulletin* will provide continued coverage of this campaign.

For the present, however, I now said good-bye to my friends at Konvaljevägen 4 and retraced my steps to Stockholm.

## 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	5,156,190	438,000	580,000	c. 3,200,000	8,285,181	4,722,628	196,000
Catholics	c. 32,000*	417	715	12,000	87,362***	3,300	1,000
Protestants	circa 97%	437,610	579,000	c. 2,850,000	7,762,638	4,653,960	195,000
Orthodox	c. 1,000	440	.....	115	c. 60,000	c. 60,000	.....
Jews	c. 2,000	.....	300	750	c. 16,000	2,000	.....
Mohammedans	c. 1,500	.....	.....	8,500	c. 40,000	.....	.....
Bishops or Vicars Apost., etc.	2	1	1	1	1	1	1
All Priests	114	4	7	50	98	17	9
Native Priests	35	.....	1	13	10	2	.....
Seculars	37	.....	1	20	33	1	.....
Religious	77	4	6	30	65	16	9
Brothers	4	.....	.....	2	6	2	.....
Religious Orders of Men	11	1	1	8	11	3	1
All Sisters	510	32	44	310	228	33	65
Native Sisters	110	.....	2	34	25	3	.....
Religious Orders of Women	14	2	3	8	15	5	3
Parishes	50	5	5	18	29	5	4
Churches and Chapels	110	8	5	48	69	12	6
Kindergartens	10	1	1	14	3	5	3
Grammar Schools	10	.....	.....	3	2	1	1
Grammar School Pupils	1,120	.....	.....	434	318	266	260
Secondary Schools	17	.....	.....	1	.....	1	.....
Secondary School Students	6,540	.....	.....	101	.....	163	.....
College-level Schools	1	.....	.....	.....	.....	.....	.....
College-level Students	300	.....	.....	.....	.....	.....	.....
Hospitals & Nursing Homes	18	3	2	3	3	.....	2
Orphanages & Homes for Children	1	.....	.....	.....	4	.....	.....
Hostels for Girl Students	1	1	.....	2	2	2	.....
Inquiry Center	1	.....	.....	2	1	1	.....
Cultural Center	3	.....	.....	2	4	1	.....
Patron Saint	St. Canute, the King, Jan. 19	St. Olav July 29	St. Olav July 29	St. Olav July 29	St. Bridget (Oct 7 in Sweden)	St. Henry January 20	

Prepared by St. Ansgar's Scandinavian Catholic League, 40 West 13th Street, N. Y. 10011  
Immigrants and their families.

\*\*With Spitzbergen.

† excluding Greenland  
\*\*\*The majority of these are refugees or immigrants, and their families.

## Brigittine Monks In West Virginia The Monastery of Our Most Holy Savior

Dear Members of St. Ansgar's League,

The Order of Our Most Holy Savior, popularly known as Brigittine, was founded in 1370 by St. Birgitta of Sweden to bring all men to the knowledge and love of God. Elements which characterize the Brigittine Order include a deep love of prayer, fullness of liturgical worship, a spirit of simplicity and a respect for learning, as well as authentic devotion to Our Lady, the Holy Mother of God.

The Brigittine Order exists today with thirteen monasteries of strictly cloistered nuns and a congregation of contemplative-apostolic sisters whose motherhouse is located in Rome in the actual former dwelling of St. Birgitta.

The Brigittine monks existed from the fourteenth to the middle of the nineteenth century, when they were dispersed, largely due to European wars. (In 1970 a Brigittine monk, Richard Reynolds, martyr, was declared a saint.) With ecclesiastical approval, three new monasteries for men have now been founded.

Our lifestyle (at one of these monasteries) is monastic, according to the Holy Rule of St. Augustine, and given to prayer and

contemplation. Following the original pattern of monasticism, the monks do not ordinarily receive Holy Orders.

The community celebration of the Eucharist is the apex of the monastic day. The entire Liturgy of the Hours is sung at scheduled times throughout the day with the rosary and holy reading, including scripture, at specified times.

The community attempts to be self-supporting. Each person feels the responsibility to contribute in whatever talent he has to offer. Work is done at the monastery, and we do not engage in types of work that may not be done within the enclosure. Time is allotted that each person may develop his needs and talents to maintain a balance in living.

This community is under the patronage of our bishop, Most Reverend Joseph Hodges, D.D., who dedicated our new little monastery on November 26, 1978 (Feast of Christ the King) and who erected us as a Canonical Community on December 8, 1978 (Feast of the Immaculate Conception).

Incidentally, our Bishop is a great devotee of St. Birgitta, having been born on her "old" feast day, October 23rd. Many years ago he made a pilgrimage to Vadstena.

On my own European trip last year I visited Vadstena and also the Brigittine Nuns of Syon Abbey in England and the Brigittine Sisters' houses in Lugano, Switzerland and in Assisi, Italy. And I had several conferences with Mother Hilaria during a two-and-a-half weeks' stay at the Casa di S. Brigida in Rome. The Bishop had sent me to study Brigittine life "first-hand". I thought all the Brigittine houses had a beautiful spirit and observance. I was especially impressed with the care given to the celebration of the Liturgy of the Hours.

A Benedictine monk, Father Emilian Muschette, O.S.B., is Director of Monastic Formation here at our monastery. So you can see how, in just three years, Almighty God has blessed this endeavor.

We intend to develop as a contemplative community, but we wish to have a small guest-house, as hospitality has always played a part in monastic tradition.

Please remember to pray for us, as we shall for all the members of St. Ansgar's League. We pray for the Scandinavian countries each day.

Sincerely in Christ,

BROTHER BENEDICT KIRBY, O.S.S., Superior  
The Monastery of Our Most Holy Savior  
5539 Kanawha Turnpike  
St. Albans, West Virginia 25177

## To Our Non-Member Readers

If you are one of the non-members who receive St. Ansgar's League's annual magazine, *St. Ansgar's Bulletin*, regularly, be assured that we keenly appreciate your interest in and prayers for the Church in Scandinavia.

This note is just to say that we would greatly appreciate it if you would now enroll as a member of our League (or at least send us a "subscription" gift, each year) if you are in a position to do so. You would be giving us much-needed financial help. (There is a membership form at the bottom of the back page of this "Bulletin".)

Printing, stationery and postage have all been following the inflationary spiral, and our costs-per-copy-mailed are now ca. \$3, even though we operate in donated office-space and without a single paid officer or employee. All of us are volunteers; but of course we have to pay the printer, the stationer and the U.S. Post Office!

So, good friends of the Church in Scandinavia, do stay with us. And, if you are able, do join our ranks!

THE EDITOR

## Ecumenical Cooperation In Sweden

(*St. Olav*) When asked whether the Catholics are "running a mission" in Sweden, Bishop Brandenburg replied: "When St. Ansgar, the first Bishop of Hamburg, came to Sweden, he came to a heathen land. So he tried to preach the Christian message there. When I came from Hamburg to Sweden centuries later, Sweden was a Christian land. According to statistics, almost everyone is a Christian, although reality looks somewhat different—Sweden is largely secularized. But the difference from Ansgar's time is that then Sweden experienced the preaching of Christianity for the first time. Nowadays Sweden has a long Christian tradition behind it, worthily represented by the State Church. Today's 'mission task' consists in keeping that Christianity alive. I have taken on that task primarily for the Catholic Church in Sweden. But I know that just like all the other Christian confessions, the Catholic Church cannot think just about itself. Ecumenism means that there are mutual connections between the Christian churches, that the one is accessible to the others, and that the true fulfillment of the Christian message can only be attained in fellowship together."

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(*Kat. Kyrkotidning*) Last year's conference for laypeople run by the Catholic Commission on Ecumenism was held in a Folk High School run by the Swedish Mission League, one of the Free Churches stemming from the 19th-century Revival Movement. In his talks, Fr. Herman Seiler, S.J., pointed out that most Catholic parishes and their priests are quite open to practical ecumenism. As to doctrine, reflecting upon their faith is only weakly developed in non-Catholic groups, but denominational ways of thinking still remain. Even we Catholics have too narrow a viewpoint, he pointed out.

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(*Kat. Kyrkotidning*) The beautiful brick Gothic-style St. Johannes Church on Brunkeberg Hill has been placed at the disposal of Stockholm's Polish Catholics by its Lutheran clergy and parishioners at hours when not used by themselves. From October 1, 1978, the Polish Catholics have been able to use it for their High Mass every Sunday and for an evening Mass every Friday. At their first Mass there, the huge church was almost filled with 800 Poles, and Vicar General Paul Schmidt, S.J., expressed the gratitude of Bishop Brandenburg and his diocese to St. Johannes' Kyrkoherde (pastor) and parish for their brotherly charity and sympathy, shown by their thus sharing their church with the Catholics.

