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The Jelling Stone, bearing the first Scandinavian representation of the Crucified Christ, was raised by King Harold Bluetooth of Denmark, c. 985. (See p. 17.)

AT A VIKING SAINT'S ECUMENICAL JUBILEE

JOHN T. DWIGHT

As Editor of *St. Ansgar's Bulletin*, I had been invited by the Prelate of Trondheim (Middle Norway), Bishop Gerhard Schwenzer, S.S.C.C., to represent St. Ansgar's Scandinavian Catholic League at the celebration of the 950th Anniversary of the death of Norway's Patron, King St. Olav Haraldsson, at the Battle of Stiklestad in 1030 A.D.

Olav, who had gone on Viking raids in his pagan youth, was converted to Christianity in England and France and returned home to try to Christianize Norway, as well as bring greater unity to the country, by introducing English clergy, building churches, and enforcing new, Christian laws. His methods, however, were harsh and unbending, and the Danish King, Canute the Great,

took advantage of the widespread discontent this caused, formed a coalition with Olav's enemies and drove him from the throne. He now spent some exile years in Russia, where principalities ruled by descendants of Swedish Vikings stretched from Novgorod south to Kiev. And it seems that it was especially during this period that he learned to subdue his rough Viking temperament and bend it to serve Christ. (This is symbolized in his statues by having the saint stand, firmly holding down with his feet a small beast who wears a crown identical to that of the king.)

Eventually deciding that the time was ripe and that it was his duty to reclaim his throne and continue his work in Norway, he gathered a small force in Sweden and returned toward Trondheim in 1030, only to be confronted by a larger force of local landowners and meet his death at Stiklestad on July 29th.

Miracles, however, soon ensued, and his companion, Bishop Grimkall, had his body brought to Nidaros (Trondheim), then the capital. And so far and so quickly did public opinion change, that the Bishop could have Olav canonized on August 3, 1031, only a year after his death! (This was, of course, a local canonization, which was permitted, and indeed was the more usual kind in those early days.) And what the king had failed in during life, he succeeded in after death—Norway quickly became unified and Christian, and the foreign rulers were expelled.

The saint became very popular throughout northern Europe—a man who had started out with faults and failings just like everyone else but had eventually attained a high and influential place, so to speak, in Heaven. Pilgrims flocked from many lands to his silver shrine atop the High Altar in the new Gothic cathedral built in his honor in Trondheim. And churches were dedicated to him from Finland in the East to England in the West. (Although only "locally canonized," St. Olaf still has an altar dedicated to him in Rome, in a chapel off the left-hand aisle of the church of San Carlo al Corso, together with a large altar-picture of him painted by Pius Welonski.)

At the Reformation his Shrine was moved by the last Archbishop of Trondheim to Fløan Chapel near Steinviksholm. Then, after the latter had fled the country, the shrine itself was taken to Denmark (for Norway was once more under Danish rule), while the royal saint's body was buried under the choir floor in Trondheim Cathedral. And here it remains to this day in some unknown spot. But still he is remembered each year by Catholics and Protestants alike as Norway's "Eternal King" when his feast, "Olsok", comes around at the end of July.

* * *

I had flown up to Trondheim on Saturday, July 26, in the distinguished company of Bishop John W. Gran of Oslo, Bishop Paul Verschuren of Helsinki, Prelate Ib Andersen from Copenhagen (representing Bishop Martensen), Prelate Helmut Holzappel of the St. Ansgar Werk, Würzburg, and Prelate Daniels from Cologne, as well as the head of the Bonifatius Werk in Münster.

In Trondheim I discovered that the festivities of the Jubilee had been going on there for a month, with religious services, concerts, and art exhibits, and several performances of "The Play About St. Olav" out at Stiklestad. And the Catholics had just been having a three-day seminar about the saint out at Singsaker Summer Hotel. But on the day after my arrival, the actual liturgical celebrations would take place in both the Protestant and the Catholic cathedrals.

The Ecumenical Service

On Sunday morning, I started out before 10 A.M. for the medieval Cathedral (Lutheran since the Reformation), where an Ecumenical Service was to mark the occasion at 11 o'clock. The Royal Family was to attend, so early attendance was required. When I arrived there soon after 10, I found the large church already almost full. And I was told later that quite a few in the congregation were Catholics. Many of the Norwegian ladies were wearing their folk-costumes.

I found a seat between two piers at about the middle of the north side of the Nave. A short organ recital helped pass the first minutes of waiting. And then I read through the Norwegian prayers and hymns in the Program of the coming Service.

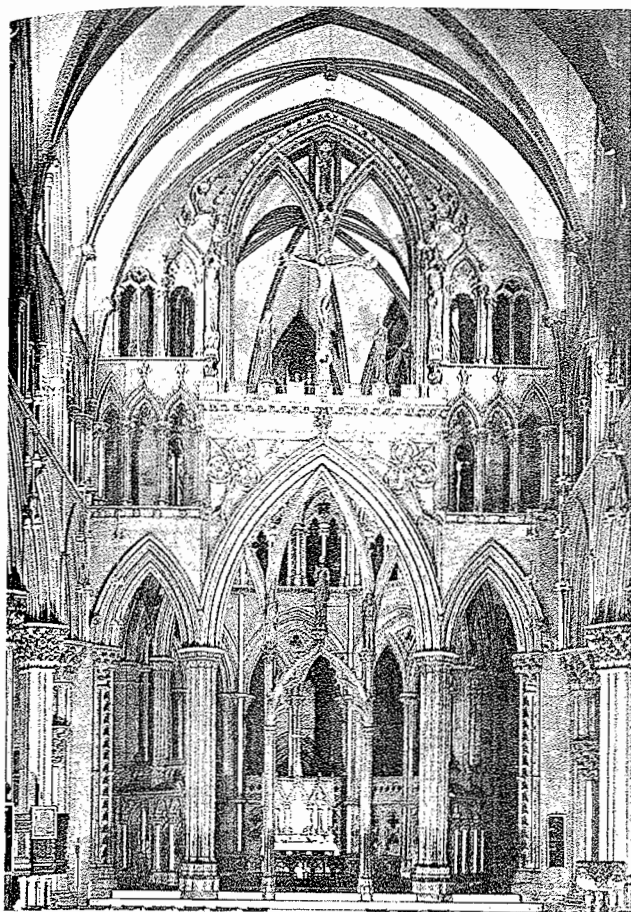
At a little after 10:45, everyone stood, and the King and Royal Family entered with their aides from the west end of the church and, escorted by the Cathedral Clergy in ascending order of dignity (Assistant Pastor Ole Ø. Gjerde, and Dean of the Cathedral Tron Tronsen, and Trondheim's Lutheran Bishop, Kristen Kyrre Bremer). They walked up between us (for the chairs in the nave face each other, as in a monastic choir), and down between the Transepts and up into the architectural "Choir" near the Octagon Sanctuary at the east end (where in medieval times St. Olav's Shrine stood on top of the back of the High Altar). I found out later that the Catholic dignitaries were also to be found there, but it was impossible to see so far, from where I was sitting.

A stepped staging had been built under the front edge of the organ loft at the Nave's west end, and now a costumed choir specially chosen for this Jubilee and directed by Per Fr. Bonsaksen filed in and climbed to their places on these steps.

The very impressive, well-conceived and devotional Ecumenical Service started soon after, led by the above-mentioned Clergy, and the large congregation was very devout and participated to the full. There were two Lessons, Psalm 87:1-7 and Ephesians 3:14-21, both read by Methodist Pastor Per Braaten, and many hymns were sung by the congregation as well as some selections by the choir (many of which sounded Gregorian). The congregation sang most of the Responses, etc. of the Service. For the Collect Prayer, the clergyman to whom it was assigned chose the well-known and appropriate "Prayer of St. Francis." And the Nicene Creed was recited by all.

Trondheim's Lutheran Bishop Bremer had opened the Service with a welcoming talk in which he characterized the split in Christendom as an open sore which prevents it from giving full witness to Christ.

Now Catholic Bishop Gerhard Schwenzer, Prelate of Trondheim and Middle Norway, gave the sermon on this solemn occasion, with the King present and all the pilgrims who had come for St. Olav's Jubilee. It was the first time a Catholic Bishop had entered that Cathedral's pulpit since the Reformation. He preached both well and distinctly on the words of Mark 9:38-41, where the Apostles tell Our Lord that they tried to stop a man from healing in Jesus' Name because "he was not one of us". But Jesus said to let him alone, for "No one who works miracles in my name is likely to speak evil of me" and "Anyone that is not against us is for us". We must act in the same way, said Bishop Schwenzer. Catholics must recognize that Jesus Christ is with the Protestants, and Protestants must recognize that He is with the Catholics. It is easy to lay blame on others. But what we need to do is to search after what is wrong inside our own churches, for only those trespasses which we ourselves acknowledge can be



*Within the Octagon Sanctuary of Trondheim's Cathedral
St. Olav's Shrine stood on the back of the High Altar
until the Reformation.*

done away with. And only when we acknowledge what we ourselves as a church have done wrong, can we appreciate the good in other churches.

Later came the Intercession for the Church and the World, with the Response "Lord, hear our prayer", followed by the Lord's Prayer, said by all. The Service ended with the "Levitical Benediction."

As the local newspaper, *Adresseavisen*, said the next day, "A Catholic Bishop preaches from Trondheim Cathedral's pulpit. We shall not have to go back many years to a time when even to think of such a thing would have been impossible. But yesterday it happened. A full church with the entire Royal Family at its head saw Bishop Gerhard Schwenzer from the Catholic Church occupy the Cathedral's beautiful pulpit."

The Parish Luncheon

Moving forward into the architectural "Choir" after the historic Service had ended and the throng of people had thinned out a bit, I found the little group of Catholic dignitaries standing talking. I joined them, and pretty soon Bishop Schwenzer bustled up and told me I was invited not only to lunch today in

their own parish rooms but also to the festal banquet in the hall of the medieval Archbishops at 5 PM after the Catholics' High Mass, and he handed me a ticket. I thanked him sincerely and accepted.

Later I went around the Cathedral and back around the Octagon and past St. Olav's Well and prayed for our League and its work, its officers, and its members.

Following others across Prinsensgaten to the parish rooms behind the small Catholic Cathedral, I found one of them set up for a buffet meal—with all the various Sisters filling one half of the room, and the priests sitting at the other end! I sat in a vacant chair at a table with Bishop Gran and others. The lunch was mainly a thick and tasty beef stew.

Fr. Athanasius Kulbach, the gifted musician and composer, whose musicbook for Mass is found all over Norway, came up to show Bishop Gran the Mass for St. Olav which had been printed for this Jubilee and was to be used for High Mass this afternoon. He also gave me a copy.

The Pontifical Mass

After a much-needed nap at my hotel, I was back again by 3:15 at "The Church of Light", as the public had nicknamed little St. Olav's Cathedral because of its original glass walls (now largely covered by insulation material, which had proved necessary). The church, which holds about 200, was already almost full, but I found a seat next to the middle aisle.

At 3:30, the Procession started up this aisle. A crucifer and four acolytes led fifteen priests in albs and stoles, who were followed by five Bishops in chasubles and finally Bishop Gran (in chasuble and with mitre and crozier) who was to pontificate, the others being concelebrants. Arrived in the Sanctuary, Bishop Schwenzer and Bishop Verschuren sat to Bishop Gran's right and left; there were also Bishop L. Kaszmarek (Gdansk, Poland), Bishop H. Theissing (Schwerin, D.D.R.) and Bishop H.H. Wittler (Osnabrück, West Germany). Bishop Goebel, Prelate of Tromsø, North Norway, had to attend the funeral of one of his priests in Germany, and so could not be present here. The priests (including Msgr. Ib Andersen, Msgr. Holzappel, Prelate Daniels, and Sogneprest Neve from Oslo) sat in the choir stalls at either side of the Sanctuary and in the first row of pews. And when the actual Concelebration took place (the Anaphora or Canon), only the Bishops stood around the Altar, while the priests participated from their places, due to lack of room.

It was a beautiful and solemn service. Bishop Gran celebrated with great dignity and a sure hand and sang everything (including the Canon) beautifully and monastically.

As said above, the Proper of the Mass was that of St. Olav (dating from medieval times). Most of the service was in Latin, and the Common was the Missa de Angelis. The rest was sung in Gelineau-type tones. Bishop Gran preached. Almost the entire congregation received Communion, distributed at the head of the middle aisle by Bishop Schwenzer to the left and Bishop Gran to the right. Mass ended at about 4:45.

The Festal Banquet

By 5 o'clock I was following a couple of other banquet guests back across Prinsensgaten and into the precincts of the medieval Archbishop's Palace (or rather castle, for it was surrounded by a defense wall) next door to the old Cathedral. I had never been

inside before, so after I had passed through the portal into the huge courtyard within, I had to ask my way and was directed to the north side of the yard. A door near the right-hand end of a massive old stone building gave onto a cloakroom, and from here a wide stone stairway led up into a huge hall (from the 1100s, the oldest secular building preserved in Norway). Along the passages I had noticed candles burning in iron candelabra standing in niches along the way, and up in the hall candelabra were placed on the window ledges and of course on the five long tables and the longer dais or head table that filled the big room. Banners could be seen hanging up near the rafters.

The tables were tastefully set and decorated, but by the time I and some other late arrivals had entered the hall, all the seats seemed taken! First one kind person would try to seat us, then another, until finally I ran across Fr. Olav Muller, the Parish Priest of the Catholic Cathedral, and the worker behind the scenes who had had so much to do with carrying out the fine and successful arrangements for the Jubilee. He confessed that he was very busy with all this, but he bethought himself and then had someone look on the head table—where we found a placecard! A place had already been arranged for me as the representative of St. Ansgar's League!

I was flanked on my left by Fr. Finn Thorne, O.P., the Nestor of the Norwegian Dominicans. He had been a pupil of Fr. Yves Congar, O.P., in France in the 1930s and had absorbed his pioneer ecumenical spirit. And so Fr. Finn was the first to bring ecumenism to Norway in the 1950s. On my right sat Civil Engineer Karsten Jakobsen (a member of Middle Norway's Lay Council), of whom more later.

The Master of Ceremonies, Mr. Magne Kringlebotn (Chairman of the Lay Council), now led off with what sounded like poetry. And then Bishop Schwenzer as host (for this proved to be a Catholic banquet) welcomed the 250 guests and introduced those who were at the head table (including myself as representative of St. Ansgar's League).

About nine or ten costumed waiters and waitresses now entered the Hall and with military precision and synchronization began to pour wine into our glasses, after which much individual skooling took place. Costumed performers began to play a flute and later a harpsichord. But without amplification their notes regrettably did not carry far in the big stone hall, already filled with conversation. The servitors now distributed generous portions of salmon smørbrød.

Then Mr. Jakobsen, at my right, was introduced, the main speaker of the evening. He gave a really excellent talk on St. Olav, and with such careful enunciation that I could follow his Norwegian throughout.

Firstly he stressed that in this Jubilee celebration we Catholics are not really commemorating a long-ago event—St. Olav's death at Stiklestad—but are honoring a powerful Saint who is in Heaven today praying for us now.

And, secondly, he touched on the criticism of Olav's shortcomings as a man that is so prevalent nowadays—his career as a Viking, his ambition, his harsh methods of Christianizing and unifying Norway. But, he said, saints do not make themselves so, God makes them saints—even out of very unpromising material. And this gives our own very imperfect selves hope, too, for our own eventual sanctification and salvation, if we heed God's call, just as Olav did and eventually began to subdue himself. It is this intuition of Olav as an ordinary person like ourselves which made him so popular a saint.

The servitors now brought in the main course, loin of pork, and poured more wine. Later they would serve us strawberries and cream. In between and after the courses more and more speakers



Modern Swedish Lutheran Pilgrims in medieval garb walked the many leagues from Sweden to Trondheim's Cathedral for St. Olav's Jubilee.

took the floor, some in Norwegian, some in German (e.g. Bishop Wittler of Osnabrück, representing the benefactors who had undoubtedly largely defrayed the costs of this celebration). Bishop Gran closed the series of speakers and brought down the house several times with his straight-faced witticisms.

It was now half past seven, however, and another concert was scheduled in the Cathedral next door, so the banquet broke up in a rather spontaneous and informal manner. Those who wished, however, were served coffee down in the vaulted cellars below the Hall in very romantic surroundings. But as for me, after strolling for a few minutes in the old Cathedral's beautiful and restful churchyard, I returned to my hotel, thankful to have been able to attend this inspiring Jubilee of St. Olav on behalf of St. Ansgar's Scandinavian Catholic League.

Stiklestad

An indisposition combined with extremely torrid weather to prevent me from attending further events, but in Editor Svend Aage Rasmussen's articles in *St. Olav* magazine we learn that on the morning of Tuesday, July 29 (Olsok), a Catholic pilgrim procession moved up the road to Stiklestad (where St. Olav met his death in 1030), past the medieval (now Lutheran) pilgrimage Chapel. The pilgrims included a group from the League of Norwegian Catholic Youth, with a 17-year old girl from Iceland as their guest; they had made a two-day journey from Trondheim on foot.

The Chapel's big folding doors were opened up, so that the crowd on the grassy slope outside could follow the Pontifical Mass inside, celebrated by Trondheim's Catholic Bishop Schwenzer, with Bishop Verschuren of Helsinki, Bishop Hubertus Brandenburg of Stockholm, Prelate Andersen (representing Bishop Martensen of Copenhagen, who was celebrating Olsok in the Færoe Islands), and the Bishops of Osnabrück and Schwerin as well as many Priests as Concelebrants.

Elderly and respected Dominican Father Finn Thorne's sermon traced the historical development of Norway's Christianity from

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1030 through the Reformation and into our more ecumenical times. Now Lutherans and Catholics can celebrate together not only the 950th Jubilee of St. Olav but also the 450th Anniversary of the Augsburg Confession! "What we had previously considered a break between Catholicism and Lutherdom, we are now in a position to see as two different developments of the same faith. Today we see that what unites us is more important and goes deeper than what separates us . . . What unites us is faith in Jesus Christ's death and resurrection for our salvation . . . If we can free ourselves from our denominational prejudices and become open to a new unity of faith across confessional boundaries, then not only can we rejoice in our 950-year history, but can also meet the future with faith and hope, because our future is in the hands of Jesus Christ," he said.

On Pilgrimage to Scandinavia

by REV. GEORGE E. APPEL

From the Amazon valley of Brazil where the weather report is almost invariable: hot and humid with heavy rains, to the Scandinavian countries where the weather report is almost as invariable: cool to cold to colder, there seems no logical link or connection. From the tropics to the Arctic—that is a big jump!

Let me explain the connection. Allow me to be autobiographical for just 30 seconds. I am an American Roman Catholic priest on a permanent assignment in the apostolate for leprosy patients in Pará State, Amazon Valley, Brazil.

My specific interest in Scandinavia was in Norway, and more specifically, in Bergen, Norway's second largest city. Leprosy, or as we prefer to call it—Hansen's Disease, has a very definite connection with both the country and the city. Back in 1873, a Norwegian doctor and scientist, Gerhard Armauer Hansen, discovered the leprosy bacillus while working in his laboratory in his hometown, Bergen. Was there leprosy in Norway at that time? How can it be? Isn't leprosy only a tropical disease? The reply to these questions is simply this. Back in the last century leprosy, or Hansen's Disease, was a grave public health problem in Norway, with over 3000 registered cases. Doctor Hansen did not have to go very far to find leprosy patients. There were many of them in Bergen and more specifically in St. Jørgen's Hospital, a short distance from his laboratory.

I had hoped to participate in the International Leprosy Congress which was held in Bergen in 1973 to pay homage to the pioneer work of Doctor Hansen. I had the desire but not the financial assets to make the trip. Six years later, in 1980, there was still the desire, and my family and friends came to my rescue with money for my plane and train passages.