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(*Kat. Kyrkotidning*) On Saturday, October 7, 1978 (Feast of St. Birgitta), a Catholic Mass was celebrated in Uppsala Cathedral for the first time since the Reformation! This church is the seat of Sweden's Lutheran Archbishop. The occasion was a visit by Archbishop Francois Marty of Paris (together with an ecumenical delegation of French Catholics, Lutherans, Calvinists and Orthodox) to Archbishop Sundby of Uppsala. (Last year, Archbishop Sundby preached, by invitation, in Notre Dame Cathedral in Paris.) Thus on Saturday at 6 PM, a Solemn Pontifical Mass was celebrated in Uppsala's Lutheran Cathedral by Cardinal Marty and other Catholic bishops, and Sweden's Catholic Bishop Brandenburg was the preacher. At the Lutheran High Mass the next day, Sunday, Cardinal Marty preached; and the day ended with Orthodox Vespers in the Lutherans' nearby Trinity Church. This event evidenced the recent great progress in ecumenism in Sweden, for it was not so

many years ago that a Lutheran Archbishop decreed that Swedish churches should not be used for the Catholic Mass, while the Catholics would have had scruples about using a Protestant church even if they had been invited!

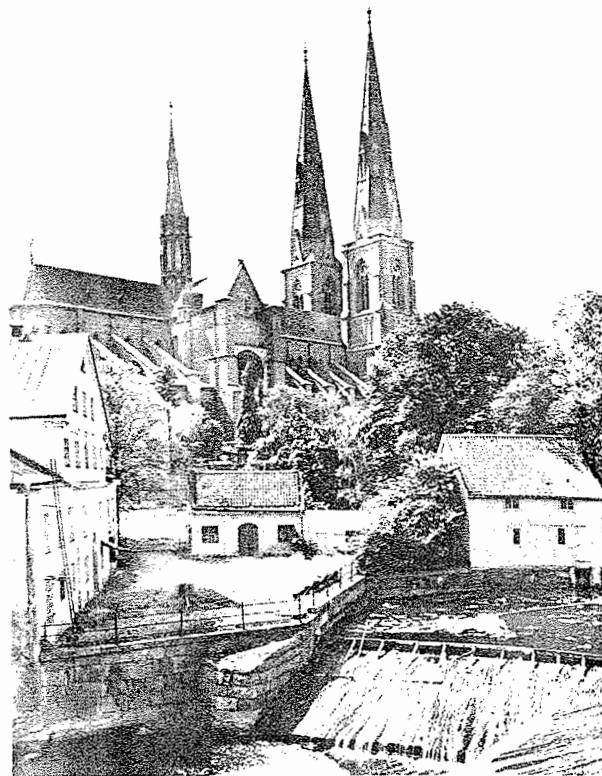
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(*Our Savior's Parish Bulletin*) Ecumenism is flourishing in the Malmö parish. On November 12, 1978, an ecumenical week with other churches started by meeting in (Lutheran) Maria Kyrkan under the leadership of a member of Sweden's Mission League. The ecumenical discussion group met on November 21 at St. Mark's (Lutheran) Church. Kirseberg's parish invited all to Prayer Vigils on four separate occasions. An ecumenical Advent Service was held on December 16 at the Oblate Fathers' new Chapel on Ekगतan. And at the parish's Mass Station in Ystad (east along the coast), the Catholics' Christmas Mass was celebrated at noon in St. Peter's—the unusually well-preserved church of a medieval Franciscan monastery, which has become a highly valued possession of the little city's Lutherans.

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When Swedish Rune P. Thuringer, S.J., visited Cracow, Poland, a year ago, he met Fr. T. Loska, S.J., who heads the Poles' Catholic publishing house. Thuringer learned that the government there would not permit publication of a Polish edition of the "Schott" Missal because of a shortage of newsprint paper in Poland. He then got in touch with Lutheran friends back in his native Sweden, since Sweden has an overabundance of paper. In consequence, the Secretary General of the Swedish Lutheran Aid Organization, Mr. Ebbe Anderson, wrote Thuringer in July this year that they had decided to give Fr. Loska 18 tons of newsprint, together with 100,000 Swedish Kronor (\$25,000) in order to enable him to print 20,000 copies of the Missal!

J.T.D.



*Medieval Uppsala Cathedral,  
Seat of Sweden's Lutheran Archbishop*

## About The State-Church Crisis, "Kristen Enhet", and Our Ecumenism in Sweden

JOHN T. DWIGHT

Sweden's Forbund for Kristen Enhet (League for Christian Unity) is made up of Catholicizing members of Sweden's Lutheran State Church and their Roman Catholic friends, and aims at eventual corporate reunion of the Church of Sweden with Rome.

They and a number of other Swedish Lutherans, especially the High Church group and many of the younger clergy, had prayed and lobbied and worked for the approval, by the Church of Sweden's latest Convocation, of a motion to provide a freer position for their church vis-a-vis the state, a partial loosening of the State-Church ties. As far as individual issues were concerned, this movement stemmed partly from their opposition to women priests, but more fundamentally from their hope of changing the present rule that membership in the State Church comes from Swedish birth rather than from baptism!

But the Lutheran Bishops (all government-appointed), the older clergy, and most of the representatives of the laity were of the opposite persuasion. (The laity had no wish to be subjected to what they thought would turn out to be a strict and unsympa-

thetic clerical domination of their church by right-wing elements, if the Church-State ties were relaxed.) So the status quo, the Church of Sweden's present close union with and control by the Swedish State, was upheld.

This vote was felt as a great blow by the Forbund for Kristen Enhet. So, in 1979's Issue No. 2 of its excellent periodical, *Kristen Enhet*, the Dutch Franciscan Father Henrik Roelvink, O.F.M., suggested two alternatives for its Lutheran members—to try to gather all Catholicizing elements in the State Church into an organized infrastructure, a sort of church within a church (like the Evangelical Fosterland Foundation) in order to preserve and strengthen traditional Christian values within that Church—or to become Roman Catholics. He surmised that some would follow one path, others the other. But he advised mutual respect for each other's decisions.

In the following issue (No. 3), however, the Swedish Lutheran Björn Fjärstedt took strong issue with Father Roelvink, accusing him of trying to proselytize for the Catholic Church! But he held

that few would follow Roelvink's second path, for, he stated, the ingrained legalistic tradition and practices of Latin Catholicism, inherited from the Roman Empire, are fundamentally uncongenial and repugnant to the peoples of northern Europe, and especially the Swedes. In addition, besides being foreign in the persons of most of its clergy, the Catholic Church in Sweden is now doubly foreign because of the massive post-War immigration which has swamped its small native-Swedish membership.

In his counter-reply (in No. 4-5), Father Roelvink then suggested that Catholicism-phobia is the real main reason for Swedes not becoming Catholics!

It is apparent, however, from other articles in the magazine, that the Forbund will continue its work, and its leaders urge all its members to have mutual respect and sympathy for each other's various viewpoints.

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But now, in order to widen the horizon for readers of *St. Ansgar's Bulletin*, I would like to share some impressions I formed (from conversations with him and with others about him and from articles written by him) of our Catholic ecumenism as it was developed under Sweden's former Bishop, John E. Taylor, O.M.I.

My impression was that Bishop Taylor's approach was primarily pastoral and practical, but was also many-sided. And firstly, he took care not to associate himself and diocesan ecumenism too closely with High Church elements alone. He realized, for example, that the above Forbund for Kristen Enhet counted only a very small percentage of Swedish Lutherans among its members, and that the High Church group as a whole was still a minority and, among the laity, a rather small one. In addition, he considered their outlook to be somewhat restricted.

He was open to all Christians of good will, and this included Low Church elements among the Lutherans, and members of the other Protestant Churches and of the Orthodox Church (whose numbers were growing in Sweden through immigration, just like the Catholics.)

He realized that the majority of Swedes, although nominally members of the State Church, rarely attended its churches, cared little for its doctrines, and sorely needed more spiritual values in their strongly secularized environment. He also realized, however, that, barring a major miracle, very few of them would ever join the Catholic Church. For the number of conversions in Sweden seems not to have exceeded about 125 per year during the past half century—about two per year for each Catholic priest, on the average (a number per priest just as large, however, as in Denmark or Norway and larger than in Finland or Iceland!)

His aim, therefore, via Catholic prayer, example, help and encouragement, was to strengthen the Swedes' own Lutheran Church and any and all Christian aspects of it and any good work it or any of its members might be able to perform. So he actively sought and succeeded in establishing good relations with some of the State Church hierarchy; government appointees though they might be, he valued their good will. And at the grass roots level he encouraged his priests and parishes to seek and to welcome signs of good will among State Church members and clergy (and those of other communions, too) wherever possible, and to cooperate with them in every good work.

The result was a growth in ecumenical good will toward the Catholic Church hitherto unprecedented in Sweden. And much help was extended to the Catholics by many Lutheran parishes, such as by loaning their churches or parish halls for Catholic serv-

ices, etc. in places where the latter had no facilities of their own. (And at the same time the Catholics began to loan their own small churches and chapels for the services of their even less fortunate Orthodox neighbors.) And Catholic parishes and organizations were given the opportunity of becoming affiliated with the State Church's educational arm and thus becoming eligible for State support for their Catholic study weeks, adult education courses, etc. (other than directly Christian Doctrine classes.)