A missionary is by his very vocation a beggar. He is unlike the man in the Gospel parable—ashamed to beg! I knew that hotels are very expensive, especially in Scandinavia. And I knew from a previous pilgrimage to Southern Europe that the doors of religious houses are open to pilgrims, if said pilgrims have the courtesy to write in advance.

I take a furlough every three years. Anno Domini 1980 was to be the year of my pilgrimage to Bergen, and points North, South and East. I began to plan my trip. I added Iceland, Sweden and Denmark to my chief objective, Norway. The Encyclopedia Britannica was an invaluable tool, providing me with background material about the geography, history and culture and literature of these countries. Tourist information booklets are so often "cloth-

Down in the medieval pilgrimage church the Lutheran Service for this part of the celebration was presided over by Trondheim's Lutheran Bishop Kristen Kyrre Bremer and The Church Of Sweden's Archbishop Olof Sundby of Uppsala. And the Royal Family were present. But it had a distinctly ecumenical aspect, too, for there were also present Anglican Bishops and the Catholic Bishops Gran and Schwenzer.

And it should be added that a group of thirty or so Swedish Lutheran pilgrims had literally followed in the footsteps of the medieval pilgrims who had made their way to St. Olav's Shrine from Sweden: Dressed in the old pilgrim garb, they had spent three weeks walking the entire route, arriving in Trondheim's medieval Cathedral the night before Olsok, and handing their pilgrim staff to Bishop Bremer at a Midnight Service!

ed in exotic language" that one must learn to read, not only between the lines but also "over" the lines.

A friend of mine sent me the names and addresses of the Roman Catholic bishops of Scandinavia. This was my first entrée. Father Al Svobodny, OMI, Mission Procurator of the American Oblate Fathers, Central Province, that has missions in Greenland, Norway, Sweden and Denmark, proved to be a friend in need. Back issues of *St. Ansgar's Bulletin* were obtained and were a great source of information about the Roman Catholic Church in Scandinavia. And while in New York City on the eve of my first lap, New York to Iceland, Mr. John Dwight, Editor of the *Bulletin*, was most generous with his time and gave me excellent travel tips.

I prepared myself for various "shocks." First of all, I prepared myself for the climatic shock of leaving our Amazonian temperature with its 20° C. minimum and our minimum clothing, for countries where the way of life must include sweaters, jackets and coats. I was prepared for a "religious shock," visiting countries where the Roman Catholic Church is at its numerical lowest. Brazil, my adopted land, is supposed to be the largest Catholic country in the world. Other Christian churches exist here but certainly they constitute a very definite minority. However, my own personal experiences in the Deep South of the United States, some 40 years ago, where the Roman Catholic Church constituted a bare 1% of the population in many States and where, outside of the big Southern cities, Catholics were numbered by the handful, helped me to understand the religious situation in Scandinavia.

Iceland—Geological Paradise

I did my homework well, reading everything available about this mysterious island of perpetual snow and ice, and hot water, geysers and volcanos. However, there were surprises: the large American Air Force and Navy Bases next to the airport, and the "abomination of desolation," the lava fields that lined the highway into Reykjavik and that suffocated all vegetation. Bishop Henrik Frehen, S.M.M. and Sister Gertrude, his dynamic assistant, could not have been more gracious hosts. I still recall with fondest memories the Sunday Liturgy that I concelebrated with Bishop Frehen in the small but truly impressive cathedral. The Liturgy of the Word and the sermon by Father Agust, native Icelandic priest, were in the Icelandic language, but the Eucharistic Prayer

was the familiar Roman Canon. I recall also the statistic about the Church that the Bishop gave me: 210,000 inhabitants on the island, but only 1400 Roman Catholics. Of special interest to me was the government building that formerly housed leprosy patients. The Bishop also told me about a famous Lutheran pastor of a previous century who was also a leprosy patient.

The Song of Norway

Bergen in Norway was my primary destination. Oslo was an interesting stopover. Bishop John Gran had arranged for me to stay with the Dominican Sisters in their St. Catherine's Hostel. I had time for several visits to downtown Oslo. The Lutheran Cathedral is a very tasteful blend of traditional and modern architecture. St. Olaf's Roman Catholic Cathedral is quite small, but, thanks to plate glass doors, kept locked, one can always make a visit to the Blessed Sacrament in the vestibule.

The train ride from Oslo to Bergen lived up to all expectations. Getting closer to Bergen I saw and marvelled at my first fjord, Norway's natural beauty at its best. In Bergen, Father Wilhelm Hertmann, OFM, of St. Paul's Catholic Church, had arranged to have Professor Eric Waaler, veteran expert on Hansen's Disease, act as my guide. With him I visited St. Jørgen's Hospital which housed Norwegian leprosy patients for many generations. I saw the very microscope that Dr. Hansen had used in his great discovery. Let me cite a few of the facts that Professor Waaler gave me. In the last century, leprosy was a grave public health problem in Norway. Why? Because there were serious economic and social problems in 19th century Norway. As a proof of this, Dr. Waaler pointed out that 800,000 Norwegians emigrated to the United States, seeking a better life. How many leprosy patients are there now in Norway? Dr. Waaler raised three fingers in reply, "Exactly three."

Stavanger—Houston of the North

Father Alex Kons, OMI, Pastor of St. Svithun's Church in Stavanger, and previously a missionary in Greenland and the Færoe Islands, was my guardian angel when I arrived in this town, now called "Houston of the North." His associates, Fathers Lon Konald and Norman Volk, were hospitality personified. St. Svithun's is now a truly international parish. The discoveries of petroleum in the North Sea have transformed the town. I had one of the most memorable experiences in my life on Sunday, May 18, 1980. At 8:00 I assisted at a Mass celebrated in Norwegian. At 9:30 there was a Mass for the English speaking community together with First Communion for 5 children. At 11:00 I concelebrated the Liturgy in Norwegian with Father Kons as principal concelebrant and a Vietnamese priest, chaplain for the 500 Vietnamese "boat people" in Norway, as the other concelebrant. There was an interval after the homily by Fr. Kons for a marriage ceremony in the Vietnamese language. And at 6 P.M. I was back in St. Svithun's for a Mass in French. Yes, Father Kons was the celebrant of this liturgy too—a polyglot pastor in an international parish.

Sweden

I stayed with the American Oblate Fathers in Täby, a suburb of Stockholm. As an adopted Brazilian I had to visit the Royal Palace and to watch the changing of the guards. After all, the very attractive Queen Silvia of Sweden is "ours," of a German father but a Brazilian mother. Back in Stavanger, Father Volk

had told me about the boat ride that he took from Stockholm to Helsinki, using his Eurail pass. When I arrived in Stockholm, I received the bad news: the Finnish maritime strike was still "on." I prayed to all the Scandinavian saints: St. Olaf, St. Bridget, etc., "If it be the will of God that I visit Finland, then please settle the strike." The very next day at breakfast, Fr. James Meysenburg, OMI, the pastor, shouted out the Good News—that "the strike is over."

On to Helsinki

The S. S. Wellamo of the Silja Line is a modern "seven story" liner. The passage out of Stockholm's harbor in the evening, as the ship glided through, among and between the countless islands was a real joy. I landed in Helsinki at 9 A.M. on a rainy, windy, nasty day. Finland had not been on my original itinerary. However, I knew that the American Precious Blood Sisters of O'Fallon, Missouri had been in Helsinki for more than 40 years and I had the address, fortunately in English, because the Finnish language proved to be the most difficult of all the languages spoken in Scandinavia.

I had only to ring the doorbell of The English School and the good Sisters soon came to my rescue as perfect hostesses or better, as true Good Samaritans. They showed me by their words and actions that I was welcome. I soon learned much about the religious situation in Finland. I was surprised by the presence of the Orthodox Church with its magnificent cathedral on a hill overlooking the harbor. The Roman Cathedral was small but truly a house of God.

Denmark, Land of Ferries

I still had one more country of Scandinavia to visit. As the train headed South from Stockholm there was a gradual but pronounced change of scenery. The mountains and the fir trees gave way to plains and then flat farm land. The Lord had prepared a panoply of fields glistening with the yellow raps or mustard flowers that stretched for miles upon miles. It was the month of May and Spring was certainly here. In Copenhagen I was once again the guest of the Oblate Fathers. From my base in the Danish capital I made various trips. One of the most memorable was a visit to the Discalced Carmelite Sisters in Southern Sweden, where the community includes religious from Norway, Sweden and Denmark. In Göteborg I was met by Father Eugene Dyer, formerly a priest of the Rockville Centre Diocese in New York, but now incardinated in the Stockholm Diocese. I ferried back to Northern Denmark, got to know Jutland, and as a missionary-turned-tourist I visited Hans Christian Andersen's birthplace in Odense and the impressive cathedral in Roskilde.

The month of May was over. I had spent 30 glorious days in five Scandinavian countries. My impressions can be summed up in the following statements. The Lord of Nature has been most generous to Scandinavia. I found beauty in "geological-rich" Iceland, Norway's famed fjords, Sweden's fields and islands and Finnish lakes. Denmark to me is a land of simple beauty—a land of ferries. I found prosperity in all the countries. As far as the Roman Catholic Church, the phrase that I heard from every missionary or Sister was, "Father, we are the diaspora." Truly, the Church has lost its physical properties, cathedrals, churches, convents and monasteries. Yet, I found the Church strong in another sense. The hundreds of Roman Catholics were keeping the faith. I found no sentiments of defeat. The message of Christ is being preached. The faith is being kept. The Paschal Candle is still aflame!

When the Stiklestad Chapel Was Built

(Broen)

We are in the fortunate position of not being limited to old records in order to know what happened when the Catholic Pilgrimage Chapel at Stiklestad (where St. Olav died) was about to be built. Sister Lisbetha Larsen, of the Charles Borromeo Sisters, was a child at that time who enthusiastically witnessed how a dream became a reality . . . She remembers many interesting things about the St. Olav Jubilee in 1930, and writes:

"I have been asked to recount what I remember of that time. I was only a child then, and we lived in a small parish (Hamar). But even though we were few, we were very involved. Two of the members of the Committee were from our parish: Msgr. Kjeldstrup, our pastor, and Sigrid Undset (the well-known Norwegian author).

"At the weekly sewing circle meetings, which I was allowed to attend with the adults, the conversations often turned to Stiklestad.

"There was also the matter of collecting money for the Chapel, and there were many ways of doing that. One unique approach used by NKKF (Norwegian Catholic Women's League) was this: there were small cards on which outlines of the Chapel were printed. Here and there were black dots which one could stick a needle through for 25 øre. A card cost 5 kroner. [That was money then! *Ed.*] Supplied with a needle and instructions to be courteous, I was sent out with some of these cards. I met with much friendliness. There was only one woman who very emphatically let me know that she did not have even 5 øre extra for Catholics! I was so intimidated that I made a deep curtsy and thanked her profusely.

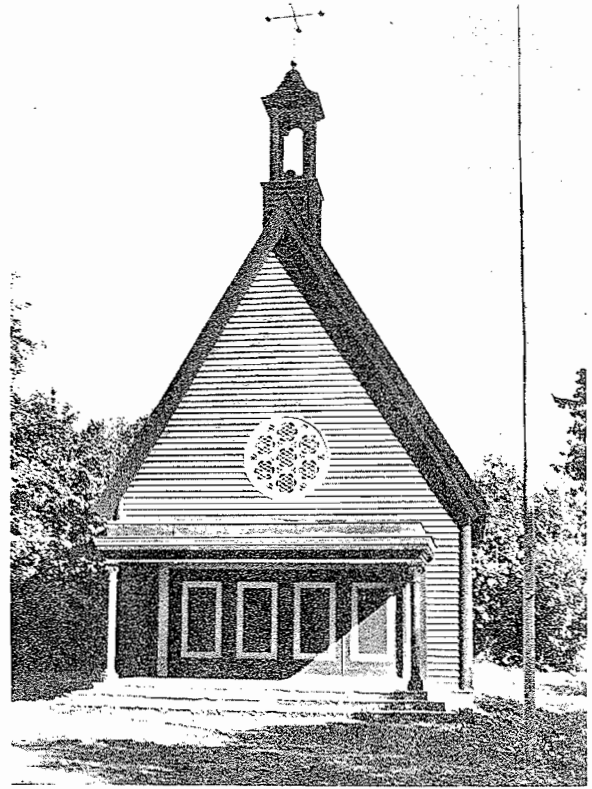
"Miss Marie Knudtson had designed and carved the tasteful altar and communion rail. When she and a friend personally were going to carry these treasures to Stiklestad from Hamar, they employed an ancient truck. "It will never make it over the mountains," said a local wit, and he was right. At Dovre the motor said "Stop!" and the women hired another truck. But the altar arrived on time.

"Miss Bøe embroidered the altarcloth and Sigrid Undset supplied the vestments. She ordered these from a convent abroad, and I remember she was very anxious that they be ready in time. The beautiful frigate model which is hung in the chapel is also a gift from Sigrid Undset. We were very happy when the pastor told us that St. Olav's Chapel would be ready in time for July 29, 1930."

Happy Days in Godthåb, Greenland

(Kat. Orientering)

On Wednesday, Oct. 10, 1979, our Bishop Hans Martensen landed at the newly opened airport here in Godthåb, Greenland. It was the beginning of an unforgettable, festive week, which many people up here will remember with great pleasure. The actual occasion for the Bishop's visit was to confirm four of the parish's young people. But because of sudden illness in one family two of them had to have their confirmation postponed. Despite this disappointment Bishop Hans succeeded in making Charlotte's and Anne's confirmation-day so beautiful and warm that we are still delighted with it.



St. Olav's Catholic Pilgrimage Chapel at Stiklestad

We soon experienced the Bishop's humorous, helpful warm-heartedness, and we felt secure and happy being with him—for example, when clad in a knitted sweater he came down into the church Saturday and, after a short prayer, grabbed the vacuum cleaner with lightning speed and helped make the church look festive for the confirmation next day. And again, on Sunday evening we met in the Scouts' quarters to feast Charlotte with music, singing, dancing, good food and good wine (as far as our "points" allowed).

Before the Bishop left for Denmark he succeeded in paying visits to almost all the large and small families here. These, too, were enjoyable hours, for which we heartily thank Bishop Hans.

Now it is not only when the Bishop is here that we have a good time here in Godthåb. The parish is not very big, but to make up for this it has lots of variety—in nationalities, ages, education and our work here in the city. Still we all meet together on Sundays up at Priest Tom's at "The Cloister", and, even though the last bit of a climb up the hill there can be hard to manage at times when the wind is against one and one's spirits are a little heavy, yet we are happy with the Mass, Tom's sermon, and the companionship with the other parishioners afterwards in the rectory, where we can gather round the dining table and have a good time together over a cup of coffee or tea and home-baked cake or Annie's rolls . . . Everything works together to give the rectory a warm, home-like atmosphere.

On Thursdays we have the opportunity to meet again, for then Tom reads Mass at 8 P.M. And if a new carpet is not to be laid in the Club rooms, or if a motorcycle or broken radiator doesn't have to be repaired, or if there is nothing of great interest on the

Report for 1980: Diocese of Oslo, Norway

Dear Reader,

A telegram from New York today reminds me that my Bulletin Report is long overdue. Having just arrived back from the Roman Bishops' Synod with a multitude of accumulated business to attend to, I apologize for a sketchy performance. At least you'll be able to ascertain that we're still alive and functioning tolerably well.

The situation of a diocese as seen from the Bishop's chair will always be different from the view at the popular level. Inexorably, alas, a Bishop's time is much taken up by solving, or trying to solve, administrative problems. Remember, though, that the alternative to such solutions is chaos. Hence peace and order is seen to be as important in the life of a diocese as it is in Society at large. During the last year we've had to face a string of knotty problems not least in the sphere of personnel. It's a universal Catholic headache; I know many dioceses are worse off than we are. Sparing you the details, I can now tell you that almost by a miracle we have managed to fill all the parish vacancies with clergy, and also have been able to let a young priest go to the U.S. for a much-needed sabbatical.

There is, however, one remaining "insoluble" problem: how to man the charming lake-town of the interior, Lillehammer (a winter-resort of repute), which has lost its English parish priest (the well-known author, Fr. Aelred Squire O.P.) to the monastic life of the New Mexican desert. For the time being another well-known English author, Fr. Philip Caraman S.J., will fill the vacancy, there to complete a new book. But after . . . ?

We have, however, had, or will soon have, some important priestly arrivals of a more permanent kind. The three American Oblate Fathers (U.S. Central Province) already doing wonderful work on the West Coast have been joined by a fourth this summer: Fr. Michael Bradley, O.M.I., who's now learning Norwegian with great aptitude. A Swedish Oblate Father, Polish by birth, Fr. Teodor Famula, O.M.I., has recently settled in the city of Halden on the Swedish border, a parish that can celebrate its 110th anniversary this year. What's more, he will soon be joined by a brother-priest from Poland, Fr. W. Kowal, O.M.I. To give these fathers a worthy welcome we have completely rebuilt the old rectory which, whilst retaining its distinguished old-world exterior, has become highly contemporary indoors. Another arrival is a Dutch Franciscan priest, Fr. J. van Vugt, who, after many years in Norway some years ago, went home to take up community-based pastoral work. On his very welcome return to Norway he could immediately start in as a parish priest in the ancient Capital city of Tønsberg. Yet another arrival, also a comeback, is that of Fr. Albert Kaulin O.P., who for the last five years has been the Provincial of the Cominicans' Paris Province. With some 30 previous years in Norway, his renewed presence will be most appreciated. It has also enabled the Dominican Fathers in Oslo to spare one of their priests for outside parish duty: thus

TV, then we gather again around the dining table in the Priest's living room—even when the Priest is not there—as in August when Tom went on a hunt to get winter food for his hungry boarders. We gathered together just the same, first in the Church, where Jørgen Kosfoed read the Service of the Word and distributed Communion, and afterwards with the usual cup of tea and cake in the rectory

HANNE BREDHOLT

Fr. Arne Fjeld O.P. has taken over as pastor of his hometown, Drammen, a very welcome addition to our parish clergy. A young Norwegian, Kjell Arild Pollestad O.P., received in May ordination to the priesthood at my hands, and will soon swell the ranks of the Oslo Dominican monastery. This ordination can be seen as a harbinger of an improved vocation trend: for a young Norwegian is studying for the priesthood in London and another (for the Jesuits) in Münster, Germany.

To finish the compte-rendu of personnel developments, I'm happy to tell that a young Norwegian made his first vows a short time ago as a Marist in Dublin. He will eventually return to Norway to our Marist "Mother-House" at Eikeli just outside Oslo. As I have related earlier, we have two Norwegian Franciscans studying in Boston, Mass., one for the priesthood and one for the lay-brothers. All in all, things are looking brighter personnel-wise than they used to, and we're deeply grateful for these mercies.

A difficult situation is presented by the Vietnamese "boat-people". The number of refugees from this most sorely tried of countries is approaching 3,000 in Norway. Of these, close to a thousand are Catholics. Fortunately, by various unforeseen works of Providence, Vietnamese priests have also been arriving here. To cut a long story short, on Sept. 1st we were able to open a Vietnamese Centre just outside of Oslo with three priests attached to it who will jointly take care of the spiritual needs of their conationals throughout Norway and even in Sweden and Finland. One of these priests was ordained by myself in May this year, after having patiently waited four long years as a deacon. The Centre also caters to would-be students for the priesthood, of whom there may be as many as seven or eight, although for the time being only two are residents. We are grateful to the good Sisters of St. Joseph of Chambéry for lending us the beautiful and very suitable premises. With continuous new arrivals of Vietnamese boat-refugees, this centre may prove invaluable.

In several parishes there's much activity afoot to improve standards, some entailing important building or rebuilding projects. Thus at Kristiansand, our southernmost parish, a two-story parish hall will soon be going up, topped by a modern rectory. In our oil-metropolis Stavanger (The U.S.-O.M.I.-HQ.) a vast undertaking to enlarge the church is being meticulously planned. It will include a reversal (back-to-front) of the existing church which, through the city's urbanisation development, now finds itself facing the wrong way. In Lillestrøm (near Oslo) a complete overhaul and modernization of the church, rectory and parish premises has been successfully completed. In Oslo, the pro-cathedral of St. Olav has had a new copper steeple fitted at great labour and expense. Much could be added to this list which, I'm sure, is already becoming boring to one who cannot see it all for him or herself.

The two outstanding events of the year took place in Trondheim (Middle-Norway): the St. Olav jubilee and the inter-diocesan youth seminar. I omit these here, feeling that they will be covered by others in this *Bulletin*. But a third (and curious) one I will add: the restoration to its ancient beauty of the St. Olav's Chapel in the St. Carlo-al-Corso church in Rome. Erected by Pope Leo XIII in 1893 through the gift of a huge painting of St. Olav ("Norway's Eternal King") on the occasion of that Pontiff's 50th episcopal anniversary, the chapel has since been the Norwegian religious and national rallying-point in Rome. Dilapidated, however, by the wear and tear of time, candle soot and incense, it had become increasingly sombre-looking. Through the efforts of a

An Extra Role for St. Francis' Aid in Oslo

(Shortened from an article in *St. Olav* by E. Forland, E. Hammersam, and L. Klausen, originally published in *Tidsskrift for Norsk Legeforening*)

Charity and care for our fellow men have been precisely the signs of real Christianity since Jesus Christ walked this earth. And one of those who perhaps understood this and put it into practice in an especial manner was St. Francis of Assisi.

St. Francis' Aid is an organization for humanitarian assistance and is connected with the Franciscan Fathers on Enerhaugen hill in Oslo. It has been run by volunteer helpers, both men and women, for almost 25 years. Their purpose is to give aid and a helping hand to homes in critical need until the appropriate municipal social departments can begin to deal with the problems.

Six years ago they formed a cooperative partnership with Oslo's First Aid and with Falken Rescue Corps. First Aid refers patients who become acutely ill at home but cannot find a place in a hospital to St. Francis' Aid. Falken Rescue Corps stands ready to provide all necessary transportation and a 24-hour telephone-watch, so that patients can get in touch even outside St. Francis' Aid's own office hours. Falken immediately alerts the Responsible Nurse who is on duty, and she contacts the patient in short order. Oslo Municipality covers the expenses of this work, which we call *Nødhjelp* (Provisional Help).

From October 1977 on, *Nødhjelp* has also started to take care of a group of incurably sick people who wish to pass their last days at home. This activity began as a result of an inquiry from a combined group of health personnel who had spent two years mapping out what care was offered the terminally ill in Oslo, and what possible steps could be taken for them. St. Francis' Aid said it was willing to integrate this group of patients into *Nødhjelp*, since this (like the latter's other activities) would free hospital beds in Oslo as well as answer a real need.

Nødhjelp permanently employs five Responsible Nurses (who cover the 24-hour watch divided into tours of duty) and two secretaries, one of whom is a trained nurse. For administration, *Nødhjelp* depends on St. Francis' Aid. In addition to the above personnel, we have about 150 nurses who are not on the payroll but are registered with us and can be used as needed for extra help in the patients' homes. Half of these are trained nurses and assistants; the rest are experienced housewives who we ourselves have trained through courses and practice in nursing homes so that we can use them as nurses' aids.

small but enthusiastic self-appointed committee—mostly Protestants!—the chapel has been beautifully restored and all paid for by Norwegians with "one foot in Rome". During the rededication-ceremony close to 100 Norwegians crowded the area in front of their national shrine.

So, dear Reader, when in Rome, do as the Norwegians do: visit the Chapel of St. Olav and say a prayer for this country which for all its prosperity needs all the prayers it can get.

With a blessing and every good wish for a holy Christmas and a happy New Year.

+JOHN W. GRAN, Bishop of Oslo

Mother Teresa Of Calcutta In Norway

(From an article in *Kat. Kyrkotidning* by Fr. Lars Rooth.)

In the fall of 1979, the Norwegian Nobel Committee awarded that year's Nobel Prize for Peace to Mother Teresa of Calcutta, who has done so much to help India's destitute, has founded a religious order to carry her work further, and has spread the message of charity and peace far and wide. Private Norwegians had gathered an additional \$100,000 for her, and the Swedish Nobel Foundation donated \$7,500 more. All these sums she would use for her poor.

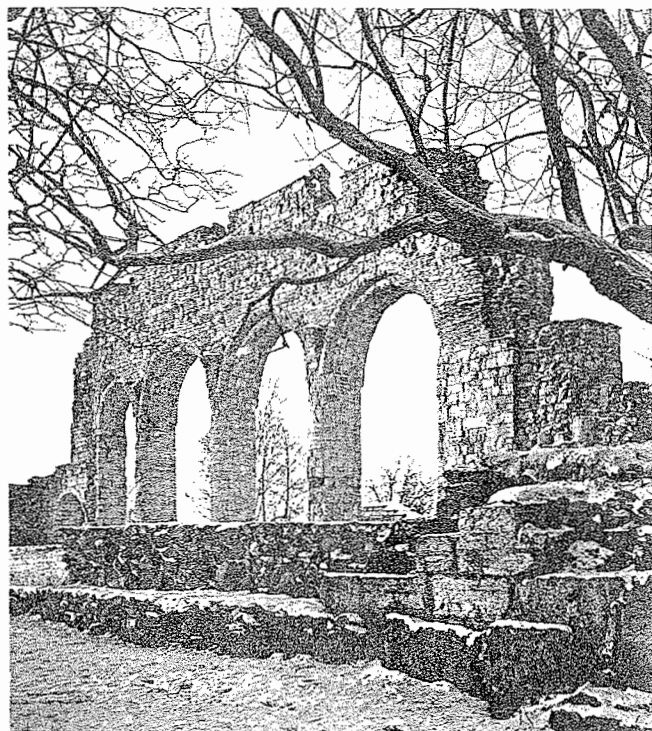
Later, when she arrived in Oslo to receive the Prize, she was met and hailed by an enormous crowd at Fornebu Airport. During her stay she was the guest of the St. Joseph Sisters across from St. Olav's Catholic Cathedral. Sunday was a busy day, for she talked to Oslo's Sisters in the morning, and then, after High Mass, met the St. Olav parishioners at "Church Coffee". In the afternoon she spent some time with international representatives of the organization Mother Teresa's Helpers, before attending a wonderful service in the Lutheran Cathedral and then going in torchlight procession to a Mission Hall for another "Church Coffee".

On Monday, at the actual reception of the Prize, she had the entire assembly, including the King, say together the "Franciscan Peace Prayer", and in her address she spoke especially against abortion. On the final day, she gave a talk in the Univer-



*Mother Teresa receiving the
Nobel Peace Prize in Oslo*

Brief Glimpses of Norway



Ruins of Hamar Cathedral

Catholic Rally at Hamar:

(St. Olav) The site of 1979's summer rally at Hamar (three hours by train north of Oslo) could not have been improved on as an expression of Catholic culture—impressive ruins from the height of the Middle Ages. The high point of the rally was the solemn Pontifical Mass in the ruins of the ancient Cathedral on the shore of Lake Mjøsa. Bishop John Willem Gran of Oslo concelebrated with several of the priests of the diocese, accompanied by the mixed choir of Storhamar under the direction of Arne Hokstad. In the afternoon there was a tour of the Cathedral Promontory, during which the old stones came alive as people once more crowded into the ruins. The festive meeting in the museum's auditorium later on was a rich and rare event, with Fr. Norheim's magnificent piano recital, Anne-Lise Knoff's talk and Rolf Jacobsen's reading of his own poetry, all set in an historical perspective by Curator Ragnar Pedersen, and by Bishop Gran's pointing out that it was the advent of Christianity in Norway with St. Olav that had provided a climate in which such culture could flourish.

sity's Aula, as usual speaking without a prepared text and always on behalf of her poor.

As the Nobel Committee's Chairman, John Sannes, had said: "Can any politically, socially, or intellectually conceived technical advance, however effectively and well thought out it be, and however sincere and well-principled its representatives—can all this give us anything but a house built on sand, if Mother Teresa's spirit does not inspire them that build and does not take up its abode in what they build?"

* * *

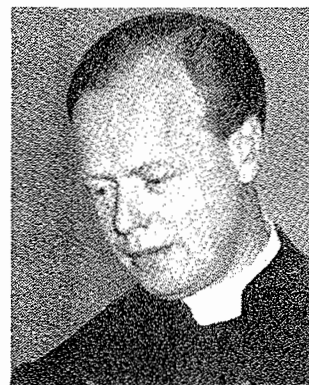
(Broen) A survey of presidents of parish councils in Oslo Catholic Diocese in 1979 shows that even though there is not equal representation, there is no prejudice about electing women as heads of parish councils. Of the 17 parishes who have such councils, 5 have a woman as president.

A Meeting Place for Catholics in North Norway:

(Broen) Storfjord Farm in Vestvågøy (Lofoten Islands) has been the property of the Catholic Church since it was built in 1936, but in recent years it has been rented out, and Catholic activity there has been minimal. During a 1979 visit at Storfjord Farm, Fr. Nicholas Zeimetz of North Norway, who is stationed in Harstad, said, "The tenants who lived here moved out last year, and the Catholic Church has taken over the buildings again. Some renovations and improvements are required before the main building, including the chapel, can be used again. It is our intention that the place should be used as a meeting place for Catholics, primarily from North Norway, but also for family vacations and camping. The first summer camp for youth was held here during the last week in June, when 40 young people gathered from all over the country. Although somewhat improvised this year, it was a big success, and we look forward to more of the same."

* * *

(Broen) At the beginning of 1980 the Catholic Church in Norway had a total of 65 priests, including its three bishops. Their average age is 56 years. The average age is lowest in Oslo's Catholic diocese—55 years, in Middle Norway it is 58 years, and in North Norway, 59. The Oslo diocese has 52 priests, Middle Norway has 7, and North Norway, 6. The priests come from thirteen countries. The



Rev. Dr. Ivar Hansteen-Knudson has died after many years of ill health. But in the early 1960s he was the Bishop of Oslo's right hand man, and was of great assistance to our "St. Ansgar's Bulletin."

largest group is the Norwegian (16), then the Dutch (15), and the German (12). Five priests come from the USA and four from Hungary, two each from France, Ireland, England, and Vietnam, and the remaining four are from Denmark, Belgium, Yugoslavia and Brazil. (Two more, from Sweden and Poland, have since been added.)

Week of Prayer for Christian Unity at Oslo:

(St. Olav) The Services of 1980's Week of Prayer for Christian Unity in and about Oslo took place each evening. It began on Friday, Jan. 18, at the Salvation Army's new Temple. There was a "Church Wandering" pilgrimage on Saturday, starting at the Central Church on St. Olavsgaten. On Sunday the Service was at Immanuel Church, Bergensgaten, in the north part of the city, while on Monday it took place at the Franciscans' St. Hallvard's Church on the East Side. Tuesday was suburban day, with services in the Catholic Church in Stabekk, at Kolbotn Lutheran Church and at Lillestrøm's Methodist Church. Lutheran Uranienborg Church was the host on Wednesday, the Dominican Nuns at Lunden Kloster took their turn on Thursday, and the Week ended at Oslo's Lutheran Cathedral on the 25th.

* * *

(Broen) Again this year the Prayer Week for Unity was held in March in Trondheim. On Monday, March 17, the Catholics were hosts. After a well attended Vesper service at our St. Olav's Church, everyone gathered in the club house where the new Lutheran Bishop, Kristen Kyrre Bremer, gave a thought-provoking talk entitled "Our Ecumenical Responsibility." The end of the week was something of an ecumenical "happening". Assistant Pastor Mølleløkken from Ila (Lutheran) Church, who had preached at the Vesper service at St. Olav's invited Father Olav Muller to preach at the High Mass at Ila Church on March 23. When the young Muller was confirmed at this church many years ago, he surely never dreamed that someday he would stand at the pulpit, a Catholic priest, Father Olav! But this occurred during the Prayer Week for Christian Unity in 1980!

Catholic-Lutheran Dialogue Continues in Norway:

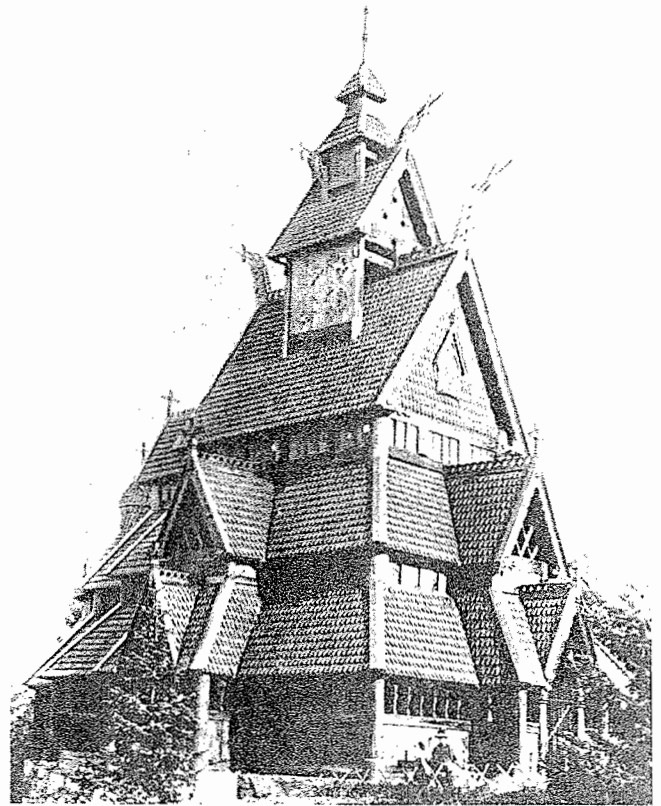
(St. Olav) During the past year, the Catholic-Lutheran group for theological dialogue has held three meetings. Discussion has mainly focussed on questions concerning Scripture and Tradition, and the group intends to publish a report on its findings within a few months. Discussions in this "commissioned but not official" contact between Catholics and Lutherans in Norway set up by the Catholic Bishops and the Interchurch Council of The Norwegian Church were described as positive. A theological discussion group was also started in Norway in 1979 between Lutherans and Methodists.

* * *

(St. Olav) Two Norwegian Franciscan novices, Knut Ruyter and Bjarne Falkanger, have both made their first vows and have begun their philosophical studies with the Franciscans in the USA.

"Young Norwegian Catholics' League" Is Active:

(St. Olav) In 1980 the Young Norwegian Catholics' League arranged an Easter Camp for the year's Confirmation candidates, plus two Teen-age Camps (one for ages 14-15 at "Mariaholm", the other for ages 16-17 at the new "Pax" center near Bergen), two Junior Camps (one for ages 10-12 at "Mariaholm," and one for 13-year-olds at "Pax"), and a Camp at Storfjord, North Norway, for ages 11-16. An Inter-Scandinavian Camp 1980 for everyone over 18 began in Trondheim on July 23 with orientations



Gol Stave Church

about the significance of the city as a place of pilgrimage, and a visit to Nidaros Cathedral. A five day pilgrimage began on July 24 from Trondheim to Stiklestad, following a pilgrim route which was known back in the Middle Ages. The members arrived at Stiklestad on July 29 (950 years to the day since St. Olav was slain there), walked in the procession at Mass, and saw "The Play about Holy Olav."

* * *

(Broen) In a survey taken by the Young Norwegian Catholics' League (UNKF) among young Catholics between the ages of 14 and 24, it was found that their attitude toward the Church is quite favorable. Regarding Church-related activities, however, it appears that their parents' relationship to the Church plays an essential role and is an important resource in youth work, something not sufficiently appreciated until now. Further, the poll showed great differences in church attendance between the various age groups. Once over twenty, young adults tend to change patterns of church attendance considerably. Liberation from parents seems to separate "the wheat from the chaff". Either they stop coming to Mass (except very seldom), or they come regularly.

Masses at the Folk Museum in Oslo:

(Broen) Once again this summer, Catholic Masses were allowed in the old medieval wooden stave church at the Folk Museum on Bygdøy in Oslo on June 15 and 29, July 13 and 27, and August 10 and 24. (Lutheran Services were held there on other Sundays.) There is a unique mood at these Masses, in a church where our ancestors hundreds of years ago gathered around the same offering of the Mass.

"WE NEED MORE MEMBERS"

Two Former Norwegian Prelates Died in 1980

Bishop Wember

On May 4, 1980, Bishop Johannes Wember, the first Vicar Apostolic of North Norway, died in his sleep at Bad Lautenburg, West Germany, aged 79 years.

Born at Dortmund in 1900 and ordained (as a priest of the Holy Family Congregation) in 1926, his open opposition to Nazi principles led to his arrest and imprisonment in Berlin's Moabite Prison in 1937. When he was released, he fled across the German border into Holland, and then moved to North Norway, where the Holy Family Fathers had been active since 1931. Arriving in Tromsø on Oct. 3, 1938, he was named a year later as successor to North Norway's first Prefect Apostolic, Johannes Stark.

War and the Nazi Occupation of Tromsø and North Norway (as well as the rest of the country) soon followed, but Prefect Wember showed the same intrepid defense of human rights as he had in Germany, and he helped refugees escape across the border into Sweden. This attitude won him the lasting friendship of his little flock and of countless fellow-citizens (for he soon embraced Norwegian citizenship), as well as a post-War decoration from King Haakon VII.

This friendship extended to North Norway's non-Catholics, for during the forced evacuation of Norway's northern districts and the requisition by the Germans of Tromsø's Lutheran Cathedral, he opened his church for the Protestant services of the Tromsø citizens and the evacuees (a move later approved by the Pope).

In 1955, North Norway was raised to a Vicariate Apostolic, and Prefect Wember became Vicar Apostolic and was consecrated a Bishop. And later he became the first Vice-Chairman of the newly constituted Scandinavian Bishops' Conference. But on reaching the age of 75 in 1976, he loyally resigned his post and retired to Bad Lautenburg.

MAY THEY REST IN PEACE!

Mr. Harold C. Bloom, Worcester, Mass.
 Mrs. Julia A. Braun, Brick Town, N.J.
 Mrs. Reynolds Erickson, Jamestown, N.Y.
 Rev. Eric C. Kemerling, Eagle River, Wisconsin
 Mrs. Alice Landry, Hopkins, Minn.
 Rev. Henry J. McCloud, Brooklyn, N.Y.
 Rev. Maurice F. Meyers, S.J., South Hadley, Mass.
 Mrs. Alice M. Murphy
 Mrs. Louise (Fred B.) Peterson, Minneapolis, Minn.
 Most Rev. Fulton J. Sheen, New York, N.Y.
 Miss Adele M. Swan, Utica, N.Y.
 Mrs. Anne Estergaard Wells, Bayonne, N.J.
 Bishop-Emeritus Johannes Wember, M.S.F. (of North Norway),
 Bad-Lautenberg, W. Germany

Prefect Deutsch

Former Prefect Apostolic Antonius Deutsch, SS.CC., died in West Germany on Feb. 29, 1980, aged 84 years. He was born in 1896 at Eitorf near Cologne. After serving in the German army in World War I, he entered the Picpus Congregation and was ordained in 1924. He came to Norway in 1931, the same year that the Picpus Fathers took over the responsibility for the newly established Apostolic Prefecture of Middle Norway. In 1935 he became Parish Priest (Pastor) of St. Olav's parish in Trondheim, and during World War II he took a firm stand against the excesses of the Nazi Occupation there. On one occasion he was only saved from arrest by displaying his Iron Cross won in World War I! He was later decorated by Norway's King Haakon VII.