But Bishop Taylor did not neglect the theological side of ecumenism either. In cooperation with the Swedish Lutheran authorities he started an official dialogue between theologians of both churches. These met regularly and succeeded in finding important areas of agreement, and published valuable official joint reports, such as one on marriage.

Finally, he did not expect either quick results or 100% success in any of this. And so he was not easily discouraged, but gave an example of patient perseverance.

To the thoughtful Christian, it is obvious that no ecumenism can take root, let alone succeed, unless inspired, sustained and guided by God's Holy Spirit. Therefore, ecumenical prayer, preferably in common with members of other churches, has been especially cultivated in Sweden, and not least by Bishop Taylor's confreres, the Oblate Fathers (O.M.I.s). For example, their parish in suburban Täby, north of Stockholm, has long sponsored such services in fellowship with neighboring Lutheran and Free Church parishes.

Bishop Taylor's gifted successor, Bishop Hubertus Brandenburg, also is firmly committed to ecumenism. Let us all pray, then, that these various efforts will continue under his direction, despite the discouragement felt at present by High Church Lutherans.

## New Life On Stord

For several years, Catholic services have been held at least once a month on the large island of Stord at the mouth of the Hardangerfjord. And its Catholic children have attended Intensive Instruction at Catholic facilities in Haugesund, where the parish center is, and which is served by the Oblate Fathers from Stavanger. The Mass on Stord has been held either in private homes or in the Lutheran Chapel of the local Normal School (Lærerskolen).

But now the St. Francis Sisters have bought a house here, and two Sisters moved in on March 19, 1979. Sr. Rita van Balen has settled down here, and has with her a Sister who will stay temporarily till the summer holidays. Sr. Rita hopes that two other Sisters will then join her to form a small community of Sisters on Stord.

This opens up new perspectives for the Catholics here. There will be a Chapel in the Sisters' house, as well as a meeting room for the congregation. And the children's instruction can be held here, which is good for the children and relieves Haugesund of having to provide accommodations for them.

On April 4, Mass was held for the first time in the new house (in the Sisters' parlor, for the time being). The celebration was accompanied by beautiful Gregorian music, as Father Kons approached the flower-decked altar together with a big flock of children and young people. Afterwards there was a get-together with coffee and cakes, at which various plans for the future were discussed.

## Report For 1979: Diocese Of Oslo, Norway



*Bishop Gran*

Dear Reader,

It's encouraging to realize that this diocese continues to grow. Last year's increase brought the number of Catholics to practically 12,000. Thus the growth from 1947 to 1979 has been 400%. It has also been steady and thus well within our power to cope with.

The number of clergy has in the same period increased somewhat in spite of set-backs. We have today 50 priests with the certainty of receiving some more in the years to come. With the notable increase in boat-refugees from Vietnam (expected to pass 3000 here next year) we have had the luck of receiving two young priests from that country who are now with us on a permanent basis.

A young Croatian priest looks after his countrymen here, and recently a young Brazilian priest has arrived to take on the pastoral care of the Spanish- and Portuguese-speaking population. In 1980 we expect two Oblate Fathers from Poland to take up permanent residence in our south-eastern parish of Halden, and we have hopes that a fourth OMI-father from the US Central Province will join his colleagues in the western part of the Diocese.

It is also encouraging that Norwegian vocations seem to be picking up. Two Dominicans and a Franciscan are preparing for the diaconate and priesthood (the latter in Boston, Mass.); one young man will soon start his studies for the priesthood at Heythrop College in London, whereas one has joined the Jesuits in N. Germany, hoping to work in Norway eventually. And there

may be more to follow. Deo Grantias! If I may express myself in Latin.

A very important event this year has been the setting up of a national ecumenical discussion group under the auspices of the Lutheran Bishop of Oslo and myself. This team will study the findings of the joint study-group established some years ago by the Secretariate for Christian Unity in Rome and the World Federation of Lutheran Churches. The idea is to present (if possible) a common view on the various reports (e.g., the Malta Report) in due time to Norwegian Christians.

A little on the sad side is the news that the Sisters of St. Joseph (Chambéry Congregation) had to give up its first and largest hospital, the hospital of Our Lady here in Oslo. The main reason was, as you may guess, the lack of vocations. We now have only one hospital properly so-called left: that of "Florida" in Bergen (the Sisters of St. Francis Xavier).

In the field of catechetics, the most encouraging endeavour has been the starting of two experimental courses for teachers, one in the city of Fredrikstad and the other in Porsgrunn. Both of these courses have been well attended and have clearly shown the need for this kind of training. The experiment is now being followed up by a further arrangement allowing any laypeople who are eager to participate in the religious instruction of the young to receive the necessary formation.

All over the diocese efforts are continuing to improve the standards of our institutions and installations.

Thus a complete restoration has been carried out in the church at Tønsberg (with the help, amongst others, of the grandson of Maria von Trapp). At present the church at Lillestrøm is being completely renovated, and the church at Stavanger is waiting its turn to be enlarged and modernized. At Kristiansand, a new rectory and parish hall are in the offing, and in Oslo the Catholic bookshop of "St. Olav" will soon move to larger quarters across the street from its present location in Bishop's House.

Naturally, only a few points can be touched upon in the life of a diocese. I hope, however, that the above will suffice to bring home to you that we're alive and looking ahead.

I wish the readers of this year's *Bulletin* a blessed Christmas and a happy New Year.

In Christ,

+ JOHN W. GRAN, Bishop of Oslo

### New Need For Our Seminary Fund

St. Ansgar's League's Seminary Fund has been listed on our yearly Statements and on the back of our "Bulletin" for many years, and occasionally a small donation is earmarked for it. The yearly proceeds, however, are usually quite minor in amount.

Now, however, need for help for seminarians from or to Scandinavia is becoming actual again. And so we are now actively requesting gifts to the Seminary Fund.

VIGGO F.E. RAMBUSCH, President

## Confirmation Courses For Catholic Youth at "Mariaholm"

REV. JOSEF PLOCINSKI

(slightly shortened, from *St. Olav*)

For many years the instruction before Confirmation in Oslo was carried on in the traditional way—weekly evening classes at the two parish churches. But at the same time the catechists in St. Olav's and St. Hallvard's parishes had a feeling that they were not really reaching their pupils. One reason for their lack of success was the fact that many of the candidates for Confirmation lived at quite a distance from where the classes were held and so could not attend them regularly, so their instruction was piecemeal, incomplete, and without continuity. Another thing was that an evening class put a great strain on the young people, who had already been through a long school day before they came to the Confirmation instruction (for almost all the Catholic youth have to attend the public schools in Norway). Still another factor which called for a change in the system was that many of the candidates did not have regular contact with the Church. They came to the instruction classes, all right, but they rarely attended a church service!

The originator of the new system was one of the Oslo curates. His great service was in getting possible leaders interested in an alternative system—of having the young people spend some of their week-ends living at "Mariaholm", the Catholic Center on Lake Øyeren out in the country east of Oslo. This place was chosen since it is well suited for educational activities.

At the beginning, the main task was to find enough leaders. The originator first engaged a responsible person to serve as contact man between the parents and the Catechetical Youth Organization. In addition, this person was also to be the top leader, the one accountable for what went on, on the spot, with special emphasis on taking care of any disciplinary problems which might possibly arise. The leader who accepted this post had the best of qualifications, for he had previously been engaged in Catholic youth work.

The other lay people who were approached also had to fulfill certain conditions. For example, they had to be interested in Catholic youth work, and they had to have a natural ability in getting along with young people. Gradually, the originator succeeded in getting together ten or eleven leaders who were interested in and also qualified for such catechetical work. The group included two Priests, two Sisters and several lay people.

They wanted to improve the Confirmation instruction and also to reduce the number of those who fell away after being confirmed. In the ordinary system, the young people came together for instruction, it is true, as long as they had to—that is to say, during the actual Confirmation year. But after Confirmation, many of them disappeared from Catholic youth work and lost their moorings in our Church. To avert such a development, the new group aimed at having three class years at "Mariaholm", two in preparation for Confirmation (8th and 9th grades), and in addition one after Confirmation (i.e., the 10th grade) in order to keep in contact with the young people. But later they had to separate the oldest group and arrange special weekends for them.

The number of young people in this program has varied somewhat during the years we have had the Catechetical Youth Organization. At its highest, it was 60 to 70; today it is around 45.

There have ordinarily been ten or eleven leaders on the week-ends, four of whom are Catechists, usually two Priests and two Sisters. But the catechetical work has not been confined to them; lay people have also filled this post. The idea back of the cate-

chetical system was that the Catechists should take care of things pertaining to the actual instruction on these weekends. They were to work out together beforehand the plan of studies which was to be used at "Mariaholm."