In December 1945 he was chosen to become the successor of the newly deceased Msgr. Cyprian Witte as Prefect Apostolic. But in 1953, on the occasion of the 800-year commemoration of the medieval Archiepiscopal See of Nidaros (Trondheim) and the concomitant raising of the Prefecture to a Vicariate Apostolic, Prefect Deutsch resigned because of weakening health in favor of his successor, Bishop Johannes Rùth. He spent many subsequent years, however, in pastoral work in West Germany.

He is described as a deeply pious man, filled with optimism about the future of the Catholic Church in Norway, and his conscientious pastoral work made him popular among his Catholics there. Although far from ecumenical, he tried to reach non-Catholic intellectual circles by joining in the Student Society debates almost every Saturday evening.

The St. Elizabeth Sisters' Centenary in Norway

(Broen)

The St. Elizabeth Sisters came to Norway in 1880 and established their first foundation in Hammerfest, not far from North Cape. That it was difficult to come from a large city like Breslau to a small town so far north is clear from the Sisters' archives. The Catholic Church had both a chapel and a priest there when the Sisters came, but it is difficult to imagine the primitive conditions and the poverty of the little city. The houses were drafty in the arctic climate; there were only whale oil lamps during the dark winter months, it was a time when health insurance and social security were unknown. The Sisters received some help from Germany, but transportation was difficult and distances great, so they literally shared the conditions of the people and endured—despite all.

The Sisters began feeding the children and before long started a small hospital. It was a difficult beginning in a foreign city. But with the industry and frugality of its inhabitants, the city has grown and become on a par with other Norwegian cities.

It was our opinion, therefore, that there was good reason to

Ancient Gotland Becomes A New Catholic Parish

(Kat. Kyrkotidning)

Gotland is a fertile island out in the middle of the Baltic Sea east of Sweden and belongs to that nation. It measures about 85 miles north and south by 25 miles east and west. It contains many prehistoric and Viking monuments and many beautifully adorned medieval stone churches. Its farmers are prosperous and proud of their traditions. Its walled capital, Visby, was a rich member of the Hanseatic League until trade routes changed and its commerce decayed. In consequence, however, its many picturesque medieval houses and many church ruins remain; people could not afford to rebuild. But this fact now proves to have been a blessing in disguise, for Visby and Gotland have become a tourist mecca and summer resort!

One of those present-day summer visitors, *Stig Lindholm*, writes: "In the autumn of 1939 I was serving in Visby's (Lutheran) cathedral parish, and one day a staff member in the rural archive came into the office to search for something in some old church books. As he left, he stopped by my table and said in a very low voice (so that neither the parish clerk nor the assistant pastor could hear him), "Would you be interested in seeing the Catholic Chapel?" How he suspected such an interest on my part I do not know. For after only a few months in Visby I didn't even know such a chapel existed. But I was certainly interested, and so we went there that same day.

"A hideous altarpiece, although certainly painted with much love and great zeal for the holy Catholic faith, dominated the little room, which was unheated and therefore cold and damp from the autumn weather. But my sharpest memory of the visit was of something entirely different—my guide's pride and joy over his Chapel. It was obviously the hub and center of Gotland, I soon understood, and the city's cathedral needn't try to compete!

"And so gradually I came to share his faith with my friend the archivist, and the chapel became like a breath of fresh air on Gotland. For a long time its appearance remained the same—one didn't see much evidence of the Council. And the priests who visited it fared badly in the little backroom that served them for an inn. But Mass was read now and again, in various languages and under various circumstances, under Consul General Ytterberg's amiable supervision . . .

"But then the Consul passed away at a great age, and one day Samuel Cavallin came to Gotland to farm. Thus St. Nicholas'

celebrate the 100th anniversary in a way that could also bring joy to the parish. The holiday was set for March 16 and our three bishops accepted our invitation to attend. It was the first time that the Hammerfest parish had ever had a High Mass with three bishops at the altar, and a packed church attested to the congregation's gratitude.

It was an opportunity for a congregation on the periphery of the Country and the Church to feel that it belongs to a big Church. And we visitors experienced in return the human warmth of a little town in the frozen north.

SR. BIRGITTA

Where Distances Are Great But Catholics Few

(Broen)

Dear Fellow Christians of North Norway,

This northern church district or ours, which stretches from Mosjøen in the south to Honningsvåg in the north, with Kirkenes to the east, is served by Holy Family Fathers. They serve 7 churches and chapels, at 5 of which a priest is permanently stationed (at Hammerfest, Tromsø, Narvik, Harstad, and Bodø). At other places like Kirkenes, Honningsvåg, Mo i Rana, Mosjøen, or on the Lofoten Islands, Mass is offered fairly regularly. The distances between the parishes will always be our big problem . . .

Unfortunately, the number of priests in North Norway has decreased during the last few years and an improvement can only be hoped for. In such a situation, it is necessary for laypeople to make an additional effort. This has happened in several places in our diocese. Authorized Pastoral Ministers have presided at Sunday worship services in the absence of a priest, and laypeople have volunteered to help with religious instruction of the children—for many, a new situation which is difficult to accept. Whatever one's feelings, however, it is important for a parish to meet together even when the priest is prevented by some important reason from saying Mass . . .

Tromsø diocese is numerically the smallest of the Norwegian church districts, since we have approximately only 600 registered Catholics. The parishes for the most part lie in a north-south direction on the map and embrace a large area, most of it above the Arctic Circle. The Protestant Bishop Berggrav has written a book about North Norway entitled *LAND OF TENSION*, the tension in people whose psyches are shaped by the dark time during the winter vs. the midnight sun during the summer.

Before I close, I would like to send a special greeting to all Catholics who live far away from the parish centers. Do not forget your relation to your parish church. When Masses are celebrated, you can participate spiritually by disposing your hearts and souls toward these, especially on Sundays and holydays. . .

Best Wishes from your
GERHARD GOEBEL, Bishop of Tromsø

Chapel got new support from a devoted layman, who was also a living sign of his Catholic faith and was competent to do somewhat more than just act as caretaker. Our Bishop saw this clearly during a visit to Visby on June 2, 1978. So he gave Samuel Cavallin faculties to lead the Service of the Word and to distribute Holy Communion—a memorable step in St. Nicholas' history . . .

"A year went by, and in the summer of 1979 a new surprise awaited me—the Chapel had been restored! With small physical means, Samuel and his brother (Father) Lars Cavallin had created a fine room for an intimate liturgy for God's family's meeting with Christ. The little chapel suddenly seemed homelike, an unusual feeling.

"Finally, on July 1 that summer, Gotland was separated from St. Erik's (in Stockholm) and was made a separate parish, with Fr. Lars Cavallin, S.T.D., as its first Kyrkoherde (Pastor) . . . And the group of people who filled the chapel to the bursting point at his Installation thanked God in their hearts for this oasis in their summer visit to Gotland."

The Diocese of Stockholm—1980



*Bishop Brandenburg with the Marian Sisters of
St. Eugenia Parish.*

Dear Friends of Sweden!

I'm happy to greet you for Christmas and the New Year, and I also want to thank you for your interest in the Catholic Church in the Swedish diaspora. I'm very happy to tell you of some of the important events during the last year.

In April I conducted a funeral in Helsingborg for a priest who came to Sweden just after the war from a German concentration camp: Pater Bobrowski, a Polish Pallotiner, who has been a very faithful and zealous worker in the vineyard of the Lord here in Sweden. When he was 71 years old he was called back to God. A lot of his friends from Poland and Sweden were present.

Our Sisters are continuing their important work in our parishes. From Poland two Sisters of the Franciscan order and three Elisabeth Sisters came to help us. We were able to open a house for Sisters in a suburb of Stockholm. At these events one can see how our Catholics and non-Catholics appreciate our Sisters.

In June all the Catholic bishops of Scandinavia came together in Osnabrück in Germany for a pastoral seminar about "marriage and the family in our time". Laypeople, members of the orders, and priests discussed this theme with us, which is the theme for the synod of bishops in Rome in September. Ansgarwerk Osnabrück invited 70 people from all the Scandinavian countries to this seminar, and the diocese of Osnabrück celebrated its 1200 years' Jubilee together with us.

At a lot of places in the diocese we try to improve the churches, the residences of the priests and the parish houses, and at some places we are building anew. Unfortunately, it is becoming more and more expensive to build, so it's becoming more and more difficult to solve these problems. In spite of that we hope that we will be able to consecrate the new St. Eugenia Church in 1982, and also to renovate and widen our Cathedral. But to do this we need a lot of help.

We have had two ordinations: A young Oblate was ordained in Malmö; his father was a Dane and his mother Austrian. And in Stockholm I ordained a Swede who had been a priest in the Lutheran Church of Sweden earlier. After his conversion he became a Jesuit and is now a curate in the parish of St. Eugenia.

The number of Catholics is still growing—first of all because of immigration, but also because of the fact that 60 persons are becoming Catholic each year. And most of the parishioners are young and have a lot of children, even if the birth rate is decreasing. For every funeral we have four baptisms. Therefore I hope that God will follow us with his protection and his blessing so that we will get the courage to work for his kingdom in Sweden.

I want to thank all who help us with prayer and gifts from my heart, and I wish you every good thing.

Your

+HUBERTUS BRANDENBURG, *Bishop of Stockholm*

The "Blue Church", Vadstena: 550 Years

An Ecumenical Celebration

(*Kat. Kyrkotidning*) According to the annals of Vadstena's medieval monastery-convent, the consecration of the Mother Church of the Brigittine Order (the so-called "Blue Church") took place "on the Thursday after Septuagesima Sunday (Feb. 16) by Brother Johannes Hakvinsson, Archbishop in Uppsala, in the presence of the King, the great men of the kingdom and the Bishop of Linköping . . . to the honor of the Virgin Mary and St. Birgitta." The year was 1430, the King was Erik of Pommerania. "Brother Johannes", the Archbishop, had been a monk of Vadstena from 1411 until he was elected Archbishop in 1422, so it was natural for him to be invited to perform the consecration. And it was obvious that the Bishop of Linköping, Knut Bossom Natt og Dag, should be present, for he was the Ordinary of the diocese in which Vadstena lay, and so was the community's "father and visitor."

It is true the church was not really finished yet, but the King wanted St. Anne's Choir consecrated, for his Queen, Philippa, had founded and paid for its construction, and now she had just died in the convent (on Jan. 6) and was to be buried there . . .

Fru Birgitta's church became the most important pilgrim-goal in Sweden. In addition, it was the first of a long line of Brigittine churches built around the shores of the Baltic Sea and down into North Germany. Despite its age, this, the most Swedish of all Sweden's churches, has retained its beauty, and indeed shows it better than in the Middle Ages, when the huge gallery in back, holding the Nuns' Choir (taken down in the 1500s) and the side corridor-galleries (removed in the 1700s) largely hid the vaulted ceiling . . . Now one can see the magnificent architecture which lifts our thoughts to the Architect back of all Creation. "Simple, humble and strong" (in St. Birgitta's words) it follows in the line of medieval Cistercian churches and shows the strong influence the Cistercians had had on the Saint.

On Candlemas Sunday this year, they solemnly celebrated

"PLEASE REMEMBER OUR WORK IN YOUR WILL"

St. Eugenia's in Stockholm Now Needs Our Help

"The Catholic community in Stockholm can look towards the future from a site so beautiful, so representative, so centrally situated, that one cannot imagine a better place . . . Your church represents a community with very special qualifications for building for the future."

(Quoted from a letter, 22nd February 1968, by the then Commissioner of the Finance Department of Stockholm's City Administration and subsequently County Governor, Mr. Hjalmar Mehr, to Father Peter Hornung, S.J.)

Situated in the heart of the Swedish capital, this oldest of Post-Reformation Scandinavian Catholic parishes (after Fredericia in Denmark) covers an area containing about 540,000 residents, whereof 1 per cent are Catholics. These 5,000 Catholics represent more than 50 different nationalities. Since 1879, when Swedes were granted the right to adopt the Catholic faith, Fathers of the Society of Jesus have been active here.

In 1968, due to city redevelopment plans, the parish of St. Eugenia lost its church and has since been lodged in an old movie theatre and an apartment house. Since 1963 plans have been worked out for the construction of a new church on a site offered by the municipal authorities. However, the realization of these plans has been thwarted again and again through measures taken by the government and municipality. Finally, in June 1979, the contract of sale between the City of Stockholm and the parish was confirmed by the city council (51 votes to 49). At long last construction work was started at the end of November (1979).

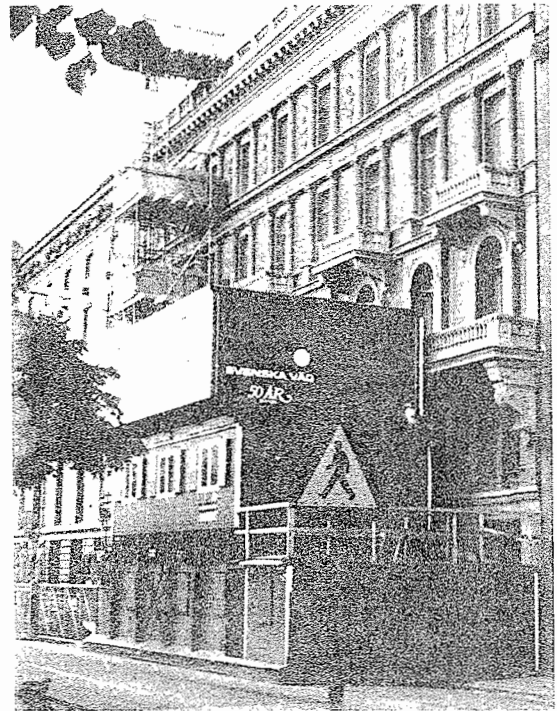
The exceedingly beautiful new site lies in the heart of the city of Stockholm across from the "King's Park", between the Baltic, the Royal Palace and the city. The building which presently occupies the street frontage of the site has to be preserved and restored for architectural preservation reasons. It will house the far-reaching "Catholic bookshop" (36 branches all over Sweden)

its 550th Year Jubilee. Since it has belonged to the State Church since the Reformation, the Swedish Lutheran High Mass with Communion was celebrated in the morning in the presence of Linköping's Lutheran Bishop Ragnar Askmark, who preached, Catholic Bishop Hubertus Brandenburg from Stockholm, and a group of Brigittine Sisters, plus a large number of parishioners. . . .

In the afternoon, all assembled again for Solemn Vespers, sung by the Catholic Brigittine Sisters together with the Daughters of Mary from the Lutheran convent in Vadstena. As far as I know, the old Vespers had not previously been sung in the Blue Church since the mid-1500s. A large congregation heard Bishop Brandenburg preach and joined in the singing. The Petitions were read by the Bishops and the Dean with Father David and Father Fens as well as the Brigittine Sisters and the Daughters of Mary. It was a service with a marked ecumenical character and a worthy end to a day of joy in Vadstena. . . .

Birgitta is the link that unites us in Vadstena. She should be that throughout the land. She is our national saint, who can both inspire us to work actively for unity as well as pray for this work's success in Sweden.

SISTER M. PATRICIA, O.S.S.



Work has already started on the new St. Eugenia's

and a "book-café", providing international Catholic magazines. It will also contain the parish centre, rooms for adult education courses and the living quarters for those engaged in the pastoral and other work of the parish. At the rear of the large lot behind this building, a new church will be put up with seating for 340. The church will be joined to the front building by a parish hall on one side and a youth centre on the other. In the centre, joining them all, will be a covered atrium. (And in the park across from the building there is a skating rink and other attractive opportunities for young people's activities.)

The work of the Fathers goes far beyond the direct sacramental life of the parish. Above and beyond those attending Sunday Mass, some 740 persons take part in the activities arranged in "Eugenia" every week. So this Catholic centre in Stockholm presents a unique opportunity for our church to offer the Gospel of Christ in a new way to the post-Christian, completely secularized Nordic people. Herein lies the essential task and challenge of the project.

The first St. Eugenia church was built in 1837, thanks to help from all parts of Europe—Pope Gregory XVI and Emperor Ferdinand of Austria-Hungary being the prime movers.

As early as 1965 Pope Paul VI presented a stone from the foundations of St. Peter's in Rome as a cornerstone for the new church, and he made a considerable financial contribution as well. However, without effective help from other countries the construction of this Catholic centre in the heart of Stockholm cannot be completed.

Because of the rise of building costs during the 17 year long

THESE STATISTICS DRAW A PICTURE!

ST. ANSGAR, PATROL 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	450,000	131,500	39,720
Population	5,121,454	438,000	580,000	c. 3,000,000	8,304,040	4,771,229	196,000
Catholics	c. 35,000	600	715	12,500	91,856***	3,202	1,000
Protestants	circa 97%	437,610	579,000	c. 2,800,000	8,000,000	4,334,850	195,000
Orthodox	c. 1,000	440	.....	100	c. 60,000	59,850	.....
Jews	c. 2,000	.....	300	750	c. 16,000	1,350	.....
Mohammedans	c. 1,500	.....	.....	8,500	c. 40,000	950	.....
Bishops	3	1	1	1	1	1	1
All Priests	111	5	6	52	103	17	9
Native Priests	34	.....	1	12	10	2	.....
Seculars	41	.....	1	21	35	1	.....
Religious	70	5	5	31	68	16	9
Brothers	8	.....	.....	2	6	2	.....
Religious Orders of Men	10	1	1	8	11	2	1
All Sisters	500	32	44	300	235	33	65
Native Sisters	110	.....	2	34	22	3	.....
Religious Orders of Women	15	2	3	8	15	5	3
Parishes	50	5	5	18	31	5	4
Churches and Chapels	110	8	5	52	69	13	6
Kindergartens	10	1	1	10	3	5	3
Catholic Schools	24	.....	.....	3	2	2	1
Their Students	7,805	.....	.....	532	314	429	260
Hospitals & Nursing Homes	14	3	2	3	3	.....	2
Orphanages & Homes for Children	.....	.....	.....	.....	4	.....	.....
Hostels for Girl Students	1	1	.....	2	2	2	.....
Inquiry Center	1	.....	.....	2	1	1	.....
Cultural Center	1	.....	.....	.....	4	1	.....
Patron Saint	St. Canute,	St. Olav	St. Olav	St. Olav	St. Bridget	St. Henry	
Feast Day	King, Jan. 19	July 29	July 29	July 29	(Oct. 7 in Sweden)	January 19	

Prepared by St. Ansgar's Scandinavian Catholic League, 40 West 13th Street, N. Y. 10011 † excluding Greenland *Some of these are immigrants and their families. **With Spitzbergen. ***The majority of these are refugees or immigrants, and their families.

Ecumenical Cooperation in Sweden

(Kat. Kyrkotidning) In previously somewhat unecumenical Norrland (Sweden's northern area) where puritanical Laestadianism holds sway, a new departure took place in 1979 when the speaker chosen to lecture at the northern Lutheran diocese's annual clergy-meetings ("Theology Days") at Luleå and Härnösund turned out to be the Catholic Dominican Father Jean Paillard, well-known to Swedish Protestants as a professor at Stockholm's Theological Institute and who had recently received a Swedish Honorary

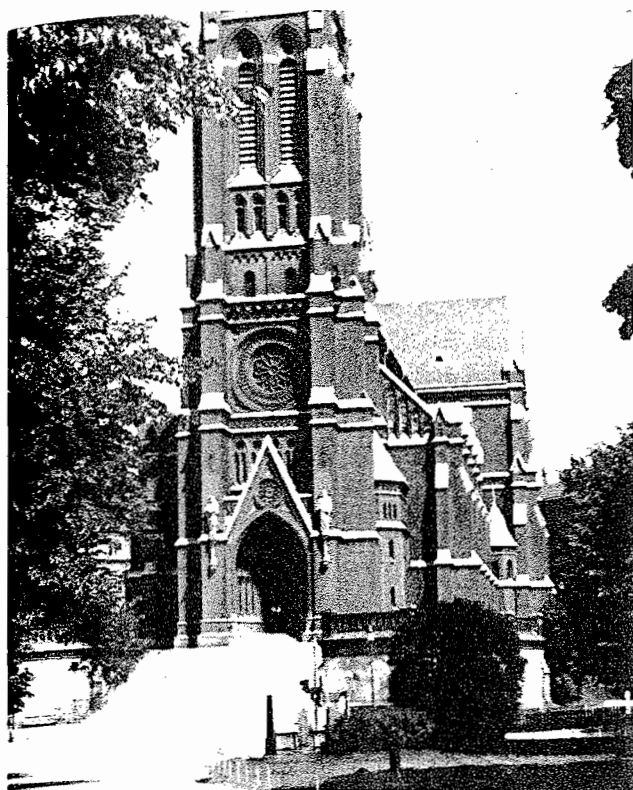
Doctorate in Theology. One of the participants marveled, "Who in my childhood days could have dreamed of a Catholic taking part in one of our Lutheran Priest-Meetings!"

* * *

delay and because of the newly required restoration and foundation work on the present street-side building, the financing of this project has become a very serious problem. Even though the parish has itself collected more than 1.5 million Skr, a further 9 million Skr (i.e. about 2.5 million dollars) are required for the total financing. We must therefore appeal to all well-wishers for help!

PETER HORNUNG, SJ, Pastor
Drottninggatan 86
S-111 36 Stockholm, Sweden

(Kat. Kyrkotidning) In contrast to former times, when Catholics were considered a danger to society in Sweden and Jesuits the most dangerous of all, the recent celebration of the 100th anniversary of the Jesuits' coming to Sweden became an ecumenical event! First a large gathering filled the Waldensian Hall of The Mission League's Immanuel Church in Stockholm, including Protestant Bishop Ström, Catholic Bishop Brandenburg, the former chief of the Salvation Army, Tyndal, the present Chairman of the Free Church Council, as well as clergy of the State Church, and of course Jesuits from various parts of Europe. And they had gathered to hear the keynote speech of the celebration delivered by a non-Catholic lady, Kerstin Aner, on the survival of religion! A couple of days later, Lutheran Adolf Frederik's Church opened its doors to the Catholics' Pontifical Mass celebrated by Stock-



Lutheran Johanneskyrkan allows Stockholm's Polish Catholics to hold their High Mass there every Sunday.

holm's Bishop Brandenburg, Bishop Hans Martensen, S.J., of Copenhagen, Father Arrupe (the Jesuit Father General), and many Jesuits from Sweden and abroad.

* * *

(Kat. Kyrkotidning) Today in Sweden, the anniversary of the so-called Augsburg Confession is commemorated jointly by Lutherans and Catholics. Catholic Kyrkoherde (Pastor) Lars Cavallin preached in Visby's Lutheran cathedral, Catholic authoress Gunnel Valquist gave a talk in Skara's Lutheran cathedral, Franciscan Father Henrik Roelvink preached in Linköping's cathedral, and others in other places. Melancthon did not write the Confession (of faith) in 1530 as a polemical work but to find a common ground for the two sides in the controversy over the Reformation. But it became a distinguishing document of Lutheranism. Now, however, times have changed, and reputable theologians can find bases for unity in it. While it is wonderful that we can come together and celebrate the Augsburg Confession jointly, what ecumenism would seem really to need is not so much a backward glance at a 450-year-old document that grew out of the then situation of that day (just as so much of the documents of the Council of Trent did) but rather let us take texts from today—New Delhi, Nairobi, the Second Vatican Council, etc., and carry our discussions on around these.

—L.R.

* * *

Apropos The Viking Exhibition

VIGGO F.E. RAMBUSCH

It would only seem proper this year—the year of the Vikings—that we add one or two thoughts to the theme of the year. London, New York and Minneapolis have united and organized a most impressive exhibition of Viking achievements, mementoes and art. We at St. Ansgar's League felt that a few more facts could be brought into perspective that are over and above their travels to Constantinople and Greenland, their art and their political achievements and conquests.

We learn from the 1924 issue of *St. Ansgar's Bulletin* of the size of the Viking settlement in Greenland, to which Vinland explorer Leif the Lucky and his mother Thjodhild brought Christianity at an early date despite the disapproval of his father, Erik the Red. What is probably the foundation of Thjodhild's tiny chapel has since been uncovered at the site of Erik's farm beside Eiriksfjord there.

And we recorded then the fact that the democratic congress of Iceland in the year 1000 adopted Christianity as the official religion of the state (but not excluding others from their own beliefs or practices). Their early churches, however, built of driftwood and sod, have not survived.

As a feature of the issue of the Danish Foreign Office Journal devoted to this present traveling Viking Exhibition we find a picture of the Jelling Monument. It is a three-sided granite boulder nine feet high, carved and put up by King Harald Bluetooth around the year 985 at Jelling in Jutland, Denmark. On it is carved the first representation in Scandinavia of the crucified Christ. The Runic text reads:

"I, Harald, have raised this stone to the memory of my father, Gorm, and my mother, Thyra—that Harald who won for himself all Denmark and Norway and made the Danes Christians."

And some early Swedish Christian rune stones have also survived.

Already in the mid 800s, at the behest of the Emperor Lewis the Pious, St. Ansgar, the Benedictine monk, had set foot on the mainland of Denmark, and a short time later had traveled to Sweden. Here, at the site of the old Viking capital and merchant center, Birka, have been discovered small silver crosses to be hung

Sept. '80: Contrary to what might have been expected, the recent ordination to the Catholic priesthood of a convert-Lutheran clergyman—*St. Ansgar's Bulletin's* friend and helper, Rev. Rune P. Thuringer, S.J.—became the occasion for an ecumenical show of friendship over the borders. He writes: "My ordination on Sept. 6 was a wonderful event. Fr. Hornung expected too many visitors for our own St. Eugenia's temporary church, so we moved to Lutheran Adolf Frederik's Church that was opened to us with great generosity. My former Lutheran Bishop, Göste Lundström, and Mrs. Lundström, were there, as well as about 20 of my former Lutheran clergy-colleagues with their wives and about 15 teacher-colleagues from the Sollentuna School [*Ed.* where he taught after becoming a Catholic in the early 1960s]. Of course, all the Jesuits in Sweden who were able to attend were present, as well as about 30 other Swedish priests and also guests from Germany, Scotland, Finland, Norway, Denmark, and Sweden, including many of the faithful in the Stockholm area. I am most grateful," says Father Thuringer.

"WE NEED MORE MEMBERS"

I Meet Our Täby Parish's New Nuns

JOHN T. DWIGHT

The porter at my hotel had assured me that the narrow-gauge trains to Roslags Näsby Station (in Täby, north of Stockholm) ran every half hour. So, when I got to Stockholm's East Station, I found that the next train was the 2:39. (On this suburban railway both girls and boys act as conductors, brake-persons, etc., and the personnel all seemed to be young this summer!)

The train stopped at only three stations and so made the run in twenty minutes. On alighting and starting to make my way along familiar streets, I found my progress barred by a huge building that had popped up since last year. It was the new municipal center, whose parking lot the Catholics of Täby's suburban parish will be able to use on Sundays.

To the left, however, the Konvaljavägen footpath was still open, so I followed this to the American Oblate Fathers' rectory. Here I found Father Jim Meysenberg, O.M.I., holding the fort alone, for both Fr. Clyde Rausch, O.M.I., and Fr. Kaspar Deis, O.M.I., were back in the U.S. for the moment. I had not seen Father Jim in some years. He took me to their sitting room in the chapel wing, and I asked after the other American Oblates in Sweden. He said they were all well and still in the same places.

As to their own parish's church-building plans, these have been changed and simplified by the architect of the successful and much admired Catholic Center at Södertälje, S.A.R. Fritz Voigt. For Bishop Brandenburg wishes them to restrict the cost to 4,000,000 S.Kr. (i.e., under \$1,000,000 at the present rate of exchange).

The idea of a six-sided church has been kept, but it will have a simple shed roof (sloping up toward and then over the sanctuary). A chapel will be added to the left of the vestibule for weekday use. And there will be only one wing, to the right. This will hold classrooms (for religious instruction) and the church hall and offices. They will be able to open the classrooms into each other and into the church, when more room is needed for the congregation. The Oblates will continue to use their present rectory.

These plans are looked on favorably by the local municipal authorities, Father said, but the process of obtaining actual permission to build has only started. For example, the public hearing has not yet been held. Usually the whole process takes years in Sweden. (The Mormons have bought the neighboring property up the hill, and will probably also wish to build.)

from the neck. The results of Ansgar's preaching were minimal, but surely he laid the groundwork for the missionaries who later began to come from Germany, England and Ireland to Denmark, Norway and Sweden.

Finally, the ecumenical celebration took place in Trondheim (old Nidaros) in Norway this year of the 950th Anniversary of the death of Norway's apostle and patron, the Viking Saint Olav Haraldsson, which event marked the end of the Viking era. (It is probable that the saga-carvings and dragon-gables of Norway's medieval wooden "stave churches" were derived from Viking motifs.) This Jubilee drew pilgrims (including the Royal Family) not only from Norway, but also from Denmark and Sweden and the Continent at large, and even from the U.S. May this portend a renewed appreciation for the old religion, the Catholic Church, in Scandinavia. The quest of all of us should be an increase in mutual respect and love.

As mentioned last year, the other major development in the parish has been the arrival of four Sisters of Maria Reparatrix. Nowadays the Order wishes to be more missionary-minded, and their convent in Belgium decided (at the instigation of a young Swedish Sister) to choose Sweden as their field of endeavor. Bishop Brandenburg offered them a choice of four parishes, and they chose Täby!

They are not living in the town of Täby, however, but in Åkersberga, some 15 miles to the east. (Swedish Catholic parishes, always cover large areas.) Here there are many refugees from Chile. The Sisters' house was bought for them by the Oblates out of the proceeds of the sale of the apartment house up in Luleå which the latter owned and where they had had their parish chapel in that city. In turn, the Luleå parish has now acquired a more suitable house there.

Fr. Jim now offered to drive me out to meet the Sisters and see their new house. I eagerly accepted, and we started out in his red VW. After following various highways for about 20 minutes, we came to Åkersberga, crossed a little canal with many small boats moored along its banks, and turned up a side street to the Sisters' pleasant, pretty house at Andromedavägen 5.

The house was surrounded by lawns, scattered trees, and the Sisters' gardens, in the plural, for they have a small vegetable garden in the back, a potato patch in the front, and any number of little flower beds, all taken care of by the Sisters.

Three of them came out to meet us as we walked up the front path (the fourth, Sr. Sheila Kinsella, was on vacation in her native Ireland): two older Sisters, Sr. Edith Hincz and Sr. Catolin Horvay, were originally from Hungary but came to the Belgium convent in the 1950s. And young Sr. Birgitta Tufvesson is the live-wire Swedish girl who brought this new foundation to Sweden and to our Oblate parish there. All were quiet, cultured ladies, very friendly and outgoing, and eager to meet the new situations which await them here. Their simple costume or "habit", of a modern cut, seemed mainly blue and white, with a blue kerchief for the head. And all wore a small equal-armed silver cross hanging from their necks.

We first visited their little chapel in the basement, which has held 18 people but looks as if it would only hold 6 or 7! The table-altar is movable. But the tabernacle is built into a panel of large beachstones set in mortar which runs from floor to ceiling across one corner of the little room. The effect was very striking and at the same time devotional.

This tabernacle panel was made by Fr. Clyde Rausch, O.M.I., one of the Täby team, who had done a great deal of such work at their own rectory. He and the other Fathers had worked very hard to get the house and grounds ready for the Sisters. For the place had only come into their possession in March, 1980. But in three months they and the Sisters had made it look homelike and lived in.

Upstairs I was shown their large, homelike sitting room. But, as the day was nice and sunny, they took us out to the big deck that opened off the side of the house. So here we all sat, while one of them brought us tea, vanilla ice cream with jam, and little cinnamon rolls.

Sr. Birgitta spoke English well but had to translate my remarks to the other two Sisters. On the other hand, these had already become quite proficient in Swedish.

Sr. Birgitta asked me about St. Ansgar's League, and I recounted our history and aims.

I, in turn, asked about their work. She replied that they had laid down no definite program at this early stage, but were sizing up the new neighborhood and its opportunities and needs, and meeting their neighbors and making contacts in the area.

In this connection, she mentioned that all the neighbors were curious about them, the first nuns in the area in modern times, and she told Fr. Meysenberg that the Sisters want to hold an Open House Get Acquainted Party for the neighborhood, at which they would like the Fathers to be present, too.

As far as specifically Catholic pastoral service is concerned, there are the Chilean refugees in the area, many of them with children; the Sisters with their little chapel provide a friendly center for them.

I gathered that one of the Fathers says Mass on weekdays in this chapel and some of the local Catholics usually attend. But Sunday Mass is celebrated only as the Parish Mass, in Lutheran Tibble Church's large Ecumenical Chapel in Täby.

Speaking of ecumenism, the Sisters are very interested in it and

hold prayer meetings in their little chapel with their non-Catholic neighbors, somewhat as the Fathers do in their small rectory chapel in Täby. Strangely enough, it is the Pentecostals who are especially interested and approachable (probably because of the spread of the charismatic movement among Catholics).

And of course the Sisters have to support themselves. So Sr. Birgitta works outside at a part-time job, which provides still further contacts.

In fact, she said, their most important work as a community, at the moment at least, seems to be to keep an open, welcoming house, meeting people, making contacts, bringing a Catholic presence to this area (somewhat as the Assumption Sisters have been doing in Denmark, in Copenhagen's Albertslund suburb).

After the Sisters had discussed various parish matters with Fr. Jim, and we had inspected their various gardens, we thanked them for their hospitality, got into Father's little red VW again, and took off back to Täby. Here I said "good-bye" to him, with thanks for the trip to Åkersberga, and left my regards to his fellow Oblates in Sweden.

Some Swedish Highlights

(*Kat. Kyrkotidning*)

On Sept. 8, '79, Johannes Jörgensen, a Swedish member of the Polish Oblate Fathers' Province, was ordained Deacon by Bishop Hubertus Brandenburg in Our Saviour's Church in Malmö, South Sweden. Afterwards the Bishop ordained Swedish Carmelite Brother Anders Arborelius, O.C.D., to the priesthood at the same service. Father Arborelius, a convert of ten years, had entered the Carmelite monastery at Norraby, South Sweden, which had been founded from Holland not many years before. As far as we know, Father Arborelius is the first Swede ever to have joined the Discalced Carmelite Friars, who were founded by St. John of the Cross (parallel with St. Teresa of Avila's Discalced Carmelite Nuns) after the Reformation. But the older, regular Carmelite Friars (Whitefriars), who still exist today, were active in Danish territories, which then included South Sweden, in medieval times.

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Bishop Brandenburg writes that with a growing dearth of priests, an increased contribution by laymen is of the greatest importance. In September '79, an experienced lay catechist, Kenneth Pålsson, took over as Chairman of our Catholic Pedagogical Commission, thus freeing a priest for other work. At the Chancery Office, on *Katolsk Kyrkotidning*, and in the diocesan youth organization, laymen are engaged professionally in the Church's service. And in the future it may prove necessary to hand over still other tasks to them. This does not mean that priests are superfluous, but in a world which bears less and less semblance to Christianity, the Church's tasks increase, and the number of priests and religious is not sufficient for them. Also, there is a whole list of areas more suited to the layman rather than the professional clergyman.

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Last year the Catholic parish at Karlstad in West Sweden could mark the 25th anniversary of having its own resident priest.

Covering all of the big Province of Värmland, the area long had to rely on merely occasional priestly visits—at least once a year from Stockholm, Göteborg or Gävle, for Mass, marriages and baptisms. After Mass (celebrated in a hotel or a private residence), the priest would hear of new-come Catholics and go to visit them on foot or by horse-cab (for cars and busses were in the future). From the 1930s, a new parish in Örebro brought a priest nearer, with more frequent visits. After the War, many sick Polish former prisoners in German concentration camps were brought to hospitals in the area, and in other ways too the number of Catholics grew. Finally in 1924 Father Stig Söderberg phoned a key parishioner that he had arrived in town and hired a lodging. And next day daily Mass started in Karlstad, although it was only later that Bishop Müller bought the house at Drottninggatan 38 which now houses rectory, convent, parish-chapel, bookstore, and parish-rooms.

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After being purchased and moved here, the various pieces of a traditional, eight-sided, Norrbotten barn have lain for several years on the grass beside the farmhouse group which comprises the Catholic Center of "Marieback" (Mary's Brook) in Sweden's northernmost parish, Luleå. But during the autumn of 1979, willing volunteers fastened the pieces together, and by the first snowfall the roof was in place on what is to be the Center's church. However, much remained to be done, especially in the interior, before one could start celebrating Mass there. "Marieback" is run by Luleå's pastor, Father Bob Olsson, O.M.I., Bro. Olof Asblom, O.M.I., and the St. Joseph Sisters Mary Celeste Donovan and Mary Bernard Shanley, as a spiritual center for the scattered, isolated Catholics of Norrbotten Province. For the past two years, the four had lived here all year round (although the official parish-chapel and office remains in nearby Luleå). People come to the Center for retreats or to listen to lectures by visiting priests. There are Catholic youth

Cardinal Marty in Sweden: An Ecumenical Happening

(Adapted from an article by LARS ROOTH, S.J. in *Kat. Kyrkotidning*)



Cardinal Marty meets our St. Lars Parish in Uppsala

camp, and various study-circles are in progress. And busloads of non-Catholics arrive to look at and learn from this "monastery"—clubs, Lutheran confirmation groups, and public-school classes. Fr. Robert says, "We want this to be like a breathing-hole in a cave which can give a glimpse of heaven."

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The Catholic parish for the Province of Halland has now succeeded in buying an old church dating from 1890 (locally called "the old Methodist church") in Halmstad on Sweden's west coast. The building, which seats 200, has been out of use for the past decade and needs renovation and also adaptation to Catholic use, but it was hoped that it would be ready before the year's end. This is a good solution to the problem caused by moving the parish center from the inland town of Oskarström, where a church had been built for Polish immigrants a generation ago. Now, however, the Catholic population is much greater in the coastal city of Halmstad, where the priest now lives.

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In 1969 there was founded the ecumenically oriented Association of Co-Workers of Mother Teresa, made up of laypeople who wish to help her and her nuns, the Missionaries of Charity, in their work for India's poorest of the poor. Now the Association has 25 national branches in as many countries and the members number about 120,000. The Swedish branch was started in 1972. Centered at Lund, it now has local chapters in Stockholm,

In 1976, Sweden's Lutheran Archbishop Sundby visited Paris to help celebrate the 350th anniversary of the Swedish Lutheran parish there. During that visit he preached from the pulpit at an Ecumenical Service in Notre Dame Cathedral at the invitation of Cardinal Marty, the Catholic Archbishop of Paris.

Now, in September 1979, at the invitation of Archbishop Sundby, the Cardinal in return paid a visit to Sweden, accompanied by representatives of various French Churches—the Bishops of Autun and Arras and two other prelates of the Catholic Church, and representatives of the Orthodox and Calvinists and Lutherans of France. All joined in conversations with The (Lutheran) Church of Sweden during their visit.

In Stockholm the Cardinal first took part in an Ecumenical Service in Storkyrkan (the Swedish capital's Lutheran cathedral) on Thursday, Sept. 21. Then on Friday he celebrated Mass in little St. Erik's Catholic Cathedral there. Saturday he was 40 miles north of Stockholm in Uppsala, the seat of Sweden's Lutheran Archbishop and of her oldest university. Here he took part in the conversations mentioned above.