Just this planning proved to be most exacting work. For there was little or no appropriate material available. So they had to start from scratch. In putting together such a plan of studies, their starting point was the young peoples' own situation today. So their one guide was that the material had to be problem-oriented, i.e., take up sides of society and the young peoples' own experience in life which needed Catholic elucidation, such as discrimination, the search for meaning in life, the relationship between the sexes, etc. The leaders would not be content with just this, however, but would also communicate the teachings of the Church on such subjects as the Sacraments, Faith, the Church itself. As the years went by, folders were worked out on the basis of this instruction material used at "Mariaholm." These folders are now used for instruction classes in several other parishes in Norway.

It has been a mark of Catechetical Youth that it has sought to combine instruction with other activities. And here the laity has made its greatest contribution. Several of the leaders have had training in special fields, which were now made use of. So, on the weekends, there have been "interest groups" in the following fields for the students to choose among: drama, music, montage (slide projections with sound), modeling, meditation, and liturgy. Two hours are set aside each week-end for these groups. A very important side effect of these activities is that they make the stay at "Mariaholm" seem less like school.

Then there are also the "mini-groups," consisting of six or seven participants. Each leader has his or her own mini-group, so that everyone will have an opportunity to take part in discussions. For experience shows that many young people feel inhibited in large gatherings, and that is the reason for these mini-groups. They discuss subjects connected with the main theme of the week-end.

The week-ends at "Mariaholm" are characterized not only by instruction and activities. Prayer and the Mass are invariably part



"Mariaholm" Catholic Center

of the program. The first day always ends with a prayer service. This has varied between meditation, the reading of texts, and sometimes singing. The Sundays always start with a simple prayer service in the Chapel. The staff has emphasized the fact that prayer services and the Mass are a necessary part of a stay at "Mariaholm," and so attendance at these is obligatory. Sunday's high point is the Mass. As mentioned, there has always been a liturgy group at Mariaholm. Its task is to prepare everything for the Sunday services. Preparations for the Mass have been rotated among the participants so that everyone will become acquainted with its construction. The group must find the Lessons, compose the Prayers of the Faithful, choose what to sing, formulate a Collect, Offertory and Communion Prayer. Sometimes the participants have acted out the Gospel passage, or they have decorated the Chapel. The idea is to become familiar with the Eucharist. As mentioned in the introduction, the candidates for Confirmation seldom had any active part in the services at their parish churches. It is just these services at "Mariaholm," therefore, which have become of such inestimable importance for the young people.

The Catechetical Youth leaders have thought it very advantageous to establish personal contact with the parents. Instruc-

tion can only be carried on in our Church in cooperation with parents with whom one is on good terms, and where the Church's educational efforts are developed on the foundations laid at home. Therefore, all the parents are invited to "parent meetings", where the leaders and parents can get acquainted and the latter can be kept up-to-date on the form and content of the instruction being given their children.

There is no doubt that the Catechetical Youth system has had many advantages over earlier forms of instruction. The most evident one is the fellowship developed by it among the young people. The participants in these week-ends come from various social levels and have different family backgrounds. A big advantage of the system has been that the young people have met other Catholic youngsters at "Mariaholm" with whom they could make friends.

Young people are strongly influenced towards conformity in today's Norway. But to be a Catholic youngster means that one must often strike out on one's own course. It is precisely in this area that the new system of instruction has its greatest advantage. Many young people who have taken part in it have gradually come to realize that—even if they do belong to a minority church in Norway—they nevertheless are included in a larger whole.

## Report From Fr. Alex Kons, O.M.I., In Southwest Norway



*St. Svithun's Catholic Church,  
Stavanger, Norway (1979)*

Fathers Norman Volk, Lon Konold (both O.M.I.) and I shuttle between Stavanger and Haugesund, our two Parishes. I spend a week a month in Haugesund, they work in the area every other month. We spend one day making a swing up to the islands of Bømlø and Stord where there are 60 Catholics. These trips are made by car and car-ferry; seasickness is part of this apostolate,

but for me it's nothing compared to Greenland or the Faroes. However, the storms can halt all traffic, as happened several weeks ago when all three of us had to hole up in Haugesund on a car-and-ferry trip from Bergen to Stavanger.

While trying to build up the two communities, we are also preoccupied with rebuilding the church in Stavanger. At present we have a strange combination of the original wooden church from 1898 and a concrete addition from 1955. The original church is rotting at the foundations and must be replaced with another concrete extension. We could probably draw more attention and financial help if we tried building a Norwegian "medieval" wooden stave church!

The Norwegian Catholics of the parish have collected most of the \$7,000 which we now have in the building fund. However, we have put pressure on our wealthier U.S. oil people here to pitch in. Building costs in Norway are very high. We can hardly talk about completing the project for less than \$300,000. So even with the help of the oil people our parish efforts will seem puny. Our parishioners are generous, but Norway is one of the most expensive countries in the world—so we are looking for help from Catholics abroad. Should you feel any generous impulses in our direction, be assured that they are coming from ABOVE.

I get a lot of questions about Stavanger and Norway; a brief description of our life and surroundings is in order. Society in this region is emerging from a narrow provincial culture to one of modernity and sophistication. Development of the North Sea oil-fields has drawn an influx of capital and foreign expertise that has changed Stavanger and the area in just a few years: it is now the hub of hectic activity with all kinds of travel connections to and from the outside world. Growth has been too fast, causing inflation and some disruptions.

The changes have also been felt here at St. Svithun's: The little parish where everyone knew everyone else is no more. Norwegian Catholics from other areas are moving in, looking for work. Much larger groups of Americans, English and French oil people

## Breaking The Ecumenical Ice In Norway

(Broen)

There have been certain joyful happenings in Norway in the ecumenical sector which I want to tell you about. We shall focus on two historic events:

One is the big Dialogue Meeting which the Church Academy in Oslo arranged for January 17, 1979, with the theme, "Does The Norwegian (Lutheran) Church need the other Churches?" It was the first time in Norway that one could see most of the denominations of believers gathered together in dialogue. The variety within The Norwegian Church itself was represented by its different tendencies (the Menighet's Faculty and the University's theological school) and the free organizations like the Mission League. And the Salvation Army was also present. The Lutheran Bishop of Oslo, Dr. Andreas Aarflot, headed the gathering. The Catholic Church took part with seven representatives, and I myself was on the panel. And there was the Methodist Church, the Baptist Church, the Pentecostals (with their Director, Morgan Kornmo), the Greek Orthodox Church, and so forth.

The Meeting lasted almost all day and developed a good and surprisingly positive spirit, in which many things were cleared up. The happy fact is that the time had at last become ripe for initiatives like this, so that the meeting could thus proceed in a positive and forward-looking way. The Church Academy should be congratulated!

But I think the second event was even more historic. On Wednesday, March 21, there was set up for the first time in Norway an organ for ecumenical cooperation consisting of officially appointed delegates from the Catholic Church (via the Norwegian Catholic Bishops' Council) and from the State Church (via the Interchurch Council for The Norwegian Church). The initiative had been taken by the latter organization under its chairman, Bishop Andreas Aarflot. There were four delegates from each Church, and in addition, Bishop Andreas Aarflot and I were present at the opening meeting . . . .

A notable and concrete joint effort has gone on for a long time between the Lutheran World Federation and the Catholic Church (via Rome's Secretariate for Christian Unity). This is an officially recognized collaboration whose purpose is to clarify theologically the two Churches' views of and relationship to the important Christian truths, and so to each other. The preliminary results of the work already accomplished are to be found in the "Malta Report" (from 1972) and in "The Lord's Supper" (from 1978). A joint statement on "The Augsburg Confession" is awaited.

Lesser, but still official, dialogue groups have worked locally in many countries, especially in the U.S.A. on corresponding topics. But in Norway this has first occurred with the setting up of the above forum. So the idea first and foremost is to have a group for theological discussion, an agency to maintain contact between our two Churches which shall have as its main task to study in depth the documents and other results which the official collaborative groups have succeeded in attaining on the international church level. Then our group will inform our two Churches here and, through them, the Christians of Norway, about the results it has reached, and it will also possibly give recommendations.

For the time being, we are concentrating on this plainly important purpose, without thereby excluding the possibility that the discussion group could gradually assume further functions and also take initiatives on its own responsibility. . . .

Bishop G. Schwenzer of Trondheim was named leader for the Catholic delegates, and he will preside at the next meeting. All were agreed that the chairmanship is to alternate between the two Churches from meeting to meeting.

I ask all of you to pray for this promising initiative.

+JOHN W. GRAN, Bishop

are swelling the ranks: they already outnumber the Norwegian Catholics. In effect we have three parishes in one—Norwegian English-speaking and French; we have to keep reminding people of this when they remark that we are so well-staffed with priests. For myself, working for all three parishes plus Haugesund is more than I can handle. Frs. Norm and Lon are struggling with the language and their Norwegian homilies, but as they become more proficient in the language, they can relieve me of some of my load and we can then take new initiatives such as the 6-hour Christian seminar that we held recently in cooperation with 4 English-speaking Protestant clergymen. We covered topics on the Old and New Testament, church history and Christian ethics. The Norwegians expressed interest in such a seminar in their language, too.