That evening was a gala event for the Catholics of Uppsala: It was the first time since the Reformation that a Catholic Mass had been allowed in Uppsala's beautiful and impressive medieval Cathedral. And the Catholics (whose own little St. Lars Chapel in Uppsala only holds 80) almost filled the Cathedral—showing their need for a larger church of their own. (15 years before, the then Archbishop of Uppsala had denied Catholics the use of Lutheran churches for Mass, but in 1971 Uppsala's medieval Trinity Church was opened to the Catholics' Mass for a festive

Uppsala, Örebro, Göteborg, Blekinge and Bredaryd (Småland) and new ones are being formed.

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This spring, 35 of the Polish gypsies of Stockholm made a pilgrimage in a hired bus to Lourdes with their children, as a thanksgiving for the cure of little Angelika's meningitis. Of course, as Catholics, they had made pilgrimages before, back in Poland, to Our Lady of Czestochowa. Now many had petitions to offer, too, e.g., to be able to stay in Sweden. For, although most of them came as refugees, they find they are not welcome in formerly open-hearted Sweden. And they find it hard to adjust to this new environment, where the children growing up will find it more and more difficult to reconcile their old gypsy culture and traditions with up-to-date, not too tolerant Scandinavian society.

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Sweden's Young Catholics (the "umbrella group" for diocesan youth work) offered a full summer program this year. A Children's Camp in South Sweden, a Teen-Age Camp at Mariebäck in North Sweden, a joint Swedish-Norwegian Children's Camp in the Lofoten Islands of North Norway, and an Ecumenical Scandinavian Youth Camp on Sweden's island of Öland, all took place in June. An ecumenical Youth Hike took place in South Sweden in July, as did a training session of Youth Leaders (Councillors) in Hamburg. And Swedish Youth were invited to join a Pilgrim Hike in St. Olav's Footsteps from Trondheim to Stiklestad in Norway at the end of July.

"JOIN ST. ANSGAR'S LEAGUE"

occasion, and this later became a precedent for their larger gatherings.)

The Cardinal concelebrated the Pontifical High Mass together with Sweden's Bishop Brandenburg, the two French Bishops, an Archbishop from India who happened to be visiting the city, and St. Lars Parish's Kyrkoherde (Pastor). Bishop Brandenburg preached. The music was simple Gregorian chant sung by the congregation, and St. Lars' organist was permitted to play on the great organ of the Cathedral. Afterwards the concelebrants visited the Shrine of St. Erik, which is still preserved in the Cathedral (in the Finsta Chapel behind the Sanctuary). And then they were the guests of St. Lars Parish at a reception.

The following morning (Sunday the 24th), the Cathedral was again almost full as Archbishop Sundby celebrated the Swedish Lutheran High Mass (as their Morning Service with Communion is called) with the Cathedral Choir singing—a fine service. And Cardinal Marty preached from the great baroque pulpit (only the second time a Catholic had ever done so since the Reformation; Cardinal Wright had given a brief talk there at a service during the St. Birgitta Jubilee in 1973).

After greeting them as "Brothers and sisters in the Lord Jesus Christ", the Cardinal went on, "Here we are praying together, Reformed, Lutherans, Orthodox, and Catholics. Here we shall listen to the Lord's words, and especially to the Gospel just read: 'Seek ye first the Kingdom of God and His righteousness' and do

not indulge in needless worry about other things, for 'all these things shall be granted to you besides'." Showing the need of Christian unity in the modern post-Christian world "so that the world may believe" that the Father has sent Christ, and then tracing the history of ecumenism (including Uppsala Archbishop Söderblom's great contribution in the 1920s), he now applied the Gospel text to our present perception of this movement—a perception tinged with worry and impatience. But church unity is a *grace*, he emphasized; it comes as a free gift from God in His own time and in whatever manner He chooses. Therefore, however necessary our own work and strivings for church unity are, our hopes must not be based on ourselves but on God, and especially on Christ's Prayer, "That they may be one". For that prayer was also a prophesy, since it must infallibly be answered and fulfilled—but when and how, that is as God wills. So let us "first seek God's kingdom and His righteousness" by our own spiritual renewal and by serving our neighbor in the spirit of praising God. Let us have patience and charity to one another as we work out our calling to "preserve the unity of the Spirit in the bonds of peace". Then, gradually, "these other things", including church unity will be granted us in overflowing measure, said the Cardinal.

Finally, on Sunday evening, Vespers celebrated by the Orthodox were scheduled to take place in nearby Trinity Church.

Father Rooth ends by telling us that Cardinal Marty won all hearts in Uppsala through the simple, unpretentious way he acted and the warm, natural way he treated everyone.

Helsinki (Helsingfors), Finland, 1980

THE EDITOR

1) Bishop Verschuren (The Precious Blood Sisters; Ecumenism):

One afternoon during my visit last summer to Helsinki, or Helsingfors (for Finland has two languages, Finnish and Swedish), I was to pay a call on the Catholic Bishop. So I caught the #3T trolley to the villa district of Eire in the SW corner of the peninsula on which the older parts of this capital city are built. I was early, so I strolled up winding streets past lovely homes and little gardens to a small park on top of the hill, where I sat watching a couple of small children play. (Finnish children seem well-behaved and self-reliant, and are very handsome!)

When 3 P.M. approached, I roused myself and sought out "Rebibinderintie 21". After a little study I managed to figure out how the gate's complicated latch worked, mounted the steps and rang the front doorbell. Friendly Sister Fulgentia opened the door, led me to the reception parlor and hospitably offered coffee and cakes.

Soon afterwards, kindly Bishop Paul Verschuren, S.C.J., came in and welcomed me warmly. (His height and white hair make for a very distinguished appearance.) It had been some seven years since we had met, for he had been away during my last visit to Finland. But he mentioned his last visit to the U.S., when he had visited New York and our League and he asked after the Rambusch family and all our officers.

He also asked how things were going in the U.S. in regard to the approaching election. He wondered if Americans realize how important a correct reading by them of the international scene is to the Finns.

I got the impression that things in general were going well in his diocese, which includes all of Finland. And he praised his Pastoral Council.

His main source of worry is the growing age of his Priests and Sisters—including the American Precious Blood Sisters at The English School in Helsinki. It is the lack of vocations in the various home countries which causes this age climb, as is the case all over Scandinavia. (Finland itself, with only 3,000 Catholics, cannot very well fill the gap.) Only a couple of younger Precious Blood Sisters have come to Finland in recent years, and he expects that one or two of the older Sisters may retire back to the U.S. in a year or two.

At present there are a dozen of these Sisters in Finland, two teaching in Tampere and ten at The English School in Helsinki. They have a good lay staff at this school, but it is the Sisters who provide the Catholic spirit; and if their numbers fall much below ten, this will be diluted. On the other hand, to take the two Tampere Sisters away to help staff The English School would be a great blow to that relatively new parish. So Bishop Verschuren very much hopes that the Sisters at their Motherhouse in O'Fallon, Missouri, can persuade more volunteers to come to Finland!

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He struck a more positive note on the subject of ecumenism. He stressed the good relations that exist between the Catholics and the Lutherans and Orthodox in Finland—as, for example, at the celebration of the 25th anniversary of his Diocese, when very kind words were said by the non-Catholic guests about the Catholic Church.

He mentioned also the monthly gatherings of Finland's bishops—Lutheran, Orthodox and Catholic—for private, friendly conversation. A different bishop plays host each month and gives his guests dinner or a sauna, whichever he wishes. This provides

a relaxed atmosphere which greatly aids mutual comprehension and trust and leads to cooperation and the meeting of minds.

But by now our coffee was finished and a full hour had passed in pleasant conversation. So I thanked Bishop Verschuren very much for the visit—and Sister Fulgentia for the coffee—and was accompanied out the front door and down the steps to the street by the Bishop, who gave me his blessing as I left.

2) Rev. Jac. Reijnders, S.C.J., V.G. (4 Jubilees; Information Center):

On a pleasant, sunny morning during my stay in the city, I took trolley 3B south to the small Catholic Cathedral, St. Henrik's, to keep an appointment with the Vicar General, Fr. Jac. Reijnders, S.C.J. The church, which holds 200, was built in Gothic Revival style around 1860 for the Polish troops in the Russian garrison here while Finland was a Grand Duchy under the Russian Tsars.

I went inside for a moment and saw that it has acquired very fine new stained glass windows and a new organ, and the sanctuary has been adapted to the revised liturgy, with the altar facing the people and the Bishop's Throne in its ancient place in the center of the apse behind it.

At 10:30 I came out of St. Henrik's, entered the beautifully tended grounds of the rectory next door and approached the cellar entrance of its new addition, where Fr. Reijnders has his office. But as I drew near, he came out, met me, and led me into the big homelike rectory for morning coffee.

Fr. Reijnders looked a trifle older than when I had first met him some 17 years ago, but still seemed vigorous and well—and very interested in his work. As Vicar General he lives at the Bishop's house, but comes here during the day to work.

He said that the main news of the past twelve months has been their celebration of no less than four jubilees—(1) the 25th anniversary of the raising of the Vicariate Apostolic of Finland to be the Diocese of Helsinki (February 1955); (2) the 40th anniversary of the arrival of the American Sisters of the Precious Blood in Finland (1939); (3) the 25th anniversary of Helsinki's second church, St. Mary's; and (4) the centenary of the founding of the Heart of Jesus Congregation, to which the parish clergy in Finland belong. He stressed the ecumenical aspect of the Diocesan Jubilee, to which Lutheran and Orthodox guests were invited, and at which they said many kind things about the Catholics in their talks.

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By this time we had finished our coffee and cookies, so Fr. Reijnders took me to the offices of the Catholic Information Center in the basement next door. He had founded this work and still devotes a good part of his time to it.

For one thing, they publish "Fides", the bi-lingual diocesan periodical, which comes out eight times a year.

They also publish KATT, a news service, which provides items of Catholic news and of Catholic reactions to non-Catholic news, which is sent several times a year to all Finnish papers and periodicals. KATT is still very well received, Father told me, and many of its articles are reprinted—but mainly in the Lutheran weeklies and monthlies.

And they are still in the process of translating into Finnish and printing the revised texts and rubrics of the liturgical services for the course of the year, as also of the sacraments. At present these translations are brought out in small, separate pamphlets, but the

intention is to combine these eventually into a complete Prayer Book or Missal.

They are also very active in printing books and pamphlets for use in the religious instruction of their children—geared to the stages of their mental development and beautifully illustrated in a style that would appeal to them. They also provide books of information on the Catholic Church for adult inquirers.

And finally, they translate and publish books of general interest written by foreign Catholics, as well as important books on religious subjects regardless of the authors' affiliation.

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I also asked after Father Robert de Caluwe, the Catholic Eastern-rite priest and icon-painter who runs the Ecumenical Center of "Myllyjärvi" some miles west of Helsinki. (I was sorry that time would not permit me to revisit it during my short stay in the city.) Father Reijnders said that Father Robert was very active giving exhibitions in many places. (I myself had seen his fine exhibit last winter at St. Peter's Lutheran Church in New York City.) He said that through Fr. Robert's icon-painting classes and tutoring, Finland now possesses many icon painters.

I had by now kept Father from his work for an hour, so I said "good-bye", with thanks, and took the opposite trolley (3T) back to my hotel.

3) Fr. Martti Voutilainen, O.P. (Studium Catholicum):

On another day I made my way up and down hill past the monumental, neo-classic Lutheran Cathedral on Senate Square, to meet Fr. Martti Voutilainen, O.P., at "Studium Catholicum", the Dominicans' center in Finland. By a process of trial and error I discovered that Ritarikatu 3bA was a doorway to the left of the gateway into the courtyard of an old-fashioned apartment house. Inside 3bA I found a winding staircase, and in its middle a very small elevator, holding only one person! I chose the stairs. On the top floor I found the bells of the two Dominican Fathers now stationed here, and rang that of Fr. Voutilainen.

He opened the door at my first ring and welcomed me inside. He proved to be a somewhat short, friendly, dark-haired priest who looked about 40. He is one of Finland's two native priests, and is one of the Catholics' main intellectual and ecumenical contacts with the rest of that nation. For example, it is he who, with the Bishop, represents the Catholics on Finland's Ecumenical Council. And he teaches both at Helsinki University (Thomistic Theology) and at Abo Academy, the Swedish-language University in Turku (Introduction to Catholic Theology). He speaks English well.

Father Martti now showed me around, for this was my first visit to their present quarters. The Fathers live in this upper apartment, with its comfortable, Finnish-modern living-cum-dining room and its spic and span, well-equipped kitchen and four bedrooms, etc.

This is connected by a private staircase with the apartment below, so that the whole might be considered a duplex apartment in American terms. The lower apartment—Studium Catholicum—contains their 3,000 book library, as well as the periodical room, conference room, and a spacious modern chapel, which is open to all and where the Dominicans celebrate their Office and Mass. (Fr. Voutilainen stressed, however, that they encourage Catholics to attend their parish churches—St. Henrik's or St. Mary's—on Sundays, in order to take part in parish life.)

Besides their own study and writing, and besides the courses



Father Martti Voutilainen in the Library of Studium Catholicum

which Fr. Voutilainen teaches at the universities, the two priests write part of the diocesan periodical, "Fides".

But their most characteristic work is running the library at Studium Catholicum, which complements the library of Helsinki University's Theological School. The University lies almost next door to them. So, when students who are taking courses on religion there or who are studying for the Lutheran ministry need information on Catholic subjects—for example, for a paper they are writing—they come to Studium Catholicum, if they do not find what they want in the University Library. It is true that in recent years the latter has acquired many more Catholic books than it used to have; but their collection and that of the Dominicans complement each other rather than overlap—one providing the older books, the other those of more recent publication.

In addition, the Fathers are always at hand to guide students to helpful books, or to answer general or specific questions, or to discuss some topic of interest to the students.

In this way they have built up a secure ecumenical place in Finland's religious life. Just as Father Robert de Caluwe has built up an active meeting place out at his Center, "Myllyjärvi", for ordinary Lutherans, Orthodox and Catholics, and especially for young people, so Studium Catholicum meets the needs of university students and clergy.

We now returned upstairs to the Fathers' living room. Here Fr. Voutilainen had a couple of interesting observations to make: He said that in his opinion two important and encouraging developments have taken place in Finland in the last few years, developments which have made the Catholic Church more mature here and have made it more a part of Finnish life than it used to be.

It is true that our Church had taken on its external appearance here years ago, although with Priests and Sisters doing most of the work. Even parish councils had appeared after the Second Vatican Council. But now, marked perhaps by the establishment of a Pastoral Council for the whole diocese, the dividing line or

slight feeling of mistrust between clergy and laity has disappeared. The laity are now doing much of the work, but do not try to displace the clergy. And the clergy are willing to let the laity do their part. A spirit of mutual trust and cooperation has made for a strong, integrated little diocese, he said.

The second development, which he praised, is a growing appreciation by Catholics of Finland's Catholic past, especially its history in modern times. He feels that the future must be built upon the past, working through the present, rather than starting off from scratch, and this is why he finds this new sense of history important and encouraging.

But Father said there is very little traditionalist nostalgia in Finland or sharp dividing lines, because extreme positions are not found (except among a very few). Finland's priests are moderate and reasonably progressive, but not given to experiments.

He much admires Bishop Verschuren's ecumenical and peace-making ability, his sure touch in human relationships. He gave, as an instance, his handling of a small group who insisted on having "The Tridentine Mass" back. He said, "Very well, arrange with such and such a priest to celebrate such a Mass once a month, but you yourselves must do all the work of setting it up and getting people to come." On the first occasion 20 worshippers showed up, the next month 15, and the third month only 10. At this point the sponsors gave up. They said it was like trying to revive a corpse!

But now I had been with Father Martti for an hour, and he had errands to do. So I thanked him for the visit, and he escorted me out to the staircase hall and showed me how to work the little one-passenger elevator. In no time I was slowly descending in it in solitary grandeur, with a padded seat to sit on (presumably in case the 'contraption got stuck) and cage-like walls that allowed one to look out and gauge one's progress toward mother earth!

Sister Benitia (The English School):

I ended my short stay in Finland with an afternoon call on Sister Benitia Goudeau at The English School. Founded (in 1945) and run by American Sisters of the Precious Blood, it got its name from the fact that its distinguishing mark academically has been the teaching of English; most of the classes have been taught in that language. I knew that almost everyone would be away during this vacation month, but St. Benitia had said she would be on the lookout for my coming. As a precautionary measure, however, I rang all the bells in sight, and very soon she appeared, opened the door, and led me directly up to the Sisters' sitting room, where she offered me coffee or tea. I chose the latter, and this was soon brought in (together with homemade cookies) by a very pleasant young lady, Miss Inger Honkaranta, who, I gathered, was sleeping at the School so that Sr. Benitia would not be alone in the building at night (She was a former pupil at the School who has taken a Master's degree in Political Science at Helsinki University and is now Coordinating Director at the British Council.)

Sister, who was at one time the School's Principal, is now its Secretary and takes care of its records, runs the IBM machines, etc., and keeps the files. I now passed on to her some words of praise that Bishop Verschuren had said to me about her and her work. She was pleased.

In a related venture, she was now hard at work cataloguing the School's extensive library and labelling the books in accordance with up-to-date library procedures planned by Sr. John Bosco. She is being helped in this work by Miss Honkaranta, who has had experience in that field.

Portrait of a Present-Day Copenhagen Parish

(*Kat. Orientering*)

As of October, 1979, our Sacrament Church parish was made up as follows: we had 1,300 Catholics, of whom 700 were Danes and 600 Foreign-born, almost exactly.

In the Danish group of 700, there were about 200 who were 65 or older, and 141 who were under 16 years of age. The rest (c. 340) were predominantly young singles or quite young families (often couples living together in "paperless marriages"). These young people usually do not remain long in the parish; for example, of 51 of their children who were baptized in the parish between 1972 and 1975, two thirds were no longer here by 1979.

We reckon in the "Foreign" group all who were born abroad, as well as their children under 16. Of the c. 600 Foreign-born, about 40 are 65 or older, 145 are under 16, and the rest (c. 415) are predominantly young singles or young families. To accommodate them we translate the announcements etc. in our Parish bulletin into English, Croat, Polish and Spanish. We add these people to our Parish File (and pass their names on to the Diocesan File) only if they intend to remain some years in Denmark—and only if they clearly announce themselves as Catholics.

In nationality the 600 Foreign-born are divided as follows: 200 Poles, most of whom go to the Polish Mass at St. Anna's Church on Amager Island; 102 Philipinos, most of whom go to our English Mass here at Sacrament Church; 74 Yugoslavs, most of whom go to the Croatian Mass at Heart of Jesus Church downtown; and 55 Spaniards, most of whom go to the Spanish Mass at St. Augustine Church. In addition, there are c. 160 other Catholics from about 40 other nationalities! . . .

It is difficult to form an idea of how many of our Foreign-born

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All the other Sisters were away studying at various places this summer. For I was much surprised to learn from Sister Benitia that the Sisters have given up their summer camp for girls, Villa Marie, as of two years ago. It had been a source of funds for them, but it had kept them from being able to take courses, etc. during the summer. So the diocese has taken over Villa Marie as a diocesan project. They use it, I gathered, as a Catholic Center for retreats and conferences and youth work, etc.

One of the results of giving up the camp is that the Precious Blood Sisters can also go off nowadays on retreats in the summer. Thus, for two years some of them have been able to attend the Sisters' Joint Retreat (members of several Orders together) at Vadstena in Sweden. This year, Sister Benitia was able to go, too, and found Fr. Leo Kertz, O.M.I.'s retreat talks very inspiring. She said it was a wonderfully broadening experience meeting members of other Orders and comparing experiences and finding out how others deal with difficulties, etc.

I had finished my tea and it was 5 P.M. So I thanked Sister Benitia and Miss Honkaranta, and they took me downstairs and let me out the door. And I soon caught a trolley back to the center of town, very pleased that I had had such an instructive stay in Finland.

An Ecumenical Celebration of St. Francis in Finland's Aland Islands

On July 1, 1979, a little Ecumenical Chapel was dedicated on Kõkar in the Aland Islands, which lie in the Baltic between Sweden and Finland but belong to the latter. The Chapel has been built in a medieval cellar, which is all that remains of a Franciscan monastery from which the Friars served the spiritual needs of the islanders from 1479 till the Reformation. And therefore the driving force in the restoration has been Finland's ecumenical Society of St. Francis, whose members belong to various Churches.

The Chapel was dedicated by Lutheran Bishop John Wikström of Borgå and its emeritus-Bishop, Karl-Erik Forsell, as well as by Finland's Catholic Bishop Paul Verschuren. Two Franciscan Friars from Assisi were present, carrying St. Francis' Crucifix (which "talked" to the Saint in the Church of San Damiano) in the procession. Bishop Wikström said: "We are celebrating a Feast of Unity on this little island in the northern Baltic Sea. It rightly takes place just here in this monastery ruin, in the only room that remained after the splitting apart of the Churches. Here we shall start Unity's feast and find glimpses of the future in the remains of the past. The Crucifix from Assisi obliges us to find Unity."

During the following solemn service in Kõkars Lutheran Church, the Franciscan Provincial from Assisi presented a bas relief of St. Francis in a marine setting, surrounded by seagulls and the sea, as a gift to the parish from the Franciscan Order. The Service ended with Mass, celebrated in Italian by the Assisi Franciscans.

(Based on an article in *Kat. Kyrkotidning* by Karin Evers.)

children receive Catholic religious instruction. About 25 of them go to a Catholic school or receive religious instruction in our parish. Probably a greater number receive instruction in their foreign languages when they attend the Sunday Masses in the various churches mentioned above.

Seven years ago this parish had c. 1000 Danes (as against 700 now) and 100 to 150 Foreign-born (as against 600 now). In a year we'll probably have an equal number of the two groups, or even a greater number of Foreign-born than Danes. This development is due locally to slum clearance in our Nørrebro district. But I think it reflects the relationship between the two groups in various other Copenhagen parishes, too, and, if the Police and Social Welfare Departments are correct in their forecasts, there will soon be more Foreign than Danish Catholics in Copenhagen as a whole!

In the last five years we have handed out 45,000 "advertising" leaflets in six languages announcing our parish Masses, etc. We cannot measure the results of this contact work, however, except for the rather distorted situation that the resulting increase in our parish membership has not led to a corresponding increase in the number of Sunday Mass-goers! But it seems to me that this group of Foreign Catholics is a natural "Mission Field." Either we'll win them for a more active church life—or they'll drift out into the general ranks of the population who find religion and church-going as something strange and unfamiliar to them.

FATHER PAUL D'AUCHAMP, Pastor

Danish Headlines

THE DIOCESE:

(*Kat. Orientering*) The Diocese of Copenhagen now has two Vicar Generals (as the Diocese of Stockholm had had for some years under Bishop Taylor). Bishop Martensen has appointed Pastor Lars Messerschmidt to share the Office for three years with Prelate Ib Andersen.

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(*Kat. Orientering; Kat. Kyrkotidning*) Danish Catholics still hold annual pilgrimages. E.g. there are the organized pilgrimages to Lourdes and to Rome and Assisi. And this year the diocesan pilgrimage to Our Lady of Asebakken (at the Benedictine Nuns' convent north of Copenhagen) took place on May 18, while those in the western part of Denmark could join the diocesan pilgrimage to Our Lady of Øm (at the Catholic Youth center there) on June 1. This year, the more private pilgrimage led yearly by Msgr. K. Geertz-Hansen to Haraldstad, where St. Knud Lavard (St. Canute the Duke) was murdered, ran into difficulty—namely a torrential and continuous downpour. As they could not have Mass as planned in the ruins of the medieval pilgrimage chapel there, a nearby farmer's barn had to suffice instead. "Two lanterns had to serve as altar lights, and the open barn was both sacristy and church," a Swedish participant writes. "The Gregorian *Credo*, *Sanctus* and *Pater Noster* sounded especially beautiful, even though occasionally accompanied by the voices of the barn's resident cats! Outside, the rain pattered down, and hens were cackling. But nowadays it is not so unique to have a makeshift Mass in a barn; this often occurs to the East of us, and then under much more burdensome circumstances!"

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Academicum Catholicum, the society for Danish Catholic students and scholars, has recently made Cand.mag. Ellen Nielsen an Honorary Member. Ms. Nielsen, who wrote "Woman in a Man's Church" in 1976, and who says that women have been seen only through men's eyes for thousands of years, specializes in getting them to speak for themselves through her researches into Prehistory.

* * *

(*Kat. Orientering*) At a meeting of the Pastoral Council last year Bishop Martensen mentioned (in connection with the new possibilities for women's service in the Church) a four-year course of study given by five North German dioceses at Hildesheim for girls wishing to become what Danes call "Pastoral Assistants." In certain cases, he announced. Fru Olbrich of the Diocese of Osnabrück can help Danish girls also, who would wish to take the course. It prepares them to help the parish priests in every field that does not require sacramental ordination: they would be able to preach, read the Lessons, distribute Communion, give Religious Instruction, take part in the pastoral care of Souls and do Parish Visiting.

* * *

(*Kat. Orientering*) At the October, 1979, meeting of Denmark's Pastoral Council its chairman Kasper Kallan reported that a site

had been bought for a new school building in Tåstrup, a suburb west of Copenhagen, whose Catholic School has been using a rented building up to now. And ground has been bought for a church for the Catholic parish in Hillerød, north of the city, which is using a local Lutheran cemetery-chapel at present. Mr. Kallan further reported that work on their new Hymn Book was progressing, and that a group has started on a biography of Niels Steensen (17th Century Danish scientist, Catholic convert and Bishop) which will crown the expert and devoted research work of the late Fr. Gustav Schertz, C.S.S.R.

EMPHASIS ON YOUTH:

(*Kat. Orientering*) Last Fall (1979) as part of "The Children's Year" Nykøbing Falster's Catholic parish (on the islands south of Sjælland) held a Children's Rally for the children of their own and the neighboring parishes. The theme was "The Key," and Father Berning explained that the key was the way to Christ. He had brought a locked chest into the church, but the key to it was hidden somewhere in the building. A search by the children then followed, and when they finally found the key they opened the chest. It contained all the things necessary for the Mass—Paten, Chalice, Bread, Wine, etc.!

* * *

(*Kat. Orientering*) In connection with the celebration at Roskilde (west of Copenhagen) of the 75th Anniversary of St. Joseph's Catholic School, a Sports Rally for 1860 boys and girls from seven Catholic schools of the area was held on Sept. 11, 1979, at Ledreborg Castle (which is in Catholic hands). There were races of various lengths and kinds (including sack races, potato races and relay races) and other contests all over the spacious grounds.



Carrying lunch to the Sports Rally at Ledreborg Castle

Encounters in Copenhagen, 1980

THE EDITOR

Bishop Martensen (U.N. Women's Conference):

On the day of my arrival this year in Denmark's capital, a phone call alerted me to a Mass that Bishop Martensen was celebrating the next day (Sunday) for the Catholic delegates to the United Nations' Women's Conference, which was to be held in Copenhagen that week. A reception after the Mass might give me my only opportunity to greet him, as he was going out of town the day after.

On Sunday afternoon the skies promised and eventually delivered rain, but I started out before 4 o'clock, took the #7 bus to Kongens Nytorv and then walked up Bredgade to St. Ansgar's, the small Catholic Cathedral. The ladies were already entering the church as I came up, and they continued to arrive for some time after. I estimated that there were eventually about 70 of these delegates present, as well as about 30 others, in the congregation. I was very favorably impressed with these Catholic delegates, most of whom looked like nice and intelligent and responsible people.

At 5 o'clock the organ started up and Bishop Hans L. Martensen, S.J., came into the sanctuary from the sacristy, preceded by three Servers and accompanied by Prelate Ib Andersen (the Co-Vicar General) in a surplice, and two concelebrants. We sang the Missa de Angelis, and indeed most of the Mass was in Latin in deference to the international make-up of the congregation. But a

After lunch all joined in a huge Folk Dance in the Castle square to the strains of St. Joseph School's Fiddler Band. Perhaps the most important aspect of this first (and successful) Catholic School Sports Rally was the experience of wider fellowship which it gave teachers and pupils.

* * *

(*Kat. Orientering*) Hertug Knuds (St. Canute the Duke's) Division is the only Catholic Division among Denmark's Boy Scouts. At its 60th Anniversary in 1978 it numbered 268, but a year later it had grown to 330 members. Up to now the Division has had Scout Troops only in the Copenhagen area. But the Pastoral Council wishes that Catholic Scout Troops could also be formed in western Denmark.

* * *

(*Kat. Orientering*) DUK (Denmark's Young Catholics) offered several opportunities for camping sessions for children, teenagers and adults in 1980: There were four Children's Camps for ages 7-13, two Junior Camps for ages 14-16, a Youth Camp for ages 17-20, and a Scandinavian Pilgrimage for those 18 and older, as well as a Family Camp and an Ecumenical Camp! The Pilgrimage (from Trondheim to Stiklestad, Norway) was part of the celebration of the 950th Jubilee of Norway's Patron, St. Olav Haraldsson. The Ecumenical Camp's 60 participants (including families with children) from various Churches were to discuss how they viewed mankind, and the way this view influenced their appraisal of their personal life, family life, working life, politics and faith.

couple of the hymns were sung in Danish, and the Epistle and Gospel and the Bishop's short talk were in English.

The Gospel was about the Good Samaritan, and Bishop Martensen's talk pointed out the connection of Our Lord's words "Go and do likewise" with the ladies' task—to better the condition of women in the developing nations. But he suggested, realistically, that they could not hope to better things all at once; if they could agree and plan on small beginnings, they would have more probability of success. (Unfortunately, these words were prophetic: During the following week the delegates of the Palestinians—including a notorious lady-hijacker—and of Iran, etc. frequently kept the conference in an uproar about political matters that had little or no connection with women's betterment!)

After Mass the Bishop invited all in the church over to "coffee", so we gradually trickled across the street and into a courtyard and up several flights of stairs to a large room, the parish hall. It was furnished with a long table down the middle and a row of chairs lining each wall on either side. The table was tastefully decorated and held plates of sandwiches, etc.

The room was already full when I entered it, but I saw Bishop Martensen standing in a relatively free space in the far right hand corner. So I wove my way through the crowd to him, and we shook hands and he said how nice it was to see me again. After presenting the respects of St. Ansgar's League, however, I made way for others and moved back to the door.

The Bishop now spoke some welcoming words. And Fru Tove Rasmussen, the president of the Danish Catholic Women's host organization, welcomed the delegates. (She is short, stout, jolly and likable, but is an efficient person, who seemed to get things done.) In the course of her remarks, however, she hoped that Our Lord's multiplication of the loaves and the fishes would now be repeated. This drew my attention to the disparity between the number of little sandwiches on the table and the throng of people crowding the room! Many more had obviously come than had been invited by the hostesses! So, as I also was in effect a "gate crasher", and had already attained my purpose of meeting the Bishop for St. Ansgar's League, I soon quietly slipped out the door and back to my hotel.

General Secretary Anton Dekkers, S.J., (News of the Diocese):

One morning later that week I again walked up Bredgade to keep an appointment with the Copenhagen Diocese's General Secretary (or Chancellor), Fr. Anton Dekkers, S.J. One flight up at 69A brought me to the diocesan offices, where I was welcomed by Fru Annalisa Kristensen (who takes care of the bishopric's records, files and statistics, etc.).

Fr. Dekkers soon appeared and took me to the conference room where he produced the current diocesan Statistics (for this 1980 number of our *St. Ansgar's Bulletin*) which he had just finished preparing for us. After we had discussed these for a few minutes, Prelate Ib Andersen joined us, and we moved across the hall to his office.

I asked Father Dekkers a question or two, and he gave me some interesting information about some developments in the diocese:

1) He told me that they are now organizing and stabilizing

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their work of caring for the increasing number of Catholic immigrants in Denmark. For example, there are now at least 300 Vietnamese Catholics there. These have been able to keep in close proximity to each other and so are more easily taken care of than if they were scattered. The diocese is trying to find them a Vietnamese priest, since the present practice—of having one of the Vietnamese priests from Norway come to Denmark once a month—is not sufficient for their needs. They look forward, however, to being integrated into the regular Danish parishes when they have learned the Danish language and customs.

(That this may prove somewhat difficult for them, however, was illustrated for me by the remarks of an Albanian taxi-driver who drove me to the railroad station the next day: he told me that he and his like are not accepted in Denmark; that the Danes and other Scandinavians do not easily accept and get along with people of foreign origin.)

The increase in Catholic numbers due to immigration is somewhat balanced, Msgr. Andersen now said, by the gradual dying out of the descendants of the former wave of Polish immigration which had populated the Catholic parishes on the islands of Lolland, Falster and Bornholm in the early 1900s.

2) Fr. Dekkers now told me that the number of pupils is increasing in the Danish Catholic schools (which, by the way, are supported in large part by the government). The cause seems to be that more and more non-Catholic parents are sending their children to the Catholic schools. And the reason for this seems to be a wish for discipline and high standards, which the Danish public schools seem to be losing now through a "liberalization" of teaching methods. (The same thing had happened in Finland, and is an important reason for the popularity of the Catholic "English School" in Helsinki among non-Catholic parents.)

Fr. Dekkers said that they welcome these non-Catholic pupils (who comprise the majority in most of the Catholic schools), but they will have to work out the best way to keep the spirit and atmosphere Catholic. There are many non-Catholic teachers in these schools also, and from among them are usually chosen those who are to teach the Lutheran religion courses which are required by law for the non-Catholic pupils. Conversely, it is usually the local Catholic priest or a Sister who teaches the Catholic religion courses—and he or she is paid a salary for this by the State!

3) We now discussed the situation caused by the aging of Denmark's priests and religious and the present-day lack of vocations in the homelands from which most of them come. Due to the



At the Maria Sisters' Kindergarten at Vejle on Jutland.

decreasing number of effectively active Sisters, there are only two Catholic hospitals left in Denmark (at Esbjerg and Vejle). St. Joseph's Hospital in Copenhagen was sold to the Municipality last year. (The Catholics had tried to retain the use of its large Chapel, which had served for years as an extra church for the Sakrament parish, but to no avail.)

On the other hand, the disappearance of hospitals from Catholic hands is balanced by the above-mentioned growth in the Catholic schools, as well as by the setting up of newer, more flexible small communities by the Sisters. For these are taking on new tasks which are more needed in the Church's present-day situation, and are making more and better contacts with the people. I was told that the St. Joseph Sisters seem especially adaptable and inventive in meeting the exigencies of the times.

A problem which will develop in the near future is that of finding suitable parish priests (as the Danes call pastors) for various parishes, due to the present occupants growing old and retiring or dying off. Eventually they may have to be satisfied with one priest for two or three parishes, where the churches are not too distant from one another or the parish populations not too great for one man to care for.

The second necessity will be to find and train suitable lay people to help out and complement the priest. Luckily, I was told, they have many laymen and women who are both capable and willing to help.

The two priests now looked at their watches and decided that they should return to their own tasks. So I thanked them very much for their information and the statistics, etc., and took my leave.

Fr. Leo Kertz, O.M.I. (Youth Work; Greenland):

Later that afternoon I took the Ballerup suburban train out to Herlev and walked up to the American Oblate Fathers' rectory of Our Lady's Church. Father Leo Kertz, O.M.I., the parish priest, let me in and seemed genuinely pleased to see me. And he introduced me to a nice-looking man of some 50 or 60 years, who was working industriously at a desk in a little office near the front door. This was Hr. Sven Pehrson, a parishioner who has been taking care of the parish's finances for the past 20 years on a volunteer basis, coming in and working at the books and investments three times a week.

Father Leo now started cooking our dinner in a very expeditious and professional way. Meanwhile he poured us all a glass of sherry, but Mr. Pehrson was soon back at his desk. It appeared that Fr. Leo was just back from helping run a camping session at Øm, Denmark's Catholic Youth Center in Jutland. The group Father had been helping with were older—17 to 25 years—and it had been a bit of an experiment, but he was enthusiastic about it. Many of the participants were "fed up" with the official Church and they carried on the daily scheduled discussions (which are almost always a part of such Scandinavian Catholic camping sessions) in a very free fashion, but their interest was great. And when it came to the planning of their Mass (compulsory every other day)—i.e., the choosing of the readings and the singing (under the supervision of the Youth Priests)—they spent much thought and care on this. In fact, Fr. Leo was amazed that the young people's main complaint about some of the Masses celebrated by other priests was that they were too short!

By this time our dinner was cooked, and Father and I sat down in the dining room (Mr. Pehrson having already left for home) to eat delicious cutlets, new potatoes and peas.

Later we had coffee and cookies in the sitting room, and Father turned on a record made by their own Youth Choir of a

Guitar Mass (composed, I think, by Norwegian Fr. Rudi Kessels). I was impressed by the instrumentalists, the singers and the music. He explained that this choir had been started and developed by the Herlev parish's young people themselves (with the inspiration and encouragement of their own parish Youth Priest, Fr. Frank Jobst, O.M.I.). It soon attracted members from other parishes, too, so that now it is an inter-parish group that has won wide recognition. Their organist is only 16, and their choir director started leading them when only 17. (The latter is soon to start spending some months at the Oblates' rectory, to see if he wants to go on to the priesthood.)

Fr. Kertz was full of praise for Fr. Jobst's work with the young people, for which he seems to have a natural ability. He has now been appointed the national Youth Priest for the diocese (i.e., all Denmark), starting in January, 1981. This is an honor, but means hard work, and will be a loss to the Herlev parish.

Father was also full of praise for Fr. Carroll Parker, O.M.I., the so-called "English Priest", i.e., the one who takes the English-language Masses at Herlev and at Sakrament Church in Copenhagen. He has tripled the attendance at these Masses.

Fr. Kertz now told me some surprising news of Greenland. Father Karl Smeenck, O.M.I., Superior of the American Oblates in Scandinavia, was at that moment on that huge island acting as guide to the Superior of the Little Sisters of Jesus of Charles de Foucauld. For it appeared that the Little Sisters are thinking of making a foundation in Greenland. Of course, problems may arise, e.g., of finding living quarters for the Sisters.

And I learned that Fr. Tom Killeen is no longer in Greenland, but has returned to the U.S. to become a military chaplain. His leaving is a big loss to the struggling parish there, which is minute in Catholic population but huge in area and important perhaps mainly as a symbol.

Taking his place in Godthåb is Father Paul Marx, O.M.I., who had been the curate in Aalborg, Denmark, for the last few years. But he had been in Greenland for a couple of years in the '60s and had now volunteered to go back there.

Father Leo now had to leave for an appointment in Brønshøj, nearer Copenhagen, so he very kindly drove me into the city within walking distance of my hotel. I parted from him with thanks for his hospitality and with admiration for the Oblate Fathers' work.

Some Examples of Danish Ecumenism, 1979-80

(*Kat. Orientering*)

On Oct. 8, '79, the 75th anniversary of St. Joseph's Catholic School in Roskilde (20 miles west of Copenhagen) was marked in an unusual way by an Ecumenical Service in the city's medieval Lutheran Cathedral with Denmark's Catholic Bishop Hans L. Martensen, S.J., the Cathedral's Dean Wiberg, and Father Umans of the city's Catholic church taking part. With his sermon on that occasion, Bishop Martensen became the first Catholic Bishop to have preached in that Cathedral since the Reformation. The large church was filled with the Catholic school's pupils, teachers, parents and guests.