FATHER ALEX KONS, O.M.I.  
Katolsk Sokenprestembete,  
Dronningensgate 8,  
4000 Stavanger, Norway

### May They Rest in Peace!

Miss Genevieve C. Kelly, Brooklyn, N.Y.  
Mrs. Jenny LaClair, Fitchburg, Mass.  
Mr. Andres T. Lund, Brooklyn, N.Y.  
Rt. Rev. Msgr. John F. Mechler, White Plains, N.Y.  
Miss Anne E. O'Connell, New York, N.Y. (the former Recording Secretary and, later, Treasurer of St. Ansgar's Scandinavian Catholic League of New York)  
Dr. John J. O'Connor, Hyattsville, Md.  
Miss Madeleine B. Pelletier, Freeport, N.Y.  
Ms. Myrtle Perkins, Minneapolis, Minn.  
Rev. Gerald Shekelton, Dubuque, Iowa  
Mr. Frank P. Van Alen, Chester, N.J.  
Mrs. Gladys M. Van Blair, Minneapolis, Minn.

## In Møre Og Romsdal, Middle Norway, 1979

JOHN T. DWIGHT

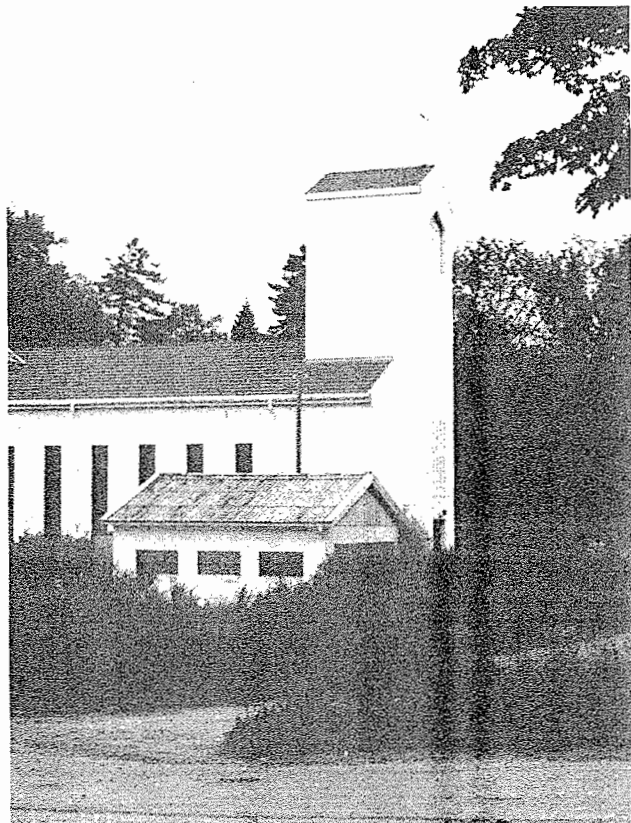
### Our Lady's, Alesund: Fr. Hallauer

In the afternoon after my arrival in the coastal fishing city of Alesund, I phoned Vår Frue Catholic Church and arranged to go out to the Nørvesund district and say "hello". Walking across to the south side of town I caught the east-bound By Buss (City Bus). This travels back and forth the whole length of the long, thin, and rather snakelike city, which takes in four islands!

At last I saw we were approaching the little bridge over the narrow strait to Nørvesund and so got off the bus. The little church was the second building on a narrow road (Kviltturnvei) going off just before the bridge.

I rang the rectory doorbell and was let in and courteously welcomed by Father Hallauer, a short, elderly priest with a pleasant and restful manner. As I had remembered him from a previous visit, he is a kindly man and with a sense of humor. Our conversation had to be in Norwegian as he does not speak English!

I reminded him of our previous meeting here some years ago, while the St. Charles Borromeo Sisters still ran a nursing home up the hill behind the church. Now, he told me, only one Sister is left, the rest having moved to Molde to concentrate their forces.



*Our Lady's Catholic Church, Alesund*

But the one who is left is a great help, he said, in taking care of the parish.

I asked him how large the parish was now. He replied that *on paper* (and he stressed these two words) there are about 110 Catholics in the district, which covers the entire half-province of Sunnmøre. But in practice only half of them exercise their religion. "It is the same as in other places," he said. "They believe in God, but do not bother about the Church. They follow their own ideas. And then, too, there is secularism. And they have so many things to do, so many preoccupations and responsibilities these days to jobs and family, etc., to make ends meet and keep things running smoothly."

The city itself has grown through the years. Alesund now has a population of over 40,000, he told me, compared with about half that apiece for Molde and Kristiansund, the other Catholic centers in Møre og Romsdal.

I asked if Father was not perhaps the senior priest of the Prefecture of Middle Norway, and I congratulated him on his long, faithful service to this very thin dispersion or "diaspora" of Catholics. "Yes," he said, "it is forty years since I came to Norway; that was in 1939. But I have to stay on until a younger man can be found to take over. And that is not so easy nowadays."

I suggested he show me the church. As we went through the rectory, I caught sight of a fine, large, bright room with tables and chairs. I asked if it were the parish hall, where "Church Coffee" is served after Sunday Mass. "Yes," said Father, "they love to sit here and talk and exchange news after Sunday Mass." I thought this showed a friendly parish spirit.

The interior of the Church is quite beautiful in its simple modern way. The altar is now in the middle of the sanctuary, facing the people, with the Tabernacle to the left in its back wall and the Crucifix hanging to the right. This church was built by Bishop Johannes Rùth in the 1950s. If I mistake not, this parish is newer than that of Molde and Kristiansund and never had a church before the War, but all five of the present handsome churches of the Prefecture were built by Bishop Rùth through his tireless yearly mission-preaching tours in central Europe.

Father drew my attention to their new pipe organ in the gallery below the tower at the entrance end of the church. He was very proud of this organ, but was just as proud to tell me of a bit of ecumenism connected with it: For it appears that their organist is a non-Catholic and that he gives his services to their church free, gratis, for nothing!

Impressed with this last bit of information, I said "good-bye" to Father Hallauer, since we had now arrived at the church entrance. And having wished him well, I walked on down the main road a short distance to the Sunnmøre open-air museum on the site of Borgund (the original settlement in this area before Alesund) with its medieval church.

### St. Sunniva's Day in Molde

Two days later, after a rainy trip on the Coastal Express Steamer from Alesund to Molde, I climbed the hill behind my hotel to the little Catholic church of St. Sunniva for Sunday Mass.



## Brief Glimpses Of Norway

*(St. Olaf)* The "Peace People" are continuing their camping program in Norway for Catholic and Protestant children from North Ireland. The purpose of bringing these two groups together on neutral ground is to get them personally acquainted with one another and so lay the groundwork for future cooperation at home. The camping sessions include a stay with Norwegian families, a reception at Oslo's Town Hall and visits to Norwegian schools. That the two-week sessions can be fruitful seems to be evidenced by Nancy and Irene, the one from a Catholic district, the other from a Protestant one, who became inseparable friends during the 1978 program and promised each other to continue their friendship after their return to North Ireland.

\* \* \*

*(Broen)* In Trondheim (center of the Prelature for Middle Norway) the Week of Prayer for Christian Unity was held in March (18th to 25th) this year, instead of in January. Joint services were held in the medieval Cathedral (Lutheran), St. Olav's (Catholic), Ila Church (Lutheran), the Salvation Army Hall and the Methodist Church. (200 children attended the service in Ila Church.) There was 15% better attendance than the year before.

\* \* \*

*(Broen)* Also in Trondheim, the Norwegian Catholic Women's League held its annual meeting, May 4-6. More than any other lay Catholic organization in Norway, the League has been very active outside of church circles, taking part in public debates on important questions and joining or cooperating with various national and international organizations for worthy causes. Its voice has been heard on various important religious or social issues (abortion, laws relating to the family, the fight against pornography, etc.), and it has managed to get its points of view published by the mass media.

\* \* \*

*(Broen)* The first meeting of the newly formed Lay Council for North Norway was held in Tromsø at the end of March. Bishop Goebel was present, together with representatives from Tromsø, Hammarfest, Narvik and Bodø (Harstad being absent). The discussion, following reports from these parishes, showed that their tasks can be divided into three groups: for the children, the young people, and the grown-ups. As the modern-day crisis is greatest among young people, youth work was given priority on the plan of operations, and the training of leaders among the young people (who can then carry the work on in their parishes) was to be its first task. The representatives also took up the isolated situation of their priests in North Norway, and the laity's responsibility for them. The Bishop thought there should be at least six priests in the Prelature, and hoped this could be arranged. (There have sometimes only been three priests for the five widely scattered parishes in recent years.)

\* \* \*

*(Broen)* Meanwhile, North Norway's priests had met on March 19 in Bodø to discuss plans for a much-needed church and rectory there. They had also examined the future status of the Church's

residence, chapel and property at Storfjord on Vestvågøy in the Lofoten Islands. It was decided to try to make this into North Norway's Catholic Center (for camps and meetings, etc.).