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In January, 1980 (and notably during the Week of Prayer for Christian Unity), Ecumenical Services were held at St. Anna's Catholic Church, Copenhagen, at Hillerød (north of Copenhagen) in the Lutheran Palace-Church, at St. Knud's Catholic Church at Svendborg (in south Fünen), and at St. Paul's Lutheran Church in Aarhus (Jutland). Ecumenical "Church Wanderings" (or Pilgrimages) took place in Copenhagen starting from St. Paul's Lutheran Church in the Nyboder area and in our St. Antoni parish. A similar "Church Wandering" took place in Horsens (Gethsemani Church, the Catholic Church, Our Saviour's Lutheran Church). In addition, there was an Ecumenical Day of Study at the Lutheran Church in Ordrup (a north Copenhagen suburb) and at Lange-linje School in Vejle (on Jutland).

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In February, c. 350 people attended an Ecumenical Service in Copenhagen's Lutheran Cathedral. Its Bishop Ole Bertelsen opened the Service with a prayer of thanks that Christ had founded His Church and called us to the Communion of Saints. Baptist Pastor Knud Wümpelmann and Methodist Pastor Mogens Bjerno read the

Lessons. The Salvation Army sang, and its string band played. And Catholic Bishop Martensen preached the sermon, on "Hope" (based on Romans 8): "A hope which one sees is no hope; how can one hope for what one sees? We, however, hope for what we do not see, and so we wait for it with patience." Nowadays we are tempted to dejection, resignation, even despair. But it is just such a time that offers opportunities to Christians. For it is our call to give a cheerless time a witness of hope, to give a dejected time a witness of optimism, and to give a divided time a witness that we shall be one, he said.

* * *

On February 12, the Catholics' Birkerød-Hørsholm parish held an Ecumenical Meeting with Hørsholm's Lutheran Church to hear Vatican II Observer, Dr. Theol. K.E. Skydsgård, talk on "Roman Catholic-Lutheran Protestant Relations During 50 Years".

* * *

This year's Women's International Day of Prayer fell on March 7. The theme was "Freedom With Responsibility". What are we to be freed *from*? — slavery to money, narcotics, alcohol, gambling fever, prostitution, etc. And what are we to be freed *for*? — Christian responsibility. This yearly ecumenical occurrence appeals to women of all Churches in Denmark. This year the sum gathered at the collections they took up was divided between the Church's Crusade and two Catholic schools in Trankebar.

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On March 17, parishioners of St. Ansgar's Catholic Cathedral on Bredgade in Copenhagen had the opportunity to be shown around the nearby Russian Orthodox Church of St. Alexander Nevsky by its priest and by Preben Frosell. And afterwards they

heard more about the Byzantine Rite back in their own parish hall.

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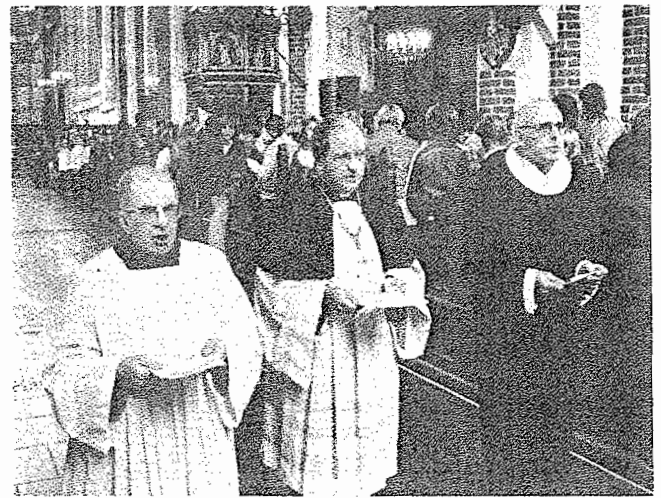
Also in March, St. Franciskus Church in Nakskov participated in an Ecumenical service organized by the Danish Bible Society. The Lutheran Parish Priest, the Baptist Pastor and Father Irenaeus (who preached) all took part.

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Some parishes prefer to hold their "Church Wandering" in the spring, when the weather is better and more people can take part. Thus the members of the above-mentioned St. Franciskus Church in Nakskov participated in one on May 18. And in Roskilde, the parishioners of St. Laurentii Church took part in a similar pilgrimage.

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This summer the so-called Danish Church Days of lectures, study and discussions took place in the North Jutland city of Aalborg, July 19-24, with the theme "Freedom and Fellowship". The discussions dealt with many of the problems that are current nowadays among people living or interacting with one another in



Bishop Martensen in Roskilde's Lutheran Cathedral with Father Umans and the Cathedral's Dean Wiberg.

the family, in the parish, and in society. The Catholic representatives point out that these Church Days have led to broad ecumenical cooperation between The National (Lutheran) Church and various Free Churches (including the Catholics).

Catholic Laity in Iceland, 1979

TORFI ÓLAFSSON

In the beginning of 1979 it was clear to Icelandic Catholics that the main events of the year would be the 50-year anniversary of the Catholic Cathedral in Reykjavik, the Church of Christ the King, and the ordination of Agust E. Eyjolfsson, a young Icelandic. It was obvious that quite a lot of lay help would be needed and also more money than the ordinary Sunday collection would cover.

The Catholic Bishop of Iceland, Dr. H. Frehen, therefore asked the two lay organizations for help, The Association of Catholic Laity and The Women's Organization. The boards of those organizations came together early in the year and an Anniversary Committee was set up. Prioress Hildegard of the St. Joseph Sisters consented to head this committee, and the other members were Olof Benedikts, leader of the women's organization, Torfi Ólafsson, leader of the lay organization, and, with them, Asbjörn Magnusson and Sigurveig Gudmundsdottir, author of the booklet, "The Church of Christ at Landakot 1929-1979".

The committee began its activities by writing a circular letter to all the Catholics they knew of and other friends of the Church, asking for financial help. The willingness of the people to help was greater than anyone had expected, and over 2 million Icelandic kronur were donated (ca. \$4,700). The St. Joseph Sisters matched this by donating a similar amount.

Some souvenirs marked the anniversary: a porcelain wall-plaque designed by a Spanish artist living in Iceland, Baltasar by name, showing the Church and its dates, 1929-1979; an ornamental candle showing the Church and dates; a booklet, "The Church of Christ at Landakot 1929-1979"; a card portraying an old wooden statue of Our Lady from the Middle Ages, now kept in the Church; and a postcard showing the Church and the Catholic school at Landakot.

We had been a little afraid of the weather, which is always very unpredictable and had been rather disagreeable. But during the days of the Anniversary, we enjoyed sunshine and quiet weather, which is not common in Iceland.

The Deacon, Agust K. Eyjolfsson, was ordained priest on the 21st of July. The church was crowded. The Bishop celebrated, assisted by 17 priests, some of them from Germany. After the Mass and the Ordination, the new priest met the Catholic community in the school and received their presents and good wishes.

On the following day, Sunday, July 22nd, the Bishop commemorated the 50th anniversary of the consecration of the church (on the 23rd of July, 1929, by Cardinal Van Rossum, who also consecrated Martin Meulenberg on the following day to be the first Catholic Bishop of Iceland since the Reformation).

The anniversary began with the laying of a wreath of flowers on the tomb of Bishop Meulenberg, behind the church, by the leaders of the Catholic organizations and the head of the Committee. A short prayer service was held.

Then the Bishop celebrated the Pontifical Mass, assisted by the same priests as on the day before. The church was as crowded as on the day of the Ordination, and among the guests were the President of Iceland, Dr. Kristjan Eldjarn and his wife, Rev. Sigurdur Pálsson (who represented the Evangelical Bishop of Iceland, Sigurbjörn Einarsson, who had duties to perform elsewhere), the Prime Minister, the Minister of Culture, the Lord Mayor of Reykjavik, and representatives of some of the foreign embassies. The service was recorded on tape by the State Broadcasting Company and then broadcast on August 12th. After the celebration the Bishop received his guests in the recreation room of St. Joseph's Hospital, across the street.

On the 29th of July, our new priest, Agust K. Eyjolfsson,

"WE NEED MORE MEMBERS"

celebrated his First Mass in the Cathedral. Most of the foreign guests had remained the whole week in Iceland and so could attend. The following day, Monday, July 30th, the foreign guests were invited on a bus excursion through the country around Reykjavik, where they got an opportunity to visit the ancient Bishop's seat, Skalholt. Here the last Catholic Bishop in Iceland, Jon Arason, was beheaded in 1550, thus terminating Catholicism in Iceland for centuries. We also visited the beautiful waterfall Gullfoss and the great Geysir and drove through the ancient Parliament-site, Thingvellir, on our way home.

Even aside from those events, 1979 was a year of outstanding Catholic activity. With 1500 Catholics, some of them spread over the whole country, you cannot do big things, but we were fortunate this year that Prioress Hildegard consented to be Vice President of the Association of the Catholic Laity. Torfi Ólafsson consented to become President once more. Sister Hildegard is well-known for her extraordinary sense of organization and management, and it is to her that we owe the most gratitude for putting new life into the organization.

The first retreat for lay people ever to be held in Iceland took place on March 24th and 25th in the house of the St. Joseph Sisters in Gardabaer, a little outside Reykjavik proper. A Benedictine monk from Gerleve in Germany led this retreat, which can be said with certainty to have showed good results.

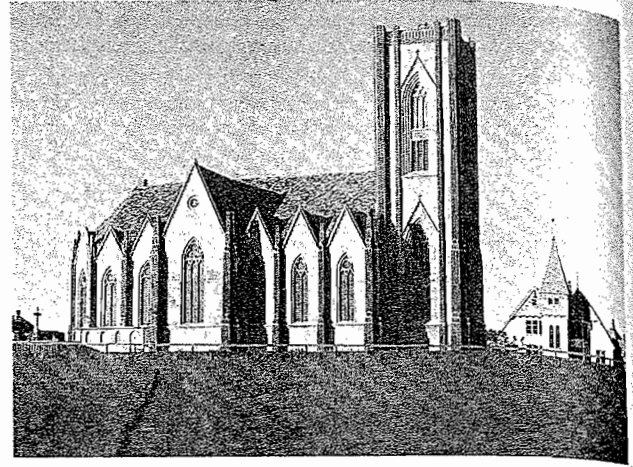
The new Board decided to organize some event at least twice a month during the wintertime (for in summer so many people are away on vacation that it is no use trying to organize indoor meetings). Most of the get-togethers were held in the meeting-room at Stigahlid 63, a house where three Franciscan Missionaries of Mary are living and where the Catholic associations hold their ordinary meetings. But when we expect unusual attendance, the St. Joseph Sisters in Gardabaer lend us their party rooms, and most often they themselves prepare everything for us and even pay the cost.

Our new priest, Father Agust K. Eyjolfsson, the only active native Icelandic priest now, has been at our service whenever we have asked him to do something for us, for example to give lectures. He is certainly not sparing himself and has earned the friendship and gratitude of every member of our community.

During the preceding years the Lay Association had organized an Advent evening in the Cathedral with good programs and a growing attendance every year. We held such an Advent evening last Dec. 9th ('79) and drew a bigger attendance than ever. Ragnar Björnsson, a first-class organist, played on the organ, one of our best Lutheran church choirs sang, an outstanding flute-player from Austria, who lives here, Manuela Wiesler, played for us, two young ladies read poetry, and one of our members read the Christmas Gospel while all present stood with lighted candles in their hands.

On the 16th of December, a meeting was arranged for Catholics over 60 years of age, and on the 28th of December we held a Christmas party for Catholic children.

Last autumn there appeared on the book market a biography in Icelandic of St. Francis of Assisi, published by our Catholic church. That book was based on the biography by the Danish author Johannes Jørgensen, published in 1930. The translation was made by a Lutheran pastor, Fridrik J. Rafnar. It was sold out many years ago, but we got permission to make use of it, and Torfi Ólafsson revised it and wrote a foreword and an epilogue



Christ the King Catholic Cathedral Reykjavik

about the Franciscan Missionaries of Mary who run a hospital in Iceland (at Stykkisholmur). The publishing house of Herder, Germany, sold us over 70 beautiful color illustrations for the new book. It has received favorable criticism in the newspapers and has sold well.

Catholics have been invited several times to take part in discussions on radio and television programs, e.g., about the visit of the Pope to Mexico, about his visit to Poland, etc. And we have had an opportunity to report on our Lay Association on the radio.

One of our members was invited to explain the Catholic Church to the Theological Faculty in our University, and the same member has twice been invited to explain Catholic teaching to a group of non-Catholics.

It is obvious to us that a new chapter in the history of the Lay Association began last winter, a period of life and zeal, and we hope that that spirit will last. The attendance at our meetings has more than doubled, and we are aware of a new interest in closer cooperation and more action. We have found new people to help us, Catholics who had formerly kept to their minimum duties but are now ready to take part in our activities. And Father Agust has done much to collect the young people and try to awaken their interest in our Church and win their cooperation with those who are more active.

Last year (1979) a building project was launched on the Cathedral grounds, i.e., a house for the Bishop (who now lives too far away from his church), another for the priests and a third for the archives and library.

A group of the Legion of Mary from Ireland is active here and has made many contacts. And a priest from Holland has come to Akureyri (in the north) where the Church has a house and a Chapel but where there has been no priest for the last few years.

Two young Icelanders are studying for the priesthood, one in Rome and another in Germany, and one young Frenchman is studying for Iceland, while even more young foreigners have shown interest for service in our country.

When all those facts are taken into account, we feel that we have every reason to be optimistic regarding the future.

Minneapolis-St. Paul Unit

We have received no report from this Unit this year. But in an article by Robert T. Smith in the *Minneapolis Tribune* of Aug. 31, we read a tribute to Mrs. Louise Peterson (Mrs. Fred B. Peterson) who had recently passed away at age 91. She, in partnership with her husband Fred, was the driving force behind the St. Ansgar Unit in the Twin Cities. Apparently she had also worked as a volunteer with Travelers' Aid at the Minneapolis Airport for years, and the above article recounts several instances of her invaluable help to passengers in difficulties.

At St. Olaf's Catholic Church she also worked in their religious gift shop and was active in the Women's Club. At her funeral, Msgr. Francis Fleming, the Pastor (and Spiritual Director of the Unit), told of her work for the Church and added, "The thing that comes to my mind first of all is her kindness Another of her great qualities was the ability to see the importance of small things. Nothing was too small for her to do, and as a result of having done so many small things, the cumulative impact was very, very great"

And a little immigrant Vietnamese girl, an elderly invalid man, and a frustrated, ticketless woman will probably continue to remember her kindly, expert help at the airport.

We hope and pray that the St. Ansgar Unit, for which she worked so hard for so many years will find inspiration in her example to continue praying and working for the Church in Scandinavia!

THE EDITOR

New York Unit Report, 1979-1980

The St. Ansgar year of 1979/80, as usual, started with Executive Committee Meetings in October and November. In December, we had our St. Lucy Mass in St. Joseph's in Greenwich Village, and a dinner at the Armory on 14th Street, following the Mass. This is the second year of the change from our coffee party in the Church basement, and this was done for practical reasons. Members in the New York Unit are scattered through the five boroughs and suburbs of our city, and if they come from business, they have to have dinner anyway. Having the dinner and social after the Mass enables the people coming from a distance to arrive home at an earlier and safer hour.

Our very loyal and helpful member, Mr. Edmund Morton, assisted by young Victor Carlsen, found some lovely young girls for the roles of the Lucia Bride and attendants.

Just a word about the Lucia Custom: This has never left the Lutheran Churches of Scandinavian origin in my home section of Bay Ridge, Brooklyn. One of our Italian-American members told us that our Mass in St. Joseph's Church is the only Santa Lucia celebration in a Roman Catholic Church in Manhattan and Brooklyn since the Ecumenical Movement started. We would like to have more young ladies who are interested in this custom as members. Girls in their late teens and through the twenties wear the Lucia Crown with poise and assurance.

The Bulletin-packaging after the holiday season is in need of more volunteers. We have been very short-handed during the past few years, and do want to keep our completely volunteer status.

Those of us who attended the picnic at the end of May were

delighted to see such a large group from Darien and vicinity swell our ranks, which were somewhat depleted by a rival picnic of the Bay Ridge Historical Society at the Trolley Museum in Branford, Connecticut. Even with the rival picnic, we did have more of our New York people this year than in the recent past. We all enjoyed the day at beautiful Scot's Cove very much, ending with Chapel time and coffee in the Guest House.

We do appreciate your Mass stipends which came to \$4,920 last year. (The total since 1950 amounts to \$93,087.) And other contributions, such as to the Seminary Fund, are very welcome and needed.

STOP PRESS! We would like to congratulate our friend and Assistant Chaplain, Rev. John E. Halborg (a convert clergyman), who has just been ordained to the Catholic priesthood by Cardinal Terence Cooke of New York in St. Patrick's Cathedral on November 15th.—Many Years!

EDNA GREGERTSEN, *Recording Secretary*

NEW MEMBERS

(and those not previously listed)
WELCOME TO ST. ANSGAR'S LEAGUE!

Mr. Floyd Anderson, Fairfax, Virginia
 Rev. George E. Appel, New Rochelle, N.Y.
 Mr. and Mrs. Frank J. Atkinson, Chicopee, Mass.
 Rev. Msgr. Lawrence Breslin, Cincinnati, Ohio
 Mr. George T. Bryant, Point Clear, Alabama
 Mr. David G. Bunker, Muscatine, Iowa
 Mr. Axel Carlborg, Jr., Toronto, Canada
 The Catholic Maritime Club, Mobile, Alabama
 Mrs. Carol Colligan, Oyster Bay, N.Y.
 Mr. James R. Connell, New York, N.Y.
 K.D. Erickson, Jamestown, N.Y.
 Rev. Joseph Fitzpatrick, S.J., Manhasset, N.Y.
 M. Jean-Lue Fages, Toulouse, France
 Hon. A. Daniel Fusaro, New York, N.Y.
 Mrs. Margaret W. Givhan, Mobile, Alabama
 MOST REV. BISHOP JAMES A. GRIFFIN, Lorain, Ohio
 V. W. Henningsen Jr., Pelham Manor, N.Y.
 Monastery of the Holy Spirit, Conyers, Georgia
 Mrs. James Kasperek, Oak Park, Illinois
 M. L. Kempf, Greenbelt, Maryland
 T. Killeen, Fort Rucker, Alabama
 Mrs. John McQuillan, River Forest, Illinois
 Mrs. Joseph Maione, Brooklyn, N.Y.
 Miss Esther K. Murphy, Norwood, Mass.
 Mr. Thomas P. Murtha, Timonium, Maryland
 Abbey of Our Lady of New Melleray, Dubuque, Iowa
 Mr. F. D. Patrick, Royal Oak, Michigan
 Mr. Alfred Pecoraro, New Orleans, Louisiana
 Mr. Vincent J. Romano, Montclair, N.J.
 MOST REV. FRANCIS R. SHEA, D.D., Bishop of Evansville,
 Indiana
 Miss Elizabeth Skiffington, New York, N.Y.
 Rev. Bernard Smith, Portland, Maine
 Mrs. Ragnar B. Staupe, Superior, Wisconsin
 Mr. Jeffrey Thies, Yorba Linda, Calif.
 Sylvia R. Thompson, Minneapolis, Minn.
 Mrs. Ursula Ward, Flushing, 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)



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.

Honorary Patron

MOST REV. JOHN F. WHEALON, D.D., S.T.L., S.S.L., *Archbishop of Hartford*

Officers of the Parent Unit

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

Rev. Thomas A. Nielson, *Chaplain*
 Rev. Philip Sandstrom, *Assist. Spiritual Director*
and Director of Programs
 Rev. John T. Halborg, *Assist. Chaplain*
 Mr. Viggo F. E. Rambusch, *President*
 Mrs. Walter J. Root, *Vice Pres. and Mass Stipends Treasurer*
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Mr. Jon Poehler, *Assist. Director of Programs*
 Miss Mary Gibney, *Corresponding Secretary*
 Miss Dorothy Bellman, *Assist. Corresponding Secretary*
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 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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