\* \* \*

*(Broen)* The Norwegian parishes often stretch for great distances, and it can occasionally be difficult to get hold of the Parish Priest. So the priest of Kristiansand (on the South Coast) has procured a mobile telephone, so that his parishioners can reach him when he is out in his wide district.

\* \* \*

*(Broen)* The Young Norwegian Catholics' League arranged seven camping sessions for the Summer of 1979: an Easter Camp for Confirmation Candidates, two Junior Camps (one for ages 10 and 11, the other for ages 12 and 13), a Camp in North Norway, two Teen-age Camps (one for ages 14 and 15, the other for ages 16 and 17), and an Inter Scandinavian "Interrail" visit by those over 18 to the ecumenical Protestant Abbey of Taizé in France.

\* \* \*

South Norway's Vicar General Fishedick is most enthusiastic over a Mass he celebrated on Saturday, July 14, in the historic medieval wooden Gol Stave Church at the outdoor Folk Museum on the outskirts of Oslo. This and a Lutheran service held there the week before now form an annual event, but the Monsignor wishes it could happen oftener. Apparently the picturesque edifice was crowded with worshippers, and 75 came to Communion.

J.T.D.



*The Parish Priest must bless those new ships launched at Tønsberg, Norway, which belong to foreign, Catholic owners (Fr. Philip Caraman, S.J., 1978)*

## News From Finland

*(Fides)* Sister Mary Joseph Klein of the American Precious Blood Sisters returned from Tampere to the U.S. in 1978 after almost 31 years of service in Finland. She first served in the children's home in Lahti, but was transferred to the newly-opened English School in Helsinki in 1947. She taught here first for ten years, and then (after a period of study back home) from 1960 to 1964. In that year she became one of the founders of The English School's affiliate in Tampere and has remained there ever since. In a letter to the Catholic clergy and sisters, Bishop Verschuren expressed his thanks "for the work she has performed among us for the good of the Church with such diligence and self-sacrifice, but more especially for her personal witness to us."

\* \* \*

*(Kat. Orientering)* When Cardinal Franz König of Vienna started a six-day official visit to Helsinki on September 15, 1978, it was the first time a Cardinal had visited Finland since the Reformation. He was a guest of the Lutheran Archbishop, Prof. Dr. Mikko Juva and the Catholic Bishop of Helsinki, Most Rev. Paul Verschuren. The Cardinal lectured at Helsinki University on "Atheism, Humanism and Christianity" and, at the invitation of Finland's Council for Ecumenism, on "Thirteen Years after the Council, a Retrospect." And he met Helsinki's Orthodox Metropolitan Johannes and also with Finland's President Urho Kaleva.

\* \* \*

*(Kat. Kyrkotidning)* There once stood a medieval Franciscan Chapel at Kökar on the Åland Islands (which now belong to Finland). It was leveled to the ground by Gustav Vasa's soldiers at the time of the Reformation. But now enthusiastic Finnish Lutheran lovers of St. Francis have rebuilt the Chapel. And this July it was solemnly rededicated in the presence of the Franciscan Provincial for Umbria, and Swedish Brother Agostino Lundin, O.F.M., of Assisi, and the Bishop of Lucca, Italy, as well as by the Finnish Lutheran Bishop John Wikström of Borgå, Bishop-emeritus Karl-Erik Forssell (who is Chairman of Finland's St. Francis Society), and Catholic Bishop Paul Verschuren of Helsinki.

\* \* \*

*(St. Olav)* According to an investigation recently undertaken by the State's Central Bureau of Statistics on behalf of the Finnish Lutheran Church's Research Institute, 71% of the Finnish people believe in God—51% "in accordance with the (Lutheran) Church's teaching"; 20% "believe in Him, but not as the Church teaches about Him". A third of those asked said they had never even thought of possibly leaving the Lutheran Church; 9% had considered doing so; but only 3% had actually done so.

\* \* \*

When the American Precious Blood Sisters started The English School in Helsinki in 1945, its enrollment was largely drawn from the children of foreign residents. And Finns who wished their children to learn English well also began to patronize the School. In fact in the early years the Sisters were not encouraged to learn Finnish, as it was feared their ability to teach English would



*Representatives of Finland's Orthodox, Lutheran and Anglican Churches and of the Salvation Army attended the Requiem Mass for Pope Paul VI in St. Henrik's Cathedral, Helsinki*

thereby be impaired! But the 1979 Yearbook of the School shows a great change: Of the total enrollment nowadays, the overwhelming majority (84%) are Finnish-speaking. Five of the seven Directors of the School are native Finns, as are a dozen of the teachers. And the subjects are now taught not only in English but in Finnish. The school has recently become very popular among parents who fear the effects of the State's relaxing of standards in Finland's public schools. And Sr. Renee Brinker, the Principal, writes us that registration at The English School takes place a year before the pupil's entry there. Last January (1979) the registration opened at 7 A.M., and by 10:30 A.M. all the places (55) were filled! And so over 80 are on the waiting list!

J.T.D.

## Sister Claremarie Weaver's 40 Years in Finland

*(The English School Yearbook 1979)*

In 1939, war clouds hovered on the horizon as four American Sisters of the Precious Blood arrived in Finland to open an English School. Among these pioneers was Sister Claremarie Weaver who, although she did not know it at the time, was destined to be the only one of the original group who would remain for a period of forty years.

Because of the outbreak of World War II, the Sisters were unable to carry out their plans immediately. Instead they engaged in a number of useful tasks. Sister Claremarie took care of children ranging in age from four months to sixteen years in Helsinki and later in Sammatti where the children had been evacuated during an especially dangerous time.

Finally in 1945, with war debris still littering the streets, war commissions still settling peace terms and writing treaties, the Sisters decided to venture upon the task for which they had volunteered to come to Finland. They received the required per-

missions, and after much trouble, found a building in which to teach, outfitted it and informed the public of the new venture. Circumstances determined that Sr. Claremarie would open and maintain the school alone for the first month, a frightening experience for a young teacher with knowledge of the native language gleaned only from conversations and what little independent study as could be fitted into an extremely busy schedule during the war years.

During the intervening years, Sister has taught subjects as varied as gymnastics, music, math and English in levels ranging from Preparatory 1 to Intermediate 5. She has taught two generations of pupils who remember her for her teaching ability, her strict principles, her keen sense of justice and her demanding standards of excellence. But more important than all of these, Sister Clare-

marie's influence has been most deeply felt in its spiritual dimension.

Former pupils have returned again and again to visit her and to thank her for her help, her interest in each one, and her strong discipline combined with a motherliness which gives security and a feeling of worth to those who have been and are under her care.

It is the hope of everyone who has had the privilege of knowing Sr. Claremarie and especially of having been under her tutelage, that she will continue to guide pupils on their way into the life that awaits them as adults as well as to prepare their hearts and minds for the future.

SISTER RENEE BRINKER, C.P.P.S.

## Catholicism In Iceland, 1979

### A Native Priest

SR. OLOF, O.C.D.



*The ordination of a native Icelander, Fr. Agust Eyjolfsson, by Bishop Henrik Frehen in Christ the King Cathedral, Reykjavik.*

1979 has been a glorious year for us on account of the ordination to the priesthood on July 21 of Agust Eyjolfsson, the first of our Icelandic theology students who are now studying abroad. It is only the second such ordination to take place in Iceland since the Reformation. The first was that of Sera (Rev.) Hakon Loftsson in 1947, but he died unexpectedly in 1977 in New York.

Between the ordination and the First Mass of Agust Eyjolfsson there was another great festivity: It was fifty years ago that our Catholic cathedral in Iceland was consecrated. This was now commemorated almost as a national event, in the presence of Iceland's President, Dr. Kristjan Eldjarn and Mrs. Eldjarn. Everyone present praised the music of the Latin Mass and especially the vocal performance of one of our theology students, an Alsatian who intends to become a priest in Iceland. We all enjoy it when he is here, because Gregorian chant is his specialty, and all Icelanders are fond of Gregorian music and say that only Gregorian masses are really Catholic!

There cannot have been many people present in our Landakot Cathedral on July 28, 1979 who had also been there when it was consecrated on May 25, 1929. But among this year's participants was the present pastor of the Cathedral, Sera (Rev.) Franz Ubaghs,

who, at the 1929 ceremony, had been a young Dutch priest who had only been ordained two months before! So on May 25, 1979, we celebrated *his* Golden Jubilee, too, in the same cathedral. Thus we have had a series of festivities, all with many parishioners participating. And that is a good thing for a small community.

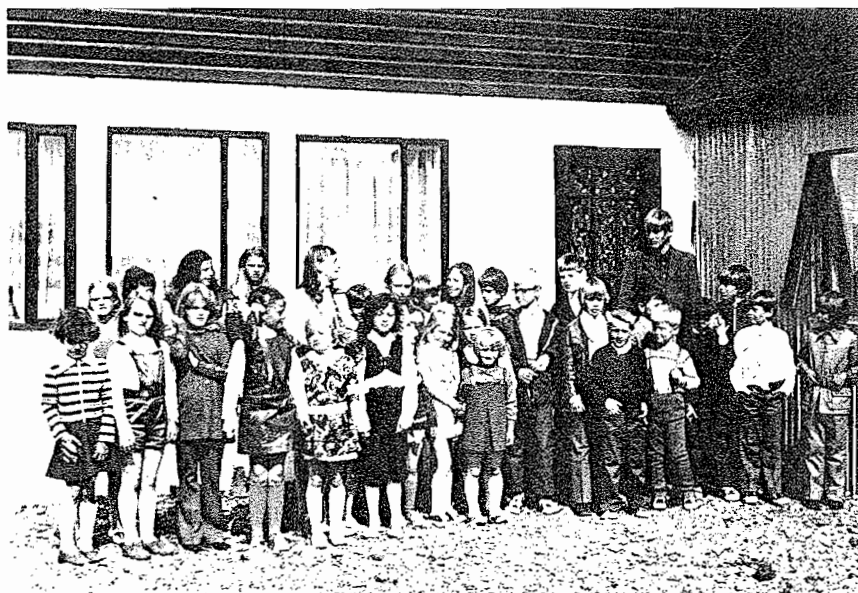
Pastor Ubaghs has served the Church in Reykjavik all his priestly life, with the exception of two periods up the coast at Stykkisholmur, where the Franciscan Sisters of Mary run a hospital and also the diocesan printing office. In Reykjavik he was also Headmaster for a long time of the Catholics' Landakot School. We are all glad that now he has Agust Eyjolfsson at his side to share his duties. Helping him also is Sister Elizabeth, who is now the housekeeper at the Landakot rectory after a long life of service in the African missions.

I am sorry to report that the remaining St. Joseph Sisters left the hospital at Hafnarfjordur this year. Only 94-year-old Sr. Albina is left, for she is bedridden, praying and meditating on the years gone by when she was the heart and soul of the hospital and active in all its departments. The hospital is now in the hands of a committee of laymen, and the Irish Sisters of Mercy are working there together with laymen.

Some of the St. Joseph Sisters went back to Germany, while others have joined another group of their order who had worked in the hospital in Reykjavik. When this was sold to the government a couple of years ago, the Sisters built a beautiful home in Gardabaer, seven miles from the city. Besides serving as a retirement home for the Sisters, this also provides a Pastoral Center with a Chapel which is visited by Protestants as well as Catholics. And the Sisters give neighborly assistance to the surrounding families when needs arise.

Our Catholic Association of Laypeople continues active, with meetings in the winter and excursions in the vicinity of Reykjavik in the summer, to, for example, a simple monument at Akranes, which commemorates the arrival of Irish Christians to this land before the Northmen discovered it in 874. Their colonization must have been not much less remarkable than that of the Northmen, but no records remain of it and the latter's arrival covered its traces. It is appropriate to think of them, now that Irish Sisters of Mercy and Irish Legionnaires of Mary (under the leadership of Fr. Bradshaw) are swelling the Catholic ranks in modern Iceland.

(Editor: See also the CORRECTION printed below.) —>



*A Camping group at "Riftun",  
Iceland's Catholic Youth Center.*

## News of Scandinavia

*(Kat. Orientering)* For seven years Denmark's Catholic Bishop Hans L. Martensen, S.J., has been a member of a working committee made up of members of the Conference of European Churches (Protestant and Orthodox) and of the joint Council of European Bishops' Conferences (Catholic). The committee facilitates communication and cooperation between the two groups. In January 30-31 this year (1979) the committee, fifteen in number, held their meeting at Denmark's Catholic Center, Magleås, north of Copenhagen, at Bishop Martensen's invitation.

\* \* \*

*(St. Olav)* The joint Catholic-Lutheran study-commission set up by the Lutheran World Council and Rome's Secretariate for Christian Unity, which earlier brought out their joint Malta Report on "The Gospel and the Church", has now brought out a second re-

port on "The Lord's Supper". (Denmark's Bishop Hans L. Martensen, S.J., is a member of this commission.) Stressing the close connection between the eucharist and the assembly (congregation, church) which celebrates it, as well as the indispensable work of the Holy Spirit in the eucharistic action, the new report is unanimous in affirming a real presence of Christ in the eucharist. Differences which remain, but where settlement appears hopeful, are connected with the manner of this real presence and with the sense in which the eucharist can be said to be a sacrifice. Finally, eucharistic difficulties connected with differing views on Church Orders are left to a work now going on for a third report (which will deal with this subject.)

\* \* \*

*(Kat. Kyrkotidning)* The Scandinavian Bishops' Conference chose as their Lenten task for 1979 the building of small houses in West Bengal to replace those destroyed by catastrophic floods in the fall of 1978. As usual, funds for this task were gathered via the yearly Scandinavia-wide Lenten Offering, directed by the Catholic "Caritas" organizations in the various countries. In addition, it was hoped that NORAD, the Norwegian government's aid-organization, would add to these funds.

\* \* \*

*(St. Olav)* 1979's Spring meeting of the Scandinavian Bishops' Conference was held in Nütschau's Benedictine Abbey in North Germany. Besides working further on catechetical questions and starting preparations for 1980's Bishops' Synod in Rome and dealing with various current matters, the Bishops decided to reactivate the Conference's Commission for Ecumenism under

## A Correction

In the article *Catholicism in Iceland, 1978* in the 1978 *St. Ansgar's Bulletin* we misread Sister Olof's writing and reported that the head of Iceland's Society of Catholic Laypeople, Mr. Torfi Olafsson, had recently died. We were surprised and happy, therefore, to receive a letter subsequently from no less than Mr. Olafsson himself, announcing, like Mark Twain, that the report of his death had been greatly exaggerated! We apologize to him and to Sister Olof and to our readers, and we congratulate Iceland's Catholics for still having Mr. Olafsson with them!

THE EDITOR

## Ecumenical Myllyjärvi A Center for Icons

Dear Friends,

The number of visitors to our Ecumenical Center, "Myllyjärvi", not far from Helsinki, Finland, has increased from 12,000 to 13,000, the latter being the count from January 1 to December 31, 1978. We hold regular services in our Chapel, and we often have 20 to 40 present at our Sunday Liturgy, most of whom are Lutherans. At the Midnight Service last Easter we had a record attendance of 720 people, most of them from 18 to 25 years old!

Our icon exhibitions have been very successful. One in Stockholm, which was opened on April 1, 1979 by the Swedish Minister of Culture and Education, Jan-Erik Wikström, showed icons by Sirkku Lehtinen and myself. This same exhibition is planned for the end of this year in Härnösund, and there is already talk of having an exhibition in New York.

A group of enthusiastic people in Sweden have founded an organization called The Icon Society, Friends of Robert de Caluwe (Ikon Sällskap, Robert De Caluwes Vänner). I was the first one ever to have given eight courses on icon painting in Sweden—three in Stockholm, two in Uppsala, and one each in Täby, Malmö, and Lund.

I am often asked by a tourist bureau to come along as an icon

---

Bishop Martensen, with members from each of the Scandinavian countries. The meeting also took official note of the 950th Anniversary of St. Olaf's death, which will be commemorated next year (1980) with an international pilgrimage in Norway between Trondheim (where his relics were kept) and Stiklestad (where he fell in battle in 1030).

\* \* \*

Fourteen English-speaking Sisters came together recently at the Brigittine Convent in the old monastery town of Vadstena, Sweden. These Sisters came from Norway, Sweden, Denmark and Finland for the first retreat in English sponsored by the St. Ansgarwerk, Münster. From June 29 to July 6 the Sisters, directed by the Retreat Master, Father Alban Carroll, S.A., met daily for conferences, for the Eucharist in English, and for meals. There was ample time for prayer in the beautiful Church of the Brigittines, for walks along the lake, and for a guided tour of the old Brigittine convent and church in Vadstena [Ed.: i.e., the original medieval motherhouse and Blue Church, now in Lutheran hands]. There were six American Precious Blood Sisters from Finland. Three Sisters of St. Joseph of Chambery were from Sweden—one French, one British and one American. The two Sisters of the Assumption from Denmark included one Danish Sister and one Dutch. Also from Denmark came one Benedictine of St. Lioba, a former American who is now a Danish citizen. Another Dutch Sister and an Irish one represented the Sisters of St. Francis Xavier from Norway. The Retreat Master, Fr. Alban Carroll, is a Franciscan Friar of the Atonement who has been doing ecumenical work in England for over six years. According to Fr. Carroll, the primary aim of his community is "to work for Christian Unity and for unity and renewal within the Roman Catholic Church."

SR. NADINE FLOT, C.P.P.S., Finland



"The Mystical Supper" (The Eucharist),  
an Icon by Fr. Robert de Caluwe.

specialist on trips to Russia called "Icon Tours". One goes to Leningrad and Novgorod, and one visits Moscow, Vladimir and Suzdal. People are very interested in icons, and on these trips they get to see the most beautiful ones, for these are the ones preserved in the museums and galleries of these cities.

FATHER ROBERT (de Caluwe)

[Editor: Father Robert is a Catholic priest of the Byzantine Rite in the Diocese of Helsinki.]

## Minneapolis-St. Paul Unit (1979)

Mr. Fred B. Peterson, treasurer of the "St. Olaf Unit" of St. Ansgar's Scandinavian Catholic League in the Twin Cities, has sent us a report which he made to his unit for the year ended June 30, 1979.

The main source of the gifts which the unit sends to the Scandinavian Catholic dioceses each year is the program of Continental Breakfasts ("Church Coffee") which its members prepare and serve to the congregations after Mass on one Sunday of each month at St. Olaf's Catholic Church in Minneapolis. Last year, instead of asking a set amount for the breakfasts, they started depending on voluntary donations by their guests. Despite this change, plus the fact that they are now restricted to serving the "Church Coffee" after only two of the Masses (instead of after all of them, as formerly), they have grossed \$90 more than in the year before! And their annual Harvest Sale and their Special Projects have also proved more remunerative this year. Unfortunately, however, inflation has raised its ugly head, and, because of the Cost of Food Sold, the bottom line reads \$50 less than the previous year.

Nevertheless, this small group of devoted and hard-working people have thus earned enough this year by June 30 to send \$500 to Scandinavia, divided among four of the dioceses! This brings the total of their donations to our Church over there in the fifteen years they have run these programs to the very respectable sum of \$14,300!

May they long continue this admirable and useful work for Scandinavia, which also gives such encouragement and good example to all us members of the League who live elsewhere.

THE EDITOR

## New York Unit Report, 1978-1979

The 1978-1979 year of St. Ansgar's League started as usual with business meetings in October and November. Since it was agreeable with the Pastor of St. Joseph's Church to have our Santa Lucia Procession preceding the mass on the Feast of the Immaculate Conception, we were able to celebrate this very special Feast of Our Lady together. After mass, we all went to the Fourteenth Street Armory for dinner. This was a much more relaxing party for the members of the Executive Committee, as it left us so much more time to enjoy meeting with friends. The young girls in our procession were Rosalie Yako as the Lucia Bride and Margarita Nieves, both of St. Joseph's School. We were very happy to have them with us, and we hope to have St. Joseph's School represented again in our procession.

January, as usual, was a very busy month with the packaging and mailing of our Bulletin.

In February, instead of the previously planned ecumenical service on the Feast of St. Ansgar, we had Mass offered for three intentions on the altar of Our Lady's Chapel at St. Patrick's Cathedral. One was for our long-time faithful and well-loved Olava Rarnbusch, and another for Marie Anderson, our faithful member, who served on the Executive Committee in past years. She also had many good friends in the League. The third was for all deceased members of St. Ansgar's League. After mass, which was unusually well attended, all in the chapel were invited to the meeting rooms of the Cathedral to partake of refreshments.

In April, we enjoyed a very nice luncheon welcoming Fr. Lars Rooth, S.J., of Sweden. This was at the Covent Garden Restaurant on 13th Street in Greenwich Village. There were many at the meeting after the luncheon, as they came to hear Father Rooth's discussion of the present-day church in Sweden (see elsewhere in this *Bulletin*). This was followed by a question and answer which was most enlightening.

Our June picnic was shared with members of the Guild of St. Birgitta from Darien and Stamford and vicinity. We are happy to have their company, as we know how much a meeting with friends from other localities adds to the day. There were more new young people at the picnic, and we enjoyed having them swell our ranks and invite them to keep on doing so, as this is a picnic in the best old-time tradition, in a beautiful and safe setting. Before the good sisters served their excellent coffee and home-made cake, we attended a mass in the lovely Guest House Chapel. This was in memory of Anne O'Connell, who served devotedly on the Executive Committee of St. Ansgar's League for many years.

Our Mass Stipends Program has brought in 907 requests for Masses and \$3,222.00 in Stipends in the period from Jan. 1 to Aug. 1 this year! As always, the entire amount has been sent to the Bishops in Scandinavia, together with the Mass Intentions, for distribution to their priests. The New York Unit pays all the expenses of this Program. This work is really appreciated in Scandinavia, as we can see in the following acknowledgement sent to our Mass Stipends Treasurer in April by Sweden's Bishop Brandenburg: "This brings you my heartfelt thanks for your kind letter with a generous cheque representing Mass stipends in

accordance with your list. I appreciate the way you always keep us in mind with these donations. I keep you and our many unknown benefactors in my prayers." So please continue to KEEP THOSE MASS STIPENDS COMING!

Before we go to press, we must pause to announce the good news that our League member, Mr. John E. Halborg, who was formerly a Lutheran clergyman, was ordained to the Diaconate in the Chapel of the N.Y. Archdiocesan "Dunwoodie" Seminary in Yonkers by Bishop Austin Vaughan on Sat., Sept. 29. On the following day he served for the first time as a Catholic Deacon at the High Mass in Holy Trinity Church on West 82nd Street. Representatives of St. Ansgar's League attended both functions. Mr. Halborg is most grateful for all who sent best wishes and/or gifts. We wish him God's blessing as he continues his course toward the priesthood.

EDNA GREGERTSEN, Recording Secretary

## New Members

(and those not previously listed)

WELCOME TO ST. ANSGAR'S LEAGUE!

Bro. Eric Anderberg, Pine Ridge, S.D.  
 Miss Maryann Anderberg, Boston, Mass.  
 Rev. Robert L. Anderson, S.J., Mobile, Alabama  
 Mr. Edward Boccuzzi, Middle Village, N.Y.  
 Mrs. Edward Boccuzzi, Middle Village, N.Y.  
 Mrs. Harvey Anderson Byggere, Cedar Falls, Iowa  
 MOST REV. JAMES J. BYRNE, S.T.D., Archbishop of Dubuque, Iowa  
 Mr. J. Clark, Minneapolis, Minn.  
 Mrs. J. Clark, Minneapolis, Minn.  
 Mr. Austin Cooke, Ingleside, Ontario, Canada  
 Rev. Sean Coyle, Ozamiz City, Philippines.  
 MOST REV. HILARY B. HACKER, D.D., Bishop of Bismarck, N.D.  
 Mr. Carl Hahlstrom, Milford, Conn.  
 Mr. John Halborg, Bronx, N.Y.  
 Mr. Robert E. Humphreys, Setauket, N.Y.  
 MOST REV. FRANCIS T. HURLEY, D.D., Archbishop of Anchorage, Alaska  
 Mr. Jon Jonsson, Williamsburg, Va.  
 Mrs. Maurice E. McLoughlin, Cohasset, Mass.  
 Miss Patricia Maynard, Fort Wayne, Ind.  
 Mr. William M. Mills, Altoona, Ill.  
 Miss Regina Monroe, Bronx, N.Y.  
 Mr. David J. Murphy, New York, N.Y.  
 Mrs. Katherine E. Pagano, Clifton Park, N.Y.  
 Mr. Lars Palmgren, Stockholm, Sweden  
 Ms. Violett H.S. Petersen, Worthington, Minn.  
 Rev. Michael R. Peterson, Holliston, Mass.  
 Rt. Rev. Gregory Roettger, O.S.B., Foley, Alabama  
 Rev. Stuart Sandberg, Scarsdale, N.Y.  
 Sr. M. Nivard Stabile, O.P., Deer Park, N.Y.  
 Ms. Isabel M. Stone, Philadelphia, Pa.  
 Ms. Elaine V. Sullivan, Brooklyn, N.Y.

### 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)



ST. ANSGARIUS

NORDENS-APOSTEL

### Scandinavian Feast Days

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

### Officers of the Parent Unit

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

Rev. Titus Cranny, S.A., *Chaplain*

Rev. Thomas A. Nielson, *Assist. Spiritual Director*  
and *Director of Programs*

Rev. Philip Sandstrom, *Assist. Chaplain*

Mr. Viggo F. E. Rambusch, *President*

Mrs. Walter J. Root, *Vice Pres. and Mass Stipends Treasurer*

Mr. T. Olof Dormsjö, *Second Vice President*

Mr. John T. Dwight, *Secretary and Editor of the "Bulletin"*

Miss Mary Gibney, *Corresponding Secretary*

Miss Dorothy Bellman, *Assist. Corresponding Secretary*

Mr. S. E. Curione, *Treasurer*

Miss Margaret M. Carroll, Mr. Nicholas Falco, *Assist. Treasurers*

Miss Edna Gregertsen, *Recording Secretary*

Mrs. Anne Pascarelli, *Director of Publicity*

Mrs. Frances Wilks, *Assist. Secretary*

### The Other Units and Their Spiritual Director

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

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

The officers of the League are unpaid volunteers; no salaries are paid to anyone.

For facts about the Church in Scandinavia and general information, please address Corresponding Secretary, at Headquarters.

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

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